

## THE STORY OF THE POCKET RIFLE

by John R. Sawtell

The story of "The Pocket Rifle" was a continued story that ran for a long time in a monthly magazine called "The Golden Days." Some school, or organization of some sort offered a Pocket Rifle as a prize. I do not now recall what it was for. There was the usual villain in the case that was very much in the foreground. I was about ten. I read every word of it and got my father to thinking about it. The character that was always honest and doing the thing that was right under all kinds of circumstances was "Chase Atway." About that time a new baby was born to our family on January 9, 1881, and he became one of the finest of men. They talked of naming him Chase Atway Sawtell. My father's name was Henry Cranford Sawtell, named for a friend of my Grandfather, George Sawtell. The friend came over from England on the same ship with my grandfather. His name was simple "Henry Cranford," so my father was named for him. They settled on the name for the baby, Chase Cranford Sawtell. His boyhood training was bad, lacking about everything, as I look back across the years, I see the rascality of his grandfather Davis coming to the surface. He was a big fellow and resembled his grandfather in many ways. By the time he was 15 or 16 he was headed for a life of crime. When he wanted money, he simply went to the hog lot and loaded up a load of hogs, asked nothing of anyone. I was living in Omaha at the time. But something happened. At a little one roomed school house some 3 to 5 miles away, an evangelist was telling the same old story of God and His love and God and His wrath. The Holy Spirit did His office work, as we sometimes say, and Chase was born into the Kingdom of God, and Satan lost a grand prize. The next time I saw him I fell in love with him. What a changed heart he carried. He knew he had something he wanted to tell the world about. He put himself to his studies, graduated from a Presbyterian College at Belview, Nebr. The evangelist who showed him the Lord was a Presbyterian. See what personal influence is oft times. At Belview he met and fell in love with Katherin McClung, a farmer's daughter, a classmate. When they finished school they were sent to Korea as missionaries supported by the Presbyterian Church. They were there only a short time, had not fully learned the language, when he was taken sick of typhoid fever. (I had typhoid at the same time) I got well, he died. His body lies in Korean soil. The widow came back to the States with daughter, Mary Elizabeth. When landing at San Francisco, it was found that the child was afflicted with Infantile Paralysis. They went home to the McClung farm, and I did not see them till the child could walk by using a brace. Katherin remarried, and after Mary Elizabeth was well educated she got a good job with Uncle Sam and finally married at about 43 years. This  $\frac{1}{2}$  brother of mine was in my mind when I helped name our beloved son. We gave him the original "Atway." And as I write the thought surges through my mind, how could three lads of three generations be so like in character as brother Chase, son Chase and grandson Marlin? Chase's widow re-married a Rev. Vanderlip of Omaha.

SAWTELL

Pioneers of Modernization -- (4)

# So Jai-pil: Prophetic Leader

The following is the fourth in a monthly series of articles on outstanding Korean leaders and foreigners who, now all deceased, played important roles in modernizing Korea. Dr. Fisher, an old hand in Korean affairs and long-time resident in Korea, writes the articles in the form of his personal recollections of the leading figures.

This week's account is the first half of an article on Dr. So Jai-pil (Philip Jaison). The second half will be printed in the next Sunday edition. — ED.

By J. Earnest Fisher

It is a great loss to Korea, the United States, and the world that Dr. Philip Jaison (So Jai-pil) did not write his autobiography, and leave to posterity a detailed account of his most eventful and extraordinary life.

It is a loss to Korea because of his attempt, at a very early age, to bring Korea out of her "Hermit Kingdom" stage and into the company of the modern democratic nations of the world. It is a loss to the United States because it was there that he found a refuge and the opportunity, the assistance, and the inspiration to develop his unusual ability for further aid and leadership for his country.

It is a loss to the world because his life is a brilliant example of what one human being with ability and determination can do by his own efforts and by inspiring others to bring about momentous changes in the fate of a nation and a people. It remains for a Korean or an American to write the life story of this most amazing man.

The events of his long life combine to make a success story of adventure and romance in real life that equals or surpasses most such stories that we find in fiction.

A young man of noble family, at the age of 18 he had the intelligence or prophetic vision to recognize that his country was in a precarious condition by reason of a weak government within, and scheming and rapacious neighboring nations without. He had the patriotic zeal and courageous spirit by which he led others to join him in an effort to save his country from the very imminent dangers confronting her.

With China, Japan, and Russia surrounding her at a time when power politics was the rule among most of the nations of the world, Korea was in danger of being taken over by one of her neighbor nations.

The young So Jai-pil, seeing the conditions that his country was in, joined a reform group which boldly planned to kidnap the King and seize power by assassinating the leaders of a reactionary group of nobles and officials who surrounded the King and largely controlled his actions. This group favored China and wanted to get the Chinese under Yuan Shi-kai, who headed the Chinese forces in Korea at that time, to assume control and protect Korea from Japan and Russia.

### Reformers

In December 1884, So Jai-pil and his group with about 150 soldiers under his command held the King for three days and issued commands for reforming the government. But they were attacked by the Chinese and a mob of Koreans who had been aroused by reports that were spread by the conservative element in the population.

The reformers were not strong enough to withstand the attack of the Chinese soldiers and the mob and were forced to flee and take refuge in the Japanese legation. They spent one night there and then made their way to Incheon, where So Jai-pil and five of his companions managed to get on a Japanese ship and escape to Japan.

Their aim was to get the Japanese government to give them assistance in getting back to Korea with power enough to take over the government and institute the broad, sweeping reforms that

they saw were necessary to prevent Korea from being taken over by a stronger power. These young men saw that Japan had opened her doors to western scientific and liberalizing influences, and they hoped that the Japanese government would help them in their plan to bring about similar reforms in Korea.

But Japan had her own plans for Korea, and she was not ready at this time to aid or encourage this group of ardent young patriots in their plan to do in Korea what was being done in Japan.

Their plan had failed, but So Jai-pil and his companions were not ready to give up. He decided to go to America. He thought if he wanted to bring modern western civilization to his poor unfortunate country, he should go to a modern western country and learn at the fountainhead. By working and saving all they could earn for three months, So Jai-pil and two of his companions saved enough to pay for steerage passage to San Francisco, where they arrived in April 1885.

### American Life

The first job that So Jai-pil got was delivering throughout San Francisco handbills door-to-door advertising a furniture sale. He joined an English study class at the YMCA where he made friends with many Americans. Within a year he was speaking English fluently. He was tall and handsome, had an aristocratic bearing and manner, and was often invited as a guest in American homes.

In one home he met a visiting man from Pennsylvania, who offered to take him to his home and send him to school, and to college later. So Jai-pil accepted his kind offer and accompanied him to his home in the East where he entered a boy's school, with the purpose of preparing for college.

When he was ready for college his sponsor wanted him to sign an agreement that when he had completed the course at Lafayette College he would go to Princeton Theological Seminary and take a ministerial course, and then return to Korea as a Christian missionary. If he would agree to the plan and affirm it in writing, his sponsor promised to pay all of his expenses for the seven years that would be required to complete the suggested program.

So Jai-pil appreciated this offer, but he believed that devoting one's life to religious work must be the result of a special "call" from God, and he could not honestly say that he felt that he had such a call. Furthermore, he did not want to bind himself to a course of action that would cover the next seven years very definitely, and probably the rest of his life after that.

He also had in mind that he fled from Korea to save his life. Furthermore, he had no assurance that he would not be executed as a traitor, if he returned to Korea even after seven years absence.

Fortunately, at this point one of the professors of Lafayette offered to take him into his home and give him room and board and pay his college expenses in return for house work that he might do. So he went to Lafayette where he made good progress in his studies up through the first semester of his sophomore year. At that time his kind sponsor had to give up teaching on account of bad health.

So Jai-pil sadly gave up his studies and went to Philadelphia to look for a job. He walked the streets for days looking for work without much success. One night the idea came to him suddenly to go to Washington and ask the president of the United States to help him get a job or a scholarship that would enable him to complete his college course.

He went to Washington and to the White House. He did not see president Cleveland, who was in office at that time, but he saw his secretary who was so impressed with him that he gave him a letter of introduction to the director of the Civil Service Commission. To make a long story short,



Dr. So Jai-pil

he got a job by reason of his knowledge of the Japanese language and was paid a salary of \$125 per month, which was a good salary in those days. He did translation for the Army Medical Library during the day, and studied medicine at the George Washington University evening medical school.

He got his degree in medicine in 1895 and immediately received an appointment to the medical staff of a hospital in Washington, where he became an assistant to the famous Dr. Walter Reed, for whom a national Military Hospital in Washington is named. In this same year he met and married the daughter of Major George Armstrong, a high official in the U.S. Postal Service.

It was in this same year 1895 that Japan defeated China in the Sino-Japanese War, China was driven out of Korea, and Japanese influence began to assume importance as the progressive forces in the Korean government came into power. At once there was a definite trend toward reform and modernization. Dr. So Jai-pil, now an American citizen and a brilliant young Korean with a western education, was invited to come back to his native land, from which he had been forced to flee to escape death as a traitor only twelve years before.

He received a hero's welcome and could have had almost any high position in the government that he wanted. But as an American citizen, he did not think it right or proper that he should take a position of administrative or executive character. He finally accepted the position of advisor to the Privy Council, as it was in the capacity of advisor that he thought he could render his greatest service to Korea.

### Democratic Movement

In addition to his work as advisor, he initiated a democratic movement which probably had the greatest and most lasting effect of anything he did at that time. He published a newspaper, *Independence*, half in English and half in Korean. For the Korean section he used the Korean phonetic alphabet "hangeul" because he wanted everyone to read it.

At first the scholars and officials viewed it with contempt, as they thought that anything not printed in "hanmun" (Chinese characters) was not worth reading. But the paper attracted so much interest and caused so much discussion that it demanded their attention. It did a great deal to educate the common people about the political, social and cultural forms and customs in Europe and America.

Desiring a more personal relationship with the people than he had through the newspaper, Dr. Jaison organized the Independence Club. At

Korea, and making her one of the enlightened nations of the world. The members of the club were learning the fundamental principles of democracy and many of them became national leaders in the years to come.

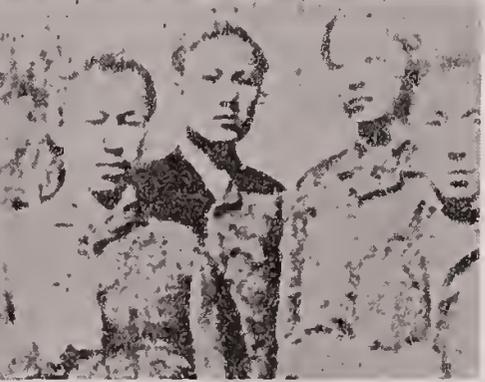
Another very important way in which Dr. Jaison made a lasting impression on the Korea of that day was through his lectures at Paejae Academy, a boys' school which had been established by Methodist missionaries. In Paejae some of the brightest Korean young men were enrolled. Dr. Jaison volunteered to teach a class in Western history and civi- lization, and he had a class of bright and ambitious youths, some of whom became outstanding leaders in later years. A few whose names have become household words are Syngman Rhee, Kim Kyu-sik and Hugh Cynn (Cynn Heung-wu).

### Lectures

Dr. Jaison was a real reformer who felt that he had a mission in returning to his homeland and he courageously set about fulfilling it. He spoke on the streets when he saw a crowd gather, over an incident such as a fight or quarrel between individuals or groups. He tried to teach the people who gathered to hear him a simple lesson in the democratic way of life.

He told them how to make their country peaceful and progressive and that it would then be respected by other nations of the world, especially by Russia and Japan which were the two nations most deeply involved in Korean affairs at that time. He had a magnetic personality and the people were drawn to him and his ideals for making Korea a stronger nation and one in which the common people could enjoy their lives free from oppression and injustice.

But Dr. Jaison was too far ahead of his time, and conditions in Korea were not ready for the sweeping measures



So Jai-pil, second from right, is shown with other leading figures of the Independence Party after they sought asylum in Japan following the failure of the 1884 coup. From left: Pak Yong-hyo, Hong Yong-shik, So, and Kim Ok-gyun.

## The Carousel

By K. Connie Kang



"Life is much too hard, complicated and contradictory," a friend told me some years back.

"If I knew what life was really going to be like, I would have said 'no thank you' a long time ago," my friend said.

"Why don't you now?" I asked my friend in all sincerity and seriousness. I hadn't meant it to sound the way it did.

"It has become a habit," my friend said matter-of-factly. "You know some habits are harder to lick than others. Living is one of them."

We all began to live long before we could ask "why?"

And of late I've been thinking about what my friend said. At the risk of being not-so-cheerful, I'd like to consider the question of life and suicide.

Is there a question more important? Albert Camus attempts to resolve the problem of suicide in *The Myth of Sisyphus*. "Even if one does not believe in God, suicide is not legitimate," he writes.

Maybe. But what of so many people you read about in the newspapers who have decided to take life into their own hands?

Why does one man fire a bullet through his head while another makes that last desperate attempt to live by jumping out of the window of a burning building?

Consider a 16-year-old who hangs himself because he failed to enter a college of

his choice. Or a young woman who destroys not "even" with his sweet who deserted him.

And what about a woman who destroys her own life but that of an unborn child because her boy refused to marry her?

Sure you could shake head and say "It's a 'how sad' and all the rest we usually say on these occasions. Or, you could 'What a fool!'"

"Why, had wanted one more day, one more day, one more day he wouldn't have killed self."

I have thought about this on a hundred different occasions. Both as a comedian and as a wishful — a probable act.

And I know no matter wretched my life may be to me at the time, I could not bring myself to despise to complete a hold of me lead me to my logical final end.

Maybe I just haven't experienced so deep and less an emotion.

Basically, I feel, no how miserable life is, it's preferable to death. I'd wish Camus.

But I think it's necessary to think about it just as it is important to about love.

If nothing else the helps you put life's true in their proper perspective.

Next to death, life is itely preferable. Even if all human and so frail.

that he advocated. He was popular with the common people who read and were taking an intelligent interest in the welfare of the country. But there were many Koreans who were close to the King, who had their own interests to serve. They became alarmed at the growing demands of the people, and realized that their special political, social and economic positions were more and more endangered.

There were also representatives of foreign countries who did not want to see the Korean people aroused. They felt that they could have more satisfactory relations with Korea by dealing with the King and his ministers than with an aroused, enlightened and patriotic populace.

Even some of the American missionaries advised Dr. Jaison to be more moderate in his appeals to the common people to rise up and demand more freedom from the government. They told him that Korea was not yet ready for the kind of democracy to which he had become accustomed in America. The Japanese minister at that time, a Harvard graduate, told him that he was wasting his time as the Koreans were not ready for the American kind of democracy.

With all of these forces against him, Dr. Jaison finally decided that it would probably not be wise for him to continue his present line of activities in his beloved native land. Also about this time his American wife received a cablegram to the effect that

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Democratic Movement

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Desiring a more personal relationship with the people than he had through the newspaper, Dr. Jaisoon organized the Independence Club. At first it was made up of government officials and scholars, but its fame spread and soon members were numbered in the hundreds.

He taught the members how to conduct public meetings according to parliamentary rules, and coined terms in the Korean language for "make a motion," "out of order," "table the motion," etc. I understand that the terms that he put into use at that time are still used in conducting meetings in Korea today.

He lectured to the club once

my, a boys' school which had been established by Methodist missionaries. In Paejae some of the brightest Korean young men were enrolled. Dr. Jaisoon volunteered to teach a class in Western history and civilization, and he had a class of bright and ambitious youths, some of whom became outstanding leaders in later years. A few whose names have become household words are Syngman Rhee, Kim Kyusik and Hugh Cynn (Cynn Heung-wu).

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her mother was seriously ill, and advising her and her husband to return to America as early as possible.

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All of the foregoing account occurred before I had the pleasure and honor of meeting Dr. Jaisoon in Seoul in 1947, shortly after his long-delayed return to the land of his birth. I gleaned this information from various sources, some printed, some traditions that have been handed down from generation to generation since many of the events transpired three quarters of a century ago. Some of it I got from Dr. Jaisoon himself after I met him, and saw him from time to time while he was in Seoul in 1947-48.

Years before meeting him I often heard his name mentioned in connection with many meetings that were held in America in 1919 following the March 1st independence demonstrations.

He addressed many of these gatherings of Koreans and Korea sympathizers, and his name often appeared in the news media of that time. He traveled from the East coast to the West coast speaking at public meetings, writing articles for publication, and editing a magazine on Korea in his efforts to arouse America and the Koreans in America to do something toward helping Korea in her struggle for independence from Japan.

He spent practically all of his personal fortune in his efforts to awaken America and the world to the injustice that the Koreans were suffering under Japanese rule. It would take much more time and space than this article permits to adequately narrate the many ways in which he worked and used his financial resources in the interest of Korea, from this time, and through World War II until Korea was finally liberated.

NEXT WEEK: Dr. So's activities back in Korea, as chief advisor to the U.S. military government, following the nation's liberation from Japanese colonial rule.



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RADIO & TELEVISION PROGRAMS

Sunday, Feb. 27

RADIO

- TBC-FM (89.1 Mc)
1:00—Stereo Golden Pops
2:00—Light Music Bench
4:00—Performances on Foreign Stages
5:00—Holiday With Stereo Music
6:00—Pops on Parade
6:30—Fid Invitation

- 12:15—Masters in Miniature
1:30—Philadelphia Orchestra
2:00—The Sounds of Our Times
5:00—Golden Days of Radio
5:30—Serenade in Blue
6:15—Finch Bandwagon
7:00—A Song in the Night
11:00—The Quiet City

TELEVISION

- TBC-TV (Ch. 7)
6:20—Astro Boy
6:50—Petersen Tour

- Management
8:00—News in Brief
8:02—Ice Palace
9:05—High Chaparral
10:00—News and Sports
10:15—Sunday Feature "East of Eden"

Monday, Feb. 28

TELEVISION

- KBS-TV (Ch. 9)
6:00—Cartoon
6:10—Robin Hood

posterity a detailed account of his most eventful and extraordinary life.

It is a loss to Korea because of his attempt, at a very early age, to bring Korea out of her "Hermit Kingdom" stage and into the company of the modern democratic nations of the world. It is a loss to the United States because it was there that he found a refuge and the opportunity, the assistance, and the inspiration to develop his unusual ability for further aid and leadership for his country.

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In December 1884, So Jai-pil and his group with about 150 soldiers under his command held the King for three days and issued commands for reforming the government. But they were attacked by the Chinese and a mob of Koreans who had been aroused by reports that were spread by the conservative element in the population.

The reformers were not strong enough to withstand the attack of the Chinese soldiers and the mob and were forced to flee and take refuge in the Japanese legation. They spent one night there and then made their way to Inchon where So Jai-pil and five of his companions managed to get on a Japanese ship and escape to Japan.

Their aim was to get the Japanese government to give them assistance in getting back to Korea with power enough to take over the government and institute the broad, sweeping reforms that

learn at the fountainhead. By working and saving all they could earn for three months, So Jai-pil and two of his companions saved enough to pay for steerage passage to San Francisco, where they arrived in April 1885.

#### American Life

The first job that So Jai-pil got was delivering through-out San Francisco handbills door-to-door advertising a furniture sale. He joined an English study class at the YMCA where he made friends with many Americans. Within a year he was speaking English fluently. He was tall and handsome, had an aristocratic bearing and manner, and was often invited as a guest in American homes.

In one home he met a visiting man from Pennsylvania, who offered to take him to his home and send him to school, and to college later. So Jai-pil accepted his kind offer and accompanied him to his home in the East where he entered a boy's school, with the purpose of preparing for college.

When he was ready for college his sponsor wanted him to sign an agreement that when he had completed the course at Lafayette College he would go to Princeton Theological Seminary and take a ministerial course, and then return to Korea as a Christian missionary. If he would agree to the plan and affirm it in writing, his sponsor promised to pay all of his expenses for the seven years that would be required to complete the suggested program.

