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CONFUCIANISM IN KOREA.

I approach the subject with reverence. Whatever may be the weak points of Confucianism, it has given the Korean his conception of duty and his standard of morality. My purpose is not to discuss the system from the stand-point of a philosopher—which I don't pretend to be—but as a Korean who has paid some attention to its practical results. A brief outline of the life of Confucius may not be out of place here.

He was born in 550 B. C. Loo, which was in his time a small dukedom in north-eastern China, enjoys the honor of being his birth place. Even in childhood the future sage was remarkable for his sagacity, love of knowledge and for filial piety. At the age of 19 he married. From this time on we find three distinct periods in his life.

The first period extends from 530 to 495 B. C. During this time he travelled through different states in the hope of persuading princes to adopt his system of politics. Upright was his character, pure were his motives, wise were his plans. Notwithstanding these noble qualities, nay, on account of these very qualities, he was rejected wherever he went.

The second period is from 495 to 482 B. C. Finding that he could not reform the princes, he devoted his time in this period, to instructing his disciples who came to him from all parts of the country. The last five years which we may call the 3rd. period of this noble, but in some respects, sad career were given to the revision of the classics of China. He died at the age of 73 having survived his wife and an only son.

Confucius wrote no books of his own. He only revised and systematized the maxims of morality and politics handed down to him from the sages of ancient China. His principles are set forth in the conversations his disciples collected in a book called Discourses and Conversation. Here we find that he was a

teacher of morality and not a founder of a religion. He teaches nothing about God and the future. When a disciple asked him how to serve gods or spirits he said, "We can not serve men: how can we serve gods?" His answer to an inquiry about death was, "We know not what life is, how can we know death?"

Loyalty to the King, faithfulness to friends, conjugal fidelity and fraternal love are inculcated as the cardinal virtues of man. Above all, filial piety is emphasized as being the root of all moral principles. The ancestral worship every man is enjoined to observe is the result of extending filial piety to the dead rather than the outcome of any positive belief in a future state.

I am unable to say when Confucianism was introduced into Korea. However, the credit of having brought the ancient classics of China to Korea belongs to Choi Chi Won who lived about 70 years B. C.

During the dynasty of Ko Rio between 917 and 1391 A. D. Confucianism gave place to Buddhism. But the abuses of the latter became so bad that the founders of the present dynasty made Confucianism the national standard of morality to the utter neglect of Buddhism.

Thus Confucianism for 20 centuries, especially for the last 500 years has had an unlimited sway over mind and heart of the Korean. It is noticeable that while Buddhism and Christianity are divided into sects many and denominations not a few, Confucianism is practically the same in all countries. The different views which scholars hold concerning certain trivial points in the system are of so little importance that very few people know or care to know anything about them. This uniformity may be due to the early and free circulation of the classics and to the significant fact that the system teaches nothing that goes beyond what is Korean and seen. On the doctrines of predestination, which assign a man to heaven or hell before he was born, and of universalism which maintains the final salvation of the Devil himself—on such questions as these lying beyond the definite grasp of reason, opinions naturally differ, thus giving rise to various schools. But it requires no exercise of faith to believe or deny any of the matter-of-fact teachers of Confucianism.

At any rate the system is one "ism" in Korea. Its hold on the people may be seen in the universal practice of ancestral worship, the reverence with which all classes speak of Confucius and his disciples, the essential parts which Confucian principles

play in the liturgies, laws and literature of the nation.

What has Confucianism done for Korea? With diffidence yet conviction I dare say that it has done very little, if any thing for Korea. What Korea might have been without Confucian teachings, no-body can tell. But what Korea is with them we too well know. Behold Korea, with her oppressed masses, her general poverty, treacherous and cruel officers, her dirt and filth, her degraded women, her blighted families—behold all this and judge for yourselves what Confucianism has done for Korea.

That I am not irrationally prejudiced against the system I shall show by mentioning some of its glaring faults, any one of which may injure a people who build their political or social fabric on it.

1. Confucianism enfeebles and gradually destroys the faculty of faith. It is an agnostic system. He who is imbued with its teachings finds it hard to believe in any truth beyond this material world of bread and butter.

2. Confucianism nourishes pride. It tells you that your heart is as naturally inclined to be good as the water is to seek the level. In the name of wonders, where did the first evil come from, then? Further, it overlooks the distinction between things moral and mental. It holds that if you are moral—that is, if you love your father and mother—you will know everything under the blue sky. It places no bounds to the human understanding, and thus makes every pedant who can repeat the classics a boundless fool, serene in the flattering contemplation that he is verily omniscient!

3. Confucianism, knowing no higher ideal than a man, is unable to produce a godly or god-like person. Its followers may be moral, but never spiritual. The tallest of them, therefore, does stand higher than six feet or little over. On the other hand a Christian, having God to look unto as the author and finisher of his faith, is a man all the way up, how ever small he may be in himself. In other words a Confucianist begins in man and ends in man. A Christian begins in man but ends in God. If through human imperfections, a Christian fails to reach Godlikeness, the possibility remains nevertheless the same.

4. Confucianism is selfish or rather encourages selfishness. It never says go and teach, but come and learn. In trying to make men to keep the impossible doctrine of the mean, it makes them mean, narrow, calculating, revengeful, ever ready

with specious excuses and never given to generous adventures.

5. While Confucianism exalts filial piety to the position of the highest virtue, and while a Confucianist makes this very common principle hide a multitude of uncommon sins, the whole system saps the foundation of morality and prosperity by classifying women with menials and slaves. When, a year after the death of the expelled wife of Confucius, his son wept over her loss, the great sage was offended, because it was improper that a son should so long mourn over his mother's death while the father still lived! A woman, in the Confucian morality, is virtuous in proportion as she is dull.

6. Confucianism aims to make people good through legislation. It is true that the founders of the earliest dynasties of China were great and good men. But is it not equally true that the majority of princes of even these model dynasties abused their power? Is it not true that during the time of Confucius and of Mencius, the reigning princes were, most of them, notoriously bad? Suppose either of these sages did find a virtuous prince who could carry out the doctrines of the ancient Kings, was it at all sure that the succeeding princes would keep them up? It is amazing how short sighted Confucianists seem to be not to have seen the folly of committing the moral welfare of a nation into the hands of absolute monarchs whose surroundings and temptations were and have been notoriously unfavorable to the growth of virtues. The idea of reforming a society through the reformation of each individual of the mass seems to have never crossed their mind.

8. The hunger and thirst after office for which Confucius himself set a conspicuous example. Most readily do I admit that he was actuated by the purest motives to seek after office. Yet as a drunkard throws over his weakness a kind of religious sanction by quoting Paul's injunction to drink a little wine for the stomach's sake, every Confucianist who runs after office for nothing but the squeezing there is in it, sanctimoniously tells you that he is following the steps of Confucius.

A system of ethics yielding the fruit of agnosticism, selfishness, arrogance, despotism, degradation of women, can not be pronounced a good one. If other countries can make a better use of it Korea is or ought to be willing enough to part with it — the sooner the better.

RELATIONSHIP OF THE TARTAR LANGUAGES

There is great use in lists of identical words. In discussing the kinship of the Tartar languages I will adduce as many words as I conveniently can because identical words are powerful in convincing readers who have not decided what view to take in philological questions.

The following Mongol words are also Chinese.

Chinese.	Mongol.	Chinese.	Mongol.
密 mit "honey"	hal*	漆 t'sit "varnish"	tolaga.
頭 t'eut "head"	tololaga.	脫 t'ot "explain" "loosen"	tailohu
兔 t'u "hare"	'talai.	撒 sa, sat "sow"	taribo†
回 hwei, gu for gut "return"	hairebu‡	佛 fo "Buddha" from But.	Borhan
筆 pit "pencil" "writing brush"	bire	墨 me, mek "ink" "Chinese ink"	bebe
卑 pei for pok "low"	begen r bogen**	十 shu for zhip "ten"	araban††
七 t'sit "seven"	dolon‡‡	証 cheng "proof" "evidence"	temdeg§§

*T is here L. It should be noted that every final t in Chinese is l in Korean transcription of Chinese words made in the Tang dynasty and later.

† Old Chinese du for dut.

‡ Here s becomes t and t becomes r.

‡ Here h stands for g and r for t. The Japanese is kayeru, kayeshi.

|| Here r stands for t as in the next.

† The Mongol h stands for k as in Chinese, Thibetan, Mongol, Manchu and Korean. K in Japanese stands for the Chinese and Tartar h.

** Final k, lost in modern Chinese sounds is revealed in the phonetic

白 pak, "white."

†† "tie in a bundle," for this is the origin of the Chinese word. D has become sh in Chinese and r in Mongol; cf. Mongol airiben "many."

‡‡ L for t. The letter s is a Chinese insertion after t.

§§ Deg is a suffix for nouns.

||| The surd k is from the sonant g.

Chinese.	Mongol.	Chinese.	Mongol.
咸 hien for gam "all"	} hamt'o* "together"	共 k'ung for k'om	bemel
空 kung for kom "together"		欠 k'ien k'im "deficient in quantity"	homsat "few"

The number can be added to indefinitely by those who know the letter changes in Mongol and Chinese and possess Chinese and Mongol dictionaries. They are so numerous that we are driven to the conclusion that while Mongol and Chinese differ morphologically they agree in their vocabularies. Whence came the polysyllabism of the Mongol? The answer is plain. The Chinese are a settled race. The Mongols are nomadic. Sounds are strongly accented by settled people. Their brogue is decided. Local accent is unmistakable. Nomadic people lose local accent and take on syllables because they have to make themselves intelligible in new surroundings. A Tartar polysyllable consists of a root and a suffix, that is, so far as the vocabularies are identical, it consists of a Chinese word and a suffix. The Chinese word is always found in the form of the period when the two races by juxtaposition could use a word in common. From the French our words *humble, hotel, hour, honest, honorable, hospital, beef, mutton* were taken over by our ancestors when the French speaking Normans lived in our country. But the Chinese did not originate their own words. The words came with the Chinese from Central Asia and belong to the general stock of Asiatic and European names of ideas.

A FEW KOREAN AND CHINESE IDENTIFICATIONS.

The occurrence of common words in Chinese and Korean such as those which follow appears to me to warrant the statement that it is not less true of the Korean national vocabulary than of the Mongol that it is like that of China.

佳	ebu, do, dat, "abide," "dwell,"	Korean	살 sal.
才	t'sai, dzoi, dot, "ability"	Korean	잘 할 chal bal (Mongol chidanacan, Hebrew shaddai) French Dict. bien, bien faire.
譽	yū "To praise,"	瘳 yū "cured,"	"well" 愈 yū "good,"

*To is an adv. suffix.

