



TRANSACTIONS

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KOREA BRANCH

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by Daniel A. Kister

Chong Chi-Young's Night and Mountain Poems
Eight Poems from the Poet's Mature Years

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Dr. Frank William Schofield and His Place
in Korea History

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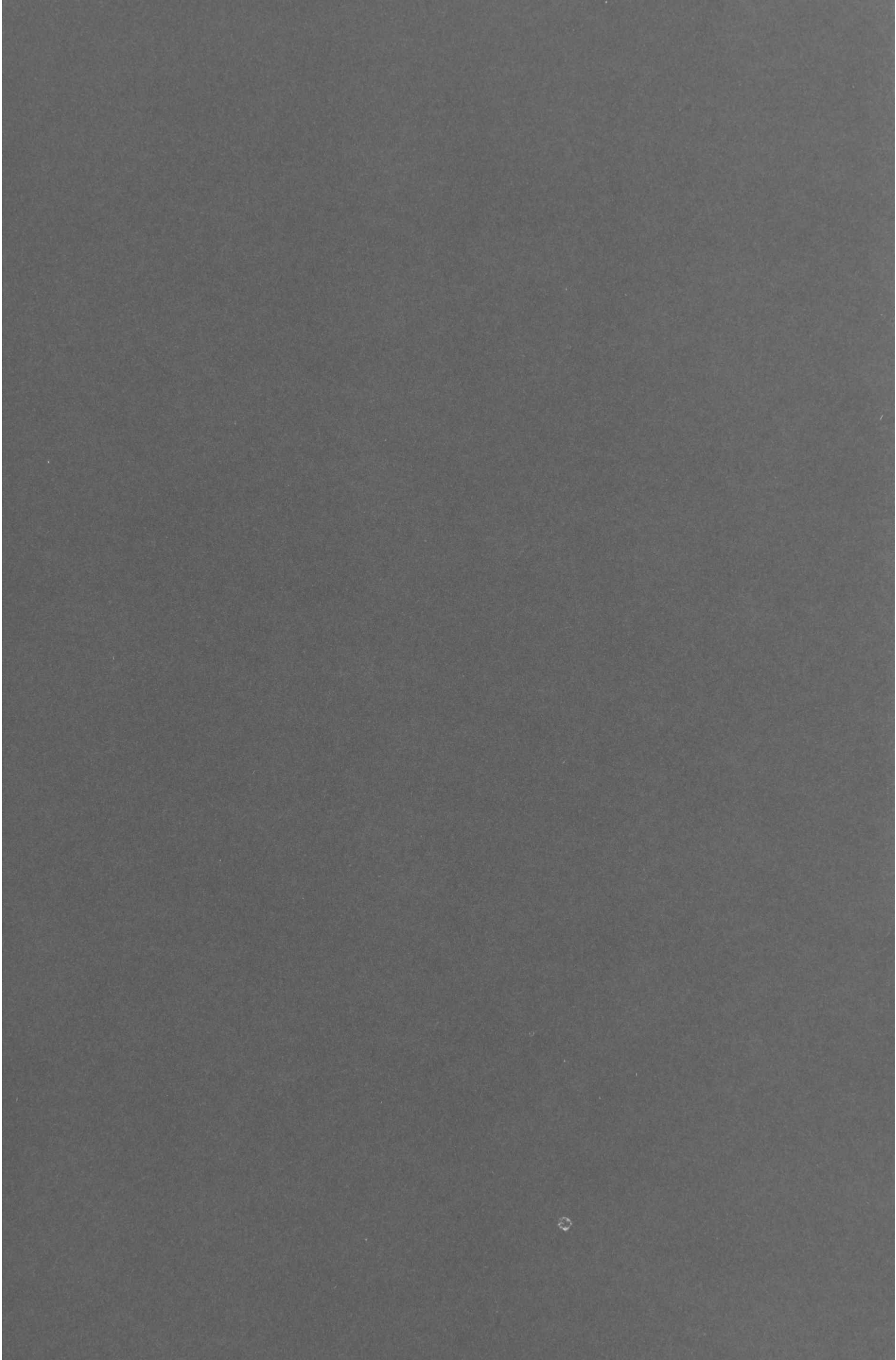
Amulets

by Kim Jong-Dae

The Study of Korea in the United States

by Donald S. Macdonald

Constitution of the Korea Branch
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The Mature Poetry of Chong Chi-Yong

by Daniel A. KISTER

The end of 1988 saw the lifting of the ban on the publication in the Republic of Korea of several Korean authors who, for one reason or another, ended up in North of Korea at the time of the Korean War. One of these, Chong Chi-yong, published between 1926 and 1950 a small but remarkable body of poetry that deserves to rank with the best poetry of the period, East or West.

Chong Chi-yong's poems are not at all political or ideological. In fact, conceptualization in any form and about any area of human activity is foreign to them. His poems breathe the air of the village, sea, and mountains of the Korean peninsula. Focusing on simple human realities reflected most commonly in a countryside setting, they enrich, not our conceptual life, but our perceptions and our emotions.

Chong's countryside has a more authentic rural feel than the masked pastoralism of his American contemporary Robert Frost; but like Frost, Chong presents a particular locale whose horizons are universal. His poems express attitudes which Koreans have long treasured as their own: a loving closeness to nature and to other human beings; an appreciation of truths implicit in the heart's unquenchable longing; a fondness for playful humor and childlike wonder; a tendency toward indirectness and ambiguity; and a predilection for drawing beauty out of the commonplace. However, the affection, longing, humor and wonder that characterize Chong's work are neither exclusively Korean nor specifically rural. They are rooted in archetypal commonplaces of the human heart.

Chong Chi-yong was born in Ch'ungchong Province in 1902, the oldest son of a dealer in Chinese medicine. He was raised in the Catholic faith and, according to the custom of the time, was married when he was only twelve years old. He knew poverty as a child, but through the graces of a benefactor was able to attend Hwimun Secondary School in Seoul, where he began his poetic activities. In 1923, after finishing high school, he went to Japan to do college studies in English Literature, and wrote a thesis on William Blake. He began publishing his poems in 1926 at the age of 25, perhaps after having

already published a couple in 1922 or 1923.

Upon returning to Korea after graduation in 1929, he began teaching English at his high school alma mater. He continued in this position until the end of Japanese domination and World War II in 1945, all the while publishing his poems. In 1950, Chong disappeared, abducted, it seems, to the Communist North.

The Collected Works of Chong Chi-yong, I: Poetry (Seoul: Minumsa) appeared in January 1988 and again in July of that year in a slightly revised edition. The revised edition includes titles of 129 Korean poems together with several Japanese poems and Korean translations of Blake and Whitman. Taking into account, however, two instances of several poems grouped together under one title and another two instances of approximate duplication of the same poem listed under different titles, the revised edition can be said to contain 139 original Korean poems.

THE POETRY OF CHONG CHI-YONG

Chong published his poems throughout a career that falls into three obvious divisions: the early poems of his final high-school days and the years as a college student in Japan; the poems published during the years of his high-school teaching in Seoul; and a few final poems from the brief time between liberation from Japan and his disappearance. But in the light of less obvious shifts in the focus and style of his poetry, his career has four phases. I suggest, therefore, that his poems be grouped into four periods, three major periods plus a less productive fourth period:

- I 1922(3)–1929, the student years: 54 poems;
- II 1929–1935, the early teaching years: 47 poems;
- III 1936–1942, subsequent teaching years: 29 poems;
- IV 1945–1950, the years after liberation: 9 poems.

Often childlike and nostalgic, the poems of the first period or phase express first and foremost fond attachment to one's home village and loved ones. Many poems, too, manifest an attraction for nature, especially for the sea as a backdrop for solitary musings. In the second period, ties of human affection give center stage to such musings; and the sea yields to the night sky as the most common backdrop for solitude. In the third and last of Chong's main periods, the mountains that hover in the background of many earlier poems advance to the fore. We find whimsical verse vignettes of nature in the mountain sun and prose poems of life in the solitude and mystery of the

rugged mountains at night.

The stylistic hallmark of the poet's first period is, a speaker's feeling often embodied in a scene or series of scenes blended from realistic description, provocative metaphor, and evocative Symbolist detail and reinforced by graceful rhythmic cadences. The first period also contains concise verses reminiscent of Korean *sijo*; naive Blakean nursery rimes; and sprightly, elliptical Imagist poems. In the second period, the Imagist poems grow in number; and pride of place goes to a series of night poems in which the sinuous Realist-Symbolist cadences of some of the early poems become compact and chiselled in the Imagist manner.

The first two periods contain many of Chong's most memorable poems, but in one-fourth of the poems of these periods, the imagery jars; the naivete slips into banality; or the elliptical manner of composition gets out of kilter.

The third period or phase of Chong's poetry has fewer poems and fewer slips. The tendency to compactness of imagery and phrasing continues in the mountain verse-vignettes, which show the poet's skill with imagery and diction at its best but generally lack the archetypal appeal of the best of the earlier works. The crown of his achievement are rustic mountain prose poems, in which a rough, compact prose style transmutes vivid Naturalism, metaphorical fancy, and Symbolist evocativeness into a world of mountain magic rich in archetypal feeling.

In placing Chong's poetry in the context of various Western schools of poetry, I do not mean to claim that he was actually influenced by these schools. He is simply just as much a poetic kinsman of Blake, Mallarme, Yeats, and Pound as of the traditional *sijo* written by Yun Son-do. Nor do I mean to imply that Chong is an eclectic poet borrowing snatches of this and that style. Whatever the style, he speaks with his own voice and creates his own world.

Chong is a master both of what Aristotle regards as the mark of poetic genius, metaphor (*Poetics*, 22.9), and of what traditional Chinese critics espouse, a perfect fusion of feeling (情) and landscape (景). He has a keen imaginative eye, and he has just as keen an ear to the aural possibilities of the Korean language. The translator can grapple with the poet's imaginative fancy, but often finds it impossible to reproduce except faintly his colorful onomatopoeia and the flavor of his rural diction, dialect, and archaisms. Difficult, too, are those instances in which a typically Korean ambiguity of discourse enriches the poetic ambiguity imbedded in the imagery, tone, and elliptical structure.

In "The Early Poetry of Chong Chi-yong," *Korea Journal*, 30, No. 2

(February 1990), pp. 28-38, I discussed the variety and universality of Chong's poetry, citing two-and-a-half dozen examples from poems of the first half of his career (1922-1932) and appending my English translations of eight of these poems, pp. 39-51. The present discussion sketches the thematic and stylistic development of his whole career, citing an additional two dozen poems and focusing particularly on the mature poems of the second half of the main span of his career (1932 to 1942). I add complete translations of eight poems from these years.

POEMS OF NOSTALGIA AND AFFECTION

The Lunar New Year's holidays of February and the *Chusok* Festival of early autumn see millions of Korean city dwellers headed for their ancestral homesteads in the countryside to honor the dead at the family graves and, in the case of the latter festival, enjoy together as a family the first fruits of the harvest. Far from just a place to return to on holidays, the hometown has an archetypal status in the Korean heart that makes it equivalent to the mythic lost paradise. Away in Japan during the period from 1923 to 1929, Chong Chi-yong must have felt an acute longing for his hometown. One half of the poems of this first phase of his career express a longing for one's home town or an affection for loved ones such as one might find there.

The poem "Nostalgia" (1923, 1927; *Korea Journal* p. 43) constitutes the best known expression of this longing. One of the poet's earliest poems, it may have actually been written while Chong was still in Korea. Frequently heard sung on Korean radio, it unfolds in sinuous cadences embodying realistic yet symbolistically evocative scenes of a longed-for home in a country village. In the third of the poem's five stanzas, the speaker reminisces:

The place where I got drenched to the skin
 in the rank weeds' dew,
 Searching for an arrow recklessly shot
 In the yearning of my earth-bred heart
 For the sky's lustrous blue _____
 Could it ever be forgotten, ever in one's dreams?

The poem's nostalgic affection is both typically Korean and universal; and whatever autobiographical overtones the poem may have, its force derives from its concrete embodiment of archetypal feelings.

Less detailed and concrete, the Blakean parable "Hometown" (1932), which appeared a few years after the poet's return to Korea, more purely

suggests the universal, archetypical character of the longing for the village home. At the end, the speaker pines:

Home, to my home I've returned;
But only the sky of my longing
is a lofty blue.

In many early poems, we get glimpses of the warm interaction between individuals of the heart's longing. Many of these poems imply a rural village setting; about half center on bonds within a family as either perceived through a child's eye or focused on a child; another half dramatize personal attraction or sketch fond portraits.

It has been said that the Korean heart is governed by *yang/yin* movements of *chong* (情), that is "affection," and *han* (恨), the tangle of emotions that cloud a mind when affection darkens with frustration, regret, or bitterness. Chong Chi-yong's poems embody a *chong* that is seldom discolored by *han*. The affection of his poems is often tinged, however, by a Korean sensitivity to a threat of separation that fires affection to an even warmer glow. "Little Brother and the Bottles" (1926) and similar poems use nursery-rime rhythms of Blakean naivete as the tongue of a child gives utterance to the warmth of family ties and the poignancy of loss or separation. In this poem, when a boy's older sister marries, he expresses his feelings by smashing bottles:

The day the cuckoo was calling,
my older sister married_____

Smashing a blue bottle,
I gaze alone at the sky.

Smashing a red bottle,
I gaze alone at the sky.

"*T'aekuk Fan*" (1927) and two other poems of the same years deploy fuller cadences and richer images to dramatize the tender, awe-filled love of a parent for a child. Taking as its title a fan embossed with the Chinese metaphysical design found on the Korean flag, this poem matches "Nostalgia" in its blend of Korean flavor and archetypical appeal, realism and daydream fancy. After several quatrains that express what a parent imagines to be the dreams of the child at his or her knees, the poem ends:

Watch the sound of the child's silk-waved breathing;
See the child's brave and tender figure;

See the pumpkin-flower smile that dwells on his lips.

(I'm suddenly taken up with rice, accounts, and a leaky roof.)

On a night when fireflies faintly flit

And cry just enough for an earth worm's oil-lamp,

The handle of a *t'aeguk* fan, with hardly a sorrow,

Flutters in the gathering hot breezes.

In "Dahlias" (1924, 1926; *Korea Journal*, p. 39) and "A Pomegranate" (1924, 1927), we turn from the world of a child to bonds of affection that glow with sensuality and latent sexuality. In the quasi-mystical sensuousness of their suggestiveness, these poems recall the heritage of French Symbolism. Though somewhat blurred in its focus and arcane in its personal allusion, the images that enliven "A Pomegranate" shimmer with sensuous beauty and mystic wonder. Tasting the "ruby-like seeds" of a ripe pomegranate, the speaker addresses the object of his reminiscent affection:

Little Miss, slender comrade, a pair of jade, rabbits

Nestling unbeknown, drowsing at your breast.

