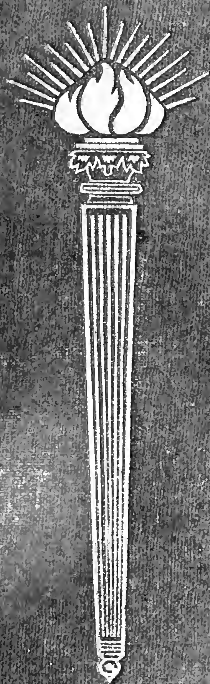
KOREA
THE LAND PEOPLE AND CUSTOMS



GEORGE HEBER JONES

KOREA

The Land, People, and Customs

By

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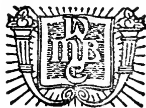

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PREFACE

THE necessary limits of a condensed hand-book have rendered it impossible to treat of many interesting phases of Korea and the Koreans. Two main objects have been kept steadily in mind by the author. First, to show the conditions amidst which missionaries labor, by briefly describing the land, people, customs, and religious life of the Koreans; and, second, to exhibit against this background the splendid character of the native Church. Brevity alone has prevented that full recognition of the self-sacrificing and very successful labors of my colleagues, but as far as possible mention has been made in outline of the main events attending the expansion of the work under foreign leadership.

GEO. HEBER JONES.

NEW YORK CITY.

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KOREA

CHAPTER I.

Country and People.

The Korean Peninsula extends from the central part of the Asiatic continent in a southeasterly direction, separating the Japan and China Seas. It has been likened in shape to a rabbit, caught by the ear and held by Russia at Vladivostock, but to Oriental fancy it appears like a dagger pointing at the heart of Japan. It extends through nine degrees of latitude (34° to 43° N.) and is estimated to be 600 miles in length, 135 miles in width, and contains approximately 85,000 square miles, making it about the size of Utah. Fusan, the southern port, is in about the same latitude as Atlanta, Ga., and Los Angeles, Cal. Seoul and Pyeng, in Central Korea, correspond to Richmond, Va., and San Francisco, Cal.,

Location and area

and Kyeng-heung, the northernmost city, is in about the same latitude as Portland, Me.

Climate

The climate of Korea is pleasant and healthful during the greater part of the year, and is like that of the Ohio Valley. The extremes of temperature range from nine degrees below zero, to 98° above. During the winter ice forms on the rivers and snow falls in limited quantities. There is a rainy season, accompanied by heavy rainfall, the air being full of moisture, and mold forms everywhere—on walls, under carpets, matting, on the floor, on books, shoes, gloves. In July and August, 1898, 25.5 inches of rain fell. The relations of this rainy season to the national prosperity may be seen in the fact that in 1901 only 4.1 inches of rain fell, leading to a drought, followed by a famine because of crop failure. The people were driven in their distress to use the seeds of weeds, roots of grasses, and even the bark of trees for food. This unnatural diet induced pestilence, the whole series of calamities resulting in great mortality. The average rainfall for normal years is 36 inches.

There are no great plains in Korea, the

country being mountainous and making of the people a race of mountaineers. The tip of the main system in the south is Halla-san, an extinct volcano, seven thousand feet high, on the Isle of Quelpart, in the Japan Sea. As you go north the mountains increase in height, culminating at the Manchurian frontier in Paik-tu-san (Mt. Whitehead), also an extinct volcano, nine thousand feet high, the crater of which contains a beautiful lake. To the natives this lake is most mysterious, and is regarded with awe and fear, it being believed that death or some terrible calamity will overtake those who violate its sanctity to gaze upon its face. There are four principal rivers: (1) The Amnok, or Yalu, which forms the boundary between Korea and China for one hundred and seventy-five miles; (2) the Tai-dong, on which is located Pyeng Yang, the metropolis of the North; (3) the Han, which almost bisects the Peninsula, rising within thirty miles of the Japan Sea and emptying into the Yellow Sea at Chemulpo. The environs of the Imperial Capital extend to the Han, and are only twenty-six miles from its mouth by

Topography

rail; (4) the Nak-dong, in the south, which is said to be navigable for one hundred and forty miles by vessels drawing not more than four and one-half feet.