†H for k.

"yes." Korean **쇼** cho, as used in chio an **安** hata, "in health," "at peace," and in **쇼회하다** chio hoi hata "peace be to the king." In Japanese yoroshi, "good." yorokobi, "rejoice." In Mongol, sai "good." Sanscrit, eu. Greek eu. It is honorific in all these languages. Perhaps **어지다** e chi ta, "good" **어질**, "good" **어진** e chin "good" are the same word. Final n and final t in old times interchangeable. On this understanding shan, dan "good," is the same word in Chinese.

話 hwa gwat, "words" "speech" Korean **글** kal, since this word is (Fr. Dict.) used only in books for the Chinese **日** yul it may preserve to us the lost initial of the Chinese word, yet it is a Korean word and is correctly equated with **話** hwa **答** ta, tap, "with," "connect," Korean topul "with," (Medb. Jap. Voc.) topta "to aid" (Fr. Dict.) to-a.

筆 put "writing brush" Korean **붓** put. Old Korean **필** p'il. Korean of the transcription.

矢 shi shat "arrow." Korean **살** sal "arrow."
笈 ch'ap "quiver" (**廣韻八治**) Korean **살집** sal chip "quiver" and at the same time a bow case. The l in sal points to the lost t of the Chinese word.

表 pian for pot "bright," "make clear" Korean **밝** palk, "clear." In all such words k is derivative. The root is pal. The same rule, I think, holds in salm "to boil," talk "nourish." taln "like," palp "tread down," palp "to support," "a plank to embark by," delp "bitter" "astringent." In all these the root is in the sal, pal, tal, tel. The same holds in sara:n "man," para:n "wind," para:m "hope." It is not radical in these words. It is a special Korean development with which we have here to do. It reminds one of the great Thibetan development of prefixes and affixes.

價 chia, ka, "price" "that for which an object is exchanged in the market" Korean **값** kap "value." This p is probably the lost final of the Chinese word. As there is no trace of final p in Chinese dialects we must treat kap as an old

Korean work for there is no p final in the Book of Odes, in this word.

衣 i, it, "clothing," "to clothe" Korean 옷, ot. This is an old Korean word. It preserves the lost t of the Chinese word. K the lost initial appears in the Japanese kiri "to wear." In coat and cloth we have the same root. k and l are the root in cloth and th is a derivative affix. From kot, a verb "to cover." See under coat in Skeat's Etymol. Dict.

志 chi for tit "intention" "will" Korean 뜻, deut, "sense" "intention." Here again the final t, quite lost in Chinese, is found in the Korean.

In further elucidation of the laws of letter changes affecting words identified in this paper I mention the following facts and considerations.

(1) S is evolved from d in Chinese, Mongol, Korean, Japanese. 心 sim "heart" in Chinese is tim in the Cochin Chinese transcription. The Chinese dialects show that s, sh, ts, ch, dg, z, dj, t, d, l, n, are for purposes of etymology to be treated as one letter. Thus 旨 chi for tat "imperial decree" is jarlig in Mongol.

使 shi for shat, "to use" in Chinese is jaraho in Mongol. utor in Latin, use in English. In these examples h and j are both lost in Latin and English. This t of Latin becomes s in the Latin and English substantive, and z in the English verb.

(2) In Mongol, naras is the sun and uder is the day. The vowel u, is a prefix and n=d. Thus the identification with the Korean nat, "day," beyond question.

(3) In identifying the Mongol tereg "carriage" and the Korean scorai 수리 we must remember that China has kŭ "carriage" and ch'e also meaning the same. The Japanese kuruma is formed from the one and the Mongol and Korean words are taken from the other. The more civilized nations had carriages first. The Chinese brought them from Central Asia. We find in Europe currus and rheda. These are the same two roots because civilization had a single origin in western and central Asia. Knowing that t and s are but the old and new forms of the tongue tip consonant, we identify the Mongol and Korean words for carriage without hesitation. U is sibilated t.

(4) b, p and m are interchangeable. In Chinese ma "horse."

is be in Amoy. In Japanese meshi "cooked rice or other food" is bada in Mongol. So also butege in Mongol may be mal in Korea.

(5) k becomes h in Chinese, Mongol, Tibetan, Manchu and Korean but never in Japanese.

SOME MONGOL AND KOREAN IDENTIFICATIONS.

Mongol nder "daytime" Korean nat, **낮**, "day." U is prosthetic. n=d, t=r.

Mongol ain "mouth" Korean ip, **입**, "mouth."

Mongol bada, "rice" "food" Korean pap, **밥**. Here p stands for d and perhaps is older than d.

Korean pal, **발**, "foot," Chinese pu **步**, "step," in old Chinese bot. In our word foot and the Latin pes, f and p have been evolved from the sonant which we have in Chinese and in the Mongol badany, "footstool;"

Mongol chilagon, "stone" Korean tol, **돌**, "stone." t is the source of ch.

Mongol tereg, "carriage," Korean 수리 soorai

Mongol nisehu, "to fly," Korean nal, **날**.

Mongol naisalal, "the Capital City," Korean Syo-ul, **서울**, Seoul. s for n. The root is dut, our "dwell."

Mongol butege, "do not," Korean mal, **말**.

Mongol bohado, "intention," "thinking," Korean pota, **보다**, "see" "consider."

Mongol baran jug, "western quarter," Korean **서녘** syot niok. Japanese tokoro, "place." The Latin locus, **處**, ch'u for tok, "place."

Mongol saihan, "good," han is suffix. Korean **도**, tyo-s for t.

Mongol hereg, "thing." h for g. Korean **것**, got, "thing."

Mongol hoto, "city," Korean **그을**, keu ol.

Mongol borogo, "vice" "bad," Korean **모질**, mo chil (Med). This is our word bad and the Chinese fei for put in fei lui "bad persons." Fr. Dict. has mochita, "fierce" "savage" "cruel" "courageous" Medhurst's is an independent authority of Japanese origin printed at Batavia in 1835.

A FEW INDO EUROPEAN AND KOREAN IDENTIFICATIONS,

English move, Latin mot, Korean mool 물, "to remove."

English two, Korean tul, Chinese ni

English float. The root of this word is pl for pt and final t is a repetition of the true radical t. Korean pooril 불일, 浮 pu, "float," Japanese hisago.

English assembly mot as in "witenagemot" and the Scandinavian mote, Korean mot enl, "gather" 모들 (Med) mota, mo-e (Fr, Dict).

Latin mollis, Korean 물신 mul sin, "soft," Skeat says our tender is from thin through the Latin tener. The Chinese is nun, the Korean sin. The meaning tenderness attached to the root ten is older than Skeat supposes, and for thinness we find the Chinese 錢 t'sien, Shanghai dien, Korean 돈 ton.

By careful study of letter changes the Korean vocabulary may be found to consist of words belonging to the common Asiatic and European vocabulary. For instance 녁 nyok, "region", being the Japanese tokoro on the east, the Mongol jug on the north and the Chinese ch'u for tok on the west is beyond question. The same with the Latin locus. The Chinese say for villages 村落 t'sun lok. Let the immense area of the continent now occupied by the languages in question be considered. Human migration has spread this word very widely and carried it across the Tsushima straits to Japan. The Chinese brought it from the West. By the nature of the case every word is the common property which migrating tribes carry with them on their wanderings. The love men have for their mother tongue is a highly favorable circumstance which helps to keep old words in life. Men have no less love for archaic words than for old bedsteads and walkingsticks.

Although Greek statues and Egyptian pyramids are preserved by mankind after the devastation of many centuries they do not and cannot rival in antiquity many of the words we are using every day ourselves. It is not then to be scouted as impossible but thankfully accepted as fact that for instance the Tibetan possessive particle kyi is the same as the Korean ㅁ kei, "there," ㅁ heui, case particles now in use and as the Turkish ki in benimki "mine", aninki "his," this kei or heui or ki is

a demonstrative placed after its nominative by the forefathers of these three races in Central Asia.

Mr. Hulbert showed in *The Repository* for June that Dravidian words are also Korean. But the Dravidian races went to India from Central Asia as is proved by the fact that the order of their words is Tartar. The Koreans also went from the north and in consequence their language is closely allied to the Mongol and Manchu. E. g. Korean *tasaril*, "to rule" is Mongol *jasabo*. The Korean *nilkop* "seven" is the Mongol *dolon*, Manchu *nadan*.

Asia being the greatest of all continents has been the theatre on which may be pictured the largest amount of language making to be found anywhere in the wide world. Migration and joint occupation of territory are main factors in linguistic processes. How much then we ought to prize the old book language of China already four thousand years old, preserving to us as it does many words which the Chinese have dropped and which are most useful in our search in the Korean, Mongol and Japanese vocabularies. It is in this way that we are able to learn the kinship of *otir* "good" in Korea and *yoroshi* "good" in Japanese.

What I hold from a careful study of the changes of letters in Korean, Manchu, Japanese, Chinese and Tibetan is that the Korean vocabulary is, like its grammar, of continental origin. The reason why the resemblances pointed out by Mr. Hulbert exist is because both races have gone from Central Asia. The Koreans then traveled south to reach their country which before they arrived was occupied by the Japanese about B. C. 1500.

On account of the Indo European languages being the most modern the letter changes are limited in range. This is especially true because philologists have been for half a century making researches only within the time when Lithuania was the home of the race. Our task embraces a much longer period of time and consequently the range of letter changes is proportionally wider. This is the reason why we have to regard all the tongue tip and tongue front consonants as interchangeable with each other.

J. Edkins.

WÖLUNG DO.

WÖL-UNG-DO or Matsusima as it is called by the Japanese, is an island off the east coast of Korea, $37^{\circ} 48'$ north latitude and $130^{\circ} 17'$ east longitude. It is about 190 miles from Fusan, 170 from Wonsan and 63 miles direct from the coast. I think this will be found more correct than the position given by the charts in common use, with the exception of those surveys made by the Japanese and Russians.

Explorers of those waters first named the island Dagelet. Some navigators gave it the position of another island and called it Argonaut and so named it on the charts. About 50 years ago, careful surveys were made by Russian, English and French navigators and it was then found that the island Argonaut had no existence, only Dagelet. There is no doubt the sailors who first located Argonaut, after leaving Dagelet got into a fog and after a day's sail, with perhaps contrary winds and currents, sighted Dagelet again and placed it on the chart as another island.

