

THE KOREAN REPOSITORY.

JANUARY, 1897.

"THE CORIAN GOVERNMENT."

[Since the close of July, 1894, many constitutional changes have taken place in Corea. These the present writer has endeavoured to describe in a treatise under the above heading, which, through the courtesy of Sir R. Hart, is now in course of publication at the Statistical Department of the Imperial Maritime Customs at Shanghai. The period covered by this treatise, however, stops short at June 30th last, and therefore does not include the many and important enactments of the latter part of last year (1896). Some account of these enactments will be given in the following pages, which are arranged so as to form, as it were, a supplement to the volume in question. — W. H. WILKINSON].

I. THE COUNCIL OF STATE.

A DECREE dated the 24th Sept., 1896 (Gaz. Extra of Sept. 25), condemned in outspoken terms the action of "disorderly rebels who some three years ago revolutionized the constitution and changed the name of *Eui-chyeng Pu* (議政府) to that of the *Nai Kak* (內閣)." The Decree commands that the old title (which will be translated here as "Council of State") shall be restored, and declares that new regulations will be issued, which, while adhering to ancient principles, shall confirm such of the enactments of the past three years as, in the King's judgment, are for the public good.

The Council of State was organized by the first Ordinance of a new series (Ord. i. of Sept. 24, 1896, Gaz. 439) and the preamble, as well as one at least of the sections, marks a reversion towards the absolutism renounced by § 3 of the King's Oath of January, 1895. "His Majesty, in the exercise of his control over all affairs of government, institutes a Council of State. * * * Any motion debated at the Council may receive His Majesty's assent, without regard to the number of votes in its fa-

your, by virtue of the royal prerogative; or should the debates on any motion not accord with His Majesty's views the Council may be commanded to reconsider the matter."

Like its predecessor the *Nai Kak*, the *Eui-chyeng Fu* is to be regarded in two aspects, (a) as the Council of State; (b) as a State Department presided over by the Chancellor.

(a) As the Council of State (Ord. i.) the members of the Council are—

1. The Chancellor, *Eui-chyeng* 議政
2. The Minister of Home Affairs, who is also ex-officio Vice-Chancellor, *Ch'am-chyeng* 叅政
- 3-7. The Ministers of Foreign Affairs, Finance, War, Justice and Agriculture.
- 8-12. Five Councillors, *Ch'an-chyeng* 贊政
13. The Chief Secretary, *Ch'am-ch'an* 叅贊

All of these are of *chik-im* rank, and the Chief Secretary, who is appointed on the recommendation of the Chancellor, must not hold lower *p'eum* than 3b. (See vol. i. pp. 62, 63). Acting Ministers of State have the same privileges as the substantive incumbents; and the place of the Chief Secretary, should that officer be unable to attend, is taken by the youngest of the Councillors.

The Council is empowered to pass resolutions concerning the enactment, abrogation, alteration or interpretation of laws or regulations; peace and war and the making of treaties; restoration of domestic order; telegraphs, railways, mines and other undertakings and questions of compensation arising therefrom; the estimates and special appropriations; taxes, duties and excise; matters sent down to the Council by special command of the Sovereign; publication of laws and regulations approved by the King.

Details of the method of introducing, debating and deciding motions are given at great length in the Ordinance (for translation of which see the KOREAN REPOSITORY for October, 1896). The King will, if pleased to do so, be present in person or may send the Heir-Apparent to represent him. The Chancellor on ordinary occasions presides, and to him all speeches and questions must be addressed. Two-thirds of the members form a quorum, and meetings may if necessary be held thrice a week. Motions are carried by numerical majority, the votes being delivered in writing. Any non-content member may enter a protest, which has to be considered at the next meeting. Finally, a memorial describing in outline the debate and its

issue is submitted by the Chancellor to the King, who issues such commands as may seem to him best: for His Majesty, as has been already said, is not bound to acquiesce in the decision of the majority. Resolutions which he does approve, however, become law, and, being signed and sealed by the King and countersigned by the Chancellor, are published through the Council in the Gazette.

(b) As a Department of State (Ord. ii. Gaz. 455), the staff consists of—

1. The Director of the General Bureau, *Ch'ong-mu Kuk-chyang* 總務局長. A.

2. The Chancellor's Private Secretary *Eui-chyeng Pi-sye-koan* 議政秘書官. B.

3. The Secretary, *Ch'am-sye-koan* 叅書官. B.

4. Eight Clerks *chyu-sa* 主事. C 1-8.

1. The Director will, under the authority of the Chancellor and the direction of the Vice-Chancellor, Councillors and Chief Secretary, have the management of affairs in his Bureau and supervision over the staff. The Bureau (which is of the first class) is to comprise three sections.—

i. Archives *kcui-rok-koa* 記錄課.

ii. Gazette *koan-po-koa* 官報課.

iii. Accounts *hoi-kyei koa* 會計課.

The first of these deals with the registration and compilation of all despatches; the preservation of the originals of decrees; laws, regulations or other public documents; purchase, arrangement, preservation, issue and indexing of the Council's library; printing of volumes for the use of the Council; preparation of tabular statements of all kinds.

The second is concerned with the compilation, publication, and distribution of the Gazette and Service List.

The third has charge of estimates, returns and accounts of current expenses, and of the custody and registration of government property belonging to the Council.

2. The Private Secretary has charge of the Chancellor's Secretariat, *ko-m-pang* (官房), and custody of the seals. The Secretariat is to comprise two sections—

i. Private Secretary's *pi-sye-koa* 秘書課.

ii. Correspondence *mun-sye-koa* 文書課.

The former is concerned with all confidential matters, the promotion or degradation of officials and care of the seals.

The latter deals with the publication of decrees, laws and regulations; the issue, receipt and drafting of despatches; drafting of resolutions affecting laws or regulations; recording of interpellations and debates at meetings of the Council, and fair copying of memorials. It will be under the more immediate care of the Secretary (Ord. ii).

The Salary of the Chancellor is by Ord. iii. of Nov. 15, 1896 (Gaz. 483), fixed at \$5,000 a year; that of each Councillor, at \$3,000 (reduced by one half for the current year). The Chief Secretary and all minor officials are paid the salaries attached to their respective grades of rank by Ord. 57 of 1895 (See vol. i. p. 64).

THE PUBLIC SERVICE.

Many particulars of the methods of appointment, terms of service, salaries and furloughs, correspondence and relations of metropolitan and provincial officials, will be found under the *Home Office* (infra). Ordinance v., however, of Dec. 6, 1896 (Gaz. 501), may be noticed here, laying down as it does regulations for the appointment of officials of *p'an-im* rank in the Palace and State Departments and the Metropolitan Government. The standing rule will be to require thirty-six months prior service, but this will be relaxed in favour of all who have held office in the *lyang sa* (兩司) at least. [The 'Two Courts' are the *Sa-hyun Pu* 司憲府—(See vol. i. p. 34),—and the *Sa-kan Uen* (司諫院). See Divn. Inst. i. 16. Officials, again, whether civil, hereditary (*cum* 蔭) or military, who have at any time held substantive appointments of the 6th rank or upwards are eligible for the above *p'an-im* positions thirty-six months after the date of such appointment. Finally, any person may be selected who has, not less than ten years before, taken a civil or military degree, or has been passed as an *cum-sa* (蔭仕, 'hereditary licentiate,) or a *ki-sa* (岐仕). This last, it should be explained, was the title accorded to successful competitors among the *chyung in* or 'middle folk' (See vol. i. p. 24).

HOME OFFICE.

LOCAL GOVERNMENTS.

The scheme for the reconstruction of the metropolitan and provincial governments on which the Cabinet had been for some

time engaged, was published in the form of Ordinances 35-39 of Aug. 4th (Gaz. 397) and 44-50 of Aug. 7th (Gaz. 400).

Ord. 35 cleared the ground by repealing Ord. 98, 101, 102, 104, 127, 163 and 164 of 1895 (See vol. i. p. 73), while Ord. 49 rescinded Ord. 131, 176 and 177 of 1895 and Ord. 7 of 1896.

In the place of the twenty-three *pu* (府) or Counties established by the first of these Ordinances (Ord. 98), the Kingdom is now divided into thirteen *to* (道) or Provinces, thus:

Province.	Capital.	No. of Prefectures.
1. Kyeng-keui,	Syu-uen, ...	38.
2. North Ch'yung-ch'yeng,	Ch'yung-chyu, ...	17.
3. South, "	Kong-chyu, ...	37.
4. North Chyen-la [Chulla]	Chyen-chyu, ...	26.
5. South " "	Koang-chyu, ...	33.
6. North Kyeng-syeng,	T'ai-ku, ...	41.
7. South " "	Chin-chyu, ...	30.
8. Hoang-hai,	Hai-chyu, ...	23.
9. South P'yeng-an,	P'yeng-yang, ...	23.
10. North " "	Tyeng-chyu, ...	21.
11. Kang-uen,	Ch'yun-ch'yen, ...	26.
12. South Ham-kyeng,	Ham-heung, ...	14.
13. North " "	Kyeng-syeng ...	10.