So Jai-pil appreciated this offer, but he believed that devoting one's life to religious work must be the result of a special "call" from God, and he could not honestly say that he felt that he had such a call. Furthermore, he did not want to bind himself to a course of action that would cover the next seven years very definitely, and probably the rest of his life after that.

He also had in mind that he fled from Korea to save his life. Furthermore, he had no assurance that he would not be executed as a traitor, if he returned to Korea even after seven years absence.

Fortunately, at this point one of the professors of Lafayette offered to take him into his home and give him room and board and pay his college expenses in return for house work that he might do. So he went to Lafayette where he made good progress in his studies up through the first semester of his sophomore year. At that time his kind sponsor had to give up teaching on account of bad health.

So Jai-pil sadly gave up his studies and went to Philadelphia to look for a job. He walked the streets for days looking for work without much success. One night the idea came to him suddenly to go to Washington and ask the president of the United States to help him get a job or a scholarship that would enable him to complete his college course.

He went to Washington and to the White House. He did not see president Cleveland, who was in office at that time, but he saw his secretary who was so impressed with him that he gave him a letter of introduction to the director of the Civil Service Commission.



Dr. So Jai-pil

he got a job by reason of his knowledge of the Japanese language and was paid a salary of \$125 per month, which was a good salary in those days. He did translation for the Army Medical Library during the day, and studied medicine at the George Washington University evening medical school.

He got his degree in medicine in 1895 and immediately received an appointment to the medical staff of a hospital in Washington, where he became an assistant to the famous Dr. Walter Reed, for whom a national Military Hospital in Washington is named. In this same year he met and married the daughter of Major George Armstrong, a high official in the U.S. Postal Service.

It was in this same year 1895 that Japan defeated China in the Sino-Japanese War, China was driven out of Korea, and Japanese influence began to assume importance as the progressive forces in the Korean government finally came into power. At once there was a definite trend toward reform and modernization. Dr. So Jai-pil, now an American citizen and a brilliant young Korean with a western education, was invited to come back to his native land, from which he had been forced to flee to escape death as a traitor only twelve years before.

He received a hero's welcome and could have had almost any high position in the government that he wanted. But as an American citizen, he did not think it right or proper that he should take a position of administrative or executive character. He finally accepted the position of advisor to the Privy Council, as it was in the capacity of advisor that he thought he could render his greatest service to Korea.

#### Democratic Movement

In addition to his work as advisor, he initiated a democratic movement which probably had the greatest and most lasting effect of anything he did at that time. He published a newspaper, Independence, half in English and half in Korean. For the Korean section he used the Korean phonetic alphabet "hangeul" because he wanted everyone to read it.

At first the scholars and officials viewed it with contempt, as they thought that anything not printed in "hanmun" (Chinese characters) was not worth reading. But the paper attracted so much interest and caused so much discussion that it demanded their attention. It did a great deal to educate the common people about the political, social and cultural forms and customs in Europe and America.

Desiring a more personal relation with the people than he had through the newspaper, Dr. Jaison organized the Independence Club. At first it was made up of government officials and scholars, but its fame spread and soon members were numbered in the hundreds.

He taught the members how to conduct public meetings according to parliamentary rules, and coined terms in the Korean language for "make a motion," "out of order," "table the motion," etc. I understand that the terms that he put into use at that time are still used in conducting meetings in Korea today.

He lectured to the club once a week on subjects connected with democratic government, human rights and the ideas of great American leaders such as Thomas Jefferson and Abraham Lincoln. He taught them public speaking and debating. The meetings were held in a large building near West Gate which had been built some years before for public meetings held to welcome visitors of distinction, such as ambassadors and special missions from foreign countries.

His speeches were sometimes highly emotional and fired his listeners with patriotic pride and a desire for raising the power and prestige of

so-cheerful. I'd like to consider the question of life and suicide.

Is there a question more important?

Albert Camus attempts to resolve the problem of suicide in "The Myth of Sisyphus." "Even if one does not believe in God, suicide is not legitimate," he writes. Maybe.

But what of so many people you read about in the newspapers who have decided to take life into their own hands?

Why does one man fire a bullet through his head while another makes that last desperate attempt to live by jumping out of the window of a burning building?

Consider a 16-year-old who hangs himself because he failed to enter a college of

wretched my life to me at the time, could not bring my low that despair to complete a hold of lead me to my logical end.

Maybe I just have perceived so deep less an emotion.

Basically, I feel, how miserable life preferable to death with Camus.

But I think it's no times to think about just as it is important about love.

If nothing else it helps you put life in their proper place.

Next to death, it's preferably. Even all human and so on.

that he advocated. He was popular with the common people who read and were taking an intelligent interest in the welfare of the country. But there were many Koreans who were close to the King, who had their own interests to serve. They became alarmed at the growing demands of the people, and realized that their special political, social and economic positions were more and more endangered.

There were also representatives of foreign countries who did not want to see the Korean people aroused. They felt that they could have more satisfactory relations with Korea by dealing with the King and his ministers than with an aroused, enlightened and patriotic populace.

Even some of the American missionaries advised Dr. Jaison to be more moderate in his appeals to the common people to rise up and demand more freedom from the government. They told him that Korea was not yet ready for the kind of democracy to which he had become accustomed in America. The Japanese minister at that time, a Harvard graduate, told him that he was wasting his time as the Koreans were not ready for the American kind of democracy.

With all of these forces against him, Dr. Jaison finally decided that it would probably not be wise for him to continue his present line of activities in his beloved native land. Also about this time his American wife received a cablegram to the effect that

her mother was so and advising her at band to return to early as possible.

He hated to do who had rallied a and faithfully stood but it seemed that nothing else to do to America. This the spring of 1896 shortly after his return to the land I gleaned this from various sources printed, some true have been handed generation to generation of the event three quarters of ago. Some of it Dr. Jaison himself him, and saw him to time while he v in 1947-48.

Years before or I often heard his toned in come many meetings this in America in 191 the March 1st demonstrations.

He addressed gatherings of Korea sympathizers name often appeared news media of the traveled from the to the West coast at public meetings articles for publication in a magazine in his efforts to aid the Korean to do something for Korea in her independence from He spent practically his personal fortune to awaken the world to the Koreans were under Japanese rule take a much more space than this article adequately many ways in which he used his sources in the area, from this through World War Korea was finally

NEXT WEEK activities back chief advisor military government the nation from Japanese c

Korea, and making her one of the enlightened nations of the world. The members of the club were learning the fundamental principles of democracy and many of them became national leaders in the years to come.

#### Lectures

Dr. Jaison was a real reformer who felt that he had a mission in returning to his homeland and he courageously set about fulfilling it. He spoke on the streets when he saw a crowd gather over an incident such as a fight or quarrel between individuals or groups. He tried to teach the people who gathered to hear him a simple lesson in the democratic way of life.

He told them how to make their country peaceful and progressive and that it would then be respected by other nations of the world, especially by Russia and Japan which were the two nations most deeply involved in Korean affairs at that time. He had a magnetic personality and the people were drawn to him and his ideals for making Korea a stronger nation and one in which the common people could enjoy their lives free from oppression and injustice.

But Dr. Jaison was too far ahead of his time, and conditions in Korea were not ready for the sweeping measures



So Jai-pil, second from right, is shown with other leading figures of the Independence Party after they sought asylum in Japan following the failure of the 1884 coup. From left: Pak Yong-hyo, Hong Yong-shik, So, and Kim Ok-gyun.

## RADIO & TELEVISION PROGRAM

Sunday, Feb. 27

### RADIO

TBC-FM (89.1 Mc)

- 1:00-Stereo Golden Pops
- 3:00-Light Music Bench
- 4:00-Performances on Foreign Stages
- 5:00-Holiday With Stereo Music
- 6:00-Pops on Parade
- 6:30-PM Invitation
- 7:00-Sunday Concert Hall
- 8:00-Bouquet of Melodies
- 9:00-Sunday Concert and Music
- 10:00-Stereo Golden Concert
- 12:00-In the Quiet Night

AFKN (560 Kc)

- 12:15-Pacific Report
- 12:30-Hawaii Calls
- 1:05-Finch Bandwagon
- 2:05-Jimmy Wakely
- 3:05-Afternoon Show
- 5:05-Bolero Time
- 6:00-News, Weather and Sports
- 6:30-Perspective
- 6:35-World of Religion
- 7:00-At Ease
- 7:05-Johnny Darin
- 8:05-Night Beat
- 10:15-Charlie Tuna
- 11:05-The Roland Bynum Show

AFKN-FM (102.7 Mc)

- 12:15-Masters in Miniature
- 1:00-Philadelphia Orchestra
- 2:00-The Sounds of Our Times
- 5:00-Golden Days of Radio
- 5:30-Serenade in Blue
- 6:15-Finch Bandwagon
- 7:00-A Song in the Night
- 11:00-The Quiet City

### TELEVISION

TBC-TV (Ch. 7)

- 6:30-Astro Boy
- 6:50-Camera Tour
- 8:30-Sunday Panorama
- 9:00-Yu Ho Theater
- 9:15-TBC Festival
- 10:30-Sunday Invitation

KBS-TV (Ch. 9)

- 6:00-News
- 6:40-Rawhide
- 7:45-Patt Kim Show
- 8:20-Sunday Drama "The Enlightening Age"
- 9:00-News
- 9:40-KBS Cinema

AFKN-TV (Ch. 2)

- 1:05-Sports
- 3:40-Billiards
- 4:50-Grumbling Marching Band
- 5:30-Fabulous World of Skating
- 6:00-News and Sports
- 6:30-Wonderful World of Disney
- 7:30-Let Me Speak to the

Monday, 1

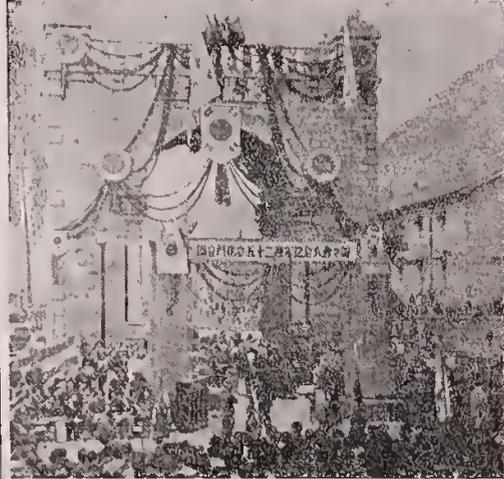
### TELEVISION

KBS-TV (Ch. 9)

- 6:00-Cartoon
- 6:10-Robin Hood
- 6:50-Topics
- 7:00-Today's New
- 7:45-Classic Series
- 8:30-Non-Fiction
- 9:40-News
- 10:30-Human Vict

AFKN-TV (Ch. 2)

- 3:40-Yesterday's "Ice Palace"
- 4:40-Doris Day S
- 5:05-Oran Et Boon
- 6:00-News and S
- 6:30-On Campus
- 7:05-Wide Wide
- 7:30-It Was A Ve
- 8:00-News in Br
- 8:02-Laugh-In
- 8:05-At Ease
- 9:05-Atlas Smith
- 10:00-News and S
- 10:15-Bracken's W
- 11:05-Men from S



This is a scene of a commemorative ceremony held in front of the Independence Arch in 1949, marking the 52nd anniversary of the arch's erection. The arch in the western part of Seoul was constructed on the initiative of Dr. So Jai-pil.

Knit wool.

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OR 7051

1887 - hwp. yel

Sŏ Pyŏng-Ho (Philip Suh)

Sŏ Pyŏng-Ho

★ 약 력 ★

- 1885. 7. 7. 황해도 송천에서 서경조씨의 둘째아들로 출생  
황해도 송천교회에서 원두우 목사에게 유아세례를 받으니 한국 최초로 유아세례다
- 1906. 서울 경신학교 졸업
- 1906~ 8. 평양 대성학교 교사
- 1908~14. 경신학교 교사 및 교감
- 1912~14. 새문안교회 집사
- 1919. 중국 남경 금능대학 철학과 졸업
- 1919~23. 중국 상해 [임시 정부 독립운동에 참여  
[한국 적십자회 이사장
- 1923~24. 중국 상해 화남학원 교원
- 1933~45. 상해 인성학교 이사장
- 1940~47. 중국 상해 한인 기독교회 장로장립
- 1945~48. 중국 상해 한인 기독교 청년회 이사장 및 한교협회 이사장
- 1948. 경신학교 이사
- 1949. 서울 중앙기독교 청년회 이사
- 1950. 대한 T타이르 하우스 이사
- 1951. 대한 기독교 청년회 전시 대책위원장
- 1952. 한국 기독교연맹 총무
- 1952~60. 경신학교 교장
- 1955. 기독교 아동 복지회 재단이사
- 1957. 한국 농아 협회 이사장
- 1957. 9. 새문안교회 장로 취임
- 1968. 9. 30. 새문안교회 장로시무 사면과 동시 원로장로 추대

1972. 6. 7 Died in Seoul

송암 서병호 원로장로

대한예수교 장로회 총회장 식순



집례 김 총 대 목사

때 : 1972년 6월 9일 오전 10시  
곳 : 종로구신문로1가43 새문안예배당

PHILIP SUH

식 순

주 약	.....(목도).....	김 혜 경
신앙고백	.....(사도신경).....	다 갈 이
찬 송	.....488:하늘가는 밝은 길이...	다 갈 이
기 도	.....	김무봉 목사
성경봉독	.....	김윤식 목사
조 가	.....	성 가 대
설 교	.....	한경직 목사
기 도	.....	설 교 한 이
약 력	.....	안광국 목사
조 사	.....장친회 대표 공 원 장로	
인 사	.....	강신명 목사
찬 송	.....502:내 주를 가까이.....	다 갈 이
축 도	.....	이기혁 목사

찬 송

488장 하늘 가는 길(고인 애송 찬송)

1. 하늘가는 밝은길이 내앞에 있으니  
슬픈일을 많이보고 늘고생 하여도  
하늘영광 밝 음 이 어둔그늘 헤치니  
예수공로 의지하여 항상빛을 보도다
2. 내가걱정 하는일이 세상에 많은중  
속의근심 밖의걱정 늘시힘 하여도  
주가홀린 보 배 피 모든것을 이기니  
예수공로 의지하여 항상승리 하리라
3. 내가천성 바라보고 가까이 왔으니  
아버지의 영광집에 가설맘 있도다  
나는부족 하 여 도 영접하실 터이니  
영광나라 계신임금 우리구주 예수라  
아멘

502장 내 주를 가까이

1. 내주를 가까이 하려함은  
십자가 짐같은 고생이라  
내일생 소원은 늘찬송하면서  
주께더 나가기 원합니다
3. 천성에 가는길 험하여도  
생명길 되나니 은혜로다  
천사날 부르니 늘찬송하면서  
주께더 나가기 원합니다

아멘

A Brief History of Mr. Bong-Kyun Suh,

Minister of Finance

Born in Kyun Sang Buk Do on March 3, 1926, after finishing Kyung Buk high school, he went to United States for higher studies at the Wheaton College, <sup>at suggestion of Dr. Ned Adams</sup> and in April 1954 obtained his Master's Degree at the Harvard Business School. *His grandfather was early elder in Fruit Park Ch., Taegu*

Upon return to Korea, he served for a while as a professor in the Commercial College of the Seoul National University, and later became an Economic Advisor to Parliament.

Knowing his abilities, the Dai Jon Textile Co., one of the largest companies in Korea, appointed him as its Vice-President.

On December 26, 1964, he was appointed to be the Vice Minister of Finance, in which capacity, he devoted his efforts to stabilizing the foreign exchange rate and promoting exports mainly through the adoption of a fluctuating foreign exchange rate system in March, 1965. He also initiated a major interest rate reform in September 1965, which had an outstanding success in the promotion of domestic savings for achieving further economic progress.

In November 1965 he was appointed as the Acting Minister of Finance, following which he made great improvement in the taxation system as by amending various

Resume .7 11

laws concerning income taxation law, legislating law of tax exemption and law of revaluation of assets, and by establishing an office of national tax.

On January 26, 1966, he became the Chief Secretary to President for Economic and Political Affairs.

In April, 1966, he was appointed as Ambassador at Large, in which capacity he visited several South-East Asian countries such as the Republic of China, Philippines, Vietnam, Thailand, Malaysia, Cambodia, and Burma, to help to promote the friendly relation with these countries, and to enlarge overseas markets for Korean products.

On December 16, 1966 he was appointed as the first President of the Foreign Exchange Bank of Korea, but just ten days later, he was asked to take over the challenging job as a Minister of Finance. In this new capacity, among other achievements, he has successfully administered a difficult financial stabilization program.

In March 1967, he was accorded an honorary doctorate in Economics at the Han Yang University.

The Finance Minister has a son and two daughter. His wife, Mrs. So Jung Suh, having graduated from the New England Conservatory of Music, teaches music at the Ewha Womans' University.

SUNG KAP SIK

PERSONAL HISTORY

Permanent Domicile : 256-252 Limoon-Dong Dong Dai Moon-Ku Seoul Korea  
Present Address : 256-252 Limoon-Dong Dong Dai Moon-Ku Seoul Korea  
Name : Kap Shik SUNG  
Date of Birth : March 5, 1920  
Sex : Male

EDUCATION

Apr. 1940 - Feb. 1945 Graduated from Pyoung Yang Presbyterian Theological Seminary  
Mar. 1956 - Feb. 1957 Studied in Postgraduate Course of Seoul National University  
Mar. 1957 - Feb. 1958 Graduated from English Department of Kyung Hi University  
Sep. 1958 - May 1959 Graduated from Postgraduate Course of Union Theological Seminary New York

EXPERIENCE

Feb. 1945 - Aug. 1947 Pastor of Kwangju First Presbyterian Church  
Sep. 1947 - Dec. 1955 Bible Teacher and Chaplain of Shin Heung Christian High School  
Jan. 1956 - Aug. 1957 General Secretary of Korean Student Christian Federation  
Sep. 1957 - Aug. 1958 General Secretary of Youth Department of General Assembly of Presbyterian Church of Korea  
Feb. 1960 - Oct. 1967 ~~ASSOCIATE GENERAL SECRETARY OF KOREAN COUNCIL OF CHRISTIAN~~  
Education.  
Mar. 1960 - Feb. 1961 Lectures in Presbyterian Theological Seminary  
Sep. 1967 - Feb. 1972 Lectures in Nurse College Kyung Hi University  
Oct. 1969 - Sep. 1970 Acting General Secretary of General Assembly of Presbyterian Church of Korea  
Nov. 1967 - Present General Secretary of Board of Christian Education General Assembly of the Presbyterian Church of Korea

SUNG KAP SIK

PUBLIC DUTY

Apr. 1966- Mar. 1969 Chairman of the Realization Plan Committee Bo Sung Christian Girls School.

Feb. 1968 - Jan. 1970 Executive Committee of Korea Audiovisual Committee

Feb. 1968 - Jan. 1971 Director of Board of Seoul Y.M.C.A.

