

THE KOREAN REPOSITORY.

AUGUST, 1896.

ODE ON THE PEDLAR.

(Translation from Korean.)

Here's a pedlar passing me,
Calling *Tongnan* pickle.
What can this word *Tongnan* be?
Some fresh dish undoubtedly,
One's appetite to tickle.
Then the pedlar stops to state,
"Large feet two and small feet eight,
Looking upward, heaven-eyed,
Armor-plated, flesh inside,
Stomach, ink of black and blue.
Body round and cornered too,
Creeping fore and aft mystical,
Very best of *Tongnan* pickle"

(Looks into the pedlar's basket.)

Pedlar! cease this rigmarole;
Pickled crabs! well, bless my soul!

JAS. S. GALE.

EDUCATION IN THE CAPITAL OF KOREA.

II.

IN a previous paper, in contrast with a type of Education which in its unmixed form seems to hypnotize its votaries under the spell of the past, two classes of Government schools in the Capital, more in accord with the nineteenth century, the *Vernacular* and the *Foreign Language Schools*, have been mentioned at some length.

Still another class of schools is deserving of our attention, institutions under missionary auspices. The first to claim our attention is a school which, strictly speaking, does not belong in this class, but on account of other features connected with the plan of which it is a part, it may properly be mentioned here. The latest arrival in the educational field of Korea is the school established Apr. 16th by representatives of the "Japanese Foreign Educational Society." The contributors to this Society are Japanese Christians and non church-members, the majority of which body however are members of evangelical churches. The location of the school is on the western edge of Chin go-kai, immediately behind the site of the new Japanese Consulate. The teachers are Messrs. K. Koshiina and M. Zingu, both of whom are graduates of the Doshisha College at Kyoto, and have been for two years students in the theological seminary of the same institution. They have for their assistants two Koreans who speak Japanese. The students in attendance are fifty-eight, who are divided into three classes. The average age is twenty-three, ranging from ten to thirty-eight years. Attention is called to the fact that throughout this paper the ages mentioned are according to foreign count. The course of study includes a limited study of the Chinese Classics, also Unmun (or Korean) composition, the learning of Japanese, and study of Western learning through the medium of the Japanese; and further, a weekly lecture is delivered, through an interpreter, on scientific and religious subjects. No direct religious teaching forms a part of the course of study, on account of the mixed nature of the Society founding the school. But the teachers are Christians, with a missionary purpose; and the plan and hope is that, later, men

will be sent to work with them, who shall give their entire time to religious work and the establishment of churches. That such an enterprise should be undertaken at all is a striking indication of the fact that Christianity has become rooted in the soil of Japan.

The representatives of the "Société des Missions Étrangères," of Paris, have in the city of Seoul and its immediate vicinity three varieties of schools, an Orphanage, two Boys' Schools and a Theological Seminary. The Orphanage was organized by the French fathers in 1883 in Myeong Tong, with ten Korean assistants. In 1888 the oversight of the school was transferred to the Sisters of the Community of St. Paul of Chartres. In 1890 the orphanage was moved by the Sisters to their present commodious quarters, north of Chin-go-kai, the Japanese settlement. The expenses of the institution are chiefly defrayed by the Society of Ste. Enfance, of Paris. The children received are almost entirely orphans whose parents have had no connection with the Catholic Church. Connected with the school are five French sisters, one Chinese sister, also Korean novices ten, *postulantes* ten, and *aspirantes* nine. In the school are sixty boys, with ages ranging from five to thirteen years, eighty-nine girls of the same ages, thirty-nine small children from two to five years old and fifty-four infants, making a total of 242 children. The older girls study Unmun, learn the church catechism and various forms of prayer, and are instructed in sewing and general house work. The larger boys study Unmun, read stories selected from the Bible, and learn the catechism and various forms of prayer. Formerly these boys were taught to make mats, pouch-strings and cigarettes but three years ago the plan was abandoned as unprofitable. The younger children are taught verbally forms of prayer. When the girls arrive at an age of from thirteen to fifteen years they are married to the children of adherents. Boys thirteen years old are adopted by members of the church in the city and country and learn farming or one of the trades: or, assuming their own support, become servants or enter some trade. The object of the school is to train into good Catholics these unfortunate children, bereaved of a parent's protection.

Referring now to the two boys' schools mentioned above, one of them, opened in 1883, is located on the northern edge of Chin-go-kai, the other, opened in 1893, is connected with the French fathers' place at Yak-hyon, outside the South Gate of the city. Each consists of twenty-five boys, under a Korean teacher. Their average age is ten, ranging from five to fifteen years. In these schools the boys are taught to read and write Chinese and Unmun, with a limited study of the Chinese classics.

In the Unmun they are taught the catechism and forms of prayer. The scholars are all catechumens or church members. The aim of the schools is to provide a native and religious primary education for the children of the members of the church. The Theological Seminary, now located three miles from the city, on the bluff by the river, at Yong San, was organized in 1854 or '55, in the village of Chyei Tchou in Kang-won-to, under the title of "Pai-ron Haktang." In 1866, the year of the great massacre of the French fathers and their disciples, the school was broken up. In the dark years that followed, the efforts put forth by aspirants to the priest-hood to secure a priestly education are interesting. In 1871 one such student, crossing over from Korea, sought the theological school at Chaling in Loatung, Manchuria, where eight years later he died. Three other youth, who, for three years, had been studying with priests in concealment in Korea, were in 1880 sent across the border to this school in Chaling. In 1882 they were removed to Nagasaki, Japan, where their numbers were gradually increased by the arrival of other students, who came from Korea in groups of twos and threes. In 1883 this band of students was sent to Penang in the Straits Settlement, where they remained until 1891 or '92 when on account sickness they returned to Yong San, their number being then twenty-four. In the meantime in Pung-kol, a small Catholic village near Won-ju, in Kang-won-to, a Latin school had been opened in 1885. This was removed to Yong San in 1888, where the large brick seminary building was erected, which opened its doors in 1891. There are at present, in charge of the Theological Seminary, Fathers Rault and Bret; and under them are one Korean sub-deacon and a Korean teacher of Chinese. The present number of students is twenty-three. Their average age is nineteen, ranging from fourteen to thirty-two years. The studies of the seminary are grouped in three consecutive courses, these courses being in Latin, Philosophy and Theology; but the students are divided into four classes. New students are admitted to the school every four years, who enter upon the studies of the Latin course. These new students are presently divided into two divisions, the brighter students forming an advanced class with a four years course, while the others pursue a course in the same studies of seven years. Graduates from the Latin course take a course in philosophy, of one year. Then they study theology for three years or until they can pass the required examinations that are held semi-annually. In the Latin course, in addition to the study of Latin, there are taught arithmetic, geography, history, natural philosophy and music. In the philosophical course there is the

study of metaphysics, logic, ethics and theodicy. The studies in the Theological course consist of dogmatics, moral theology, study of the Bible, and training in the ritual of the church. Throughout the entire Senior Course the Chinese classics are studied daily. The object of the school is to train suitable young men to enter the orders of the priest-hood.

The Girl's School of the Presbyterian Mission (north) came into being with a group of little girls Mrs. Bunker gathered about her in 1888. Mrs. Gifford, at that time Miss M. E. Hayden, arrived in the late fall of the same year, and at once took them under her care. She was succeeded in 1890 by Miss S. A. Doty, who, with the exception of one year, has remained the Superintendent of the school ever since. She was joined in 1892 by Misses E. Strong and V. C. Arbuckle, who two years later left the school, the former on account of ill health, and the latter in order to take up the work of nursing in the Government Hospital. The location of the girls' school was formerly in the Foreign Settlement, but the fall of last year saw them domiciled in their new home at Yon-mot-kol ("Lotos pond district"), two miles away from the former site, on the eastern side of the city. And with a plant of buildings far better suited to the needs of the institution, the outlook for the school is bright. A girl's school in Korea is something more than a school. It is an evangelistic center which attracts to it Korean women from the region round about. So, connected with the School, is a chapel where women are daily met for religious teaching and a dispensary, visited periodically by a lady physician. The present number of pupils consists of twenty-eight boarders and one day scholar. The average age of the girls is twelve, ranging from eight to seventeen. As for the teaching force, Miss Doty is in charge, with Miss K. C. Wambold, newly arrived; preparing herself to join in the work. The assistants are two Korean women. Then twice a week Miss Strong drills in kinder-garten work. Also twice a week Mrs. Gifford has the older girls in Old Testament historical studies. Now a word or two on the studies taught. At first the little girls were set to singing the Chinese characters; but this was presently given up and now all the instruction is conveyed through the medium of the Unmun (or native characters). In addition to the studies mentioned above, the girls are taught the reading and writing of Unmun, arithmetic, geography and study of various Gospels and religious books printed in the Unmun. Perhaps the most interesting feature is that the little girls are given a systematic and thorough training in all the work pertaining to a Korean household. The writer has seen specimens of their needle-work, more especially in the

line of Korean embroidery, which were excellently done. The aims of the school are to first lead them to become Christians.—not only so, but active Christians, well grounded in the Faith; and with a good mental training, that they be made self reliant, ready to cope with the situation in which they find themselves placed, whatever it may be.

Passing now to schools for youth connected with the Presbyterian Mission, the first to be established was the medical school opened by Dr. H. N. Allen in the fall of 1885, with a proper amount of appliances, including a skeleton that has been frightening people ever since its arrival in the country. The school was located at the Government Hospital. The medical instruction was imparted through the medium of the English; and assisting in the school were Dr's. J. W. Heron and H. G. Underwood. On the departure of Dr. Allen to America in 1887 the nature of the institution was changed to that of a school for the teaching of English, and so continued for the space of two years.

