THE KOREAN REPOSITORY.

FEBRUARY, 1896.

KOREAN VOCAL MUSIC.

IN spite of the evidence to the contrary borne to our ears on every summer breeze, Korean music is not a myth. The sounds seem peculiar and are far from pleasing, because we do not know or *feel* what they are intended to express and we bring to them not the Korean temperament and training but the more artificial western ear. We say they do not "keep time," which is as just a stricture as it would be to say that Shakespeare's verse does not *rhyme*. Why should they "keep time?" There is no analogy for it in nature. The thrush does not keep time; and the skylark, that joy of Korean waste places, cares naught for bars and dotted notes. As a pure expression of feeling, music should no more be hampered by "time" than poetry is by rhyme. There are occasions, to be sure, when both time and rhyme are necessary adjuncts; and I shall show that some Korean music is not lacking in that rhythmic succession which we call "time."

Koreans like our music as little as we like theirs, and for the same reason—they do not know what we are "driving at." The same difficulty often confronts us in our own music. Haydn's description of the fall of the spirits in "Creation" loses all meaning except as we hold the key.

So I beg you to suspend your judgment of Korean music until you can listen to it, so to speak, with Korean ears.

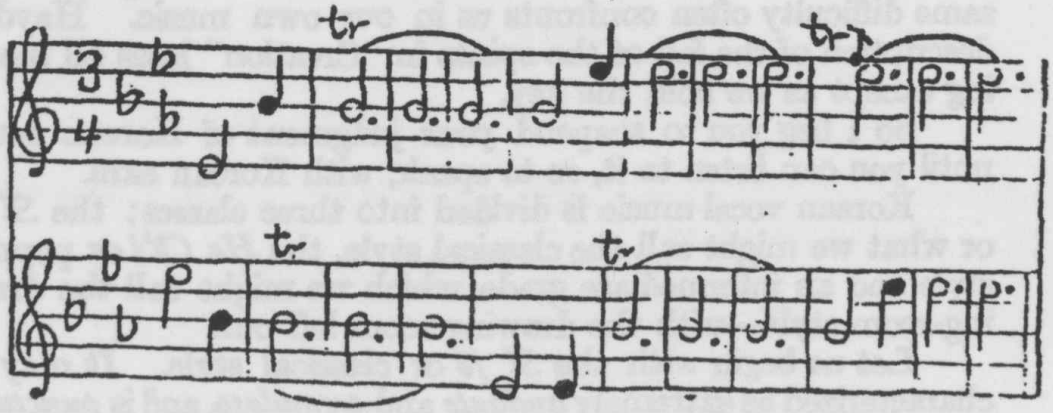
Korean vocal music is divided into three classes; the *Si Jo*, or what we might call the classical style, the *Ha Ch'i* or popular style and an intermediate grade which we might call the drawing-room style—with the drawing-room left out.

Let us begin with the *Si Jo* or classical style. It may be characterized as extremely *andante* and *tremuloso*, and is *punctuat-*

ed with drums. This means that the accompaniment consists mainly of a drum which is struck once in a while to notify the singer that she has hung on to one note as long as the patience of the audience will permit and she had better try another, which advice is invariably taken.

The progress is extremely slow and compares with our music as travel on a spavined Korean pack-pony compares with the "Empire State Express." It takes as much time for your Korean virtuoso to get out of sight of the signature as it does for only a medium fast western singer to render a three-verse song and respond to an encore. The trouble is not that they take too much time about it—we do not care for undue haste—but it is that they put *too much time on one note without taking breath.* So as you lie in bed and listen to some distant songster trill a note for ninety seconds, if you do not know that it is classical, you will get all tied up in a knot as you do when you listen to a croupy child and speculate on its chances of getting the next breath.

This style is often attempted by the uninitiated, and in the days to come when the "funny paper" reaches Korea they will have to substitute this for amateur piano practice in making up their stock jokes. It is this handling of the classical style with "unwashen hands" that has brought it into disrepute with us. The Koreans say that it requires long and patient practice, and is sung to perfection only by the dancing girls, not because the sentiments are more properly expressed by them than by more reputable people, although this is not unusual, but because they are the only ones who have the leisure to give to its cultivation. The following is a crude attempt at scoring a few bars of this style, but it must be remembered that the classical style scorns bars. I only score the music for the first four words. A complete song would fill this number of THE REPOSITORY.



This is barren and unprofitable enough and I shall by no means attempt to defend it. It is *classical* and quite beyond me: but I understand the words that go with it and they must make their own plea for the tune.

Like many songs of this class, it has three stanzas, called respectively the Ch'o jang, Ch'ung jang and Ch'ong jang; in other words, a drama in three acts. The Korean is as follows:—

청산아무러보자고금ᄉᆞ를네알니라
영웅호걸들이멋멋치지나더냐
일후에뭇ᄂᆞ니잇거든나도함께

If I have caught the spirit of this song as well as the letter, it conveys to the Korean mind a meaning similar to that which the following conveys to a westerner.

I

O Mountain blue,
Be thou my oracle. Thou stumbling-block to clouds,
Years have not marred thee, nor thine eye of memory dimmed,
Past, present, future seem to find eternal throne
Upon thy legend-haunted crest. O Mountain blue,
Be thou my oracle.

II

O Mountain blue,
Deliver up thy lore. Name me, this hour, the name
Of him most worthy—be he child or man or sage—
Who, neath thy summit, hailed to-morrow, wrestled with
To-day or reached out memory's hands toward yesterday.
Deliver up thy lore.

III

O Mountain blue,
Be thou my cenotaph; and when, long ages hence,
Some youth presumptuous shall again thy secret guess
Thy lips unseal, among the names of them who claim
The guerdon of thy praise, I pray let mine appear.
Be thou my cenotaph.

Here we have a purely Korean picture—a youth on his way to attend the government examinations, his life before him. He has stopped to rest upon the slope of one of the grand mountains of Korea, and he thinks of all who must have trodden this same path to honors and success, and as he gazes up at the rock-ribbed giant, the very spirit of poetry seizes him and he demands who those successful ones have been. Between the second and third verses we imagine him fallen asleep and

the mountain telling him in his dream the long story of the worthy ones. As the youth wakes from his dream and resumes his pack he turns and asks that his name may be added to the list of those of whom he has heard. In what more delicate or subtle way can he ask the genius of the mountain to follow and give him success, for if his name is already added to the list then surely the mountain must see to it that he becomes worthy of it.

Another song that is unfortunately branded with this same tune may be placed in that much maligned category of "spring songs," whose annual deprecation nets the comic papers another handsome sum. My rendering of this is somewhat more literal than of the last and yet not so close to the original that a college boy could pin his faith to it in the class-room.

이달이삼월인지버들빗프르럿다
괴고리깃다듬고호졉펄펄셧겨난다
으히야거문고툴골너라춘흥겨워

The willow catkin bears the vernal blush of summer's dawn
When winter's night is done;
The oriole, who preens herself aloft on swaying bough,
Is summer's harbinger;
The butterfly, with noiseless *ful-ful* of her pulsing wing,
Marks off the summer hour.
Quick, boy, thy zither! Do its strings accord? 'Tis well.
Strike up! *I must have song.*

The Korean is your true lover of spring-time. The harshness of his winter is mitigated by no glowing hearth and cozy chimney corner, such as make the howling blast outside a pleasure to you. Winter means to him a dungeon, twelve by eight, dark, dirty, poisonous. Spring means to him emancipation, breathing space, pure pleasure—animal pleasure, if you will—but the very voluptuousness of Spring affects him to the finger-tips and makes his senses "stir with poetry as leaves with summer wind." It shows the imperiousness of music in his nature—"I *must* have song." No surer would the skylark burst with melody than he. In some respects the Korean is nearer nature's heart than we give him credit for. He takes his draughts of nature from the living spring. We get much of ours from the illustrated journals. Take for instance any of those beautiful winter forest pictures. Have you ever compared them with the original? Have you ever learned the delight of sitting in the midst of a snow-laden forest in mid-winter in utter silence? The Korean has.

Another branch of Korean classical music deals with convivial songs. This does not sound classical, but then if Hogarth's paintings are classical surely a convivial song may be.

Here is one taken at random, and while it is a drinking song it is the saddest I ever met.

술먹지마자ᄒᆞ고밍세ᄅᆞᆯ지엇더니
술보고안주보니밍세가허ᄉᆞ로다
ᄋᆞ히야청념이어듸미니저건너힝화촌

I

'Twas years ago that Kim and I
Struck hands and swore, however dry
The lip might be or sad the heart,
The merry wine should have no part
In mitigating sorrow's blow
Or quenching thirst. Twas long ago.

II

And now I've reached the flood-tide mark
Of life; the ebb begins, and dark
The future lowers. The tide of wine
Will never ebb. 'Twill aye be mine
To mourn the desecrated fane
Where that lost pledge of youth lies slain.

III

Nay, nay, begone! The jocund bowl
Again shall bolster up my soul
Against itself. What, good-man, hold!
Canst tell me where red wine is sold?
Nay, just beyond that peach tree there?
Good luck be thine, I'll thither fare.

We have here first the memory of the lost possibility of youth, then the realization of to-day's slavery and, lastly, the mad rush for that which will bring forgetfulness Not an exclusively Korean picture, surely.

But I must leave the classical style and venture within the precincts of the popular. And here I must tread carefully, for every word has two meanings and one needs Korean wooden shoes to keep out of the mire.

The first and most conspicuous of this class is that popular ditty of seven hundred and eighty-two verses, more or less, which goes under the euphonious title of A-ra-rŭng. To the average Korean this one song holds the same place in music that rice does in his food—all else is mere appendage. You

hear it everywhere and at all times. It stands in the same relation to the Korean of to-day that "Ta-ra-ra boom-di-ay" did to us some five years ago. But the *furore* not being so great, the run is longer. To my personal knowledge this piece has had a run of three thousand five hundred and twenty odd nights and is said to have captured the public fancy about the year 1883. Its "positively last appearance" is apparently as far off as ever. I would not have anyone suppose that the above figures accurately represent the number of verses for they are numberless. In fact, this tune is made to do duty for countless improvisations in which the Korean is an adept. The chorus however is invariable and runs as follows:—

아르랑아르랑아라
아르랑얼ᄉᆞ비ᄶᅥ어라

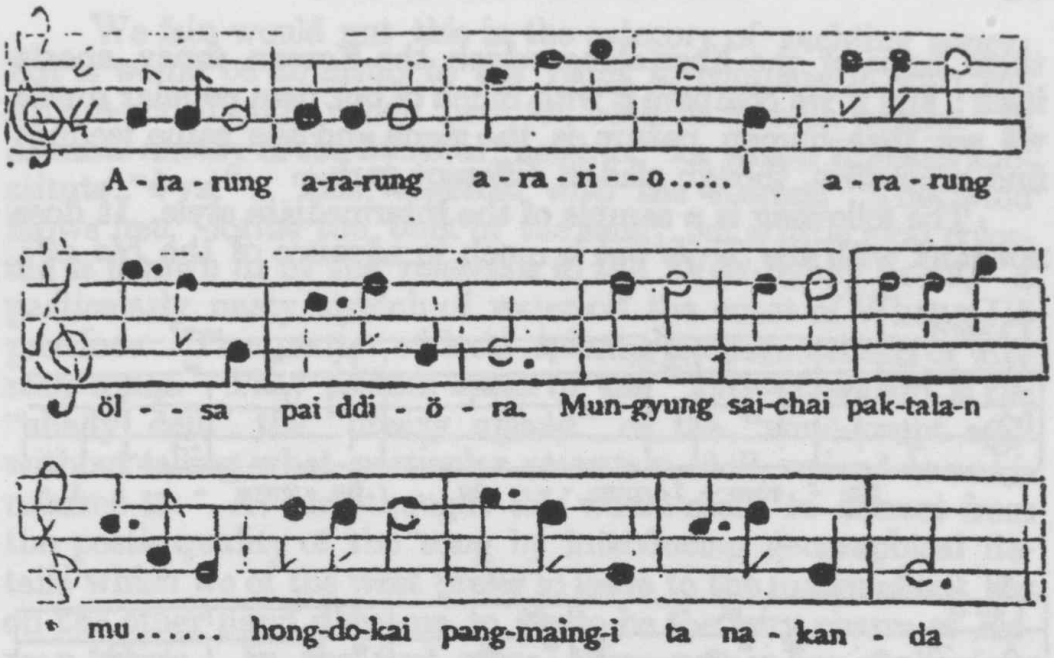
License is allowed in substituting, for the last word, 다나간다 or some other equally pregnant phrase.

While in America I was asked to translate this chorus and answered that the meaning was the same as is contained in the opening words of that English classic which begins—

"Hei diddle diddle."

I have asked many Koreans to give me the exact significance of the words, but have always met with the same incredulous smile. If any response was elicited it was of so vague a character as to be unintelligible. One man came very close to me and whispered that the 아르, being the beginning of the Korean word for Russia, was prophetic of the influence of that empire on the destiny of the nation! Another said that the characters were the Korean transliteration of certain Chinese characters which apprently mean "I love my husband, I love my husband. yes, I love you, I love my husband," and the line finishes with "Good! Let us launch the festive boat." This refers to the Korean custom of feasting in boats on the river, a favorite form of entertainment with them, but dangerous, I should judge, for people of highly convivial tastes.