Modes of Communication

Until recent times, the chief modes of travel, aside from that which nature provides, were either by native junk, or overland in chairs or on horseback. It was not until 1890 that small river steamers were introduced on the Han to ply between Chemulpo and the capital. American enterprise started the first railroad, which later was purchased and finished by the Japanese, connecting Chemulpo (Jinsen) and Seoul, a distance of twenty-six miles. This road carried in 1900, 354,-623 passengers and 28,975 tons of freight. Seoul is now connected with Fusan, the southern port, by a railroad two hundred and eighty-seven miles long, and with Wiju, the frontier city on the Yalu, by another road three hundred and fifty miles long. A fourth road is projected between Seoul and Wonsan (Gensan), the northeast port, which will probably be one hundred and seventy-five miles long. All these railroads are owned by Japanese. There are 2,170

miles of telegraph lines in Korea, and the Empire is a member of the Postal Union.

Barley Scenery

Korea is a fair rival of Japan in the beauty of her scenery. The bleak barren shores of the west coast, which confront the visitor on his way to the Peninsula, are but a disguise to the hidden glories within. Mrs. Bird Bishop says that Seoul is one of the most beautifully situated cities in the world. Along the Korean shoreline of the Japan Sea is the *Yongdong Ku-up,* or the nine scenic regions, famous for centuries among the natives for their great natural beauty. The "Diamond Mountains," near Wonsan, derive their name from the dazzling beauties of their rocky peaks, and here is located the chief seat of the Korean Buddhist hierarchy. Along the Han and the Taidong Rivers may be found combinations of river and mountain scenery well worthy of a visit. Korea is a land of wonderfully clear and lucid atmosphere, rugged mountains at times ablaze with a riot of wild flowers, varied with peaceful farming scenes, sleepy villages and rare sunsets.

Korea is rich in natural resources. The

chief product of the country is rice, which is the main dependence of the people for their livelihood and the chief article on the national menu. Barley, wheat, buckwheat, and various vegetables such as onions, turnips, lettuce, the *pai-chu* (a combination of celery and cabbage), potatoes, and cucumbers often eaten, rind, seeds and all, with rice form the main crops. The chief native fruits are melons, persimmons, pears, peaches, apricots, crab-apples, and cherries. The latter grow on bushes. English walnuts and chestnuts are abundant. Americans have successfully introduced such fruits as apples, pears, cherries, and strawberries, blackberries, raspberries (red and black), gooseberries, and currants. An inferior grade of cotton is raised, but with proper seed there are great possibilities for it in Korea, and already plans are on foot for an extensive development of the cotton industry. Tobacco and silks are also produced, and the Peninsula is the home of the great medicinal root, ginseng, the marketing of which is a government monopoly. Korea is rich in minerals. Concessions for gold mining have been obtained by cap-

Products

italists from the United States and other foreign countries, the American concession in Pyeng-an Province covering eight hundred square miles, with five mines opened and with five mills, operating two hundred stamps at work. Fifty thousand dollars' worth of copper has been exported from native mines in one year. The seas also bring a large amount of wealth to Korea, as they teem with fish. Along the eighteen hundred miles of shore, and about the ten thousand isles of which the Korean Emperor is lord, may be found halibut, cod, salmon, the Tai (a species of carp), herrings, sardines, sharks, whales, and shrimps. Oysters of immense size and clams are plentiful, and are much appreciated by the people. One Japanese fishing company is said to have caught fish to the value of $500,000 in one year. The pearl oyster abounds in the south, and valuable pearls, pink, white, and black, are found.