The Metropolis (Hansyeng, or Sye-ul) has a separate government of its own, apart from that of Kyeng-keui Province, in which it is geographically situated. The district embraced in the Five Wards [*O-sye* 五署, as they are now called] forms the Department of Söul (Sye-ul), Han-syeng Pu 漢城府, and is presided over by

1. The Metropolitan Governor, *P'an-yun* 判尹.

The Governor (whose title is the same as in pre-reformation days) may hold rank as high as A3 (Ord. 37) and draws a salary of \$2000 a year (Ord. 36). His duty is to exercise control over the Five Wards, in doing which, as far as the lives and property of foreign residents are concerned, he is placed in relations with the Consuls. He is under the immediate direction of the Home Minister, but may receive instructions from other Ministers of State in matters appertaining to their particular Departments. (Ord. 37). His staff is as follows (Ord. 36)—

2. The Lieutenant Governor, *Syo-yun* 小尹. B 1-6.

3. Five Clerks, *chyu-sa* 主事. C 1-8.

4. Four Writers, *sye-keui* 書記.

5. Six Messengers, *sa-ryeng* 使令.
6. Four Attendants, *tyeng-sa* 廳使.
7. Two Boys, *sa-tong* 使僮.

The Lieutenant Governor can act for his chief on occasion (Ord. 37). As the Sōul police are under a separate control, the Metropolitan Governor is not, like his provincial colleagues, provided with Chief Constables and their subordinates. (For salaries, see below).

A Provincial Government is presided over by

1. The Governor, *Koan-ch' al-sa* 觀察使, with the following staff:
2. Six Clerks, *chyu-sa* C 1-8.
3. Two Chief Constables, *ch'ong-syun* 總巡, C 1-8.
4. Thirty Police, *syun-kem* 巡檢.
5. Ten Writers, *syek-keui* 書記.
6. Four Ushers, *t'ong-in* 通引.
7. Fifteen Messengers, *sa-ryeng* 使令.
8. Eight Coolies, *sa-yong* 使傭.
9. Eight Boys, *sa-tong* 使僮.

Prefectures. Of the 339 *Kun* (郡) or Prefectures,—one less than the reformed number (Ord. 144 being ignored and Han-syeng *Kun*; or Sōul, no longer reckoned),—seven are placed under a *pu-yun* 府尹 or City Governor. These are: the four Treaty-towns of Inch'yen (Chemulpo), Teng-lai (Fusan), Tek-neo (Wensan), and Kyeng-beung; and three out of five of the former Royal Fortresses, Koangchyu, Kaisyeng (Songdo) and Kanghœa. One prefecture, Chyeichyu on the island of Quelpart, is to be under the command of a *Moksa* (牧使 'Pastor'), another old official title revived (See vol. i. p. 13). The remaining 331 prefectures are divided into five classes, (this also had been done by the reformers) thus:

Prefecture of the 1st class	...	...	...	...	18.
" " " 2nd "	...	...	...	...	29.
" " " 3rd "	...	...	...	...	72.
" " " 4th "	...	...	...	...	210.
" " " 5th "	...	...	...	...	2.

The prefectures of the fifth class are the remaining two on the island of Quelpart, where the *moksa*, it will be seen, stands to them (as in old days) in the position of governor.

The staff of a *Pu-yun* consists of—

1. A Headborough *hyang-chang* 鄉長.
2. Eight Bailiffs *syun-kyo* 巡校.
3. One Head Writer *syu-sye-keui* 首書記.
4. Eight Writers *sye-keui* 書記.
5. Three Usbers *t'ong-in* 通引.
6. Eight Runners *syun-chol* 巡卒.
7. Ten Messengers *sa-ryeng* 使令.
8. Five Coolies *sa-yong* 使傭.
9. Four Boys *sa-tong* 使僮.
10. A Caretaker of the Guest Room *kak-sa-chik* 客舍直.
11. A Caretaker of the Orthodox School *hyang-kyo-chik* 鄉校直.

The *Mok-sa's* staff is much the same, except that instead of a Headborough he is assisted by two *chyu-sa* or Clerks, and has no Runners attached to his office. The staff of an ordinary Prefect *kun-syu* (郡守) resembles that of a *pu-yun*, save that the number of his subordinates varies with his class. The post of *chi-sa* (知事) or Foreign Magistrate at Tek-uen (Wensan) was abolished by Ord. 49.

Salaries and allowances. Ordinance 36 gives particulars of the pay and office allowances of the local officials. A Provincial Governor draws the same as the metropolitan Governor (\$2,000 a year); a *pu-yun*, \$1200; the *mok-sa*, \$1500; the Lieutenant Governor of Sōul, \$600; and a Prefect, from \$1000 to \$600. Clerks receive \$18 a month in the provinces, and \$20 in Sōul; Chief Constables, \$16; and the inferior employes, sums varying from \$8 for a Head Writer to \$1 for a caretaker. The total expenditure works out as under:

Government of Sōul		\$5,416
13 Provincial Govts. at \$10,530		136,890
7 Fortresses or Treaty towns at \$3,922		27,454
Government of Quelpart		3,968—173,728
18 Prefectures, 1st class, at \$3,144		56,592
29 " 2nd " 2,912		84,448
72 " 3rd " 2,506		180,432
210 " 4th " 2,154		452,340
2 " 5th " 1,578		3,156—776,968

or a total of \$250,596.

(The corresponding figures as given in the Budget of Jan.

20, 1896 were: Governorships, 333,022; Prefectures, 823,306).

Jurisdiction. Ord. 37 fixes the ranks and defines the duties of the new officials as far as the post of Chief Constable. The Provincial Governors are, like the Metropolitan Government, controlled by the Home Minister, with a similar reservation as to his colleagues, and exercise supervision over the prefectures in their several provinces. Twice a year, in January and July, each provincial Governor must send in to the Home Office a report on the conduct of his subordinates,—in which connection it is ordered that the old system of summing up an official's character in an epigrammatic couplet of eight [or four] words, *p'al cha p'o p'em* (八字褒貶) shall be discontinued. [For the most recent specimens of these couplets see *Gazettes of Jan. 13, Feb. 8, and March 7, 1895*]. A Governor arriving at his post when the report is due may postpone it for forty days; on the other hand in cases of importance the Governor may forward it without waiting for the regular date.

The *pu-yun*, *mok-sa* and *kun-syu* are subordinated to the Governors of their respective provinces. The *mok-sa* of Quelpart (the only official with that title) has himself the powers of a Governor in respect of the *kun-syu* of the other two prefectures on that island. In case of emergency the prefect of the provincial capital acts for the Governor, one of the Quelpart prefects for the *mok-sa*, and a neighbouring prefect for a *pu-yun* or fellow *kun-syu*. In the last case the Governor may appoint at his discretion *cha-p'i* (自辟), but in the other two cases the approval of the Home Minister must be obtained.

The Clerks and Headboroughs have charge of all office matters and control over the Bailiffs and Writers. The Chief Constable is, under the direction of the Governor, in command of the provincial police *syun-kem* (巡檢).

Duties. Ord. 38 deals with the duties of the local officials. They act in the first place as mediators between the Central Government and the provinces, reporting to the Home Office the condition of the people, and notifying to the latter the orders issued by the former. In the second place they serve as instructors of the populace under their charge "in the practice of virtue and the encouragement of agriculture." They are to suppress crime, as well by kindness as by the due enforcement of the law. They will keep a census of the population; will see that no lands go out of cultivation but that waste ground is opened up; will attend to the seasonable repair of roads and bridges; will check the spread of epidemics, and will pay careful regard to the afforestation of their districts.

Funds. Ord. 39 lays down rules for the payment of salaries and allowances and for the procuring of funds. Salaries are payable from the day of arrival at post; travelling allowances are to be issued on the scale authorised some time since for inland journeys (vol. i. p. 89.) Office expenses will be fixed yearly by the Home Office. The necessary funds are to be taken out of the taxes for the particular district (province or prefecture, as the case may be) and accounted for to the Home Office in June and December of each year. Any balance remaining over from the taxes at the close of the year must be paid in to the State Treasury.

Appointment of lower Officials. Ord. 44 (Gaz. 400) deals with the appointment of Clerks (*chyusa*), Chief Constables and Headboroughs. A Governor or the Pastor of Quarter may appoint one clerk; the rest will be selected by him from reputable persons either in or out of state employ and will receive their commissions from the Home Minister. Chief Constables will for the present be sent by the Commissioner of Police at Sōul, but later on will be promoted from among the local Constables. The Headboroughs will be elected by the residents of the prefecture, in which they must themselves have resided seven years. They can be deprived of office in a similar way by a majority vote.

Official Intercourse. Ord. 45 amends some old practices regulating the intercourse and correspondence of officials. The etiquette of the official call, *yen-myeng* (延命), by a newly appointed Prefect on the Governor, will on the whole be retained, though in some respects it will be simplified. The old fashion obliged the Magistrate to remain outside the *amun* gate, while his *Ch'i-chin k'ng-chang* (馳進公狀) a large folded sheet of white paper inscribed with his name, was sent in to the Governor. The latter thereupon gave orders to his personal attendants or ushers (通引) to admit the Magistrate. The *to-in*, as they were commonly styled, called out "*Sa-ryeng*" (使令) or "*Syun-lyeng-syu*" (巡令守), to which the servants chanted a reply. The Governor being seated the Magistrate knelt outside the room and bowed to the ground. To this obeisance the Governor replied by raising his arms over his head. The Magistrate was asked his name and age, given some stereotyped advice, and dismissed. The Governor will return the bow of the Pastor or Prefect and conversation will be conducted in terms of mutual respect, the Magistrate describing himself as *ha-koan* (下官 "your subordinate"), and addressing the Governor by

his title *Chuk-ha* (職號) and not, as in old days, as "*Sa-to*" (使道). No distinction to the detriment of the Home Prefect, *Yeng-pen-hoan* (營本官) will henceforth be made.