Feb. 1968 - Mar. 1973 Executive Committee of Korean Student Christian Federation

Jul. 1970 - Jun. 1973 Religious Committee of Korean Boy Scouts

Feb. 1968 - Present Executive Committee of Korea National Council of Churches

Feb. 1971 - Jan. 1974 Vice Chairman of Korean Council of Christian Education

Jan. 1970 - Present Director of the Board of Seoul Presbyterian Women's College

Apr. 1971 - Present Director of Social Work Juridical Person General Assembly of the Presbyterian Church of Korea

Sep. 1971 - Aug. 1973 Chief editor of Christian Weekly Press

Jan. 1971 - Present Auditor of Berkan Scholarship Foundation

Mar. 1973 - Present Chairman of the Board of Directors Christian Literature Society of Korea

ATTENDANCE IN INTERNATIONAL ECUMENICAL MEETING

July 1958 The 14th World Convention of Christian Education in Tokyo Japan

Aug. 1958 The Church and Society Consultation of World Council of Churches in Bosei Switzerland

July 1967 The 4th World Council of Christian Education Conference and General Assembly in Nairobi Kenya

July 1971 The 5th World Council of Christian Education Conference and General Assembly in Lima Peru

WRITING AND TRANSLATION

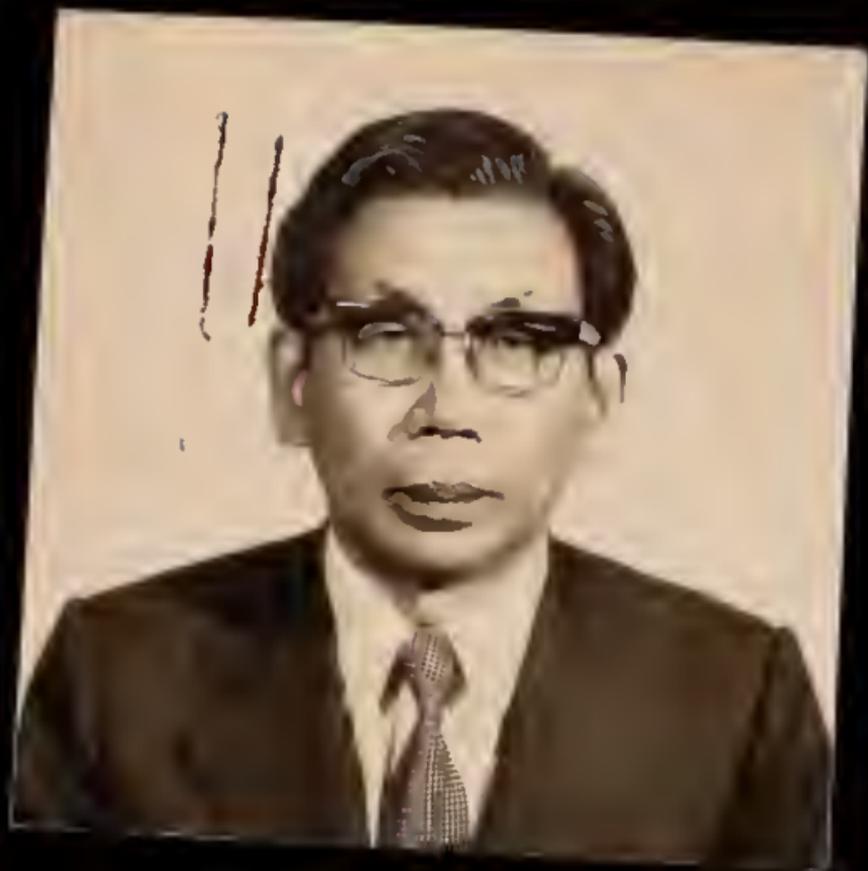
March 1956 Christian Doctrine

Sep. 1963 The Ministry of the Laity, Francis O. Ayres

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Jan 1960 - Present  
Articles of Christian Ethics and Christian Education in Christian Magazines and Christian Weekly News Papers



# SŎNG KAP-SIK

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Articles of Christian Ethics and Christian Education in Christian Magazines and Christian Weekly News Papers



Sohn Byung-Ho

1978

PERSONAL HISTORY

Dec.-28, 1972

Name: Sohn, Buyng Ho  
Date of birth: Jan.-15, 1941  
Place of birth: Kuyngsang Bukdo, Korea  
Present address: 57-9, Changdong, Sungbukgu, Seoul

Education:

1957-1960 Keisung High School, Taegu  
1960-1964 Presbyterian Theological Seminary (Graduated with B.D.)  
1965-1967 Soong Sil Union College (Graduated with B.A.)  
( Majored in History Science )

Employment

Mar. 1967- Feb. 1969 Reserch Worker, World Vision  
Mar. 1969- since then Bible teacher at Chung Shin girls' High School  
Mar. 1965- since then Saemoonan Presbyterian Church, church school  
education leader.

I certify that to the best of my knowledge the information given  
above is true and correct.

signature \_\_\_\_\_

Sohn, Buyng Ho

SOHN, B. H

SANG-YUN SUH (So, Saw) (c.1849-1926) pioneer Korean evangelist, was one of the first Koreans to receive Protestant baptism (1876). In medicine trade across the Manchurian border he had met (1874) Scots Presbyterian missionaries Ross and Macintyre and became their main help in translating the first Bible portions into Korean (Luke, John, 1881). In 1883 Ross sent Suh into forbidden Korea as British and Foreign Bible Soc. colporteur. Tho arrested and his scriptures confiscated, Suh escaped with ten copies to Sorai, his family home on the west coast. There (c. 1884-85) he secretly converted and gathered together Korea's first group of worshiping Protestants. By then the first Protestant missionaries began to arrive but Suh remained hidden until 1886 when he asked H.G. Underwood for baptism for his converts in Sorai. This village, where 50 of 58 families were soon Christian, set patterns of indigenous evangelism and self-support for all Korea. Suh's brother, Suh Kyung-Cho, was in the first class of Presbyterian pastors (1907). Suh became evangelist and helper in Seoul but spent his later years in Sorai which he had made "the cradle of Protestant Christianity in Korea".

See L.G. Paik, History of Protestant Missions in Korea 1832-1910, U.C.C. Press, Pyongyang, 1929, pp. 46-51, 130 f., 143 f.; E. Wayne, "Through the Hermit's Gate with Suh Sang Yun, Korea Mission Field, vol. 24, no. 5 (May 1938), pp. 93-96.

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**Sang Yoon Suh** 1848-1926

*The Christian Encyclopedia*, vol. 8: Seoul, Christian Literature Press, 1985. pp. 1003-1004.

Suh, Sang Yoon, a pioneer of the Korean Protestant Church, the first translator of the Bible into the Korean language, a man who delivered the Good News by selling Bible books, was one of the first elders together with Hong Joon Baik in Korean Church history. He was born the oldest son of Seok Soon Suh, a mighty clan, at Euijoo, Pyungbuk on July 26, 1848. He lost his parents when he was 13 years old, so in 1873 with a close friend, he started to sell steamed red ginseng throughout Manchuria. In 1878, when he was 31 years old, he got typhoid fever and became very seriously ill while doing his business in Bongchun and Youngku in Manchuria. The illness caused him to lose his mind to the point where he tried to commit suicide. He was saved by Rev. John McIntyre of the United Free Church of Scotland who was doing pioneering missionary work. With help he recovered fully. Sang Yoon Suh became a Christian after hearing the Good News of Christ for the first time from the man who saved his life. Several months later, Suh met another missionary John Ross who belonged to the same mission society as John McIntyre. In fact, John Ross was the brother-in-law of John McIntyre. As soon as John Ross met Suh, he felt an affection toward him and asked him to be his Korean language teacher. He baptized Sang Yoon Suh in 1879. With a joyful feeling through his baptism, Suh started to translate the Bible into Korean and to begin an publishing business with Rev. J. Ross. Working with his hometown friends Sung Ha Lee and Eung Chan Lee, Suh did his utmost to help Rev. J. Ross translate the Bible into Korean. For his part, as he was learning Korean, Rev. J. Ross was discovering that the Korean language is one of the most expressive and beautiful language in the world and he became even more eager to translate the Bible into Korean.

In the fall of 1882, they brought out the Gospel of Luke. It was the first Gospel book translated into Korean. In 1883, they published three thousand copies of the Gospel of John and the Acts. A year later, in 1884, they published the Gospel of Matthew and the

Gospel of Mark through Moon Kwang Seo Won in Simyang. Finally in 1887, they issued the whole New Testament in Korean. In this all process, Sang Yoon Suh not only translated the Bible, but also carved wood printing blocks and performed the job of typesetting and printing. This was called the "Ross Version," yet, to be accurate, it was translated from the Chinese Bible by Sang Yoon Suh. And so it was that Rev. E. Wagner, who was in charge of the Korean Bible Society, attested that the Ross Version was actually the "Suh Sang Yoon" Version and also that Sang Yoon Suh did missionary work throughout Korea earlier than foreign missionaries.

Sang Yoon Suh contributed to introducing and spreading the Bible widely inside Korea. In 1883, he carried into Korea from Manchuria a stack of Bibles, copies of the Gospel of Luke and the Gospel of John, newly translated, and Bibles written in Chinese Characters. Although threatened along the way by robbers and wild animals, he finally reached the border checkpoint located about 40 miles away from the Abrok river. At the inspection station on the border line between Korea and China, the Bibles were detected by Chinese guards. Suh, Sang Yoon was arrested and put into a jail by Korean guards on a charge of smuggling of the forbidden book, the Bible.

He wasn't fearful of being punished, but was frustrated because Bibles were confiscated. Fortunately, two Korean guards who knew him showed mercy and secretly released Suh during the night. Suh begged them to give back the Bibles, was given back only 10 copies, then acrossed the border successfully. When he returned to his hometown Euijoo, he realized that evangelizing was extremely dangerous because government forces were watching closely to detect anyone doing missionary work in their jurisdiction. Together with his brother, Suh moved to Solnae at Jangyeon Gun in Hwanghae Do where his uncle lived.

That was the spring of 1884, about five months earlier than the first medical missionary H. N. Allen arrived in Korea, and about one year earlier than the first

Protestant missionaries H. G. Underwood and H. G. Appenzeller arrived. Sang Yoon Suh started to evangelize Christianity after settling down there.

After several months, Suh received six thousands copies of the Bible shipped by Rev. J. Ross with the help of Mollendorf who was an adviser of Inchun Customs. Suh and Sung Ha Lee then delivered the Gospels passionately. The result was the establishment of Solnae Church at the end of 1884, making Songchun the cradle of the Korean Protestant Church.

Thereafter, Sang Yoon Suh's missionary work was surprisingly effective. In particular, he began the crucial work of establishing Saemoonan Church, the first organized Protestant church in Korea. On September 27, 1887, when the church was found by Rev. H. G. Underwood, 14 church members who had become Christians through the evangelical work of Sang Yoon Suh were baptized, and Sang Yoon Suh and Hong Joon Baik were elected as the elders of the church. Before that time, in 1886, after learning that H. G. Underwood had come to Korea, Suh went to Seoul to give Underwood the message that people living in Solnae wanted to be baptized. Because H. G. Underwood couldn't come to Solnae village in 1886, Suh sent the Solnae Church members to Seoul in the spring of 1887 to receive baptism from Underwood. At that time Suh's brother Kyung Jo Suh, was baptized. After a time, Kyung Jo Suh was elected as elder, and later he became one of the first seven pastors in the Presbyterian Church of Korea. Sang Yoon Suh concentrated his efforts on evangelical work acting as a layman, foregoing the elected elder's position. He guided J. S. Gale and S. A. Moffett when those missionaries traveled through Euijoo, Kangkye, Hamheung and Manchuria doing their evangelical work. When he traveled by himself evangelizing, he always carried along the individual Gospel books, quinine and potato seeds. His evangelical work bore much fruit, with many churches springing up in Euijoo, Seonchun, Pyungyang and ,all over Hwanghae Do, Seoul and Kyungki Do areas. H. G. Underwood would later say that he came to Korea not to sow the seed, but to harvest the fruit of the Gospel seed already scattered.

After the Saemoonan Church was established, Suh moved to Seoul and became the first assistant to H. G. Underwood. Suh took care of each church in Seoul, and in the territory of Kyungki Do including Kimpo and Koyang. His territory of evangelical work was much broader, reaching as far as Pusan. In his later days, he went down and served the Solnae Church that he had established with his brother. While fully engaged in evangelizing the village, he passed away in January of 1926. The funeral ceremony was conducted by the general assembly of the Presbyterian Church of Korea. His body was buried at Taetan Ri, Jangyeon Gun in Hwanghae Do. At the 25th assembly meeting of the Presbyterian Church of Korea held in 1936, the general meeting decided to commission "Suh Sang Yoon monument" to proclaim and celebrate his primary contribution to the pioneering evangelical work. So on August 24, 1938, a granite monument was erected on his grave site.

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- E. Wagner, *Through the Hermit's Gate with Suh Sang Yun*
- J. Ross, *The Christian Dawn in Korea*
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#### **Ki Poong Lee 1865-1942**

The Christian Encyclopedia, vol. 12: Seoul, Christian Literature Press, 1985. pp. 1093-1094.

Ki Poong Lee was a Presbyterian pastor who died a martyr. He was born on Dec. 23, 1865 at Pyungyang in Pyungnam. He studied Chinese literature through tutoring until

S. Moffett. sm-art's\omscdic.suh

SUH, SANG-YUN (or So, Sang Yoon) (1848-1926), Korean Protestant pioneer evangelist and Bible translator. Converted in 1878 in Manchuria, and baptized in 1879, he there became the principal assistant to the Scottish missionary John Ross in the first translation of the New Testament into Korean, published in 1887. Earlier, in 1883, he had carried the first published Gospels of the translation, Luke and John, across the Chinese border into Korea, and by early 1884 was evangelizing his home village, Sorai (Solnae), five months before the first foreign Protestant missionary, Dr. Horace Allen, M.D., reached Korea. The Sorai congregation, unbaptized and with no clergyman, was by then already gathering for worship, making it "the cradle" of Korean Protestantism. In 1887 Suh sent his people south to Seoul for baptism by the first resident Presbyterian clergyman in Korea, Horace G. Underwood. In 1891 he guided Samuel A. Moffett and James Gale for three months of exploration through unreached parts of northern Korea to plan for mission expansion. In Seoul he was principal assistant to Underwood in the first officially organized Protestant church in Korea, of which his brother, Suh Kyung-Jo, later became its first Korean pastor.

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SUH, S. Y.

Book in Creation Center ...  
... ..

Yi Jung Sun

박사님 전 상서.

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 하엿사옵니다 그래서 7.15일에 안뵙을

YI CHUNG - SUN

뜻깊은 일입니다.  
그때에 저의 생명을 위한 상품을 아낌없이 전액  
가지고 가겠습니다.  
꼭 사요. 닥아오는 7. 9일부터 학기 말 시험이어서  
이만 있을 예정입니다.  
안녕히 계십시오.

서울에서.

공진 올립니다.

Yi

Translation of Chong-Yun's letter (which he has written Dec. 22, 1960)  
by Eileen Koffett  
Seoul, Korea  
Jan. 28, 1962

YI CHONG-YUN

My dear friends, the honorable deacons,

I have so many things I would like to tell you but my English is so inadequate!

Today I am especially happy because Mrs. Koffett graciously offered to help me with this letter. Rather than my writing to you in Korean it would be better for her to put it into clearly-understood English, I am sure.

In August I was discharged from the hospital. While I was in the hospital, every day I spent one and one-half hours praying in the hospital chapel. Also, from time to time I preached to the other patients. By praying, my own mind became quiet and peaceful. Because of this I was able to get up even more quickly. However, even now, because my recovery is not complete, while I am doing some work, the doctor says I must still rest a great deal too.

Therefore, from September, I went south of Seoul about 240 kilometers and have accepted responsibility for preaching in a small country church. At first the church was extremely weak. It had no strength at all to speak of. But I prayed hard and put every effort into preparing good sermons. Fortunately, while at first there were only 27 members, within three months, as of last week, sixty-four people attended. I feel the work's results and am naturally very happy.

This church is among the early churches in Korea. It was started fifty years ago. Another astonishing fact is that it started in the community which was the home of the most aristocratic and conservative old Confucian families of this entire conservative area. But as it developed, it has been financially weak. Now we have three elders and seven deacons. We have twenty-four baptized members and sixty regularly-attending. All the people are very poor and unable to support the Church much financially. I know that God will continue to help my own weak body and also this weak church.

One of the elders of our church runs a school next to the church. There are 300 students and 9 teachers. The atmosphere is not very Christian but little-by-little it seems to be improving. I am now leading chapel once a week in this school. I hear that the students and teachers continue to want to meet me often. This experience also is very profitable for me and from the beginning of the new term I am going to try to do some teaching in this school and I am praying that God will give me the physical health to do it.

I usually make my plans for the day through the practice of daily daybreak prayers from 5:00 - 6:00 a.m. During my daily periods of rest - two hours each morning and two hours each afternoon - in quiet meditation and prayer, I prepare my sermons. This is because I must preach three times each week. My present state of health allows me to carry on this much work without great difficulty. I am also continuing to take medicine and once a week I have continuing consultations with my doctor. I am quietly and confidently waiting and praying that the Lord will quickly restore my health. When my health is restored I am planning to study English diligently and I would like to do a little

YI  
Chong-Yun

graduate work.

I was so happy to receive your Christmas gift.

I am praying that the Lord will bless each of you deacons and the good work you are doing. I can never forget you.

May you stay in peace. Goodbye.

1967

12

29th day

Korea

Yi Chong-Yun

YI H. [unclear]

After the Saemoonan Church was established, Suh moved to Seoul and became the first assistant to H. G. Underwood. Suh took care of each church in Seoul, and in the territory of Kyungki Do including Kimpo and Koyang. His territory of evangelical work was much broader, reaching as far as Pusan. In his later days, he went down and served the Solnae Church that he had established with his brother. While fully engaged in evangelizing the village, he passed away in January of 1926. The funeral ceremony was conducted by the general assembly of the Presbyterian Church of Korea. His body was buried at Taetan Ri, Jangyeon Gun in Hwanghae Do. At the 25th assembly meeting of the Presbyterian Church of Korea held in 1936, the general meeting decided to commission "Suh Sang Yoon monument" to proclaim and celebrate his primary contribution to the pioneering evangelical work. So on August 24, 1938, a granite monument was erected on his grave site.

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YI H. [unclear]

1883. He graduated with the first class of the Presbyterian Theological Seminary in Pyungyang in 1907.

During 1890, Lee was wasting his life through constant fighting and drinking. Oneday he pitched a stone at S. A. Moffet, who was at that moment intensely at work evangelizing on the Seomoon Dong street, severely injuring Moffet. After that time, when the war broke out between China and Japan, he fled to Wonsan. He also prosecuted Christians there at first, but he himself became a Christian after being persuaded about the Good News by Gun Bo Jeon. He was baptized by Rev. W. L. Swallon in 1894, and entered the church. Ki Poong Lee visited S. A. Moffet to apologize for his misbehavior in the past. After that, from 1894 to 1901 with the title of evangelist, he carried on his evangelical work passionately through the north and south province of Hamkyung Do of selling Bibles.

While working as an unordained assistant minister from 1902 to 1907 in Anak, Munhwa, Sinchun, Jangyeon and Haeju in Hwanghae Do, at the urging of Moffett he became a seminarian at the Presbyterian Theological Seminary in Pyungyang in 1903. He was the youngest student at the seminary, studying with Seon Joo Kil, Jeon Baik Yang and others. After graduating, he was ordained among the first group of Korean ministers together with his classmates, Kyung Jo Suh, Seon Joo Kil, Jeon Baik Yang, Seok Jin Han, Ki Chang Bang and Rin Suh Song. Ordination took place at the <sup>presbytery</sup> ~~synod~~ that had just been organized in the same year they graduated from seminary. By the synod's decision, he was appointed the first missionary for the most remote area in Korea. He left immediately for his mission field Jechu island with his wife Ms. Yoon, who was the adopted daughter of the missionary Kil Ham Lee(Graham Lee). He boarded ship at Inchun for the island, but he left his family behind at Mokpo because of the threat of high seas. He could not reach Jechu island until the Spring of 1908 because each attempt at sailing met difficulties over and over again. At that time, even though the missionary work of Christianity was already permitted by the Korean government, the residents of Jechu island showed a merciless

attitude toward Christianity since the occurrence of Sinchukkyonan in 1908. The Jechu islanders threatened Lee. Meanwhile he was hungry and struggling to keep himself alive, yet he was never discouraged. He was consumed with a passion for his evangelical work.