The verses which are sung in connection with this chorus range through the whole field of legend, folk lore, lullabys, drinking songs, domestic life, travel and love. To the Korean they are lyric, didactic and epic all rolled into one. They are at once Mother Goose and Byron, Uncle Remus and Wordsworth. Here is a very weak attempt to score it. I have left out the trills and quavers, but if you give one or two to each note you will not go wrong.



Here we have the chorus first and then the following:—

On Sai Jai's slope in Mun-gyung town
We hew the *pak tal namu* down
To make the smooth and polished clubs
With which the washerwoman drubs.
Her masters clothes.

And by a swift turn of thought we have an Amazonian stanza:—

I cannot from my good-man part.
To say good-bye will break my heart.
See here, I have him by the wrist.
However he may turn and twist
I won't let go.

And again a quick forsaking of the realm of the practical and a dash into Titania land:—

I asked the spotted butterfly
To take me on his wing and fly
To yonder mountain's breezy side.
The trixy tiger moth I'll ride
As home I come.

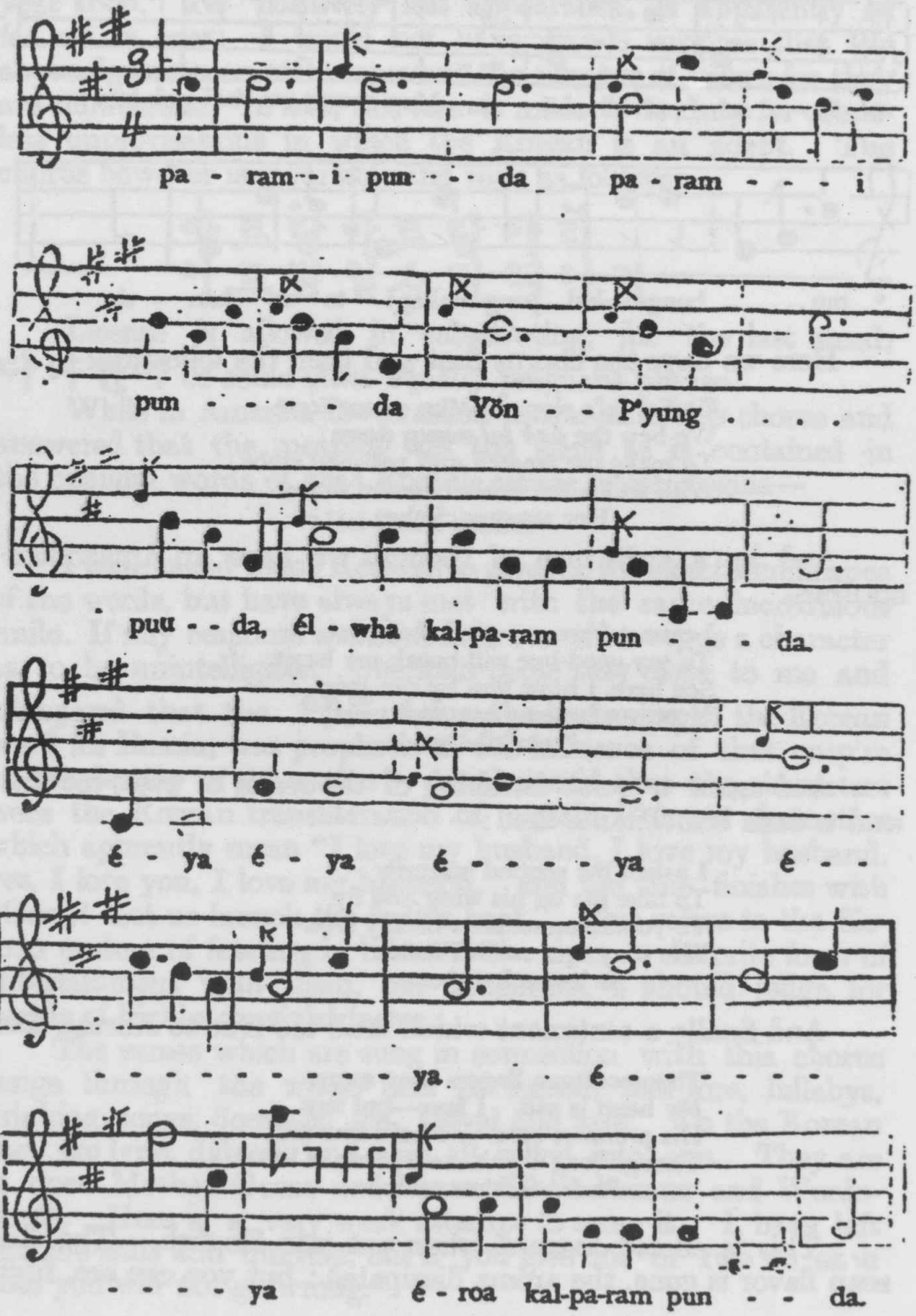
And finally a sentiment which is all too true to Korean life.

The good-man lingers long away.
My heart is sad. I fear—but nay,
His promise, sure, will hold him fast.
Though long I wait, he'll come at last.
Back! fruitless tears.

This is all sad doggerel when put into English. The Korean flavor is gone, the aroma dissipated; but you can see, from

them, some of the lines along which the Korean fancy sports itself; and if we compare it with much of our own popular music we see that human nature is the same and the same feelings find expression, though clad in different garb.

The following is a sample of the intermediate style. It does not rank with the *Si Jo* but is much in advance of the *Ha ch'i*.



We fain would put this in the category of yachting songs; but it would be an insult to the yacht to compare it with the square-ended craft which pass for boats in Korean waters. It consists mainly of the nautical "heigh-o," for which Koreans substitute "é-ya." This, together with the Korean "The wind blows free," forms the bulk of the song; but a little local coloring is thrown in by the reference to the "Yŏn-pyŭng pa-da," a particularly nasty stretch of water off the coast of Whang Hă province. This matter of local coloring is characteristic of Korean songs. They seldom speak of the "lofty mountain," the "shady dell," the "breezy upland" or the "wind-swept sea" without telling what particular mountain, dell, upland or sea is referred to. At first thought this would seem to detract from the poetic quality of the song by introducing geographical details which we of the west prefer to leave to the imagination; but on the other hand it seems to me to be the very charm of Korean music. In the first place, these names are euphonious and easily lend themselves to the uses of music. In the second place, Koreans as a people are remarkably well acquainted with the details of their country's geography. Every Korean has been at some time a traveler, and the local references are such as can appeal to him personally. Again, the names themselves are highly poetic—as Păk Tu, "The White Headed;" Kang Wha, "The Glory of the River;" Nak Wha, "The Fall of the Flowers;" Să Jă, "The Bird Pass;" Song Do, "The Pine Tree Capital;" and many others which from a poetic point of view compare favorably with our "Mauch Chunk," "Devil's Dike," "Pike's Peak," "Pilot Knob," "Magillicuddy Reeks" or "Rotten Row." The last, to be sure, is a striking case of alliteration but it would take Shakespearian genius to make poetry with them.

HOMER B. HULBERT.

RULES FOR CHOOSING A NAME.

IN choosing a name 작명 certain couplets are consulted, of which the following is a translation. Certain combinations are fortunate, others unfortunate and others again neither the one nor the other. In consulting the tables the strokes of the character are counted and eights or multiples of eight are discarded. The even number eight however is counted, as will be seen below. Take for instance the name Syou Pok 壽福. Syou contains fourteen strokes; discarding eight we have six remaining. Pok contains also fourteen strokes and discarding eight we have also six remaining. 6—6 is then referred to.

There are eleven different grades of luck, viz:—

1 Superior Superior or Doubly Superior. This is the best. The others follow in order from good to bad.
2 Medium Superior.
3 Superior.
4 Great Luck.
5 Small Luck.
6 Luck.
7 Even Even or Doubly Even.
8 Even.
9 Evil.
10 Small Evil.
11 Great Evil.

It is extremely difficult to translate Chinese verse and that the following is defective from a literary point of view I am well aware, but I have tried to make the translation as literal as possible, as the couplets are only interesting as carrying us back to Europe, not very many centuries, ago and not because they possess any literary merit.

1—1 Superior.

In the beginning are seen riches and honour.
In the end prosperity will be difficult.

1—2 Great Luck.

In spring an old tree will be met,
Which in the end will bear Catalpa flowers.

1—3 Luck.

Heaven's eyes will open wide with Joy
And brightness; bravery and generosity passing by.

1—4 Even.

At this time wooden horses I will be moving,
Which in the end will make one's joy complete.

1—5 Evil.

The body will be driven from a Palace
And flowers will fall in an empty room.

1—6 Evil.
The heart can never be released from trouble:
Of quarrels and law suits there will be no end.

1—7 Even Even.
A quiet house deep in the mountain side,
With danger lying far above one's home.

1—8 Evil.
In spring the sunshine will be seen and followed,
But in the end the wind will drive off brightness

2—1 Small Luck.
In the midst of darkness, wearing cap and gown,
Seeking for one's self a name of profit.

2—2 Small Luck.
The green jade stones will tinkle
And boats will face the river terrace.

2—3 Evil.
At twenty years of age there will be brightness
Which will be like the shaking of the wind.[2]

2—4 Even.
A peaceful body guards the righteous way
But terrors will be raised by Autumn winds.

2—5 Evil Evil.
A sleeping crane alone will start and cry
And daily only feed on rice and gruel.

2—6 Evil.
The tree which first was whole will now be broken
And frost will then be seen upon the branches.

2—7 Luck.
The king who lives will love you deeply;
Rewards and virtues don't exist in pairs.

2—8 Evil.
Imperfect lips and stammering tongue,
The left leg bent, the right one lamed

3—1 Luck.
Days repeated and month changed;
Long life and virtue will surely be united.

3—2 Small Evil.
Fire and water cannot unite,
The depth of the blood will be like dust.

3—3 Even.
Quiet waves will know no peace;
Troublous months will in themselves cause labour.

3—4 Luck.
Brightened bamboo will be seen in spring time

And perfumed lilies blossom in the winter.

3—5 Medium Superior.
Sharp of wit and a clever scholar
The clouds and winds reflect the brightness.

3—6 Evil.
A thousand years of lameness;
And to the end the body can't recover.

3—7 Even.
At twenty years of age there will be brightness
The wind and cloud reflecting back the sunshine.

3—8 Superior Superior.
First on the Golden Tablet (3)
And last an over-plus of joy.

4—1 Luck.
Winds and clouds will come in Autumn
And shady valleys will be warm.

4—2 Even.
Subsistence will be had at Yamen gates.
With labor on the hill tops you must bend.

4—3 Great Luck.
With golden sound you once will be delighted;
When thunder comes the body will be raised.

4—4 Evil.
Goods will be had in plenty but no merit,
Nor to the end can there be much enjoyment.

4—5 Even Even.
A noble guest himself will entertain
And with much leisure time the days will pass.

4—6 Luck.
Your clothes will trail for a thousand li
And you yourself will hear benevolent sounds.

4—7 Evil.
Five spirits will fill the groves
And stamp your pupils' graves.

4—8 Luck.
Ability will leap and beauty come
And joys repeated will arise and flourish.

5—1 Great Evil.
Turned-in lips and irregular teeth,
A thousand hatreds will not be hate. (4)

5—2 Small Evil.
Although one's deeds and actions will be great
Yet three months in a lonely place one rests.

5—3 Luck.
Flutes and harps are pure and fragrant;
A single house will quarrel in the spring.

5—4 Small Evil.
The gate will be a thousand li from home,
First only following shadows, lastly resting

5—5 Even.
Delightful deeds will not be far away
Bright things will come which afterwards are high

5—6 Great Evil.
Falling flowers can not be found
For crazy winds will cause the flowers to fall.

5—7 Great Evil.
The left knee will be broken;
The right eye will be blinded.

5—8 Great Luck.
A staff of dignity will reach a thousand li
And benevolent sounds are heard in the four seas.

6—1 Great Luck.
Dry wood will be glorified;
For a thousand li the light will shine.

6—2 Great Luck.
Warm winds will blow in the verandah;
Sons and grand-sons will ever be in office.

6—3 Great Luck.
The king is seen, his royal person aided.
Large streams must have their boats and masts.

6—4 Even.
In getting well much strength will be expended,
For long life and virtues truly have a limit.

6—5 Even Even.
A peaceful body always well nurtured
If wind and dust do not encroach upon it.

6—6 Great Evil.
Evils and obstructions will be serious;
Righteous spirits frightened much and scattered.

6—7 Great Evil.
There are fish but they have no scales;
There are trees but they have no leaves.

6—8 Great Luck.
A purple village (5) and perfumed clothing;
The Emperor's benefits themselves will be obtained.

7—1 Luck.
An old dragon will reach as far as the clouds

And square staves placed in front of food.

7—2 Great Evil.
In going f rth from home no sounds are made
And by the river's side, plenteous tears will fall.

7—3. Evil.
In spring is seen no greenness
And bright umbrellas meet no storm.

7—4 Even Even.
By balances you once are measured,
But found irresolute as the mountain moon 6.

7—5 Great Evil.
In the body are fistul us openings
And on the wall a hat wearing bandit 7.

7 6 Even Even.
Gold and pearls will lie between the eye-brows
And peddlars' wares displayed in empty rooms.

7 7 Great Evil.
Late in the morning cinnamon trees are broken
And the whirlwind causes what remains to fall.

7 8 Even Even.
Once the thorny knife enters
How can long life and virtues exist?

8 1 Great Luck.
A name will be high on the Cinnamon tablet 8
And a scholar will arise in the pupil village.