Fingers, white-fish fingers swimming in an ancient pond,

Threads, silver threads, spontaneously fluttering,

light and lonely__

Holding to the light

bead after bead of pomegranate seed,

Ah, I dream of Shilla's thousand years' blue sky.

POEMS OF NATURE AND THE SEA

Chong Chi-yong's imagination, like that of so many poets, feeds on nature. Physical nature provides him with a store of metaphors and symbols; it almost always serves as the background or foreground of his settings; and at times, nature in and for itself provides the center of his poetic focus. One-fourth of the poems of both Chong's first period and his second (1929–1935) invite us also to savor contact with nature in the form of spring birds, flowers, a horse, and the sea. When, as in several of these poems, the poet gives us a taste of nature in itself, it is most often with a healthy dash of whimsy, play, and wonder.

Heading the sea poems is "A Dream of Windblown Waves I," along with "Nostalgia," one of the earliest of Chong's poems (1922, 1927; *Korea Journal*, pp. 45-46). Marshalling, as in "Nostalgia," a series of long rhythmic

cadences fashioned from images rich in archetypal power and Symbolist suggestiveness, Chong summons up a seascape of beauty, wonder, and mystery. The poem is a nature poem, a love poem, and a poem of night's solitude. It expresses a longing—both characteristically Korean and universal which encompasses a deep love of nature, an affectionate yearning for a beloved, and simply archetypal yearning. The first of the poem's four stanzas sets the tone:

You say you are coming___
Just how will you come?

Like the grape-dark night surging in
To the sound of an endless cry
that embraces the sea___
Is that how you will come?

Chong has a series of poems entitled "The Sea" that span his first two periods. "The Sea 3" (1926; 1927) and several other short sea poems likewise present the sea as a place of solitude, longing, and wonder, but in much simpler fashion. In its entirety, "The Sea 3" reads:

A lonely soul
All day long
Calls to the sea___
Upon the sea
Night
Comes walking.

Three poems of "The Sea" series from the second period use Imagist techniques to have us savor the physical beauty and exhilaration of the sea.

The best of these, "The Sea 6" (1930; *Korea Journal*, p. 47) demonstrates the poet's skill in controlling a flexible, elliptical structure and in wielding clean-cut Poundian images to evoke physical sensation. Also successful in this is the last of the series, "The Sea 9" (1935), which begins with an image expressive of the lively motion of the sea:

Helter-skelter,
The sea sought flight,
Lickety-split
Like a bunch of green lizards___

No way to
Grab the tails.

On the whole, the sea poems have less of a traditional Korean air than the poems centered on personal and village ties. Some, especially those focused on a sea voyage, have a modern, foreign ring. In "Again the Sea Straits" (1935), a voyager on a steamer gazes upon:

Tea sea furrows lush,
as if rising in cluster upon cluster
of cabbage!
Like dappled horses, like seals,
lovely islands rush up,
Only to pass, one by one, without contact.

The sea straits wobble
like a toppling water-mirror;
The sea straits don't spill.

POEMS OF NIGHT'S SOLITUDE

Many of the poems of Chong's first period and almost one-half of those of the second breathe an air of lonesome nostalgia and solitude. We find a solitude at the heart of village and human bonds, a solitude when alone by the sea, and now, in the mature poems of the second and third periods, night's solitude.

The poems of Chong's second period (1929–1935) and his third period (1936–1942) are not necessarily superior to his earlier poems, but as his technique matures, the leisurely unfolding of interwoven images in long rhythmic cadences that marks several poems of the first period subsides in favor of spare, sharply sculpted images tossed at the reader in quick, disconnected fashion. In Western terms, Imagist and Modernist, the best poems of these later periods also show Chong's skill at fashioning terse Symbolist images. I have appended examples of eight of these poems at the end of this discussion and refer to these by number.

Tangled, compact, and emotionally charged, "Window 1" (1929, 1930; Poem 1), expresses the poet's personal turmoil at the death of his child. This poem manifests the compactness that becomes the hallmark of Chong's mature poems, along with the ambiguity that at times arises from the compact, elliptical structure. In the present poem the ambiguity suits the distress of the situation.

The lone speaker of "Window 1," peering out into the night sky, appears

in a series of poems in which the nostalgia that colors Chong's whole career becomes mingled variously with the night. In "Window 2" (1931), the speaker feels tense:

Ah, stifled like a goldfish in a bowl!
A starless, waterless, whistling night;
A window that shakes like a little steamboat.
Clear violet hailstones,
Drag out this naked body,
pummel it, blister it.

In "The Moon" (1932), the tension relaxes into a wonder in the presence of a moonlit scene, a wonder that, nonetheless, has an ambivalent tonal coloring due to unresolved contrasts in the imagery: the darkness, weariness, and tangled breathing of the second-last stanza, and the cooing, blooming, and fragrance of the final stanza:

Once so ardent, the shady grove
clouds with black ink
as if sunk in weary sleep.
Cooing, cooing, the dove__
about what does he wonder?
The paulownia trees—how they bloom
with unbearable fragrance!

The series of poems looking out on the night culminates in a pair of contrasting poems at the end of the poet's third period or phase: "Stars 2" (1941; Poem 2) and "Window" (1942; Poem 3). In the dreamy lullaby lyric of "Stars 2," the solitary longing finds fulfillment in the utter wonder of the night stars. In "Window," which represents the epitome of the lean Symbolist style of this period, the lone longing becomes a longing for darkness itself, a nocturnal darkness "lovely like vapor."

Appearing as they do at the height of the Japanese occupation of Korea, these poems of the night may have social-historical overtones to their imagery and emotions, but just as the earlier poems of nostalgia for the home village do not depend on autobiographical considerations for their force, these poems of night's solitude are forceful poems no matter what their connection to social or historical realities of the time.

One might except the solitude of a poem from a Far-Eastern country like Korea to reflect a Zen-like attitude of withdrawal from the turmoil of human feelings, and perhaps the preoccupation with darkness of the above poem

“Window” amounts to such a withdrawal, but the poems of night's solitude as a whole are by no means detached Zen meditations. They are charged with longing, remorse, sorrow, passion, and wondrous intoxication.

When Chong invites his readers to religious meditation, it is rather in the half-dozen poems that employ Christian imagery. As was mentioned, Chong was raised a Catholic; and he published these poems in a Catholic publication in 1933 and 1934. Although the poems of longing for the hometown and the poems of night's solitude are understandable without autobiographical or socio-historical considerations, these poems can only be properly understood in a Christian, sometimes a Catholic, context.

In these poems of the Christian imagination, Chong tends to toss images together in a way that does not represent him at his best. Indeed, a long, erudite poem in honor of the martyr Saint Andrew Kim is a candidate for his worst. Nonetheless, in the simple parable of “The Sea of Gailee” (1933) and the mosaic of Biblical symbols that makes up “The Three” (1934), the poet graces traditional Biblical symbols with a provocative fancy not found in run-of-the-mill religious poetry. “The Tree” plays with biblical imagery associated with the cross of Jesus. We see how Chong gives new life to the traditional imagery when at one point the speaker—the tree of the cross or Jesus on the cross—says:

The ingrained rings of my brief life
 number Israel's two-thousand years.
 My being has been a mere fretful flaw
 in the universe.

POEMS OF THE MOUNTAINS: VERSE AND PROSE

Two dozen of Chong's poems have a sea setting and many more are set at night, but three dozen are set in the mountains. Chong finds his mature poetic voice as he settles lovingly into the solitude of night and the mountains. Here he sets aside the mask of a child that he wears in several of the early poems, but he still speaks with a child's fond fancy and loving wonder. By the time we reach the third period (1936–1942), two thirds of his poems are poems in the mountains.

Traditional Chinese teaching has it that “A wise person loves the sea; a benevolent person loves the mountains.” If so the main tradition of Korean literature and painting as a whole favors benevolence; and Chong's poetry is no exception. The village and personal poems of his first period brim with feelings of benevolent affection; and the mountain poems of the third

period—half in verse, half in prose—transfer these feelings to the rugged setting of the Korean mountains.

The verse poems are gem-like mosaics of nature under the mountain sun. Some are more picturesque than profound; but in “Piro Peak 1” (1933), eye-catching description, metaphysical fancy, and enigmatic symbols crystalize in moments of mystical awe. The metaphor of the first stanza of “Piro Peak 1” gives our imagination a fanciful treat:

The season hunkers down
In the huddled recesses
of a white-birch forest.

The metaphor of the second stanza enriches the fancy with a sense of awe:

This place, the site of a desolate,
fleshless banquet__

After two subsequent stanzas of concrete description, the poem ends with a metaphorical enigma:

Stripped even of shadows, ardent love
Coolly freezes! Like a cricket.

The medley of vivid, fanciful nature images of “Okryu Valley” (1937; Poem 4) likewise takes on a more profound feeling of wonder. It does so in the simple, but evocative metaphor of the ninth stanza:

Broad daylight,
when field birds cease flying in
And mystery opens full fair.

In “Piro Peak 2” (1938; Poem 5) feeling and landscape fuse in a poetic alchemy rich in its yield of beauty and mystery. The poet here achieves the utmost in Imagist concision. He colors, moreover, the clipped, fanciful description with an ambiguity of feeling that makes the poem more provocative than a mere description of physical nature. He leaves us with an unresolved contrast of feeling embodied in the image of a laughing field on the one side and clouds that “feel empty” on the other:

White fields
Laugh.
.....
Billowing clouds,
Asleep by the flowers,

In the breeze
 Feel empty.

The fact that the word translated as “laugh” can also mean “cry” complicates the ambiguity.

Another effective fusion feeling and scene, “Honeysuckle Tea” (1941), exemplifies at the same time the Korean aesthetic of drawing beauty out of the commonplace. Inside a cabin, tea “goes down the guts” of an old proprietor, while outside

As shade gathers
 in out-of-the-way places,
 Radish shoots sprout green;

 And, the smell of earth warm,
 vapors coil
 And get silent in the sound
 of the snowstorm outside.

A Western reader will be taken aback if he or she expects Chong's poems to have the stylized grace of a Tang Dynasty Chinese poem or a Korean *sijo*. In this and many of his poems, Chong shows he is at home with that Korean aesthetic tradition which seeks beauty, not in refinement and elegance, but in things rough and commonplace.

Although most of Chong's poems that focus on personal affection belong to his first period, some appear later. In the third period, we find several fondly sketched miniature portraits, three of which are set in the mountains. “Red Hands” (1941; Poem 6), is a spare, rustic sketch of a mountain-bred woman in a style somewhat less taut than many of the poems of the period.

A translator finds it quite a challenge to capture in English the concise ambiguity of many of the images of Chong's mature verse poems and juggle them into place in a satisfying way. In the case of the ten mountain prose poems, the challenge is even greater. For the poetic ambiguity is compounded by rough syntax, rural dialect, archaisms, and the use of more than the usual number of words that have not yet found their way into the dictionary.

The mountain prose poems are the equal of Chong's most graceful poems in freshness of fancy and depth of feeling, but, like the two verse poems just seen, they seek beauty in common, rustic realities. They constitute a world all their own of naturalistic fantasy and rough, rugged beauty centered on life, love, and death in the mountains of winter or the night.

“Hot Springs” (1938; Poem 7), projects an ambiguously nuanced world

in which archetypal feelings of solitude, fellowship, and warmth within are cradled in the forbidding cold and soothing wonder of a winter night without. The harsh night of the mountain winter outside and the loneliness of the solitary person within come alive in the fanciful image of a candle which "blinks as from the cold" and in the evocative setting as expanded at the end to infinity of time and space:

Cleaving the earth, gushing, gathering, ever hot from time
immemorial, the water chatters alone in the dark; and sparse snow
flies along the starless road.

"Changsu Mountain 1" (Poem 8; 1939) displays the loneliness and magic of a northern winter. The solitude finds both a parallel and a contrast in a "monk from the upper temple" who "lost six out of six, laughed, and went on up" and another parallel and contrast in the whimsical moon, that seems bent on "a stroll through the valley. . . gathering the scent left by the homespun old chap." But the inexplicable sound that fills the mountains at the very beginning as with the "din of downing trees" and the subsequent "deep mountain silence" that "numbs the bone even more" surround the commonplace solitude with a feeling of awe.

The nine little scenes of "Paengnok Lake" (1939) evoke a gentler solitude and awe in the presence of the flowers, cattle, crater lake, and blue sky of Halla Mountain on the southern island of Cheju. In the ninth segment of the poem, the apparently solitary mountain climber has passed cornflowers, birch trees, a new-born calf, and a variety of mountain plants and now reaches the clear lake at the top:

In the blue water of Paengnok Lake, where not even crayfish crawl,
the sky revolves. By my legs, nearly crippled with fatigue, a cow
made a detour and went on its way. With a mere hint of thread-like
clouds chased this way, Paengnok Lake is desolate. Waking and
drowsing, I've forgot even to pray.

The two prose poems "Formal Attire" and "Bootleg Digging" (both 1941) present fanciful parables of harsher realities. Though unique among Chong's poems in their representation of human violence, they maintain the poet's characteristic whimsy. "Formal Attire" gives an understated account of "a middle-aged gentleman who donned full morning coat," went out into the winter mountains, and tossed himself down from a high peak:

"Since I won't at all be breathing," thought the middle-aged man, "it
won't be cold." So he prepared the corpse-like ceremony and lay
prostrate the whole winter long.

THE FINAL POEMS

The years between liberation from Japan in 1945 and the poet's disappearance in 1950 contain only nine poems. "You Return! (1946) is the better of a pair of patriotic poems of the time celebrating the end of Japanese domination. Unique among Chong's works for their specific socio-historical focus, they also take an about face from the general direction of his work in their trite imagery, burdensome Chinese diction, heavy beat, and obvious emotion.

The final testimony to Chong Chi-yong's career as a poet is a pair of encore pieces that echo his persistent themes of childlike wonder, affection, solitude, and nostalgia in new ways. In imagery not previously seen, "Circus Troop" (February 1950) recapitulates the old themes in the musings of a man in his forties who has become "a desolate child" again as he watches a circus with his daughter. "Five Verses in Four-Four Measure" (June 1950) give final expression to the old themes in terse transpositions of a traditional form that are marked by the whimsy of a child at play and represent the utmost in concise, elliptical expression. "Butterfly," the last of these five verses and the last of all his published poems, provides a suitable end to the poet's remarkable career:

Since
Like a butterfly
Soon I'll die
Just like a butterfly
Here I fly
Perched on the
Edge of your
Black silk dress
When the window gets light
Away I fly

Chong Chi-Yong's Night and Mountain Poems Eight Poems from the Poet's Mature Years

Translated by Daniel A. KISTER

These translations are based on the text of *The Collected Works of Chong Chi-yong*, Vol. I: *Poetry*, 1st ed., rev. (Seoul: Minumsa, 1988. Dates of the publication of the poems are given as recorded there, pp. 227 ff., with the dates of composition included in parentheses when recorded. I am grateful to Misters Cho Yong-hun and Shin Dong-ch'ol for help in the preparation of these translations and to Professors Kim Hak-dong, Kim Wook-dong, and Lee Tae-dong for their comments.