Fauna

The animals include the tiger, leopard, bear, deer, wild boar, fox, badger, squirrel, beaver, otter, marten, and sable. Among wild birds are the snipe, goose, pheasant, duck, a species of wild

turkey and pigeons, also the eagle, hawk, falcon, kite, crow, magpie, lark, oriole, and cuckoo. There are a number of domestic animals. Bulls are used for farming and carrying purposes, are of large size, and among the Koreans are regarded as gentle, "as docile as a bull" being a common expression. Cows are worked on the farms, but milk, butter, and cheese are unknown articles of diet. The Korean dog is a cowardly creature, used as a house watch because of his ability to make a noise, and sometimes appears on the native bill-of-fare. The domestic goose is regarded as superior to the dog as a house watch, being much more wary than his canine rival. Chickens are innumerable; likewise mice and rats. The various species of vermin have not been catalogued.

The People

The origin of the Korean people is still an unsolved problem, though the consensus of opinion is that several races united to form the present people of the Peninsula. They have the same general features as the Chinese and Japanese, favoring somewhat their neighbors of the "Sunrise Kingdom." They have the dark,

almond shaped, oblique eyes, the high cheek bones, and the long, straight, coarse, black hair of the Mongoloid races. The men average about five feet five inches in height, have a very erect carriage, due to their habit of sitting on the floor instead of on chairs, and move as a rule with considerable grace. They are great pedestrians, and perform prodigious journeys over their native mountains. The women average about five feet two inches, have considerable expression in their faces, and among the upper classes never appear in public.

Costume

The costume of the men is generally white in color, and is designed on a plan to consume large quantities of cloth. In the old days, when clothing was made out of the narrow goods of native manufacture, it was not unusual to use a hundred yards or more of cotton, silk, and linen in making a man's winter costume. A gentleman dressed in this fashion passing along the road on a breezy day made an impressive sight. He reminded the observer of a full rigged ship under sail. The Koreans until recently wore their hair long, the males not cutting the hair at

all. In boyhood it is worn down the back, in a long luxuriant braid. Hats are the sole property and badge of manhood, boys always going bareheaded except in stormy weather. The investiture of the male Korean with a hat is a very important part of the marriage ceremony. The prospective bridegroom is placed in the center of a group of the elders of his clan, his long black tresses gathered up over the head, a silken cord tied around the hair close to the crown, and then his hair is twisted and coiled until it is reduced to a small knot on top of the head. This is known as the top-knot, and like the scalp lock of the Indian and the ancient Japanese, and the queue of the Chinese, forms a very convenient handle by which the natives can seize each other in times of animated discussion. To hold the hair on top of the head, a band made of horsehair and linen thread goes around the forehead, binding it very tightly. On top of this the hat is placed, which is of interesting construction and consists of a large brim with a top to it like an inverted flower-pot. The hats of to-day are very diminutive compared to the hats of years gone by, when the brims were

so large that it is said that no more than three Koreans could get into an ordinary sized room at the same time with their hats on. There are many varieties of hats, probably the most remarkable being the *sak-kat* of the north, which is made of a kind of reed, and which is so large that it admirably serves the purpose of an umbrella.

The costume of the women is quite different from that of the men, being varied among the younger women with colors, and the most peculiar feature of which is that the waist line is placed just under the arm pits, giving them the appearance of overgrown children. The Korean costume is a very easy and comfortable one, having no buttons to it and being supported on the body by garters and girdles. In appearance the Koreans, in spite of the strange form of their interesting and remarkable costume, are a dignified and impressive people, and possessing as they do many of the graces and accomplishments which attend genuine hospitality and courtesy, they are a delightful people with whom to become acquainted.