Wöl-ung-do is a gem in the sea. Notwithstanding its distance from the mainland the right of the Korean government to the island, has never been questioned by the Japanese government. The length from east to west is about ten miles, from north to south about six and a half. Seen from the distance it looks like a dark towering rock, but on nearer approach it will be seen to be composed of a collection of conical hills, with a peak 3000 feet high rising from the center and having the appearance of being supported by the smaller ones. The shore is steep and rugged; on all sides the water is very deep. A number of detached rocks, some having a height of 300 feet, are found near by. On the south east is an islet, called Wo-san, about 500 feet high, a quarter of a mile from the main island with a deep passage between the two.

Unless examined closely, a landing seems impossible, but between Wo-san and the point projecting from the main land, there is a small beach and here close to the shore a vessel can find anchorage in from 16 to 25 fathoms, but even this harbor is available only in fine weather.

The island is not inhabited, at least not permanently. In the spring Koreans visit it and remain until autumn and occupy their time building junks which are taken to the coast and sold. The island is not cultivated further than what is required to sustain the junk builders during their stay. There is good, fresh, cool water on the island.

Wöl-ung-do, whatever the Korean meaning may be, is an emerald gem of many shades. The whole island is rich in vegetation, wild flowers abound while among the trees are found the cedar, pine, teak, camphor and fir. The first three mentioned are not only numerous, but some of them are very large. Pine and teak from three to four feet in diameter can be found while the grain of the teak when sawed presents beautiful patterns. The camphor tree is not so plentiful, as most of the trees of this species have been pilfered. It is well worth the while of the owners of this beautiful spot to take good care of it and to guard its riches, for the island from its outer appearance is not alone a gem, but it is a real gem from the standpoint of the mineralogist, but where the door is open every one thinks he has a right to enter.

The rocks are of granite formation with veins of quartz and gneiss. Gold, cinnabar, Dragon's blood or red sulphur of mercury are among the minerals found in the island. I believe others will yet be found; and it is for this, more than for its valuable trees that I call it a gem in the sea.

Japanese junks at times visited the island, camphor and teak are cut in convenient lengths, loaded and taken to the Kobe and Osaka market.

In 1884 a British subject, a friend of mine, obtained permission from the Korean government to cut timber on this island. The season was late and the *emcute* of December came on, so that he did not reach the island until the following March when he went there with fifty Japanese wood cutters. He spent four or five months felling trees, but was disturbed by a company of Japanese who likewise came armed with permission from the Korean government to cut timber. A dispute naturally arose, a lawsuit followed, which ended in wind, my friend left the island and the same party of Japanese made a second visit and took all the cut timber to Kobe.

LEGEND OF THE HASTY DEATH GATE.

LAST summer on board a Korean junk I passed down the Ta Tong River from the city of Pyeng Yang and entered the estuary formed at Chyel To (鐵道嶺) by the junction of the Ta Tong with two smaller rivers flowing from the province of Whang Hai. Ascending one of these streams we passed at our left the beautiful Chyeng Pang mountain (正方山) the summit of which is one of the walled fortifications which abound in Korea. Far off to the right appeared the peaks of the noted Kou Ouel mountain (九月山) which is now the site of a number of Buddhist temples but which in ancient times furnished at its base the site for the capital of a fugitive king from Pyeng Yang. Between these two mountains lies a large low plain, well watered and fertile, producing immense crops of rice. Here the region is so thickly dotted with villages as to indicate that it is probably the most densely populated plain in the kingdom.

As we descended the Ta Tong river in order to reach this plain, we spread our mats on the deck of the junk and dropped to sleep listening to the dipping of the oars and the song of the boatmen keeping time with their rowing. This song with its constant repetition of the syllables E-ki, E-ki, E-ki aroused our interest, and in the morning conversation with the boatmen elicited an interesting legend as to the origin of the song. As the legend is connected with the location of the capital of Ki Ja, the reputed founder of Korea's civilization, it is worth recording in connection with the article in the *March Repository*.

It is as follows:—

In the year B. C. 1122, when the Shang dynasty in China gave way to the establishment of the Chyou kingdom (周) Ki Ja is said to have crossed the Yellow sea and to have entered the wide estuary marked on the maps as the Ta Tong River. Ascending this he reached the point opposite Chyel To and saw rising but a short distance before him the Chyeng Pang

mountain at the base of which he immediately determined to build his capital. He gave the order for his boatmen to row there but as they moved forward there suddenly came into view the narrow gateway where what is properly the Ta Tong river enters the estuary. Here the setting of the hills and the sharp angle of entrance give the appearance of a very narrow gateway hidden from view except from a point immediately opposite. Charmed by the view which burst upon their sight or satisfied that the larger river must lead to a more desirable country the boatmen disregarded their orders and rowed through this gateway intending to ascend the river. Enraged at their disobedience Ki Ja immediately ordered his men to behead the two boatmen, and then turning back he landed as previously determined at the base of the mountain. Here to his disappointment he found no place worthy of becoming the site for his capital, so retracing his way he again entered the gateway and ascended the Ta Tong until he reached the site just outside the limits of the present city of Pyeung Yang. Here he built his capital laying out its streets wide and straight after the pattern of the character for well (井). Here too was laid the foundation of Korea's civilization. The sites of the walls which surrounded the city are still distinctly seen and the streets are laid out today as they were 3000 years ago.

In reparation for the hasty execution of the two unfortunate boatmen, whose judgment as to the best course to take was in the end found to be correct, Ki Ja gave the entrance to the river the name of the Keup Sa Monn (急死門) or The Gate of the Hasty Death.

He also commanded that in order to keep alive the memory of the two men whose execution he regretted, all boatmen should thereafter keep time with their oars by repeating the names of these men. Their names being E (魚) and Ki (奇) the shores of the Ta Tong river have for 3000 years echoed and re-echoed the words E-ki, E-ki, E-ki, as one generation of boatmen after another has plied its trade upon this beautiful river.

Samuel A. Moffett.

Pyeong Yang, Mch. 14th.

THE RELATION OF THE WIVES OF MISSIONARIES TO MISSION WORK.*

THE application of military terms to the movements of the Church of God is always peculiarly inspiring. Take the hymns of the Church; "Like a Mighty Army Moves the Church of God," "Onward Christian Soldiers, Girded as for war," "Stand up, stand up for Jesus, Ye soldiers of the cross;" and the Bible is full of such terms, as in Ephesians, Timothy and many other places. We on the mission field are a portion of the army, not stationed in barracks or on parade or detailed for sentinel duty or on the defensive, but engaged in active, open, aggressive warfare.

From this point, if we press the comparison, we fall into strange confusion. Every one knows that when an earthly soldier is fitted up for active service the amount of weight that he carries is cut down to the very smallest limit. Not an extra pound is allowed him above what is necessary for his actual maintenance; and if some kind hearted philanthropist should propose that since the soldier was going to have a hard and trying time, he should take along with him for his comfort and solace, his wife, his children and his home, what a madman he he would be voted to be.

Yet what a tremendous amount of impedimenta the Christian soldier carries about with him, of which the weightiest, most distracting, most absorbent of time and strength are the wife, the children and the home that he must keep up.

I wonder if there are those here who may be filled with the same resentment that surged through my soul when these ideas were first presented to me; but as I thought and prayed over the matter, with the determination to swallow the dose if it were what I needed, it was borne in on me with irresistible force that the question was an honest one. Are we a help or a hindrance to missionary work? Are our husbands less active in the promotion of the missionary enterprise, more taken up

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with earthly cares than if we were not here? In short, are we *impedimenta* or *accelerata* upon the movement of the Gospel army? If we are not *impedimenta*, if we are *accelerata*, then surely the burden of proof remains with us,

A missionary lady was heard to declare with great positiveness, this summer, that her experience with husbands was that they always did about what you wanted them to. I don't know that that happy experience has been uniform with all here but certainly this is true, that a good wife ought to influence a good husband and a good husband ought to be neither afraid nor ashamed to be influenced by a good wife; and by the use of this influence there are some ways, I am convinced, by which we may prove that we not only do not impede but do actually accelerate the promotion of the missionary enterprise.

For example, in the devotion of children to missionary work. I suppose that most of us reach the field with the full expectation of taking part with our husbands in their labors; but as one little head after another hobs up around the family table, we find that our time and strength are almost entirely taken up with the ordering of our household and the care of our children. We may perhaps for a few months at a time be able to do some little visiting among the women, or teach a class already organized, but for the most part, we cannot be said to devote any considerable portion of our time to direct efforts. Yet there is something we can do. I am always glad and always fearful too when I hear that a little one has been added for the first time to a missionary family, for I know that the little tender and helpless creature is going to be either the greatest bond or the greatest barrier between its parents and their work. Was ever a people more easily led by little children than the Koreans? Yet if that little child is to be jealously guarded from the least touch as if it were sure contamination or snatched away from every pair of loving arms that are stretched out toward it, then it becomes plain that the missionary and his wife have entered on a dangerous course. dangerous alike to themselves and to the Koreans.

I know it is one thing to consecrate ourselves entirely to the Lord and quite another thing to consecrate our children. Oh! they are so precious and we are apt to say in effect, "Lord, guard thou us, and we we'll guard them." But there is a

better way of trusting and being not afraid, letting each little one do its work.

I asked a mother with four little children, whom I met this summer at Arima, if she were able to take much part in the work of the station and she said, "No, not very much." "How about the native services?" I asked. "Oh! I always go to all the native services" she said, "and take all the children." The picture rose up before me of the patient loving face and the row of earnest little faces beside it and it seemed to me that they must have preached almost as tender and constraining a sermon as could be contained in the words of the husband and father. At least, this I know, that his hands were mightily upheld as he talked.

There is another thing in which the course of the missionary will be largely determined by the ideas of his wife:—namely, style of living. Some months ago we entertained a visitor at our home. He was a globe trotter who had already trotted over a considerable portion of Korea before he reached us. Something was said about the lives of the natives in the interior and he looked about our little parlor which seemed plain enough to me and said, "Why, this is palatial, simply palatial." Now I hold that no one who has ever visited Korea or who is ever likely to visit Korea, has, from their standpoint, the right to utter one word of criticism or reproach. But, on the other hand, we as Christian workers ready for any sacrifice that may advance the cause of our King, have the right and should question ourselves most closely as to this thing.

Simplicity of living is of course entirely a relative matter. Compared with the Vanderbilts we live in a humble, not to say mean, way. Compared with the bulk of our constituents at home we live in, to say the least, the greatest ease and comfort. Compared with the people whom we have come to serve and to save, we live like princes and millionaires. The question easily resolves itself into two parts. First, what do we in all honor owe to our constituents at home, and, second, what do we in all devotion owe our people here? Yes, into three parts; what do we in all faithfulness owe our fellow workers by way of an example?