A Governor or the Pastor in writing to his subordinates will adopt the form 'instructions' *hun-lyeng* (訓令) or 'directions' *chi-ryeng* (指令), while they will send to him a 'report' *po-ko-sye* (報告書) or 'representation' *chi-p'yeng* (質稟). Magistrates must write their own signatures to documents and not, as heretofore, allow their clerks to write for them. All correspondence between the Home Office or other State Departments and the Magistrates must pass through the superintending Governor (Ord. 46), except in case of urgency, and even then a copy must be furnished to the Governor. The Pastor of Quelpart may, however, correspond direct with the Departments.

Powers. Within the area of his prefecture a Prefect has authority to punish or fine in case of offences against the Government or remissness in payment of taxes. The old practices known as *syang-sa* (上使) and *i-syu* (移囚) are forbidden. By the former the removal of a prisoner to the Governor's *amun*—too frequently for purposes of extortion—is meant; by the latter, his transfer to the gaol of some other prefecture. The presence of persons whose evidence may be required at such other prefecture can, however, be secured by formal communication between the prefects. Matters difficult of adjustment by a prefect may be referred to his supervising Governor, and by the latter, if necessary, to the Home Minister (Ord. 46).

Proceeding to post. Every provincial official must leave for his post within fifteen days after appointment to a near, and within twenty to a distant, province; and must travel at the rate of not less than seventy *ri* (23 miles) a day. He must report his arrival to the Home Office through the Governor (Ord. 47).

Attendance at post. No Governor may quit his province during his term of office, and must obtain leave from the Home Department before making a tour of inspection within it. No prefect may go outside the province in which his prefecture is situated, or, except on duty, travel beyond the limits of his prefecture.

Leave, keup u (給由) is only granted once a year. To a place outside the province original leave of thirty days, exclusive of time occupied in the journey (at the rate of seventy *ri* a day) can be given to a *pu-yun* or *kun-syu*; of twenty days, to lower officials. A

first extension *chai-u* (再由) and a second extension *sam-u* (三由) may be allowed of ten days each in the case of higher and of seven days each in that of lower, officials. Within the province leave of ten days only, exclusive of time of journey, can be granted; but in Kyeng-keni Province officers may not take advantage of this rule to visit Sōul. The Governor, after obtaining the consent of the Home Minister, gives leave to *pu-yun* and *kun-syu*; the superintending Magistrate, to inferior officials. In all cases one-third of the absent officer's salary is paid to his locum tenens; during original leave the former receives the whole, in first extension the half, but in second extension no part of the balance (Ord. 47).

Period of office. The higher officials, down to and including prefects, hold office for four years. If for local reasons they cannot be transferred, the term may be extended for two years more, and, finally, remarkable excellence in administration may be rewarded by a second term beyond the six years,—making ten years' service in all. Inferior officials of *p'an-in* rank, will for special service be promoted one step (as from C 6 to C 5) a year until they attain the rank of C 1, when, after a year's probation they will be drafted to Sōul or employed in the provinces in some *chyu-im* post (Ord. 48).

Certain minor regulations were issued by the Home Minister (H. O. O. of Aug. 8th in Gaz. 402). The public office *sa-mu so* (事務所) of a Governor is to be in the *Syen-hoa Tang* (宣化堂); of a *pu-yun* or *kun-syu*, in the former *Chyeng Tang* (政堂). Office hours are to be fixed, and an attendance book (修成冊) kept, a copy of which is to be sent to the supervising official every two months. Perfects are not to visit the Governor except on business of importance. If they have occasion to report to State Departments other than the Home Office they must, except in matters of routine, furnish a copy to the Home Minister. In any case they must send a monthly abstract to the latter of all correspondence. Constables, Runners and Writers must not visit the villages of the prefecture without orders and must even then be provided with a warrant. They are to be chosen indifferently from among the local residents, whether these have or have not held office, and the Head Writer must be promoted from among the Writers. The inferior servants are to be selected from the old office attendants *Su Yek* (使役). In summoning any individual before him, a Magistrate must see that the former so-called 'vails' (例債)



are not exacted or other extortionate practices observed.

One more Ordinance calls for notice in this connection—Ord. 53 of Aug. 15 (Gaz. 407)—which changes the term for the king's Tablet from *Tyen Fai* (殿牌) to *Kyel Pai* (闕牌). This Tablet, which is taken to represent His Majesty, and to which therefore obeisance was done on the 1st and 15th of each moon, is kept in a box or cupboard (a miniature of the throne in the Great Throne Hall) in the *kak sya* (客舍), an otherwise empty building marked by the *t'ni-keuk* or primordial molecule on its doors. (See Gazette of Nov. 8, 1894).

THE CONSTABULARY.

Provincial Police. Ord. 51 of Aug. 10, 1896 (Gaz. 402) repeals Ord. 128 and 129 of 1895; while Home Office Ord. 2 of 1895 is revoked by Ord. 7 of 1896.

Ord. 52 (Aug. 10, 1896) re-establishes a Police Office *Kyeng-mu Sye* (警務署) at each of the four Open Ports, with the following staff:

1. A Police Magistrate, *Kyeng-mu Koan* (警務官).
2. One or two Chief Constables, *ch'ong-syun* 總巡.
3. A number of Police, *syun-kem* 巡檢.
4. Office boys *tyeng-sa* 廳使.
5. Gaolers, *ap-lo* 押牢.

Allowances, at different rates, are set down for office expenses, travelling, repairs, summer uniform, winter uniform, utensils and maintenance of prisoners.

The Police Magistrate will be under the direction of the Superintendent of Trade, the *Kam-ni* (See Foreign Office). At *Kyeng-hyeng* a Chief Constable will discharge his duties.

THE CENSUS.

A yearly census was instituted by Ord. 61 of Sept. 1st, 1896 (Gaz. 429) and detailed regulations were set forth in Home Office Ord. of Sep. 3rd (Gaz. 423).

Every ten households *hu* (戶) constitute a tithing *tong* (統), and the householders *ho-chyu* (戶主) elect one of their number as Tithing man *tong-syu* (統首). Through the latter, census papers *ho-chyck* (戶籍) are issued to the householders, and by him a tithing-return *tong pyo* (統表) is prepared. Specimens

of both forms are given in Order 8. [The minor divisions of a prefecture, it should be repeated (See vol. i. app. iv.) are the *myen* (面) or canton,—the head of which is the *myen-chip-kang* 執綱,—and its constituent villages *li* (里), each presided over by an *li chon-ui* (尊位). The Metropolis is divided into *syé*, (署) (quarters); *pang* (坊) 'districts'; and *kyei* 契 or *tcng* 洞 'wards.'] The census paper is made out by the householder in duplicate and given to the tithing-man. The latter retains one copy and forwards the other to the *chon-ui*, who collates the papers of his village and makes a similar return to the *chip-kang*. The *chip-kang* performs a like office for his canton, reporting to the Prefect; the prefect for his prefecture, to the Governor; and, finally, the Governor, for his province, to the Home Office. In the Metropolis the tithing-man makes his return to the guard-room *kyo pen-so* (交番所) of his district, the latter reporting to the head of the quarter, who in his turn reports to the Governor of Söul. The final returns must in all cases reach the Home Office by April of each year, to enable a general census of the kingdom to be prepared by that Department in May.

Of the detailed regulations the third section alone calls for particular notice. This requires householders to suspend over their doors a name board *ho-pai* (戶牌), giving the number of the house in the tithing, the number of the tithing itself, and the name of the ward or village, as well as the occupation of the householder.

SANITATION.

Home Office Order 9 of Sep. 29, 1896, provides for the widening of two of the main streets of Söul. The streets are for the present to be made fifty-five feet broad. Their original width exceeded this measurement and on the spare government ground beyond it booths (*ka-ka* 假家) of a uniform facade, nine feet high, roofed with any material other than thatch *ko* (藁), may by license be erected for a period of ten years. On the occasion of Royal processions no tearing down of houses will, as heretofore, be required; but at the close of the ten years the Government reserves to itself the right to still further widen the streets should the traffic so require.

AN OLD BOOK ON KOREA.

WHILE at the world's fair at Chicago with the Korean exhibit, I was one day visited by a costumer who was very anxious to obtain a Korean costume. I could not supply his wants, but he persisted in trying to obtain a hat such as the Korean attendant was then wearing, and at last he brought me a book which he said he had purchased years before at an auction in Dublin—he was an Irishman—and he showed it to me, calling especial attention to a picture, in colors, of a Korean Official wearing a hat such as is worn by the natives to-day, except that the brim seemed to be a full yard across. I showed this to the Koreans and they said it was of the style worn a hundred years ago. I found the book to be most interesting and, as the Irishman said he had bought it because of its pictures of costumes and was willing to trade it for a Korean hat, I finally succeeded in getting a spare hat for him and so secured the book. As the portion of the work descriptive of Korea is quite quaint and interesting a review of it may not be out of place in *THE REPOSITORY*.

The title page proclaims among other things that it is an account of a voyage of discovery to the west coast of Korea by Captain Basil Hall, Royal Navy, F. R. S., London and Edinburg, as well as member of various learned societies; and printed by John Murray, London 1818.

Captain Hall on this trip "discovered" and named the group of islands off Whang Hai Do—the Sir. James Hall group, or rather they were named by Captain Maxwell, the senior officer in command of the fleet in Asiatic waters, in Honor of Sir. James Hall, President of the Royal Society of Edinburg.

The book opens with this explanation—"The embassy to China, under the right honorable Lord Amherst, left England in His Majesty's frigate 'Alceste,' Captain Murray Maxwell, C. B., on the 9th of February, 1816, and landed near the mouth of the Pei-ho River, in the Yellow Sea, on the 11th of August. Shortly afterwards the 'Alceste' and the 'Lyra,' sloop-of-war, which had accompanied the embassy, proceeded to the coast of Korea, the eastern boundary of the Yellow Sea; for, as these ships were not required in China before the return of the ambassador by land to Canton, it was determined to devote the inter-

val to an examination of some places in those seas of which little or no precise information then existed."