The present "Yasu Kyo Hak-tang" ("Jesus Doctrine School") located in Chong Tong, the foreign settlement, was instituted by Rev. H. G. Underwood in the spring of 1886, in the form of an Orphanage, modeled on the plan of those well known institutions in England. The instruction was in English, Chinese and Unmun. In 1890 when Dr. Underwood returned temporarily to America, the plan of the institution was materially changed under the superintendence of Rev. S. A. Moffett. You may or you may not be aware that there are two excellent sides to the question of the advisability of teaching English in mission schools. Without going into the merits of the question, suffice it to say that from that time all the teaching in the school has been through the medium of the Chinese and Unmun. The nature of the school also was changed from an orphanage to a day and boarding school for boys. In 1893 the charge of the school passed into the hands of the present Superintendent, F. S. Miller. The number of the pupils is fifty-five with a daily average of forty. Eight are fed and clothed by the school but partially support themselves by manual labor. The average age is thirteen, ranging from nine to seventeen years. The regular teaching force consists of Mr. Miller, with one Korean teacher and two assistants. On various days in the week supplementary teaching is supplied by Mrs. Miller, Mr. Bell and Dr. Vinton. Let us glance at the course of study. There are the reading and writing of the Chinese and Unmun. There is a limited study of the Chinese Classics, followed by a study of the Bible and Christian books in the Chinese. In Unmun a number of Christian

books are studied, physical and political geography, arithmetic, physiology, history of the Christian Church, and training in singing. Drill in marching is given by a member of the U. S. Legation Guard. Some of the lads who are fed and clothed contribute to their support by sawing lumber; others assist in the Government Hospital and the dispensaries; still others do janitor work. It is worthy of mention that the lads at the Hospital are being given a medical training by Dr. O. R. Avison. The aim of the school is to furnish a strongly Christian general education. The plan is to make the school in Seoul supplement Christian primary schools in the country and out-stations, developing it into a normal and high school, to which the graduates of the primary schools may be sent; and steps have been taken this year looking in that direction. What is needed very much is an assistant foreign teacher to help in this plan of development of the Mission's School system.

It should also be mentioned that at the house of Rev. S. F. Moore, of the Presbyterian Mission, is a primary Christian school, where some twenty boys are under instruction.

The Presbyterian Mission has also in mid-winter a month's or six weeks' training class for religious workers, chiefly from the country.

Let us now turn to the M. E. school known by the poetical name given it by His Majesty, the "Ewa Haktang" or "Pear flower school." This school for girls was organized in June, 1886 by Mrs. M. F. Scranton; and was moved into their commodious quarters on the hill in the foreign settlement in November of the same year. Mrs. Scranton tells of the prejudice she had to overcome in those early days; for people were afraid to put their children into the school, because they thought they would never see them again. When Mrs. Scranton took her furlough in 1891 the school passed under the care of Miss L. C. Rothweiler, who had been with her since 1887. Later arrivals at the school were Mrs. G. H. Jones (née Miss Bengel) in 1891, Miss J. O. Paine 1893, and Misses L. E. Frey and M. W. Harris in 1893. The present teaching force consists of Miss Paine, who has been in charge since 1893, and associated with her, Miss Frey. The Korean assistants are one woman and three pupil teachers. Certain days in the week also Mrs. Bunker teaches them fine sewing and embroidery, and Mrs. Hulbert trains them in vocal music. The pupils number forty-seven boarders and three day-scholars. The average age is twelve years, with ages ranging between eight and seventeen years. English and Unmun are the media through which knowledge is imparted. Elementary Western branches are taught in English; certain

Western studies and religious literature are studied in Unmun. English is optional and is taught to perhaps one third of the girls. The domestic economy of the school is interesting. In addition to the training in sewing and embroidery, native and foreign, mentioned above, the clothes of all are made and cared for by the older girls. Then the school is divided into eight groups according to their rooms, each under a leader and sub-leader, who turn about two weeks at a time, clean rooms and school-rooms, and assist in the culinary department. The leader in each case is made responsible for all that goes on in the room. The capacity of the school building is already too small. In the fall it is planned to open a Chinese department; and instrumental music will be taught in the future to a few. The aim of the school is to give a thorough Christian education and to make them better Korean women.

Let us turn now to another institution of the Methodist Mission, the "Pai Chai College," so named by His Majesty in 1887, the meaning of the title being "Hall for the rearing of useful men." With the exception of one year, Rev. H. G. Appenzeller has been in charge from the time of its institution in 1886. There have been on the teaching force at various times in the past Rev.'s G. H. Jones, F. Ohlinger, and W. A. Noble. A fine brick building was erected in 1887 in the foreign settlement at a cost of \$4000. (gold) the chapel of which is used as the Union (foreign) Church. In Mar. 1895 the Educational Department of the Korean Government expressed the desire to place a number of pupils in the institution; and an agreement was entered into whereby up to a limit of 200 pupils could be sent to the school by the Government. It was stipulated that not only their tuition, but also the salaries of certain tutors, in the ratio of one tutor to every fifty pupils sent, should be paid from the national treasury. The present teaching force consists of Mr. Appenzeller as principal; in charge of academic department Rev. D. A. Bunker; and of Korean assistants three tutors in English, and three in Chinese. Dr. Philip Jaisohn also delivers lectures to the school once a week. The institution is divided as follows; into a Chinese, an English, and a Theological department. As to the number of students, there are 106 in the English and sixty in the Chinese department. In the Theological department, under the charge of Mr. Appenzeller, there were in attendance at the last session, six students. The average age of the pupils in the Chinese department is twelve years; in the English department eighteen years. The studies taught in the English department are reading, grammar, composition, spelling, history, arithmetic, and the elements of chemistry and natural phil-

osophy. In the Chinese department there are taught the Chinese classics *ad infinitum*, Sheffield's Universal History, also in the Unmun certain religious works. The attendance at chapel is compulsory. The pupils are drilled by a member of the American Legation guard; and have come out recently in a neat school uniform of white duck cloth, trimmed with red and blue stripes. The aim to establish an industrial department has been kept in mind from the outset. Some time since the attempt was made to open a department for the manufacture of brush pens and straw sandals. The superintendent once explained to the writer the result of the experiment. He said that he had remarked that men who bought the pens, his scholars made, never came back for any more. With Oriental politeness they explained to him that the pens were excellent, only they would not write. He thought it must have been something the same way with the shoes. At all events it was not long before his shoe and pen factory went into bankruptcy. However later efforts were more successful. It is said that the idea of founding the Tri-lingual Press by the M. E. Mission, originated largely from the desire to devise employment for students who were being gratuitously fed. Impecunious students now earn their living in a variety of ways. Students are employed as personal teachers, to do scribal work, and care for the rooms. The "Korean Repository" is printed, with one exception, entirely by boys from the school. Foreign binding has been done by students; and as for Korean binding, in the bindery in the basement of the school, established last fall, twenty boys find employment; and as evidence of their efficiency it may be stated that from December to June over 50,000 volumes of Korean books have been bound by them. The aim of the institution is education per se, a liberal education.

Two Christian primary schools for boys are also conducted by the M. E. Mission, one at San Tong and one immediately inside the East Gate.

A recent writer in the "Korean Repository" has expressed the opinion that of all the things Korea greatly needs at the present moment, a true education of heart and mind is what she needs the most; and in the foregoing pages some idea may have been formed of the forces which, combined, are seeking to supply that need.

DANIEL L. GIFFORD.

SOME KOREAN PROVERBS

I

1. 성 먹고 알도 먹고

"To eat both pheasant and eggs."

To go hunting for pheasants and get eggs as well.

Compare to "kill two birds with one stone."

2. 불업 논화로

"A brazier without fire."

A useless thing.

3. 쓸 죽은 사회

"A widowed son-in-law."

A useless man, for he will marry again into another family.

4. 시루에 물 붓기

"To pour water into a perforated pot."

Useless work. 시루 is a perforated pot which is used in making dough cakes.

5. 거죽문에 돌져귀

"Putting hinges on a screen gate."

Useless. By a screen gate is here meant one of gates or rather curtains, usually consisting of an old bag, which are hung in the gateway of the poorer class of houses. As they could not possibly be fastened, hinges are useless.

6. 장마다 망둥이 날가

"Are minnows found at every fair?"

Opportunities do not occur every day.

7. 독름에 탕관

"Placing a small dish between earthen-ware pots."

Interference with others' affairs is dangerous. If a small dish is placed between large earthen-ware pots the least jamming will break the dish.

8. **양손에 썩진다**

"To have both hands full of cake."

Helpless to aid.

Comp. To have one's hands tied.

9. **함흥차사**

"A Ham Heung messenger."

To disappear entirely.

When Tai Cho Tai Oang, the founder of the dynasty, was in Seoul, he had a disagreement with his son the Crown Prince and, resigning in his favour, he returned to his native place, Ham Heung. A few weeks after he had left, his son sent a messenger to beg him to return. He refused to return and the messenger became so importunate that the ex-king became angry and had him beheaded. Now when some one disappears and can not be found he is called a "Ham Heung messenger."

10. **고리싸흙에 석우등러진다**

"When whales fight, shrimp's backs are broken."

When powerful people have a quarrel and servants or less powerful ones interfere they usually suffer more than the principals.

11. **비주고속비러먹기**

"To present another with a pear and beg for the core."

To help another to get a good position and then ask for his aid in return and not get it.

12. **적슴업고 은가락지세기**

"A jacketless man wearing silver rings."

A poor man putting on style.

13. **약은피밤눈어둡다**

"A clever cat being unable to see at night."

One whose ability is useless, for if a cat cannot see to catch rats it is quite useless.

14. **저먹기는실혀도리주기는앗잡지**

"Although he cannot eat it himself he grudges it to the dog."

It is better to give a thing to another than to have it spoil.

15. **독가비쓸리잇시가**

"Does a will-o'-the-wisp have gall (bravery)?"

Something which does not exist.

16. 안기뼈잇시가

"Does a fog have a bone skeleton?"

The same as 15.

17. 잠자리눈섭잇시가

"Does a dragon-fly have eye-brows?"

V. 15.

18. 고초나무송진잇시가

"Does a pepper plant have resinous sap?"

V. 15.

19. 칼노물버히기

"Cutting water with a knife."

A ridiculous act.

20. 중도못밋고속인도못밋지

"I can trust neither monk nor layman."

I know not which course to follow.

Comp. Between two fires.

21. 제칼남의칼집에두기가어렵지

"It is difficult to put one's knife in another's sheath."

After you have given a useful article to some one, and afterwards find that you have use for it, it is difficult to get it back again.

22. 못먹을나물정월부터난다

"Plants which are useless as food, appear from the first month of the year."

Useless things are always plentiful.

23. 따리는셔방뵈지아니하여도말리는
시어미뵈다

"Even though the husband who beats his wife is not disliked, yet the mother-in-law who tries to prevent the beating is hated."

Those who interfere in private quarrels are usually or always disliked even by the oppressed.