8 2 Luck.
The Phoenix's young in the Unicorn's Palace
Clothed with the light of the sun and moon.

8 3 Even Even.
On the hills and by the rivers terraces will arise
But the heart itself will go on and on until it reaches the forests.

8 4 Great Evil.
Here and there, South and North;
In late years contracting an illness.

8 5 Great Luck.
The name of a man will be spread abroad;
A virtuous way and a great scholar.

NOTES. 1. The moving of wooden horses is strange and wonderful but yet good. 2. *I.e.*, unstable as the wind. 3. This refers to the examinations. 4. *I.e.*, a thousand hatreds will be as naught compared to the hate which you will feel. 5. This refers to examinations. 6. *I.e.*, going hither and thither 7. A bandit who wears a hat is a very great thief indeed. 8. *I.e.*, the tablet in the examination hall.

L.

THE MAGIC CAT;

OR,

RUBBING THE FUR THE RIGHT WAY.

FIVE hundred years ago, so say the annals, there lived a man by the name of Whang Whew. He was very great and very good, and even more wise than he was great and good. From his early youth he was a famous student, and knew everything that a Korean ever knew or could know—"and even a little more," said his neighbors with bated breath. One day the king heard of Whang's fame for learning and sent for him and found him so wise that he immediately made him a high officer. Of course it was not easy for a young man to discharge the duties which fell to Whang. But he did so well that everything the king entrusted to him prospered greatly, and he rose higher and higher in rank. Now while Mr. Whang was a great nobleman, he was not like the other nobles in one striking particular—while they grew rich in office he was always so poor he often had no supper to eat—so the annals say. After he got married his wife and three daughters looked after him, but even then they did not grow rich, for Mr. Whang gave all his money to the poor. He fed and clothed everyone in want who came to him, whether they were friends or strangers, so that all over Korea he was known as Whang the Saint. Finally he became a great minister of state to the last king of the last dynasty.

This king was very weak and wicked and lost his throne. The King Tai-jo, the great ancestor of the present good king of Korea, became king and reigned in Seoul. He had much trouble, for many of the old nobles under the former king refused to hold office under him, and for many years he and his sons were unable to win their allegiance. But the great minister Whang knew that the time had come for a new dynasty, and he welcomed King Tai-jo and gladly accepted office under him. At this time the new king had a most difficult affair of state to accomplish, in which the fate of his dynasty was involved. Though he was

king, there was so much opposition at home that he felt that he must secure the friendship and permission of China if he would overcome the opposition. But who could go to China and lead the Ming emperor to recognise him. He could not go himself, and he could not trust his sons with so important a message, so he decided to send Minister Whang, feeling sure he would be successful. And Whang agreed to go.

Great Minister Whang was always so busy either with affairs of state or helping the poor or poring over magic books that he never had any time to provide for his household. His wife had died by this time and his three daughters were young ladies, but they were all so poor that they never had more than one dress, and when the clothes of one got soiled the other two washed them for her. The journey was a long one to Nanking and, as ambassador, Whang said he would be gone three years. This saying filled the young ladies with great anxiety, for they did not know who would provide for them in their father's absence. Still they thought he would think of it and see to it before he left; but the day of his departure drew near, and the rice in store grew less and less, until on the day he was to start less than a bag was left. Then they asked him what they should do when the rice was gone. Now one of the inseparable companions of Minister Whang was a small black cat with a white spot on its throat and a white tip to its tail. Whenever he would study his magic books, pussy would lie on the floor opposite her master and purr and purr and blink her eyes at the light. But she was a funny cat, for she never was caught sleeping. Well, when his daughters asked him what they should do when the rice was all gone (*ŏp-so*), he gave them pussy and said, "Rub pussy's fur this way,"—and he showed them how. So telling them to *chal ikera* (be well), he got into his chair and went away.

Of course they soon ate up all the rice and were at a loss what to do; but having a few things in the house they could sell they sold them and by this means managed to live. But finally they had nothing more to sell, and being in want were in despair. One recalled their father's strange remark that when the rice gave out they were "to rub pussy's fur this way." Supposing it to be one of their father's dark riddles (for he often told them wonderful riddles) they spent a whole day trying to discover some hidden direction in it indicating to whom they could send for rice, but they were unable to solve the riddle. And all the day until setting sun, pussy lay in the *an-bang* (inner room) purring and purring and blinking and blinking and sometimes uttering the funny little me-ow of Korean cats, as much as to say, "If I

knew how to talk in your language I would tell you the riddle." So evening came and it was supper time, and they were sitting on the floor very hungry and very sad because they had no supper, when pussy came and jumped into the lap of one of the young ladies. Taking pussy in her hand she said, "Wasn't this the way father said to rub pussy's fur?" and she began to rub in just the right way, when, lo and behold! as she rubbed, rice, fine, white, whole and perfect, already cleaned and ready for cooking, beautiful kernels of rice, were rubbed out of pussy's fur. And the more she rubbed the greater the quantity and the finer the quality the rice that came from pussy's back. Then they knew the meaning of their father's riddle, and they had a great laugh for not having guessed it sooner. So they had a good supper out of the pussy rice, and for the next two years, or until their father's return, they daily rubbed pussy and got all the rice they needed. Then they sold enough to buy back the things they had pawned, and also to provide themselves with clothing and firewood and the other things they needed. And thus the magic cat of Minister Whang took care of his daughters until the day he returned from Nanking in triumph, having accomplished the mission on which King Tai-jo had sent him. Then pussy stopped giving rice and returned to her purring and blinking in her master's *sarang*.

GEO. HEBER JONES.

WOMAN'S WORK IN KOREA.

THE history of woman's work in the Presbyterian Mission during the past ten years has been that of beginnings. We have been preparing the ground and laying foundations, and the few fruits to which we can point represent in no way the results of the work that God has done and is doing by us. As we review the past we see mistakes and errors, steps taken wrongly and sadly retraced, but over all God's continued blessing and a slow but sure and steady growth, a great increase of interest on all sides, a good foundation laid and a band of earnest, strong-hearted young missionaries, some of whom, with the language now ready for effective work, are stepping forth to the rescue of their Korean sisters. We see not a few native Christian homes where Korean mothers are teaching their little ones to pray and sing "Jesus Loves Me." We see a band of bright little girls gathered in a healthful, happy school, in a locality where they are as a city set upon a hill, being taught to be useful practical Christian women. We see that women's gospel meetings and Bible classes are being held not only in Seoul but in various places in the country as well; and we see great numbers of women receiving medical aid, and with it the Word of God, from three and, in a short time we hope to say four, dispensaries, in this city as well as one in Fusan. Not the least among the blessings granted by our gracious Master, has been the unity and sincere affection which marked our relation with the devoted women of our sister mission, and may God grant that the past in this respect at least may cast a long shadow into the future.

But the lines of our influence include more than schools, hospitals and Bible classes. Innumerable women are received into our homes as sight-seers. Nor is it the least difficult part of a labor of love, for a busy housekeeper to drop everything, from the bread to the baby, and, in season and out of season, be ready to speak a word to these ubiquitious visitors. To these women the truths of the gospel are carefully stated and many of them carry away tracts and leaflets.

Nor is this all. Constant, faithful visitation is being made to

the homes, more and more of which are opening to us; frequent trips have been made to the river villages and for nearly a hundred miles into the country in different directions. One of our ladies has carried the gospel across the peninsula to Wonsan; one south to Chun Choo and one north to the Chinese border in We Ju, and we like to think that thus in the form of the cross has the story of The Cross been carried.

Ten years ago it was thought hardly safe for ladies to enter Korea as missionaries, and seven years ago the writer's life was threatened on the street and her chair-bearers told they should die—if they carried her to the hospital, so that it was necessary to go there on horse-back for a day or two. This year the gospel was preached to the Queen (would God it had been done oftener and more persistently!) and Her Majesty thanked us for the good work we were doing for the Korean women and girls.

We believe the first woman converted in Korea was one who died at the hospital in the very early days. Told by Dr. Allen of a bright world beyond, free from sickness and sorrow, she died with smiles of joy, exclaiming, "For me, for me!" Dr. Allen and Dr. Heron treated many women at the hospital and many came to their homes. Mrs. Heron after a while received a class of women twice a week, several of whom were among the first members of our church baptized in 1888. Some of these are still with us, some have fallen asleep, while one has found that she was not of us.

Miss Ellers, the first woman physician in Korea, arrived in 1886. She saw large numbers of patients at the Hospital and won high favor at the Palace. Within a year she became Mrs. Bunker and the writer was sent to take her place. One year after her arrival, the first trip into the country made by a foreign woman was taken, going as far as We Ju Thousands of Korean women were seen, books and medicines were widely distributed. With a picture book and a small moiety of the language an effort was made to tell the women the story of a Saviour. This at Song Do, Whang Ju, Pyeng Yang, An Ju, Kang Gay, We Ju and many smaller places. Miss Hayden arrived in 1888 and took charge of the little girl whom Mrs. Bunker had been teaching as the first pupil in the girls' school (she is now, by the way, a dear little Christian mother). On my return from We Ju another Bible class was started. From this nucleus a regular Sunday service was opened and the meetings were taken in charge later by Mrs. Gifford who has kept them up ever since.

When sickness deprived the mission of a woman physician

in 1890, Dr. Heron and later Dr. Vinton — followed again by Dr. Avison — received and treated thousands of women.

Mrs. Heron, some time after the death of her husband, instituted a Saturday sewing and Bible class, and somewhat later a series of regular weekly visits among Korean ladies. Miss Doty arrived in 1890 and joined Mrs. Gifford in the care of the school. Mrs. Baird came in February, 1891, Mrs. Vinton in 1891, and in quick succession were followed by Mrs. Dr. Brown, Mrs. Moore, Miss Arbuckle, Miss Strong, Mrs. Swallen, Mrs. Miller; and also by the ladies of the Southern Presbyterian Mission, Mrs. Reynolds, Mrs. Junkin, Miss Davis and Miss Tate. Our own mission was reinforced later by Mrs. Avison, who arrived here in 1893, Mrs. Irvin, Mrs. Lee and her mother, Mrs. Webb; the following year and last year we greeted Miss Dr. Whiting and Miss Jacobson. The latest reinforcements to the Southern Presbyterian Mission are Mrs. Drew and Mrs. Pell.

The first lady of the Australian Presbyterian Mission was Miss Davis, who arrived in 1889 and, on the death of her devoted brother, returned to Australia in 1890. The Australian ladies, Miss J. Perry, Miss Menzies and Miss Moore, now in Korea, have been in Fusan three years and have gathered a promising little school of twelve pupils, are holding three Sabbath and several weekly services for women and girls. They also have a native Bible woman who takes quite extended country trips and visits the women of the villages. Mr. and Mrs. Baird left Seoul in the fall of 1891 and were joined a year later by Dr. and Mrs. Brown. In 1892, Mrs Gale left the Seoul station for Wonsan, followed, in 1894, by Mrs. Swallen. Miss Arbuckle was moved in 1895 from the school work to which she had at first been appointed and placed at the Government Hospital. Miss Strong was also obliged to leave the school, on account of sickness, leaving Miss Doty alone with Korean assistants. The school in the meanwhile has been moved to a most desirable location in Yun Mot Kohl and domiciled in a commodious building in the center of a thickly settled district. Mrs. Gifford for a long time was the only woman in our mission able to do systematic woman's work. The arrival of the single ladies of our own and of the Southern Presbyterian Mission was a much needed reinforcement. Miss Davis for over a year has been reaching great numbers of women at In Sung Putchai, and Miss Tate has lent her welcome and most efficient aid at hospitals and women's meetings, and for over a year has been conducting women's meetings at Yak Kuin. She also made a long trip to the south, carried the gospel to hundreds of women

there and last month left Seoul to make Chun Chu her permanent field of labor.

The number of women attending these various meetings is large and steadily increasing. The same may be said of the meetings held at other places.

We are seeking by these varied agencies to "sow beside all waters." Often, alas! only weakly and half-heartedly the seed has been sown, and is now germinating out of sight to bring forth in the next decade a glorious harvest; but like little children we cannot wait, we want to dig up our seeds, count them and see if they are growing. Let us rather trust the Lord and calmly abide the sure result. I believe and am sure it is the ambition of us all to seek to establish the true knowledge and pure worship and faith of the one true God and of His Son our blessed Saviour. We are not as eager to see a large number of women entered on our rolls as to be sure that the gospel in purity and simplicity is being spread far and wide. God alone can bless His word; we alone in the mystery of His will can publish it. He can and must gather in the fruits, we only sow the seed. His book is the only reliable church roll of members, but He will require from us an account of how we have published His call. Ah! how poor, how small our work appears, as we look it over on the human side. How full of mercy and grace on the divine side. In this alone we take heart for the future, "Looking unto Jesus."

LILLIAS H. UNDERWOOD.

UP THE HAN RIVER.

IN the winter of 1894, Korea was favored with a visit by one known equally for her interest in Missions and for her perseverance in traveling "Unbeaten Tracks"—Mrs. ISABELLA BIRD BISHOP. Preparations were soon under way for a trip to the interior, but a trustworthy Korean, able to act as interpreter and companion, could not be secured. Desirous of an opportunity of trying his newly acquired Korean on those uninitiated into the mysteries of our foreign brogue, not to speak of the desire of seeing something of the interior of Korea, the writer cheerfully assented to the proposition to accompany Mrs. Bishop in a trip up both branches of the Han, then to the Diamond Mountains and from there on to Wonsan.