While lying off the Sir. James Hall Islands they were visited by the first Koreans they had seen. This is what the writer says of them.

"They expressed no alarm when we went to them in our boat, and, on our rowing to the shore, followed us till we landed near a village. The inhabitants came in a body to meet us, forming an odd assemblage, differing in many respects from anything we had seen; their color was a deep copper, and their appearance forbidding, and somewhat savage. Some men, who appeared to be superior to the rest, were distinguished by a hat, the brim of which was nearly three feet in diameter, and the crown, which was about nine inches high, and scarcely large enough to admit the top of the head, was shaped like a sugar-loaf with the end cut off." This is interesting especially as the book, among other fine colored illustrations, contains a picture of an official with this hat. It illustrates the tradition that in former times, to prevent conspiracies and fights, the people were compelled to wear earthen-ware hats of the shape and size of the plaited umbrella hat of the mourner of to-day; and that at the time of Captain Hall's visit they had not yet dared to cut down the size tho they had changed the material to the very lightest fabric they could obtain, and yet preserve its strength. For in the time of these earthenware hats the punishment for the breakage of one was decapitation—thus preventing the brawls so common at the time, as well as making it difficult for men to concoct conspiracies. Since, as the hats had to be worn in the house as well as outside, the wearers could not get so close together but that their whisperings could be heard by spies. The writer describes the texture of these hats, showing them to have been made as are the fine open mesh, horse-hair and silk hats of to-day.

The visitors found these villagers very unsociable and chiefly desirous of getting rid of their uninvited guests whom they would not allow to visit the village, even taking them by the arms and pushing them away as they attempted to approach nearer. They would not sell the strangers anything, tho they were very anxious to buy bullocks, chickens etc. The natives even refused presents, tho they did apparently covet a mirror and some wine glasses. They cared not at all for money.

Leaving this anchorage in the evening of Sep. 1st 1896, they anchored two days later among the Islands off Chung Chong Province. Attempting to make an examination into the peculiar geological formation of these Islands, they were met by large com-

panies of natives from a considerable town, which they later got a glimpse of, nestling among trees in a secluded valley near by.

These villagers made long speeches to the intruders, in a very loud tone, to which the Englishmen replied in their own language and equally loud—neither understanding a word of the others' remarks. Finally as speeches seemed not to deter the strangers from proceeding toward the village, the people began to draw their fans across their own throats as well as across the throats of the visitors, in an attempt to show that further persistence would lead to serious trouble to the natives themselves and perhaps to the guests. The latter had the good sense to desist. This Island was named by Captain Maxwell after Dr. Hutten, the geologist.

Their next anchorage was in a bay off the mainland—Basil's bay evidently—so named from the author of this book, though he is too modest to state it. Clifford Island near by was doubtless named for Lieut. H. J. Clifford, the companion of Capt Hall, to whom the latter expresses his indebtedness for much help in compiling his book.

At this anchorage they found quite a settlement on shore and were soon visited by an official; in fact they had many visits from him. He enjoyed their hospitality, but when the ship's officers attempted to return the visits they met with the greatest objection from the old official who wept out loud and shed copious tears, showing by signs that he would surely lose his head if they persisted in coming to the town. They had to give it up, but later they did get to another village and described the houses and methods of life in a very creditable manner. They also picked up a little vocabulary which is added to the book.

The visit of the old official was very amusing to the ship's officers and crew. The great hat worn by the Korean was so large that he could not get into the cabins in some cases without removing it. He seemed to enjoy the food and especially the drink. Some of his followers took so much "Grog" that the old man had to punish them for their indiscretion. The secretary of the official was very much impressed with the ship's library and was presented with a book. Afterwards the official himself, having admired a bible received it as a present. The great difficulty, as before, was the inability to communicate with each other. The Official tried writing his speech and it was afterwards translated at Canton by Mr. Morrison, as follows,—"Person of what Land—of what nation are you? On account of what business do you come hither? In the ship are there any literary men who thoroughly understand, and can explain what is written?" The poor old fellow must have thought the foreigners a very uneducated set, since in the whole company there was not one who could read "writing."

The Captain was so well pleased with the natural gentility of his guest, which enabled him to comport himself properly under such strange circumstances, that I shall quote again from his book to show that the Koreans have some title to their claim of being the "first nation in etiquette." Their self-composure when suddenly ushered into polite society abroad has been noticed by others. The Captain says—

"The politeness and ease with which he accommodated himself to the habits of people so different from himself, were truly admirable, and when it is considered that hitherto, in all probability, he was ignorant even of our existence, his propriety of manners should seem to point not only to high rank in society, but also to imply a degree of civilization in that society, not confirmed by other circumstances. Be that as it may, the incident is curious as showing that, however different the state of society may be in different countries, the forms of politeness are much the same in all. This polished character was very well sustained by the old chief, as he was pleased with our attempts to oblige him, and whatever we seemed to care about, he immediately took an interest in. He was very inquisitive, and was always highly gratified when he discovered the use of anything which had puzzled him at first. But there was no idle curiosity, no extravagant bursts of admiration, and he certainly would be considered a man of good breeding and keen observation, in any part of the world." This was written of a petty official at an obscure magistracy on the Korean coast nearly one hundred years ago.

After visiting Quelpart and other islands the expedition went on to the Loo Choo Islands, about which four-fifths of this large book was written.

H. N. ALLEN.

HISTORICAL NOTES ON THE REIGNING DYNASTY.

(Continued from the October number, 1896.)

12. 인종영정대왕 Great King *In jong Yŏng-chŏng*, 1544.

Eldest son of the previous Monarch by his second consort. Reigned eight months, during which he made some restitution to the memory of *Cho Kwang-jŏ*. During this time the relatives of the Dowager Queen Yun, mother of *In jong*, secured supreme power and nearly wrecked the dynasty. They were finally overthrown and killed. Whether involved in their ruin or not we do not know, but the king died the same year, aged thirty-one years and without issue. His Queen Pak survived to the age of sixty-four years, and was buried with her husband in the *Hyo Niung* at Ko Yang. Her posthumous title is *In-syŏng Wang-lu*. The king nominated to the succession his half-brother, who succeeded him.

13. 명종공현대왕 Great King *Myŏng jong Kong-hŏn*, 1545-1566.

Sixth son of the 12th Monarch by his third consort, Queen Yun, born 1533 and succeeded to the Throne by his half brother's election. The most prominent men of his time were *Sŏ Kyŏng-dŏk* and *Ni Eur-jŏk*. The latter was implicated in the misdeed of King *Chung-jong*'s son-in-law, *Kim Hallo*, and of the Yun faction in the reign of *In-jong*. With all his abilities (which won for him and *Sŏ* in a later reign the posthumous title of Duke), he was a leading spirit in the numerous conspiracies of the time, and finally died in exile at Kang ge in the far north. Korean coasts were much troubled at this time by pirates, and more than one Korean Black-beard terrorized the villages along shore. The most desperate of these was *Im* who was finally captured and killed. In 1512 the king's only son, the Crown Prince, died and was given the title of Crown Prince *Syun Hŏi*.

At this time there was a famous scholar named *Syōng* whom the king tried to induce to accept office twice, but he firmly declined. They then waited until he died when they took advantage of him and made him Duke Mun-*chyōng*. The King died in 1566 without issue, but leaving direct instructions to his Prime Minister Yi to place the royal nephew on the Throne, which was done.

Myōng-jong Tai-wang's consort was Queen Sim who died aged forty-four years and is buried with the Monarch in *Kang Neung* at Yang-ju. Her posthumous title is *In-syōn Wang-hu*.

14. 선조쇼경대왕 Great King *Sōn-jo So-kyōng*, 1567-1607.

This King was Prince *Ha-syōng* third son of Prince Tōk-heung, who was 9th son of King *Chung-jong* by the Royal Concubine An. Prince *Tok hung* was thus a younger brother of King *Myōng-jong*. He was the first to bear the now famous title of Tai Wōn Kun, "Prince Parent." Ascending the Throne at the age of sixteen years, King *Sōn-jo* had a long and troubled reign of forty one years. The feuds bequeathed him by the mistakes of his royal predecessors he endeavored to end by making restitution, generally in the form of a posthumous title of Duke, to the injured parties. Thus the first years were passed, when in 1583 he laid the foundation for "confusion worse confounded" by reorganizing and increasing the subdivisions of the aristocracy. Up to that time the patricians had consisted of two classes, *Yang ban*, known as the *Tong-ban* or East Section (Civil Nobles) and the *Sō-ban* or West Section (Military Nobles). This word *Tong-ban* is now known wherever the story of Korea is repeated.

The Yang-ban are supposed to be the descendants of the three former Royal families of Shilla, Paik-jé and Kokuriō and their higher Ministers of State, consisting of the two sections, "East" and "West." In the days of *Sōn-jo* a third Section known as that of "North" had been developed. They were the Korean Mugwumps of their day. "To increase the national glory and insure eternal peace" King *Sōn-jo* subdivided these three sections as follows: The Old East section became *Nam-in*, "Southerners," and *Puk-in* Northerners; the intermediate North Section became *Tai-in* "Great men" and *Syo-in* "Little men." The ancient West Section became *No-in* "Elders" and *Syo-in* "Youths." Many saw that, far from insuring peace, this was increasing the possibilities of discussion and sowing strife broad cast. The King however carried the day. In our day

the subdivisions of the intermediate North Section have ceased to exist and we have the remaining four, now known as *Sa saik* "Four Colors."