This saying originated in a quarrel between the husband and wife on account of the husband's mother. The husband beat the wife while the mother-in-law tried to prevent the beating and was more disliked by the daughter-in-law than the husband who did the beating, because the daughter-in-law felt that the quarrel in the first place was due to the mother-in-law.

24. 비단옷 입고 밤길 간다

"To walk abroad at night dressed in satins."

It is quite useless to make a display in a strange place where no one knows you.

25. 돌노치면 돌노치지

"Those who throw stones will have stones thrown at them."

Comp. Those who live by the sword shall perish by the sword, and people in glass houses should not throw stones.

26. 중이머리비시가

"Does a monk comb his hair?"

A useless act.

27. 소귀에경일기

"Repeating the classics in a cow's ear."

Useless.

28. 하늘이문어져도소사나을구멍있지

"Even though the heavens fall there will be a way of escape."

There will always be a way of getting a thing done.

Comp. Where there's a will there's a way.

29. 남잡은생발마지기

"To tread on a pheasant which another has caught."

Interference in another's affairs.

30. 모귀보고환도썩기

"To draw a sword on seeing mosquitoes."

Making a great fuss about a trifle.

31. 호랑이보고놀는사람고양이보고놀
나겟네

"A man who is frightened by a tiger will afterwards be frightened on seeing a cat."

A man who is once much frightened will always be full of fear.

32. 우물에안즌기고리

"The frog sitting at the bottom of the well."

One who knows nothing of the world about him but is full of self conceit.

33. 키만크면어론되게

"Does height make a man?"

Intellect and ability is what distinguishes him and not size.

34. 고초커서리운가

"Are only large peppers hot?"

It is the nature of the pepper to be hot and size has nothing to do with it.

35. 모로가도서울만가면쓰지

"If one only arrives at Seoul it matters little whether one knows the way or not."

It matters little how we do a thing if it is only done well.

36. 디렁이도드디면썩적흐지

"Even an earth-worm will resent being trodden upon."

Oppression of the lowlies: man will be resented.

37. 쉬자란나무단단치못흐지

"The wood of trees which grow rapidly is not hard."

Things accomplished quickly are not always done well.

38. 암닭이운다

"A crowing hen."

Said of a masterful woman, a thing quite contrary to nature.

39. 삼간집이다타도벉티죽는것만시원흐다

"Even though the house is burnt down, yet it is a blessing to be rid of the bed-bugs."

Although one suffers loss yet if by so doing one gets rid of a greater evil, the loss is borne willingly.

40. 물머리에쌀이낫가

"Do horns grow on horses' heads?"

Something which cannot possibly occur.

E. B. LANDIS, M.D.

LAND TENURE AND THE PRICE OF LAND.*

ALL land primarily belongs to the King: Subjects acquire it in two ways: (a) by purchasing from previous owners, who may have acquired it originally through inheritance, by building on it, or by cultivating it; and (b) by "squatting" on Crown land—*i.e.*, land not occupied by a grave, nor a house, and not under cultivation. No official notice is taken of this "squatting" until the fourth year, or rather until the fourth crop is gathered, when an officer is deputed to measure the extent of ground *under cultivation* and assess the amount of taxes payable yearly. The size, class, and situation of the ground is then entered on the Yamen's land registers, and is given a number merely; the owner's name is not recorded. All newly cultivated land is free from taxes for the first three years—hence taxes are collected on the fourth and subsequent years' crops only. The occupant or owner of land thus acquired (and in these parts this appears to be the only method of acquiring it) gets no document from the Government, and should he or his heir at any time wish to sell the land he merely makes out a deed of sale which he hands (with the original acquirer's deed, in the case of an heir) to the purchaser, on payment of the price mutually agreed upon beforehand. This deed is not registered by the local official, nor is it necessary to bring the transaction to the official's notice to make it binding or legal. (Last year the Government issued an order that in future the sale of land must be reported to the local official, who is to register same and issue a deed of transfer or a title deed to the purchaser. This new order has, I learn, already fallen into disuse, and the people have reverted to the old system mentioned above.)

The law does not permit the land on the hillside, above what is termed by Coreans the "loins," to be tilled, but this law is extensively evaded, and, except for growing cotton and vegetables, land inside the Söul city cannot be tilled.

* An article by J. H. Hunt, Esq., *Commissioner of Customs and H. M. Consular Agent, Fusan, Corea* in a pamphlet entitled "Corea" communicated to the Australasian Association for the advancement of Science, Brisbane, by Christopher Thomas Gardner, C. M. G., F. R. G. S., M. R. A. S., in 1895.

Taxes are paid in kind and in copper *cash*. The former goes to the Central Government (granary), and the latter to the local official for "office expenses."

The fields are divided into six classes for taxing, with so many *pu* (a "load,") according to situation and the computed yielding qualities of the ground. A field of the first class is rated at 10 *pu*, a second class at 8½ *pu*, and so on, deducting 1½ *pu* for each class down to the sixth class, which is rated at 2½ *pu*.

Measurements in Corea are not very precise. Four *pu* of rice land is roughly an area measuring 100 feet square—or as much ground as will require 1 official *tu* (*"bushel"—called by the people *mol*) to sow it. For barley, wheat, rye, &c., 50 feet square equal 4 *pu* or 1 *tu*. For each *pu* of ricefield the owner pays to the Government a yearly tax of 2 official *sin* of rice († "peck"—called by the people *ta*), and to the local official 2 copper *cash*. † The tax for barley, rye, beans, and some other fields is only half that of a ricefield.

The above are full taxes, levied in years of plenty; where the crops are only partially good, about ten per cent of these taxes are remitted, and in bad years they are supposed to be totally remitted. The official land measure is:—

§ 1 foot square = 1 *p'a* ("handful.") An area of ground supposed to contain from twenty to forty young rice plants.

10 *p'a* = 1 *sok* ("bundle.")

10 *sok* = 1 *pu* ("load.")

100 *pu* = 1 *kyel*.

The number of *mon* (¼-acre or 733½ sq. yds.) to the *kyel* differs according to the class in which the field is rated, thus:—

A field of one <i>kyel</i> of the 1st class has	38	<i>mon</i>
" " 2nd	44½	"
" " 3rd	54½	"
" " 4th	69	"
" " 5th	95	"
" " 6th	152	"

The average yield of a favourably situated ricefield is about 20 *tu* for every *tu* of seed sown; but some fields produce as much as 60.

* 10 *Kuan-sing* = 1 *Kuan-tu*. 1 *Kuan-tu* weighs 16¾ lb. English. The "market" *sin* (*ta*) is nearly three times as large as the *kuan-sing*. The taxes are supposed to be paid in *kuan-sing*, but I learn from the people that the native official collects them according to the *market-sing*, while he remits them to the Government in *kuan-sing*.

† 10 *Kuan-sing* = 1 *Kuan-tu*.

‡ The price of a silver dollar fluctuates between 500 to 750 *cash*.

§ The "foot" varies according to the "class" of the field.

Although by law the taxes are the same for all, in practice abuses creep in, a small and poor field often having to pay as much as, and even more than, a larger and richer yielding field. One explanation for this is that, as the fields are seldom (if ever) measured a second time in a generation or so (though by law they ought to be remeasured every twenty years), the owner gradually enlarges his field by encroaching little by little each year on the surrounding uncultivated land, paying only the taxes on the original measurements. Land is not sold by any fixed standard. The price of a field or plot of ground is regulated either by the time occupied in ploughing it (this applies more to P'yongyang and the northern than to the southern provinces), or by its average yield of grain per year.

At Fusan the price of a field yielding two crops a year—*i.e.*, barley or rye in the spring and rice in the autumn—ranges from 2,000 to 7,000 *cash* per *tu*, determined by its more or less favourable situation for retaining the rainfall.

The price of a field in which rice only is planted runs from 2,000 to 5,000 *cash* per *tu*, according to its situation and reputed yield.

CROPS AND THEIR ROTATION.

In fields that produce two crops during the year—say, rice and barley—the rice (paddy) is sown early in the 4th moon (May), transplanted in the 5th (June), and gathered during the 9th (October). The field is then ploughed up and allowed to lie fallow for about ten days, when barley or rye is planted. This ripens, and is gathered during the 4th and 5th moon (May and June), after which the ground is ploughed up and water run in. After remaining in this condition for a few days, the field is again ploughed while flooded with water, and the young rice plants set out in rows. Each “setting” contains from two to four plants, and often six, if the field is rich. Little or no manure is employed on ricefields.

When rice alone is raised, the crop is usually gathered later—say the 10th moon (October-November)—and the field remains fallow until about the 3rd moon (March-April) of the following year, when it is ploughed up and water run over it in preparation for the transplanting of the rice.

In barley, rye, or wheat fields, the seed is sown in the 10th moon, and the crop gathered in the following 5th moon (May-June). Beans (or vegetables) are then planted, which in turn are gathered during the 9th and 10th moons. This ground is usually well fertilised at the different seasons for sowing.

BICYCLE EXPERIENCES IN KOREA.

THE bicycle has evidently come to Korea to stay. Already there are fourteen wheels here in use and it is reported that a number of others have been ordered. There are four lady riders at present in Seoul.

The absence of wheeled vehicles in Korea, aside from the few clumsy carts, leaves the roads unprovided with a passage for wheels of any kind. A very good stretch of road may suddenly be crossed by a ditch with stone walls, over which a cart might bump in comparative safety, but which compels the bicycle rider to dismount. And when this occurs at the bottom of a long hill over which the wheelman is coasting for the first time, he has to be quick about dismounting. I was caught at the bottom of the long steep hill from the north-west gate, in that manner, and having no brake and not at that time knowing the useful expedient of pressing the toe upon the forward tire, it seemed as though both wheel and rider were about to be badly smashed. Preferring bushes to rocks I turned the wheel upon a hedge some twelve feet high and saw the front wheel climb it as I slid off behind. Fortunately the Koreans did not laugh, they thought the machine such a very strange thing anyway that a little vagary like that was looked upon as the regular way of dismounting, or at best just a foreign way of doing it.

It is astonishing how differently a road shows up after one has gone over it a few times on a bicycle. I had ridden and walked down that hill scores of times and was positive I knew it well. So I did for anything but a wheel. Thus again, a road that at first seems impracticable for bicycle use seems to grow much better the oftener it is ridden over. The road to the cemetery is so bad on the first half as to quite discourage one at first but after a few trials it can be passed over with but a very few dismountings. The last half of this road is simply delightful.