Later, the general assembly of the Presbyterian church of Korea sent two evangelists Hong Ryun Kim and Kwan Seon Lee to support Ki Poong Lee. At this point, the missionary work in Jechu island began in earnest. In 1912, the island fell under the jurisdiction of the Jeonra <sup>Presbytery</sup> Synod organized in October of 1911. Lee and his party spread the Good News in places like Samyang, Naedo, Keumsung, Hanlim, Hyupjae, Dumo, Yongsoo, Kosan, Moseulpo, Joongmoon, Beobhwan, Sungeup, Sehwa, Jochun including Seongnae church, even though the residents throughout Jechu island persecuted and interrupted them persistently.

In March of 1918, according to the direction of Jeonra Synod, Ki Poong Lee was called to be the first minister to Bukmoonan Church in Kwangjoo. In 1920, he was consecutively the chair of the <sup>moderator</sup> synod and the vice-chairman of the <sup>Presbytery</sup> Presbyterian Church of Korea. The following year he held the post of <sup>moderator</sup> chairman of the Presbyterian Church of Korea. In those days he suffered from various ailments including contracted vocal cords, arthritis and chronic earache. His suffering became so great that he resigned his ministry position and went to Seoul. After recuperating, he became well from his complications.

Lee was invited to be the minister of Soonchun Church in Jeonnam in 1923, then was transferred to Koheung Church in 1924. He went back to Jechu island in 1927 as the head pastor of Seongnae Church. He was transferred to Beolkyo Church in Jeonnam in 1931. In 1934, even though more than 70 years old, he moved to a small island called Woohak Ri in Yeosoo Gun, where he was in the jurisdiction of the Soonchun Synod. He traveled around the islands in the Jeonnam area, including Dolsan, Wando and more doing evangelical work to establish new churches, all the while bravely coping with the persecution of the Japanese government.

Ever since 1936, the Japanese government had commended the Korean churches to worship according to the Shinto religion. In 1938, Ki Poong Lee and fellow ministers, Seok Ju Oh, Deok Hwan Na, Sang Doo Kim and Soon Bae Kim, who belonged to the Soonchun Synod, were arrested on the charge of being spies working for America because they promoted the anti-Japanese government movement. Ki Poong Lee was eventually released from the prison on sick bail because he fell down in a faint after being interrogated mercilessly by the police.

Lee was not able to recover from his physical collapse caused by exhaustion and by torture from the police. He passed away finally on June 20, 1942 at his home located in Woohak Ri. He was buried at Woohak Ri where he had ministered during his later days. Then on May 9, 1959, the Jeonnam Synod decided his body should be moved to its burial site in a Kwangjoo Christian graveyard. At the 44th general meeting of the Presbyterian Church of Korea held on September 1959, special honor was paid to his wife, Ms. Yoon, in memory of the 75th year of the missionary work in Korea. On Dec. 24, 1962, when she was 84 years old Ms. Yoon passed away. Their daughter Sa Rye Lee is currently senior deacon at the Choonghyun Church in Korea.

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called hardships. There are great crops of potatoes grown in the hills. I saw *one* recently that made the major portion of a meal for three foreigners. Swede turnips and wheat are sometimes seen in the north.

The three great products of this province are beans, dried fish, and lumber. Lumbering is carried on along the upper reaches of the Yalu for a distance of seventy miles or more. The big rafts are made up at Sin Kal Pa. The whole length of the Tumen and the rivers that flow into Hamheung and Wonsan harbours are also increasingly used for flatation of lumber during the rainy seasons. The railroads are also assisting in its marketing and distribution.

The species of cod-fish caught on the east coast is known to the Koreans all over the peninsula as Myong Tae from the fact that such fish were first caught, dried and distributed from Myong Chon county. Now, however, the industry is common to the whole of the coast and every port has a few tons for shipment about this time of the year. Canning factories for clams and oysters and other shell fish, as well as the famous tunny fish and octopus, and drying sheds for drying salmon, perch and cod, are established at several places along the coast. A marine station for the conservation of the fish, biological study and experimentation is stationed on an island in Wonsan harbour. The Seoul market receives a good part of its fish supply from Wonsan and efficient fishing fleets are being built up in many ports with motor trawlers and carriers in attendance on the sailing boats.

The staple crop of the hillsmen is beans. If some method of handling them in bulk at the shipping ports could be designed the great decrease in the cost of handling and freighting would accelerate the distribution and increase the profits. It would also benefit the farmers, at least there would be a hope of it.

Another felt need is for oil-cake plants so that beans could be reduced to oil and the bean-cake residue used locally for cattle-feed

and in fattening cattle for the market. Korea has about 1,600,000 head of cattle. I do not know the precise number in our two provinces but my guess would be that about 500,000 of the total is to be found in our district.

## In Memory of Hon. Yi Sang Chai

J. S. GALE, D. D.

A GREAT, GOOD MAN has passed from among us, great in mind, great in heart, great in soul. We shall not see his like again—Yi Sang Chai. The light of his eye, the sound of his voice, the marked cheer of his presence made him a master of men. So wide of soul, so sensitive of mental touch, so supremely gifted of humour, back again his memory comes, filling the eyes with infinite longing. The buoyant sallies of his youth, the proud upward steps of his manhood, the dignified years of his long life's evening combined in a personality that we who knew him will ever see haloed in grateful memories.

How little we can say that touches the really great and good. There are no adjectives, no descriptive phrases, no similes, no comparisons. He was himself sublime in his simplicity, supremely above the happenings of the day, or the changing wheels of fortune.

Later the writer hopes to put into humble book form his appreciation of so great and good a friend. Let him say here, of life's highest honours he counts among the dearest and best the friendly faithful years of Yi Sang Chai. May others arise like him to call Korea back to her highest ideals of the past; and to move her sons of the present to humble faithful service for the future.

On the occasion of his last visit to my home, pointing to Chung Mong-joo's portrait on the wall he said: "Because he died, he lives." How true it is, thou great good friend! Because Yi Sang Chai died to those things the world counts worth the while, the world dies today while he lives.

Oh great good heart, who cheered and helped us on;  
Oh master-soul who points us heaven high!  
May we who live, live so that when we die  
Hushed lips will say, "A great, good heart is gone."

YI SANG CHAI

## Yi Sang Chai's Services to the Y. M. C. A.

F. M. BROCKMAN

MR. YI SANG CHAI had already spent a long and useful life before beginning his service with the Young Men's Christian Association. When he was in America as a member of the first Korean legation ever sent to Washington he asked the Chinese Ambassador one day, what it was that made America great. "To be perfectly honest with you" said the Ambassador, "I do not know, but I am told that it is a book called the Bible." In after years Mr. Yi told me how eagerly he hastened to buy a Bible and read it and with what disgust he put it down when it found it had no information about the organizing of an army or the building of a navy. But if Mr. Yi did not find at that time what he sought for in the Bible he learned many other things in America and returned to Korea a young and ardent reformer. He soon found himself a political prisoner under the old Korean regime. While in prison he had an opportunity to join a Bible class. This must have proved to be one of the great Bible classes of history for, as the earnest little group studied the Bible day after day and compared it with the Confucian and Buddhist classics, the result was that every man in the class became a stalwart Christian who afterwards wielded a tremendous influence in the Korean Church. Later on Mr. Yi was restored to favor and became the secretary of the last Korean cabinet. Before my own arrival in Korea in 1905 Mr. Gillett and Dr. Gale had already interested Mr. Yi in the work of the Young Men's Christian Association. This interest so increased that even while he was secretary of the Imperial Cabinet he accepted the chairmanship of the educational department of the Y. M. C. A. When asked by another member of the cabinet as to his reasons for this he replied that he felt that by serving the As-

sociation in this capacity he was rendering the largest service to the nation.

When political changes came to Korea Mr. Yi resigned from office and at that time I approached him on the subject of becoming a member of our Association staff. Like many another Korean leader he felt that his work was complete and that nothing was left for him but to retire to the country to die. He finally consented, however, to postpone his retirement for three months and to join our staff for that brief length of time. The result was that he became so engrossed in the wonderful possibilities of service, and in bringing "life" to the young men and boys of the nation, that never again did the prospect of retirement to a quiet country spot allure him. His life was poured out for the youth of Korea and the last years of his life indeed proved that the best was yet to be.

Mr. Yi had the rare gift of growing younger each year. He was undoubtedly the youngest man on our staff. Once, on a trip to Japan, he saw for the first time in a hotel some American girls with bobbed hair. He was much taken with the new custom and remarked on the comfort and convenience of the new style. It is not strange that one whose mind was always open to new ideas should have been the ideal leader for the youth of the country. No one entered more deeply than Mr. Yi Sang Chai into the political aspirations of his people, yet no one was a more wise and sane counsellor to fiery spirits and hot-blooded youth. At one time when the tension was peculiarly high a meeting was held in the Y. M. C. A. auditorium. It was feared that someone might start a "mansei" cry which had always to be given three times with uplifted hands. Mr. Yi presided at the meeting and standing before the crowded hall he said in his quiet voice "If anyone feels like calling "mansei" we hope that he will decide

## YI SANG CHAI'S SERVICE IN THE Y. M. C. A.

not to call "mansei" but refrain from saying "mansei." Mr. Yi had said "mansei" three times each time with hands uplifted, but so quietly had he done it that the audience only by degrees work up to what had happened and responded by shouts of laughter. The tension was broken and the situation saved.

At another time a leader noted for advanced political views was scheduled to address a meeting at the Association. The next day reporters called on Mr. Yi with accounts of the speech. Point by point they went over what the gentleman had said, while Mr. Yi from time to time nodded his head. When they had finished Mr. Yi said, "There is only one correction I should like to make on that report. Mr. So-and-So was unfortunately unable to come last night and so did not address the meeting at all." Among a people rich in the sense of humor Mr. Yi's rare and delightful humor shone out. Many times in hard and difficult situations his inimitable sense of fun saved not only the situation but our sense of values as well.

But nothing could so truly characterize this wonderful life as to say he was the spiritual father of us all. At one time a very high Japanese official asked for an interview with him. "Tell him," Mr. Yi sent back word, "that I shall be very happy to see him to talk about becoming a Christian. That is the only thing I am interested in." To him the eternal values were supreme and for him to live

meant to preach Christ. Some few years ago Mr. Yi lost a well-beloved grandson whose presence would have meant comfort and joy to him in his advancing age. But there was no deep sadness nor sorrow in Mr. Yi's heart. His faith rose triumphant over his loss. "He has just gone on a little way ahead," said Mr. Yi "and I shall see him again soon."

His dominating influence, like Gandhi's, was due to his absolute sincerity and his supreme selflessness. If he thought a thing should be done he did it without any thought of what it might cost him individually. Some years ago he came to me and said, "This will never do." "What will never do?" I responded. "We have only eight hundred men in Bible classes at the present time" said he "and we must have at least eighteen hundred." On that venture of faith he embarked and before the end of that year he saw his hope realized and eighteen hundred men gathered in the study of the Book he loved so well and which had led him out into the abundant life.

His wise and far-seeing judgment, his rare humor and loyal and sincerely unselfish spirit of Christ made up a wonderful combination of character whose like we shall not soon see again. But we have not lost our leader because his life contained the abiding elements and his spirit and ideals have been so deeply planted in our movement that they will endure.

### A PRAYER

These are the gifts I ask of Thee, Spirit serene  
Strength for the daily task;  
Courage to face the road;  
Good cheer to help me bear the traveller's load;  
And for the hours of rest that come between,  
An inward joy in all things heard and seen.

These are the sins I fain would have Thee take  
away.  
Malice and cold disdain; hot anger, sullen hate;  
Scorn of the lowly, envy of the great;  
And discontent that casts a shadow gray  
On all the brightness of a common day.

HENRY VAN DYKE.

## One-Time Hooligan

# Film to Depict Life Of Cheju Christian

Once a notorious backstreet hooligan, blackmailing and cheating the early-arriving blue-eyed missionaries in Pyongyang, Lee Ki-pung eventually found a new life in Christianity. The religious belief did not merely bring a new life to the misbehaving descendant of a royal prince of the Yi Dynasty, but remarkably contributed in spreading Christianity among the citizens of the still firmly closed hermit kingdom of Korea.

Lee also greatly encouraged Koreans under colonial rule by the Japanese later. Despite bloody persecution, he bravely opposed the colonialists policy to force Koreans to worship their national god. His missionary activities were in a sense a nationalistic movement against the ruling foreign power.

The life of the first Presbyterian minister of Korea, marked with dramatic ups and downs, is now being cinematized as an event to celebrate the forthcoming 70th anniversary of Lee's landing on Cheju-do for his lifelong religious and educational commission for residents of the then secluded, poor island.

Director Lim Won-shik holds the megaphone for the 16-millimeter film for evangelical purpose, shooting lots of scenes at the picturesque seaside and in villages of the lofty Mt. Halla on the island off the south coast of the Korean peninsula.

The film is mainly a religious collaboration of Lee's descendants, who are also faithful Christian believers. The original story was written by his daughter, Mrs. Lee Se-rye, and was adapted into a scenario by his grandson. The late minister's son-in-law, who is the husband of the script-writer, composed the music of strong religious connotation. Mrs. Lee's second son acts the role of the minister.

The life story of the early Christian minister was first known to the public 10 years ago, as his daughter Mrs. Lee Sa-rye won a competition of nonfiction writers organized by the Shin-Dong-A, a monthly magazine published in Seoul.

Entitled "A Martyr Story" (Sungyo-jo), the documentary story drew quick attention among religious circles as well as many general public. The story vividly depicted the Japanese colonialist's brutal oppression of the Korean church. The life story of a hoodlum-turned-priest was also of immense human interest.

Lee was born in 1865 in Pyongyang, and graduated from Pyongyang Theological Seminary in 1907. It was largely due to the tenacious persuasion by Samuel Moffet Sr., one of the earliest American missionaries to arrive in Korea who later established Sungjon University, that Lee abandoned his backstreet life and turned Christian.

In 1908 Lee established the first church on Cheju-do,

which was named Sobu Church. He later founded eight more churches on the island, in addition to Yonghung School and Cheju Kindergarten.

The church minister died in 1943 after being tortured by the Japanese for opposing their policy to brainwash the Korean people by forcing them to practice daily service for their own national god.

"I can never forget the day my old father was dragged to prison like a dog by the Japanese police," Mrs. Lee Sa-rye wrote in a travelogue on her two-month tour to Japanese churches last year. The trip was organized by the Japanese Christian circles on the occasion of the publication of the Japanese version of "Sungyo-jo" there.

At churches around Tokyo and Kobe, Mrs. Lee told Japanese congregations about the harsh repressive measures the Japanese colonial government imposed on the Korean church, especially in the last years of its 36-year rule of the peninsula.

The budget for the production of the religious documentary film is some 12 million won, which includes six million donated by various Christian organizations and individual believers across the country, and four million Japanese yen contributed by the Japan Mission Film Co.

It is expected to be premiered at the Campus Crusade of Korea headquarters at Chong-dong, Seoul, around Sept. 20. And then the film will be shown at churches and institutions for juvenile delinquents over the country. The religious film is also to be distributed to Christian circles in Japan, the United States, Canada, Norway, Sweden, and Africa through the Japan Mission Film Co.



Lee Ki-pung, founder of the first church on Cheju-do Island, is seen with his wife and son in this picture taken shortly before he arrived on the island in 1907.



Members of a family render deo lunar New Year's Day. A consideration.

## Time-Ho

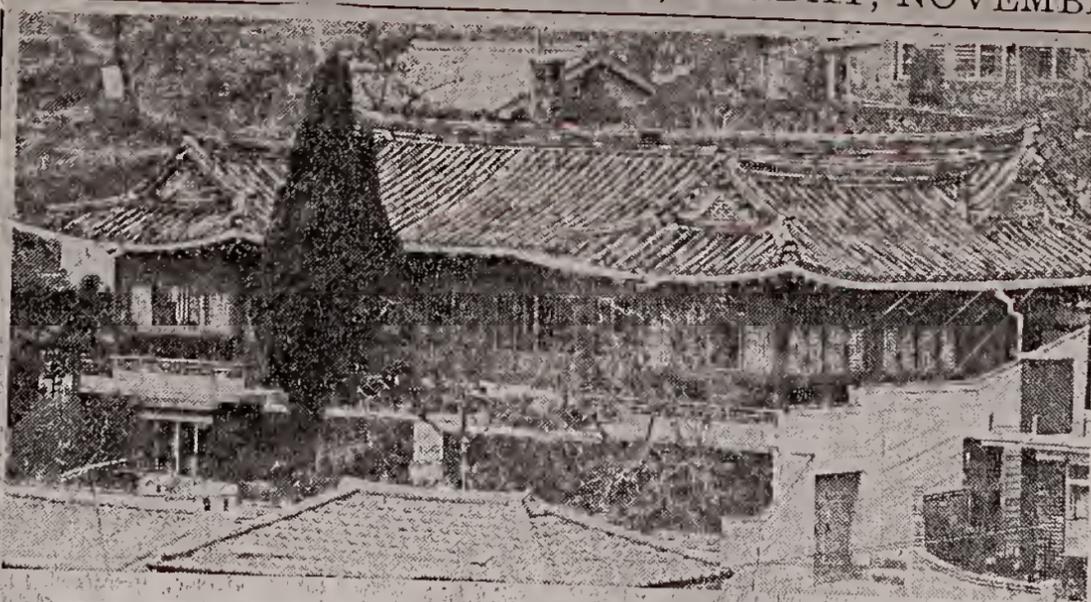
## Ancestra

By Pak Yong-pil

Traditionally, genealogical table in Korea had been kept exclusively by "yangban" (the nobility) class and royalties. But recently, this practice has become more widespread among the general public.

Most people know the origin of their lineage and remember the names and deeds of some successful ancestors recorded in their family history. This time-honored tradition influenced the society of the Yi Dynasty and contemporary scene.

Speaking at a seminar recently sponsored by the Korea Genealogical Society, Kang Chu-jin, president-publisher of the weekly Toksuh Shinmoon, explained that the major goal of the system is to maintain solidarity and integrity between individual, family and



The traditional Korean-style house, surrounded by Western-style houses, is the renovated one which was built by pioneer novelist, Lee Kwang-soo, in 1934. In the front yard are a Chinese juniper and two persimmon trees which were planted by Chunwon. Korea Times photo

Lee Kwang-soo

## Renovated House Recalls Nation's Pioneer Novelist

By Yim Kap-son

Renovated for a citizen's private home, a traditional Korean-style house which was originally built by Lee Kwang-soo, a pioneer novelist, has recently been visited by many contemporary writers and others who like to recall the life and thought of the leading literary man.

About 15 minutes' drive from the Capitol to Segom-jong, a northwestern residential area, the house can be easily located on a hillside as it is the only one with full-fledged Korean architecture.

Back in 1934 when it was built by Chunwon, Lee's pen-name, it was the only tiled-roof house in the region amid orchards dotted with thatched-roofs. Now it is surrounded by densely clustered Western or semi-Western style houses and the complex of Sangmyong Women's Teachers' College.

The U-shaped house, occupying 43 pyong (129 sq. meters) floor space, faces east-southeast, exactly the same direction set by Chunwon, according to Kim Chae-chol, its present owner. Its spacious garden, 107 pyong (353.1 sq. meters), features a small rock well and six trees—one Chinese juniper in the south, three persimmon trees in the east and two oaks in the west. All these are just as recorded in Chunwon's essay, "Songjogi" (Memos on what I made).

The renovation of the house was executed in the same style as the original one—four rooms, and a big porch. But some changes were necessary to meet present-day life, explains Kim.