The great event of this reign was the invasion of the armies of Japan in 1592 launched via Korea by that prototype of Napoleon, Hideyoshi, against China. These troops, over 300,000 strong, swept the peninsula like a plague of locusts until they were driven out by the troops of the Mings. What the Japanese left the Chinese took, and Korea has never recovered from the terrible blows, which, aimed by the two armies at each other, fell upon the real victim, the unhappy land of *Sŏn jo*. The Japanese retired before the Mings with the honors of war but returned for a short time in 1597, when they were recalled by the death of the great Satrap, which put an end to his plans of universal conquest.

King *Sŏn-jo* died in 1603, aged fifty seven years. He had two consorts, Queen Pak known as *W'i in Wang lu*, and who gave the Monarch no children and died aged forty six years, and a second Consort, Queen Kim who had one son and one daughter; the son was murdered by his half brother, the notorious *Kwang Hai Chu*. The latter also degraded and banished Queen Kim, but she lived to dethrone and send him into exile and place another Monarch on the Throne. Her death occurred at the age of forty nine years and her posthumous title is *In-mok Wang lu*. King *Sŏn-jo* and his Consorts are entombed in the Mausoleum *Niok Neung* at *Yang ju*. This Monarch had twenty-five children, fourteen sons and eleven daughters. Four of his sons and two daughters were by the *In pin* (Royal Concubine of First Order) Lady Kim, whose third son ascended the Throne as *Wŏn-jong Tai wang*. This lady's tomb is the *Syun Kang Neung* at *Yang-ju*. She also has a tablet enshrined in the *Chŏ Kyong King* at *Sŏal*.

광희주 Lord Kwang Hai 1608—1622.

Among the sons of *Sŏn-jo* were two by the Royal Concubine Kim (not the mother of King *Wŏn-jong*) known respectively as Prince Im Hai and Prince Kwang Hai. The latter succeeded to the Throne on his father's death, being thirty-three years old, and his first work was to murder his elder brother, Prince Im Hai. The inhuman and terrible times of the dethroned King *Yŏn San Chu* were revived and a reign of terror inaugurated. Doubtless the heritage he came into was anything but a desirable one. The times were distracted, the national life stricken down as the effect of the Japanese invasion.

and many of the best men of the day were dead, while all about the Palace was a brood of parvenus raised up by the war and the times and more ready to pander to vicious and abnormal appetites of Royalty than to guide the Royal will along the ways of justice and right. While it might be pleaded in favor of the former tyrant Yōu San Chu, that in ascending the Throne as a youth he might easily have become the tool of evil courtiers until depraved tastes became confirmed, yet this cannot be said of *Kwang Hai Chu*, for he was a man at least in years.

After the murder of his elder brother, in a spasm of Confucian piety, he ordered tablets to be enshrined to the memory of ancient Korean worthies who had been wronged by his dynasty, and placed in the Confucian shrines at the provincial *Annus* to share in the semi-annual rites observed there. The chief evil genius by which Kwang Hai was swayed was a man named Yi who in 1612 won the gratitude of the King by murdering the Dowager Queen's father Kiw, Prince Yōn Heung. Two years before King Sōn-jo died, Queen Kim had given birth to a young Prince who was the rightful claimant to the Throne. The chief ones to be feared as espousing the cause of the young "Great Prince" were his mother and her relatives, and this murder was the first step towards annihilating them. The following year (1613) Yi, the murderer of the Queen's father, watched his chance, and one day when Queen Kim was walking in the Palace grounds with the young prince, then eight years old, Yi and his companions sprang upon them, tore the little lad from his mother's arms, carried him off to Kang-wha and burned him to death. From that time plots multiplied to destroy Dowager Queen Kim also, and were partially successful in 1617 when she was banished. In 1615 a fire broke out in the *Kyong-bok* (present) Palace and *Kwang Hai* erected the *Kyong Tok* Palace, which is just inside the West Gate, the abandoned grounds and buildings of which lie open to all visitors at the present time. Possibly the fire which led to the erection of this Palace may have been started by those who hoped thereby to create a diversion leading to the assassination or overthrow of *Kwang Hai*, for the sons of King Sōn-jo were ready to assist in his overthrow. This was accomplished in 1622 when Prince *Neung Yang*, eldest son of Prince Chōng Wōn and grandson of King Sōn-jo, assisted by five of the great nobles restored Dowager Queen Kim to her rank and station, and from the new West Palace dethroned the king. *Kwang Hai Chu* was immediately seized and carried a prisoner to Kang-wha, where he had caused the Queen's little son, Great Prince *Yong Ch'ang*, to meet such a cruel fate. Moderate counsels swayed the victors

and he was allowed to live in banishment. He remained at Kang-wha until 1640 when he was removed to Ché-ju (Quelpart) in the far south where he died aged sixty-seven years. A tomb has been erected for him at Yang-ju, known as the *Kwang Hai Chu*. Swift and sure death was meted out to the courtiers who had surrounded the Monarch and participated in his misdoings, among those executed being the cruel murderer Yi. Restored to power, Queen Kim nominated to the Throne her rescuer Prince *Neung Yang* who ascended the Throne with the title of In-jo Tai Wang. Three years before the overthrow of Kwang Hai we have the following significant mention of the Manchus, 1619. "The Manchus who are established at Mukden captured and carried off the tribute on its way to China." This was one year after Tien-ming published his manifesto against the Ming dynasty, and when his armies had already begun to overrun Liantung. Indeed the times were already freighted with developments of serious import to Korea and the new King *In-jo* found his royal couch a bed of thorns.

GEO. HEBER JONES.

THINGS IN GENERAL.

A STUDY IN EVOLUTION.

THE word Chosūn may be transliterated in Chinese either by the commonly accepted characters 朝鮮 which mean "Morning Radiance", or by the characters 潮仙 which mean "Tide Genius." It is ordinarily supposed that Korea is called the "Land of Morning Radiance" because it is toward the east and the rising sun. It may however be of interest to trace back the term and find some clue to its origin.

The celebrated Chinese work entitled *San Hai Gyung* 山海經 says that Chosūn is in the *Ryul Yang* 列陽 which means "Swelling Sunlight;" but in a commentary on this passage the same work says that this *Ryul* was not the 列 but was the name of some river in Korea.

As a next step we find that Yang Ung 楊雄 the great scholar of the Former Han dynasty says that Chosun is *between* the *Ryul Su* 洌水, in which we see that the character for *Ryul* has taken another change.

The next step is the statement of the great scholar Chang Wha 張華 that in Korea there are three rivers called respectively the *Ch'un Su* 泉水, the *Ryul Su* 洌水 and the 汕水 but that these were known under the *common name* of the *Ryul Su*. This explains the otherwise meaningless phrase of Yang Ung as quoted above, that Chosūn is *between* the *Ryul Su*.

Now let us trace it backwards and see what we find.

First, Chosūn was between certain rivers known as the 洌水 but the character 列 "Swelling" also being *Ryul* the two got mixed and then the idea of sunlight, implying east, was added in the character 陽 or *Yang*, as Korea was toward the sunrise. So we have "Swelling Sunlight."

But again, the idea of swelling suggested the character 潮 *Cho* which probably came to mean "tide" by way of the idea of the swelling of waters.

Now the character 陽 *Yang* meaning sunlight, is often ap-

plied to the south side or sunny side of a mountain and is often used by synecdoche for the whole mountain. But the idea of mountain is closely allied with the character 山 Sūn, which according to its composition is "mountain man" but came to mean any one of a large class of genii or fairies; so that by all these steps, none of which are arbitrary, we find that the original 冽水 came at last to be 潮仙 which, as we know, is pronounced Chosūn meaning "Tide Genius." But the very same sound is expressed by the characters 朝鮮 meaning "Morning Radiance," and as this idea seemed to fit the case better than the other, the change was made.

I give this not as a statement of fact or even of probable fact but to show how intricate may be the process by which present forms are reached.

According to the law that, other things being equal, the easiest explanation of any phenomenon is the right one, we must conclude that Korea was called Cho-sūn because it was toward the rising sun and so became the "Land of Morning Radiance."—H. B. HULBERT.

DEMONIACAL POSSESSION

An interesting and well authenticated case of demon possession is reported from the town of Kak San in Whang Hai province. The question is, in such cases, how to distinguish demoniacal possession from ordinary mania. The important feature in this case is an apparent indication of demon possession as differentiated from actual lunacy.

A woman had been for years utterly devoid of all intellectual capacity. She could not feed nor clothe herself and, while not violent, was a complete intellectual wreck. A band of native Christians in the town came to the conclusion that she was possessed of a demon and following scriptural directions they began a series of meetings for prayer specially for her, but nothing seemed to come of it. At last they decided that the case was similar to the one of which our Lord said "This kind cometh not out but by prayer and fasting"; and so they met one morning with the woman in their midst and until early the following morning they fasted and prayed. At last the woman roused and started up. They followed her and she went straight to a little shrine where spirits are worshipped and sat down in it. The body of Christians knelt then and there in the very presence of the heathen symbol and renewed their entreaties to God. Scarcely had they begun when the woman fell to the ground

unconscious and when she recovered from her swoon it was found that she was in her right mind, and since that time she has had no recurrence of the difficulty.

The interesting point is the fact that, granted it was a demon that possessed her, that demon impelled her to go to the shrine, the very citadel of his power, perhaps with the idea that the Christians would not dare to follow.

It would seem that it is *simplicity of faith* that God requires, and in this it may be that some of our native Christians have the better of us who have enjoyed the secondary advantages of the "Schools."—H. B. H.