Very pretty scenery, smooth, hard surface, and just hills enough for pleasure. The roads to Mapoo and Riong San also improve on acquaintance. The road to Han Kang is bad beyond excuse.

Best of all rides about Seoul is the short ride out of the east gate to the government farm about five or six miles, or the longer and more picturesque one to the Royal Tombs, out of the east gate and some thirteen miles each way. Before the rainy season one could go to either of these places with scarcely any difficulty—probably three places would require a dismount. There are good short rides about Seoul, and on any of the broad streets of the city.

The only quick and easy way to reach Chemulpo is by wheel. It can be done without particular exertion in three hours, and but for seventeen minutes toiling through the sands, it is a delightful ride.

So far the bicycle seems to inspire the people with good nature. It certainly has that cheerful effect on the rider after he gets over the period of "the bicycle countenance." The toilers in the fields invariably stop and laugh and jest at the, to them, strange spectacle. Passers on the roads usually call out "good, good," "going well" or similar kind expressions of appreciation. Sometimes when the noiseless steed suddenly overtakes a listless pedestrian and passes him like the wind, his fright is laughable to behold.

One day in approaching the east gate with three ladies and three other men on wheels we suddenly came upon three countrymen in large basket hats and much under the influence of liquor, for they had sold their produce and were dragging their heavy feet homeward. As we dashed up to them they seemed too astounded to move and stood there aghast, muttering something which I think was the Korean equivalent of the English "I've got 'em again." Perhaps this long dragon-like apparition may be the cause of their swearing off.

The dogs act in a most comical manner towards a bicycle. When a dog is suddenly awakened out of sleep by the near approach of a bicycle his fright is usually laughable to witness, even the people near by enjoy the sight as the dog runs, yelping tho unhurt, for some good shelter. When the canine has had time to calmly witness the approach of the wheel, however, he seems tickled with the absurdity of it and will run good-naturedly along by the side of the machine which goes so smoothly as to delude him into a vain desire to show how easily he can keep up with it. He usually soon gives this up as do the boys and even some men who try it. At times dogs will run and snap at the rear wheel, it it usually only a feint however.

The women are the greatest trouble to the bicyclist; covered up with their veils they can see but little, and if let alone they could be easily passed, but just as one is about to get safely around one of them, some officious person in the rear calls out to her to get out of the way, this she promptly does by jumping right into the machine, for a Korean woman will never look before she leaps.

When a thing like this occurs, the men of the locality usually come up and assure the wheelman that it was her mistake and she "meant no harm" by getting run over. Evidently they fear they may have trouble for stopping this foreign invention so suddenly. Their good nature, or whatever it is, ought not to be imposed upon by the fast riding of wheels through the crowded streets. There are good places enough where one may let out and get a good spin, without endangering the limbs of the women and children by scorching through the crowded streets.

At present, those like myself who ride the wheel here for simple pleasure are few. Some of our people use them in "country work" and have made long and successful trips by wheel in the interior.

H. N. ALLEN.

SHOULD POLYGAMISTS BE ADMITTED TO THE CHRISTIAN CHURCH?

II.

WHEN Jesus lived among, men divorce and immorality were common enough, but it would be very difficult to prove even rare cases of polygamy among the Jews, Greeks or Romans. In the Roman world the only thing corresponding to polygamy was a loose form of concubinage, something like that existing at present in Japan. "An absence of three successive nights broke the bond." See *Schaff-Herzog*.

To those who had the hearing ear, Christ again lays down new laws,—which are only the old; spiritualized. For the hardness of your hearts Moses suffered certain things, "*But I say unto you.*" Even if nothing had ever been said on this subject before, Christ speaks as one who is clothed with the power to lay down new laws. His words have the ring of a new interpretation and are vital with new life. By means of them we may understand the real meaning of the Old Testament. His laws were for the government of a Spiritual Church, not merely for the regulating of a worldly state church, composed of both the regenerate and the unregenerate. The Church will be pure in proportion as it obeys Him. What does He teach? Matt. 19: 4. He "made them male and female," not male and females. Matt. 19: 5. "They twain shall be one flesh"—Two, not three or more. In Mark 10: 11, He says, "He that putteth away his wife, and marrieth another, committeth adultery against her." The sin is not only committed against God but against the wife. Bad as putting away would be, the sin evidently does not consist in putting away. That has another name—divorce. The Sin is called *adultery*, and consists in marrying another after divorce. This view is still further strengthened by the clause in Matt. 5: 32, "Causeth her to commit adultery." Certainly she did not sin by being forcibly "*put away*," but by "marrying another." These passages are still further incidental proof that there was no polygamy among the

Jews. He speaks as if marrying again without putting away was not known. Again, if the act of marrying again after putting away ~~was~~ adultery what was a second marriage without putting away the first?

In 1 Cor. 7: 2 we are taught, "Let every man have *his own* wife, and let every woman have *her own* husband." Individual proprietorship is impossible in polygamous relations. Says 1 Cor. 7: 4, "The husband hath not power of his own body, but the wife." Which wife? "*The* wife." In Ephesians 5: 22-33, the union existing between Christ and His Church is typified by that existing between husband and wife. As we are members of the body of Christ, so husband and wife are members of each other. "He shall leave father and mother, and be joined to his wife." Can he be joined to *his wife* and at the same time joined to some other woman? If so do the three become one unit? Or is the man divided to become a part of several units?

The universal assumption in scripture is not only that the believer should have but one wife, but that monogamy was the only existing condition in New Testament times. Though the everyday life of the people is entered into with much fullness and detail yet no mention is made anywhere, in all the twenty-seven books, of a second wife or concubine, or of children by second wives or concubines, or of any of the many complications which would have arisen from such relations. If the custom existed why was it not frequently alluded to as it was in the Old Testament.

It is objected that there is no command in the New Testament against polygamy. But where was the necessity for a command? If we bear in mind that there is no proof from the New Testament that polygamy existed among the Jews at that time, and that Jewish historians affirm that it had been forbidden since the time of Ezra, it cannot be a surprise that there was no specific command against it. No condition needing to be met, no command was made. There is likewise no specific command against stock gambling or ancestral worship. Whatever may have been the case in the corrupt court of Herod (who was a law unto himself), polygamy was outlawed in the circles in which the early Christians moved. The early converts were largely from the Jews or Gentile proselytes, who were already under the religious influence of the Jewish Synagogues. In case they were Roman citizens there was the additional certainty that they were not polygamists, because of the Roman law against it. One wife at a time was the law, tho there might be, living in the same community, a number of divorced wives. With the ideals and antecedents of the Old Testament, and with the high

moral teachings of Jesus, and under the guidance of the Holy Spirit, the early Christian Church went out into the Jewish and Roman world. We cannot doubt that in founding churches among these heathen they were faithful to their antecedents. If they were not, the burden of proof rests with those who charge them with unfaithfulness.

In the absence of other proof three texts are quoted as implying that there was polygamy in the apostolic church, 1 Tim. 3: 2 and 12: and Titus 1: 6, where it is said that bishops and deacons should be "the husband of one wife." From these texts some think that there were laymen in the church who were polygamists tho polygamy was forbidden to church officers. This seems a very slender thread upon which to hang so weighty a matter. At most the existence of polygamy can only be inferred from these passages. Its existence is not affirmed. If these passages do prove that there was polygamy in the early church,—church officers alone being debarred from that relation—then they prove a great many other things. They prove negatively that even tho a man was not blameless, vigilant or sober, or of good behavior, tho he was given to much wine, a striker, greedy of filthy lucre, not patient, a brawler, covetous, tho he did not rule well in his own house, did not have a good report of them that were without, was double-tongued, self-willed, soon angry, not a lover of good men, unjust, unboly, intemperate—yet nevertheless he could be an acceptable layman in the church. Are not all the qualities mentioned in these verses—including monogamy—taught to be necessary in the church officer, without implying their absence in the ordinary church member?

There are four possible interpretations of these texts.

1. *Church officers are forbidden to have plural wives, tho other church members might be polygamists.* This interpretation permits all the laity to be polygamists. Insist on this meaning and it will not be long before there will arise in the native church those who will claim the lawfulness of polygamy for all not church officers. How can they be proved to be wrong except by arguments which disprove this interpretation?

2. *Church officers must be married men.* This is the interpretation of the Greek Church. It is true that the scripture honors marriage and that the most of Church officers in Bible times were married men. Were the question under discussion whether the clergy should be married or celibate, then these texts are unanswerably in favor of marriage. Scripture and history show conclusively that ministers should ordinarily be married men. To be the "husband of one wife" was to be married, not celibate.

But this interpretation, which makes the marriage of the clergy an obligatory law, is untenable. It is contrary to the spirit of 1 Cor. 7: 24-40, and is discountenanced by the example of Paul himself and of many godly men.

3. *Church officers may marry but once*, and on becoming widowers are not to remarry. This is not according to the analogy of scripture, there being no other law on record forbidding either men or women to marry again after their first spouse was dead.

4. *Church officers must be chosen from those who have but one living wife*, i.e. there must be no divorced wives. This interpretation certainly seems a most natural rule for a community where divorce and immorality were common, but where polygamy was practically unknown. To understand the law, let us consider the social conditions of that time. "There are women who count their years not by the number of Consuls, but by the number of their husbands", says Seneca. "They allow themselves to be divorced before the nuptial garlands have faded," mocks Juvenal. "They marry only to be divorced," says Tertullian. Matrimonial fidelity was made a matter of ridicule." See Uhlborn's *Conflict of Christianity and Heathenism*, page 101.

Such being the prevailing social conditions it would be necessary to prevent those whose past lives had been so disgraced from becoming church officers.

As shown above under No's. 1, 2, and 3, No. 4 is by the method of exclusion the only possible interpretation. It also meets and suits all the other conditions of scripture; one wife, not two or more; the undivided home, undisgraced by the scandal of a divorce; father and mother living together through life in mutual love and respect, proper patterns for their children, models for their neighbors, types of the mystic union between the heavenly Bridegroom and His redeemed Bride. Such men only were suitable to become church-officers. Men with several divorced wives would be poor examples and little fit to become pastors.