The space was widened from 23 pyong to 43 pyong and the "ondol" floor was replaced by a central heating system. Some doors and windows were also widened and fitted with glass instead of paper. Bathrooms with flush toilets and a gas-range kitchen are other modern elements.



Novelist Lee Kwang-soo is engaged in writing at his home in past days.

Kim says he intended to build a two-story Western-style house last spring, but changed his mind after he found that the place was selected by the famous novelist and the construction was directed by himself.

"After I read Chunwon's essay on the house, I couldn't hesitate any longer to attempt the renovation," explains Kim, who works as director of the Korea FAO Association.

The biggest hardship was to get good quality pine wood. Piles of wood for the house were carried from Kojin, Kangwon-do near the front-line area, according to him.

The renovation started last March and was completed in early September. So far some 50 people have visited the house, most of them novelists, poets and scholars on Korean literature.

The calligraphed signature book shown by Kim, contains many interesting remarks by leading writers.

Novelist Park Yong-jun wrote, "A house left with

Chunwon's works." Poetess Mo Yun-sook composed an impromptu poem.

*The Chinese juniper tree,  
The persimmon trees,  
The balcony,  
All are same as before,  
The red sunset over them is  
Glowing as before,  
Glowing as before.*

If still alive, Chunwon would be 80 years old this year. During the Korean War he was kidnapped by Communists. Some unconfirmed news recently reported he died in Peking while teaching Korean literature at Peking University.

Chunwon lived in the house for five years from 1934. He wrote in his essay about his sadness when he had to sell the house, "If I had built it more modestly with a thatched roof, I might not have to leave it...."

The present owner Kim says, "I hope that the house will last long, so that many people may share the memory of Chunwon."

June 11, 1972

大韓예수教  
長老會

새순교회

## Saisoon Presbyterian Church

牧師 尹 南 重

國際私書函(I. P. O. Box) 4396, Seoul, Korea

Tel: 42-3783

Rev. Nam Joong Yoon  
Pastor

### NAM JOONG YOON'S PERSONEL

#### STUDIES:

1. Graduated from Law School of Chosun University, Kwangju, Korea
2. " Presbyterian Theological Seminary, Seoul
3. " Graduate School of Trinity Evagelical Divinity School, Deerfield Ill.

#### EXPERIENCES:

1. Ordaied at Presbyterian church in 1954
2. Pastoral ministry for 9 years
3. Campys Crusade for Christ as General Secretary for 12 years
4. Professor at Presbyterian Theological Seminary for 10 years since 1960 until now. Teaching Missiology with practical Evangelsim and Pastoral Counseling
6. Instructor at Chunnam National University in Kwangju for 5 years
7. Instructor at Soodo Women's Teachers College for 5 years
8. Executive Secretary of International Christian Leadership as well as Presidential Prayer Breakfast since 1968 until now
9. Since Jan. 1970, started Saisoon presbyterian church in Seoul and the pastor.
10. Assistant to Billy Graham Team

Yoon  
Nam,  
Saisoon

Po Sun Yun: A Profile

Former President Po Sun Yun of the Republic of Korea is a national symbol in his country of two curiously mixed traditions: conservative aristocracy and progressive opposition.

His ancestors served the old Yi Dynasty in exalted posts. One was premier, others were ministers of defense. But flouting tradition, his uncle Baron Chi Ho Yun saw in Christianity which had been newly introduced into Korea, a progressive antidote to feudal corruption and became the first Southern Methodist in Korea. His father, however, became a Presbyterian, a pioneer elder who built one of the oldest and largest churches in Seoul.

President Yun was born in 1897 and was educated in the old classical tradition, but then went to Scotland and received an M.A in archaeology from the University of Edinburgh in 1930. Earlier he had already entered politics, expressing his patriotic opposition to Japanese colonialism by joining the Provisional Government of the Republic of Korea in China.

After liberation in 1945, he quickly made a name for himself in his native land. Although he belonged to the opposition party, the Government of Syngman Rhee could not ignore his integrity and ability and made him mayor of the capital city, Seoul, in 1948-49, and Minister of Commerce and Industry in 1949-50. His reputation as an unselfish humanitarian brought him the Presidency of the Korea Red Cross from 1950 to 1952. For four terms ( 1945-1963 ) he was elected to Korea's National Assembly from the country's most famous district in downtown Seoul.

When Syngman Rhee fell from power in 1960, Korea turned to Po Sun Yun for leadership. He served as President from 1960 to 1962. The leader of the 1961 military coup, recognizing his national prestige, pleaded with him to remain in office, and in order to avoid chaos, he acceded for a while to their request. But since 1962 he has returned to his more familiar role as leader of the loyal, progressive opposition, first with the Minjung Dang Party (1963-65), and now with the Sinhan Dang Party (1966-). His major political emphasis is responsible democracy for a free Korea.

SHM asked to write a speech for Yun to use on his proposed  
trip to America in Nov. 1966.

*Is asking for details.  
Write Coemar.*

Personal History  
of  
POSUN YUN  
( President of Sinhan Dang-New Korea Party )

1. Birth of Date : August 26, 1897 (69)
2. Birth of Place : Korea
3. Religion : Protestant (Presbyterian)
4. Education : 1930: Graduated from Edinburgh (M.A.)
5. Profession :
  - 1924-1925 : A member of National Assembly under the Provisional Government, Republic of Korea in China.
  - 1946-1948 : President of the Minjung Daily News Paper.
  - 1948-1949 : Mayor of City of Seoul.
  - 1949-1950 : Minister of Commerce & Industry, Republic of Korea.
  - 1950-1952 : President of the National Red Cross, Republic of Korea.
  - 1945-1963 : Elected as the member of National Assembly from district of Chong No, Seoul.  
( Four terms )
  - 1960-1962 : The President of Republic of Korea.  
( Resigned due to the conflict against the Military Government )
  - 1963-1965 : President of Minjung Dang.  
( Opposition party )
  - 1966 : President of Sinhan Dang.  
( Reorganized opposition party )

*YUN, Po-Sun*

Samuel H. Moffett  
20thCDic.Yun

Yun Tchi-Ho (or Ch'i-ho) (1865-1945). Korean reformer, educator and Christian leader.

Yun Tchi-Ho was born in 1864/65 into a high-ranking family in the late Yi dynasty government and became the most influential Korean voice in the early introduction of Protestant Christianity to his country. He was the first Korean nobleman to become a Protestant.

After training in Japan for government service as a foreign language specialist, he returned at age 17 (1883) as interpreter for the first American Minister to Korea, Lucius Foote. Family involvement in the 1884 reform movements in Seoul led Yun to seek safety in Shanghai where he enrolled in the Anglo-Chinese College. Under the influence of its founder and president, Young J. Allen, a Southern Methodist, he became a Christian in 1887, and went to America for study at Emory College and graduate work in theology at Vanderbilt. For five years (1887-1893) he vigorously supported the emerging student volunteers for foreign missions movement.

He returned to China (1893) and Korea (1895), where his family connections and ability to speak five languages (Korean, Chinese, Japanese, English and French) won him important civil and government posts from 1895 to 1906. He joined Philip Jaisohn and Syngman Rhee in reorganizing the progressive Independence Club (1896), and was editor of The Independent (1898-99), a

Yun Tchi-Ho

pioneering English/Korean language newspaper. At the Koran court he was appointed vice-minister of education (1895), vice-minister of the Foreign Office (1895), and high magistrate of two northern districts from 1899 for several years.

The imposition of Japanese rule in Korea forced Yun out of government service in 1906 and turned his talents to more direct service to the Methodist church. He founded the Anglo-Korean School in Songdo (Kaesong) and served as its first president (1906-11). He was one of six delegates from Korea to the Edinburgh World Missionary Conference, 1910. The next year he was arrested and imprisoned on false charges of anti-Japanese conspiracy. Released in 1915 he was elected General-Secretary of the Korean YMCA (1915-1920) serving until his retirement in 1920.

In 1930 he was called out of retirement to help negotiate the union of northern and southern Methodist missions in Korea and their assimilation into the autonomous Korean Methodist Church. Again in 1939-41 he became the first Korean president of the present Yonsei University. His nephew, Yun Po-Sun, an active Christian, in 1960 became the second president of South Korea.

Bibliography. Diary of Yun Tchi Ho, 5 vols., in Chinese, Korean and English sections (Seoul: National History Compilation Comm., 1973-75; Donald N. Clark, "Yun Ch'i-Ho (1864-1945): Portrait of a Korean Intellectual in an Era of Transition", in Occasional Papers on Korea, no. 4, ed. by J. B. Palais and M. D. Lang, (Seattle, 1975).

Dec. 26

TCHI-HO YUN, Baron (1865-1945) Korean nobleman and Methodist leader, as a youth became interpreter to the first American Minister to Korea (1883). When a palace coup forced his grandfather, the Minister of War, from power Y. sought asylum in Shanghai (1885). Greatly impressed by Young Allen, head of the Anglo-Chinese College, he became a Christian (1887). In the U.S. for further study (1888-93) at Emory and Vanderbilt he urged Southern Methodists to open work in Korea which they did in 1896. From 1895-1906 Y. served his country with distinction as diplomat, <sup>gov. S. Hamkyung-do (1899-1903)</sup> spokesman for reform, <sup>editor of the Independent (1897-98)</sup> and vice-minister of education, but Korea's loss of independence turned his energies into religious work from 1906-20. He was principal of the Anglo-Korean School (1906-11), delegate to Edinburgh (1910), and Gen.-Sec. of the Korean YMCA (1915-20). Imprisonment (1911-15) for alleged independence activity made him a popular hero. He was twice called from retirement, first for negotiations that united northern and southern Methodist mission work in the autonomous Methodist Church of Korea (1930), and again as first Korean president of Chosen Christian College (now Yonsei U.), 1941-44. A nephew, Po-Sun Yun, in 1960 was elected second president of the Republic of Korea.

Yun, Tchi-ho

See J. S. Ryang, ed., Southern Methodism in Korea, M.E. Church, South, Seoul, 1927, pp. 14-43 ff.  
L. Hartley, "The Hon. Yun Tchi Ho". Korea Mission Field, vol. 24, no. 8 (Aug. 1926) p. 155-7.

Pioneers of Modernization

# Yun: Statesman, Scholar

The following is the eleventh in a monthly series of articles on outstanding Korean leaders and foreigners who, now all deceased, played important roles in modernizing Korea. Dr. Fisher, an old hand in Korean affairs, writes the articles in the form of his personal recollections of the leading figures. — ED.

By J. Earnest Fisher

In my diary under the date of Saturday, December 6th, 1947, I have recorded that I attended a memorial service at the home of Mr. Allen Yun (Yun Yong-son) for his father, Yun Tchi-ho. It was the third memorial or the "great memorial," as Dr. Yun died in 1945, five months after the Japanese surrendered and Korea regained her independence.

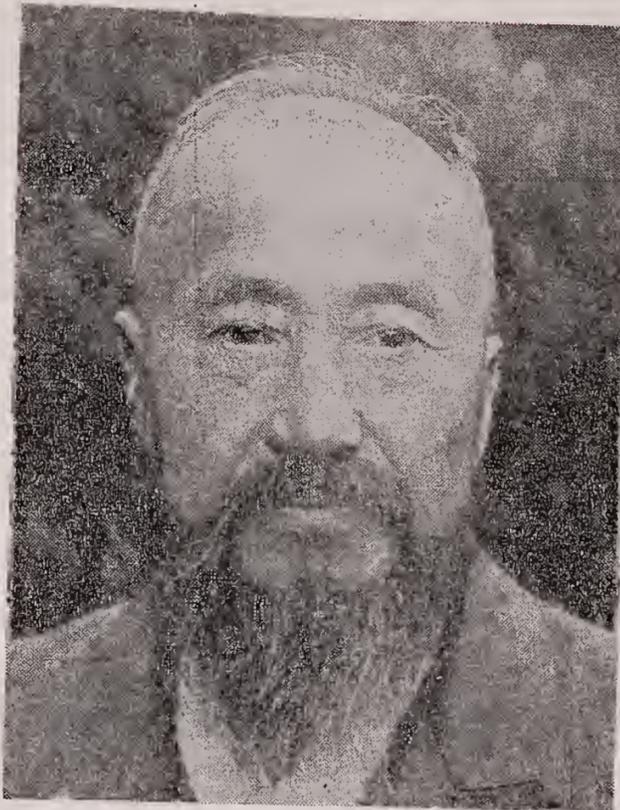
I remember this ceremony very well. The members of the Yun family were dressed in the traditional coarse cloth mourning vestments, and wore the distinctive headgear that was used at such ceremonies. It was a Christian service, since Dr. Yun was one of the first and most distinguished Christian leaders of modern Korea, and the members of the family were all Christian.

Bishop Ryang Ju-sam of the Methodist Church, who was carried off to north Korea at the time of the Communist invasion in 1950, was in charge of the service. Miss Bess Bli- ver, formerly a Methodist missionary in Wonsan, and I were the only foreigners present. An elegant dinner was served to all the guests after the memorial service.

It was a source of great regret to me that Dr. Yun died about one month before I arrived in Korea the 1st of January 1946. To have seen him and heard from him an account of wartime Korea and Japan would have been a rare privilege and a great satisfaction. The last time I saw him was shortly before I left Korea in 1934.

Dr. Yun Tchi-ho was the brilliant son of a noble family, which had produced ministers and other high government officials during the Yi dynasty. His father, Yun Ung-nyol, held a cabinet post, I am not sure which, under King Kojong. As a very young man, in his early teens, Yun Tchi-ho was often in the Royal Palace and it is said that the King was very much amused by stories that the young Yun would tell.

In 1881 he was sent to Ja-



Dr. Yun Tchi-ho

cord.

Dean Tillet, the famous dean of Vanderbilt, once said, "In all of my forty years of teaching at Vanderbilt, T.H. Yun had the keenest mind of any student who ever sat in any of my classes." I have also heard that he received the highest grades in his English courses of any student in his class.

### Fund for School

After completing his course at Vanderbilt he went to Atlanta, Georgia, and took graduate courses at Emory University. When he graduated in 1893 he gave the sum of \$200.00 to the president of Emory University, saying that he wanted it to be the beginning of a fund to found a Christian school in Korea. It was some years later when he saw this dream realized in the Songdo Higher Common School for boys.

While he was a student at Emory University he won the gold medal which was given annually to the winner in an oratorical contest. He won this

Northern Presbyterian Churches had opened their mission work in this country.

In my report as chairman of the library committee of the faculty of the Chosun Christian College in 1933 I made the following entry:

"Dr. Tchi-ho Yun, an outstanding statesman, scholar and Christian leader has taken a deep personal interest in the library and has given more than 500 books of standard English, German and Oriental works, from his own library to the college. He also provided an endowment fund of 2,000 yen, the interest from which is to be used annually for the purchase of books for the library. These books form the nucleus of the 'Yun Collection,' which promises to be one of our most important special collections." I hope that this Yun section is still maintained at Yonsei University.

Baron Yun, or Dr. Yun as he was now called, was a leader in all efforts toward reform in Korea and the beginning of constitutional government. He was sent abroad

he denounced the Pedlar's Guild for the oppressive measures its members had used to suppress the people in their demands for redress of grievances. He set forth again the measures for reform for which the Independence Club was petitioning, and the Emperor promised to see that they were complied with. But this promise was soon forgotten as the reactionary group still continued in power and controlled the Emperor's actions.

The Yuns had four children, two boys and two girls. One son, Allen, now lives in Seoul; the other, Chandler, lived in Songdo, but I don't know whether he has been heard from since the Korean War or not. The oldest child, Laura, was married and had a family and died a few years ago. The youngest, Helen, went to America to school when she was only eight years old. After graduating from Millersburg College, of which my father, Dr. C.C. Fisher was president, she went to Vanderbilt University where she made a brilliant record like her father. In spite of the work of raising a family, Mrs. Yun was very active in church and social circles in Seoul.

The first Mrs. Yun, who was Chinese, died early in this century and Dr. Yun married a Korean woman. There were eight children from this marriage. I believe there were four girls and four boys, but I am not sure about this. Several of them went to America to continue their studies. One of the boys became a pianist and a teacher of music.

The second Mrs. Yun died during World War II and Dr. Yun married a third time, and this wife survived him, and was living in Songdo when I was in Korea in military government days.

### Governor Post

In 1901 Dr. Yun was appointed governor of Kangwon-do and moved with his family to Wonsan, the capital of the prefecture. I don't know how long he was in this position, but he later moved to Songdo and in 1907 established the Anglo-Korea School there which later developed into the Songdo Higher Common School for Boys. Mr. Yun was principal of this school and gave very generously toward purchasing the land and creating the buildings for it. It has been my understanding that the Yun family had extensive farm land holdings near Songdo.

I first heard of Dr. Yun

## The Carousel

By K. Connie Kang



"Which would you choose," my friend Maria asked me in a childlike manner, "beauty or intelligence?"

"Both," I said, grinning. "What if you had to choose one or the other?" my friend insisted.

"Then, intelligence," I said. "Not me," Maria said. "I would choose beauty. Can you imagine how different my life would be if I were beautiful?"

"Nothing's the matter with you," I said. "What more do you want? Do you want to become another Cleopatra or something?"

"My mouth is too big, my eyes are too small, my nose is too flat," she said as if she had committed her "defects" to memory. "I wish I were really beautiful."

It's true the whole world worships beautiful women. And there probably isn't a woman in the world who doesn't long to be beautiful.

That's why women care about the length of the skirt, the new eyeliner in the market, lipsticks, perfumes, nail polishes, mirrors. That's why women hoard clothes and jewelry. That's why women will try whatever they think will make them more attractive. That's why a woman will go without a meal to keep her waistline small.

I've another friend, Donna, who feels pretty much like Maria about beauty.

Unlike Maria, however, Donna's problem isn't her

face. Her problem is size 40 hips. She is so conscious about her hips that she told me she had even consulted a plastic surgeon to ask if she could have a fanny lift.

Donna often tells me that her whole personality has been affected by her "droopy bottom" complex.

Then, there is friend Suzanne whose problem in life is her extra-heavy thighs and legs. No matter how hot the weather Suzanne wears dark stockings because she thinks they'll reduce visually the size of her legs.

Not all the women I know have beauty problems. Quite to the contrary. I've some friends who are dark and sensuous, blonde and leggy, sultry and Oriental. In fact, I can think of several who'd qualify as beauty queens.

While I've nothing against beauty, I think something is terribly wrong with the world which stresses it so.

No one can help how he or she looks. And yet how many times do we make judgments on the basis of looks?

It just doesn't seem right or fair.

Too, I can't help but see tragedy in all this.

Growing old may be difficult for every living thing. But growing old is more painful for women who were once beautiful.

You've seen them, I have, also.

foreign countries was so unanimous in condemning the Japanese for this whole affair that most of the prisoners were released before they had served their full terms.

The Hardies had been permitted to visit Dr. Yun while he was in prison, and they told me afterward of the hard life that he had to endure in West Gate Prison. He had to perform hard physical labor, was given barely enough food to keep him alive, and furnished insufficient clothing and bedding in the unheated prison. Fortunately he survived and was released in February 1915, when he had served about three years of his six-year sentence. The Japanese took advantage of the coronation of the Emperor Taisho to release these prisoners by a grant of general amnesty by the Emperor.

Soon after his release, Dr. Yun was made general secre-

undoubtedly worn western dress when he was living in America and China, and when he was on diplomatic missions abroad. He usually wore a gray or black felt hat, and in winter a long black overcoat with a large fur collar, and with it a Russian type fur hat.

During the years 1919 to 1934 when I was in Korea as a teacher at the Chosun Christian College, I often had occasion to see Dr. Yun. On various occasions he addressed the annual meetings of the Southern Methodist Mission of which I was a member. He was often a guest in the home of Dr. and Mrs. R.A. Hardle when I was present. I also sat with him on various mission educational boards and committees. It was from such contacts as these that I got the information and impressions regarding Dr. Yun which are given in this sketch.

that the King was very much amused by stories that the young Yun would tell.