THE NEW GATE.

To those unreasonable people who always "want to know" the question might sometimes arise why the gate that we usually call the "West Gate" is called by the Koreans the "New Gate."

More than one hundred years ago during the reign of Suk Chong Tā Wang there was no gate where the "New Gate" now stands, but instead, there was a gate midway between the present New Gate and the foot of the mountain. It was in that depression back of the "Mulberry Palace" and the road through *Sa Ji Kol* led up to it. Outside of it there were large and flourishing monasteries closely connected with the events of those days but which were destroyed during an anti-*mudang* demonstration.

Speaking of gates it is generally supposed that the supplemental wall outside the east gate is for purposes of defense but this is a mistake. When the site for the capital was decided upon, there was one difficulty; the site did not face toward the south. So, in order to avoid the difficulty, that piece of wall was built outside the east gate to block it up, figuratively, so that the south gate might be the main gate and indicate the way the city faces.—H. B. H.

KOREAN GRASS IN AMERICA.

It is not generally known that Korea possesses a grass that is noted abroad for its wonderfully close and durable sod.

In 1890, at the request of the state authority on sods, of Conn., the U. S. Legation at this place shipped several crates of this sod to Connecticut. The gentleman to whom they were shipped had heard of the sod from Japan as being the best known for tennis courts and other purposes demanding a close, firm

carpet of a very durable nature. Visitors seldom fail to admire our beautiful lawns covered with this grass, but we usually think of it as just ordinary grass.

The large seedsmen, Peter Henderson & Co, of New York, having heard of this grass, asked Dr. Allen to send them a large quantity. As there is none of the seed in the market here the Dr. had to employ women and children to gather it, after falling to interest the mission schools in the matter sufficiently to induce them to do the work. By paying a good price, however, he got quite a shipment off of seed pulled by hand and perfectly clean.

When we go to America now we may expect to see this old friend from Korea at home on our American lawns. We understand that Messrs Peter Henderson & Co. are very much pleased with the grass raised from samples sent by Dr. Allen a year ago last summer. With the large shipment of this year they will be able to raise seed for market.

LENDING MONEY TO THE KOREANS.

The Christians are very bad, said a Korean to a foreigner. "Why?" was asked. "They are very bad; they lend the Koreans money." "But there is nothing bad in that". "No, but you see they want to be repaid, and that is very bad."

We saw in print not long since, the following amusing story attributed to Monseigneur Mutel, the French Bishop. The Bishop was asked by a Korean for a loan of ten dollars. He decline but said to the applicant, "I won't lend you anything, but I will propose to you a bargain by which we shall each gain five dollars. Do you agree to that?" "Yes," said the Korean with some hesitation. "Well, then, I will give you five dollars, by which I gain five dollars, for I shall only lose five dollars, for you won't owe me anything."

EDITORIAL DEPARTMENT.

WHERE IS SEOUL?

BY this caption we do not refer to the geographical position of the city? Seoul is now, as it has been for over half a millennium, in $37^{\circ} 35'$ North Latitude and in 127° Longitude East of Greenwich: this according to the naval charts of 1894. The Capital occupies the site of the ancient Hanyang, on the spot selected by Moo Hak, a sort of Daniel, (in the interpretation of dreams), in the early years of the founder of the present dynasty: It is located in the deep valley formed by the ridge of mountains of which Samkak-san on the north is the most conspicuous peak, and by Nam-san on the south, rising 800 feet above the level of the sea. Imperial Seal mountain still stands sentinel over Kyeng-pok Palace with as much grace and concern as it did when the Royal Family resided at its foot. Nam-san, the South Mountain, with its ever-green trees is covered with snow on this New Year's day and is as lovely in this white mantle as it is in the summer when

"Round its breast the rolling clouds are spread."

The wall, built over 500 years ago and nearly six miles in length, winding, like a gorged boa-constrictor, over the highest points and spurs, is still intact. It is pierced by seven public, and one secret, gate and is seemingly as impregnable as it was when the 119,000 men from the north and the 79,000 men from the south finished it in the incredibly short space of nine months.

No, we are not specially concerned just now with the geography or topography of Seoul. When we come to inquire about the material improvements and other changes in the Capital we find a ready answer. There is some advancement to be noted here. Public and private improvements have been made during the past twelve months. The Catholic Cathedral in Chong-byen, the largest and most conspicuous building in the city, capable of accommodating nearly 3,000 worshipers, is nearing completion; the beautiful Gothic church of the Methodist Mission in Chong-dong rose from its foundation, laid the year before; and the residence of the French Commissionaire, tho not finished, is sufficiently so to show to the spectator what a hand-

some bulking it will be when it is done. The unsightly booths in the streets were torn down, the filthy gutters cleansed, the streets widened to fifty-five feet and graded so that the principal thoroughfares are a joy to our bicyclists who can now go, without mortal fear of taking a header every rod or two, to almost any part of the city. The erection of the new Royal Palace in the western part of the Capital, by His Majesty, must be regarded as one of the improvements of the place, for wherever a straw thatch is replaced by a good tiled house we look upon it as a step forward. The light step of the uniformed policemen, the graceful bearing of the students in their foreign uniforms, which were worn notwithstanding the open opposition of the Minister of Education; the Governor of the city riding thro the streets on horse back with only a few attendants, and the dignified official with measured step and slow, with numerous attendants, were among the sights that greeted us during the year. The top-knot has grown to something of its former favored position and the long pipes have made their appearance again. The old and the new were seen side by side when Her Majesty's remains were brought to rest in the Spirit House in the new Palace. For awhile the voice of the sorceress was silenced and gambling prohibited but we fear her voice is heard again and that the law in reference to the latter vice is not rigidly enforced.

But we have not yet touched the main issue of our question. Where is Seoul? Seoul is the capital of the country, the city of the King who, in his person, represents the law of the land and whose will is law. Thus reduced to its last point, the question resolves itself into the inquiry, where is the Korean Government? If the statement made above, that the government is centered in and represented by His Majesty, be accepted as correct then the answer might be embodied in the simple statement that the Korean Government is, as it has been since the Hegira of last February, safely domiciled in the spacious building of the Russian Legation. If however the inquiry is pressed and we are asked where the Korean Government is on the great questions of reform that were thrust upon her two and a half years ago and to which the King took oath at the Ancestral tablet house, that, "relying on the merits bestowed on Our Ancestors we will bring these to a successful issue, nor will We dare to retract Our word," we are compelled to give a cautious answer. We have had occasion before to point out the existence of progressive and conservative sentiments in the government. The organization of the Independence Club, the contract to build the Seoul-Chemulpo railroad and the extensive mining concessions given to an American syndicate, the Seoul-Wiju

railroad granted to a French company, must be attributed to the progressive spirit prevailing in the Cabinet. The presence of a foreigner in the Finance Department with sufficient authority to carry out the "advice" he has to offer indicates the new relation the Adviser sustains to the government. The revolution wrought in the Law Department thro the Counsels of an experienced jurist has given the Korean people an idea that a man in court wins or loses on the merits of the case without regard to the attitude of some particular individual with "influence." The publication of *The Independent* in the vernacular and the hearty interest it takes in the welfare of the people and the confidence it is receiving must be noted as one of the hopeful signs for Korea. The schools were never better patronized and the spirit among the young men shows a tendency to break away from the dead past and to become acquainted with those subjects necessary to fit a man for practical life.

But we have also seen ordinance after ordinance repealed without being replaced by new ones indicating advancement in the line of reform. Statesmen of pronounced conservative sentiments, men faithful and tried under the ante-bellum and anti-reform methods of government, were called from their places of retirement to assume positions of responsibility and trust. The Royal Household Department has thrown everything savoring of economy and order overboard; the Cabinet was blown out of existence by the same power that reluctantly called it into existence and the Council of State took its place. This august body has not yet succeeded in launching the Ship of State, possibly due to the non-arrival of Solon and Hercules. The army has of course passed into the hands of Russian drill-masters and disciplinarians who are reorganizing it—a task which the Chinese, Americans and Japanese have all had a hand in during the last ten or twelve years. It has been said there are some men in the Korean army who can "present arms" in Chinese, German, English, Japanese and possibly by this time in Russian, whether in their own tongue or not we cannot say.

Where is Seoul? The answer is.—Here, headed the right way, but heavily loaded and handicapped. To revert to the figure already used, the Ship of State, if not grounded in conservatism, seems anxious to drop her anchor in that kind of holding-ground. Russia is here, whether in command or not it is not our province to discuss. The sky is not as bright as it might be. We have hope but we wish we had less fear.

The Portrait of the King.—we are much pleased with the reception our portrait of His Majesty the King and our ac-

companying sketch, received by the eastern press and by our readers.

The Kobe Chronicle of December 14th says, "There is a very interesting biographical sketch and a photogravure portrait of the King of Korea in the current number of the KOREAN REPOSITORY," after which follows a condensed account of the article.

The Japan Advertiser of December 16th says, "An excellent photograph of His Majesty, the King of Korea, forms the frontispiece of the KOREAN REPOSITORY for November, and a prominent place in the magazine is given to the following article," which is reproduced entire.

The North China Herald of December 18th honors us with a leader of two and a half columns of review of the whole number. About half of it is devoted to a review of the article on the king. The Editor says, "The new number of this useful magazine is adorned with a photogravure of His Majesty, the King of Korea, and it quite bears out the description given of His Majesty by the writer of the intercepted letter in our columns, as 'a charming old gentleman for an afternoon tea party!' From his appearance he must be constantly repeating to himself Hamlet's despairing cry."