Confirmatory testimony is found in submitting 1 Tim. 5: 3-10 to the same tests. Those widows who were to be recipients of the Church's benevolences must be above a certain age, must be without relatives to whom they could look for support, must possess a certain moral character, and must have "been the wife of one man," vs. 9. There are also four possible interpretations corresponding to those given above.

1. *She must have had only one husband at a time, the other women in church might have several husbands at a time.* It is unreasonable that this interpretation, which is exactly similar to

No. 1 above, should have no advocates. Polyandry is always less popular than polygamy. The distinction can scarcely be said to be a scriptural one however, but arises from the corrupt nature of man.

2. *She must have been a married woman.* This interpretation is mentioned simply to complete the analogy. It is required by the word "widow," just as No. 2 above seems to be suggested by the words "husband of one wife." The fact that she was a widow, i.e., not a single person, was an indication that she had not an immoral life, as all unmarried females in that age did. But as it cannot be construed into a law prohibiting charity to be given to poor but worthy women simply on the ground that they had remained unmarried, so No. 2, above, cannot be construed into a law making marriage of Church officers obligatory.

3. *She must never have been married but once,* having remained a widow since the death of the first husband. This is not required by the use of the words "one husband." A woman who married again after the death of her first husband would be the lawful "wife of one husband" at a time. To forbid that aged widows be cared for because they had been twice married, even tho lawfully married, would be opposed to the context. See 1 Tim. 5: 11-14 "we will therefore that the younger women marry," and Rom. 7: 3. After her husband is dead "she is no adulteress, tho she be married to another man."

4. *She must never have had but one living husband at a time,* i.e. She must never have been a divorced woman. She must be a person of good moral character. This interpretation agrees with the universal practice of the church branding divorce but honoring widows that are widows indeed. Like interpretation four above (1 Tim. 3: 2) it agrees with all the scripture conditions and with the conditions then existing in the Roman World.

To recapitulate, polygamy was an after-growth, not existing among men as originally constituted. It is contrary to the highest Old Testament types and figures. It is either right and commendable or wrong and forbidden by the seventh commandment. Altho with other sins it was tolerated in Old Testament times, yet the general effect of Old Testament teaching was its exclusion from Jewish Society. It was not practiced by the Jews, Greeks or Romans in the time of Christ. The Spirit of Christ's teachings is against it. There is not a single allusion in the New Testament to its existence, there is not the slightest proof that the apostles ever met with it or that they allowed it to enter the early church. It is directly opposed to the fundamental idea of marriage. It is carnal, worldly, and detrimental

to be best interests of the church and of the individual.

There is only one plea for its toleration which deserves earnest attention. God tolerated it in the early ages of the Jewish Church, why should not we in the establishment of the church in heathen lands? This has been answered above by the fact of the dual nature of the Jewish church. The Christian Church has a different object in the world, has different rules for admission and exclusion, is organized differently with different officers and rules of discipline. It is a spiritual body, the Bride of Christ, and it must guard sacredly inherited precedents lest the betrothed of Christ be defiled. God's toleration might be pleaded with equal force in favor of concubinage, impurity, slavery, murder, lying, idolatry, &c. The spirit of the New Testament Church is "*separation from the world.*"

If from a study of the scriptures polygamy cannot be proved to be wrong, then we should have no rules against it either in America, England or Korea. A writer in the August number of the KOREAN REPOSITORY 1895 says. "I fail to find a single instance where God has excommunicated a man because of his living with two or more wives or concubines." *** "I fail to find a single instance where God at any time condemns polygamy as a sin that should shut a man out from the Church." Nevertheless he says, "I would not be misunderstood as advocating the right or propriety of plural marriages. Far from that, I believe we cannot stand too firm against that pernicious evil." *** "Within the church of course it never can be tolerated. If it occurs there is but one thing to be done. Cast him out" But why? On whose authority? Whose law has he broken? Would he cast him out on the mere authority of man? Let us be careful. We must get the authority from Scripture or we must never use it in any case. Look again. The authority is in the Scripture and it holds against the writer's position.

In the absence of Scripture proof an appeal has been made to the merciful character of the Gospel. The side favoring the admission of polygamists to the church is called the side of mercy, charity, &c. and those who would exclude polygamists until they discontinue the sin are likened to the Pharisees who stuck to the letter but missed the spirit of the law. That beautiful grace, Christian charity, was never meant to cover the multitude of unforsaken sins. That would be simply licentious Antinomianism and has no place in a gospel which teaches the forgiveness of sins repented of and forsaken but hates sins adhered to and apologized for. The sinner is forgiven but commanded to go and sin no more. Christian charity asks no more. It can ask no less.

II. WHAT SAYS CHURCH AUTHORITY.

There seems to be an opinion that church authority is very much divided on this subject. Speaking broadly this is not the case, tho a few individuals who favor the admission of polygamists might be quoted. It can be shown that the Christian Church has always been rigidly in favor of monogamy, and that polygamy has only been tolerated in comparatively exceptional cases. Tho the authority of the few great names really settles nothing, yet there is reasonable certainty that a position almost universally taken by the Church has weighty arguments in its favor.

Much light is thrown on the conditions of society in the earlier Christian centuries by the decrees of the Roman Catholic Church. Altho in the earlier decrees concubinage and kindred sins were frequently alluded to, polygamy is not mentioned,—another incidental proof of the monogamy of the Romans. "If one of the faithful hath a concubine, if she be a bond servant, let him leave off that way, and marry in a legal manner" (according to law a freeman could not marry a slave); "If she be a free woman, let him marry her in a lawful manner; if he does not, let him be rejected." Quoted from "*Apostolical Constitutions* dating before A.D. 325." *** "For a married man to have a concubine was declared to be adultery. So Augustine in sermo CCXXIV." *** "Whosoever hath both wife and concubine must be kept from Communion." "A layman who hath both wife and concubine will be excommunicated." &c. *Schaff Hersog*. These various decrees reveal (1) the evils with which the Roman church had to contend, and (2) the position she took on the subject. Not until the Council of Trent (A.D. 1543-63), when her missionaries had gone to countries remote from Rome, do we find any allusion to polygamy. "In Canon two we read, 'If any one says it is lawful for Christians to have several wives at the same time, and that this is not prohibited by any divine law, let him be anathema.'" *** "In Protestant Churches the immorality of concubinage has never been doubted. It constitutes ample ground for the excommunication of a member. The bigamy of Philip of Hesse is an exceptional case." *Schaff Encyclopedia of Religious Knowledge*.

The opposition to polygamy has taken so firm a hold upon the Protestant Church that compilers of the *Report of the London Missionary Conference 1888* find it necessary to apologize even for the insertion of a report of the discussion concerning the admission of polygamists to the church. See Introduction, page XXXV. "There is the boldest advocacy of the reversal of the policy hitherto pursued by Missicnary Societies in regard to the

admission from heathenism of converts who have more than one wife. The practice hitherto has been to insist upon all but one being cast off, without regard to the laws of the country and rights of the wives and children." This quotation showed the policy pursued by all the great Missionary Societies prior to 1888. The compiler continues, "As in such discussions the advocates of new and peculiar views are generally the most forward to speak, it might appear, if speeches were *counted*, as if the majority were in favor of the change. Altho we know that the large proportion of silent members were opposed to any change except, it may be, in certain cases to be judged on their own merits, we did not feel at liberty to leave out the remarks of any of the speakers," &c. "The reader is left to *weigh* both evidence and argument and arrive at his own conclusions." A close study of the discussion in the London Missionary Conference will show clearly that the majority of those who favored the admission of polygamists did not voice the opinions of their missions, but expressed merely their own personal views. The great missionary societies, or even the missions, which favor admission are very few indeed.

The Committee of the Church Missionary Society in 1857 printed and circulated for the information of their missionaries a minute against the admission of polygamists to the Church. After remarking, "It must be borne in mind there is no evidence that polygamy was regarded otherwise than as an offence to the Jews in our Lord's time, or that it was commonly practiced. It was also forbidden by the Roman law;" and giving excellent scriptural arguments to prove that polygamy is contrary to the will of God, they say, "The natural conscience of every man must bear witness, however faint, to this truth. The condemnation of the practice by the Roman law, and by other heathen nations, is a testimony to this fact. The original creation of one man and one woman, may be appealed to as enforcing the true nature of marriage. The saving alive in the ark of men with one wife each, which is a type of admission to the church of Christ, together with the providential equality of the sexes in every land, and at all times, may be pointed out as corroborative testimony to the continued force of the original institution. Various other moral considerations may be urged, to show that the practice is unlawful. &c." ** "The forgoing review will help also to decide the question of the admission of polygamists to baptism. The sin may have been commenced in ignorance, but its continuance, after Christian instruction must bring guilt upon the conscience. The polygamy which is prohibited by the law of God is not only the *taking* but the *having*

and *retaining* more than one wife. Baptism upon every view of the ordinance carries with it a public profession of submission to the Law of Christ, which the polygamist habitually violates. In the case of those, especially, who are baptized according to the adult service of the Church of England, no man can honestly say that he will "obediently keep God's commandments, and walk in the same all the days of his life." when he purposes to live with two or more women, as wives, at the same time. See Appendix C in the *Report of the Conference 1862-63*.

One of our own number recently, by letters to leading missionaries in neighboring countries, collected some valuable information and arguments favoring both sides of this question. It should be noted that those who wrote favoring the admission of polygamists were largely from two countries only—China and India—covering but a limited portion of the Church both in time and space. In the case of certain missionaries to whom has been committed the wide-spread proclamation of the gospel rather than the organizing of the church, it must be acknowledged that their views would be of more worth were they discussing subjects relating specifically to evangelistic methods rather than to rules for organizing Presbyterian churches. In council it takes a consensus of many men of many minds to reach a wise decision. After hearing the letters from missionaries read and the declaration made that so many were in favor of excluding polygamists from such membership and that so many were in favor of admission, I must confess to having had a secret wish to make a very different classification of sentiments expressed. It would have been about thus. (1) Favoring exclusion, about so many, (2) favoring admission about so many, (3) *doubtful*, or *those who didn't exactly know their own minds*, but who perchance may have used an expression of sympathy for the poor second wives and their children and the hope that they be not harshly dealt with, about so many. Many of the letters of the third class did not contain an expression with which I cannot heartily concur, for who does not feel sorry for unfortunates, and who would not advise that they be well treated? The position of many of those favoring admission was much weakened by the confessedly adverse views of the majority of missions to which the writers belonged.