Korean society is divided into several grades or classes. At the head of the nation stands the Emperor and the Imperial clan, which has held sway over the nation for over five hundred years. The Emperor is an absolute monarch, whose every word is law. He is assisted in government by a cabinet of Ministers of State and a Privy Council. The government is confined largely to the one arm of the Executive, as there is no Legislature, and while Courts of Law exist at the capital, judicial functions, as well as those of revenue collections, are exercised by the executive officers sent by the Emperor into the provinces. There are thirteen provinces, each presided over by a governor, and three hundred and forty-two districts or counties, presided over by prefects. The Isle of Quelpart is a separate jurisdiction, presided over by an imperial deputy and three prefects. There is an army, small but well regulated and organized, with a number of distinguished men connected with it. Korea has no navy. No such thing as a popular election is known in Korea. All public officers are appointed

Society

Government

by the Emperor, while the lower grades of employees of the government are subject to the appointees of the Emperor. A primitive form of supervision exists in the hamlets of the country and the wards of the city, in which the people may suggest a choice, but the appointment lies with the prefect. Foreigners from America, Great Britain, France, Germany, and Japan have played an honorable part in assisting the government of Korea in various capacities. In the official, commercial, and private life of the foreign community in Korea the West has been represented by men of the highest character, and the relations among themselves and with the Koreans have been pleasant and harmonious.

Foreigners

The population of Korea is estimated among the people themselves to be 20,000,000. This is a great exaggeration, probably 12,000,000 being a conservative estimate. Next to the Imperial clan, in the social scale are the *Yang-ban*, or the nobility, who fill all the offices, enjoy special privileges and prerogatives, and are the absolute rulers of the land. With them

Population

are the literati, whose position is an honorable and respected one. Then come the middle class men, who make up the real bulk of the population, and are farmers or merchants, or occupy the clerical offices in the government. At the bottom of the scale are the coolies or laboring classes, consisting of several grades, the lowest being the butchers, and above them in rank the Buddhist priests, monks, and nuns, who in their turn are outranked by the serfs or household slaves. Actors are also regarded as in social disgrace, and classified somewhere between the butchers and monks. Labor of all kinds is regarded as a badge of disgrace, and the fear of it rests like a nightmare upon Korean gentry who make any social pretensions.

Occupations

The main occupation of the nobility is either "running" the government, or being run by it. There are two political parties in Korea—the Ins and the Outs. The Ins regard themselves as orthodox, and consider the Outs traitors. The literati as a class have high ideals, and have given to the entire range of Korean life a literary trend. It is no exaggeration

to say that though the Koreans may not be a nation of scholars, they are certainly a nation of students. They are eager to learn, quick to comprehend, strong to retain, and it is a delight to be associated with them in the capacity of an instructor. They reverence their teachers, whom they classify with their officials and parents in their respect. This devotion to literary studies and ambition to be educated is not confined to the literary classes, but among the lower classes the same intense desire for education manifests itself, and out of them sometimes come men of great mental superiority. In study a Korean will not spare himself. A favorite motto is, "Tie your top-knot to the ridge pole," the Korean equivalent of "Burning the midnight oil." It is said of one of their most famous prime ministers that when, at the age of eighty, he retired from active life, he journeyed to the early home which he had not seen since his boyhood. After visiting the house in which he was born, he went to the school room in which he was educated, and taking the switch with which the boys are disciplined, he set it against the wall and then

gravely got down on his knees and made three obeisances to it, saying, "The rod made me a man."

The main occupation of the people is agriculture, the Koreans being a nation of farmers, with the spirit, the good points, and the weaknesses of a farming people. They have strong physiques, and readily endure long hours of labor and exposure to the elements. Their power to carry loads is surprising. They have invented a rack, which they hang on their backs by straps over the shoulders, supporting it on the hips, and upon this rack a Korean has been known to carry a bale of cotton goods, weighing five hundred pounds, for a mile. They have only the crudest farming appliances, and farms are limited largely to small holdings. As there are no native banks, the nobility and the wealthy men of the land usually invest their fortunes in farm land, which is worked on shares by the farming classes. Renting for a cash stipend is unknown. An estate is made up of a large number of these small holdings, presided over by a steward representing the *grand seigneur*.