We left Seoul on the 14th of April, and were soon at the small village of Han Kang. Here a curious crowd was awaiting our arrival, and from among them appeared our Korean cook who announced with a broad smile that the boat was too small. And indeed it seemed so as we crawled in between the low thatch and our boxes on the deck. The craft was thirty feet long and six wide in the center. The boatmen required a space seven feet long, next to which was the kitchen, four by four—used at night by the boatmen for sleeping-room. Next was Mrs. Bishop's room, ten by six, in which with the skill of an experienced traveller were stored away three or four boxes, a chair and a bed. Our room came next, and three of us, Che On I, a Korean servant, Andrew, a Chinese attaché of Mrs. Bishop, and I, had seven feet by four for our use.

We spent a day and a half circling around the north and east of Nam Han, and then entered the mountains, which at this time blushed with rhododendrons. The scenery along the river is beautiful. Small ravines run up from the banks, and in each of these is nestled a little village with its blossoming fruit-trees and green fields.

One of the oarsmen wore two suits of clothing, one cotton padded, the other the usual light summer suit. As the sun approached the zenith, he quietly shed—snake-like—the outer suit, and with that disregard for the right of others, which is not limited to the Orient, calmly stowed it away on the thatch over my room. After spending several sleepless nights troubled with a peculiar and apparently unaccountable rash, I noticed one morning an interesting migration going on from the oarsman's

clothes down the thatch in the direction of my bed. It reminded me of the way the busy ants follow their trails over the sand, but it was all in one direction and explained the peculiar rash that had been troubling me. That day I, like Samson, my thousands slew, dropping them into the river and watching their struggles with, I fear, savage glee.

On April 16th we reached the forks of the Han. Here the larger but slower river from the south-east meets the smaller but more rapid stream from the north. In the forks is a lofty wooded hill, which at high water becomes an island. On the left as you ascend is a high steep rock, studded with trees, an admirable place for a summer residence, but no doubt pre-empted by the dead.

On April 19th we passed the quarries from which is obtained the wonderfully pure white clay which is used in the government pottery. We next came to one of the usual stretches of bottom lands found along the Han. We measured the rich loam of the broad valley and found it to be five and a half feet thick. Mrs Bishop pronounced it as fine farming land as she had ever seen, but it was poorly cultivated. The banks are not protected, the Koreans sowing their grain on the slopes.

Opposite this fertile valley we saw the town of Yŏ Ju, noted in Korea as the birth-place of the late queen. The large pavilions attract attention. Here the river expands into a lake 440 feet wide with a bottom of pure white sand. We landed and were soon surrounded by a large crowd. The quarters of the magistrate, tho beautifully situated and inclosing one of the pavilions, were in a state of wreck Near by is an exceedingly handsomely built and prettily painted pavilion for the use of the king in case he should decide to visit the birth-place of his queen.

It is stated, but with what truth I will not attempt to decide, that there are a number of gentlemen of high rank living in Yŏ Ju, and that when a magistrate was appointed to this place, one of lower rank was sent to whom "low talk" was used and the poor man, unable to resent the insult, had no recourse left but to return to the capital, leaving the duties of his office to be performed, and the spoils to be gathered, by these worthies. This, however, in the times before the reform era.

From Yŏ Ju we poled and rowed across and up the quiet stretch of blue water till we sighted two small pagodas on a rocky promontory, the site of the Yŏ Ju monastery. The pagodas were of solid brick and stone and but fifteen feet high. We found nothing of interest here aside from an old bell surmounted by an entanglement of dragons. The bell was said to have been cast 500 years ago in the Chung Chong province.

The scenery along the river is varied by bluffs of what seemed to be half-marbleized limestone, such as is used for paving in western cities. When struck it gave a sound not unlike that of metal. These bluffs present the appearance of broken columns and on the columns and in the crevices grow brown mosses, small pines and azalias, giving a pleasing effect in dark gray, brown and green, all softened by a gentle haze.

The villages and towns along the river are about a mile apart; up each valley are several villages, so the population must be very large. The villages on the immediate river bank number 178 by actual count.

Eight days out, we passed a level plain in the bend of the river and found in its center a large pagoda of solid stone. On being asked about it, several men replied: "When Korea was surveyed, so long ago that nobody knows when, this was found to be the center and so it is called the half-way place." I suspect there was a monastery there at one time as we found similar remains at other places.

Many a hard pull we had up the rapids. two boatmen, Che On I, Andrew and I, using all our strength and then failing. Sometimes the rope snapped and the boat went flying to the foot of the rapids.

During the first part of the journey ducks were abundant, tho the season was late. Further up pheasants made the narrowing valleys resound with their calls.

Chung Pung, a pretentious town, boasts a gate facing Seoul, and in connection with the magistrate's quarters is a pavilion or temple with large bars of wood across. A high white chair, probably to hold the ancestral tablets, was at the back. In front of the chair was a table with candlesticks on it. Floor, table and all were covered with the dust of a year at least, tho we were assured this was used for offering sacrifices and prayers on behalf of the king.

On the wall behind the chair, on the end walls and on the beams were the finest paintings I have seen in Korea. On each end wall was a group of five or six noblemen, wearing the winged palace caps, each man with a piece of paper in his hand, bending forward toward the chair and listening intently. Sunset scenes were on the back wall. At the side of this pavilion was another handsome building among the trees overhanging the high bank of the river, commanding a splendid view of the river, valley and mountains beyond.

While sitting on the boat in the evening we talked to the people gathered around us and gave them a few tracts. After dark two servants from the magistrate brought a letter

from him saying here were two of our holy books. He had evidently found them in the hands of his attendants and determined to see that they were returned to our boat. So he said further: "Please give my servants a receipt for them." The books were received, the receipt given; but the curiosity of the men was aroused and they asked if they might not have one of the books back again, which request was not denied them.

On April 30th we reached Tan Yang, and entered a more mountainous country. A day from Tan Yang we passed the prettiest part of the valley at To Tum. Here, in a limestone cliff, we found a cave which we explored for some 300 feet, but had to return for lack of light. Coming back, near the mouth of the cave, we ascended a ladder of rocks, cemented together with lime, to an upper gallery, but had to leave this unexplored for the same reason.

The river and mountain scenery of To Tum, Mrs. Bishop declared to be some of the prettiest she had ever seen. The village itself is charmingly situated on a slope of green, rising by the side of a gray cliff from the water's edge. In the deep water in front of the village stand three rugged masses of lime stone rising thirty and forty feet from the water.

Down the hill back of the village is a wide stretch of level valley, all cultivated, extending several miles up the little stream and then winding out of view behind the mountains. The view from this place down the river on one side and up the little stream on the other exceeds anything I have yet seen in Korea. Just above the village, rising 200 feet from the water, is a natural bridge of limestone, thro which a bank of green slopes up to the hill top behind, with here and there an *arbor vitae* in the clefts of the rocks. The bridge itself is about thirty feet in the span and twelve feet wide. Directly under the bridge in one of the buttresses is a cave into which we climbed some twenty feet. The steeply ascending floor is one series of limestone basins, built up by the lime-charged water, each basin being a foot or two in diameter and one foot deep.

Above To Tum the river narrows very rapidly, and the rapids are so filled with rocks that we came to the head of low-water navigation just below Yang Chun, about 135 miles from Seoul and 780 feet above the level of the sea.

The only object of interest at Yang Chun is an ancient fortress on the summit of a hill below the town. After half an hour's very steep climb I reached the wall and entered thro a fallen portion of it. The wall is twenty-five feet high on the outside, twelve feet thick, from one to twelve feet high on the inside and 2500 feet long, surrounding the mountain top. It

is well built of flat slabs of soft stone. There are two gates opening on to an almost direct descent of some twenty feet and approached by narrow paths along the wall. No plaster or earth is apparent in the wall, the work being simply but efficiently done. No one could tell me when it was built, but it must have been long before Nam Han or Puk Han, judging from the primitive masonry. A mass of loose rock on the summit of the mountain deserves investigation.

The next day we started down the river, riding on the breast of a flood. We went down midstream and more than once were in danger of, and in fact did receive, an involuntary bath by the waves dashing in over the side of the boat. The boat sometimes turned in the stream, but with their usual skill the boatmen righted it amid the foam and billows at the foot of the rapids. In six days we were again at the forks of the river, making the down trip in less than half the time it took us to go up, tho we spent much time stopping to exchange money.

At the forks we turned up the north branch and found it quite different from the stream we had left. The south branch, in its lower part, flows thro a broad valley of loam, while the north branch is hilly to the water's edge. Almost all the lumber and fire-wood used along the river and in Seoul come down this stream, while the beans and rice come from the south branch.

Two days later we reached Kai Pyung, a beautiful little town as viewed from the river. It lies in the valley of a small stream and extends from half to three-quarters of a mile along the bottom of the foot hills of high mountains which lie far off in the background. On the foot hills are some very fertile fields of wheat and barley, with their lighter green varied by the darker green of several little groves, set down, as Mrs. Bishop said, just as a landscape gardener would place them in an English park. The side of the town towards the river is lined with trees, among them a stately spruce unmutilated by wood-gatherers. The whole situation of the town, from a distance, is pleasing.

Just below Chun Chon the river, after running arallel to a high ridge of quartz rocks, cuts thro it like a railroad, leaving steep cross-sections on either side and displaying a pure white floor of quartz in the bed of the river. The road winds up the right hand side between some immense fragments of quartz and the original mass. The view thro this gateway of the wide valley beyond is a refreshing contrast to the scenery just passed. Beyond Chun Chon the scenery is much less interesting, in fact growing rather monotonous, with low and rounded hills.

One thing that adds life and beauty to the river valley scenery is the cattle tethered on the banks. One is awakened

in the morning by the shouting and laughing of boys, the barking of dogs and the bellowing of calves, as all together race and romp to the river. The calves, at the ends of long tethers, wind around the boys and play "catcher" with their friends, the dogs; in the rear stand the sober oxen looking on in quiet disdain.

After six days of rowing, towing, poling and tugging we reached Wau Chon, a little village on the road to Wonsan, where the government keeps post-horses. These we tried to hire and succeeded by paying half as much again as is paid in Seoul, and then finished our foat trip, passing Nang Chun and reaching Ut Kiri seven miles below the limit of boat traffic at high water.

Just below Ut. Kiri we found some interesting *miryuks* or stone idols. These are natural pieces of stone worn into shapes by the river which a strong imagination might possibly, if it shut one eye and half opened the other, conceive to be human figures The large one is somewhat double, resembling—to the same imagination—a person holding a baby. On either side are a number of little *miryuks*, supposed to be children, and from these resemblances, no doubt, has grown the belief that prayer to the stone idols brings about the coveted increase in the family of the petitioner. "And they set them up images and pillars in every high hill, and under every green tree." And again the reference to river stones is forcible. "Among the smooth stones of the stream is thy portion. They, are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering."

Returning to below Nang Chun, we took horses for the mountains. The first day it rained; the second, I learned that I could not ride on a pack as well as I thought I could. It was decided that I should lead. I walked during a thundershower and succeeded in keeping dry. After mounting we came to a gully, and my steed planted his fore feet in the six inches of muddy water and stopped there. For fear of sliding off over his head, I leaned well back and held on tight to the rear of the pack. The next minute, without any warning, the pony's head was up, his tail down, and he on the other side of the gully going on as unconcernedly as ever. But I—well I was nowhere for a moment, and the next moment I was, on my back in the above mentioned six inches of muddy water, holding my feet up to keep them dry and looking back to see if Mrs. Bishop's horse would step on and soil my shirt bosom. I might have turned a somersault and lit on my feet, but I was particularly cautioned before leaving home to be sure under all circumstances, to keep my feet dry.

Our road lay north thro Chang Tu market-place to So Nang Dang, where we left the Wonsan road for the Diamond Mountains. From here we traveled in a north-easterly direction over those extensive lava beds which seem to have filled up the valleys between here and Wonsan and down the east coast, forming fertile plateaus from fifty to one hundred feet above the streams. Along the streams the lava forms palisades in which the ordinary prismatic columns often appear, and in some places beds of igneous conglomerate are found. On the plateaus are rich beds of clay, probably the disintegrated granite washed down from the hills on either side, on to the lava in the valleys. These plateaus are comparatively little cultivated, probably because they cannot be formed into rice fields. Whoever teaches Korea the value of this level and well-drained farmland will add much to her material wealth.

Having arrived at the lower village of Mara Kei we asked for lodging and being told that the village was out of rice and beans, the grooms collared each his villager and marched him off to his house for a torch. It is or was Korean law, I believe, that if a village cannot entertain a cavalcade for the night it must conduct it safely to the next village. So through the woods we went, with flaming torches waved to and fro along our line to light the way and keep off any tiger that might be lurking in the darkness. We often heard of tigers along the route, but the story always began with "a year ago" except in one instance, and then it was doubtful whether it was the Korean or the tiger that stole the pig.

Mara Kei Pass is the chief obstacle on the way; being the bed of a torrent, it can be traveled by loaded ponies only in dry weather, and even then the little ponies climb by inserting their hoofs into the cracks of the rocks. Of course it was impossible to ride, tho Mrs. Bishop did succeed for a while. At the top of the pass we had an admirable view of the country over which we had come and of the land of promise towards which our faces were turned, the mountains looming up a long line of rocky cliffs projecting far above the pines that tried to cover their nakedness. Here on this summit, he who would become a priest finds his Rubicon and bids adieu to the world behind him by cutting off his top-knot. After descending the easy slope to the east, as we rode along the comparatively level road that afternoon, we caught frequent glimpses of the light of the setting sun reflected from the silvery peaks of the mountains. It was a bright and inviting scene to welcome the travelers.