Now comes a reply to the memorial of the synod of India to our General Assembly asking leave to baptize "converts who have more than one wife, together with their entire families." Dr. J. J. Lucas, protests against this action as a violation of the organic law of the church,* shows that this synod is the only

*This was also the view taken by the last General Assembly of the

mission in India taking such a stand. No other church in India, so far as I know, permits the baptism of polygamists. The two largest missions in North India forbid it. A committee of Bishops of the Church of England reported to the Lambeth Conference against the baptism of polygamous converts. In their report they say, that they cannot find that either the law of Christ, or the usage of the early church, would permit the baptism of any man living in the practice of polygamy, even though the polygamous alliances should have been contracted before his conversion." The Bishop of Lahore has decided that polygamists shall not be baptized. The North India Conference of the American Methodist Church takes the same ground, saying, not too strongly, that "if we allow polygamy a place among us, there is reason to fear that it will long remain a source of trouble and weakness to the infant church, which can ill afford to contend with such an element."

One of the very best of authorities on scriptural and ecclesiastical questions, Dr. Charles Hodge, says, "From all this [scripture arguments from the nature of marriage] it follows that as it would be utterly incongruous and impossible that Christ should have two bodies, two brides, two churches, so it is no less incongruous and impossible that a man should have two wives. That is, the conjugal relation, as it is set forth in scripture, cannot possibly subsist, except between one man and one woman." "If such be the true doctrine of marriage, it follows, as just stated, that polygamy destroys its very nature. It is founded on a wrong view of the nature of woman; places her in a false and degrading position; dethrones and despoils her; and is productive of innumerable evils." In discussing the question whether Christ made a special exception in favor of those who contracted marriage with more than one woman in the times of their ignorance, he says, "It concerns a matter of fact. Those who assume that such an exception has been made, are bound to produce the clearest evidence of the fact. This is necessary not only to satisfy the consciences of the parties concerned, but also to justify a departure from a plainly revealed law of God. It would be a very serious matter to set up in a heathen country a church not conformed in this matter to the usual law of Christendom. Missionaries are sent forth

Northern Presbyterian Church. Without suggesting any change they decided that the admission of polygamists would require a revision of the *Confession of Faith*. "Marriage is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time." See *Confession of Faith*, Chapter XXIV.

not only to teach Christian doctrine but Christian morals. And the churches which they found, profess to be witnesses for Christ as to what he would have men believe, and as to what he would have them to do. They ought not to be allowed to hear false testimony." For much valuable teaching on this subject see *Hodge's Systematic Theology*. Vol. 3. page 380-390.

The same author quoted in the *Records of the Missionary Conference, Shanghai—1890—* page 616, says, "That polygamy was not allowed in the apostolic church, is shown by the fact that it has never been tolerated in any subsequent age. All Christians [individuals excepted] have regarded polygamy as contrary to the will of Christ, and therefore it has never been tolerated in any Christian church. This fact alone has, with me, great weight. *It would be deplorable if now, in the nineteenth century, evangelical churches should be established among the heathen, teaching that a man may be a Christian, i.e., obedient to the law of Christ, and yet be a polygamist, contrary to the teachings of the saints in all ages since the advent of Christ.*"

W. M. BAIRD.

EDITORIAL DEPARTMENT.

REACTION.

IN our issue for February, immediately after the flight of the king to the Russian Legation, we said, "We have it from the best source that Russia wishes to see the king perfectly free in the affairs pertaining to his kingdom, introducing reforms with the help of Ministers selected by himself." Much speculation has been indulged in since then as to the liberty His Majesty enjoyed and exercised in his new home. It is not our purpose now to discuss this question. The general impression in Seoul is that the king selects his own advisers, takes a stroll when he pleases, walks to Korean territory to receive the credentials of Japanese Envoys and enjoys a freedom that is not in keeping with the seclusive etiquette of his former model—the Chinese court. His Majesty, for the past decade or more, has been credited with ideas of progress, "the most progressive man in the kingdom." We shared this belief and it may be true. We hope it is, but if it is, the king has done and still is doing himself a great wrong in the marvellous ability he displays in calling about him as advisers men of the most outspoken conservative type. We do not say this is wrong. We simply note the fact and it is perhaps necessary for us to seek some deeper reason for these selections, or if unsuccessful to revise our opinions.

From the 11th of February until the present time there has been a constant decline in influence of the Progressive party and a steady and rapid increase in power of the Conservative party. For we do not admit that the late Kim Cabinet represented the best element of the Progressive party. And at the same time it is to be noted that the reform element in the present cabinet made itself felt in the matter of the Seoul-Chemulpo and Seoul-Wi Ju railroads as well as in several recent edicts that show progressive tendencies. But within the last week (we write Aug. 19th) the power of the Conservative faction distinctly asserted itself in the refusal to make a contract with the Japanese syndicate to build the Seoul-Fusan railroad.

The Minister of Education is a staunch believer in the doctrines of Confucianism to which of course no exception can be taken. He has publicly expressed his contempt for some if not for all of the reforms introduced during the last two years. In this he may be sincere but he is neither wise nor patriotic. The Chief of Police, a former General in the army, is a stalwart Conservative and, if report may be believed, is using the police in a way entirely consistent with the customs that were so prevalent from 1884 to 1894 but which use was not then and cannot now be said to be conducive to the general good. Count Inouye once told us that there had been a constant feud between the army and the police (formerly *ki su*) as the latter were what may properly be called the retainers of feudal lords whose bidding in arresting and terrifying the people they obeyed with an alacrity worthy of a righteous cause.

There is a general desire among certain classes that were so unceremoniously turned out of office when the Japanese army took possession of the capital two years ago, to return to the "good old times" and it is the growth of this sentiment that is cause for anxiety to us who would like to see Korea advance along progressive lines. Already it is whispered, tho we do not have sufficient data at hand to affirm it, that offices are sold. When a Korean official purchases a place he does not recognize the doctrine that "public office is a trust," neither is he concerned primarily about the welfare of "the dear people" to whom he is sent.

This relapsing or retrogradation cannot mean any good for the country. The JAPAN MAIL, in an able editorial in its issue of July 11th, assigns two reasons for opposition to the reforms introduced into the government. The breaking up of "the system of hereditary office holders" and

"The disbanding of the *Kogun*, (the class of private soldiers referred to above we presume) a force organized originally by the 'Iai Won Kun after Admiral Roze's repulse in 1866." "The privilege of holding this or that official position descended from father to son in absolute entail. Incompetence, extortion, dishonesty—nothing interrupted the succession. Governors of provinces, indeed, were appointed by the Central Government, and the small suites that accompanied them found employment within their districts. But, for the rest, the whole provincial administration was in the hands of hereditary office-holders, with results probably never surpassed in any part of the world." "It may well be imagined that every family deprived of such a valuable heirloom became bitterly opposed to reform and its representatives."

Yangban is another term for substantially the same thing. "Civilization nonsense" was the characterization one of this class gave to the reforms not long since. The abrogation of class distinction gave the young Korean a certain degree of self-respect and when official promotion was based on merit there was hope.

All this is changed or is changing and we seem to be about to fall into the old ruts.

THE INDEPENDENT vindicates its right to the name it has chosen for itself and waxes warm, watching closely the trend of events in the capital and seeing the "evils, more or less serious that are creeping in." The editor thinks there is danger of alienating the good will of the friendly powers to whose moral support Korea owes a great deal but which she either fails to appreciate or is indifferent to. It sees this danger in the fact that the murderer of Kim Ok Kinn "holds one of the highest positions (outside of the Cabinet) in the government. An innocent man has now been forced from his position in the Law Office to make way" for the man who two years ago attempted to take the life of Pak Yong Ho while in Japan. "Not only so but the killing fraternity have become so emboldened by the present attitude of the government that the murderers of Kim Hong Chip, Chung Pyeng Ha and O Yun Jung have approached the Finance Department thro emissaries suggesting that they should be rewarded for meritorious services."

Foreigners residing in Korea cannot object to the king selecting as his advisers men of conservative principles. Whether their selection means the best good for the country is a question on which there is room for difference of opinion. We do not affirm that the men whose lives were taken with violence were exemplary in all their doings. On this we do not now express an opinion. But the barbarous mutilation of the body of Kim at Yang Wa Chin two years ago and the insane rejoicing over his assassination, in the Palace, were done in spite of the protests of the friendly powers. Well may our contemporaries ask, "Has the Korean government reached a point where she can defy the unanimous sentiment of all her friends and trample under foot the teachings of her own classics, and expect that friends will continue to smile?"

That there are honest and blood guiltless men in the Conservative party we do not for a moment doubt. That there are others who oppose the reform movements from honest motives may also be granted. But the return to power of men of unsavoury reputation, to put it very mildly, and the vindictiveness exhibited by them against individuals of the opposite party cannot mean good for the country.

How long this present reaction will continue, we of course have no means of knowing. We have given a few reasons why it was inevitable. We hope in some way Korea will be saved from falling into a condition of stagnation and death.

The Annual Meeting of the Methodist Episcopal Mission was held in the chapel of the Pai Chai College Aug. 19—24, the Rev. Bishop Isaac W. Joyce presiding. The sessions were very harmonious, the reports from the members showed progress in the several departments of mission work, while the two sermons of the Bishop and the daily addresses on the higher life were highly appreciated. We hope to make extended reference to the reports in our next issue and shall only take space enough to thank the Mission for the following action, which had the full concurrence of the Bishop, in reference to this magazine.

“Whereas THE KOREAN REPOSITORY published by three members of the mission is the only English publication in Korea that presents the work of missions to the world.

Resolved, that this Mission commends the efforts and expresses its appreciation of the value of THE REPOSITORY as an interpreter of Christian work in this land and commends it heartily to the public.”

The Appointments for the ensuing year were read by the Bishop and are as follows, -

W. B. Scranton Superintendent. Aogi, to be supplied; Chemulpo, G. H. Jones; Chon Ju, to be supplied; Kong Ju and Su-Won, W. B. Scranton, Pyeng Yang, W. A. Noble; Seoul, Baldwin Chapel (East Gate) D. A. Bunker, H. B. Hulbert; Chong Dong, Ewa Hak-dang and Chong No, H. G. Appenzeller; Sang Dong W. B. Scranton. Tai Ku, to be supplied; Wi Ju, to be supplied; Won San, to be supplied.