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Poem 1

WINDOW 1

*

Something cold and sorrowful
shimmers at the glass
Drawing listlessly near,
I make it blurr with puffs of breath;
And as if tame, it flutters frozen wings.
Though again and again
I wipe and take a look,
The pitch black night___
surging out, surging in___
collides;
And watery stars, gleaming,
are set like jewels.
To wipe the glass alone at night
In lonely, spellbound meditation___
Lovely lungs all torn,
Ah, you've flown away like a wild bird!

1930. 1 (1929. 12)

* This poem was written after the death of a child of the poet.

Poem 2

STARS 2

I open the window and lie down;
For the window must be open
for the sky to come in.

I put on the glasses I've removed.
On a night after the sun's eclipse,
the stars are all the more blue.

On a night that is feasting the stars,
I keep form with white dress and white mat.

Love with a wife in the world__
Compared with the stars, an untidy roost.

Turning on my side, I voyage,
Chartless, from star to star.

As the stars rise in clusters,
One shines more lavish;

One faintly flickers,
As if newborn;

One, shimmering red,
Must give off heat.

Even the stars are swept by the winds__
Round and round,
candle flames coming alive.

Washed in cold water
And spilling gold dust__
the silver currents of the Milky Way!

Islands have ever
come running beneath the mast;
And the stars yearn for harbor
in a blur beneath our eyebrows.

The Great Bear
Revolves at a tilt!

In the tragedy of a beautiful clear sky,
We curb even the sound of our breathing;
Be there cause or not in the other world,
We have a night
 when none can bear to close their eyes.
Even without a lullaby,
Sleep comes.

1941. 9

* The Korean word for Milky Way literally means "silver river."

Poem 3

WINDOW

A day without
Even a redwing
Wanes.

Frozen boughs hung
 with icicles
Are pierced in the sagging sky.

Above the old pond,
 where even the stars sink not,
Lotus stems, withered,
 moan in the wind;

In the far-off fields,
Not even grass fires rise;

And after
 even the landscape
Goes lavishly
Away,

At my window
Again comes the dark,
Lovely like vapor.

1942. 1

Poem 4 OKRYU VALLEY

*
 The valley's sky
 Opens wide;
 And the sound of waterfalls
 Roars rumbling spring thunder—
 Ply on ply, the branched warp,
 Like folded peony petals.
 Peaks jutting precariously,
 As if about to shift
 and softly fall.
 As, deep and deeper,
 the valley folds on,
 The mists form
 a jumbled, keen blue din.
 The sun, wings spread,
 As if smeared with pollen, soaring;
 As its violet rays
 Spread aslant in a swath,
 On the lower slopes
 A hubbub of herbs breathing!
 Broad daylight,
 when field birds cease flying in
 And mystery holds full fair.
 Water doesn't soak in,
 But roles on white stones;
 And at every roadside,
 one's collar is tart
 With seeping fragrance.
 Even the crickets,
 As if helplessly drunk
 Cease
 Wriggling.

1937. 11

* Okryu Valley: Flowing Jade Valley

Poem 5 PIRO PEAK 2

*1 The ivy
 Is tinged;

 The chipmunk's tail,
 A lush dark.

 An autumn path
 On the mountain range_____

 Just above the brow,
 Even the sun is fragrant;

 And, staff
 Tap-tapping,

*2 White fields
 Laugh.

 White birch slip off
 Their outward show;

 And billowing clouds,
 Asleep by the flowers,

 In the breeze
 Feel empty.

1938. 8

*1 Piro Peak: The highest peak of Kumgang (Diamond) Mountain in the northern part of Korea.

*2 These two lines could also mean: "White fields/Cry."

Poem 6 RED HANDS

*1 Shoulders round,
 Lush hair-braid trailing,
 Bred in the mountains,

 Forehead white as an egg.

 She wears black *poson* patched white
 at heel and toe

And, hands frozen red like mountain berries,
 Plows through a path of snow
 To pluck water tapped from stone crannies
 As a strand of blue smoke rises,
 The roof, too, is red and warm
 in the sunshine;
 And the virgin, in the snow,
 Gives off again the fresh green scent
 of midway up a parasol tree.

*2 Shy, she sits turned
 and, becoming an out-of-season wayfarer,
 Casts the image of her face
 in the gathering steam
 And peeks at the spring water,
 that between the stones
 is strangely like the sky.

1941. 1

*1 *Poson*: short, padded Korean stockings. Black *poson* were worn by the lower class.

*2 The bark of the parasol tree has a green color, even when old.

Poems 7

HOT SPRINGS

The wind now occupies the far-off ravine that you and I left behind us since morning. As if caught, as it blows, in the bent branches of the tree out front, how the wind beats against the window! As the night wears on, the fire-pot fire becomes a sorry sight; and even the candle blinks as from the cold. The pupils of my eyes, bright through the night, keep watch where I lie. Your warm words brought sleep straight away and carried me off—to a homely pillow. Now that you've gone, nothing for me but to bolster anew my good sense and loneliness! Cleaving the earth, gushing, gathering, ever hot from time immemorial, the water chatters alone in the dark; and sparse snow flies along the starless road.

1938. 4

The text in *The Collected Works of Chong Chi-yong* is faulty here in that it does not contain the word "road." The translation is made from the originally published text in the periodical *Literature of 3,000 Ri*, 2 (1938. 4).

Poem 8

CHANGSU MOUNTAIN 1

*

It's said to be the din of downing trees; and it could well be the felling of a huge pine, girth greater than arms can grasp. The valley roars with what may well be the sound of resounding echoes. Deep mountain silence numbs the bone even more—no chipmunks chasing, no mountain birds singing; and the snow and the night are whiter than paper! The moon, too—is its white intent, as it awaits fullness, a stroll through the valley in the dead of night? Now that the monk from the upper temple lost six out of six, laughed, and went on up, is the moon gathering the scent left by the homespun old chap? Though anxiety reels in the windless silence, oh, I'll bear it. Cold, heedlessly, without sorrow or dreams, on Changsu Mountain, through a deep winter's night—

1939. 3

*

Changsu Mountain: Long-Life Mountain.

Dr. Frank William Schofield
and
His Place in Korean History

by Jin Young CHOI

Revered as the thirty-fourth representative — after to the thirty-three signers of the Declaration of Independence— of the 1919 Korean Independence Movement and honored as the only foreigner to have been buried in the National Cemetery, Dr. Frank W. Schofield was one of the best known Christian missionaries and certainly the best known Canadian in Korea.

Dr. Schofield first came to Korea in 1916 and stayed till 1920 when he was forced to leave. Except for a brief visit in 1926, he could not come back to Korea, for he was *persona non grata* in the eyes of the then Japanese rulers. In 1958 he returned to Korea as a national guest at the invitation of President Syngman Rhee, an old friend from the days when they had both fought for Korean independence in Canada and the United States. Dr. Schofield lived in Seoul, teaching, writing and helping the needy, until he died in 1970 at the Medical Center. He was the first and the only foreigner to have been honored with a burial in the National Cemetery.

His memory is kept alive both in Canada and in Korea. In 1971, a year after his death, the Ontario Veterinary College at Guelph, his alma mater, established the Schofield Memorial Lecture. In Korea, a group of his old friends and former students formed what is called The Friends of Tiger Schofield to carry on his spirit and his work.

In October 1989, the Ontario Veterinary College held the Centennial Celebration of Dr. Schofield's birth with a memorial lecture, a banquet, an exhibition, a musical monodrama high highlighting various phases of his life, and by having his Korean biography translated into English. The Ontario Veterinary College and the Friends of Tiger Schofield are looking into the possibility of founding an international science conference in his name. His stature as a scientist and Christian humanitarian is recognized not only in the two countries but also in other parts of the world.

Frank Schofield was born in Rugby, England on March 15, 1889. His father was a teacher of mathematics at Rugby School. In 1891 the Schofield family moved to Baslow, a town about 100 kilometers from Rugby, because Schofield, Sr. was appointed a professor of Greek and the Old Testament at Cliff Collge, a small college which specialized in the training of missionaries.

Frank grew up in the beautiful village of Baslow and attended Lady Manners School in Bakewell. Though his father was stern and his stepmother unkind (his mother had died a few days after Frank was born), his life in Baslow always brought happy memories to him in his later years.

Frank completed the six year grade school at the age of twelve and was immediately sent to Coopers Company School in London, a five year private school for secondary students.

The year Frank went to London, the Schofields moved there, too, since by then all four children were going to school in London. Schofield, Sr. was offered a teaching position at Harley College, another school for missionary education. At his father's suggestion, Frank went to work on a farm near London. It was a time when England was establishing a modern capitalistic system and everyone was pursuing the almighty mammon, and there was little human feeling for anyone. Under such circumstances, it was nearly impossible to go to college and earn wages at the same time.

For a year and a half Frank worked hard. Though he didn't save any money as he had initially planned, he learned many valuable lessons about life and saw many aspects of life he had not known before. What impressed him most was the miserable condition of the poor farm workers who were being exploited for a mere subsistence level of pay. Frank realized that in order to help the poor suffering people, he had to have some power, which he knew he would get only through higher education. He was mature enough to sense that England was too conservative and narrow-minded to be conducive to achieving his goal. He began to contemplate going abroad.

For Englishmen wanting to emigrate, Canada was the easiest and nearest place to go to. Large numbers of English had already emigrated to Canada where they were building a new life for themselves. His father gave him permission to emigrate and his only sister Mary came to say goodbye to him on a cold January day in 1907 when he went aboard a government run steamship bound for Canada.

In February 1907, Frank Schofield arrived in Toronto, the agricultural center of Canada. He was immediately sent to a country farm by the Canadian Immigration Office. The farm was located about 100 kilometers west of

Toronto. Canada proved to be what Frank had expected it to be. It was a free world where he was not bound by fastidious conventions and traditions. Moreover, wages were much higher than in England.

In the half year after he started working on the farm, he had saved enough money to go to college. Losing no time, he packed up and went to Toronto and enrolled at the Ontario Veterinary College of Toronto University. On his decision to become a veterinary doctor, he said, "There were many horses on the farm where I worked. Every day, in addition to ploughing, I fed them, brushed them, and cleaned their stables. One day a horse fell seriously ill and a veterinarian was called to the barn. The doctor expertly treated the horse and saved its life. From that moment on I knew I wanted to become a doctor of veterinary medicine."

Having little money, Frank rented a basement room for a dollar a month. He had no bed, so he slept with another student on his bed and paid him fifty cents a week. For months he lived on dry bread, cheap dried fish, and water. He spent every moment studying and maintained the highest scholastic record in his class which entitled him to a college scholarship. During vacations he went back to the farm to work and save money.

In the summer of 1909 Frank completed his second year of college. One day he was stricken with a very high fever. When the fever subsided, he found his arms and legs would not move. He fought a lonely battle against despair and despondency. As autumn approached, his body began to recover and his mind became calm, but his left arm and leg remained paralyzed. He had suffered infantile paralysis.

Leaning on a pair of canes, he began a new regimen of work and study. He never wavered in his determination to complete his education. He continued to earn the highest marks and finally graduated from the Ontario Veterinary College with top honors.

Upon graduation in 1910, he was appointed an assistant at the Bacteriology Laboratory of the Ontario Health Center. Frank finally had a regular income, a fact that encouraged him to do further research. He launched an independent bacteriological study on milk. After a year of research, Frank presented to Toronto University a thesis. "A Bacteriological Analysis of the Milk Being Sold in Toronto." In 1911 the university awarded him a Doctor of Veterinary Science degree. In 1913 at the age of 24, he married a young pianist.

In 1916 Dr. Schofield received a letter from Dr. O.R. Avison, dean of the Severance Medical School in Seoul, Korea. Dr. Avison, twenty-five years

Frank's senior, had been a professor of medicine at Toronto University Medical School before going to Korea in 1893. Dr. Schofield had heard of Dr. Avison who had left behind a comfortable life in Canada and gone to Korea to educate Koreans in medical science and Christian belief. Dr. Schofield admired and respected him.

In his letter Dr. Avison said that the Severance Medical School, which he had founded in 1909, was the first institution of medical education in Korea. It was already making the great contribution of medical education in Korea. It was already making great contributions to the welfare of the Korean people, and at that moment it was in immediate need of a teacher of bacteriology. Though, Dr. Avison said there were a number of qualified bacteriologist, they could not meet other rather difficult conditions, which were first, the teacher had to be a man of unusual willpower and perseverance as the living conditions in Korea were very harsh; second, the teacher had to be a man of unwavering faith in God and the Christian church because the medical school was also a missionary institution. After much soul-searching and long consultations with his professors and colleagues. Dr. Schofield decided to go to Korea to help the Koreans in their struggle for modern education and for national independence. He thought that it was his God-given duty as a Christian and a teacher.

At Severance Dr. Schofield was assigned to teach bacteriology and sanitation. Since he knew no Korean, he delivered his lectures with the help of an interpreter. As it was a time-consuming and frustrating way of teaching, he decided to learn the Korean language. He found Mr. Mok Won Hong, a dignified gentleman with an excellent command of English, who taught him the Korean language.

Dr. Schofield also acquired a Korean name, Suk Ho Pill, sounding much like Schofield, but with a meaning that pleased him much. Suk meant a rock, denoting his strong determination; Ho meant a tiger, symbolizing his stern and passionate character; and Pill meant help and sounded like the English word, "pill," which of course signified his profession.

In addition to teaching, he became acquainted with a large number of Koreans from all walks of life. He came to have a deep interest in recent Korean history. He learned that in 1910 Korea had lost her sovereignty to Japan and since then Korea had been suffering under a militaristic colonial rule. Dr. Schofield understood the Korean people's profound resentment against Japan as well as their intense desire to regain their independence. Furthermore, he gathered detailed information about independence fighters both inside and outside of Korea. He wholeheartedly agreed with Koreans that

their most urgent task was to recover their homeland from the hands of the Japanese.

In 1917 Mrs. Schofield, in her last month of pregnancy, had to return to Canada at her doctor's urging. She was suffering from a form of mental illness. After she left, Dr. Schofield continued to teach at school, work at his laboratory, and give Bible lessons at his home in Insa-dong. A large crowd of students came to his Bible classes. His popularity was due not only to his Bible lessons but also to his explanations of international affairs. His lectures always included words about the duty and responsibility of Korean students in the national fight for freedom. Dr. Schofield taught them to be honest, to do righteous things, and to love their country and mankind. The students were deeply moved by his passionate appeal.