I do not know how I can better emphasize this point than by giving, as they fell from her lips, the words of a young missionary with whom I had a conversation last summer. She had not been on the field long and she had a troubled face. "We're

just tainted" she said; "We came out expecting to find such missionary simplicity but, oh, it was all so different from the start from what we thought it would be. To begin with, everybody called on us and left so many calling cards apiece we didn't know what they meant, and everywhere we went we found such nice Brussels carpets and things, and we were invited to a series of such stylish little teas, and it seemed so innocent and lovely, and we went in for the whole of it, and now we are worse than anybody else, and we can't get out and I am not happy any of the time." These were her words as nearly as I can recall them. I do not care to add anything to them. I shall not say that in a cosmopolitan community such as exists in many mission fields the use of calling cards is not almost a necessity, nor shall I explain that some of us who have Brussels carpets brought them out with us and others bought them second hand on the field at a very low cost and that others of us again think that they are cheaper in the long run if they can be afforded in the first place. And as for teas I shall not assert that in our isolated lives, out here, we do not really need some form of social recreation. Only let us not turn upon God with the fierce, Cain-like inquiry. "Am I my brother's keeper?" for we are our brother's keeper whether we will it or not. And let us not take advantage of our liberty to cause our brother to stumble and offend.

One determination should be fixed in the head of every missionary wife and that is that her husband's service is for life. Whatever of illness or family cares may come to her even to withdrawing her permanently from the field, the years of his service shall not be shortened. Verily, because we are ailing or obliged to go home with our children shall our husbands give up the results of years of language study and the expenditure of large sums of money, and trail with us across the ocean to remain at our side for our comfort and consolation? Then truly must it be said that the Korean woman of old, with her war coat ready to clothe her lord and send him forth at the first sound of the battle—then must it be said that that poor heathen woman, in devotion to her country, surpasses us in devotion to our Saviour. Oh! let us never forget that before all allegiance they can possibly owe us, our husbands owe allegiance to God,—Nay, rather that we, together, owe to our common Lord, allegiance higher than any we can possibly owe each

other. God and His work first; husband, wife afterward.

We all know of the cuttle fish, that great sea monster with eight long arms that seem so soft and yielding, but when once they wind themselves about the swimmer, be he ever so bold and ever so strong, he is crushed and helpless. Dear friends, the arm that keeps a man at home when he should be out among the people, that takes up his time in attentions to her when he should be attending to the work of his master, that would snatch her children away from every Korean touch, that insists upon a style of living that he perhaps would gladly forego, that interposes itself in any way between her husband and his work, believe me, is not the arm of affection, it is the arm of the cuttle-fish. Let us not constrain our husbands in that way.

So much for negative ways of work. There is one thing which every one here may entertain and I hope may realize, and that is the distant hope that by and by there will come a time when our children will be ready in their turn to begin the struggle of life, and we will be left with empty hands for something. Whether or not it shall be direct missionary work will depend upon two things: first, inclination, second, knowledge of the language. The first I trust we have; the second, let us never cease our efforts to acquire. From servants, teachers, coolies, visitors, let us add little by little to our knowledge of this tongue and then, by and by, richer in wisdom, riper in experience, deeper in spiritual life, we can take up the work to which we have looked forward so long.

My heart has been full this morning, for the subject seems to me of more than ordinary importance. As missions here we are very young and the character of our future work can scarcely be said to be determined. And whether the conflict is to be feebly carried on by a dawdling, self seeking soldiery or whether it is to be waged by self denying, self-forgetful heroes is going to depend in no small degree upon us.

Mrs. W. M. Paid.

MRS. APPENZELLER'S ADDRESS.

We women must do something, on the principal that "Satan finds some mischief still for idle hands to do." Even missionaries may develop into busy bodies if they have too much time on their hands.

The first thing a young wife must do is learn to help herself and leave her husband all his time.

What a temptation it is to say, "John, won't you help lay the carpet?" which I think is perfectly legitimate the first time the carpet is laid in the new home but mind you have a bright boy to help who will with your assistance lay it himself next time.

It is one of the hardest lessons to learn to do every thing alone because we do not want to, naturally. How pleasant it is to have one's husband always at one's beck and call but that is not what he was sent out for and in so far as a wife does not make it possible for her husband to sit down to his meals without a care as far as the running of the house is concerned just so far she hinders missionary work.

We hear of the wife who does her own work and can get along with little or no servant help. But we hear of the husband doing the cooking and washing the babies, which is bound to happen if you have no one else trained to fall back upon in case of illness, which is liable to come to the strongest of us, while the dear mother or sister who would so delight to help in such an emergency is thousands of miles away.

If kept up too long the outcome of this will be a breakdown for the husband because he not only has to do what he is not by nature intended to do but he feels, and knows he should be doing something else.

I say then, wives, be capable and self reliant at home and in doing this you will have influenced and trained several natives at least.

The woman who can board for a year or two and study the language is to be envied. I see no reason why such a woman should give up all missionary work especially when the children are small. I do not think she can make long

visits, or hold meetings at a distance but she can be gone from home an hour or two with no possible harm to even a quite young baby.

I have no sympathy with turning children loose to play with the native children so that they will be amused and happy while the mother is studying the language or off doing doubtful work for other people's children. I say doubtful advisedly because I believe very much of the work of married women is doubtful to say the least. Unless she knows the language she can not do direct missionary work. This going out with a raw heathen who has had a few months training, and letting her say what she pleases, you not knowing whether she is exalting Buddha or Jesus, is in my humble opinion very doubtful missionary work.

Then what can a woman do? If possible learn the language before you have the care of a house; but if, as in many cases, that is impossible, be sure you do not do harm in your efforts to do good.

To my mind it is quite possible that it may be a good thing to have a few ladies in the community who can visit the sick and even lend a hand in some cases. There may be old people who through no fault of their own are forced to live thousands of miles from home. With everybody too busy to call on them and cheer them up what a pitiable state of mind they might come to.

Some may have been especially educated in some branch, as music and if they can and will teach this to the children who through no fault of theirs are compelled to live far from the advantages of schools I am sure *that is good missionary work.*

A woman who has the will will find the way to do something helpful to somebody.

May it not be part conceit to want to go out and do something which will show or read well in a report? Be sure that when you are doing this you are not keeping some body at home to look after your work who could do much better than you can.

God pity the woman who left her four small children in the home land to come out to work for the heathen. If, in the mercy of the All Wise, they do not grow up worse than the heathen, she must give him all the glory.

Ella Dodge Appenzeller

A FEW WORDS ON LITERATURE.

LITERATURE like ancient Gaul may be divided into three parts; pictorial, musical, mathematical.

Descriptive literature is picture painting. True poetry, whether it be in prose or verse, is music. Argument, disquisition and law hang on the axiom that two and two make four and these we may style mathematical. Pictures, music, mathematics.

Now compare our pictures, music, and mathematics with that of the Korean and it seems to me it will give an idea of how widely our style of literature differs from theirs.

1. In pictures, we fill out in detail, everything must be put in. We think details give clearness. The Korean looks at it mystified and says if he only had a microscope to see what it is. With his pictures so in his descriptive literature he prefers suggestion and outline to a full statement. It is also for this same reason that he uses the interrogative for a strong affirmative. It suggests the affirmative and to suggest in his mind is stronger than to state fully. The Chinese classics are all done in outline only, being hints and suggestions of the subject to be taught, not the subject itself. Those of you who have looked into the Book of Changes the greatest of Chinese classics, will be struck with this fact. I read you a translation of the first three lines of the first hexagram.

"In the first line undivided is the dragon lying hid; it is not the
"time for active doing. In the second line undivided the dragon
"appears in the field. It will be advantageous to meet the great
"man. In the third line undivided the superior man is active
"and vigilant all the day and in the evening still careful and ap-
"prehensive. Dangerous but there will be no mistake."

Giles calls it a fanciful system of philosophy; most foreigners say the book is madness. Confucius says "Through the study of the Book of Changes one may keep free from faults or sins." Evidently it meant something to Confucius that it does not to the foreigner. It is made up of far off hints and suggestions in which the oriental sees meaning and which style of literature he specially loves.

We are given to realistic painting. Our pictures must say exactly what we mean, nothing more, nothing less. The Korean is not so, the presence of a flower or sea-gull will suggest numberless thoughts many *li* distant from the object itself. I happened on a song which translated into English doggered runs thus:—

(Absent husband inquiring of a fellow-townsmen newly arrived)

Have you seen my native land?
Come tell me all you know;
Did just before the old home door
The plum tree blossoms show?

(Stranger answers at once)

They were in bloom though pale 'tis true,
And sad, from waiting long for you.

"What does he mean by plum blossoms? I do not see how they could grow sad waiting for anyone." "You poor drivelling creature" was the reply. "he does not mean plum blossoms at all; he means," did he see his wife as he passed by? "She was pale and sad from waiting" was the answer. The form and beauty would have all been lost to have asked for his wife straight out.

The oriental mind whether possessed by literati or coolie is cast in the same mould. They all think alike in figures, symbols, pictures. For this reason I believe that allegory and suggestive literature must have a special place with them.

II. Music:— Our style of music is meaningless as yet to the native. As far as sound and expression goes he thinks "Gwine Back to Dixie" a better hymn on the whole than "Rock of Ages." But there is a music that we have, namely the eternal melodies that run through the story of salvation. Truth set to music as the old hymn says. "'Tis music to the sinners ears and life and health and peace." The music of the spheres that touches the hearts of all mankind.

Koreans claim, and I believe them, that true music has been rarely heard these last few centuries. Ages of outward form and ceremony have shut and sealed and petrified every heart so that there is no longer a call for p'oongyoo. When men are all born deaf mutes piano makers must turn their hand to something else. To put it in other words, Koreans must have a literature that will touch the heart and awake it to life. They have cudgelled and whetted their intellects over Chinese until now the literati are head without heart, all blade and no handle. They are not fools to whom we can ladle out knowledge that we have acquired in universities at home. In brain-culture they are I believe superior to us for an educated man in Korea has had his mind trained in one thing well while educated men at home have been partially trained in many things. His argumentative two-edged intellect can outstrip the foreigner at every turn, but an honest foreigner in heart is vastly his superior.

What we need in literature are not intellectual abstractions but something to touch the heart. Can we not write in a way that will be music to them and cause them in return to break out into singing like Paul when he wrote! "O the depth of the riches both of the wisdom and power of God; how unsearchable are His judgments and His ways past finding out!"