In 1881 he was sent to Japan to study along with a group of about 15 youths whom the King had selected because of their very unusual ability, or high I.Q. as we would say today. He was only 14 years old at this time.

He made such phenomenal progress in learning both English and Japanese that General Lucius Foote, the first American minister to Korea, picked him as his personal interpreter in 1883, when he passed through Tokyo, on his way to take up his diplomatic post in Seoul. Thus the 16-year-old youth, Yun Tchi-ho, became the first official interpreter for the first United States legation in Korea.

#### Reform Movement

But with his deep interest in the welfare and progress of his country, this brilliant young man was not content to act as an interpreter only, important as this position was, at a time when the first diplomatic relations were begun between the United States and Korea. He entered into the plans for reform which were being formulated by So Jaipil, Kim Ok-kyun, Pak Yong-hyo, and others at this time.

Whether he was actually involved in the conspiratorial plans of these young revolutionaries or not I have never heard. He was present at the dinner party celebrating the inauguration of the new postal system, when an attempt was made to assassinate Prince Min Young-ik, which was the first overt act of the conspiracy.

Tchi-ho's father, Yun Ungnyol, was listed as minister of punishments in the reform government, which had been outlined by the conspirators. The senior Yun, therefore, had undoubtedly been privy to the plans for reform and had been sympathetic to them. When the conspirators had to escape to Japan and later to America, Yun Ungnyol was relieved of his cabinet post and exiled to a distant part of the kingdom.

As the family was thus involved, the young Tchi-ho, with the advice and assistance of General Foote, went to Shanghai and entered the Anglo-Chinese College, which was a mission school under the auspices of the Southern Methodist Mission Board of the United States.

Yun Tchi-ho became a Christian while a student and was baptized on April 3, 1887, when he was twenty years old. His unusual ability was recognized and after completing the course at the college in Shanghai, he was persuaded by the president to go to America and continue his studies at Vanderbilt University, Nashville, Tennessee. He studied theology at Vanderbilt and made an outstanding re-

form. At Emory University he won the gold medal which was given annually to the winner in an oratorical contest. He won this in competition with men whose native language was English. Also while a student here he paid his school expenses by public speaking engagements in many places. The \$200 that he gave the president of Emory University to start a school in Korea was probably saved from his earnings from his public speaking.

Mr. Yun did not return to Korea directly from America, but went to his Alma Mater, the Anglo-Chinese College in Shanghai and became a professor there.

In March 1894 Mr. Yun married Miss Sieu Tsung, who, Dr. James S. Gale, in his book, *Korea Sketches*, says was "one of the brightest girls who ever graduated from McTyeire School." McTyeire was a Southern Methodist school in China. I have also heard from those who knew her after she came to Korea that she was a beautiful and charming woman.

Conditions had greatly changed since Yun Tchi-ho left his country in 1884, so much so that in 1894 he was called back to take the office of secretary and vice minister of Education in the King's cabinet. He was later vice foreign minister. In February 1895 Mr. Yun with his Chinese wife returned to his native land, after an absence of ten years. He was the first Christian to hold a cabinet position in the Korean government.

As vice minister of education he was now in a position where he could further a plan that he had had in mind since his student days in America, to have the Southern Methodist Church open mission work, especially educational work, in Korea. As a result of his invitation, Bishop E.R. Hendricks and Dr. C.F. Reid of that church arrived in Korea in October 1895, and laid plans for educational, evangelistic and medical work which were greatly aided by Mr. Yun, both by his official authority and his personal interest and devotion.

As the work of this mission developed Songdo had fine high schools for boys and girls. Wonsan had a girls' high school, Seoul had Paiwha School for girls. The Southern Methodist Church cooperated in the Chosun Christian College and Ewha Womans College, Severance Medical College and Hospital. This Church through its board of missions also established hospitals, churches and other schools in Songdo, Wonsan and Chunchon.

It was through the influence and persistent efforts of Dr. Yun that this mission opened its work in Korea in 1895, ten years after the Northern Methodist and the

leader in all efforts toward reform in Korea and the beginning of constitutional government. He was sent abroad to European countries as secretary to a number of important diplomatic missions. He also attended as a delegate a number of international interdenominational Christian conferences. In addition to all this he edited a newspaper, the Independent (Toknip Sinmun).

He spoke English and Japanese with practically the same fluency and effectiveness as his own native Korean. He also spoke French and had a working knowledge of German and Russian. During the period between the Sino-Japanese War and the Russo-Japanese War he was probably one of the most prominent and active officials of the Korean government. In 1896 he was first secretary to the Korean embassy sent to the coronation of the Czar of Russia.

#### Independence Club

I have heard the older missionaries who were there in person tell of the great general audience that the Emperor granted at the great gate of the palace in November 1898. The reformist faction and the conservative groups were all represented, and most of the foreigners living in Seoul were present along with several thousands of Koreans.

Mr. Yun was the spokesman for the Independence Club, of which he was the president. He made a strong but temperate speech in which

the Yun family had extensive farm land holdings near Songdo.

I first heard of Dr. Yun Tchi-ho in 1911, when his daughter, Helen, came to America and entered my father's college at Millersburg, Kentucky. I went to the Philippine Islands for educational work under the American government earlier that same year, so I did not meet Helen until I returned to America in 1916, but I heard about her and her distinguished father through correspondence with members of my family.

I first met Dr. Yun in Seoul, when I was spending Christmas and New Year vacation (1915-16) from my teaching in Japan. I was at the home of Dr. and Mrs. R.A. Hardie, who had been close friends of the Yun family for many years. Dr. Yun had been released from prison, where he served three years after being falsely accused by the Japanese government.

This was in connection with the notorious, so-called "conspiracy case." The Japanese trumped up a charge of a conspiracy to murder Governor General Terauchi. Many Koreans were arrested and through extreme torture and deception a number of witnesses were secured who falsely testified to the existence of such a conspiracy.

As Baron Yun had been an outstanding leader among the Christians, who were said to be responsible for the conspiracy, he was arrested, put through a trial, which was a travesty, and sentenced to six years in prison. Public opinion in Korea, Japan and in

a grant of general amnesty by the Emperor.

Soon after his release, Dr. Yun was made general secretary of the National YMCA of Korea, a position that Dr. Hugh Cynn later held for many years. The Japanese were very desirous of forgetting the whole affair of the "conspiracy," and Gen. Terauchi made a very generous contribution to the work of the YMCA when Dr. Yun became general secretary of that organization!

#### True Aristocrat

I well remember Dr. Yun's appearance and the general impression that he made upon me at this first meeting with him at the Hardie home in Sajikkol in Seoul. He was a man of medium height or a little less, very erect, and always maintained an air of dignity and assurance that marked him as a true aristocrat. He had fine features and dark and piercing eyes. He was wearing a full black beard at this time, but I have seen pictures of him in his uniform as a cabinet member when he had a rather heavy black pointed mustache, but he wore no beard at that time. His hands and feet were unusually small, the mark of a Korean aristocrat.

He was dressed in Korean dress, and had on a grey "turumagi" and "paji" and I remember how neatly the "paji" were tied with bows at the ankles over the socks. He wore foreign style leather shoes. As well as I remember he always stuck to Korean dress in Korea, but he had

contacts as these that I got the information and impressions regarding Dr. Yun which are given in this sketch.

While always in complete control of his emotions, he at times seemed impatient and tense or bored. I remember that he used to carry two well-polished walnuts, which he kept in continual motion in his hand. I suppose this had the same effect as the "worry-beads" which are used by men in the Near East to relieve tension and calm the nerves.

He had a keen sense of humor and often gave expression to critical or cynical remarks in his form of dry wit, which was always interesting and clever and equal to anything that Bob Hope or Jack Benny got off. But when speaking he always maintained a calm and serious expression, seldom smiling, and to my knowledge never laughing. Whether this was a result of his imprisonment and suffering and the unhappy condition of his country I don't know, as I never saw him before his imprisonment, or before Japan assumed rule over Korea.

During the years that I knew him (1919-1934) he was greatly concerned with the social and educational work of the YMCA and the Methodist Mission. He was especially interested in the efforts made by the YMCA to elevate the condition of the Korean farmers on a national scale.

His son, Allen, graduate from the agricultural and animal husbandry course at the University of Ohio, and when he returned to Korea he started a dairying course at the Songdo Higher Common School. It is my understanding that Dr. Yun contributed very generously toward the funds for buying the cows and equipment for carrying on this work, which was under the direction of Allen.

After Dr. Yun was released from prison in 1915 he had the complete respect of the Japanese government authorities in Korea, and was able to secure their cooperation in the work projects that he undertook through the YMCA, the Methodist Mission organization, and the Korean Methodist Church. Before World War II Japan was firmly established as the ruler of Korea and so far as anyone could see, this rule would be permanent. No nation was willing to go to war to free Korea from Japanese rule.

Even after the very despotic and inhuman means that Japan used to suppress the independence movement of 1919, the United States only protested and asked that Japan use more humane methods in dealing with the Koreans. No nation demanded that Japan withdraw from Korea. In fact President Theodore Roosevelt gave his approval of Japan's having a

(Continued on Page 7)



Dr. Yun Tchi-ho, third from left in front row, poses with volunteer leaders of the YMCA movement in 1925 in Seoul. At his right is Fletcher S. Brockman, predecessor of Yun as secretary of the YMCA, Korea. Dr. Oliver R. Avison, who introduced modern western medicine into Korea, stands at far right. Lec Sang-jal, a famous leader of Korean youth movements is seen second from right.

## Strategic Expert:

# International Changes Favorable for Korea

By Chung Chong-shik  
Korea Times Correspondent

LONDON — Francois Duchene, director of the International Institute for Strategic Studies, said that he believed recent developments had created a favorable situation for Korea.

However, the director said he thought unification was a long way away, remarking that in this respect, though not in others, the Korean situation resembled that in Germany.

In a recent interview with this correspondent at his office, the director of the world-famous institute further remarked that all of the big powers had an interest in maintaining calm on the Korean peninsula, and that its two parts were responding to this in their moves toward better relations.

Duchene also said that guarantees from these powers of peace on the peninsula would be difficult to obtain and would in any case be of dubious value since changes in the international situation could easily lead the powers to reconsider them.

Saying that the present security system for south Korea would not disappear, Duchene said that the United States may remain in south Korea longer than people sometimes assume, though in smaller numbers than today, on the grounds that the big powers surrounding are interested in seeing the continued American presence to maintain calm the Korean peninsula.

Questioned on the international mood of detente, he said this was too simple a word to describe international relations at present. He said the world was entering a new and highly complicated era, in which there is still competition and conflict but in which military power is less important than it once was.

The following are excerpts from the interview held last week:

**Q.** The situation in the world is changing and in another way the situation in Korea is also changing, and we are saying generally that we are now in detente. This new aspect of world politics, however, makes it very hard to determine in what situation we are really now. Would you comment on the real meaning of detente?

**A.** Well, I think what we call detente is largely the effect of gradually adapting to living with a number of new constraints on the world system which have been in fact operating for 20 years or more, but the effects of which on government policies have only gradually become evident during that period and are only now beginning to shape consciously new relations between states.

What are those constraints? One of them clearly is the nuclear limitation upon the risks that major powers — and that means in particular, the super-powers, who are in this respect in a class all by themselves — are prepared to take with any kind of military confrontation which might lead to nu-

sure of its own military and security problems or of the reaction that would be necessary to it, and of the complications that militarization of Japan might create to Japan's own security.

As for the Russians, I think they have nothing to gain in a situation where their position is probably not too good, and like everybody else, they fear the unknown.

Therefore, everybody has an interest in the Americans staying there, and I wouldn't be sure that the Americans haven't an interest in staying there, because they too might be worried by the complications to themselves of the effects on Japan of instability in the area.

So that if an American presence in south Korea does not cost too much in money to the U.S., if south Korea continues to want the Americans to stay there, I would have thought the Americans may find they have an interest in staying there, and encouraged by others to stay there much longer than we assume in the immediate post-Vietnam climate, which we are in already, even if Vietnam goes on. That's the first point.

It creates the greatest stability in the area. If that is so, then you have a security system and I don't think it will affect your independence very much.

Of course, it does not suggest a system of reunification, but I suspect that reunification will be slow in any case. What you are talking about at the present moment is good relations between the two Koreans. After the kind of relations you had, and however great the nationalism of both Koreans may be, and the desire of people to come together again, it would be very difficult to do so quickly; therefore, it is a long process at the best.

In this it may resemble the German situation, though not in other matters. Now if our thinking of alternatives as they are likely to be further away, it is harder to perceive them because the situation could change in many ways, and you cannot tell from today's point of view how things will seem to other people when the situation is changed — by definition, you can't.

But to make what are therefore necessarily false assumptions, one could have a number of hypotheses. One of them is that guarantees are difficult for countries, big powers, to give, in any credible way, because if the U.S. were to leave there, that would be because it wanted to have its hands free in its policy. If it wants to have its hands free in its policy, it means it will want to decide at any given moment how to behave in a situation.

By definition, that would mean that any paper guarantees that were given were subject to reconsideration in the light of the political situation, and that would be of true of any four-power guarantee.

You couldn't be sure that the kind of prices which would raise questions about Korea would also raise questions between the big powers themselves, and therefore any paper guarantees were really valid when the time when they were needed came.

So that I am not very optimistic about the value of guarantees, though some sort of non-aggression statement might be relevant in a political process, but it would not in itself be a system, it might be just an instrument of a political change; it would not itself be I think a really credible system.



## Onlooker

By Yang Won-dal

### Historic Mission

This Wednesday is one of the most memorable days, I believe, in our recent history. For the first time in almost three decades, a significant number of south Koreans will have arrived in Pyongyang for the first round of the main Red Cross talks on the well-reported "dispersed families issue" which will start there at 10 a.m. that day.

As the whole world is aware, in May this year another group of south Koreans visited north Korea. But they were only four persons. Moreover they did that not with such blessings as these people have had this time but they did it in the complete dark of secrecy.

These people are enjoying such blessings as any mission party before them never did; they have, in fact, the blessing of the whole people, regardless of social status, politics, age or sex, of every one of us, of every one of Korean blood inherited for the last dozens of centuries.

What a vast difference, considering the circumstances under which that earlier group made the trip. In fact Mr. Lee Hu-rak, the leader of that mission, stated when he talked of the trip: "I crossed the border with a ghastly grim determination."

These people have the blessings not only of our nation but of the whole world. To the best of my belief, never before has any Koreans or any Korean issue enjoyed such a universal and ardent, hearty and urgent concern of the big powers and small powers. For all I know we have never been talked of so warmly, so encouragingly and in such a friendly way.

There was another mission in the earliest days of our independence although the incident is now nearly buried in oblivion after 24 years.

Let me quote from an article recently contributed to The Korea Times by Mr. Gregory Henderson, who was an official at the American Embassy at that period: "...He (Kim Koo) was patriotic enough to accept these risks in the Four-Kim Conference of May, 1948 (in Pyongyang). Many among both Americans and Koreans in Seoul misunderstood and were critical of him. He paid a great price. It has taken almost a quarter of a century to reappraise his position..."

Then again, a fortnight

ing but terrify us, scaring out of our wits with their unheard-of atrocities, brutalities...

Of course, a vice premier with his aides came here last June but no one except a few was allowed to see them. They were all the time from their arrival till their departure cloaked as in the same complete secrecy as in the case of our Lee group. Some waiters and waitresses saw them but they never suspected that they were from behind that granite curtain.

So, as far as we south Koreans are concerned, those north Koreans, notwithstanding the same pure blood, have so far been something fiendish, demonic and ghostly, entirely foreign, entirely alien.

Now we are going to see them face to face. We are going to hear them. We are going to feel them. We are even going to smell and taste them. We are going to talk with them on subjects vitally important to both sides.

Yes, all this is, in fact, something new, almost entirely new. All this is going to be the beginning of a new page in our recent history. Not only in ours but in our neighbors'. Perhaps that is why the whole world extends us such warm and hearty blessings on this mission.

Here is my blessing too: One, in all probability, would never possibly in one's life experience such a vast amount of excitement, adventure, curiosity, exploration, expectation... One would never experience all this even though one visited Peking or Moscow. One would never experience such a meaning, along with such responsibility.

Now, I do hope that all the delegates and the pressmen are fully prepared for all this; I hope they are prepared for the responsibility, for the privilege; I hope they are prepared for the peculiar way of thinking, among other things, on the part of their counterparts that has been formed for the last quarter of a century.

I hope they will have sufficient patience and endurance in the talks that are expected to be very often tough and hard. I hope they will fully realize and never for a moment forget the fact that all those people they will meet and greet there are originally and infallibly our brothers whose veins are palpitating with the same blood we have, the same blood flowing un-

## 'Beautiful City'

# Native Recalls

By Chu Yo-sup

I was born in Pyongyang two years ahead of the Russo-Japanese War in 1904. I do not remember seeing battles fought by the enemy troops in Pyongyang. But I remember some nights when my mother kept on hissing "hush-hush" and hugging me hard to stop my crying.

I was frightened of dogs barking madly, domesticated geese honking wildly, bang-bang-bang, and people screaming. These incidents might have been raids made

by Bulhandang (armed robbers meaning "No Sweating Gangsters"). I'm not sure.

But my mother told me time and again that the morning after the fierce battles, she had to push away crowded dead bodies of unformed men with her dipper in the Potong River to scoop up water to fill her earthen jar to carry home to cook breakfast. And when I was able to walk I used to play around heaps of damaged wooden military vehicles dumped in a corner of the public playground in front of my home.

I was curious about the two stone tablets inscribed with Chinese characters, the one standing outside my home's small gate, the other at the end of the playground. My father told me that the inscription meant "American Property," and he had created them by himself.

He had seen, he added, that during the battles between the Chinese and Japanese troops in 1894-5 no soldier of either side dared to loot the American Christian mission compound, outside the West Gate of the city. So he planted the tablets to scare away Russian and Japanese soldiers, and "It worked," he said.

Pyongyang is so beautiful a city that successive poets have praised it as "the City of Embroidered Brocade Rivers and Mountains."

I had no means of learning the authentic history of my home town till I was in the seventh grade in a private school run by the American Presbyterian Mission.

A teacher asked us pupils to come again to school after dark one by one to attend

clearly is the nuclear limitation upon the risks that major powers — and that means in particular, the super-powers, who are in this respect in a class all by themselves — are prepared, to take with any kind of military confrontation which might lead to nuclear confrontation. I would say there is a detente between the United States and the Soviet Union.

The word is too simple for what is taking place, that in many ways Russia and the U.S. remain serious rivals. The Soviets for instance, have been showing considerable interest in being recognized as a global power on the same basis as the U.S. at a time when the impact of change in U.S. society, on U.S. government policy, are such that there is a certain withdrawal — which we should not exaggerate — a certain American withdrawal from the role of world policeman.

When you have more normal relations between America and China, the Russians think this might be addressed against them. They don't think it necessarily is, they think it might be. When you have arrangements between China and Japan, the Russians feel they ought to improve their relations with Japan, so that they do not get left out of the situation.

The development of China as a more and more important power would make it impossible for the U.S. and for Japan not to take new attitudes sooner or later to China. The development of the tensions between China and the Soviet Union which are not of the 1970s but already of the 1960s, already create new problems, so the kind of mobility we face now is not something which can be put against an alternative policy which would have continued the relatively well-known powers of the 50s; one would have to put them up against something new in any case, and remember that the conflicts of the cold war period have their disadvantages.

Korea knows this best of all, because without the cold war and the Russian-sponsored attack by north Korea in 1950, Korea itself would not have been divided.

So that I think that there is a new situation anyway, and the problem is not to hope that the past could have lived on forever, because it would have changed in any case.