F. S. MILLER.

EDITORIAL DEPARTMENT.

ON EDUCATION.

TO readers of the *Chinese Recorder* not the least interesting feature of that well-edited paper is the Educational Department, conducted by Dr. John Fryer of the Kiangnan Arsenal, Shanghai, and the Rev. John C. Ferguson of Nanking. As is indicated in its title, this Department is concerned with all that pertains to education for the Chinese, but especially to Christian education. Its main features are abundant knowledge, sympathetic yet free treatment, a broad outlook and intense moral earnestness. It is a great advantage that its senior conductor is not, professionally at least, a missionary.

This perhaps frees him from theological bias;—it certainly relieves him from the danger of supposing that the end of all education is the native preacher—at any rate it leaves him in a position to take an interest in schools all over the country and with leisure and experience which enable him to give valuable assistance to teachers of all grades. We would not be understood as implying that missionary teachers generally regard the production of native pastors and preachers as the be-all and the end-all of their educational work, although from a pretty wide and prolonged acquaintance with schools and schoolmasters we believe such considerations often have far too great weight attached to them. But we do mean to assert that education *qua* education has never yet received its proper recognition in Chinese mission work and that we regard it as a most desirable circumstance that the gentleman who more than any other has the broad interests of education in charge is one whose practical work has lain so much along the lines of scientific teaching and bookmaking.

If we may here venture on a word of advice we would recommend Korean missionaries, especially those engaged in school work, to make a careful note of the paragraphs and articles which appear from time to time in the Department now under review.

They will find much that is of permanent value and something that is of absorbing interest to all who concern themselves about the origins of the great movements now on foot in the Far East.

In the January number of the *Recorder*, the Educational Department opens appropriately enough with an article entitled "The Educational Outlook for 1896." The writer regards "The educational prospect for the year on which we have just entered" as "by far the most encouraging and satisfactory that has appeared in the entire history of foreign intercourse with China." This is a strong statement; but equally strong statements have frequently been made, and almost as frequently have appeared to outsiders to have had little justification. But on this occasion, there are many justifying facts apparent "even to the meanest intellect." The recent war, with its crushing defeats by land and sea, its enormous indemnities and consequent forced loans; the humiliating experiences of foreign diplomacy; the shock of civil conflict in the north-west and many other events hastening the inevitable awakening; the growing dissatisfaction with national institutions, not alone military and naval equipments, but educational, ethical and religious, sometimes more implicit than explicit, yet none the less real; the increasing number of educational and literary clubs controlled by natives and the crowding of schools and colleges conducted by foreigners—these are all facts which justify the statement that the educational prospect for 1896 is "by far the most encouraging that has appeared in the entire history of foreign intercourse with China."

One note struck by "J. F." is of fundamental importance. "It is not difficult," he says, "to see that the greatest need of China is more a moral or spiritual than it is an intellectual regeneration." Most true; a fact which missionary educationalists have always held steadily in mind, but one which the general public is only too ready to forget.

In more general terms, Benjamin Kidd has told us in his *Social Evolution* that moral or spiritual regeneration is always the foundation fact. "Our progress, it must be remembered, is, over and above everything else, social progress. It is always tending to secure, in an increasing degree, the subordination of the present interests of the self-assertive individual to the future interests of society, his expanding intellect notwithstanding. The manner in which apparently this result is being attained in human society is by the slow evolution in the race of that type of individual character through which this subordination can be most effectively secured. This type appears to be that which would be described in popular language as 'the religious character.'" "The first thing

needed," says Principal Fairbairn of Mansfield College, Oxford; "The first thing needed is moral instruction and discipline * * * What is right, must I say it? What is good, must I do it? Then make the child conscious that the one thing man ought to have is the approval of a conscience God illumines, and whose decision He ratifies; and the child will not be tempted to follow blind affection or run after empty love, and the nearer it comes to manhood the mightier morally, the greater and the better the man." Had either of these quotations been written with special reference to the East, its phraseology would probably have been somewhat different but its appropriateness could hardly have been greater. It is emphatically true of China, and of Korea as well, that its greatest need is moral and spiritual, that solid progress can only be made on such a basis, and that in large part that basis can only be established through the religious influence of the schoolroom and of the college. And in our view one of the greatest of all the many blessings God has given to these countries in recent years is that great army of educationalists whose aim and object is primarily moral and spiritual regeneration and secondarily in struction in all those arts and sciences which make a nation great and powerful.

Professor Isaac T. Headland, of the Peking University, has a note on "Educational Work in North China," of which we can only say we wish there had been more of it. It is by no means exhaustive; it merely hints at some very large and important questions, but it has that smack about it which shows that it is the outcome of practical experience. He begins by remarking that the effect of the late war has been to stimulate the desire for western knowledge. "China is in an educational ferment." "There has been more or less of a rush, as we might call it here, from the beginning of this year till the present, especially for English and the western sciences. We now have among our students graduates of almost all classes from the Hanlin down, even including a nephew of the tutor of His Majesty." There are signs that a more serious purpose is growing up in the minds of the students. It is noted with satisfaction that the policy of the founders of the university is meeting with increased favour. "At one of our public meetings" one of the speakers remarked, "When the Peking University was opened I was opposed to the teaching of English; now I believe that Dr. Pilcher and his associates were inspired by a good Providence to provide an institution for the times which were to come, which times are now upon us." One sentence has a comparative interest for those readers of THE KOREAN REPOSITORY who remember Mr. Jas. Gale's "Few Words On Literature" in the November issue.

Says Professor Headland, "We expect to change somewhat the character of our curriculum, carrying our English more in the direction of literature and history, and less in the direction of mathematics and the sciences." "The Oriental mind," says Mr. Gale, "thinks * * * in figures, symbols, pictures. For this reason I believe that allegory and suggestive literature must have a special place for them. * * * 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." His advice is "As far as possible keep out the mathematical." No one can say that mathematics and the sciences are worthless to the Chinaman, whatever they may be to the Korean. but it is a fair question whether our educational methods have not hitherto approximated too much to western requirements to the comparative neglect of eastern idiosyncrasies. It is surprising how much of our Christian literature is of the two-and-two-make-four order, and how largely the historical, the allegorical and the "allusive" elements have been ignored.

Prof. Headland is strong on the need for "good text-books which have been the out-growth of class-room work." Translation will not do; there must be adaptation. The difficulty is that few have the knowledge, fewer still the knowledge *and* experience of the class-room, necessary for the writing of such books. Still they must be got. It is matter for thankfulness that some excellent books already exist and that more than one experienced teacher is doing his best to provide others. We trust that many of our younger missionaries will address themselves to this task and that they will ponder well the words with which Professor Headland closes his note. "Our book-makers for schools must not only study the subject, but must know the character of the minds that are to be instructed, and their books must be growths not products, the result of a daily contact with students in our schools, and must contain a heart-throb in harmony with that of the boys who are to study them."

In thus inviting the attention of Korean missionaries to the work of the Educational Association of China—for that is really what we have been doing—one object has been to suggest what a great and fruitful work awaits the doing in the peninsula. It is scarcely too much to say that educational work has hardly been commenced here. The government has done something—as much perhaps as could be expected. Its English school has been in existence since 1886. The recent establishment of a department for the study of French and the contemplated opening of another for the study of the Russian language, proves that it is at least awake to political exigencies. The Methodist Episcopal Mission

has two or three schools in addition to the Pai Chai College; the Presbyterian Missions have two or three more, and the ladies' societies have two for girls. But there is a notable absence of anything like systematic effort. The country school has not been developed; secondary education is still embryonic, while, so far as we know—altho we readily confess ignorance, for no general statistics are available—higher education is nowhere. But with the appointment of a liberal and progressive Minister of Education, is it too much to hope and believe that we are about to witness the dawn of a new epoch in Korea? If not, what are our missionaries going to make of it? The future will be largely in their hands. They have more than one able and enthusiastic teacher in their midst; money will not be wanting, and there are so many points of resemblance and similarity in the mental characteristics of the Korean and of the Chinese and in their methods of teaching and of learning, that the accumulated experience of the Educational Association is certain to afford many hints of the greatest value. We should like to see the missions join hands in this matter with a view to greater efficiency and economy, as is done, for example, at Amoy, where English Presbyterian, Dutch Reformed, and London Missionary Society students sit side by side under the tuition of the same master. Better still, we should like to see the educational missionary sent out from home, just as the clerical or medical missionary is sent. This is the plan of the English Presbyterian Mission at Swatow and in Formosa, where properly trained and duly certificated teachers have done good work. But of course in this, as in other things, there is a law of growth. ALEX. KENMURE.

The King at the Russian Legation.—In subsequent pages our readers will find a succinct and reliable account of the momentous events of the 11th inst., when His Majesty the King of Korea, aided by the rare devotion of some of his faithful subjects, escaped from the Palace in which he was to all intents and purposes a close prisoner and sought the friendly assistance of the Russian Minister. By this bold and altogether successful move he so completely frustrated the knavish tricks of his enemies that before nightfall they were all either dead or fugitive. Anxious that our readers should be well-informed on matters so vital to the well-being of the nation and of such profound interest to the general public, we lost no time in ascertaining the facts from the best informed quarters and from the mouths of eye-witnesses and in obtaining accurate translations of the several proclamations issued from time to time. The information thus gained we issued to our Subscribers in pamphlet form on

the 15th, and forwarded copies to the leading newspapers in China, Japan, America and England. As now re-issued in these pages this Supplement is considerably enlarged and brought up to date. One or two very important edicts, modifying and supplementing the earlier edicts, have been inserted in their proper places, some biographical and historical notes have been added, as well as various paragraphs of late news. In order to make room for this additional matter this number of THE REPOSITORY has been increased by ten pages. Altogether, we believe this Supplement will be found to be of permanent interest and value, and we trust our readers will recognise in it a proof of our determination to fulfil the promise made in our last issue, viz., to make our editorial pages "as completely as possible a record of and commentary on current events." From several quarters we learn that the news of the escape of the king has caused the liveliest satisfaction throughout the country, that the so-called "rebels" are laying down their arms and returning to their ordinary avocations, and that the general belief is that an era of national prosperity and happiness is at hand.

The Acquittal of Viscount Miura.—The decision of the Court of Preliminary Inquiries on "The Korean Case" was made public on January 20th by the judge of the Hiroshima Local Court. Viscount Miura was the Japanese Minister in Seoul from September 1st, 1895, until his recall a few days after October 8th. He and forty-seven other persons of various callings were arrested on their arrival in Japan. We quote briefly from this decision. The judge says that Mr. Miura saw that things in Korea were tending in a wrong direction, and this "greatly perturbed him, as he thought that the attitude assumed by the Court not only showed remarkable ingratitude towards this country, but thwarted the work of internal reform and jeopardized the independence of Korea. The accused felt it to be urgent importance to apply an effective remedy and to maintain the prestige of this Empire in that country." The Minister was "secretly approached by the Tai Won Kun with a request for assistance." Conferences were held, "a document containing pledges required of the Tai Won Kun on four points" was drawn up, and assent received troops were stationed so as to "facilitate the Tai Won Kun's entrance into the Palace." "Miura told them that on the success of the enterprise depended the eradication of the evils * * * * and instigated them to despatch the Queen when they entered the Palace." Yet "for these reasons the accused, one and all, are hereby discharged."

THE OFFICIAL GAZETTE.

Jan. 14. "WE, the successor to the heritage of Our Royal Ancestors, have come to the age of universal intercourse. According to the times ordained by Heaven, and to the records of human affairs, great revolutions must occur every 500 years. Listen to Us therefore, you people.

"Laws and rules proceed from the King. Three and thirty years have elapsed since We ascended the throne. Treaty relations must be maintained with the various nations of the world and changes be introduced in politics. We have therefore adopted the new calendar, introduced a title of the reign, changed the style of dress, and cut off the top-knot. You should not regard Us as loving innovations. Wide sleeves and large hats have become familiar by usage. The top-knot and the hair-band, once regarded as novelties when first introduced for the sake of convenience, became fashionable only because the people liked them. But that they—the top-knot and the hair-band—stand in the way of activity and health, goes without saying. Nor is it right that, in this day of communication by ships and vehicles, we should stick to the old customs of the exclusive past.

It is not Our pleasure to change the institutions of our Ancestors. But without making the people rich and the soldiers strong it would be hard to protect and keep the temples of the Royal Ancestors. To endanger the Royal Ancestral temples by sticking to old institutions—can this be right? Some of you may say, "The royal temples could be preserved without changing the laws of the ancient kings. "But such a saying only indicates the narrowness of one's vision and his ignorance of the great world. We have changed the calendar and introduced the title of the reign to meet the great revolutionary era which comes every 500 years, and to lay anew, as it were, the foundation of Our dynasty. We have changed the style of dress and cut short the hair in order that the nation may berome thro these visible evidences of innovation, willing to leave the old habits behind.

In a recent memorial which the Cabinet presented to His Majesty, the Ministers state that the estimates in the Budget, for the coming year, must be based on the lines of policy the government proposes to pursue. They acknowledge the importance of reformation, but advise against undue haste. The most urgent measures demanding immediate attention are—

1. The establishment of military stations in important centres.
2. The enlargement of the Police force for the maintenance of order.
3. The extension of the Postal system for facility of communication.
4. The coinage of money.