One freezing and gusty evening in February 1919, a young Korean man came to visit Dr. Schofield. He was Yi Kap Sung, one of the 33 signers of the March First Declaration, an old friend, who asked Dr. Schofield to help him and his compatriots. Then Mr. Yi cautiously explained the nation-wide uprising that was being planned in utmost secrecy. Mr. Yi asked Dr. Schofield to act as liason between the leaders of the movement and the foreign community in Korea and the international media. After silently listening to Mr. Yi about the purpose of the uprising and the grave risk he might be putting himself in, Dr. Schofield said, "I will do what you are asking me to do." There was no hint of hesitation in his answer.

At last, it was exactly 2 o'clock in the afternoon of March 1, 1919, when suddenly a loud cry of "Long Live Korea!" broke out from the throng that had secretly gathered at Pagoda Park. Dr. Schofield had been waiting near the park gate since morning with a camera slung over his shoulder. All day long and for several days afterward, he took pictures of Koreans marching through the streets of Seoul, shouting "Long Live Korean Independence!" at the tops of their lungs, of Koreans being shot and bayoneted, of Koreans being dragged off to jail, and of Koreans crying from frustration and anger. He visited overflowing jails and prisons to comfort and encourage Koreans many of whom were his students from Severance. He met with Japanese officials to point out to them the rightness of the uprising and to exhort them to show leniency to Koreans. He cajoled and threatened the prison wardens to be kind to Koreans. In the meantime, he recorded an eye-witness account of every aspect of the movement, always criticizing and denouncing the unusually harsh Japanese policies. He managed to send some of his records abroad through the help of a few sympathetic missionaries going out of the country.

Most notable was his trip to Jeam-ri, a village burned down by the

Japanese police and army for its participation in the independence movement. There he had met the survivors and the injured. He was the only witness to the notorious Jeam-ri massacre about which he wrote an extensive report. Under the hostile surveillance of the Japanese police, he went back there several times to aid the grieving families to rebuild their village. He also was the only one who had photographic evidence of the massacre. There now stands a monument dedicated to his memory, which was erected by the descendants of the thirty men who had been slain during the massacre.

The Japanese authorities finally decided to seek legal means to deport Dr. Schofield as an undesirable alien. They urged Dr. Avison to terminate his contract. They resorted to threats and had detectives tailing him everywhere he went. There were other missionaries who took a dim view of his involvement in the political affairs of Korea, thus endangering their religious mission.

Aware of the fact that he would soon be expelled from Korea, he wrote a book-length account of the March 1 Movement and called it "An Unquenchable Fire." Since the police would search his luggage, he decided to hide the manuscript and take a copy of it with him. He had spent several days copying by hand the entire manuscript and the day before his departure, he put all 300 pages on his paralyzed leg and wrapped it with rolls of thick bandage.

He buried the original manuscript under the floor of the storage house of Severance Medical School. He hid it in a deep hole he had dug under a pile of coal. He told no one about it. Though he succeeded in smuggling out his "book," he failed to have it published. The original and the copy are both lost, an irrevocable loss to Korea.

After Dr. Schofield was expelled from Korea by the Japanese, he worked for a time as a bacteriologist at Toronto General Hospital and then, in 1921, returned to Ontario Veterinary College as a member of the faculty, serving first as Director of Veterinary Hygiene and Research and subsequently as Professor and Head of the Department of Pathology. He taught both pathology and bacteriology until his retirement in 1955.

Dr. Leon Z. Saunders, a former student and colleague of Dr. Schofield's, a medical historian and a witty gentleman whom I had the good fortune to meet during the centennial at Guelph, had this to say about Dr. Schofield, the teacher, and Dr. Schofield, the researcher.

"In the 1940s he added lectures on the history of medicine to the course in pathology. He conducted autopsies and both histologic and bacteriologic examinations of specimens sent in by practising veterinarians. As a teacher, he looked upon students'

minds as fires to be kindled. His lectures ran the gamut of learning, venturing into philosophy, ethics and religion, but not infrequently he terroized students, since he lacked the ability to suffer fools gladly, and the lazy also received short shrift."

As for his work as a researcher, Dr. Saunders said, he somehow "also found time to make autogenous bacterins, and during the 1930s and early 1940s his teaching laboratory was full of flat bottles of agar in which he grew the bacteria for brucella vaccine. When one considers that during some of these years he had no professional assistants, no research grants and not even enough money to travel to the sites of disease outbreaks, his research accomplishments loom as incredible."

Dr. Schofield's discovery that a substance in mouldy sweet clover, later identified as dicumarol, prevented blood from clotting and caused hemorrhagic disease in cattle formed the basis for modern anti-coagulant therapy in humans. Furthermore, his work dealing with causative bacteria related to joint-illness in foals set the stage for antibiotic treatment years later.

According to Dr. Saunders, Dr. Schofield was the first to report on viral enteritis of mink, Hjarre-Wrambly disease in turkeys, as well as sweet clover poisoning in calves. He was also the first to identify several diseases in Canada: paratyphoid abortion of mares (1915), malignant catarrhal fever of cattle (1924), scrape in sheep and canary pox (1938).

Again Dr. Saunders words: "during a period in the 1920s and 30s... Schofield was the animal pathologist of the Dominion of Canada in all but name."

In the winter of 1945-46 right after WWII, Dr. Schofield learned that many people in Germany were freezing for lack of fuel, and organized a campaign to collect warm clothing which he managed to send to Germany. Later he also gave lectures in Germany. In 1954, he was awarded an honorary degree by the Ludwig Maximilian University in Munich. The laudation read:

"Having devoted himself diligently and successfully to the investigation and treatment of the diseases which afflict animals; who has greatly advanced veterinary medicine; who, by his kindly teaching and instruction, has with surpassing skill educated and trained those devoted to his own branch of science; and who in those years in which our people suffered from hunger and poverty, set an example of remarkable humanity and generosity towards the young students of Germany.

Three years after his retirement in 1955 from Ontario Veterinary College, Dr. Schofield made a triumphant return to Korea as an honored national guest. Korea had been liberated following the Japanese defeat in 1945. Korea had had an election and become a republic in 1948, though only in the southern half of the peninsula, and Syngman Rhee, his old friend, had become the first president of the Republic. On the occasion of the 13th anniversary of liberation and the 10th anniversary of the founding of the Republic, President Rhee invited his friend to come and join in the double celebration. Dr. Schofield, who had found the life of a retiree distasteful and who had never lost interest in Korea, was delighted at the invitation. He readily accepted and flew over.

Amid massive media coverage and the adulation of tens of thousands of people, he arrived in Korea, a country for whose independence he had fought more than forty years before. He was moved to tears to see Mr. Yi Kap Sung and other old friends from his Severance days.

The day after his arrival at Kimpo was August 15, the National Liberation Day. Early in the morning, he had a private meeting with President Rhee and went to the Seoul Stadium for the celebration. Looking up at the Korean flag fluttering in the summer breeze, he was overwhelmed with emotion. In his meetings with President Rhee and Mr. Yi Kee Bong, chairman of the National Assembly, however, he was reported to have made rather unflattering comments on certain of their policies. Though Mr. Yi remained silent, President Rhee made it clear that he was displeased. The schism between the two old gentlemen remained till the deaths of both. Dr. Schofield was never invited back to the Blue House while President Rhee was in power.

In the meantime, he succeeded in renewing old friendships with his former colleagues at Severance, the old church members, and the March 1 Movement leaders, many of whom, to his delight and satisfaction, were leaders in every field of this new Republic. As time passed, Dr. Schofield began to find many aspects of Korean society unjust and corrupt. Of particular concern to him were the poverty of the farmers, the ostentatious materialism of the urbanites, and the numerous war orphans wandering about the streets begging and stealing.

Taking into account the after effects of the war, Dr. Schofield thought the future of this country was not so grim, because he saw sparks of light in conscientious people doing their best in all walks of life. He saw a bright future in young men and women who would not hesitate to dedicate themselves to their country. He decided to help young people in their pursuit of academic excellence, in their research, and in their search for Christian faith. With this in mind, he asked Seoul National University to give him a chance to teach at

its College of Veterinary Medicine. On August 21, he was formally appointed a professor of veterinary pathology at Seoul National University. He immediately left the posh Bando Hotel and moved into a small upstairs room in the Foreign Professors' Residence located in a corner of the Medical School Compound of Seoul National University.

It was from this room that he wrote letters to his friends in all parts of the world asking for donations for his two orphanages. It was from this cluttered room that he wrote his incisive and insightful articles and essays for publication in Korean and English language newspapers. Most of them were critical comments on political and social problems in Korea. Among many subjects, corruption was the repeated target of his sharp pen. Almost every day after his classes were over, he would go and visit the children at the orphanages. The children would flock to him and ring around him with genuine affection. Another group of people he helped was a vocational school for needy children. He visited the school often and encouraged the students, young boys from destitute families, and the teachers who were students from various universities.

In addition to teaching at Seoul National University, raising funds to help the orphanages and the vocational school, writing a continuous stream of thoughtful and thought-provoking essays, he held Bible classes for high school and college students. The living room of the Foreign Professors' Residence often rang with his strange mixture of English and Korean and the laughter of the students.

There were honors, too numerous to cite here. The media continued to cover his activities, big and small. He wholeheartedly supported the students when they rose up against the Rhee government in April of 1960. To honor the student leaders of the revolution, he later established a scholarship with \$500 from his own meager income. The scholarship was to be awarded annually to selected students of the College of Law of Seoul National University. In December 1960 Dr. Schofield was awarded the Order of Cultural Merit of the Republic Korea. President Yoon Bo Sun invited him to the Blue House and pinned the medal on his lapel. The citation, after lauding his contributions to the 1919 movement, read in part, "Since his return to Korea in 1958, he has shown his faith and courage in his open criticism of all forms of corruption. He again had to risk expulsion from Korea. Dr. Schofield has made contributions to Korea far beyond the boundaries of his major field of study and has earned genuine respect from the Korean people.

Throughout the first half of the 1960s Korean politics were in a turmoil. In 1963 when General Park Chung Hee was elected president, Dr. Schofield

supported him, because he said he was the man who could get the country out of political chaos and economic stagnation.

As each year passed, Dr. Schofield's health declined. He went back to Canada for recuperation and rest several times. In Canada he would stay with his son, Frank, Jr., daughter-in-law, and two grandchildren. His old friends took care of him at their homes. In 1967, while still in Canada, he wrote to his Korean son that he would not be able to come back to Korea and told him how to dispose of the possessions he had left in his room.

But he came back in 1969. He had to endure a very difficult trip during which he was once rushed to a Denver hospital and later had to stay with his adopted daughter in Los Angeles. Frail in body but as determined as ever, he arrived at Kimpo to spend the last days of his life in Seoul.

He moved into a small apartment in Mapo. A friend of his daughter's stayed with him until he was hospitalized at the Medical Center where he died on April 12, 1970. During all the years since 1963, President and Mrs. Park never failed to send warm regards and birthday gifts. His orphans and students were the source of his strength and joy. His wit, humor, sharp intelligence and moral integrity, above all, his love of the country he had adopted, never diminished until the last moment of his life.

Profound grief was expressed in hundreds of eulogies and condolences that poured in from all corners of the world. The public funeral on April 16 was attended by Prime Minister Chung Il Kwon, other ministers and dignitaries, and hundreds of his friends and followers. The government decided to honor him by burying him in the National Cemetery among the graves of other Korean patriots. He is the only foreigner to have been so honored. In front of his tomb stands a tombstone with the following inscription. "Patriot, Dr. Frank William Schofield. Here lies Dr. Schofield, a Canadian who dedicated his entire life for Korean independence. He received a Medal for National Foundation on March 1, 1968, and died on April 12, 1970. He was 81."

Dr. Leon Saunders summed up Dr. Schofield's life in his own inimitable words:

Schofield exercised a tremendous influence on an extraordinary number of Canadian, American, Korean, Japanese and German people to whom he was variously, a teacher, a friend indeed, a role model, a nuisance, a feared autocrat, an intuitive research worker, a benefactor, a stimulating colleague, a minister of the

gospel, a rebel against authority, a destroyer of pomposity and inflated egos, a social critic and a propaganda minister to the outside world for the Korean people and their aspirations for freedom.

Which was the real Schofield? All of them were! Only Lawrence Olivier has played a greater variety of roles, and even he did not play them better! I am unable to reconcile Schofield's many conflicting character attributes despite much reflection since 1973.... Permit me to say that "Despite the lasting value of his discoveries, let it be said of Schofield, as it was of the German poet Goethe, His life was his greatest work."

Indeed, his life was his greatest work and his life was his message to the people of Korea and the world. He was above all a Christian who lived by his faith and practiced Christian love in everyday life by helping and loving the poor, the underdog, and the oppressed. He was a humanitarian who believed in helping people to help themselves. Instead of handing out scholarships to poor students, he always made sure that they worked hard to earn their scholarships. People, young and old, who tried hard under adverse circumstances, always moved him. His own life was a long series of uphill struggles.

To the Koreans, he was a friend and supporter of Korean causes. Not many of them knew of his achievements as a research scientist, but in the field of veterinary pathology and bacteriology in Canada, the United States, and Europe, he was recognized as one of the most brilliant scientists of his time. Dr. Saunders said, "He was an unique individual, who singlehandedly put an impecunious veterinary college 'on the map' so to speak worldwide."

Finally, he was a critic and a prophet. An iconoclast to the bone, he had no respect for authorities, particularly unjust and corrupt authorities. He criticized with equal asperity and insight the Japanese colonial policies and the corruption of the Korean governments. His criticisms were always filled with wit and satiric humor.

In the essays he wrote about dissident students' activities, he showed his understanding of their youthful impatience with corruption, while warning them of their shortsightedness and ignorance of wider international implications of their acts. His prophetic eyes saw through the economic development of Japan and its possible effects on Korea long before anyone else did. His words of advice to his students about other future matters ring true today, twenty years after his death.

Dr. Schofield's memory is carried on both sides of the Atlantic. In Korea a group of his friends and former students, called Friends of Tiger Schofield, was formed soon after his death. This group has held commemorative meetings to discuss how best it could keep his spirit and memory alive. Dr. Schofield's contributions as a scientist and humanitarian will be studied in historical perspective by its members. Deserving students will be awarded scholarships in his name and donations to charitable organizations will continue.

In 1989 as part of the Schofield Centennial, the Ontario College of Veterinary College held a banquet attended by Frank Schofield, Jr., his son and daughter, many former students and colleagues of Dr. Schofield's along with the Korean Ambassador to Canada, Dr. Lee Jang Nag, Dr. Schofield's biographer, and myself, the translator of documents, photos, and publications concerning Dr. Schofield's many-faceted life.

Perhaps most moving to all was a musical monodrama highlighting various phases of his life. Performed by the composer himself, it captured the quintessence of Dr. Schofield, one of Canada's truly great figures.

Amulets

by KIM Jong-Dae

People used amulets before they recognized the existence of spirits (demi-gods), but amulets began to exercise great influence upon people after the concept of spirits was formed. Amulets and spirits depend on each other and amulets would be nothing without. "Poojuk" (부적), the Korean term for amulets sometimes called "poojak" (부작), play a double role for exorcism to drive out evil spirits and as lucky signs to prevent misfortunes. Chinese carry these amulets with travel-permits or I.D. cards, and use the amulets in their proper sense only when they are called "poo" (符).