Farming

Business is greatly handicapped by lack of confidence, the native rates of interest ranging from two per cent to ten per cent a month. In Seoul there are wealthy and powerful guilds of various merchants who have stalls where they show their goods. Such a thing as a store, as understood in Western lands, is unknown in the native cities. Small shops may be found in some of the larger walled towns, and at the open ports, where native products,—wooden, brass, and iron ware, articles of apparel, household utensils, mixed with foreign importations such as piece goods, kerosene oil, cigarettes, umbrellas, and matches, may be purchased. Often, however, the entire stock in trade will not be worth more than fifteen or twenty dollars. In many of the smaller towns the shops open only once each five days, for shopping is done by the people usually on market days. These occur each fifth day and are held at central points, to which hucksters resort with such goods as they can carry on their backs or on a pony. To these market places come the farmers with their products, including chickens,

Business

fruit, and bulls, and it is surprising to see the amount of business thus done. As many as twenty thousand people will be in attendance during market days in some of the thickly populated regions.

Native life in Korea is on a very simple and primitive basis, and far behind that of their neighbors in China and Japan. The manufactures of Korea, like their natural resources, await development. The commercial outlook is certainly very good, for here we have a nation of 12,000,000 people, strong of physique, sturdy in many of their characteristics, yet docile under sympathetic control, diligent by nature, quick to learn, and needing only instruction, the removal of an oppressive government and the rise of a generation free from the hurtful views which prevail concerning the dignity of labor, to become one of the most prosperous and progressive peoples of the Far East.

CHAPTER II.

LIFE AND CUSTOMS.

KOREA differs from China and Japan in the absence of large cities. There are a

Cities and Towns

number of walled towns, the largest being the capital, estimated to contain two hundred thousand people. Pyeng Yang, in the north, and Songdo, the ancient capital, and now the center of the *ginseng* industry, contain with their environs, possibly fifty thousand people each. Chemulpo, Suwon, Kongju, and Haiju are very much smaller. These seven cities will account for between three hundred thousand and four hundred thousand people out of a population of twelve millions. It will thus be seen that the population is scattered over the Peninsula in innumerable towns, villages, and hamlets, nestling on the hillsides amidst scenes of great natural beauty.

The architecture of Korea is very striking in some of its features. All houses are

of but one story, so that looking from an elevation down upon a city like Seoul, it has the appearance of being evenly paved with tile, variegated with straw thatch. A few structures used for pleasure or mercantile purposes are of two stories. The feature of one story houses is due to the custom of secluding the women, for it is a serious offense for any one to be found looking down into his neighbor's back yard. Native architecture culminates in the roof of the house, which is of a most graceful and attractive design where it is worked out in detail. Being of tile, and exceedingly heavy, it is supported by lordly beams and strong pillars, which showing on the inside give the reception halls of the nobility an imposing aspect. The eaves are very deep and thrown into graceful curves, being depressed at the center and caught up and quite extended at the corners. In looking at a roof of this kind from a distance, it seems to float in the air. The ordinary house is built about one or more sides of a quadrangle, that part farthest from the street being reserved for the female members of the family. The

Architecture

rooms are small, the standard of measurement being the *Kan,* eight feet square. The floors of the rooms are made of thin flagstones, resting on flues, which extend under the entire surface of the room, starting at the fireplace in the kitchen, and ending at the chimney at the farther end of the building. On top of these flagstones a kind of mud is plastered, and the whole covered with thick, oiled paper of a superior quality, made fast with paste. This gives the house a hot floor, and no one suffers from cold feet. Sometimes it is too hot, especially for foreigners. The place of honor in a room is over the fireplace, and foreigners in traveling about the country have been scorched, burned, fried, and roasted in turns by the honest efforts of their Korean friends to be hospitable. The chimneys are usually built of tile or stone, and sometimes located a few feet distant from the house. In some sections the chimney is a series of black earthen jars, with the bottoms knocked out, or a hollowed trunk of a tree, or even a roll of matting, and in some cases it consists of a hole in the ground.