In order to lay a firmer foundation for the national welfare, the Cabinet urges the establishment of a school for cadets, and of normal schools.

The memorialists regret that while a million yen is left over from last year's estimates, the income of the year 1895 fell short of the expenditure of the same year by the amount of a million and a half. In view of these considerations—the work to be done and the lack of funds to do it—the Ministers suggest that another loan should be obtained.

Jan 19. Mr. Yu Se Nam, the Vice-Minister of the Home Office, was ordered by His Majesty to proceed to Won-ju and other insurgent districts for the purpose of restoring order and quiet.

Jan. 20. The General Budget for 1896 is given in full.

Revenue - - - - - - - - - - - -	$4,309,410.
Expenditure - - - - - - - - - - -	$6,316,831.

The income falls short of the expenditure by $1,507,421. This deficiency it is proposed to meet by a loan, and by other means.

The departmental distribution of the expenditure is as follows:—

I. Royal Household - - - - - -	$500,000.	
II. Foreign Office - - - - - -	71,932.	
III. Home Office - - - - - - -	1,446,630.	
Of this sum—		
(a) The establishment and maintenance of a Medical School		$6,906.
(b) The establishment and support of a Hospital, annexed to the School - - - - - - - - -		$14,355.
(c) A training School for Vaccinators - - - - -		$1.368.
IV. Finance - - - - - - - -	$1,740,106	
Of this, the national debt takes up - -		$497,381.
V. War Office - - - -	$1,028,401.	
VI. Justice - - - - -	$47,294.	
VII. Education - - -	$126,752.	
Of this amount—		
(a) For the support of various schools in Seoul - - - - -		$31,219.
(b) For the support of schools at different places - - -		$16,200.
(c) For the support of students sent abroad - - - - - -		$40,426.
VIII. Agriculture &c. - - -	$183,416.	
Of this sum—		
For postal service - - - - - - -		$51,389.
For telegraph lines - - - - - - -		$90,933.

Jan. 30. Cho Hui Yen, who was dismissed from the position of Minister of War, on the 26th Nov. last, was re-appointed to the same office.

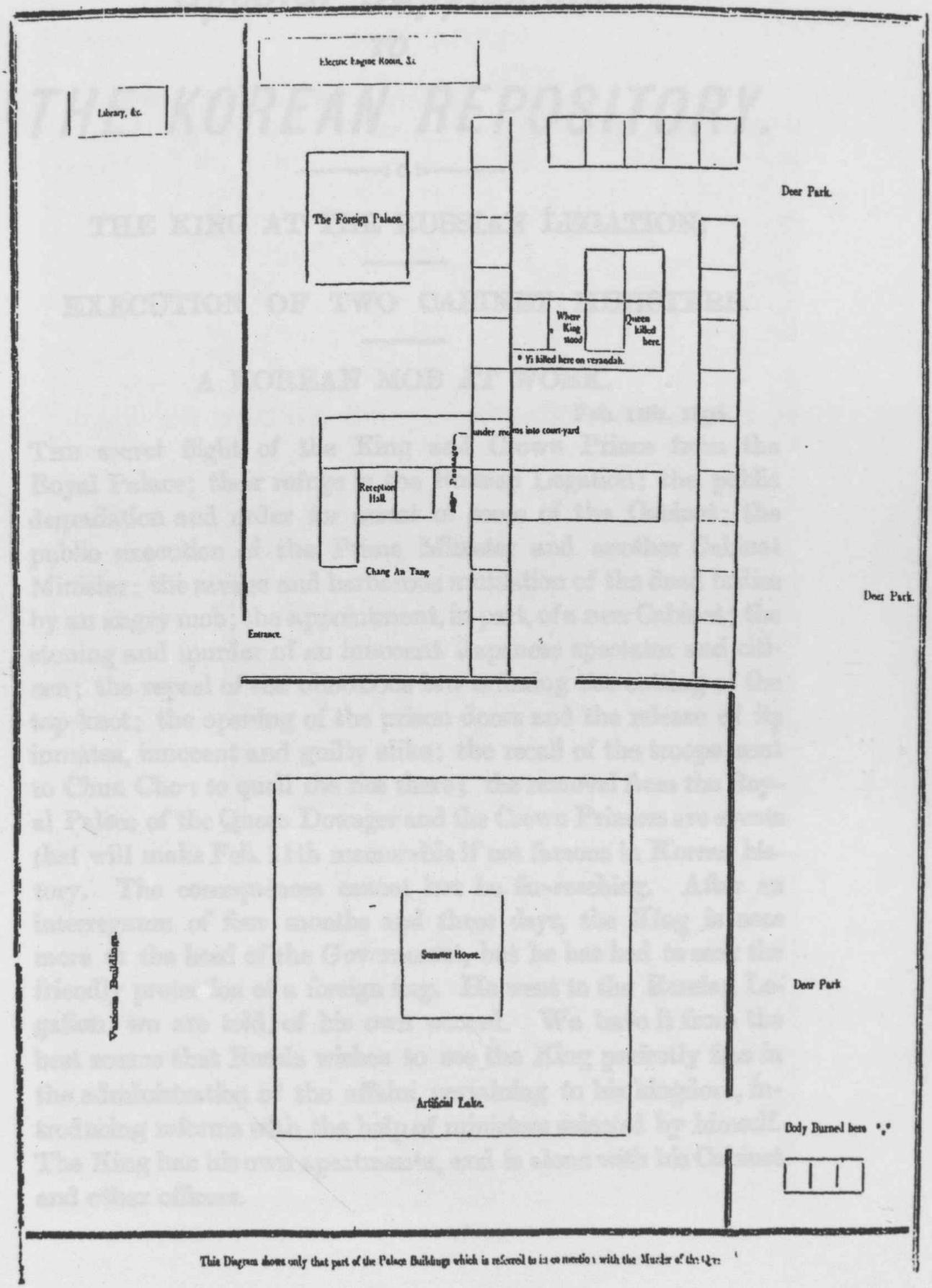
Jan. 31. A third battalion was added to the Army.

Feb. 4. Regulations concerning the travelling expenses of the officials belonging to the Home Department.

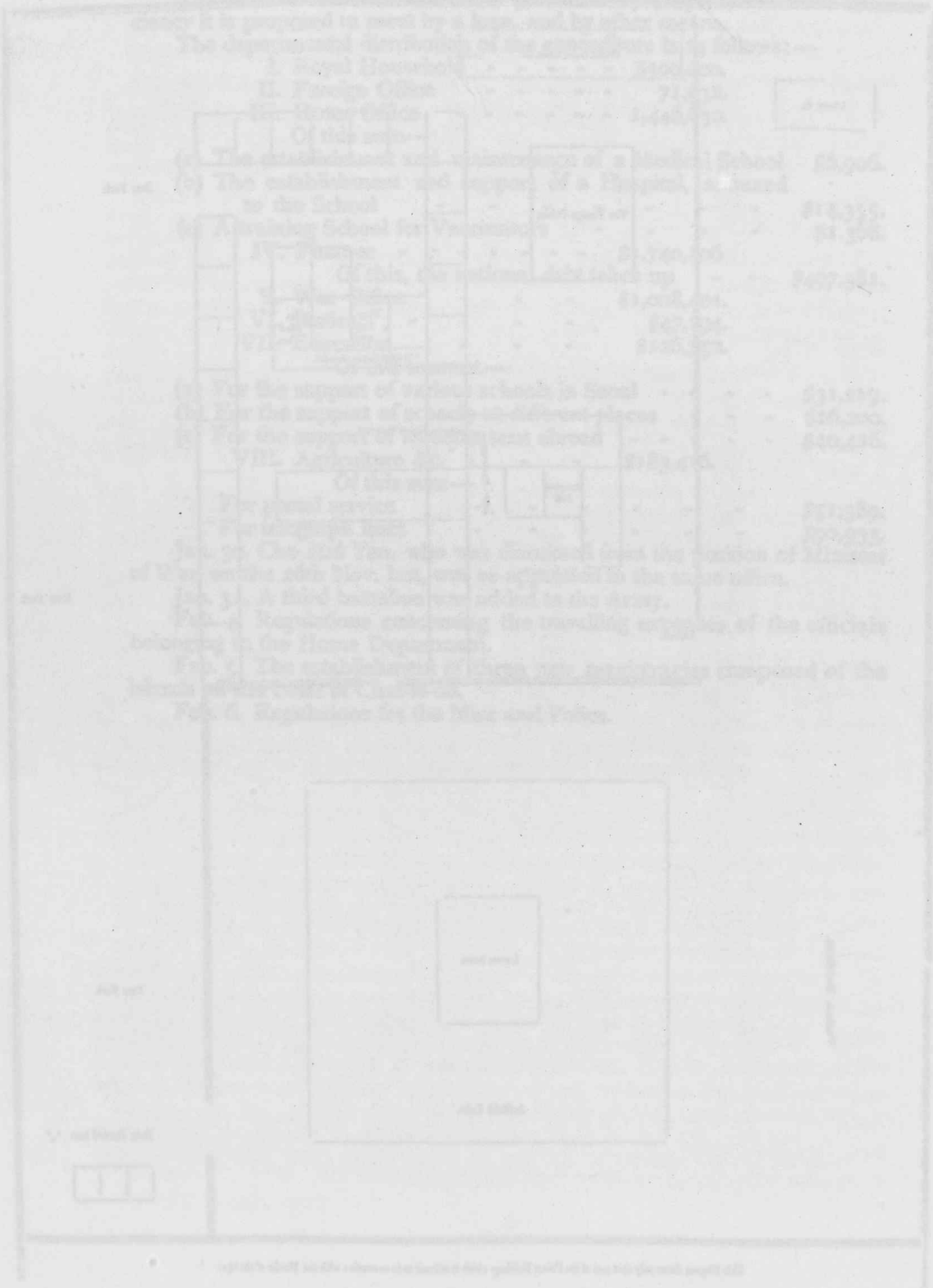
Feb. 5. The establishment of three new magistracies composed of the islands off the coast of Chul-la-do.

Feb. 6. Regulations for the Mint and Police.

North of this Wall, which is 16 feet high, is the Quagga or Examination Ground.



This Diagram shows only that part of the Palace Buildings which is referred to in connection with the Murder of the Qu



Special Supplement

TO

THE KOREAN REPOSITORY.

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THE KING AT THE RUSSIAN LEGATION.

EXECUTION OF TWO CABINET MINISTERS.

A KOREAN MOB AT WORK.

Feb. 11th, 1896.

THE secret flight of the King and Crown Prince from the Royal Palace; their refuge in the Russian Legation; the public degradation and order for arrest of some of the Cabinet; the public execution of the Prime Minister and another Cabinet Minister; the savage and barbarous mutilation of the dead bodies by an angry mob; the appointment, in part, of a new Cabinet; the stoning and murder of an innocent Japanese spectator and citizen; the repeal of the obnoxious law ordering the cutting of the top-knot; the opening of the prison doors and the release of its inmates, innocent and guilty alike; the recall of the troops sent to Chun Chon to quell the riot there; the removal from the Royal Palace of the Queen Dowager and the Crown Princess are events that will make Feb. 11th memorable if not famous in Korean history. The consequences cannot but be far-reaching. After an interregnum of four months and three days, the King is once more at the head of the Government, but he has had to seek the friendly protection of a foreign flag. He went to the Russian Legation, we are told, of his own accord. We have it from the best source that Russia wishes to see the King perfectly free in the administration of the affairs pertaining to his kingdom, introducing reforms with the help of ministers selected by himself. The King has his own apartments, and is alone with his Cabinet and other officers.

THE KING OF KOREA IN THE RUSSIAN LEGATION.

Seoul, February 12th, 1896.

"THE King is in the Russian Legation!" Like a clap of thunder from a clear sky, came this news to us on the morning of Feb. 11th. "Is it true? If true, what does it mean?" "Will this be the beginning of an armed conflict betwe n Japan and Russia?" These and similar questions suggested themselves at once. The news spread rapidly and the city was thrown into the greatest excitement, as there were only a few who had definite information of the whereabouts of the King and of his safety.

From reliable sources we are able to place before our readers the following account. A little before seven o'clock in the morning His Majesty the King, together with His Royal Highness the Crown Prince, left the Palace for the Russian Legation in Chong Dong. The King and Crown Prince were in closed chairs, such as are used by women. The ladies of the Palace, for a week or more, since the flight was decided upon, caused a number of these chairs to go in and out the several gates of the Palace to avoid attracting attention. It is also said that the King and his son did not go out at the same gate, while the attendants likewise slipped out at different gates. All went well; the plan was faithfully carried out, and at seven o'clock their Royal Highnesses and some forty attendants knocked at the north gate of the Russian Legation, and of course were promptly admitted. We confess the flight was a bold thing for the King to attempt, and are not surprised to learn that he was pale and trembling as he entered the spacious apartments of the Legation buildings.

The King does much of his work at night and retires in the morning. It is not surprising that he selected the early hours of the day for leaving the Palace, and it is not strange that the ever vigilant Cabinet did not suspect his absence as he was supposed to be sleeping. Several hours therefore elapsed, and t e whereabouts of the King was not known until the organization of a new Cabinet was under way and Korean dignitaries from various parts of the city began to be summoned into the royal presence. Among the first to be called was Ex-Premier Pak Chung Yang. A Korean, probably an official, was seen by (at least) one foreigner walking between two Russian soldiers, followed by his retainers and a Korean guard. He was carrying a large revolver in plain sight. This no doubt for the moral effect.