We often use an analogical interpretation of amulets for their historical importance, origin, and content because there is scarcely any research or reference material on them in literature or historical records. For this reason perhaps, amulets are not taken as a proper subject for academic research, but are studied only for various modes or patterns in applied fine arts.

This paper, is limited to a discussion of functional methodology for amulets, and largely reflects my own view. The discussion is limited to those amulets drawn on paper.

It has often been speculated that amulets have not performed their function as signs in relation to spirits from the first. "Ipsan-poo" (入山符) meaning the amulet for entering mountains" in one of the chapters in "Popakja" (抱朴子) written by Kal Hong (葛洪) in the period of East Chin (東晉) in China is a case in point. This amulet has the function of protecting from beasts, harmful insects and other obstacles to asceticism in the mountains.

The function of amulets has changed and developed with changing society from this primitive function, but it is hard to know when the modification in content began to occur. Amulets roughly have two functions: exorcism (辟邪) and as a lucky sign (吉洋). In Murayama's (村山) *Spirits of Korea*, we find amulets used as a way of praying to spirits, and amulets are supposed to be the strongest way of praying to a spirit. In this sense, amulets assume a similar role to that of reading the scriptures (經典). They show much similarity, because both are aggressive and the scripture called "Okchukyung" (玉構經)

虎 灾厄消符 灾厄消符



An amulet used for exorcism. (灾厄消符) It is used to drive out evil spirits and protect the family.

虎 灾厄消符 灾厄消符

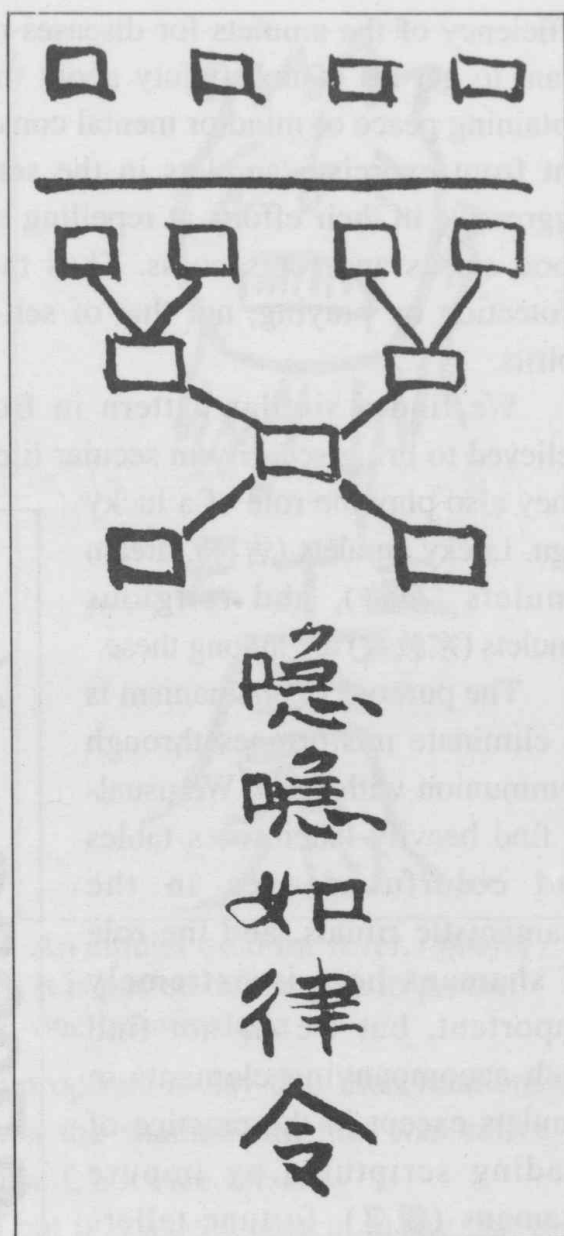
treats amulets and chanting the scriptures in the same manner.

The meaning of amulets presupposes the existence of spirits or a belief in them. Since they are used to repel the spirits, amulets would be of no use without the object, i.e. spirits. In the case of exorcism, the spirits are presumed to be evil harming people. The greatest problem in repelling or casting out the evil spirits is the efficiency of amulets. It is probable that men created religions and an omnipotent god along with them because they are vulnerable, and the same goes for the creation of amulets.

There are numerous kinds of amulets. This implies that there are correspondingly various kinds of evils to be coped with. The division of roles among spirits shows some shamanistic connection. The diversity of shamans and the "division of labor" among spirits probably originated from the same archetype.

Amulets are a sort of medium in coping with the spirits. Amulets in general display some aggressive character, and this aggression is more true in the case of exorcism. That is, amulets need to be a function of exorcism. Amulets always have, therefore, the capacity to dominate the spirits. The most typical amulets that represent the function of exorcism are the amulets for diseases (病符), amulets for preventing misfortunes (除厄) and amulets for casting out impure evil spirits (雜鬼不侵符).

The amulets most widely circulated in modern society are those used for good luck (吉洋符). This use results because people have come to doubt the



An amulet used for love. (愛情符)
It is used by both husband and wife
or lovers for the revival of love.

efficiency of the amulets for diseases or for repelling the evil spirits. People want to get rid of uncertainty about the future by using these amulets, thus obtaining peace of mind or mental consolation. Lucky sign amulets are different from exorcism amulets in the sense that the former are not so much aggressive in their efforts at repelling spirits as they are for the protection of good spirits and for success. Thus the amulets have the meaning of self-protection by praying, not that of self-salvation through confrontation with spirits.

We find a similar pattern in Buddhist amulets. These amulets are believed to bring security in secular life as well as eternal blessing in heaven. They also play the role of a lucky sign. Lucky amulets (吉符), dream amulets (夢符), and religious amulets (宗教符) are among these.

The purpose of shamanism is to eliminate misfortunes through communion with gods. We usually find heavily laden, rites tables and colorful dances in the shamanistic rituals, and the role of shamans here is extremely important, but we do not find such accompanying elements in amulets except in the practice of reading scriptures by impure shamans (雜巫), fortune-tellers and the diviners who produce the amulets. We do not need mediums such as shamans because amulets have direct connections with gods.

The shamanistic rituals are a complex of inner and outer activities showing respect to the gods, but amulets recognize the existence of gods only negatively. The meaning of carrying or attaching the amulets amounts, therefore, to the denial of any



An amulet used to prevent disaster (三災符) from three sources: wind, water and fire

relations with the gods. That is, amulets become factional in the proper sense only through a hostile attitude toward gods.

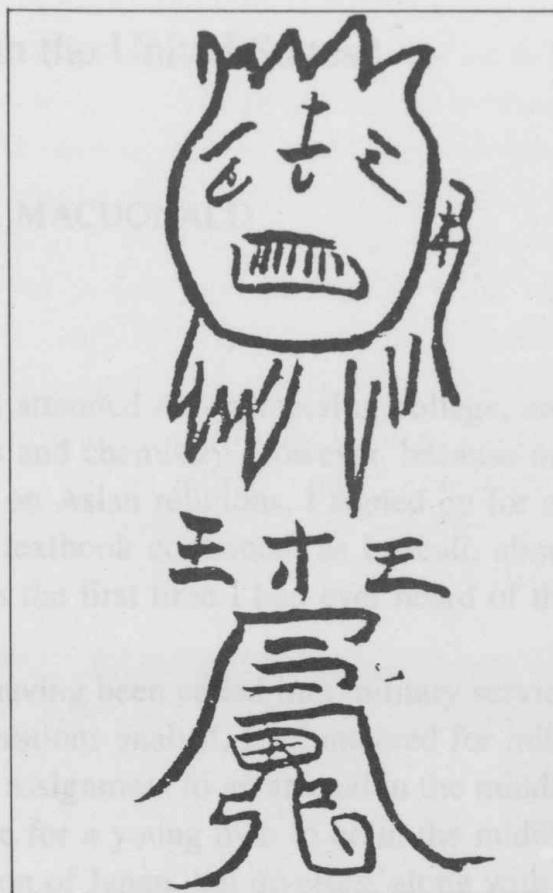
In the shaman rituals, there is a point during a post-ritual stage, when the shamans feed all the spirits. This feeding shows that all the spirits, even evil-spirits are deified, but evil spirits are just evil spirits so far as amulets are concerned. It is clear, therefore, that the purpose of shamanism is salvation by prayer.

The differences between the use of amulets and shamanism notwithstanding, shamans often produce amulets. Professor Seo Dae-Suk calls such shamans impure shamans (雜巫), but their relationship is not accidental if we consider the influence of

Taoism upon shamanism. It is more appropriate to say that their relationship is not bilateral, but unilateral — it was the shamanism that was active in introducing the Taoistic elements into itself, not vice versa.

Amulets are not a divine concept, but it is indeed correct to say that they are equal or superior to spirits so far as their functions are concerned. Amulets are, I believe, a medium through which our lives get better by overwhelming spirits with compromise, reconciliation or aggression, but they never pay respect to them.

I am afraid my essay can not go beyond sheer speculation due to the lack of academic foundation in the study of amulets in general. My hope is that there will be more systematic research on this subject among scholars in the near future.



An amulet used for fever. (熱病符)
It is pasted on the gate to protect one from malaria

The Study of Korea in the United States*

by Donald S. MACDONALD

As a teen-ager before World War II, I attended an engineering college, and spent most of my time on mathematics and chemistry. However, because my mother had written education manuals on Asian religions, I signed up for an elective course on Asian history. The textbook contained, as I recall, about three or four pages on Korea. This was the first time I had ever heard of the place, and I paid little attention to it.

Toward the end of World War II, having been called into military service from my work as a motor trucking operations analyst, I volunteered for military government duty to get away from assignment to an arsenal in the middle of the United States — hardly the place for a young man to be in the middle of a war. I was trained for the occupation of Japan, but diverted, along with a boatload of others like me, to the occupation of Korea.

None of us knew anything about Korea, the place we were supposed to govern. A few of us searched the ship's library and found a brief entry on Korea in *Terry's Japanese Empire*, 1905 edition. We copied the map and text onto a mimeograph stencil and ran it off. That was our briefing material when we landed at Songdo in October.

I spent a year in Korea, discovering with each passing day the depths of my own ignorance. A good part of my life since then has been spent trying to learn what I should have known when I arrived. My experience, of course, is not unique. A number of the Koreanists in the United States today began their studies for similar reasons. More recently, the Peace Corps experience has stimulated a new group of people interested in Korea, of whom Bruce Cumings is one prominent example. I'm sure that many people have had a similar experience themselves, or know people who have.

*Material in this lecture was drawn from a paper, "The Status of Korea Studies in the United States of America," presented at the Symposium on the Present Status of Korean Studies Abroad, Suwon University, Suwon, Korea, 2d to 6th November 1988; and from a report of the Han'guk Haksul Chinhung Chedan, *Haeoe Han'gukhak ui Kaehwang kwa palchon panghyang*, by Hong Sah Myung (February 1990).

The problem is that most of the 250 million people of the United States have no such stimulus to learn about Korea, and know nothing about the country. It is strange that, important as Korea is to the United States, American ignorance of it is so massive. Moreover, as public opinion surveys have demonstrated, the general public's attitude toward Korea has been generally adverse, although this view is gradually changing.

Such being the case, given the large influence of public opinion on American policy through Congress and otherwise, the conduct of effective diplomacy with Korea is adversely affected. People who don't know about Korea's history, situation, and problems are naturally impatient with any Korean action that impinges on their own interests, such as import restrictions or competition for market share, and are likely to make demands on American negotiators which, in the light of full information, could be seen as impractical or unreasonable.

It is of very great importance, therefore, that the level of American public awareness about Korea be improved. The two countries are, and will remain, necessary to each other for both security and economic reasons. To this pragmatic argument must be added the intellectual pleasures of studying Korea's fascinating history and culture.

How does one explain this ignorance? In the first place, Korea is not the only country outside American public consciousness. There are over 160 countries in the world, and most Americans never heard of most of them. Some of my wife's elementary school pupils had never heard of neighboring Canada or Mexico until she told them. Because the United States is so large and self-contained, so protected by oceans and so well-endowed, its people tend to dwell in an American world of their own—far more than the changing situation warrants. As one small evidence of this, it has been pointed out that only two countries in the world today do not use the metric system of measurement—Burma and the United States. The average American simply sees no need to learn about foreigners, rather leaving the foreigners to learn about him or her.

The first problem, then, is not to convince Americans to learn about Korea, but to convince them to learn about any place other than the ancestral homelands in Europe and Africa. — In California, New York, and a few other states, a growing ethnic Asian population is changing this perspective, but not yet in the country generally. — Unhappily, Federal budget cuts over recent years have drastically reduced support for language and area study programs, which were once strongly fostered under the Defense Education Act. A Presidential commission appointed by Jimmy Carter pointed to the problem

and recommended more support, but its report has been ignored.

The second reason for ignorance of Korea lies in its history. As long ago as 1845, an American congressman introduced a resolution calling on the government to open relations with both Japan and Korea, and efforts were made in the 1870s to do so. It was not until Japan successfully emulated Commodore Perry and forced the Kanghwa Treaty of 1876 that Korea was willing to open to the West. After the Treaty of Chemulp'o gained American access to Korea in 1882, the early arrivals were dismayed at what they saw, and the United States officially lost interest. Even some American missionaries became persuaded that a Japanese protectorate would be beneficial to Korea. This view changed when the nature of the Japanese "trusteeship" became clear; but by then Japan had officially erased Korea from the world. Only the missionaries and their home parishes maintained some awareness of Korea, except for the trauma surrounding the independence movement of March 1, 1919. The missionaries and their supporters tended to view Koreans as poor souls in need of saving and sustenance, rather than as a nation to be restored. Moreover, highly critical newspaper descriptions of Korea during the Russo-Japanese War (especially from George Kennan, the present statesman's uncle) reinforced adverse American perceptions, and acceptance of Japanese domination.

Since Korea's liberation in 1945, it has been mostly Korea's crises — war, riots, coups d'etat, torture — that have reached the American public through the media. Most Americans who have been to Korea have been in military service, often seeing the country only over the rim of a foxhole or through the shantytowns at the gates of military posts. Although the famous M*A*S*H television series was not really unkind to Korea, and was certainly excellent entertainment, it did portray the country in terms of its war-torn and poverty-stricken state only five years after liberation — hardly an image calculated to stimulate respect for Korean culture. Yet this is almost the only case of sustained media attention to Korea.