H. G. Appenzeller, President Pai Chai College and Principal of Theological Dept. D. A. Bunker, Principal Academic Department Pai Chai College. J. B. Busted, M.D. W. B. Scranton M.D. physicians in charge of medical work in Seoul; W. B. McGill in charge of medical work in Wonsan; E.D. Follwell, M.D. in charge of medical work in Pyeng Yang; H. B. Hulbert, Manager of the Mission Press; H. G. Appenzeller, Manager of the Book Concern.

Appointments of Woman's Foreign Missionary Society for Seoul. Mrs. M. F. Scranton, Miss L. C. Rothwiler, Miss M. W. Harris, evangelistic work; Miss J. O. Paine and Miss L. E. Frey, in charge of school work; Miss M. M. Cutler M.D. in charge of Woman's Hospital, Miss E. A. Lewis, Assistant. Mrs. G. H. Jones, woman's work in Chemulpo and Kang Wha Circuit.

Bishop and Mrs. Joyce left Seoul on the 26th inst. to attend the Conferences in China. They expect to visit Korea again next spring.

OFFICIAL GAZETTE.

COMPILED FROM THE INDEPENDENT.

Edict.—Many districts have neglected to send their revenues to the Government. Some have not sent any at all, and others have sent only a part of the regular amount. The Minister of Finance is hereby instructed to make thorough investigations of these cases and if he finds that the officials are responsible for this negligence, they will be punished severely.

Edict.—No. 35. Edicts No. 99, concerning the organization of offices of Governors and Magistrates; No. 101, concerning the ranks and titles of provincial officials; No. 103, concerning the salaries of the subordinate officials of the provinces; No. 163, concerning the expenses of the provincial offices; No. 164, concerning the salaries of magistrates, all of which were issued during the 504th year of the Dynasty, are hereby abolished.

Edict.—No. 36, gives the new law concerning the reorganization of the Gubernatorial and Magisterial offices in the country. We have no space to give the whole, but the gist of it is as follows. The twenty-three provinces are made into thirteen. *Kyeng Ki*, head-quarters at Su-Won with thirty eight Magistracies; *Chung Chung North*, at Kong-Ju with seventeen Magistracies; *Chung Chung South*, at Kong-Ju with thirty-seven Magistracies; *Chulla North*, at Chun-Ju with twenty-six Magistracies; *Chulla South*, at Kwang-Ju with thirty-three Magistracies; *Kyeng Sang North*, at Tai-Ku, with forty-one Magistracies; *Kyeng Sang South*, at Chin-Ju, with thirty Magistracies; *Whang Hai*, at Hai-Ju, with twenty-three Magistracies; *Pyeng An South*, at Pyeng-Yang, with twenty three Magistracies; *Pyeng An North*, at Jung-Ju, with twenty-one Magistracies; *Mang Won*, at Chun-Chon, with twenty-six Magistracies. *Ham Kyeng South*, at Ham Heung, with fourteen Magistracies. *Ham Kyeng North*, at Kyeng-Sung, with ten Magistracies. The City of Seoul will have a Governor whose jurisdiction extends to the city limit, and beyond that the territory is under the Governor of *Kyeng Ki*. The salary of Governor is \$2,000 per annum; and that of Magistrates is different according to the grade of the district. There are five grades of Magistracies, the first grade pays \$83 per month; 2nd \$75; 3rd \$66; 4th \$58; 5th \$50. Magistrates of Kwang-Ju, Song-Do, Kang-Wha, In-Chun, Tong-Nai, Duk-Won, Kyeng-Heung, will receive \$1,200 per annum; and the Magistrate of Ché-Ju will receive \$1,500 per annum. Each Governor is allowed six chusas, two police officers, thirty policemen, ten clerks, four chamber boys, fifteen servants, sixteen coolies, and each Magistrate is allowed one citizen adviser, eight police officers, nine clerks, three chamber boys, eight policemen, ten servants, nine coolies, two watchmen. These retainers vary in number according to the grade of the magistracy. The above figures are for the 1st class districts.

Edict.—No. 40. Rules and regulations governing the limits of power and privileges of Provincial officials. (1) The Magistrates must communicate with the Home or any other Dep't thro the Governor of the province; and all *Edicts* and orders of the Government will be communicated to the Magistrates by the Home or any other Dep't thro the Governor of the Province. But in case of emergency this rule may not be observed. (2) Magistrate of Ché-Ju can have direct communication with the Home Dep't. (3) Governors are allowed to send offenders of their own provinces to Seoul without orders from the Home Dep't, and they cannot imprison any body who resides in another province without consent of the Governor of that province. (4) Magistrates can punish offenders of their own districts with-

out getting consent from any higher authority. In cases of importance the matter may be referred to the Governor of that province; and if the Governor considers the case important enough he may report it to the Home Dep't.

(5) This law takes effect from this day.

Edict.—No. 42. Rules and regulations governing the Royal Postal Service. (1) Postal Service is under the control of the Department of Agriculture, Commerce and Public Works. (2) Post offices are classified as first and second class. 1st class offices are in Seoul, Chemulpo, Wonsan, Fu-san, Pyeng-Yang, Chun-Ju, Song-Do, Kong-Ju, Eui-Ju, Tai-Ku, and Kyeng Sung; 2nd class offices are in Su-Won, Chung-Ju, Hong-Ju, Nam-Won, Na-Ju, Ché-Ju, Chin-Ju, An-Dong, Kang-Neung, Chun-Chon, Hai-Ju, Kang-Kè, Ham Heung and Kap-San. Postal districts will be laid out by the Dept of A. C. & P. W. (3) Each office will have one Postmaster and one or more clerks. (4) Postmasters are subject to the orders of the Minister and Vice Minister of the Dep't of A. C. & P. W. and each is responsible for the workings of his own office. (5) Postal clerks are subject to the orders of the Postmaster of their own offices. (6) Postmasters will be appointed from the list of postal experts, and the 2nd class offices will be managed temporarily by the clerks. (7) The Seoul office is allowed fifteen clerks; in the interior not more than three. (8) Whenever a post office is ready for transaction of business, the Dep't must make public announcement. (9) This law takes effect from this day. (10) *Edict* No. 125 concerning the Royal Postal Service issued the 504th year of the Dynasty, and *Edict* No. 10 concerning the same subject issued this year are hereby abolished.

Edict.—No. 43. The salary of Postmasters of 1st class offices will be \$40 per month, clerks \$20. Post masters of 2nd class offices \$30 and clerks \$20.

Edict.—No. 44. Rules and regulations governing the appointments and dismissals of Chusas in the Provincial Offices. (1) Chusas in office of the Governor of Seoul will be selected by the Governor who will report the names to the Home Dep't who will confirm the appointments. (2) Each Governor is allowed to appoint his own private Secretary and the other Chusas will be appointed by the Home Dep't from the citizens of that Province. The same is applicable to Ché-Ju Island. (3) Police officers will be sent to the Provinces from the Seoul Office for the present, but when the local police become experienced in the duty the Governor will have the power to select the Officers from the local force. (4) The Citizen Advisers will be selected from reputable men who have resided in the district over seven years. This selection will be made by popular vote, and the one who gets the largest number of votes will be appointed. (5) No Officer will be dismissed without a specified cause, and cause of dismissal must be reported to the Home Dep't. (6) The Citizen Adviser can not be dismissed without the consent of a majority of the people. (7) This law takes effect from this day.

Edict.—No. 50. Rules and regulations governing the office of Mayor of different Ports. (1) Mayors have power to communicate with Consuls of foreign countries in the matters of municipal government, and they are empowered to control the affairs of their own ports. (2) The Mayors are recommended by the Minister of Foreign Affairs and they are subject to his orders. (3) The seals and other emblems of authority of Mayoralty will be issued by the Foreign Office. (4) The salaries of Mayors and their subordinates will be decided upon in a special order. (5) The Mayor's Office will be in the Port and the name of the Office will be known as *Kam-Ni-Chung* or Mayoralty. (6) The responsibility of protection of lives and properties of foreigners, and law suits arising between the natives and foreigners are entrusted to the Mayor, who must consult the Consuls of different nations and

adjust such matters according to the treaties. (7) Each Mayor is allowed one private Secretary and the rest of the Chusas will be appointed by the Foreign Office. (8) The Harbor Police officers, and policemen's salaries will be paid by the Home Dep't. (9) Mayors will have the power of Police superintendents in their own Ports. (10) The rank and privileges of Mayors are equal to Governor of the Province. He must report all matters directly to the Foreign Office. (11) Mayors can order the Magistrates of districts in the matters relating to the Ports. (12) The amount of imports and exports of each port must be reported by the Mayor to the Finance Dep't and Foreign Office every month. (13) Mayors must help and encourage commerce between the natives and foreigners and remove any obstructions that may hinder the accomplishment of this object. * * * (15) The salaries of Mayor and his subordinates will be paid from the Customs receipts * * *. (20) This law takes effect from this day.

Edict.—We are informed that some officials have been collecting unauthorized revenues from the people on the pretense of orders from different Dep'ts. These illegal taxes have been abolished for the people: but We are surprised to hear that this obnoxious custom begins again. Hereafter, all kind of revenue should be collected by the authority of the Finance Dep't, and if any one should attempt to compel the people to pay any money without authority from said Dep't it would be clearly a case of illegal action on the part of the collector. Therefore such cases must be strictly prohibited, and whoever forgets this *Edict* and tries to follow the old obnoxious custom will not be excused from punishment.

Edict.—No. 52. (1) Police Dep'ts will be established in Chemulpo, Fusan, Wonsan and Kyeng-Heung Ports. (2) The Home Dep't uses proper care and judgment either to increase or decrease from time to time the number of men according to the need of the Ports. At Chemulpo and Fusan one Chief of Police; two subalterns; sixty privates; three servants; three keepers. At Wonsan one Chief of Police; one subaltern; forty privates, two servants: two jail keepers. At Kyeng-Heung, one subaltern; twenty privates; two servants; two jail keepers. (3) These police Dep'ts are under the control of the Home Dep't. (4) The Mayors of Ports will have immediate charge of the Police Dep'ts in their respective ports. (5) Chief of Police will have charge of the details of working in their own Dep'ts and they will be responsible for the behavior of their men. (6) Chief of Police can punish the privates in case of misdemeanor and such cases should be reported to the Mayor. (7) Chiefs of Police can made report directly to the Home Dep't in matters not concerning the Ports, but otherwise they must make reports to the Mayor. (8) This law takes effect from this day.