Confucius said "For improving manners and customs there is nothing like music" also "Hear the music of a state and you can guess its laws and government." Can we not prove this true to them in a way Confucius never dreamed of so that their manners and customs will be Christianized and that they may have in their hearts a knowledge of the laws and government of the kingdom of Heaven.

III. Mathematics:— Deductions, logic, proving that such and such is true: literature that would attempt to argue truth into the native I should be inclined to mark as utterly worthless. Koreans can prove anything by argument. Chinese characters have the habit of conveniently providing two meanings, the very opposite of each other. If you are hard pressed in one meaning, you simply take the other and so reduce matters to zero or a condition suitable to continue on. So Koreans regard all argument as really meaningless, not to be taken seriously at all.

This would seem to be because their mathematics are hopelessly con-

fused. We are in the habit of saying that a mathematical truth holds good anywhere, whether in the earth, or in the waters under the earth, but Korea is an exception to nearly all truth. Here two and two sometimes make four and sometimes again two and two make five. Sixty one years Korean translates into sixty years English. *Sasip* may mean anything from twenty to a hundred. *Yuru* anything from three to thirty thousand.

They, like the Chinese, have a universal talent for inaccuracy and they think everyone else as inaccurate as themselves. A measure of rice in Wonsan is over three measures in Seoul; one *Yang* of cash in the country equals five *Yang* in the capital. Those who travel know how the mapoos speak of the *iso* as long or short. You maintain however that if a *li* is a *li* there is no long or short about it but you learn in time, especially when the *iso* are long.

"How much a mat?" I ask a dealer "Five hundred cash" is the answer. "Very well give me twenty," "Never" says he "wo'nt sell so many for less than six hundred apiece." Such a state of things is only conceivable of a country where mathematics have gone to everlasting destruction.

So in relationships. "Well my lad" I say, "who is the little old man along with you?" "He is my big father." "Why he is not very big; he is not much taller than you" and the lad looks at me in amazement and wonders what I am driving at. I try him again, "If he is your big father have you a little father?" "Yes three of them" Then how many fathers have you altogether?" "Five." This beats Wordsworth's, "We are Seven." "How do you make out five?" you ask "why I've one big father and then my real father and three little fathers." You find at last that he is talking about his paternal uncles all fathers every one of them on the same principle that we would say that three and five make sixteen, or eight, or twenty four, or three hundred and seventy six. So about brothers; my sixteenth cousin may be my *hyungnim* or my *no*. (Older brother or younger one.)

Also a man's name is like a bamboo wilderness, all the same thing and yet all different. Boy name, hat name, style name, special name and the good or bad name a man leaves after he is dead and gone. To me this all betokens a state of mathematical, logical, intellectual chaos, that we must keep clear of in our literature. For that reason I have my doubts about the catechism style. It partakes so much of the nature of two and two make four. It is more for the head than the heart. Argumentation is its style to say the least and that is not the literature it seems to me for Koreans.

I have tried more than once to write something that would be suitable for my people, but have failed and so can point to no success as a proof of what I say, yet I believe that what we need is a simple, honest literature, constructed on native principles, that will touch the heart. As far as possible keep out the mathematical. Sing to the heart with the pictorial.

Jas. S. Gale.

EDITORIAL DEPARTMENT.

KOREAN NAMES.

Proper Names.

THE haphazard go-as-you-please method of manufacturing personal names in the Occident is unknown in Korea. The cognomen of each Korean from the aristocrat in silks to the coolie in dirt is a gem in its way, the finished product of the operation of certain curious, interesting and perplexing laws. Korean "Nomenclology" is an exact science admirably preserving the intricacies of the genealogical tree, and the safeguards of precedence, and producing a name which to the Korean indicates a great deal more than a Westerner would care to have published. That is, it gives away ones relations in a very public manner, as will be seen. Korean names consist as with the European of two component parts,—the family name and the given name, but these are reversed in order, like everything else Asiatic; the family name comes first and after it the given name. Thus John Henry Green in Korea would be known as Green John Henry. He might object, but it would do no good. The law is inexorable

Family Names.

These are not numerous in variety. It is probable that the entire list in use among the fourteen millions of Koreans, numbers one hundred and fifty names. Of original Korean names there are about one hundred, which fact, gives the language its word for people, populace or inhabitants, *vis. paik syōng*. The balance of the one hundred and fifty names comprises names of Chinese who have been left in the Peninsula in the course of the countless invasions with which the country has been afflicted, or have come across the border as emigrants. We can find no trace of purely Japanese family names though undoubtedly such exist.

The family name is technically known as the *syōng* and consists of one syllable, though there is an exception to this

rule in the case of six or seven names which consist of two syllables each. Some of these names bear resemblance to those of the West, for we find in Korea men whose surnames are King, House, Fish, Pond, Bank, White, Hole, Water, Field and Stone, all of which are frequent among Anglo-Saxons. It will be found however that these names took their rise in very different circumstances from those which brought the Western equivalents into existence. One fruitful source of surnames in the West has been man's occupations, from which we have derived such common names as Smith, Miller, Wright, and Hunt. This however is entirely ruled out of court in Korea, for the reason that labor being viewed as a badge of inferiority no polite science like Korean Nomenclology could adopt it as a standard. There are certain names which bear this stigma of inferiority as No, Ch'ôn, and T'ai but they are rather the names of inferior tribes or families. Another feature unknown to the Koreans is that of names in which "son" appears, as in Johnson, Jackson, Thomson, and Harrison, and the Mac of the Scotch, the Ap of the Welsh and the O of the Irish. These are names based on parentage, and the idea is found in a slight degree of resemblance in Korea, but is reversed in expression. That is, instead of a man being known as so-and-so's son he is known familiarly as so-and-so's father. To illustrate, here is a man whose name is Kim and he has a son named Hak-ini. Instead of the boy being known as "Kim's son" the man is known as "Hak-ini's father."

The Korean surname is a clan designation. Family pedigrees are preserved with Jewish precision and inter-relationship maintained to a distant degree. Some of these clan names are very ancient. The present family of Wangs (king) ruled Korea from the tenth to the fourteenth centuries of the Christian era and though out of power since then has maintained its clan organization intact. We have a friend who traces back his ancestry twenty-eight honorable generations, and we once met a man by the name of Sôn who is a lineal descendant of the Sage *Ki-ja* (B. C. 1122.) For exactness the original home of the clan is generally named in connection with the surname where two people are introduced to each other. The following are the chief clans of Korea.

Chôn-ju	Yi	Clan.
" "	Ché	"

Yö-beung	Min	clan
Ham-yang	Cho	"
Kwang-san	Kim	"
Miriang	Pak	"
Tal-syöng	Sö	"
P'a-p'yöng	Yun	"
Yön-il	Chöng	"

Numerically the clans rank in the following order: (1) Yi, (2) Kim, (3) Pak, (4) Ché, (5) An, (6) Chöng. As to the origin of these names, folklore has many curious tales to tell. It says the family of *Ko* appeared on the stage of their future activity through a hole in the ground; that the *Hö* family came out of a cleft rock still to be seen half way between Chémulpo and Söul on the Han River; and the *Yuns* having had a codfish for their ancestor never eat cod.

Korean given names. In this branch of the science under review we arrive at what is to a stranger complex confusion. In the United States it is a serious matter for a man to have two names,—in Korea it is a serious matter if he don't have them. Etiquette in Korea weighs and determines everything and seems to have made a specialty of the Korean's given name. It has different names for him at the different stages of life, and permits him to change these to suit himself.

It is well to note in this connection that certain names are sacred in Korea. One of these is the name of His Majesty the King, which no Korean may mention. In fact the name is not known. When for the purposes of historical record it is necessary to write the given name of a King, the written characters are carefully covered by a slip of red paper to conceal them. The name of the King is known as the *ö-hui* or Royal Secret. The given name of the father is also sacred as far his children are concerned and will never be pronounced as a name by them. In the case of an intimate friend they may be induced to indicate what the name is but after the following fashion. Suppose a young man's father's name is *Hak-in*. In conveying this information he would say "My father's name is 'science' *hak* and 'man' *in*."

A girl may have a name in childhood, but it as well as all other individual distinction is lost at the time of marriage. Public women such as dancers, singers and prostitutes retain their childhood name, which is often quite poetical.

A Korean has several given names, which may be divided into the following classes.

I. The *Ai-myōng* or childhood name. These names are given according to the fancy of the parents, and the distinction between names for boys and those for girls does not exist. Some of these names are very pretty, as: *Chin-ju* Pearl, equivalent to our Margaret; *O-jini* Virtue; *I-puni* Beauty; *Su-poks* Lifelong Blessing; *Neung-pari* Eightfold Strength. Often the name of an animal is given as *Yongi* Dragon; *Pōmi* Tiger; *Su-kai* Dog; *To-ya-chi* Pig; and *Tuk-gōbi* Toad. There are a whole host of dragons variously known as Golden Dragon, Good Dragon, Docile Dragon etc. At times these names are selected to indicate personal idiosyncracies, as: *Pong-haki* Inquisitor; *Wang-nuni* King's eyes; *Mak-dongi* Our last one (i. e. Omega); and *Pōn-jōhi* or *Wol-jōbi* the Mischief.

In this connection it will be in order to notice.

II. The *Pyōl Myōng*, nick-names. While these are more frequently given to boys, any man who attracts public attention is liable to have one fastened on to him. To understand these names one must have a key to them; for it is oriental to make them indefinite on the surface but mean a great deal. This is especially so where a man is given as a nickname the name of some animal. *Tu-dō-chi*—the mole means to Koreans "short legs;" *Maing-kwangi*—the frog is equivalent to "Big-belly;" *Min-chungi*, the grass hopper is "The Fool;" *Tok-suri*—the eagle is "The Fright;" *Keui tari* is "Long legs," *Chōn-chung* is "the Dunce" and *Song-paik-cheungi* is rather too vulgar to translate. In fact nicknames are vulgar in Korea and we have never known the Koreans to own up to having dubbed a foreigner, except in one instance where the gentleman's shining pate destitute of hair got him the name of "corn cob."

III. *The Kwan-myōng-Legal name.* The only gate to manhood and legal maturity in Korea is marriage. As long as he is unmarried the Korean is a boy. He is compelled to wear his hair in a braid down his back, is known by his childhood name and is addressed in the less polite forms of language. As soon as he marries the Korean becomes a man whether he is thirteen or thirty years of age. The outward and visible sign of this coming to man's estate is the erection of his hair in a knot on top of his head, the putting on of a hat and the selec-

tion of an investiture with a brand new name, known technically as the *kwan-myōng*. By it he is registered in the census records, and by it he is known henceforth to the world.