The third reason for American ignorance is the dominance of China and Japan in the perception of East Asia. China has had a romantic attraction for the West for centuries — it fascinated Voltaire. Japan, strangely, had even more cultural impact after World War II than before. Many Americans, if they think about Korea at all, look on it as "just like China" or "just like Japan." Koreans have expressed regret to me that they have no Edwin Reischauer or John Fairbank to dramatize their nation in the United States; actually the list of famous expositors of China and Japan to the West is a long and distinguished one. As yet, no one of similar stature has appeared to speak for

Korea. China and Japan have both expended large sums for sophisticated public relations campaigns in the United States and elsewhere, supporting educational and cultural institutions and programs. Korea has only recently started to do so, and in very modest dimensions.

What is needed is not, of course, to try to lift Korea to the same level of American consciousness as China or Japan; but Korea does deserve a place in American understanding that is more commensurate with its importance. If this is the proper objective, how is it to be achieved?

One approach is to let Korean economic success speak for itself. Probably the appearance of Korean Hyundai automobiles on the streets of American towns — given the American love affair with the automobile — did much to stimulate awareness and respect for Korea. Yet Hyundai has never associated Korea with its product in advertising. Daewoo sells its competitive product in the United States under an established American trademark (Pontiac). Korean products in many retail lines are becoming generally accepted for quality at reasonable price. However, ownership of a Samsung or Lucky-Gold Star toaster is hardly a gateway to an understanding of Korean culture.

A second approach, which has been tried on a small scale, has been public relations programs funded by or for the Korean government, directly or indirectly. The biggest example, of course, was the 1988 Olympics. At the other end of the scale, Korea sponsors two excellent illustrated quarterly magazines, *Korean Culture* and *Koreana*, as well as scholarly publications such as *Korea and World Affairs*, the valuable monthly *Korea Journal*, and the weekly *Korean Newsreview*, among others. Recently KBS filmed a counterpart to the British TV production, *The Forgotten War*. And so on. In addition, cultural exchanges, visitor programs, encouragement of tourism, and promotion of scholarly conferences on Korean affairs are all ways of encouraging attention to Korea. The Korean government supports most of this activity, but there is some private and foundation support, such as Chi Kap Chong's Korean War Allies Association.

No such programs, however, can ever have as much impact as the inclusion of material on Korea in school curricula at all levels from primary to college. The study of Korea in the United States therefore is, or ought to be, concerned both with the training of experts on Korean affairs and also with the diffusion of the experts' products as broadly as possible in the American educational process.

Apart from the American missionaries' long-time concern with Korea, and a modest number of books about Korea beginning in the mid-nineteenth

century, the modern study of Korea in the United States began, according to Mr. Hong Sah Myung of the Korea Research Foundation, at the Defense Language Institute of World War II fame. It was the Institute's Korean language program, organized by Fred Lukeoff under the direction of Dr. Henry Lee Smith, that provided training for the first three American Foreign Service officers in 1947 and 1948, together with a course on Korean history taught by the late George McCune and his wife, Evelyn, at the University of California/Berkeley. Harvard University, with the support of the Carnegie Foundation, established a Korea Institute in 1952, headed first by Professor Suh Doo Soo, later by Edward Wagner. Professor Suh also began Korean studies at the University of Washington, soon joined by Dr. Lukeoff. Eventually three other centers of Korean studies emerged at the University of California/Berkeley (Dr. Robert Scalapino and others), Columbia University (Dr. Gari Ledyard), and the University of Hawaii (Dr. Suh Dae Sook). These and other institutions initially received Federal government support, as well as private individual and corporate contributions, but such support diminished in the post-Vietnam era. All have graduated Ph.D.'s in Korea studies. Until recently, however, few of these graduates were able to find careers in which they could use this specialty, either in academe or elsewhere, for lack of demand. Dr. David McCann, for example, was until the last couple of years associate director of development (i.e., fundraising) at Cornell University, since there was no support for his teaching of Korean literature despite his eminent qualifications.

Although U.S. and most state and local governments' financial support for Korea studies has continued at a low level, and private and foundation assistance has been hard-won, attention to Korea studies has slowly increased and spread. Part of the reason is the interest generated by returning Peace Corps veterans and by the growing ethnic Korean community, now well over a million, in the United States. Another part is the recognition by some students of business career possibilities related to Korea. The Korea Research Foundation recently listed twenty-five American colleges and universities that include Korea in their curricula. The Association for Asian Studies listed fifty-three institutions with centers for Asian or East Asian studies in 1988; these might or might not give attention to Korea. Other than the five centers mentioned, most of the twenty-five institutions have either one or two Koreanist faculty members who offer courses on Korea as a part of a broader Asian curriculum, or instructors who offer material on Korea along with, or contained in, courses on other related subjects, e.g., Asian history, sociology, politics. These twenty-five, however, make up less than one percent of the

3,300 U.S. institutions of higher learning; and the majority of students even at the twenty-five mentioned are probably oblivious to materials on Korea. Thus, the impact on the American public — even the opinion-forming — is very small except for the dedicated few who have developed interest in Korea for their own reasons.

It is true that some attention to Korea is given by individual faculty members at other colleges. Yet a survey by the Social Science Research Council in 1987 found that only eleven responding institutions offered courses specifically on Korea that year, with an enrollment of around three hundred eighty undergraduate and 80 graduate students, out of a total nationwide of 12.4 million students.

The general ignorance of Korea has, in turn, led to a lack of demand for material on Korea. Even if an individual faculty member were minded to offer courses on Korea, there has been little available published text or reference material to support them. Gregory Henderson's classic *Korea: the Politics of the Vortex*; Harvard, 1967 was the first, and for a long time virtually the only, comprehensive modern English-language discussion of Korean history and culture. In recent years, however, a small but significant number of books, monographs, and journals have been published by some of the centers of Korea studies at the Universities of California, Hawaii, and Washington, and more recently Harvard and Columbia. The first real introductory college-level text on Korea was my own, published in 1988 with the support of the U.S. Department of Education.

Even worse, the average text on Asia or East Asia makes either no reference or passing reference to Korea. The majority deal only with China and Japan. Therefore the average college survey course on Asian history or civilization will simply omit Korea or give it a few minutes in a three-credit course. Moreover, as a recent Korean Ministry of Education survey found, many textbooks presented highly distorted accounts of Korea when they presented anything—often portraying Korea as a pale echo of China or Japan.

At Georgetown University in Washington, D.C., an Asian Studies Program was established in 1979 in the world-famous School of Foreign Service, the only undergraduate foreign service school in the United States, and the second oldest in the world. From the beginning of the program its Director, Professor Matthew Gardner, recognized the importance of Korea. Courses on Korea began in 1983, but the primary goal was to spread understanding of Korea as broadly as possible throughout the student body. Since the majority of students would not elect a course on Korea, and such a course could not be a required subject, the most effective method was to include

material on Korea in other related courses.

Twenty such courses are now offered at Georgetown, with three specifically on Korea, and the number is growing. The Koreanist on the faculty works with colleagues and generally encourages attention to Korea throughout the campus in addition to teaching his own specialty. The result has been considerably increased student interest and attention to Korea. This approach may serve as a model for other institutions. At present, there is no need for additional centers of Korea studies; the five existing centers have ample capacity for turning out trained specialists.

In the broader field of public education, note should be taken of the work of private organizations such as the Asia Society, with centers in New York, Washington, Dallas, and Los Angeles, which arranges cultural events, exhibitions, conferences, and press and public information publications on Korea among other countries. The Carnegie Center for Ethics in International Affairs in New York, the Carnegie Foundation for International Peace in Washington, D.C., the Foreign Policy Association in New York, the Washington Institute for Values in Public Policy in Washington, D.C., and other groups giving significant attention to Korea have public information as well as scholarly discussion as their objective. Note should also be taken of the North American Coalition for Human Rights in Korea, which voices a critical view of Korean affairs in its *Korea Update*.

All these efforts, however, seem to be insufficient to the task of raising the American public consciousness about Korea to its proper level. In the absence of public demand for them, Korea studies are unlikely to grow unless determined efforts are made to stimulate them. The laws of the market operate in the intellectual as well as the economic realm. The business response to this situation, of course, is advertising. The academic world, however, is neither comfortable with advertising nor able to do it very well.

The answer probably must be more monetary support for Korea-oriented programs, and more effort to make such programs of very high quality and attractiveness. It would be appropriate for U.S. and local governments to provide such support, but under present circumstances this is unlikely; on the contrary, their support is likely to diminish. The most likely alternative sources are the Korean Government, the Korean community in the United States, and business firms with a stake in Korean-American relations. One can only hope that such support will be forthcoming, and that with the existing small pool of capable Koreanists, the next century will see Korea getting the American understanding it deserves.

CONSTITUTION
OF THE
KOREA BRANCH
ROYAL ASIATIC SOCIETY

NAME AND OBJECT

- Art. I The Name of the Society shall be THE KOREA BRANCH OF THE ROYAL ASIATIC SOCIETY.
- Art. II The Object of the Branch shall be to stimulate interest in, and promote study and dissemination of knowledge about, the Arts, History, Literature and Customs of Korea and the neighboring countries.

MEMBERSHIP, FEES AND DUES

- Art. III The Branch shall consist of Honorary, Life, Ordinary and Associate members.
- Art. IV **Honorary Members** shall be admitted on special grounds to be determined in each case by the Council. They shall not be resident in Korea and they shall not be required to pay either the Entrance Fee or the Annual Subscription. They shall enjoy the same privileges in regard to the distribution of the minutes of meetings, etc. as enjoyed by Life Members (See Art. VI below).
- Art. V **Honorary Council Members** may be appointed in special consideration of long and devoted service to the Branch. They shall be residents of Korea, nominated and approved by majority vote of the members present at the Branch's annual general meeting. These honorary members of the Council may participate fully in the activities of the Council, except that they shall not have the privilege of voting.
- Art. VI **Life Members**, in residence in Korea or abroad, shall enjoy the full right of participation in all activities of the Branch. They shall be entitled to free distribution of a single copy of each Transaction of the Branch published following their attaining Life membership and free distribution of the minutes of Council meetings, general meetings and/or other

information such as is promulgated to the Members of the Branch resident in Korea. The fee for Life Membership shall be determined from time to time by the Council.

- Art. VII. **Ordinary Members** shall, upon joining the Branch, pay an Entrance Fee and the Annual Subscription for the forthcoming year. The Annual Subscription rate both for resident and nonresident Members and the entrance fee shall be determined from time to time by the Council.
- Art. VIII. **Associate Membership** in the Branch shall be open to teaching members, students of Korean Universities and such other specific groups as the Council may determine, on payment of an entrance fee and annual subscription to be determined from time to time by the Council. Associate Members shall be entitled to participation in the activities of the Branch at Member rates.
- Art. IX. The Annual Subscription shall cover the period of one year, specific dates to be determined by the by-laws.
- Art. X. Applicants for membership who pay the required fees shall be entitled to join the Branch. If a Member, in the opinion of the Executive Committee, is guilty of conduct prejudicial to the interests of the Branch, the Executive Committee may suspend his membership and forbid his attendance at meetings of the Branch, pending the final decision of the Council.

OFFICERS

- Art. XI. The Officers of the Branch shall be:
- A President
 - A Vice President
 - A Treasurer
 - A Corresponding Secretary
 - A Recording Secretary
 - A Librarian

COUNCIL

- Art. XII. The affairs of the Branch shall be managed by a Council composed of the Officers for the current year, together with not more than 20 Ordinary Members. Honorary Council

Members are not included among the 20 Ordinary Members.

- Art. XIII Council Members who, except for due cause (as determined by the Executive Committee), miss council meetings more than twice consecutively or miss five times during the year shall be dropped from membership on the Council. Council Members may resign from the Council by written notification to the President.

MEETINGS

- Art. XIV General Meetings of the Branch and Meetings of the Council shall be held as the Council shall determine and announce.
- Art. XV The Annual General Meeting shall be held around the end of the calendar year at a date and time determined by the Council. Notice of the Annual General Meeting shall be mailed to all Members not later than one month prior to the scheduled date. At this meeting the Council shall present its Annual Report, which shall include the Treasurer's Statement of Accounts. The Officers for the next year shall be nominated and elected.
- Art. XVI Twenty five members shall form a quorum at the Annual General Meeting and a simple majority of Officers and Council Members at a Council Meeting. The Chairman shall have a casting vote in the event of a tie between pro and con votes. At all Meetings of the Branch or Council, in the absence of the President and Vice-President, a Chairman shall be elected by the members present at the meeting.
- Art. XVII The General Meetings shall be open to the public, but the Annual General meeting shall be open to Members only.

ELECTIONS

- Art. XVIII The Officers and other Members of the Council shall be elected at the Annual General Meeting and shall hold office for one year, or until their successors have been elected. Officers and Committee Chairmen shall not hold office for more than two terms.
- Art. XIX The Council shall fill vacancies of officers, Committee chairman of council members that may occur between Annual

General Meetings and may nominate temporary substitutes in the event of prolonged absence or indisposition of an Officer or Committee Chairman.

PUBLICATIONS

- Art. XX The Publications of the Branch shall consist of the Transactions and other publications as the council may decide.
- Art. XXI Authors of published books or papers may be supplied with twenty five copies gratis by the branch except as may be determined by the Council.
- Art. XXII The Council shall have power to publish, in separate form, papers or documents which it considers of sufficient interest or importance. All publications of the Branch shall be registered for U.S. Interim copyright of five years' duration.
- Art. XXIII Papers accepted by the Council shall become the property of the Branch and shall not be published without the consent of the Council. However, if publication is unreasonably delayed, or if the paper is urgently required for another and unforeseen use, and is requested to be returned by the writer, the Council may release the paper at its own discretion.
- Art. XXIV The acceptance of a paper for reading at a General Meeting of the Branch does not obligate the Branch to publish it, but when the Council decides not to publish any paper accepted for reading, that paper shall be returned to the author without any restriction as to its subsequent use. A copy shall be retained in the Branch's permanent file.

MAKING OF BY-LAWS

- Art. XXV The Council shall have the power to make and amend By-Laws for its own use and the Branch's guidance, provided that these are consistent with the Constitution. Additions, deletions or amendments to the By-Laws shall be promulgated to the members of the Branch who may at the next general meeting overrule the action of the Council.

ADDITIONS, DELETIONS AND AMENDMENTS

The Constitution may be amended only at a General Meeting,

a quorum present, by a two thirds majority vote of the members present. Amendments to the Constitution shall be promulgated to all members at least thirty days preceding the General Meeting wherein the amendment is to be discussed and voted upon.

BY-LAWS

GENERAL MEETINGS

- Art. 1 The Session of the Branch shall coincide with the Calendar Year.
- Art. 2 Ordinarily the Session of the Branch shall consist of not less than nine monthly General Meetings, of which the Annual General Meeting shall be considered one. A need for a greater or lesser number of meetings may be determined by the Council, if it is considered to be in the best interests of the Members of the Branch.
- Art. 3 The place and time of meetings shall be determined by the Council. Advance notice of meetings shall be promulgated to all Members resident in Korea, and to all Honorary and Life Members.