It is to adapt oneself as best one can to a new situation, and here I must say that it seems to me that south Korea is adapting itself very ably to a new situation, as indeed I think Kim Il-sung has shown ability to, and that the official contacts which are the most obvious signs of this adaptation are very realistic of him in this situation; that this is necessary, that the ROK could not expect the conditions of the 1950s and 1960s to be maintained, and that the attempt to attain better relations with East European countries, the discreet openings to Communist China, the discussions with north Korea is almost a very realistic appraisal of the situation.

**Q. I think it would be very difficult to get any guarantee from the big powers surrounding Korea. At the same time it is difficult to exclude the influence of those powers for maintaining Korea's independence. In view of these two contradictory ways for our unchallenged stand, what do you think about a power vacuum in Korea or power guarantee from the outside?**

**A. We must not assume that the present security system for south Korea, in particular, is going to disappear. I mean that the U.S. may remain though in smaller numbers even than today, longer than people sometimes assume. I can see reasons why you would like the U.S. to remain. The Chinese have been publicizing the reasons why they would like the U.S. to remain.**

I can see that the Japanese might like the U.S. to remain if the Chinese do not make it difficult for them, because if the U.S. went, and there was more competition in the area with China and Russia, Japan could not be sure of its own security, nor could it be

the value of guarantees, though some sort of non-aggression statement might be relevant in a political process, but it would not in itself be a system, it might be just an instrument of a political change; it would not itself be I think a really credible system.

However, it seems to me that the Korean situation is inherently fairly favorable. First of all, I think that there is a balance between the two Koreas, as a whole. Of course, things can always change, but all the big powers have an interest in calm remaining in Korea, because if there isn't calm in Korea it means there are great problems within the big powers themselves, and if the Chinese are interested in seeing the Americans stay there, that's because they do want calm in Korea.

Reunification of Korea might be another matter; I don't know, but Korean nationalism is strong enough then that might have a riding effect. Assuming that that would be slow, I would have thought that the big powers will tend, say as the Japanese have done, to favor easier relations between the two Koreas, or easier relations between themselves and the two Koreas, so that in the next phase it's a fairly calm situation; it's neither guarantee, nor a power vacuum, because the powers being interested in Korea tend to create the context in which Koreans decide themselves to make moves, and we've seen this lately.

It's quite obviously under pressure of the change in the big power context, that both Koreas have decided to talk together, and to have official contact. So it's not a power vacuum; it's a contest. Nor is it guarantees. But it is a situation which I would have thought did give opportunities to wise Korean policies.

However when we've said all that, I think that is still rather speculative, and that the present reality is the American presence in south Korea. That really is the most favorable security situation in Northeast Asia.

I also think it's very favorable to south Korean independence, and capacity to pursue the policy which south Korea might want to pursue vis-a-vis north Korean independence, with a sense of confidence, so I think one would have to be very cautious in thinking of alternatives before it is necessary to do so, and you may find that the alternatives in a few years' time seem irrelevant because politics are different from what they seem to be today.

**Q. Then, how do you see the prospect for the unification of Korea?**

**A. For the immediate practical future, what we are talking about is more relaxed relations between the two Korean regimes. I don't think that for the next phase we can talk of a reunified Korea.**

The two regimes and systems are too different; there has been too much hostility between them; there are two political structures which are quite different, but neither of which will wish to disappear. So you can have more contact between the two parts; you can have better relations, but we're not talking of the likelihood I think, of a single state.

Given the force of nationalism in Korea we must expect that at some point, contacts might lead to a form of joint arrangement, or even confederation, but I think that this is still a long way off. It will take time, so that at the present moment what we're talking of is good relations, but not reunification.

From this point of view it's like the German situation, though in other ways it's quite unlike the German situation, because I don't think that Korea is such a size that it threatens to upset the whole balance of power in Northeast Asia. If there were to be reunification whereas the Russians would obviously consider that there was a change in the balance of power in Europe if Germany were to be reunified, so there is a difference, but in terms of the time it will take, I think there is a great similarity between the two.

understood and were critical of him. He paid a great price. It has taken almost a quarter of a century to reappraise his position...

Then again, a fortnight later will follow another nearly as momentous event. The same number of north Koreans will visit us this time.

Never before did we see of north Korean, any Communist Korean, that is, except for some armed guerrillas who made ghostly appearance all of a sudden out of the night, and who did nothing

forget the fact that all those people they will meet and greet there are originally and infallibly our brothers whose veins are palpitating with the same blood we have, the same blood flowing unstained and pure for thousands of years.

Again, I hope they will all be special ambassadors of our Republic, of all the free world, showing them, making them see and realize as they never did before, what democracy is, what freedom is really like and how precious, how priceless they are.

## Campus Activity

By Lee Jae-seon  
Kangwon National University

"Campus life means knowledge, honesty, romance, and circle activity. If one of these ingredients is disregarded or in the least neglected, you will never be a complete college student."

That is a piece of advice that my senior gave me at my entrance ceremony. I, who am a junior, have thought about the collegian and the campus life as follows.



Lee

Firstly about knowledge: As the maxim goes, "knowledge is power." Knowledge often makes a man powerful, but it does not make him great. As money is for man, so knowledge is. A rich man receives the flattery of the poorer class of society and, by the same token, versed or educated men win the respect of students and people he teaches, who regard him as a man of power and influence.

The question to be considered at this point is whether these thoughts cause the current social tendency or are caused by the current gloomy trend.

For example, a doctor is more systematic than others in his research, I think. I know a doctor who now teaches at a college. He gives excellent lectures, but is not respected by the students. It is very ironic that his extraordinary lectures and much knowledge are admired, but the teacher himself is forgotten and does not receive the well-earned respect and admiration from the students that he should.

In that he doesn't show honesty and humaneness to the students, they bring about such a result, I dare say. Though I do not want such a great teacher as Confucius or Socrates, I will also reject the schooling given by the intellectual instruments such as Sophists.

Character-building leads us to the truth. Character-build-



ing is the struggle between truth and falsehood, humanity and inhumanity, ego and non-ego. By it the student can make a perfect campus life. To rise against the wrong and the illegal and to think highly of other's rights as well as one's own rights is in itself honesty. Knowledge can be gotten. Character can not be gotten.

Nowadays, since the state of emergency declaration I myself have felt that the most important part of campus is circle activity. A circle is a group of students bound together by a symbol, common purpose, or ideology. All members of these different groups research their fields, informing others as to their purposes and goals, and then accomplishing their purposes and goals themselves.

I'd like to call the circles bound by symbols religious organizations. It is sad that they are restricted within strict limits such as missionary work.

The circles bound by purposes are those for study, for social service, and for promoting friendship etc. The circles of activity of symbol and purpose are admittedly active in universities of today, but the circles of activity organized by ideology have vanished at colleges since the emergency declaration. They were looked at through colored spectacles by the authorities, failing to realize their worth. It is sorrowful that school authorities don't have such circles come to the front where they can do the most good.

Of course they must punish the violent and rebellious students, but don't break up the circles.

In behalf of circle activities namely, I want to speak out, being only a book-worm.

\* \* \*  
The writer is a Junior in forestry department.

my home town till I was in the seventh grade in a private school run by the American (Presbyterian Mission.)

A teacher asked us pupils to come again to school after dark, one by one, to attend a "special lesson" class in an underground room. The teacher had to serve five years of imprisonment for teaching a subject which had been banned by the Japanese authorities, when the Japanese police raided the secret class and put him under arrest, six months after the first class had begun.

In that period I learned that Pyongyang had once been the capital city of the strong Koguryo till it was destroyed by Silla in 668 A.D. I was excited to learn that General Uchi Mundok saved the city from a Chinese invasion in 612.

In the late 16th century Miss Keh Wol-hyang, a ki-

## Famous I Still Live

By George M. Carroll

It is now thirty years since I was repatriated from Pyongyang after having been interned there for six months by the Japanese police. The reason I was interned was that I was an enemy alien since Japan and the United States were at war.

I had come to Korea eleven years before as a Maryknoll Missionary at the age of 25. My first nine months were spent at the Maryknoll Center House studying the Korean language located at Sopo about ten miles north of Pyongyang. Our Catholic mission had no formal language school at that time. I had a Korean teacher who instructed me in the rudiments of both the written and spoken language along with some Chinese characters.

After nine months at the language I was assigned as pastor of the mission at Masan in Kangso-gun, Pyongan-namdo which is about fifty miles from Pyongyang.

I was the only foreigner within a radius of fifty miles. I became involved in all the civic activities of the small community and became well known to all the people of the town, both believers and non-believers. It was part of my duties to make regular visits to the 20 mission stations. When on a mission trip I had to "go native." I ate, slept and lived as a Korean.

The trips kept me on the road for weeks on end, spending a night or two at each place. Getting used to the



Carroll

# Modernization Leader --

(Continued From Page 5)

protectorate over Korea at the end of the Russo-Japan War in 1905.

Korea regained her independence as a result of World War II. This was something that no one could have foreseen before Japanese bombs began to fall on Pearl Harbor. To me, one of the most ironical outcomes of the defeat of Japan and the liberation of Korea was the fact that men like Dr. Hugh Cynn and Dr. Yun Tchi-ho were now called "Pro-Japs," "Collaborators" and "Quislings." These two men, probably more than any others during the Japanese rule, worked hard for the betterment of the Korean people, socially, economically and educationally.

They remained in Korea all during this period and devoted their time, money and unusual abilities to various enterprises designed to improve the status of the Korean people. They achieved noteworthy results in many of the special projects which they sponsored. It should always be borne in mind that these men were seeking the favor of the Japanese governing officials not for any personal gain or advantage, but only that they might carry on the work for their country and their people, which they had initiated before the Japanese took over in Korea.

These two men and others like them could have made a great contribution in the early days of the American military government following the Japanese surrender. Unfortunately public opinion was so strongly arrayed against them that they were not permitted to come out and take part in the very important political activity that was going on at that time.

These men could have given invaluable assistance to the American military government officials, and to the Korean

leaders who returned to the country after many years absence, and at once assumed places of political leadership. Korea has had no greater patriots than Dr. Hugh Cynn and Dr. Yun Tchi-ho, and no two men in the country rejoiced more at Korea's liberation than they.

During the 1947 meetings of the U.S.-USSR Joint Commission it was my office, as a member of the Political Advisory Committee, to meet with delegations from various political groups and hear their requests, complaints, and recommendations. The leader of one of the women's groups from Songdo, an attractive young woman, was the granddaughter of Dr. Yun, and the daughter of Chandler Yun, who made his home in Songdo. I told her that I knew her grandfather, and I remarked on what a great man he was and how much he had done for Korea.

## 'Collaborator'

"Yes" she said, "At one time he was a great patriot and did much for our country, but he went over to the Japanese side, and we considered him a 'pro-Jap' and a 'collaborator' when he died." This young woman was a member of a leftist organization, but her statement expressed the attitude which many held toward this great man and patriot. It was because he had accepted a seat in the Japanese House of Peers of the Diet, as a representative of the Korean people.

Having known Dr. Yun since 1915, and served with him on various commissions, I am sure he could have accepted this honorable appointment from the Japanese government solely because he thought it would put him in a position where he would be able to intercede for his people in any case where he

thought that an injustice was being done to them.

When we take into consideration the total world situation at that time, and realize what an advantage it might be for Korea to have a representative on the Diet of Japan, I think any fair-minded person would agree that Dr. Yun was moved by patriotic motives when he agreed to take a place on the Diet.

There was a similar case when the Japanese took over the Philippines in the beginning of World War II. A high-ranking Filipino accepted a position under the Japanese, and at the same time he was secretly aiding the Filipino guerrillas, who were fighting the Japanese. After the war this man, Dr. Jose P. Laurel, was elected speaker of the House of Representatives of the Philippine Congress, in spite of opposition on the ground that he had been a collaborator with the Japanese.

Had Dr. Yun Tchi-ho been a younger man, and lived after the Korean government was established, I feel sure that he would have served his country in a high position of honor and responsibility. With his many years of experience, his unusual ability and patriotic devotion, he could have made a great contribution to the new Korean nation.

Dr. Yun Tchi-ho was certainly one of Korea's most gifted and most devoted sons. Although he came from one of the old noble families, he had nothing of the selfish clan spirit. He thought of the people as his brothers and sisters and his efforts were always directed toward raising the intellectual, cultural and social level of the people through educational and spiritual influence and power. He is gone but the ideals and values that he believed in are still with us, enhanced by his many years of conscientious and devoted service.

고 교병간 학장 장례식순



때 : 1966년 12월 15일 오후 1시

곳 : 새 문 안 교 회

송 실 대 학

식 순

주례 고현봉 목사

주악	.....	고요히	목도
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성경	.....	오은수	목사
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설교	.....	한경직	목사
약력보고	.....	김양선	목사
조사	.....	문교부장관	
	.....	백영렬	목사
	.....	김치묵	목사
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찬 송 가 내고향 하늘 나라 ( 507 장 )

1. 피로운 인생길 가는몸이  
 평안히 쉬일곳 아주없네  
 걱정과 고생이 어디는 없으리  
 돌아갈 내고향 하늘나라

2. 광야의 찬바람 불더라도  
 앞으로 남은길 멀지않네  
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3. 날구원 하신주 모시옵고  
 영원한 영광을 누리리라  
 그리던 벗들도 한자리 만나리  
 돌아갈 내고향 하늘나라. 아 멘

( 505 장 ) 날 빛보다 더 밝은 곳

1. 날 빛보다 더 밝은 천당  
 믿는맘 가지고 보겠네  
 믿는자 위하여 있을곳  
 우리주 예비해 두셨네

|| : 후 령 : ||

며칠후 며칠후 요단강 건너가 만나리  
 며칠후 며칠후 요단강 건너가 만나리  
 아 멘

4. 광명한 천당에 계신주  
 우리도 모시고 살겠네  
 성도들 즐거운 노래로  
 영광을 주앞에 돌리리.

식 순

주례 고현봉 목사

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설	교	... ..	한경직	목사
약	력	보	김양선	목사
조	사	... ..	문교부	장관
		... ..	백영렬	목사
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 우리주 예비해 두셨네
- || : 후 령 : ||
- 며칠후 며칠후 요단강 건너가 만나리  
 며칠후 며칠후 요단강 건너가 만나리  
 아 멘
4. 광명한 천당에 계신주  
 우리도 모시고 살겠네  
 성도들 즐거운 노래로  
 영광을 주앞에 돌리리.



(English)



August, 1989: Morning Calm  
Korean Air

IN SEARCH OF THE  
ROOTS OF A PATRIOTIC POET

YUN <sup>윤</sup> <sup>동구</sup> TONG-GU <sup>동구</sup>  
愛國詩人 尹東柱의 遺跡을 찾아

文 尹東柱 在 美 的 詩 人  
By Hyun Bong-hak

YUN, TONG-GU  
Christian poet +  
patriot



### My Encounter with Yun Tong-ju

In the spring of 1984 as I headed home from a meeting with the Sô Chae-p'il (Phillip Jaisohn, Korean patriot and reformer) Memorial Foundation Board of Directors, I stopped for a moment at the home of Shin Tae-min, a journalist and former vice-president of the Kyōngnyang daily newspaper. In his library, I came across a copy of "Sky, Wind, Stars and Poems" (Hanul kwa Param kwa Pyōl kwa Shi, published by Jūngeumsa, January 30, 1948) by the patriot poet Yun Tong-ju, and was touched by the great beauty beneath the book's tattered cover.

With the exception of three years during the Korean War, I had been living in the United States since 1947, and my memory of this visionary of the Japanese colonial period was faint. Reading the prelude to one of his great poems, "Let me have no shame under the heaven..." I was reawakened to a sense of the poet's brilliance. Although Yun Tong-ju's body had been reduced to ashes, through his poetry, I felt his spirit living on in my heart. And with this, I swore that I would strive to live more simply, a little more beautifully, to live courageously with a sense of justice in the face of inhumanity and irrationality.

His words inspired me to delve into the life of the man behind them. Who was this poet and scholar, the object of so much respect, whose life had been cut short in a Japanese prison at age 29?

In August of that year, I had an opportunity to visit the Yōnbyōn region in southeast Manchuria as the leader of a 13-member team of Korean-Americans visiting China for the first time. I asked local dignitaries and officials at the Overseas Affairs Section of the Korean Autonomous Provincial Government for assistance in locating Yun's grave, but no one there knew of him nor did they seem the least bit interested. I was disappointed, but I raved on of Yun's importance as both a patriot

서시

1941. 11. 30

죽는 날까지 하늘을 우러러

한점 무고함이 없기를

일시에 이는 바람에도

나는 괴로워했다.

땀을 노래하는 마음으로

모든 죽어가는 것을 사랑해야지

그리고 나한테 주어진 길을 걸어갈 것이다.

오늘 밤에도 땀이 바람에 스치운다.

### PRELUDE

Let me have no shame

Under the heaven

Till I die

Even winds among the foliage

Pained my heart.

With a heart that sings of the stars.

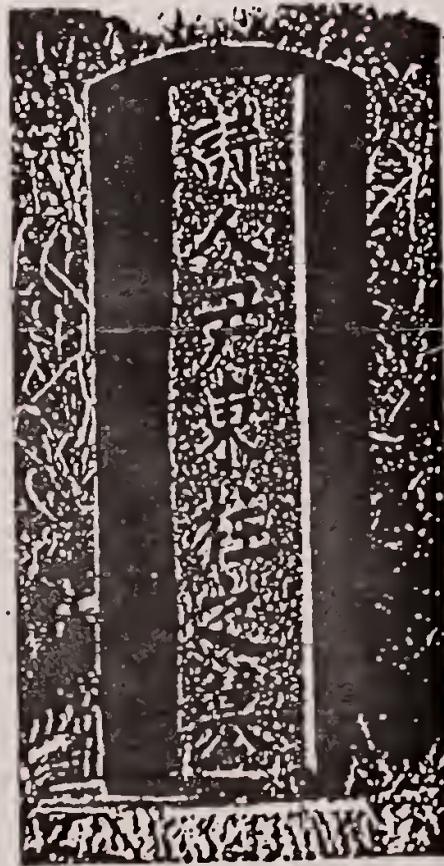
I'll love all dying things.

And I must fare the path

That's been allotted to me.

Tonight also

The winds sweep over the stars.



중국 만주에 있는 은동주의 묘비.

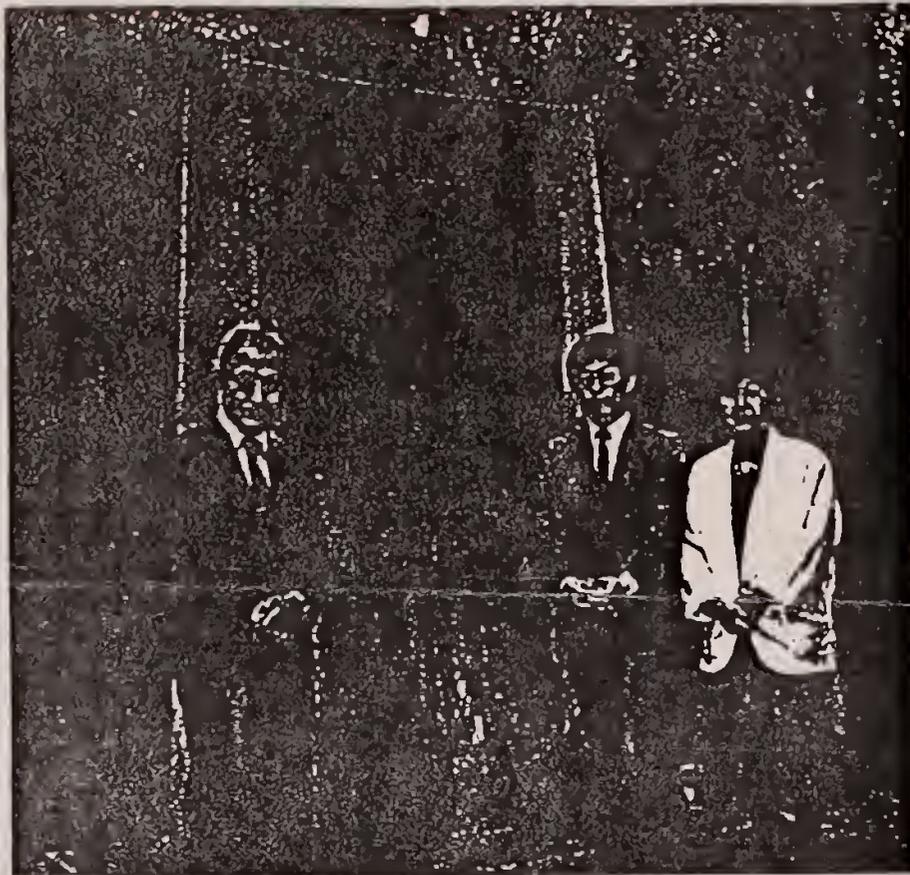
Tombstone of Yun Tong-ju, Yōnbyōn, China.

and poet, and asked that they make arrangements for our group to see Yun's grave the following year.