Edict.—*Kyeng-Won* Palace was formerly occupied by Our illustrious ancestors. The repairs necessary to make it again habitable have been ordered, but the work has not yet been completed. The Departments of Royal Household and Finance are hereby instructed to take charge of the work of repair and complete the building at an early date. (The Palace is situated in the foreign settlement in Chong-Dong Ed. 1.)

Edict.—No. 55 Law courts will be established in the following plachs; Seoul, Chemulpo, Fusan, Kyeng-Heung, North and South Chung Chong, North and South Chulla, North and South Kyeng Sang, Whang-Hai, North and South Pyeng An, Kang-Won, North and South Ham Kyeng, and Ché-Ju.

Edict.—We have left Our Palace alr ady seven months ago. We feel sad when We think of the remains of Our beloved Queen so far away from Us. The Royal remains will be brought to the *Kyeng-Won* Palace within two weeks,

NOTES AND COMMENTS.

THE Japanese Chamber of Commerce at Chemulpo has compiled a valuable report, giving a concise exposé of the relative position of Japanese and Chinese commerce in Korea during the last ten years. For the five years between 1886 and 1889, inclusive, exports and imports by Japanese merchants far exceeded those of their Chinese rivals. In other words, whereas the volume of commercial transactions that passed thro the hands of Japanese merchants totalled between 1,000,000 and 1,400,000 *yen*, the Chinese trade fluctuated between the two extremes of 200,000 and 700,000 *yen*. However, with respect to the later progress of these two currents of Korean commerce, that under the control of the Japanese merchants now falls far short of the other. The comparative table shows that the rate of Japanese business during the specified period was 62 per cent, and that of the Chinese 216 per cent. Consequently, Chinese merchants were more successful in pushing their trade with Korea than Japanese. During the four years ending 1893, the relative positions of the rivals presented the following aspect:—

	BY JAPANESE MERCHANTS.	BY CHINESE MERCHANTS.	DIFFERENCE.
	YEN.	YEN.	YEN.
1890 . . .	1,259,218	1,312,614	53,386.
1891 . . .	1,426,463	1,758,044	331,581.
1892 . . .	1,318,707	1,712,272	393,569.
1893 . . .	845,349	1,589,126	743,777.

Since the war, the relative ratio that the commerce of the two nations bears to the sum total, has again changed, with the significant exception of the two months of March and April of the current year, up to which period the survey furnished by the report extends, and also to two other months in last year. To be more explicit, the volume of Korean commerce carried on by Japanese merchants during 1894 totalled 3,088,010 *yen*, as against 1,894,422 *yen* by the Chinese. This relative discrepancy was maintained during 1895 up to the month of August. But coming to September and also to November, the Chinese merchants passed their rivals, and did so again in March and April of the current year. It is apprehended, therefore, that the Korean market may again fall into the hands of the Chinese. *Japan Mail*.

The islands lying between Korea and Japan are called Tsushima by the Japanese but Tai Ma Do by the Koreans. These syllables, Tai, Ma and Do, mean "answer," "horse" and "island." So we have "The Island that answers to a Horse" or "The Island that is shaped like a horse." Keeping the status of Korean pictorial art in mind the larger of the two islands might possible be imagined to remotely resemble a horse standing on its tail and waving its fore feet in the direction of Korea. It will be a stimulus to the imagination however to remember that some advocates of the evolution theory derive the horse from the frog.

It is commonly believed that Korea is almost destitute of lakes, the one on the top of Paik Tu San and another on the eastern shore, mentioned by Mr. Miller, being the only ones commonly known about. But there is a celebrated lake called Wi Rim Ji "Lake of the Righteous Forest" at the town of Chi Ch'un, 100 miles from Seoul on the road to Fusan. It is three miles long and one wide and abounds in fish. Many boats ply on it although a dragon is popularly supposed to inhabit its depths. Its shores are well wooded and on its southern bank is the summer residence of the present Minister of Finance.

A new thing in the Capital—a garbage company. Now for solid work! On the 13 inst. thirty-two foreign passengers landed at Chemulpo, pro-

bably the largest number that ever arrived in a single day. The next morning most of these went to Seoul in the river steamer. Standing room was at a premium.

The appointment of Yi Chai Yun as an Overseer of the Seoul-Chemulpo railroad must be regarded as an indication of good will on the part of the government. Mr. Yi is at present *Vice-Minister of Agriculture, Commerce and Public Works*, has lived several years in the United States as Korean *Charge d'affairs* and is not only in hearty favor of this railway but brings to his position a practical knowledge that cannot but be very useful to him.

THE INDEPENDENT favors the establishment by the government of "one or two agricultural experiment stations in the farming provinces, say one in Kyeng Sang or Chulla, and another in Pyeng Yang or Whang Hai province, where scientific farming can be shown practically to the people." Our contemporary thinks "it will take time to educate Koreans to become manufacturing people, but as to the farming industry they can learn it in a short time. If the government encourages the immigration of good practical farmers from Europe and America we have no doubt that some enterprising farmers will come to Korea to show the people the methods of modern farming. Only twenty-two percent of the arable land is under cultivation now, and if the rest can be utilized the country will be much richer in products, and that means a great deal for the future of the nation." All of which is problematical.

We notice that Korea's representatives to Moscow speak very highly of their reception and treatment while in that ancient city. Mr. Min Yong Whan the Special Envoy was decorated with the first class order of the Silver Eagle set with diamonds. Mr. T. H. Yun, the Attaché of the Embassy received a second class order. His Majesty has given them permission to wear the decorations.

The Royal Telegraph service charges two cents for a word in Unmuu; five cents for a Chinese word and ten cents for an English word. No account of distance is taken, the charges being the same throughout the country.

The Minister of Justice, so we learn from *The Independent*, ordered a judge of the supreme court to resign "right away" because the latter "tried to play the old Yangban tricks while trying cases in the court. He considered friendship and bribery of more importance than justice." An Assistant Judge of the same court developed a great deal of ignorance of law but an extensive knowledge of Yangbanism and he too was asked to resign. We congratulate the Minister of Justice on his prompt decisions.

We commend a careful perusal of the several *Edicts* and orders promulgated by the government as taken in the *Official Gazette*. These show that all ideas of reforms have not been given up and that the Cabinet is moving forward possibly as rapidly as circumstances will allow.

In the Eum San district, Pyeng Yang, the Korean government has made a mining concession to Mr. J. R. Morse. Mr. Ragsdale has been at work several months past and about the middle of this month two mining engineers, Messrs Duff, arrived from America to work the mines systematically.

We welcome back to Korea after an absence of sixteen months Rev. and Mrs. W. A. Noble of the Methodist Mission. Mrs. Noble has regained her health. They were appointed to Pyeng Yang.

DEATH.

At Seoul, Aug. 19, Thomas Vinton aged 14 months.

ADVERTISEMENTS.

JAMES McMULLAN.

Chefoo Book Depot and Cash Store.

DIRECT IMPORTER OF BOOKS AND STATIONERY.

Medical and Household Stores.

Eagle Brand Milk (Gail Borden) \$3.75 per doz. \$15.00 per case.
 Lovers " " (Irish) 3.00 " " 11.50 " "
 Unsweetened Swiss Brand 3.00 " " 11.50 " "

JAMS & JELLIES.

Raspberry 2 lb tins 50c \$5.50 per doz. 1 lb tins 25c \$3.00 doz.
 Strawberry " " 50c 5.50 " " " " 25c 3.00 " "
 Gooseberry " " 40c 4.50 " " " " 20c 2.30 " "
 Marmalade " " 40c 4.50 " " " " 20c 2.40 " "
 Black Currant " " " 25c 3.00 " "
 Peach (Chefoo) " " " 20c 2.00 " "
 Red Fruit Jelly (Chefoo) " " " 20c 2.40 " "
 Quince " " " 20c 2.40 " "
 Preserved Peas 2 " " 25c 2.50 " "
 Devonshire Golden Syrup 4 lb tins 50c. 2 lb 30c. 1 lb 20c. \$2.00 per doz.
 Pickles (all kinds) pint Lotties 30c. \$3.50 " "
 Vinegar, Table " " 25c. \$2.75 " "
 Worcester Sauce " " 25c. \$2.75 " "
 Table Salt " " 25c. \$3.00 " "

TOILET AND WASHING SOAP.

Pears' Large Transparent 50c. \$5.00 " "
 " Small " 20c. 1.40 " "
 Premier Vinolia 20c 2.40 " "
 Rose Vienna, Finest 50c. 5.40 " "
 do. " " 15c. 1.60 " "
 Jeyes' Brown Windsor " 10c. 1.20 " "
 " Special Line " 10c. 1.20 " "
 Finlay's Pure Glycerine " 10c. .70 " "
 " Assorted Toilet " 10c. .75 " "
 Gold Medal Silkstone Washing 1 lb 12c 50 lb bot. \$6.50.
 Other Qualities from \$4.00 for 60 lb bottle.
 Washing Ammonia (Toilet Bath & Laundry) p'ts 50c. \$5.50 doz.
 Californian Fruits, 2 lb tins, Best Quality 40c. \$4.50 per doz.
 English and American Biscuits in great Variety

Orange Quinine and Wine 2 oz. Bots. 90c. \$10.00 per doz.
 Parrish's Chemical Food 16 oz. " 60c. 7.00 " "
 Quinine and Iron Tonic 8 " " 60c. 7.00 " "
 Pectoral Linseed Balsam (Cough Mixture) 25c. \$2.75 per doz.

The above are prepared by an eminent firm of London Chemists
 Kepler (Burroughs and Welcome) Malt extract \$1.00 and \$1.70

" " " " and Cod Liver Oil \$1.00 and \$1.70.
 " Malt Extract with other Combinations Kept in Stock, also Burroughs' and Welcomes' Tabloids.

Homocea 50c. per tin
 Bouitt's Guaranteed Acetic Acid. 75c, and \$1.25 per Bot.

Stores, Drugs, and stationery. A full supply always kept.

Terms, boxing and Packing Free, Freight paid on orders of over \$20.00 to any Korean Port. Cheque should accompany order, or deposit account opened if desired.

JAMES McMULLAN
CHEFOO.