ORDER OF BUSINESS AT GENERAL MEETINGS

- Art. 4 The order of business of General Meetings shall be:
- a. Communications from the Council (Reports, etc.)
 - b. Miscellaneous Business
 - c. The Reading and Discussion of Papers

ORDER OF BUSINESS AT ANNUAL GENERAL MEETING

- Art. 5 The order of business at the Annual General Meeting shall be as follows:
- a. Prior to the annual General Meeting a draft of the Council's report, including Committee reports shall be promulgated to all Honorary and Life Members and to Ordinary Members resident in Korea.
 - b. The Treasurer's Report shall be discussed.

- c. The Council's draft report shall be discussed, modified if necessary and approved by majority vote of the Members present.
- d. The election of Officers and Councillors shall be conducted from the slate recommended by the Nominating Committee or nominations from the floor.

MEETINGS OF COUNCIL

- Art. 6 The Council at each meeting shall determine the time and place of subsequent Council Meetings.
- Art. 7 Timely notice of each Council Meeting shall be sent to every Member of the Council. With this notice shall be enclosed a draft of the minutes of the previous Council Meeting and reports of Committee Chairmen for review and subsequent discussion, modification (if required) and acceptance by the Council.

ORDER OF BUSINESS AT COUNCIL MEETINGS

- Art. 8 The order of business at Council Meetings shall be:
 - a. Action upon the Minutes of the last meeting and reports of Committee Chairmen.
 - b. Report on the proceedings of the Executive Committee.
 - c. Miscellaneous business.
 - d. Arrangement of business for the next Council Meeting.

COMMITTEES

- Art. 9
 - a. There shall be the following standing Committee
 - (1) Executive Committee
 - (2) Budget and finance Committee
 - (3) Program Committee
 - (4) Tour Committee
 - (5) Membership Committee
 - (6) Publications Committee

In addition, such other Committees as may be deemed necessary shall be established by the Council.
 - b. All Committees shall report periodically in writing to

Council and shall act in accordance with the decision of the Council on matters concerning both policy and finance.

EXECUTIVE COMMITTEE

- Art. 10
- a. There shall be a Standing Committee, called the Executive Committee, composed of the President and/or the Vice President, one other Officer, the Chairmen of the Committees concerned with the subjects to be discussed, and such others as the President may invite. Meetings shall be called by the President, who shall invite the persons concerned. Its duties shall be to undertake any tasks deputed to it by the President or the Council.
 - b. When matters affecting a particular Committee are discussed by the Executive Committee, the Chairman of the Committee concerned, or a representative nominated by him, shall be present at the discussion.
 - c. Unless previously authorized by the Council to take substantive decisions, the Executive Committee shall only make recommendations to the Council for final decision by the latter.
 - d. In cases where the Executive Committee has been authorized to take substantive decisions, a quorum of not less than half the Committee's members shall be required. Decisions shall be adopted by a favorable vote of not less than two thirds of the members present.

BUDGET AND FINANCE COMMITTEE

- Art. 11
- a. There shall be a Standing Committee, called the Budget and Finance Committee, which shall be composed of the Officers of the Branch. The Committee may co-opt other members of the Branch whose assistance may be desired for particular tasks, but such members shall not vote. Not less than half the membership of the Committee shall constitute a quorum.
 - b. The Committee shall meet not less than once in each half of the calendar year, and shall prepare a budget for submis-

sion to the Council.

PUBLICATIONS COMMITTEE

Art. 12

- a. There shall be a Standing Committee, called the Publications Committee, composed of a Chairman to be appointed by the President in consultation with the Council, and such other members as the Council may designate.
- b. The Committee shall:
 - (1) Be responsible for the selection, preparation and publication of the Transactions and other works sponsored by the Branch, as approved by the Council.
 - (2) Arrange with booksellers and others for the sale of the publications as directed by the Council, send the required number of each issue to the appointed Agents and keep a record of all such business; and
 - (3) Draw up a program of future publications, with estimates of expenditure and income, and submit this program and accompanying estimates to the Council for the latter's approval at least once every six months.

PROGRAM COMMITTEE

Art. 13

- a. There shall be a Standing Committee, called the Program Committee, composed of a Chairman to be appointed by the President in consultation with the Council and such other members as the Council may designate, at least two of them ordinarily being Koreans and two of other nationalities.
- b. The Program Committee shall be responsible for determining topics and finding speakers (or other suitable material such as films) for the branch's regular meetings.
- c. Honoraria and other fees shall follow norms established by the Council. Exceptions shall be specifically approved by the Council membership in regular session.
- d. As a rule, programs shall be of an historical or contemporary nature, which support the objectives stated in Article II of the Constitution. Where practicable, texts of the presentations shall be filed with the Corresponding Secretary

of the Branch, so that those considered suitable may be printed in the Transactions.

TOUR COMMITTEE

- a. There shall be a Standing Committee called the Tour Committee, composed of a Chairman to be appointed by the President in consultation with the Council, and the other members as the Council may designate.
- b. It shall plan and conduct tours to places of cultural and historical interest both inside and outside Korea.
- a. Tours shall be conducted by members of the Committee or by such other Members of the branch as the Committee shall designate. Tours shall be conducted primarily for the edification and education of members of the Branch who shall receive special consideration in computing the charges for tours, and in participating in limited capacity tours. The Committee Chairman shall audit the accounts of all tours before they are submitted to the Treasurer.

MEMBERSHIP COMMITTEE

Art. 14

- a. There shall be a Standing Committee called the Membership Committee, composed of a Chairman to be appointed by the President in consultation with the Council, and such other members as the Council may designate.
- b. The Committee shall:
 - (1) Take suitable measures to increase membership of the Branch;
 - (2) Report to the Council, at least quarterly, on the status of the Branch's membership and recommend measures to maintain or increase membership; and
 - (3) Keep in touch with the views of Members on publications and programs of lectures and tours arranged by the Branch, and brief the Council on the subject at each Council Meeting.

COMMITMENTS ENTERED INTO BY THE BRANCH

- Art. 15
- a. Any commitment or disbursement by the Branch of more than \$500 shall be specifically sanctioned by the Council, as recorded in the minutes of its meetings.
 - b. Any commitment entered into by the Branch with the concurrence of the Council shall, if it involves the expenditure of more than \$1,000 (over whatever period), be legitimated by a document bearing the signatures of the President (or Acting President in the absence of the President), the Corresponding Secretary and the Treasurer.
 - c. No Officer or Member of the Branch is authorized to commit the Branch to any course of action, other than normal day-to-day business, without the express approval of the Council as recorded in the minutes of its meetings.

AUDIT

- Art. 16
- Before the Annual General Meeting of each year the Treasurer's Statement of Accounts shall be audited by a team of not less than two Members appointed by the President.

DUTIES OF THE CORRESPONDING SECRETARY

- Art. 17
- The Corresponding Secretary shall:
- a. Be in charge of the office of the Korea Branch of the Royal Asiatic Society;
 - b. With the assistance of a salaried clerical staff and in consultation with the other officers of the Branch and the Committee Chairmen, assume overall responsibility for the coordination of the Branch's activities;
 - c. Ensure that the Reports of Committee Chairmen and the minutes of the preceding meeting are circulated to Council Members before the next Council Meeting; and
 - d. Arrange for the issue of notices of Council Meetings

DUTIES OF RECORDING SECRETARY

- Art. 19 The Recording Secretary shall:—
- a. Keep Minutes of General Meetings and meetings of the Council;
 - b. Attend every General Meeting and every Meeting of the Council, or, in case of absence, depute the Corresponding Secretary or some other Member of the Council to perform his duties and shall forward the Minute-Book to him; and
 - c. Act for the Corresponding Secretary in the latter's absence.

DUTIES OF THE TREASURER

- Art. 20 The Treasurer shall:
- a. Control and account for all funds of the Korea Branch of the Royal Asiatic Society;
 - b. Respond to requests for funds necessary to maintain the day-to-day operations of the Branch. However, any expenditure in excess of \$150, or its equivalent, shall have the prior concurrence of the President (or, in his absence, the Vice-President) and three other Officers of the Branch;
 - c. Attend every Council Meeting and present a current financial statement or, if unable to attend, depute some member of the Council to act for him, furnishing him with such information and documents as may be necessary; and
 - d. Apply to the President to appoint Auditors and present annually a duly audited financial statement, which shall be available for examination at the Annual General Meeting of the Branch.

DUTIES OF LIBRARIAN

- Art. 21 The Librarian shall:
- a. Take charge of the Branch's Library and stock of publications, keep its books and periodicals in order, catalogue all additions to the Library and supervise the binding and preservation of the books;

- b. Carry out the regulations of the Council for the use and lending of the Branch's books;
- c. Send copies of the publications to all Honorary Members and to all Ordinary Members not in arrears for their subscriptions, according to a list furnished him by the Corresponding Secretary, and to all Branches and Journals, the names of which are on the list of exchanges;
- d. Arrange for further exchanges as directed by the Council;
- e. Draw up a list of the exchanges and of additions to the Library, for insertion in the Council's Annual Report;
- f. Make additions to the Library as instructed by the Council;
- g. Present to the Council at its November Meeting a statement of the stock of publications possessed by the Branch;
- h. Act as a member of the Publication Committee; and
- i. Attend every Council Meeting and report on Library matters or, if absent, send to the Corresponding Secretary a statement of any matter of immediate importance.

LIBRARY

- Art. 22 The Library shall be open to Members for consultation during the day, the keys of the book-cases being in the possession of the Librarian or other Members of Council resident in the vicinity; books may be borrowed on application to the Librarian.

SALE OF PUBLICATIONS

- Art. 23 The publications shall be on sale by Agents approved by the Council and may be supplied to them at a discount price fixed by the Council.

CHAPTERS

- Art. 24 Members of the Korea Branch of the Royal Asiatic Society residing outside of Seoul may, with the approval of the Council, organize chapters, with arrangements for such matters as membership, attendance, books, programs, speakers,

honorariums, logistics, finance, etc. to be planned by a local committee in conjunction with the Executive Committee of the Council and approved by the Council. There shall be an annual written report from each chapter which shall be submitted to the Council for approval.

Each chapter shall have at least one councillor who is selected by the Korea Branch in consultation with the local chapter. Such councillors shall serve in addition to the regular members of the RAS, KB Council. They shall have full voting rights but may be excused from serving on any of the standing committees.

Art. 25. The Royal Asiatic Society, Korea Branch as a whole, including each of its recognized chapters, is a non-profit association formed to promote friendship among its members. The Council is responsible for ensuring that all the activities of the branch shall be conducted in accordance with this form of association.

This Constitution was approved by the general membership on December 8, 1971 and amended on October 20, 1975. By-law Article 24 was added by the Council on March 19, 1980.

Article 25 is to be submitted for approval by the membership at the 1991 Annual General Meeting.

Annual Report
of
Royal Asiatic Society-Korea Branch 1990

by Frederick F. CARRIERE

The parent organization of our Society — the Royal Asiatic Society of Great Britain and Ireland — was founded in London in 1824. In language which resonates with the intellectual spirit of that era of the West's rapidly expanding encounter with the East, the stated purpose of the Society was to study the "progress of knowledge in Asia and the means of its extension." From our vantage point, more than a century and a half later, we may rightly be more impressed with the progress of knowledge *about* Asia among Western peoples and perhaps even more resolved to find more effective means of extending that knowledge. Indeed, as branches of the parent organization came to be founded in several countries of Asia in subsequent decades, the Royal Asiatic Society was able to make important contributions to the promotion of a better understanding and a wider appreciation of the civilizations of Asia among Western peoples of many nations, and especially those who have had the privilege of living in this dynamic region.

Our own Korea Branch was founded in Seoul in June 1900 by just such a group of foreign sojourners in Korea. Many of them were scholars of one degree or another who broadened the horizons of knowledge about the arts, history, literature and customs of Korea and neighboring countries in Asia through the activities of the Royal Asiatic Society, Korea Branch. Looking back, we realize that they were an especially impressive group who on the whole seem more qualified to carry on the tradition of the Royal Asiatic Society than most of us today. Perhaps our "forbearers" had more time to devote to scholarly pursuits in those days before the advent of all the modern conveniences which keep us too busy to contemplate our surroundings and circumstances with any notable degree of profundity? Whether or not we are truly worthy of our heritage, as members of the RAS, Korea Branch, we may justly take pride in the contributions our Society has made over the last ninety years through its lecture meetings, publications and, in more recent years, tour program.

As President of the RAS, Korea Branch, and in fulfillment of the requirement set forth in our constitution that a report on the year's activities be made to the membership at an annual meeting, it is my pleasure to report as follows:

Membership: Beginning with just seventeen members at the time of its founding in 1900, at present the RAS, Korea Branch has a total of one thousand seven hundred twenty-five members in good standing. Included in this total are sixty-seven life members, five hundred ninety-six overseas members, and one thousand sixty-two regular members residing in Korea. Although some old members departed and new members took their places, total membership remained more or less constant during the last year. This continuing success in maintaining our membership at a relatively high level, compared with other branches of the Royal Asiatic Society, reflects favorably on the efforts of the Membership Committee who took every opportunity to make newcomers to Seoul aware of the RAS.

Lecture Meetings: The RAS-Korea Branch conducted its regular semi-monthly lecture meetings during the last year, on the second and fourth Wednesdays of each month with the usual break during late summer, under the direction of Program Committee Chair Dr. Kim Young-duk. There were nineteen meetings held in which members and the general public were addressed by both Korean and foreign speakers on a wide range of subjects. Several of the more outstanding lectures are being prepared for publication in the 1990 edition (Vol. 65) of the *Transactions*. Unfortunately, as attendance at lecture meetings has dropped off noticeably in recent months, we must redouble our efforts to draw larger audiences during the coming year.

Tours: Under the direction of Tour Committee Chair Mr. Robert Hogarth with the RAS, Korea Branch's most precious resource, General Manager Ms. Sue Bae, serving as coordinator of all details, big and small, the usual full schedule of tours was carried out during the spring and fall of 1990. These tours took a total of two thousand ten participants to the four corners of Korea, or nearly so, except when heading north where political realities impose a geographic limit, — infiltration tunnel No. 20. Let's hope that before long RAS tours will be venturing all the way north as well! — Although the tour program remains a most successful activity of the RAS, Korea Branch during 1990, dark clouds continued to gather over the horizon figuratively, or is it literally? in the form of exhaust fumes. Even though the problem is not unique to the RAS tour program, the future of this crucial activity seems increasingly threatened by the incredible congestion on Korea's highways

which often makes touring less pleasant than in the past. As one of its more innovative contributions during the year, the Tour Committee surveyed the membership on their general preferences for tours. Perhaps, as the next stage, the Committee might try to obtain more specific feedback from the general membership on possible ways to adjust the RAS tour program to the consequences of Korea's growing affluence.