'The time is out of joint, Oh, cursed spite,
That ever I was born to set it right.'

After this off-hand introduction follows a good sketch of the article.

The Independent.—Our morning contemporary appeared in English and Korean editions on the 5th inst. The English paper is much larger than it was. The first page is given to advertisements and telegrams, the second to editorial notes and local items, the third to translations from the Government Gazette and to correspondence and the fourth to advertisements. The Korean edition remains the same as before. We heartily congratulate Editor Jaisohn on the neat appearance of his paper and on the splendid opportunity now before him to do good.

Her Majesty's Funeral.—The late Queen of Korea is to have a funeral and "an illigant buryin," after all. After the removal of the remains last fall from the Palace in which the unhappy Queen met her tragic end, many and elaborate sacrifices were offered to her spirit in the new Palace. On the 5th inst, a Councillor of the Council of State requested that the name of

Her Majesty's Spirit, her temple and her grave be changed and that a Committee be selected for the purpose. The special Committee on the site for the grave, appointed some time previously, visited a number of localities and His Majesty finally selected Chung-yang Ni, a place outside the East gate. It should be stated that a temple had already been erected on a site chosen by the late Cabinet, but it was not regarded as "favorable."

Several memorials were presented to the Throne about the same time stating "that the death of the Queen is the everlasting sorrow of the people" and calling for a change of name, temple and grave site. There seems however to be some cross in their love and patriotism for some of these memorialists "desire to revenge her death by killing everybody who had anything whatever to do with that terrible event." And while their zeal is burning they are ready to go back to 1884 and pray that the traitors of 1884 "should be killed and their families and relatives should be despatched." The Board selected for the purpose of finding new names for Her Majesty's spirit, temple and grave reported as follows: *Munsung* Her character "is as high as heaven, firm as the earth and her deeds were full of ceremony and music." *Kyenghio* for Her temple: "Great Filial Love." *Hongnung* for her grave: "Great Royal Grave."

On the 10th or 11th inst, a large party went to inspect the new site for the grave, among whom were the Prime Minister, Superintendent of the Royal Funeral, the Special Chamberlain, the Minister of the Royal Household, Grand Master of the Home Department, the Ministers of War and Finance, several secretaries and clerks and a corps of Geomancers. The site was approved, work on the royal grave is to begin on the 26th of March and the funeral is announced to take place on the 5th of May.

We learn from reliable sources that over \$100,000 were drawn from the Royal Household Department on account of the old grave and temple and the same amount has already been appropriated for the new temple.

The Reissue of Vol. I.—We intimated in a card sent out with the last number of **THE REPOSITORY** that the management will undertake to reprint volume one (1892) of **THE REPOSITORY**. It is necessary to secure one hundred subscribers at five dollars a bound volume before we can undertake the work. We have already received a number of subscriptions from friends in Seoul and shall be pleased if those abroad will indicate their wishes at the earliest convenience.

Fullerton B. Malcolm M. D.—We regret to have to record the death, which took place in Chemulpo on the 3rd inst, after a short illness, of Dr. Fullerton B. Malcolm, who for the past twelve months has been in charge of the hospital of the English Church Mission at that place. He had shown signs of serious illness at Christmas time, but persisted in attending to his hospital duties and could not be prevailed on to take to his bed before Sunday the 27th ult., shortly after which time he became delirious. Two doctors from English men-of-war in the harbor were called to attend him, who immediately telegraphed for a nurse to come from Seoul; and a few days later, Dr. Landis, of the English Church Mission in Seoul, also went down to Chemulpo. But the patient never recovered consciousness and, sinking rapidly, passed away in the early hours of Sunday, January 3rd, his death being due to "septic pneumonia.

The deceased was an Englishman by birth but had lived the greater part of his life in Canada and received his medical training in the United States. He had been recently in charge, we believe, of a hospital under one of the American Missions in Szechuen, from which he was driven by the riots of 1895. He was not a member of the English Church, but at the close of 1895, he accepted an offer from Bishop Corfe, to take temporary charge of the hospital at Chemulpo, during the absence of Dr. Landis. He was very keen about his work and it is to be feared that his death was hastened by an unwise continuance at his post long after he was unfit for duty.

The funeral took place at Chemulpo on January 5th. The body had been placed in the English Church of St. Michael over night and there was a celebration of the Holy Eucharist early in the day of the funeral itself. Later in the day, the Rev. M. N. Trollope arrived in Chemulpo as the representative of Bishop Corfe, who was unhappily prevented by ill-health from being present himself. The service in the church, which was attended by the whole foreign community, was read by the Rev. M. N. Trollope; the Rev. A. B. Turner who had helped to nurse the Doctor thro his illness taking the service at the grave side. Hearty thanks are due to the Doctors of the English men-of-war and to the foreign residents in Chemulpo, for all their kindness.—
[Communicated.]

Miss Anna P. Jacobson.—For the third time this month death entered the foreign communities in Seoul and Chemulpo. Miss Anna P. Jacobson, a member of the Northern Presbyterian Mission, employed as nurse in the Royal Hospital, this city, passed quietly away at half past twelve on the morning of January

20. We copy from a letter to us by Dr. O. R. Avison who attended her during her last sickness "Miss Jacobson's illness dates back to last August, when she had a severe attack of dysentery from which, however, she apparently fully recovered, resuming her work in the hospital about the end of September. Towards the end of October she suddenly became very sick with high fever preceded by chills. At first it was feared that typhoid would develop but those symptoms did not continue and what appeared to be malarial remittent fever resulted. There is very little improvement and other symptoms connected with the liver developing, I suspected that an abscess in the liver was forming, especially as she had had, but a short time before, the dysentery which is so frequent a cause of suppuration in the liver.

"Under general treatment and careful dieting many of the symptoms improved for a time and it was hoped that the fears would prove groundless, but the local symptoms again increased and it was decided that aspiration of the liver should be performed with the hope of obtaining a definite diagnosis. This was done Jan. 7th. The patient was much relieved and for a day or two was free from fever and discomfort, but further formation of pus in the abscess cavity soon gave rise to the same symptoms as before. Thorough discussion of the case by the physicians resulted in the conclusion that an operation would give her the best chance of life, and on Monday Jan. 11th the operation was performed, all the physicians of both Presbyterian and Methodist Missions being present.

"It proved more difficult than had been hoped, but the pus was evacuated successfully and a drainage tube inserted. She rallied with some difficulty and everything progressed with fair satisfaction to those in attendance until the afternoon of Saturday Jan. 16th, when symptoms of heart failure set in, and during the night her friends were called in the expectation of her speedy death. She however rallied in the morning and all day Sunday passed from one collapse into another with intervals of rallying, but on Monday seemed to have improved. Tuesday she grew worse again and some symptoms of a metastatic abscess in the lungs appeared, and she gradually sank until 12.30 a.m. Wednesday morning, when she quietly passed away. During her illness the sympathies of the entire community were aroused in an unusual degree and each vied with the other in endeavoring to assist toward her recovery.

"Members of the missions met before the operation and prayed earnestly for God's guidance and help for the doctors, and the native Christians likewise met in prayer circle with the same object.

"She manifested perfect calmness even to joy before the operation, being perfectly resigned to be taken or left, only expressing the hope that for the sake of the doctors engaged in the operation she might not die while the operation was being performed."

The funeral of Miss Jacobson took place from the home of Dr. Underwood, who also had charge of the services, on Friday, January 22nd. The weather was very pleasant and the attendance of both foreigners and Koreans was large. The Rev. H. G. Appenzeller delivered an address in English and the Rev. Dr. Underwood one in Korean. The Korean Christians asked the privilege to carry the casket to the cemetery at Yang-wha-chin, a distance of four miles, which request was granted them. Some two dozen men lifted the bier and never lowered it until they came to the gate of the burial grounds. It is a beautiful custom in Korea, as with us, for the nearest friends to act as pall-bearers and this is the first time this was done in Seoul. Hymns were chanted the whole way. "Wonderful," is the word that expresses our feelings.

The Christians in the villages along the road to the cemetery came into the city and took a part in carrying the body to its last resting-place. With characteristic hospitality, they also prepared fifty tables of rice for their brethren from the Capital—entirely of their own accord—a gracious act the latter were quick to accept with many thanks. "Glorious hospitality," are the words that express our sentiments.

Mrs. Isabella L. Bishop.—This famous traveller, from whom we had the pleasure and honor of four visits, left Seoul for England on the 23rd inst. Mrs. Bishop first visited Korea in the winter of 1894. The following spring she made her trip up the Han river to the Diamond Mountains and to Wonsan, of which the Rev. F. S. Miller gave an interesting account in the last volume of *THE REPOSITORY*. Later she went to Vladivostock and to the Korean villages in Russian Manchuria, an account of which we shall be privileged to lay before our readers in our next issue. In 1895 she visited Pyeng Yang and made an extended trip up the Ta Tong river. While in Seoul, Mrs. Bishop lectured to the foreign community five times. "Thibet," "Persia," "Western China," "Korea" and "Koreans in Russian Manchuria." She goes to England to see her work on "Korea" thro the press, the appearance of which we shall await with much interest. We wish her a pleasant voyage and a safe arrival home.

FUNERAL ADDRESS.

The following address was delivered at the Funeral of Miss Anna P. Jacobson, Jan. 22nd.

"Thine eyes shall see the king in his beauty; they shall behold the land that is very far off"—Isaiah 33: 17.