When our group traveled again to Yōnbyōn in July 1985, I asked once more about Yun's grave. To my surprise, we were told that the whereabouts of Yun's tomb had been discovered. Mr Ch'oe Kūn-kaṅ, director of the Yōngjōng City Overseas Cultural and Economic Exchange Association, the principal of Yōngjōng Middle School, Mr. Yu Ki-chōn, and Professor Kim Tong-shik of the Yōnbyōn Agricultural Institute had located the gravesite. Unfortunately, a sudden rainstorm lasting through the night prevented our bus from climbing to the old East Hill Church Cemetery. With a dozen of us pushing with all our might, we managed to free our bus from its muddy snare, but it was impossible to navigate the crude road by foot or car, so we were forced to abandon our quest to pay tribute to Yun Tong-ju, even as his tomb lay just over the horizon. Needless to say, our team, including my brother Peter Hyun, was greatly disheartened.

### The Discovery of Yun's Grave by the Japanese Professor Ohmura Massuo

Later I learned from Professor Kim Tong-shik that Professor Ohmura Massuo of Japan's Waseda University had found, with the help of several local residents, not only Yun's tomb but other remnants of his life, and had met with several of Yun's relatives who remained in the Yōnbyōn area. That the man who discovered the great Korean patriot poet's tomb, for which I had so assiduously searched, should be Japanese, I found ironic. I soon learned however, that this imposing Japanese scholar, a specialist in Chinese and Korean literature who had been in residence at Yōnbyōn University as an exchange professor since May of 1985, had embarked on this undertaking at the request of Yun Tong-ju's younger brother, Professor Yun Il-ju (Professor of Architecture at Seoul's Sungkyunkwan University and poet in his own right who died on November 25



연세대학교 교정에 오교 동문회가 세운 윤동주 시비 앞에서 윤동주비 심취들과 함께 자리한 필자(왼 왼쪽).  
The monument on Yonsei University's campus erected by the Alumni Association honoring Yun Tong-ju.

1985. I couldn't help but express my deep appreciation for his efforts.

In 1984, when he was visiting Tokyo as an exchange professor, Yun Tong-ju's brother, Yun Il-ju contacted Professor Ohmura Massuo who was on his way to Manchuria as a guest professor at Yōnbyōn University, and gave him detailed information on his older brother's grave and the towns of Yongjōng and Myōng-dong. Professor Ohmura had a difficult time finding the grave site, however, given the forty odd years that had passed since Tong-ju's death. With the help of professors Kwon Ch'ōl and Yi Hae-san of Yōnbyōn University, and Mr. Han Saeng-chōl, a teacher at Yong-jōng Middle School, Professor Ohmura found the grave site on May 14, 1985, and was able to verify its authenticity by the memorial tombstone erected by Yun's surviving relatives.

The front of this tombstone bears the name of Yun Tong-ju, the poet. On the back is an inscription in Chinese characters summarizing Yun's short life. The following is

a translation of one section of the inscription:

"(At the time of his death,) he had shown promise of becoming a great person of his age, and his poetry was beginning to move society. The spring wind has no heart - it does not allow the blossoms to bear fruit. Alas! How we grieve for you!" The inscription and calligraphy for the tombstone were attributed to Kim Sōk kwan, the vice-principal at the Myōng-dong School where Tong-ju had studied. In one corner of the tombstone, an inscription reads:

"Respectfully erected by your two younger brothers, Il-ju and Kwang-ju June 14, 1945."

Yun Tong-ju's tomb in Yōnbyōn in the northern Kando region of south-east Manchuria was buried under a mass of brush on a desolate hill for over forty years. His beautiful poems, his Christian charity, his strong sense of justice and patriotic spirit were all lost in this lonely backwater, far from his homeland. This man who lived a life without shame lay lonesome on a deserted hill in Manchuria,



윤동주기 어렸을 때 뛰놀던 명동촌의 신바위.  
A large rock near the village of Myōng-dong.

waiting for his brethren, but completely unknown to them. By exposing the Koreans of Yōnbyōn to Yun's patriotism and nationalism, we have given them a sense of dignity and pride, and this simple, humble poet has become a model of excellence for their children. The resurrection of Yun Tong-ju has been a source of great happiness for all involved.

#### Yun Praised by Korean Residents and the Chinese Literary Community

Thanks to these efforts, Yun Tong-ju's work has been praised highly in the official bulletin of the Chinese Writers' Federation. At Yongjōng Middle School, his alma mater, a hall commemorating the history of the independence movement has been built, and writings praising Yun's work and a picture painted of him looking out through the iron bars of his prison cell during his confinement (painted by Han Kūk-nam, art teacher at Yongjōng Middle School, 1985) are on display there. In addition, "The Yun Tong-ju Literature

and Thought Study Group" was founded, and publishes a monthly research bulletin on Yun's poetry and thought.

Last October, Yun Tong-ju's tomb was restored with the cooperation of three organizations, the U.S.-China Korean Friendship Association, the Yongjŏng Middle School Alumni Association and a local trading organization. The stone gravemarker was replaced by a marble monument. Perhaps more meaningful however, has been the Yun Tong-ju scholarship Fund, established to help the youth of Yŏnbyŏn better understand the spirit of Yun.

#### My "Unscientific Research"

In January 1988, I followed Yun Tong-ju's footsteps to Yŏnbyŏn, in the company of Chŏe Il-tan, a painter active in the United States. On that trip we shot a film of China used in the 1988 KBS special commemorating the March 1 Movement, "The Life and Death of a Single Star, Yun Tong-ju, a Nationalist Poet" (Produced by Kim Sŏng-muk). Hoping to gain a sense of the environment giving birth to this remarkable individual, we scoured the area for remnants of Yun's life, meeting with his relatives in Yŏnbyŏn. To gather a greater vision of the poet patriot, I also talked with his relatives in Seoul, and visited the monuments honoring him at Yonsei University, his alma mater, and at Independence Hall in Ch'ungch'ŏngnam-do Province.

Yun was born December 30, 1917, the eldest son of Yun Yŏng-sŏk and Kim Ryŏng, in the village of Myŏng-dong, some 30 li (miles) to the south of Yongjŏng. Yun Yŏng-sŏk, Yun Tong-ju's father, was an intellectual who had studied in Japan after graduating from the Myŏng-dong School. The lives of Yun Tong-ju and his two brothers Yun Il-ju and Yun Kwang-ju were shaped by the rich background of intellectualism and Christian thought provided by their family in a setting of natural beauty.

Today all that is left of his childhood home is a pile of rocks and roof tiles, but the peaceful mountains and

streams where Yun played as a boy remain as they always have, a serene reminder of how the young poet spent his early years. One can almost see youthful Tong-ju playing with his cousin and close friend, Song Mong-gyu, jumping from the rocks on the river bank that lay near their homes, frolicking in a nearby stream during the summer months. This idyllic scene is overshadowed by the cruel deaths of these two young men, for it would be little more than a decade before they were incarcerated for their resistance to Japanese rule, victims of the darkness of Japan's colonial policy. Myŏng-dong Church is still standing today. The bell that once rang every Sunday is now gone, but the elm tree from which it hung lives on, helping us visualize the days when the peal of that bell united residents from far and wide to worship at the unassuming church.

#### The Church as the Basis of the Independence Movement

During the 1920's and 1930's the area around Yongjŏng and Myŏng-dong was a center of missionary activity, particularly that of the Canadian Presbyterians, as well as a stronghold of the anti-Japanese resistance movement. A large number of independence workers battled Japanese rule in this region, using both arms and moral education.

The work of the independence movement was reflected in the song Sŏnguja, or "The Leader," a ballad of which Yun Tong-ju was undoubtedly fond. Each year when our group visits China we sing this song at Yun Tong-ju's grave, and offer a silent prayer for his eternal happiness. Later, gathered along the banks of the branch of the Haeran River which flows past the town of Yongjŏng, we gaze up at Yongmun Bridge, so rich in history, and toward Ilsongjŏng, which stands at the summit of beautiful Pi-am Mountain, and remember the patriots and freedom fighters who once stopped at that very spot to rest and sip the fresh water which flows there.

The Reverend Kim Yak-yŏn, Yun

Tong-ju's maternal uncle, was one of the forerunners of the independence movement, and was active in the Yongjŏng area. Kim founded the Myŏng-dong School, and in his years as its headmaster, inspired both a sense of Christian spirit and patriotism in his students. Certainly Yun Tong-ju's own character and personality were enriched by this environment.

Yun Tong-ju's humanity was the fruit of a union of pure belief, the hopes and loves of a Christian spirit raised amidst the natural environment of a rural village in the beautiful northern Kando region, and the deep sense of love for his nation, which all anti-Japanese resistance fighters and members of the independence movement shared.

By 1935, Tong-ju had already written a number of children's verses and was teaching Sunday School at Yongjŏng Church. That year Yun transferred to the third year course of Sung-shil Middle School when his school in P'yŏngyang was closed because of the students' refusal to worship the Japanese Shinto shrine

#### Developing a Sense of National Pride Through the Study of Literature

After graduating from Kwangmyŏng Middle School in 1938, Yun Tong-ju and his cousin Song Mong-gyu traveled to Seoul to study literature at Yonhi College, the antecedent to today's Yonsei University. At Yonhi College, Tong-ju was greatly influenced by Chŏe Hyŏn-bae, scholar of the Korean language, and thus became even more dedicated to nationalist thought. At that time Chŏe was reduced to working in the school library after having lost his teaching post because of his involvement in the independence movement, and his promotion of supporting Korean businesses, a nationalistic concept in an age of Japanese occupation.

Following his graduation from Yonhi College on December 27, 1941 Yun went to Japan in April 1942 to study English at Kyoto's Doshisha University. He returned to Yongjŏ:

emerged from prison alive following liberation from Japanese rule on August 15, 1945. Their deaths were a tragedy for us all.

### The Younger Yun Brothers Were Also Accomplished Poets

The fact that Yun Tong-ju's two younger brothers, Il-ju and Kwang-ju, were also gifted poets is a matter of great pride. Yun Il-ju who had been active as a professor of architecture at Seoul's Sungkyunkwan University, died of sclerosis of the liver on November 29, 1985. When he was young, Il-ju also wrote a great deal of poetry, but he never had his work published for fear that it would tarnish the name of his brother Yun Tong-ju. What a noble thought! After his death, Yun Il-ju's son, Yun In-sök, arranged for the publication of a collection of his father's work in the form of "The Dandelion Flute" (Jön-geumsa, May 30, 1987), and the collection has been highly praised.

Yun Il-ju's children's verses are notable for the child-like simplicity and spontaneity of their expression, proving that these poems are truly the mirror of the soul of their author, a genuine reflection of his spirit's purity.

Yun Tong-ju's second younger brother, Kwang-ju, remained in China but died at an early age in 1962. Three of his poems, "Tashi Mannaja Kohyanga," (Farewell, My Hometown), "Kowön üi Sae Pom" (The New Spring on a Plateau) and "Ach'im Hapchangdan" (The Morning Chorus) appear in an anthology of poetry commemorating the thirtieth anniversary of the Peoples' Republic of China.

These three sons of modern Korea lived out their quiet lives in this complicated and often unjust world, simply and modestly, struggling to find the road of truth and justice in the spirit of genuine patriots, and now they are gone. But their spirit and vision has not died. They live through their poems which bring joy to my heart, to the hearts of so many of our fellow citizens. Their spirit lives in our hearts forever. 6



중국 인민의 박람회 동산 묘소 속에 남아지 있던 유동주의 묘소를 단정하는데 도움을 준 단체의 하나인 아동한인우호협회의 회원들이 묘소 앞에서 자리를 함께 했다.

Members of the U.S.-China Korean Friendship Association gathered for a picture at the tomb of Yun Tong-ju.

during his summer vacation that year, and announced to his siblings that these <sup>should</sup> ~~should~~ ~~be~~ ~~in~~ ~~collective~~ Korean books since publications in the Korean language would soon be abolished by Japanese colonial policy. This was an astute prediction of future developments.

Returning to Japan in October of that year, Yun was joined by his cousin Song Mong-gyu who was studying at Kyoto Imperial University.

On July 14, 1943, both Yun Tong-ju and Song Mong-gyu were arrested for violating Japanese security laws, and were held at Simokamo Police Station in Kyoto for questioning. On March 31, 1944, they were sentenced to two years imprisonment by the Kyoto Regional Court and confined

in Fukuoka Prison. On February 16, 1945, Yun Tong-ju died in prison at the age of 29.

### Rumors of Death Caused by Japanese Scientific Experiments

According to prison records, Yun Tong-ju died of a cerebral hemorrhage, but suspicions that he died as the result of vivisection performed by Japanese scientists have not been laid to rest. Song Mong-gyu also died in prison on March 10 that year. Yun Tong-ju was cremated in Fukuoka, and his remains were taken to Yong-jöng where they were buried in the East Hill Church Cemetery.

If these two young men had only been able to endure these hardships a little longer, they might have



# 선구자

평화적 또한 영적으로

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작곡자 조두남은 1912년 평양에서 출생하여 작곡과 싱악을 부렸는데, 예총 부산지부장과 한국음악가협회 고문을 역임하. 현재 마산에서 요양생활을 하고 있다. 경남문화상과 늘원문화상을 수상했다. 작품으로는 교성곡 〈농촌〉, 오페레타 〈에밀레중〉 〈어린이의 정경〉 〈파랑새〉 등과 작곡집 〈고향〉 및 가곡집 등 출판했고, 여러 곡의 기악곡도 작곡했다.

이 노래는 작곡자가 만주에 있었을 무렵인 1933년에 그곳 단강에서 작곡한 것이라고 한다. 당시 만주에는 조국의 광복을 위하여 신명을 내걸고 일군과 싸우고 있던 독립투사들이 많이 약하고 있었는데, 작곡자는 이들의 활약에 깊은 감명을 받아 가곡을 작곡하였다. 따라서, 이 곡에는 애국지사들의 숭고한 정을 기리며 후세에 전하려고 하는 작품의 의도가 뚜렷이 나타나 있다. 그 때문에 시 또한 북간도 용정읍 배경으로 하여 작되었으며, 시 첫머리의 '일송정'의 용정고개는 독립투사들이 가며 쉬던 곳이고, 해란강 또한 그곳에 있는 강이다.

여기서 테너 이인영의 노래로 들어 본다.

# 선구자

일송정 푸른솔은 늙어늙어 갔어도  
한줄기 해란강은 천년두고 흐른다  
지난날 강가에서 말달리던 선구자  
지금은 어느곳에 거친꿈이깊었나

2. 용두레 우물가에 밤새소리 들릴때  
뜻깊은 용문교에 달빛 고이비친다  
이역하늘 바라보며 활을쏘던 선구  
지금은 어느곳에 거친꿈이깊었나

IN POLITICS

# First Lady Says Wife Must Observe Limits

By J. Y. Choi

"He knows politics and my responsibility is to obey him, doing my wifely duties just as before," said Mrs. Posun Yun, the new First Lady of Korea.

"Of course, I read various newspapers and have great interest in politics, but I do not go further than wifely concern. Whether the husband is a low level officer, or an Assemblyman or a Minister, the wife has her own area of responsibility," added Mrs. Yun.



Mrs. Yun

President-elect Yun solemnly went into his mother's room and gave a deep Korean-style bow. The next day, after he took the oath of the President, President Yun, along with his wife, made it the first family ceremony to present a large bouquet to the elder Mrs. Yun.

Still sustaining the soft accents of the dialect of Kyongsangnamdo, her home province, she said with charm and grace: "This time our country was revived by the blood of young students, and so much heavier is the responsibility of the new President to make it happier. I will try my best to support him and help him in every way as a wife."

With regard to President Yun's great success in obtaining the most ballots in the first vote at the Assembly she hesitatingly said: "The motto in his political career is obedience to law." He is always against unlawfulness, and that is his greatest merit."

"During the past 12 years, quite often my heart broke to see him struggling to calm his wrath at various illegal occurrences, some of which were beyond common sense. He eased his inner tension by caring for the flowers in the garden," recalled Mrs. Yun.

President Yun's private residence in Ankuk-dong contains a spacious garden where several hundred kinds of different flowers and plants are growing under their master's careful and skillful horticultural hands.

In her early days, Mrs. Yoon used to play the piano, but her busy marital life in this tradition-loaded big family forced her to abandon it. She naturally has become a "flower-lover," modeling after her husband.

"Householding, taking care of my elderly mother-in-law and little boys, and other family chores take most of my time. I usually spend my leisure time in gardening and sewing," said the First Lady.

She does not oppose, she said, women's active participation in politics, but within the limit that their interest does not go too far and make them ignore family and home.

"Kyung Mu Dai will be open, I hope and I believe, to all the people so that the President will always know what his people want him to do, and be able to show them what he does," said Mrs. Yun.

## CEREMONY --

(Continued from Page 1)  
declared the Communist invasion a "breach of peace."

Had it not been for the immediate dispatch of troops by 16 U.N. member nations in defense of what the General Assembly in December, 1948, had recognized as the only lawful government in Korea, the Communist aggression may have well attained its purpose.

After three years of tragic shooting war, an armistice was signed between the U.N. Command and the Communist aggressors.

Meanwhile, the third and the fourth National Assemblies were elected in 1954 and 1958, respectively, while the Liberal Party headed by President Syngman Rhee taught the people that absolute power corrupts absolutely.

The regime of Dr. Syngman Rhee came to an end when hundreds of thousands of students in Seoul rose in an unarmed revolt last April. Consequently, the fourth National Assembly was resolved.

The fifth National Assembly, which was elected late last month, has elected Posun Yun as the first President of the Second Republic.

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Personal History  
of  
POSUN YUN  
(President of Sinhan Dang-New Korea Party)

- I. Birth of Date : August 26, 1897 (69)
2. Birth of Place : Korea
3. Religion : Protestant (Presbyterian)
4. Education : 1930: Graduated from Edinburgh (M.A.)
5. Profession :
  - 1924-1925 : A member of National Assembly under the Provisional Government, Republic of Korea in China.
  - 1946-1948 : President of the Minjung Daily News Paper.
  - 1948-1949 : Mayor of City of Seoul.
  - 1949-1950 : Minister of Commerce & Industry, Republic of Korea.
  - 1950-1952 : President of the National Red Cross, Republic of Korea.
  - 1945-1963 : Elected as the member of National Assembly from district of Chong No, Seoul. (Four terms)
  - 1960-1962 : The President of Republic of Korea. (Resigned due to the conflict against the Military Government)
  - 1963-1965 : President of Minjung Dang. (Opposition party)
  - 1966 : President of Sinhan Dang. ( Reorganized opposition party )