Publications: Under the direction of Publications Committee Chair Mrs. Gertrude K. Ferrar, three titles were reprinted: *In This Earth, In That Wind* by Dr. Lee O-Young, current Minister of Culture; *Voyages of Discovery* by Sir Basil Hall; and *Undiplomatic Memories* by W.F. Sands. Although no new titles were published by the RAS, Korea Branch during 1990, the Committee reviewed six book-length manuscripts for possible publication three of these remain under active consideration. After completely revising the RAS book list, the Publications Committee turned its attention to working out solutions to the long-standing problems of distribution of RAS publications. In the end, a workable arrangement was made for distribution of our publications in the U.S. while efforts are still underway to obtain a suitable distributor(s) for the European and Australian markets. As a special activity to commemorate the 90th anniversary of the RAS, Korea Branch, Mr. Michael O'Brien, a member of the Council, produced a poster which was presented to all members at the annual garden party as well as made available for sale to members and non-members. Lastly, with Mr. O'Connor's assistance, the Committee designed, produced, and placed on sale an RAS tote bag.

Finances: Last, but far from least, we come to the crucial issue of RAS, Korea Branch finances which are under the purview of our Treasurer, Mr. Jean Videau. Without going into the details, I am pleased to report that our Society continues to be fundamentally viable due largely to the sale of publications and the collection of membership dues. The generosity of the Daewoo Foundation in making the premises for our lecture meetings available free of charge also helps our Society to avoid "red ink" in its operations. While the RAS, Korea Branch is far from being in a state of financial well-being in the true sense, we at least continue to make ends meet which is what counts. Therefore, as we enter the decade leading up to our centennial celebration, I am pleased to report that the RAS, Korea Branch is in a position to fulfill its mandate to contribute to the "progress of knowledge" about Korea and her neighbors.

1990 R.A.S. Tours

<i>Date</i>	<i>Destination</i>	<i>Attendance</i>
January 6	Insadong & Sanchon Restaurant	11
January 14	Kwangnung & Sanjong Lake	17
January 20	Embroidery Museum	18
January 28	Lunar New Year Dinner	57
February 2-4	Bird Watching	19
February 10	Pang Saeng Che	16
February 17-19	Soraksan	25
February 24	Kiln Tour	31
March 1	North Fortress Hiking	27
March 3	Exotic Shrines	15
March 3	Sokchonje	21
March 4	Popchusa	26
March 10	Chorwon	33
March 24	Wonju	35
March 25	North Han Valley	28
March 31	Andong	33
March 6-8	Cherry Blossoms	44
April 13-15	Kyongju & Yangdong	28
April 22	Kanghwa Island	31
April 27-29	Cheju-Do	31
May 2	Buddha's Birthday	117
May 5-6	Magnolia Tour: Ch'ollipo A	31
May 6-7	Magnolia Tour: Ch'ollipo B	17
May 12	Inch'on-Suwon Railroad Tour	38
May 13	Puyo & Kongju (Paekche Kingdom)	41
May 26	Sonorum Kut	16
May 27	Taedong Kut	31
May 26-27	Chollado Bamboo Market	26
June 1-3	Ch'ungmu & Hallyo Sudo (Waterway) Tour	28
June 3	Songmo-Do & Pomunsa Tour	41
June 16	R.A.S. Garden Party, 90th Anniversary	310
June 17	Pyokche Environs	18
June 30	Panmunjom	42
July 14	Island Hopping (Chawol-Do)	38

July 15	Triple Treat Tour; Olympic Park Han River Cruise, DLI 63 Bldg	15
July 21-22	Teach'on Beach	19
August 11	Tour of Fortune	16
August 12	Kanghwa Island	31
August 18	Hanyak (Traditional Medicine)	15
August 25	Kiln Tour	30
August 26	Exotic Shrines	13
August 31-Sept. 1-2	Ch'ollipo	27
September 8	Silk Tour	42
September 9	Ch'ongpyong Boat Tour	46
September 14-16	Namhae-Do, Samch'onp'o & Songkwangsa	27
September 29-Oct. 2	Ullung-Do	38
October 5-7	Hongdo and Huksando Adventure	23
October 14	Yoju	28
October 20-21	Chonju	34
October 26-28	Chirisan	33
November 3	Battlefields	41
November 4	Kyeryongsan Hiking	34
November 9-11	Cheju-Do	41
December 1	Panmunjom	44
December 2	Kangwha Island, Mani-San (Mt.) Hiking	20
December 8	Artists' Studios	38
December 9	Shopping Spree	19

1990 R.A.S. Lectures

- January 10 A Trip to North Korea
Mr. Michael Breen
- February 14 Traditional Korean Law and
Its Modernization
Dr. Choi, Chongko
- February 28 Temporary Residents: The Western
Community in Korea on the Eve of World War II.
Dr. Donald N. Clark
- March 14 A Sign for the Times—A look at Puchok
(Shaman amulet card)
Mr. Kim, Jong-Dae
- March 28 Dr. William Frank Schofield and the March 1st Movement
Dr. Choi, Jin Young
- March 11 Paintings of the Choson Dynasty
Mr. Lee Won-Bok
- April 25 Examining prospects for Local Autonomy:
Agricultural Cooperative Reforms in Korea
Dr. Larry L. Burmeister
- May 9 Seas of Discovery, Seas of Learning:
The Sailors of Portugal and Their Knowledge of Korea
in the 16th Century
Prof. Jaime Ramalhete Neves
- May 23 Print Capitalism and Popular Culture
In Colonial Korea
Dr. Mike Robinson
- June 13 Korea's New Look Toward the "Northern Countries"
Dr. Lee, Hahn-Been
- June 27 Life Between Two Cultures: A Confucian Boy Goes to America
Mr. Chung, Kisuk
- August 22 Korean Traditional Classical Music:
Kayagum Performance
Mr. Hwang, Byong-Ki
- September 12 'Mot' as a unique Korean Taste or Value
Prof. Kim, Chi-Gyu
- September 26 Pavilions for Everyone
Ms. Maggie Dodds

- October 10 Samshin—The Lost Goddess of Old Korea
Dr. Horay Zozayong
- October 24 Commissioner Chang Pogo and the Shilla People in Tang China:
In Search of Their Excellency
Prof. Kim, Sung-Hoon
- November 14 An Introduction to the Rhythm and Spirit of Korea
Through the Changgo
Ms. Suzanna M. Samstag
- November 28 What's Wrong With the Korean Securities-Stock Exchange?
Dr. Kim, Byong-Kuk
- December 12 Traditional Korean Costume
Dr. Suk, Joo-Sun

Members

(as of December 30, 1988)

LIFE MEMBERS

Adams, Edward B.
 Bartz, Carl F., Jr.
 Bertuccioli, Guiliano
 Bridges, Ronald C.
 Bunger, Karl
 Clark, Allen D.
 Cook, Dr. & Mrs. Harold F.
 Crane, Paul S.
 Curl, Daniel B.
 Daniels, Mamie M.
 Davidson, Duane C.
 de Vries, Helena
 Dines, frank E.
 Dodds, Mr. & Mrs. Jack a.
 Folkedal, Tor D.
 Goodwin, Charles
 Goodwin, James J.
 Gordon, Douglas H.
 Hogarth, Mr. & Mrs. Robert
 Hoyt, James
 Kim, Dal-Choong
 Kim, Yong-Duk
 Kinney, Robert a.
 Leavitt, Richard P.
 Ledyard, Gari
 Lim, Sandra A.
 Long, George W.,
 MacDougall, alan M.
 Matthews, Mr. & Mrs. George E.
 Mattielli,
 Sandra
 Mill, Charles S., Jr.
 Miller, C. Ferris
 Moffett, Dr. & Mrs. Samuel H.
 Murphy, Sunny B.
 Overmoe, William J.
 Pai, Inez Kong
 Palmer, Dr. & Mrs. Spencer J.
 Park, Sang-cho
 Peterson, Mark

Quizon, Ronald P.
 Rasmussen, Glen C.
 Rucker, Robert D.
 Rutt, Richard
 Slep, Gerald
 Smith, Warren W., Jr.
 Snyder, Alice L.
 Steinberg, David I.
 Strauss, William
 Tieszen, Helen R.
 Underwood, Dr. & Mrs. Horace G.
 Underwood, Horace H.
 Underwood, Peter A.
 Van Den Berg, Mr. & Mrs. Roland
 William, Von C.
 Wholer, Jurgen
 Yoon, Prof. & Mrs. Chong-hiok
 Yoon, Mr. & Mrs. Young-il

OVERSEAS MEMBERS

Adair, Steve
 adams, Philip D.
 Aebi, Doris
 Albrecht, Mr. & Mrs. Ronald L.
 Allen, Mr. & Mrs. J. Michael
 Alford, Thomas M.
 Anderson, Robert K.
 Andreasen, Bryon C.
 Achleitner Mr. Peter
 Bae, Kyoung Y.
 Baker, Mr. & Mrs. Robert H.
 Baker, Donald
 Balsa, Elizabeth
 Bark, Th. J.
 Barrett, Geraldine
 Basinger, Mr. & Mrs. William A.
 Batteau, Margreet
 Beland, Nicolas
 Belbutowski, Paul M.
 Bestor, Theodore C.
 Binyon, Robert F.

- B.L. Fisher Library
 Black, Kay E.
 Blankenship, Mr. & Mrs. Donald
 Bleiner, Roland
 Blessin, James H.
 Blondheim, Carrie C.
 Bond, Dr. & Mrs. Douglas G.
 Bouchez, Daniel
 Bolin, Mr. & Mrs. James
 Bowie, Mr. & Mrs. Nigel J. G.
 Bradley, Sarah
 Brezavar, Mr. & Mrs. Floyd G.
 Brosnan, Thomas F.
 Brown, Terry M.
 Brunnegard, Kim Chil-Ung
 Bryant, M. Darrol
 Burchett, Dr. & Mrs. Robert B.
 Burgess, Mr. & Prof. Frederick M.
 Burnett, Scott S.
 Bush, Mr. & Mrs. James J.
 Buzo, Mr. & Mrs. Adrian F.
 Byington, Mark E.
 Byun, Il-Young
 Cambridge University Library
 Campbell, Mr. & Mrs. Robert E.
 Cantrell, John Bruce
 Carlson, David A.
 Carman, Charlene P. E.
 Cartar, Erik
 Cassell, Joseph J.
 Chambers, Kevin
 Chaney, Dr. & Mrs. Marvin L.
 Chayapan, Monthida
 Cherry, Judith a.
 Cheung, Kisuk
 Chey, Youn-Cha S.
 Choi, Sung-Hwa
 Chu, Gen Sen
 Dlark, Dr. & Mrs. Donald Neil
 Clark, Fred G.
 Clarke, Hugh D. B.
 Cleveland Museum of Art Library
 Coleman, Craig S.
 Collins, Gary R.
 Conable, Miriam M.
 Conard, Dr. & Mrs. George P.
 Corbin, Bence J.
 Costa, Alejandro D.S.
 Cotton, James
 Courtney, Mr. & Mrs. James R.
 Craig, Richard R.
 Cunningham, Eileen M.
 Curtis, Jesse S.
 David, T. J.
 Dean, Harold L.
 Dege, Dr. & Mrs. Eckart
 DeKens, Elaine H.
 Demente, Boye
 Deucheler, Martina
 Diltz, Mr. & Mrs. Donald O.
 Donovan, Mr. & Mrs. Ian E. M.
 Doty, Edward G.
 Douglas, Dr. & Mrs. William A.
 Driscoll, Mr. & Mrs. David J.
 DuBeau, James
 DuBois, Mr. & Mrs. Ron P.
 Duke University Library
 Durham University Library
 Eastep, Mr. & Mrs. Steven
 Ebener-Klein, Christel
 Eberstadt, Nick
 Eckert, Carter J.
 Edward, Mr. & Mrs. John T.
 Eikemeier, Dr. & Mrs. Dieter
 Elliott, Linda C.
 Elmhurst, Jeanne
 Enander, Niklas
 England, Mr. & Mrs. John C.
 Erickson, Mr. & Mrs. Frans V.
 Erismann, Amb. & Mrs. Hans-Peter
 Eshelman, Mr. & Mrs. Terry L.
 Eskenazi, Victor alan
 Feehan, Frances J.
 Feige, Diana M.
 Ferguson, Patrick M.
 Ferry, C. Roxanne
 flinn, Frank K.
 Floyd, Bradley D.
 Forte, Antonino
 Fowler, H. Seymour
 Franz, Wilfgang
 Frederickson, H. George

- Freshley, Mary Jo
 Freund, Katherine
 Fuchs, Janet M.
 Gack, Andre
 Garcia, Jesus M.
 Gardner, Arthur L.
 Gardner, Mr. & Mrs. Frank a.
 Garnett, Kathleen
 Gault, Neal L.
 Gibbs, Gloria S.
 Glauser, Christoph
 Gompertz, Mr. & Mrs. Richard F.
 Gordon, Jack
 Gould, John H.
 Goulde, mr. & mrs. John J.
 Grace, Deborah
 Graf, Horst E.
 Grayson, Dr. & Mrs. James H.
 Grew, Kenneth J.
 Griffith, Mr. & Mrs. James H.
 Grew, kenneth J.
 Griffith, Mr. & Mrs. Raymond
 Groen, Mr. & Mrs. Clifford J.
 Grossman, Barbara
 Guillemoz, Dr. & Mrs. A.
 Gustafson, Martha F.
 Hahn, Melanie Miran
 Haffner, Mr. & Mrs. Donald Richard
 Hall, Newman A.
 Halvorson, Curtis H.
 Hand, Mr. & Mrs. James
 Hansen, Curtis
 Hanlon, Esther S.
 Harasty, Maria
 Harris, Mark W.
 Harvard-Yenching Library
 Hawley, Rev. & Mrs. Morley M.
 Hazard, Benjamin H.
 Hebert, Pascal
 Hedges, William D.
 Hems, Joseph
 Herrington, William Swift
 Herzog, Mary Alice
 Hirsch, Mr. & Mrs. Leon V.
 Hlawatsch, George O.
 Hoare, Dr. & Mrs. Michael D.
 Holliday, Mr. & Mrs. Charles O.
 Hong, Soon-Kyung
 Horowitz, Harold
 'Horton, Claire F.
 Hostetler, James C.
 Houston, Nancy D.
 Howard, Keith d.
 Hoyt, Neil J.
 Human, Rachel R.
 Hunt, Betty J.
 Huntley, Mr. & Mrs. Peter
 Hurley, Deborah
 Huster, Mr. & Mrs. F. Thomas
 Huwe, Albrecht
 Institut für Japanologie
 Irrgang, George D.
 Irwin, Rev. & Mrs. M. Macdonald
 Jacobsen, Mr. & Mrs. Robert
 Jagoe, Mr. & Mrs. Leo J.
 Jimenez, Juan C. M.
 Johansson, Ulla
 Johnson, Thomas Wayne
 Jones, Kenneth
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