Shortly after the arrival of the acting Prime Minister at the Russian Legation the following royal edict was issued and posted on the front gate of the Legation and in prominent places of the city:—

ROYAL PROCLAMATION.

Alas! alas! On account of Our unworthiness and mal-administration the wicked advanced and the wise retired. Of the last ten years, none has passed without troubles. Some were brought on by those We had trusted as the members of the body, while others, by those of Our own bone and flesh. Our dynasty of five centuries has thereby been often endangered, and millions of Our subjects have thereby been gradually impoverished. These facts make Us blush and sweat for shame. But these troubles have been brought about through Our partiality and self-will, giving rise to rascality and blunders leading to calamities. All have been Our own fault from the first to the last.

Fortunately thro loyal and faithful subjects rising up in righteous efforts to remove the wicked, there is a hope that the tribulations experienced may invigorate the State, and that calm may return after the storm. This accords with the principle that human nature will have freedom after a long pressure, and that the ways of Heaven bring success after reverses. We shall endeavour to be merciful. No pardon, however, shall be extended to the principal traitors concerned in the affairs of July, 1894, and of October, 1895. Capital punishment should be their due, thus venting the indignation of men and gods alike. But to all the rest, officials or soldiers, citizens or coolies, a general amnesty, free and full, is granted, irrespective of the degree of their offences. Reform your hearts; ease your minds; go about your business, public or private, as in times past.

As to the cutting of the top-knots—what can We say? Is it such an urgent matter? The traitors, by using force and coercion, brought about the affair. That this measure was taken against Our will is, no doubt, well known to all. Nor is it Our wish that the conservative subjects thro-out the country, moved to righteous indignation, should rise up, as they have, circulating false rumors, causing death and injury to one another, until the regular troops had to be sent to suppress the disturbances by force. The traitors indulged their poisonous nature in everything. Fingers and hairs would fail to count their crimes. The soldiers are Our children. So are the insurgents. Cut any of the ten fingers, and one would cause as much pain as another. Fighting long continued would pour out blood and heap up

corpses, hindering communications and traffic. Alas! if this continues the people will all die. The mere contemplation of such consequences provokes Our tears and chills Our heart. We desire that as soon as orders arrive the soldiers should return to Seoul and the insurgents to their respective places and occupations.

As to the cutting of top-knots no one shall be forced. As to dress and hats, do as you please The evils now afflicting the people shall be duly attended to by the Government. This is Our own word of honor. Let all understand.

By Order of His Majesty,

PAK CHUNG YANG,

Acting Home Minister and Prime Minister.

11th Day 2nd Moon, 1st Year of Kon Yang.

A little later in the day the following proclamation, or perhaps we should call it an appeal to the army, was sent forth over the royal seal:—

On account of the unhappy fate of Our country, traitors have made trouble every year. Now (We) have a document informing Us of (another) conspiracy. We have (therefore) come to the Russian Legation. The Representatives of different countries have all assembled.

Soldiers! Come and protect Us. You are Our children. The troubles of the past were due to the crimes of chief traitors. You are all pardoned, and shall not be held answerable. Do your duty and be at ease.

When you meet the chief traitors, viz., Cho Hui Yen, Woo Pom Sun, Yi Tu Hwang, Yi Pom Nai, Yi Chin Ho and Kon Yong Chin, cut off their heads at once and bring them.

You (soldiers) attend Us at the Russian Legation.

Later in the day the King issued another edict modifying the above in that he decreed that the persons named should be delivered to the courts of law.

ROYAL PROCLAMATION.

When on the 11th of the 2nd moon we found there was a conspiracy against Us, it appeared that the chief conspirators were members of the Cabinet and also commanding officers of the army. It was therefore necessary that very strong measures should be taken immediately, and for that purpose a proclamation was issued declaring some of them traitors, there being no doubt that they were not only traitors to Us but also had been engaged in the plot to murder the Queen. It was therefore ordered that Cho Hui Yen, Kwon Yong Chin, Yi Chin Ho, Yi Tu Hwang, Yi Pom Nai, Woo Pom Sun, who were or had

been in the active command of the army or police, should be seized and their heads cut off. This order terrified the said conspirators who fled and left soldiers and police and were therefore unable to influence the soldiers and police or give them bad orders.

Soldiers and police have remained loyal to Us and there is therefore no necessity for continuing the aforesaid proclamation. Even on the first day We modified that proclamation and directed that if the above mentioned traitors were arrested they should be taken alive and delivered to the Courts of justice. To make the matter more plain, We again decree that the said traitors be arrested by any one who may meet them; but that they shall be taken alive, without injury, to the law courts, and that the said law courts shall give them a fair, impartial and public trial and give a just decision according to law.

When Kim Hong Chip and Chung Pyung Ha, two members of the Cabinet were arrested, it was intended that a fair trial should be rendered according to law. But the angry people, fearing perhaps that a rescue of them might be attempted, and also desiring to vent their pent-up indignation against the traitors, attacked and killed them. The premature death of these two was not in accordance with law and with our intention and desire that every one of Our subjects should have a fair trial. This matter will be further investigated.

When we first left the Palace, there was much confusion and no regularly constructed Cabinet. Under these circumstances there were many mistakes in the terms used in the copies of Our proclamations and decrees. These will be duly rectified. We are also informed that some unauthorized persons have put up some foolish and mischievous notices without even the official seals of proper authorities. These matters will also be investigated and rectified.—By Order of His Majesty,

PAK CHUNG YANG,
Acting Prime Minister and Minister of Home Affairs.
CHO PIENG CHIK,
Minister of Justice.
14th Day 2nd Moon 1st Year of Kon Yang.

The guard at the Russian Legation was increased on the evening of the 10th by about 100 men from the Russian men-of-war, so that inside the gates the force was sufficiently strong to protect the King in case a forcible attempt should be made to remove him. A sentinel was on the look-out tower all day.

At half-past eleven the first squad of guards from the Palace arrived at the Legation. They came on a run, were excited, and unceremoniously hustled away the citizens who were quietly read-

ing and copying the proclamation, with the gruff remark, "This is not a notice to be read by the people." Because of this remark we could not for a time decide whether the new arrivals were friendly to the King or otherwise. Others were added at intervals during the day, and in the evening there were upwards of 500 police and soldiers guarding the several streets leading to the Russian Legation.

The diplomatic and consular officers made formal calls during the morning, and were of course promptly received in audience. J. Komura, the Japanese Minister-Resident, was the last one to call. General Dye and Colonel Nienstead were also at the Legation during the morning and saw His Majesty. Our readers will remember that General Dye was in the Palace on the 8th of October last, and, to the great inconvenience of the Cabinet then in power, refused for nearly two months to leave the King.

While the King was holding court in his new home and thousands of Koreans were reading the repeal of the obnoxious law ordering the cutting of the hair, the policemen and possibly the soldiers, acting under royal orders, were busily engaged in the usual search for "traitors," that is, for members of the Government that had just gone out of power. These men were taken by surprise, and had but little time to realize their danger and make hasty preparations for parts unknown. Yu Kil Chun, Minister of Home Affairs, it is reported, was arrested in the Palace, but either through the bungling work of the police or otherwise was wrested from them by Japanese soldiers stationed in front of the Palace and by them taken to a place of safety. Cho Hui Yen, Minister of War, eluded the search of the police and made good his escape. Kim Hong Chip, the Prime Minister, and Chung Pyung Ha, Minister of Agriculture, Commerce and Public Works, did not fare so well. They were arrested and almost immediately killed in the street and their bodies were taken by the populace to wreak their vengeance upon them.

His Majesty was much annoyed when he heard of the public execution of the two Cabinet officers. We are informed that the King intended to give them the benefit of a trial. The arrest of the Home Minister by the police and his rescue by Japanese soldiers excited the people and no doubt precipitated the fate of the two unfortunate Ministers.

The execution of the Cabinet Ministers is described in the following account, furnished us by an eye-witness.

"Yesterday afternoon, as a friend and I were proceeding down Legation Street towards the town, we were met by a considerable number of well-

dressed men, guarded by eight or ten policemen with drawn swords, all apparently hurrying to the Russian Legation. The most prominent figure, and the one upon which every eye was fixed, was a big, burly man in long grass-cloth coat and white hat, carrying a naked sword. He was preceded by a coolie, who appeared to be making some startling announcement. As the crowd drew near we found that he was bidding the people be at peace, for the arch-traitors were dead. The big man seemed to say that he had done the deed. A few words of inquiry elicited the information from bystanders that two cabinet ministers had just been killed, that their bodies were lying exposed at Chong No, and that these men were on their way to the Russian Legation to inform the king. A glance at our watches showed that it was exactly half-past two o'clock. Without a moment's delay we set off to verify the news. At first the streets were strangely deserted; all the shops were shut, except here and there an eating-house or a grog-shop. But as we approached the centre of the town it became more and more evident that something serious had happened. The broad main street was crowded with men and boys, all hurrying in one direction. As far as the eye could reach nothing was visible but a heaving sea of white hats. The point of attraction was evidently the Bell Tower, the focus of several principal thoroughfares, and there we found a dense mass of tightly packed humanity pushing and struggling towards the centre, where a strong body of police were with difficulty keeping clear a large space, occasionally using the flats of their swords to emphasize their orders. We soon reached the inner circle, and saw the dead bodies of two men covered with dust. They were lying on their backs, a few yards apart, and both were naked from the feet to the shoulders and breast. Neither, at this time, showed stabs or mutilation of body or limbs. I thought the man furthest from me had one or two bad cuts across the face, but I could not be certain for my eyes grew suddenly dim. My companion, who was nearer, said I was mistaken. The corpse at my feet was that of an elderly man, with thinnish gray beard and strongly accentuated features. A horrible gash extended from the back of the neck to the front of the ears, almost severing the head from the body. The executioners, whoever they were, had made terribly sure work of it; two or three blows from behind had put their victims to a swift death. We did not stay long; a few moments sufficed for all we wanted, and we were glad enough to get away from the fierce and angry faces round about. Another glance at the watch showed that it was just three o'clock. We estimated that the killing must have taken place about two p.m.

Another correspondent writes:—

At five o'clock p.m. of Feb. 11th, a friend accosted me on the street and said, "Let's go down to Chong No and see what is going on." Influenced, perhaps, by some residuum of savagery from my Saxon ancestry, I consented. At Chong No lay the bodies of the Prime Minister and the Minister of Agriculture and Commerce. When we turned into the broad street a little above Chong No we fell in with a dense crowd of Koreans pushing their way toward that horribly attractive spot. We met few coming the other way. As we neared the focal point the crowd grew denser and we saw in front of us a surging mass of heads; but it was evidently no festive gathering. Every face wore a serious if not scowling expression. These Koreans seemed to be in earnest about something. Now and then there was a hoarse cry and a violent agitation of the crowd for which we could see no reason. We pushed our way in and soon found ourselves near the centre, where lay the bodies above mentioned, which were being roughly handled. If the constituent elements of that crowd could have been analyzed, it would probably have been found to consist of men from whose mouths had been snatched their

daily bread by the changes forced upon them by these and other members of the fallen cabinet. Fragments of stone strewed the ground and over them the crowd was stumbling. There was a fierce centripetal force which required that the inner line should push back with all its might to prevent being precipitated upon the bodies. It was a study of human nature, and I looked at the crowd and not the bodies. It evidently brought out all the brutality there was in them, which was not a little. Their words were thick and turgid, more like the cries of wild beasts than of men. Some hurled stones at the bodies, some stamped upon them, some spat upon them, some seized them by a limb and dragged them a short distance down the street. All cursed them as the authors of the present trouble. Presently I saw an angry face looking at us over the crowd and exclaiming *Chug-eul Nom*, or, in other words, "Kill him." I remembered an important engagement I had at home and disengaged myself as quickly as possible and made my way back. A few minutes later the angry mob set upon a Japanese who had come to see the bodies. The man was so badly injured that he died the same night.

From another source we receive the following:—

Yesterday morning before dawn the King got out of his "prison" in one of the box-chairs belonging to the waiting-women. The plan was gotten up and faithfully adhered to by the women or "Nai-in." The guards did not suspect that one of those common chairs could contain the King. His Majesty and the Crown Prince went straight to the Russian Legation for protection. No Russian had been to the Palace nor near it; nor had any Russian been to any of the public offices.

The Chief of Police, Yi Yun Yong, by command of the King, ordered the arrest of the objectionable Cabinet Ministers. Kim Hong Chip, the Prime Minister, and Chung Pyung Ha, the Minister of Agriculture and Commerce, were arrested about two o'clock p. m. on the main street; but on the way to execution, the populace mobbed to death. It is reported that someone bit off a piece of flesh from Kim Hong Chip's cheek, cursing him as the author of the downfall of the top-knot! Yu Kil Chun was arrested, but as he was being carried past the Japanese barracks, in front of the Palace, the Japanese soldiers rushed out and took him away by force. Cho Hui Yen, Chang Paik and the rest took to their heels.

Last night, policemen were sent, by order of the King, to prevent the house of the criminals from being mobbed. A general amnesty was granted to all prisoners and criminals up to date. Strict orders were given to protect Japanese, toward whom the populace showed a considerable degree of animosity. As it was, a Japanese was reported killed.

There is to be no compulsion in regard to the cutting of the hair. The King keeps his hair cut. Others may do as they like.