The chief feature of the *kwan-mōng* is the *han? yol cha* or "generation character." The names of all the members of a clan of the same generation contain a certain character or syllable which serves to identify them. Thus *Kim Myong-tai*, *Kim Myong-ok*, and *Kim Myong-hak* may be three men who have never met each other, but the presence of the syllable *myong* in their *kwan-myong* as the *hang-yol cha* identifies them not only as members of the same clan but also as belonging to the same generation. The *hang yol cha* is selected by the clan authorities and in some instances a series of these characters will be adopted for several generations ahead.

Considerable ceremony is generally observed in the selection of the *kwan-myong* for the newly made Korean man. Intimate friends are invited in to refreshments and the occasion is made one of much festivity. The *kwan-myong* always consists of two characters or syllables, and makes with the surname a full cognomen of three syllables. When the company who are to manufacture the legal name have assembled the *hang yol cha* is first called for, and this given the difficulty is to find a proper mate for it. Two requirements must be satisfied, (1) The third character must unite euphoniously with the *hang yol*; (2) it must make proper sense.

IV. *The cha-ho* Familiar name. *The cha-ho* is different in character from both the nickname and the Legal name. It is an evolution from the latter and based chiefly on the *hang-yol*. That is, there are certain rules in the matter, by the use of which, given the *hang-yol*, the *cha-ho* is easily deduced. Intimate friends know each other by their *cha* and use it of each other when absent, to mutually intimate friends. It can be used only by one's equals or superiors. This is a very convenient thing for in the presence of a third party an absent person can be discussed without giving a clue to his identity.

V. *The Iyol-ho* Distinguishing name. Etiquette in Korea forbids a person's inferiors from alluding to him or addressing him by his "legal" or "familiar" names. The younger brothers in a family waive this dilemma easily where their elder brother has a son by addressing him as his son's father, but where there is no youngster to help them out, they are in a difficulty.

This is increased as the elder brother rises in official station and the number of his inferiors increase. So nomenclology has invented a fifth given name as the distinguishing and honorable given name as a Korean gentleman. It is manufactured in the same manner of the *kwan-myong*, by a party of learned friends who assemble for that purpose.

VI. *The Ching-ho* laudatory name. In the case of meritorious services to the State, after death a Korean nobleman's *pyol-ho* is changed into "laudatory" designation, oftentimes a title or rank bestowed by the monarch

This closes the list of given names, unchangeable; the *Ai-myong* is reached; the *kwan-myong* can only be legally changed with official permission; the *cha* can only be changed by an assembly of neighbors or friends who vote a new *cha*; and the *pyol-ho* usually gives place to the *ching-ho* after death.

For a handle to his name the Koreans have three grades (1) *Saing-won* an old literary degree which has long fallen into disuse except as a polite, in fact the politest handle you can give to an unsuccessful scholar; (2) *Sok-sa*, one grade lower than the above but quite polite; (3) *So-bang* the lowest in the series but one of the ordinary polite forms. Etymologically it resembles the "esquire" of the West.

THE FATE OF THE QUEEN.

The mystery surrounding the fate of the Queen still remains unsolved. It is generally admitted in the Japanese Press that she is dead and their correspondence from Seoul claims that her body has been found in a well with a fatal cut, well known to Japanese swordsmen extending from the shoulder down into the breast. We should like to know who the parties are that found the body and what they have done with it. Either someone is lying desperately or else they possess facts in which the public has a tremendous interest. The government has as yet issued no announcement of her death. We have it on good authority that all the ladies who were in attendance upon Her Majesty have been found and though some of them have been badly wounded none are dead.

Nov. 11 was Her Majesty's birthday. The day passed without any disturbance tho there was misgiving in some quarters. Had the Queen lived to celebrate her 45th birthday it

was her intention to appear at the public reception usually given on that occasion.

The visit of Count Inouye to Seoul was looked forward to with very great interest. A touch from his magic wand was to bring order out of confusion; but there is some disappointment that he left on the 16th. without having restored the power to the King. In the meantime the government as organized last month remains unrecognized by the Powers, but as may be seen in another column, goes on making appointments and voting money as tho nothing had happened on the 8th. of October,

As indicative of the sentiment of the East we quote from the following journals. Up to the present writing the China papers have no utterance concerning the *coup d'état* of the 8th. October.

The *Japan Weekly Mail* of Oct. 19 says: For the past twenty years Korea has been torn by the strife of two rival factions, one headed by the Queen, the other by the Tai Won Kun. Of the latter it may certainly be said that the man's first thought in any emergency runs on acts of violence and assassination. The vitality of this bloodthirsty man almost commands respect. He learns nothing from the times, nor have the changes coming in the train of foreign intercourse made any apparent impression on his obdurate faith in poison and the dagger. On the other hand, nearly all the corruption and oppression that disfigure the reign of the present King of Korea, are attributed to the Queen's relatives, and from them has emanated the chief opposition to progress and reform. So long as the two factions retained any competence for strong rivalry, it was impossible that the country should be at peace. The only hope of tranquility seemed to lie in the annihilation of one side's capacity to struggle. That is what has now happened.

The *Nichi Nichi Shimbun* as quoted in the same issue of the *Japan Mail* says "From the latest telegrams from Korea, it appears to be true that the Queen met with a violent death under the sword of an assassin. It seems also beyond doubt that during the confusion of the *émeute*, some persons clad in European fashion and armed with Japanese swords entered the Palace. Whether these men were Koreans in disguise or whether they were Japanese desperados, we are not in a position to say. But judging from the circumstance that an

American officer and a Russian architect, happening to be at Court, were eye-witnesses of the horrible scene, it must be acknowledged that the men attired in European clothes and carrying Japanese swords, whoever they may have been, were the perpetrators of the heinous crime. It is sincerely to be hoped that they are not Japanese, but considering the way in which they were accounted it is natural that suspicion should attach to Japanese—a suspicion certainly not allayed by the fact that the Cabinet organized under the new state of things is composed of statesmen popularly credited with pro-Japanese sympathy. If it should turn out that any Japanese were criminally implicated in the matter, the delinquents whosever they may be, should be brought to justice without the slightest scruple. And if it be discovered that there has been neglect of duty on the part of Japanese officials, they, too, ought to be dealt with properly. The Korean Government, it is true, has made public the deposition of the Queen, but has not proclaimed her death. According to the edict, Her Majesty must still be considered living. But facts do not warrant such a conclusion. Should it appear that any Japanese were connected, in the slightest degree, with her death, we repeat our earnest wish that no leniency should be shown."

The *Jiji Shimpō* says, "There is no escaping a strong suspicion that some of the Japanese residents in Seoul were more or less implicated in the trasonable tragedy. As a result of the violent political convulsions that shook the country from end to end and led to the Revolution of 1868, there have grown up a peculiar class of political fanatics that do not think it a dishonor to murder public men for the supposed benefit of the state. Even at this moment, men of this type are in prison charged with a plot to kill the Minister President of State. They have of late regarded Korea as a field specially reserved for the practical application of their dangerous creed. In spite of all official vigilance, a large number of these desperadoes have found their way to the peninsula, either in the character of peaceful traders or as apparently inoffensive deserters from service in steamers plying between Japan and Korean ports. Under such circumstances, the report that some Japanese were connected with the tragedy just enacted in Korea, is highly probable. Should it be true, we hope the facts will be made public without the slightest concealment or

reservation, and that the offenders will at the same time be visited with the most signal punishment."

The Japan Gazette of Oct. 19th. says editorially: "From a reliable source we learn that the stormy career of the Korean Queen has ended in assassination. The woman whose violent acts have so frequently convulsed the kingdom has by violence lost her life. For many years she has exerted all her influence against the Tai Won Kun, at whose hands she has just met here fate. It is possible, we do not say probable, that some of the Japanese conspirators who are so numerous at Seoul, may have been the exciting cause of the latest deed of blood. The Queen was fast recovering the influence of which she had been deprived by the Japanese, and her sympathies were said to be wholly Russian. We can quite imagine some of the Japanese *soshi* plotting her overthrow and using the discontented troops as a lever. The assertion that the troops had been badly paid and forced the Tai Won Kun to lead them to the Palace is much too simple an explanation of an intrigue in a land where intrigue is practised so universally."

The Kobe Chronicle, Oct. 18. says "There appears little doubt that a number of Japanese were associated with the Tai Won Kun in his attack upon the King's Palace at Seoul, and the most dastardly deed of all, the assassination of the Queen, is popularly attributed to them. It is very certain that the Tai Won Kun was the prime mover in the plot, and he and his party have hastened to benefit by a revolution which could have no other object than the overthrow of the faction, to which they are opposed. In some quarters there appears to be an impression that the leaders of the revolt will declare for a policy of reform, but this is to ignore the opinions of the prime movers of the revolt. The new *regime* is not likely to be any more effective than its predecessors in lifting the country from the state of anarchy into which it has fallen."

The Shanghai Mercury of Oct. 21st. says, "The position of affairs in Korea, if not absolutely dangerous is certainly sufficiently serious. It is in much the same predicament as an open magazine guarded by half drunken soldiers and may blow up at any moment without warning * * * * * In August we find Count Inouye, who apparently did not hasten affairs sufficiently, replaced, and on the 31st. Count Miyura (Viscount Miura) his successor, landed at Chemulpo. Miyura brought with him a present of three million taels, to be distributed it was pretended, amongst the farming

population whose crops and property had been injured during the war. Miyura is a man who has never occupied any responsible office, but he is not the less self-confident for that. He is said to have prepared himself for his visit by studiously refraining from consulting anyone who knew anything of Korea, lest his judgement, as he put it, should be biased. His intention was to arrive in Seoul with his mind a blank, so as to be able to form and act on his own judgement. He declared that diplomacy was answerable for trouble hitherto and his *regime* should not be marked by it, and as for an interview with Count Inouye, he scorned it, lest he might be supposed to have founded his policy on the advice he might give. Such, according to reports on good authority is the latest development of the Japanese policy of reform. * * * At all events between Miyura's idiosyncrasy of evolving a policy on the spur of the moment founded on avowed ignorance, and the gift of this precious apple of discord, (3,000,000 taels), affairs in Korea have been going from bad to worse. The improvements of which we have heard have all evaporated, the roads and railways have crumbled into dust and the administration is, if possible, more corrupt than ever.