Six years and a half ago the first member of the Presbyterian Mission, claimed by death, was laid in the first grave in the foreign cemetery at Yang-wha-chin. To-day at the hand of Korean Christians we bear to her last resting-place another member of this mission—the sixteenth person whose earthly remains rest on the banks of the beautiful river that flows hard by our city. I mourn with you, brethren and sisters, in which I assure you my associates join me, in your loss which is our loss as well. I gladly accepted the unmerited invitation to make an address this morning and would pluck a few flowers and lay them upon the bier of the dead.

Our small community began this year in tears. On New Year's Day a little bud was quietly removed from the embrace of loving parents to bloom and blossom in the Paradise of God. The fatal illness of the deceased was brought from the old year into the new, and to-day before the first month is past we mourn again. Perhaps we should not mourn, for may we not console ourselves with the comforting thought that her eyes "see the king in his beauty and behold the land that is very far off?"

The words that I shall say to you this morning are not for the dead but for us who remain. We may not say to God, as we stand by the open coffin, "What doest thou?" but we may and we should learn some useful lessons from the devoted and earnest labors of our departed sister.

The mind goes to the Land of the Midnight Sun, to the home of the Vikings, than whom no more fearless race ever braved the ocean's waves. Born in Norway, her aged mother still lives only a short distance from the capital, Christiana. She early united with the Lutheran or State Church, a church that does not lay as much stress on the necessity of conversion as it might and perhaps should. The young girl had deep convictions of right and wrong, was not satisfied with having only an outward relation to the Church; the Holy Spirit pleaded with her until she gave her heart entirely to His gracious leadings. She was led into the clear light and she rejoiced in the consciousness of sins forgiven.

Let me dwell on this a moment in passing. To be a successful missionary, and a missionary is simply a Christian worker, a Christian in action, a clear and distinct knowledge of sins forgiven is fundamental. Nothing can take its place. Physical vigor, intellectual ability, aptness to acquire a foreign language, the power of persistency, fruitfulness in resources are all essentials to success, but unless one knows his sins blotted out and that through grace divine he has become an heir of God and that he shall see the king in his beauty, he cannot hope to make a deep impression upon men who want and need forgiveness of personal sins. We may, therefore, say the deceased sister *began right*. The object of the Christian life is to so live that we shall "see the king in his beauty and to behold the land that is very far off."

A little less than two years ago, Miss Jacobson came to Korea to engage in a work so aptly illustrated and so heartily commended in the beautiful parable of the Good Samaritan. She came to add greater effectiveness to medical work which already had done so much for Korea and had opened the country for Christian work. Not a practising physician, she came to aid, to support, to work unseen,—may I say?—looking unto Him who rewardeth the giving of a cup of cold water in His name. Dr. Avison, with whom she worked most of the time while in Korea, wrote me, "She was a thoroughly good nurse"—to which both foreigners and Koreans are ready to bear cheerful testimony. Our sympathies are with those who are deprived of her services. Her heart was in her work. When told of the character of her illness she said: "If so I fear not and make no objection to be taken when the Lord wills, but I should have liked to do something more here before dying." A most natural desire and one indicative of the right relation her heart sustained to her Master.

She lived in our midst a quiet, unobtrusive, exemplary Christian life. Ready to answer the calls to attend in the sick-room and strict in the observance of every religious duty. "She hath done what she could." She is with "the king in his beauty and in the land that is afar off."

For the last two weeks or more, the heart of the community beat in close sympathy with the sufferer in the sick-room and, let me add, with those upon whom the responsibility lay heaviest—the physicians and attendants. Like the king of old she set her house in order, ready either to live or to die. She was cheerful before the first operation and when there was no doubt of the character of the disease and that the chances for recovery were not good, she was just as cheerful. "She was brave both before and after the operation."

Have we not brought forcibly to mind the words of Sir William Forbes who said?—"Tell those who are drawing down to the bed of death, from my experience, that it hath no terrors; that in the hour when it is most wanted there is mercy with the Most High, and that some change takes place which fits the soul to meet its God." Dr. Avison again writes, "She often remark-

ed during her period of health that she had no fear of death ;" and in her last days, she showed how composedly and with what joy she could look death in the face. God's people are dying well yet and for examples, we need not go back to the age of the confessor, the martyr and the saint.

It was the custom among the Hebrews, Greeks and Romans for the nearest relatives to close the eyes of the dead, the husband for the wife, the wife for the husband, the parent for the child, the child for the parent and where such were wanting one friend did it for another. Jacob hesitated to go down into Egypt because he might die on the way, but in the vision at Beer-sheba, God appeared to the aged patriarch and assured him that, "Joseph shall put his hand upon thine eyes."

The departed sister was not privileged to receive these last ministrations at the hands of her mother or her near relatives, but in the good providence of God, among the many kind friends, who ministered to her in her last days of pain, there was one who came from the same shores. These were bound together not only by the common bond of Christian love but by the ties of a common country.

"Now these be the last words of David. Altho my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure." So it is in these days. The wonderful cheerfulness and resignation of Miss Jacobson impressed all who attended and visited her. The covenant she had made with God was an everlasting covenant, ordered and sure. "At evening time it shall be light." We would be inclined rather to say her sun went down while it was yet noon, but there was no cloud before it—the sun went down in a blaze of splendor.

"She set as sets the morning star,
Which goes not down behind the darkened west,
Nor hides obscured amid the tempests of the sky,
But melts away into the light of heaven."



THE OCCIDENTAL.

An Occidental newly sent,
And keyed up for the tussle,
Has come to rouse the Orient,
And teach it how to hustle.

"This East" he says "man, woman, child,
Is chronically lazy;
I'll get a move on," and he smiled,
"Or drive the country crazy."

He kicked his cook, and sacked his groom,
And raised a dire disaster;
But all in vain, his fret and fume,
To move the Orient faster.

The horse he rode was like his boy,
Whose maxim was "tomorrow."
His life became, instead of joy,
Accumulated sorrow.

His nerve gave out, his brain went wild,
Completely off the level,
And when he died, the Orient smiled,
"A crazy foreign-devil."

JAS. S. GALE.

NOTES AND COMMENTS.

The Week of Prayer was observed by the missionaries in the Capital and by some of the Korean congregations.

Viscount Okabe, the newly appointed Japanese Minister to Korea, was formerly attached to the Japanese Legation in London and more recently in the Foreign Office at Tokyo.

The Official Gazette is omitted this month of necessity—nothing to chronicle. A careful examination from December 18th to January 15th showed that aside from the appointment of the usual gravekeepers and chusas there was very little done.

The Rev. Jas. S. Gale has nearly finished his work of seeing his Unabridged Dictionary thro the press and will leave Yokohama immediately for America on furlough. His Royal Highness, Prince Wi Hwa, expects to accompany Mr. Gale for the purpose of obtaining a good education.

Christmas in Seoul in 1896 was ideal. A snow fell during the night; the day was pleasant and there was the presentation of gifts to the little ones and the usual exchange of remembrances between friends. Services were held in all the chapels and the Korean Christians entered into the observance of the day with much enthusiasm.

On the night of the 4th inst there was a snow fall of several inches. The next day there was a heavy rainfall followed by several days of very mild weather, giving one the feeling that Jack Frost had lost his grip on Winter, but he redeemed himself the latter half of the month and we are enjoying our usual fine winter weather.

In the Nov. issue we had occasion to commend the fearless course of Gen. Han, the Minister of Law. He resigned his position early in the month and his successor, of whom the INDEPENDENT spoke in any but complimentary terms at the time the appointment was made, arrested Gen. Han on the usual charge of "conspiracy," but the charges were not sustained and the Ex-Minister was released.

Chun-ju the capital of North Chulla province is 500 *li* or about 165 miles from from Seoul. The Rev. W. D. Reynolds some time last month left Chun-ju on his bicycle at 6.20 on a Tuesday morning and arrived at the South gate Seoul the following evening at 7.05. He made the distance from Suwon to Seoul, seventy *li* or twenty-three miles in two hours and forty five minutes. We expect to hear from Dr. Allen or from Mr. Lee in "reply" to this splendid record.

"The Minister of Education requests the Home Department that in case vacancies occur among the officials of the Home Department to appoint some of the best scholars of the Confucian school to the places. There are seven scholars who have passed a creditable examination in Chinese classic and Confucian doctrine. It seems odd to us that the scholars of the Confucian school should receive such marked distinction from the Department of Education. It would have been well for the Minister of Education to have recommended the best scholars of all the schools, instead of the Confucian followers alone. Probably the scholars of the other schools would not care to be recommended by the Minister of Education for Chushaships in the Home Department.—THE INDEPENDENT, Jan. 16th.

The North China Herald makes a comparison of the mean temperature and rainfall between Shanghai and Chemulpo, using Mr. Mörssel's figures as given in our November issue, which we reproduce.

	Mean. Tem. Fahr.		Rainfall in inches.	
	Shanghai.	Chemulpo.	Shanghai.	Chemulpo.
April,	59.°1	53.°9	1.60	5.64.
May,	66.°3	60.°4	6.16	1.44.
June,	75.°3	69.°1	8.36	12.37.
July,	81.°2	74.°5	4.10	6.95.
August,	84.°0	76.°8	1.25	4.15.
September,	76.°7	70.°8	1.33	3.05.



In Seoul, Jan. 1st, ALEXANDER GORDON KENMIRE, three months and twenty days.

In Chemulpo, Jan. 3rd, F. B. MALCOLM, M. D. of the English Church Mission.

In Seoul, Jan. 20th, Miss ANNA P. JACOBSON of the Northern Presbyterian Mission.

BIRTH.

In Seoul, Jan. 14th, the wife Dr. J. B. BUSTEED, of a son.

DEPARTURE.

From Seoul, Jan. 23rd, Mrs. BISHOP for England.