From reliable native sources we receive the following:—

After the police left, the immense crowd at Chong No closed in and struck the dead bodies repeatedly with stones; among the missiles hurled —— remembers seeing a large circular mill-stone, such as Koreans use in their hand-mills for grinding beans. When he saw them later, the bodies had been beaten until their faces were unrecognisable. He referred to the fact that Koreans had dug out an eye from one of the bodies and carried it off.

When the Koreans were stoning the bodies, —— saw a Japanese interfere, who urged them to stop and stooping down touched one of the bodies. The Koreans seemed to think that he was trying to remove the corpse. They pushed him over, and began to trample upon him. But soon other Koreans interfering, made them desist and let the man go free.

—— saw a man do a horrible thing. He took out his knife and carved a piece of flesh from the thigh of one of the bodies. Then he put it in his mouth and said to the others, "Let us eat them." But the crowd, instead of following his cannibalistic suggestion, shrank from him in horror.

THE OFFICIAL GAZETTE.

for February 13th, contains the following pacificatory edict:—

Since We ascended the throne of Our Ancestors, We have reigned over the millions in the eight provinces for over thirty years. Ever since Our accession, We have meditated day and night how to fulfill the duties of a parent. But troubles and famines have frequently occurred. We have often heard that Our children have been impoverished and in consequence plunged into the deepest misery. Thinking of this condition, personal comforts, dainties and silks give us no comfort.

In addition, since the 6th moon, 503rd year, (July, 1894), Our country has had the show of reformation without its fruit. That this condition of affairs should create distrust in the minds of the people is but natural. Alas! Is this all because of Our unworthiness or because the Government has failed to win the confidence of the people or is it because the people have failed to do their duty? Day and night we are in the fear of one in danger of treading on the tail of a tiger. Looking for the cause of this it is found in the fact that Our good intentions and efforts do not reach the people. We have therefore decreed that all the arrears in taxes in the several provinces recorded in the various offices up to the 6th moon of the 503rd year of the dynasty (July, 1894) be remitted as a token of Our compassion for the people.

THE OUTLAWED ARMY OFFICERS.

It will be noticed that only six persons were named in the proclamations of the 11th. Of these Cho Hui Yen was mentioned first and was the most prominent. Before the Japanese took possession of the Palace on July 23rd, 1894, he had held no important position, but on that day went into the Palace almost as soon as the Japanese troops and was supposed to be acting with them. He was at once made a general of the Korean forces and, shortly afterwards, appointed Vice and then Acting-Minister of War, and before long full Minister of War. When Port Arthur was captured by the Japanese, he was sent there on a tour of investigation, but during his absence some irregu-

larities, peculations it is said, were discovered in his office, and on his return he was dismissed. Some say he was guilty and others that the peculations were made by his subordinates without his knowledge.

When the Palace was invaded and the Queen murdered on the 8th of last October Cho was, almost immediately upon the arrival of Mr. Miura, the Japanese minister, at the Palace, and probably within less than two hours after the killing of Her Majesty, made Minister of War and put in command of the Korean soldiers. At the same time Kon Yong Chin, also mentioned in the proclamations, was appointed Chief or Minister of Police.

Of course no one believed then or thinks now that His Majesty appointed either of these willingly, and it is morally certain that he was forced to do so by those under whose orders and plots his Queen had been so foully and cowardly murdered.

In this way all the armed forces of the Government—the army and police—were put under the orders of the two men who were thought by many to have been privy to the plot to take charge of the King and kill the Queen.

As to their innocence or guilt THE REPOSITORY express no opinion. Two days afterwards, on October 10th, a decree degrading the dead Queen to the rank of a coolie woman and below that of a royal concubine, was promulgated. No paper more infamous, no measure more foolish, was ever issued. We published it in THE REPOSITORY of October last. It is said that Cho and Kon forced the issuance of this decree against the better judgment of some of the more sensible members of the Cabinet, and we have good authority for saying that Woo Pom Sun and Yi Tu Hwang (also denounced in the same proclamations), who were high officials in the army and nominally under Cho, actually threatened these reluctant Cabinet Ministers with drawn swords to compell the adoption of this degrading decree. It would serve no good end at this time to go further into the story of this outrageous measure, but no doubt the facts will soon become public and we opine will prove startling.

Most if not all the Foreign Representatives promptly and in no uncertain terms refused to recognise this decree, which so clearly proved by its infamy that the King was acting under duress, and on October 26th, the situation having become very strained, to say the least, all the Foreign Representatives, and indeed all the foreigners in Seoul, were asked to attend at the Palace. His Majesty then announced the death of the Queen, abolished and set aside the degrading decree, ordered that the murderers of the Queen should be sought and punished by the courts of law, and dismissed from office Cho and Kon.

Since then the latter has gone to Japan, but on the 30th of last month, Cho was again made Minister of War, and the fact that his re-appointment was forced upon the King no doubt was one of the many weighty reasons which induced His Majesty to take the decisive step of going to the Russian Legation.

Woo and Yi Tu Hwang, whom we have mentioned above, and Yi Pom Nai, also now denounced in the proclamations, were military officers who led such of the Korean soldiers as went into the Palace with the Japanese on October 8th last. When Minister Miura was recalled and arrested by the Japanese government the two first-named disappeared and have not since been seen publicly in Seoul. The last named Yi remained in command until the King's recent proclamation, when he fled.

The only other person mentioned in the proclamations is Yi Chin Ho. We do not know whether he was mixed up with the murder of the Queen, but for some time he has been in virtual command of the soldiers at the Palace, backing up the more radical and obnoxious members of the old Cabinet. They at least supposed that he had the soldiers well in hand and relied upon him. How fallacious this was is proved by the fact that every soldier, immediately upon the King's proclamation, rallied to the King's support and Yi, without a single follower, fled for his life.

The original proclamation, ordering all who could catch these six persons to cut off their heads, seems to western eyes barbarous, and some of the terms used are certainly not well chosen. But the proclamation was, to say the least, effective, and every soldier and every policeman at once loyally threw aside the authority of their immediate denounced commanders and supported their King.

The New Cabinet.

Prime	Minister	(acting),	Pak Chung Yang.
Home	,,		Pak Chung Yang.
War	,,		Yi Yun Yong.
Police	,,		An Kyeng Su.
Agriculture	,,	(acting),	Ko Yong Heui.
Education	,,	(acting),	Yun Chi Ho.
Finance	,,		Yun Yong Ku.
For. Affairs	,,		Yi Wan Yong.
Justice	,,		Cho Pyeng Chik

July, 1894, and October, 1895.—The several proclamations issued on the 11th and succeeding days make reference to these dates but give no explanation further than to call the principal actors on both occasions "traitors," and to declare in an-

other place that the "country had the show of reformation without its fruits." July 23rd, 1894, marks the time when diplomacy had exhausted its strength and Japan, thro her Minister and army in Seoul, took forcible possession of the Royal Palace and of the person of the King. This was done to make Korea independent, to correct abuses of long standing and to introduce reforms long needed. The events of the second date, October 8th, 1895, are explained in a previous paragraph.

The Recall of the Troops from Chun Chon.—On January 29th there was a serious uprising in Chun Chon, an important town about fifty miles from Seoul. The mob killed the magistrate, and took possession of the arms and provisions belonging to the Government. An appeal was made to the neighbouring towns to join the insurgents. The situation became critical. The central government, on hearing of the work of the insurgents immediately despatched from Seoul three columns of nearly 800 men and two cannon to attack the town in front and in rear. On Friday 15th there was a combined attack upon the town, the insurgents were routed and a large number killed and wounded. On the 17th, in obedience to the King's orders, the soldiers returned to Seoul. On the 19th, they were called to the Russian Legation. We saw them as they entered the gates and were pleased with their soldierly bearing. They were drawn up in line, His Majesty personally thanked them and gave each man a small sum of money.

Another Cabinet Minister Murdered.—On the 19th inst. the startling news reached the capital that O Yun Chung, Minister of Finance in the late Cabinet, had been murdered at a village some thirty miles south-east from Seoul. The facts seem to be as follows:—He left Seoul for his country home and on the night of the 16th stopped at Urbitong with a relative. Here there was a man who had been for some time, perhaps years ago, punished severely under O's orders. He now saw an opportunity for revenge. The magistrate of the district was first asked by him to arrest the Ex-Minister as a prominent criminal escaping from justice. The magistrate refused to do so. Upon this the villagers became excited and O left Urbitong. His enemy and several of his party pursued him. The magistrate, fearing that harm would come to O, sent twenty or thirty men to protect him and to bring him back to the town. But before they could overtake him he had been followed and killed by the others. The arrest of the murderers has been ordered. The Ex-Minister O had held many important offices and was recognised as a man of ability and great strength of character, stern

but just in his official actions. We do not think there was any disposition on the part of the new government to molest or harm him. On the contrary, it is possible that he would soon have been put back again into the Cabinet.

The Telegraph Wires Out.—The Japanese telegraph line, seventy miles from Seoul, has been seriously damaged. About one hundred poles have been cut down, and in quite a number of places the wires have been cut, the whole distance being about four miles. This necessitated the sending of a dispatch boat to Fusan, causing a delay of several days, not to speak of much inconvenience.

The Local Newspaper on the Situation.—The *Kanjo Shimpo* is a paper published in the Japanese settlement in Seoul. We publish in full a few notes from its issue of the 18th inst. The omissions are in the original, and are only indicated by us. We do not know how far the views expressed by this paper represent the feeling of the Japanese here.

CAN ONE BEAR TO SPEAK OF IT?—Alas! can one bear to speak of the condition of affairs of this day! The royal dignity degraded and compelled to seek refuge in a foreign legation! The gods of heaven and earth have no regular offerings and the people no centre to look to! Nearly * * *. Heaven *. * !

RETURNS TO THE PALACE IN A FEW DAYS!—The country cannot be without a ruler for a single day. The royal temples cannot be without an owner for a single day. Now there is no trouble in the Palace. The people are quiet. The King ought to return at once, and not in the evasive "few days." In times of great changes the country is of greater importance than the King. Should a patriotic man rise up in the name of great principles and of the Royal House, imitating the examples of Suk Chong of the Tang dynasty and Kyung Chai of the Ming dynasty, what is to be done? [Suk Chong was the son of Hen Chong, an Emperor of the Tang dynasty. During the latter's absence, the Crown Prince was set up as Emperor. When the father returned, the son refused to vacate the throne. Yung Chong, an Emperor of the Ming dynasty, was on a war expedition. During absence his brother usurped the throne under the title of Kyung Chai.—*Translator.*]

WHAT DO THE CHRISTIAN NATIONS SAY?—That the new Cabinet has been formed under the protection of the Russian Minister, one of the representatives of the foreign powers, is well known according to the decree. Is it not true that these powers boast that they are the Christian nations of the world? And is it not the cant of these people that there is no civilization outside of the nations believing in Christianity? Now, the cruel penal laws of the Korea of to-day are those of a barbarous and savage country which the people cannot bear. When Japan supported the government, introducing reforms, all cruel punishments were caused to be abolished (as no doubt the tortured sufferers connected with the affair of Nov. 28, 1895, well remember.—*Translator.*) Tho it is said to have been so decreed, why do not the Christian people advise against the cruel punishment which was carried out in open day-light? The editor takes the liberty to ask whether the Christian people here sanction such cruel punishments.

We regret the publication of these paragraphs, for no good can come from them and much harm may possibly be done, especially as the paper is published in the Japanese and Chinese languages. We notice that the *Kanjo Shimpo* says our account of the arrest of the Home Minister and his rescue by the Japanese soldiers is incorrect. According to it, a few Japanese citizens, happening to meet the Home Minister in the hands of the police, inquired what it meant, possibly protested, and while they were thus engaged with the police, the Home Secretary quietly slipped away.

The Feeling in the Country.—The uprisings in the country on account of the enforcement of the law against the top-knot seems to have been quite general. The following letter from Rev. Dr. Underwood who, with Dr. Avison, was in the country on the 11th, contains important information:—

Having just returned from the country, the following may be of interest. The change in affairs at the capital has made a wonderful change in the feeling of the people in the interior. Before this change in Seoul was known all seemed on the eve of a war. We found disturbance and discontent everywhere. The call to arms from Kyeng Sang Do and Chun Chon had been scattered all over the land. An oppressed people had here and there arisen and overcome their rulers. "To arms, to arms" to drive out the "Wai In," as they name the Japanese, seemed a call that acted upon the people like fire on dry grass.

When the news reached them of the King's taking up his quarters in the foreign settlement, all seemed satisfied. "Now all will be right;" "Now affairs will go on well," were the universal remarks. All seemed rejoiced at the change. Not a dissenting voice was heard. All seemed happy. Whether justly or unjustly we do not attempt to state, but there was apparent to all an intense hatred of their Japanese neighbors. This hatred extends to the most secluded parts of the interior. Japan seemed to be looked upon as Korea's oppressor, and the news that His Majesty had withdrawn himself from the pro-Japanese party, sought the protection of a foreign flag and appointed a new cabinet was hailed as good news on every side.

As we journeyed down from Kok San (Whang Hai province) expecting to find, possibly, turmoil and uprising, everywhere the most profound quiet and peace prevailed.

BIRTH.

At Seoul, Feb. 21st the wife of Rev. H. B. HULBERT, of a son.

ARRIVAL.

At Seoul, Rev. W. B. HARRISON, Dec. 20th, to join the Presbyterian Mission, South.