"*The Japan Daily Advertiser*," Oct. 12th. affirms "History will be able to show few state documents that may compare with the edict in which the King of Korea has dethroned and degraded his Queen. It is a mean and miserable utterance. Yet, in view of the condition in which Korean affairs have remained since 1881, it may have an important bearing upon the destiny of the small kingdom. Her now fallen Majesty is a woman of remarkable character. Much has been said and written of the energy and sagacity of the Dowager—Empress of China, and doubtless most of these eulogies are well merited. But the Korean Queen has always appeared to us as a personality even more noteworthy than her neighbor of Peking. Probably this has been because her contemptible surroundings have accentuated the contrast; at any rate she has for many years exercised in the squalid court of which she was the head, powers of mind and will as would have rendered her a striking figure in any station and in any age."

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"THE EMPEROR OF KOREA."

All change is not necessarily "reform" or "progress" tho

these much abused and misunderstood terms involve the idea of "change." On the 25th. of Oct. the Cabinet that climbed into power since the storming of the Palace on the 8th. issued an order commanding the officers of the several departments of the government to assemble within the Palace enclosure the following day between the hours of seven and ten in the morning to witness the assumption on the part of the King of the title of Emperor. Whether the braves who are implicated in the murder of the Queen were to show their allegiance to their lord by raising him upon a shield or not we do not know. Immediately on the issue of the order there were conferences, consultations, caucuses between Koreans and Japanese; and between the representatives of western nations and the Japanese and the subject was discussed.

We should say in passing that this subject of making Korea an empire is not a new one, now suggested for the first time. Not at all. It is one that has been carefully weighed by our broad-minded Korean statesmen—in the absence of other business, we suppose—ever since the signing of the treaty of peace at Shimono-seki last April, when Korea was made independent. Up to this time before his own people, the king used the term *Kouk Wjung* which to the average Korean means king. In the treaty with Japan and other countries the term employed is *Woang Chci* which being interpreted meaneth Emperor. Why not finally and forever cut loose entirely from anything and everything that savors of dependency on China? Why retain a term that betrays subordinate relations, rather than to choose one that expresses what you really are—a free, a sovereign and an independent ruler? Linguistic lore evolved shades of meaning from the Chinese characters, keen discriminations and delicate distinctions were without doubt made by men of whom it might be said, to borrow a homely figure, that tho too bungling to split saw-logs nevertheless attempted to split hairs. What arguments were arrayed, what men of straw were set up and knocked over, into what wee hours of the night, these erudite statesmen and pure-minded patriots continued their deliberation, we have not been informed. The matter is of minor importance and we shall not lay it up against them. Suffice it to say we took the precaution, in view of the momentous interests at stake, to secure a good night's rest, for the arduous duties of the morrow.

The next morning, to prove our interest in the welfare of the empire soon to be ushered into existence, we went with eight

other equally self-sacrificing foreigners to the Royal Palace. The morning was crisp and the fifteen minutes walk exhilarating. The dull coolie with charcoal on his back, the huge bull groaning under a load of rice straw, and the ubiquitous merchant boy were on their way to the marts of trade. Our business however was far higher and more important. We passed the Korean guards at the Palace gate, the same gate which eighteen days before was entered by a murderous band of Japanese *soshi* hirelings, attended by regulars from the Japanese and Korean armies, escorting the Tai Won Kun to the presence of the King and there with an indignation born of hatred and revenge to eject "the base fellows" who had dared to climb back again to power. Thro two massive gates, around the frowning Audience Hall, thro a smaller gate and between buildings used by scribes (possibly Pharisees and hypocrites); under two gates and into a long lane that turns, thro another gate and over a camel hump bridge; now a few yards to the right and thro one more gate and up along the west side of the lake well known to foreigners for the skating parties invited there by their Majesties. We make a low bow as we turn from the road leading to the quarters where the king has spent eighteen long, sad and anxious days; we cross a drain with an effluvia not limited to the Palace for we have had the misfortune to meet it many times in the streets of the filthy city; a few steps more and thro the last gate into the court where stands the beautiful buildings that contain the Royal Library, part of which are occupied by Generals Dye and Le Gendre and—we beg these gentlemen's pardon—for the time being by ourselves.

The hands of the clock in the tower to the west of us had not yet reached seven and we felt sure the important ceremonies had not been performed. We viewed the Library buildings, than which probably there are no more handsome structures in the Palace or in the country. We strolled down to the pond. The Tai Won Kun in the plain white dress of the civilian, attended by a single servant, came from the house of his son the King. Age is telling on the fiery Prince. His body is bent, his step is slow, he leans upon a staff. He looks at us but not having our divining cup with us, we know not his thoughts. His favorite grandson, a young man of less than twenty five, soon follows. He bows to us and enters into conversation. If the plump face and contented look are not deceptive, he has fully recovered from "the terrible sufferings" (to use his own words) thro which he

passed last winter and spring while serving a fifteen year sentence of banishment on the island of Kyo Dong. He assures us that our devotion to and concern for Korea are as beautiful as they are disinterested and that the trouble to which we have placed ourselves in coming to the Palace at such an early hour is fully appreciated, while all that the distracted, disturbed, distressed country now needs is a western protectorate. We do not pretend to give the exact words of the patriotic young Prince neither would we be rash enough to venture an opinion on his chances of reaching the throne of Korea.

Time passes and we look at the Palace built in western style of architecture, we stroll around the lake, we enter the pine grove to the east of the lake; watch with interest the arrival of several members of the Cabinet, we discuss Korean politics—if her political troubles may be called by that term—and the politics of other countries; the probable candidates and their chances of election for the Presidency of the United States next year are named and weighed but for valid reasons we shall not publish the results; the prospective war between Russia and Japan must of necessity receive attention; one of our number, taking advantage no doubt of the presence of two physicians, learns to ride on a bicycle; two improvise stones and pitch quoits. The Resident Japanese Minister arrives and is received in audience by His Majesty and promptly takes his departure. The sun has now reached zenith, the King's older brother, Minister of the Royal Household and father of the Prince above mentioned visits us, salutations are exchanged, we gather around him to hear the very latest and he announces with oriental suavity that the ceremonies connected with the assumption of the title of Emperor had been—postponed. We are greatly relieved. The Minister of Foreign Affairs had already gone to announce the decision to the several Legations. Thus ended the attempt on the part of an over-zealous Cabinet to crown His Majesty, the King, "Emperor of Korea."

THE OFFICIAL GAZETTE.

The new calendar. The most noteworthy proclamation by the present government was issued Oct. 26th. and abolishes the present lunar calendar substituting the solar calendar of the

West. This will give Korea the same dates as Western nations and Japan. The year is reckoned not according to the Christian era, but from the founding of the dynasty. This goes into effect on the 16th. day of the 11th. moon (Jany. 1, 1896) which is to be known as the 1st. day of the 1st. moon 505th. year.

Queen Min. On Oct. 10th. the Gazette announces that Her Majesty is dethroned and reduced to the grade of a coolie, but the following day, out of regard for the Crown Prince and as a reward for his filial piety the degraded woman was raised to the rank of a concubine of the First Rank. It was ordered that a solemn announcement of this at the Royal Ancestral Shrines and at the Altar to Heaven be arranged for. The Crown Prince expresses his deep gratitude for these marks of consideration for his mother by his father. On Oct. 18th. an order is issued that preparations be made for the selection of a new Queen whose age is to be from 15 to 20 years. The utterances regarding the new Queen are not explicit.

Official changes. The resignations of *Pak Chōng-yang* *Shim Sang-hun* Minister of Finance, *Yi Pōm-jin* Minister of Commerce, and *Yi Yun-yong* Minister of Police, are accepted. *Pak Chōng yang*, *An Kyōng-su*, *Yi Wan yong*, and *Yi Chun-yang* (His Majesty's exiled nephew) are appointed to the Privy Council. *O Yun-jung* Minister of Finance, *Yi Chōng-whan* Acting Minister and *Yu Kil-jun* Acting Minister of Home Affairs are gazetted, as also His Highness Prince *Wi-waha* as Ambassador to the European Powers and *Kim Ka-jin* Minister Plenipotentiary to Japan. Provincial Treasurers appointed for the realm.

Military Matters. These occupy a large portion of the gazette. The *Hul-yōn-dai*, (the regiment which stormed the Palace) are ordered to serve as Life Guards *Si-wi dai*, while the dispersed Palace Guards are ordered to reorganize as a new *Hul-yōn-dai*. This measure however proves abortive and the *Hul-yōn-dai* is finally abolished as a regiment, and *Hyōn Eun-tiak*, *Yi Hak-kiun* and 23 other officers of the old Palace Guards dismissed in disgrace. Places are promulgated for the reorganization and reassignment of the troops throughout the country, until one might think the War Department was preparing for war.

Finance. The tolls levied on the domestic carrying trade of the country are abolished. Taxes are divided into land taxes and domicile taxes and regulations promulgated for the collecting of

them. A Bureau is organized for the management of *Gmseng* and regulations issued for its guidance. The budget for Prefectural expenses during the 505th. year (1896) is announced. It foots up \$ 793.729.

Yi Chun-yang. This young Prince whose trial and banishment to *Kyo-dong* caused so much excitement a short time ago is pardoned, his rank is restored to him and he is appointed a member of the Privy Council.



NOTES AND COMMENTS.

THE PRESBYTERIAN COUNCIL for Korea gave the matter of the disposition of candidates for church membership who are entangled in polygamy, a thorough discussion but postponed final action for one year. This is far better than a compromise with the unclean custom. The Repository trusts that when the year rolls around and the final action is reached it will be the consistent and safe policy which has guided the Church from earliest times, that of exclusion.

W. D. TOWNSEND Esq., accompanied by I. K. Eveleth, mining engineer left Chemulpo *per steamer* Oct. 20 to visit the *Pyong-an-Do* gold mines.

THE REV. D. L. GIFFORD published at private expense **복음요서** a Life of Our Lord. It is a translation from the English of the Story of the Gospel by Mr. C. W. Foster. The work is well done, the language is very simple so that the youngest and most uneducated can readily understand it while the more learned will find much in it that is useful. The book deserves extensive circulation.

DR. W. B. SCRANTON recently wrote a book for the use of candidates for baptism. The book is a short, concise and eminently practical way, tells the candidate all he wants to know and should know before he is baptized and received into the church.

PRINCE WE-WHA special ambassador to the European Powers left Chemulpo with his *suite* Sunday Oct. 27th. He will proceed to his destination *via* Japan and the United States.

LIEUT. GENERAL VISCOUNT MIURA and most of the Staff left Chemulpo for Japan Oct. 22nd. in connection with the *coup* of Oct. 8th. About 50 other Japanese returned at the same time, and a large company who arrived on the *Suruga* from Japan, not having the requisite special passport, were sent back immediately.

MISS JOHNSON of Shanghai who is visiting her sister Mrs. Carl Wolter of Chemulpo has broken all previous record of the ladies in Korea in the line of pedestrianism by walking from Chemulpo to Seoul. She made the journey without special fatigue and was about early next morning "doing" the sights of the Capital.

BISHOP HENDRIX of the Methodist Episcopal Church, South, appointed on Oct. 17 the Rev. C. F. Reid D. D. Superintendent of their mission in Korea. We extend a most hearty welcome to this new mission. Property in Seoul was purchased by the Bishop, but we are informed by the Bishop himself that their first work will be opened in Song Do where in addition to the usual evangelistic work, an industrial school is to be established.

COUNT INOUE special Imperial Envoy of Condolence to His Majesty the King of Korea arrived in Seoul the last day of Oct. He was attended by Mr. Nagasaki, Master of Ceremonies, by his own son and a personal guard selected from the Imperial Guards of Japan. He comes straight from the side of the Emperor and we entertain the hope he will institute a thorough investigation of the attack on the 8th. ult. Our interest centers in bringing to light the men, whether Koreans or Japanese, who assaulted and killed the Queen. All talk of Japan's ability to "vindicate" himself is wide of the mark. A little wholesome justice is needed just now and we shall be much disappointed if Count Inouye fails to administer it as far as his nationals are concerned. We notice that the late Minister Viscount Miura, and the First Secretary of the Legation, Mr. Sigimura, were promptly arrested when they landed at Shimonoseki. Let the blow fall, not indiscriminately but on the heads of the guilty ones. We notice the almost entire absence of any clamoring for justice as far as the Koreans are concerned. Is it not worth while to bring Korean criminals to justice, or is this silence due to the absence of power to enforce law against the guilty?

MRS. ISABELLA BIRD BISHOP arrived in Seoul Oct. 23rd. to remain in Korea for a time for health purposes. During her visit here last Spring she had several audiences with the Queen and the tragic end of "the first lady of the East" as the Queen has been called, fills Mrs. Bishop with grief and indignation.

ON the invitation of the editors of *The Repository* a number of those interested in romanization met at the house of Rev. H. G. Appenzeller to discuss this "burning question." It was unanimously decided after a heated debate lasting over an hour and participated in by all present that the character *of* is ordinarily best rendered by *a*. No decision was reached as to the rest of the alphabet.



ANNUAL MEETING OF THE PRESBYTERIAN MISSION, NORTH. In a way, the Annual Meeting of the Presbyterian Mission this year may be said to have been in session for a week before the retiring chairman called the meeting to order; for everyone in the mission was promptly on hand for the opening of the Decennial Anniversary of the preceding week. It was a pleasant prelude to more serious labors to listen to some of the older missionaries on the field as they recounted how the Lord has led us; or to trace a-

gain the familiar liniments of character of those noble workers who have been promoted; or to witness the inspiring sight of the large mass meeting of native Christians; or to engage in the discussion of mission problems and questions of policy, free from all sense of responsibility, This was a very delightful.

But what a descent to the serious things of life for many in the Mission, were those succeeding days when they met the Examination Committee. The standard of study of the Mission is high; the language examinations are severe; the scale of marking is rigorous. No doubt there were here and there ones who when their papers were returned to them bearing the Committee's marks, felt like tearing their own hair and that of the Committee's too; but surely upon second thought, they must have seen that considering the difficulty of the language, and how essential to the highest success is its mastery, the only thing the Mission can do is to hold its members up to the highest standard of attainment.

The business session of the Annual Meeting was convened Oct. 5th. by the retiring chairman Rev. H. G. Underwood D. D. Preliminary business was transacted, among which was election of the new Chairman, Rev. Graham Lee, and the reelection of C. C. Vinton M. D. as Secretary, and Rev. F. S. Miller as Treasurer of the Mission. With the exception of two days given up to the sessions of the Council of the three Presbyterian Missions having work in Korea, the Annual Meeting met continuously until Sabbath the 26th, of Oct. Ample time was given to the discussions of all questions of importance as they arose, and while it worked havoc with the order of the printed program, the satisfactoriness of practically all the decisions arrived at was its justification.

The questions receiving perhaps the fullest discussion were the future of the school work and the disposition of the medical force. Early in the session a letter was written and sent to the Board urging the immediate appointment of a lady teacher for the Girls' School. The conduct of the boys' and girls' schools in Seoul, along the lines of primary education under strong religious influences, met with general approval. Mr. Miller was instructed as early as practicable to open an academic department in his school, and an additional teacher versed in manual training methods was requested from the Board. Miss Dr. Whiting was directed to open a dispensary for women at the girls school at Yon-mot-kol; and arrangements were made looking to the opening of a second dispensary for Dr. Vinton in connection with Mr. Gifford's chapel in the eastern part of the city. The Hymn book Committee was continued and to its number were added Mrs. Baird and Mr. Gale with the request that they prepare more hymns, the plan being that at some future date another hymn book with revisions and musical notes be prepared for publication.

A number of important changes were made in the rules and by-laws of the mission. The course of language study was at the same time made more difficult by the insertion of Mr. Gale's Grammatical Forms as a text book, and easier by making the study of Chinese optional. Another amendment was that no member of the Mission may employ on pay any native agent without Station approval. Again it was declared that while the native Church is administered by the Council of Missions in Korea holding the Presbyterian form of government through a session of five members elected annually, the powers of this session were defined to be "those of

a church session only;" though it was also stated that "additional powers may be from time to time specifically delegated to it by the Council on recommendation of a mission." In this connection it may be well to state that the Secretary was instructed to write to the General Assembly to ascertain whether before the establishment of a presbytery on the field, the Mission has the power to license or ordain. It was recommended that the return on furlough of Mr. Gale, after printing his unabridged Korean and English Dictionary in Japan, be sanctioned. Similar action was taken on Miss Doty's furlough, to begin in June, 1896.

A word or two may be in order on the reports presented to the Annual Meeting. An advance all along the line was noted; and especially in evangelistic work was this true. In Fusan the scalpel had been busy and a considerable sum had been collected in medical fees. Country trips had been made, and a Chinese school started, the peculiarity of which was that heathen text books had been gradually eliminated and Christian books put in their place. In Gensan Christian work has been conducted in several localities. One trip has been made to Ham Heung the Capital of the province. A year has been put into the revision of the unabridged Dictionary mentioned above, together with other translation work. Mrs. Gale mentions a family formerly greatly tormented by demons, who from the time they believed were quite at peace. The Pyeng Yang Station is still migratory, but its record for work is of the very best. More than a score of native Christians have been going out at their own charges into other cities and towns spreading the knowledge of the truth, so that all the missionaries have had to do has been to follow up and organize the work. In Syoun An, 50 *li* north of Pyeng An, a building was bought for a church, the 1st. church in Korea bought or built entirely with native money. In passing it is worthy of note that one of the most significant features of the year's history has been the fact that four churches have been built or bought by our native Christians in different parts of Korea.

Seoul Station has well sustained its end of the work. At the time of the last Annual Meeting there was one Presbyterian congregation in Seoul; now there are five scattered all over the city, perhaps the largest of said off-spring being the Kon Dang Kol Church. The Chung Dong Church is building a new church home inside the West Gate and while the people are poor they have succeeded in raising from purely native sources over 400 yen for that purpose, not a bad quality of "rice Christians," if one might be allowed to say. The experiment has been made this year of a doctor and minister travelling together in country *itineration* work, and the result has been quite satisfactory. Dr Underwood in addition to Bible translation has put out a number of tracts and his morning studies with advanced Christians, as a new feature, has proved a success. The Boys' and Girls' schools are working along right lines, and the Girls' school in its well arranged new plant only lacks the presence of the new lady teacher.

The Government Hospital was never in so good condition for the doing of both medical and evangelistic work. And the outlook for all the work not only in Seoul, but in all the Stations, was never brighter.

In the Council there was much fruitful discussion of topics having general bearing upon the work. Arrangements were made whereby Mr. Gale could get the money appropriated and immediately proceed with the publication of his Dictionary; and two half days were devoted to the discussion of the

advisability of admitting men with plural wives to church membership. Scripture was quoted on both sides, and a correspondence from missionaries in Japan, China and India was read. It is worthy of note in passing that with a few exceptions nearly all of the old and well-known names of China were found ranged on the side of leniency. The Council at the end seemed very closely divided, and the discussion was postponed for one year.

Out of the reports, discussions and already expressed sentiment of the Mission a "Credo" of Mission policy, heartily subscribed to by the great majority of its members, may be constructed, something as follows:-

1. Every man, women and child in the Mission believes in an evangelistic policy. The evangelistic bent of the Missions is unmistakable and all controlling.
2. The Mission does not believe in Schools for the teaching of English—at least for themselves.
3. But it does believe in the establishment of primary schools; and when the development of the schools seems to require it, the addition of an academic department looking towards higher education.
4. It believes in employment of a very minimum of native agents paid out of foreign funds to do religious work.
5. It is heartily in favor of native self-support, from the ground up; of the native Christians buying their own books, building their own Churches, paying their own preachers. &c.
6. Until the work has developed sufficiently to justify more regular organization, the Mission believes in the "Nevius Method of work," with its leaders appointed in different localities, catechumen classes for the instruction of adherents, and winter classes for the training of leaders.
7. The Mission believes in comity both between missions and individual missionaries, a guarding of each other's rights and plenty of elbow room for every body.
8. It believes that all branches of the work should have the one aim, the winning and building up of souls in Christ, and to that end its members should be humbly teachable in the hands of the Holy Ghost.

Daniel L. Gifford.



THE EDGAR DISASTER. On Wed. Nov. 13th a party of blue-jackets from H. B. S. "Edgar", numbering 71 men, went out in the large pinnace to Roze Island to practice. The weather becoming squally, they attempted to hasten back to the ship. The tide being against them, they hoisted sail. When about 1200 yards away, in mid channel, she was seen to capsize. Rescue parties put out from the French, Russian and American men-o'-war in the harbor and from the "Edgar," but the heavy sea interfered seriously with the work of saving the men. Of the entire number only 23 were saved making a terrible loss of 48 lives. In a heavy engagement the loss of life would hardly be greater than this. For want of space we must reserve particulars until our next issue.