Korean life is very simple, and requires few accessories for its comfort. In the houses of the common people you will not find any chairs, beds, stoves, pictures, desks, carpets, curtains, table linen, or forks. On the floor there will be matting or a rug, and a small server on legs does duty for a table, there being one for each individual. The common table where the family sits down as a group to the meal is an institution of Christian civilization and not native to Korea. The main furniture of the room will consist of two or more boxes or chests, made of choice wood and ornamented with artistic brass or iron castings. In these will be kept clothing, bedding, rice, money, while about the room may be discovered the simple impedimenta of Korean family life. The people sit and sleep on the floor, which in summer time is like sitting and sleeping on top of the kitchen stove. Shoes are always removed at the door, as the rooms are entered in stocking feet. Etiquette requires a visitor to take off his shoes and keep on his hat. The gentry have comparatively commodious and comfortable establishments at

Furniture

the capital, with country residences in the provinces. Some of them have adopted many of the features of modern Western living, such as furniture and food, and in several cases have built foreign style houses at Seoul. The mass of the people, however, live in farm houses throughout the valleys and on the hillslopes of the Peninsula. In these rural districts the house will include, besides the living room, store rooms and a place for the farm animals. A Korean house has no animal pets, the dog and the pig being banished to a space beneath the veranda, and a Korean would as soon admit one to his house as the other.

Small and inconvenient as these houses are, within their walls are enacted all the comedies and tragedies of life; here the Korean meets life's experiences and changes, passes through its joys and griefs, and endures its good or ill fortunes. The chapters on birth, marriage, and death are written with all their wealth of meaning as fully as in the more spacious mansions of Christian lands. To the European, however, a Korean house represents the maximum of inconvenience, with a minimum of

comfort. As a rule, the towns do not create a favorable impression on the traveler. Disorder and confusion prevail. Dirt and dogs abound. Sanitary arrangements are neither healthful nor modest, and loathsome diseases are met everywhere.

Wealth

The Korean people are not rich as judged by Western standards. It is doubtful if there be among the 12,000,000 of population twenty men whose fortunes, turned into American money, would show six figures. At the same time there is no lack of men well off from the Korean standpoint, and there appears to be an absence of those extremes of distress found among the poorer classes of India and China. There is no beggar class, though sometimes one meets with the individual representative of the craft.

Etiquette

Social distinctions constitute a colossal code, full of minute details. They are regarded as obligatory upon all, and heavy penalties punish any infraction of them. Subordination to a superior is ingrained in the Korean character. Every man recognizes himself as under obligations to accord deference to some other

man, and privileged to receive marks of respect in compensation from those who are beneath him. The official receives respect from the people, the parent from the child, the teacher from the pupil, and the gentry from the laboring classes. This is the controlling principle of Korean society.

Official classes are graded into nine ranks, the members of which are most punctilious in according deference to those who enjoy precedence. The common people have very few rights which the nobility are bound to respect. If a low class man is admitted to the presence of one of the nobles, he must bow to the floor in salutation, and during the interview he must either stand or kneel before him. His pipe must be hidden from sight, and he may not wear the native eyeglasses. This authority has given the nobility an advantage and a temptation which has on the whole not worked for the welfare of the people. Theoretically many of the ideals of the official class are good, but in practice few lands to-day have been cursed with more pernicious oppression of the common people than has Korea. The low class man

Common People

has had his fields and grave sites confiscated, his possessions seized, and his home and person violated, time and again, with no means of redress aside from such personal violence as he may be able to organize. The Koreans have given striking expression to this phase of their life in the proverb: "Big fish eat little fish; little fish eat shrimps; shrimps eat mud." Within the last generation there has grown up a practice on the part of the Court of selling all provincial appointments, and a regular tariff for governorships and prefectures was instituted. As a result, these officials, corrupted by the very process by which they had secured office, used the machinery of the government to extract from the people the money which they had been compelled to invest, with such usury as their own skill and cleverness might be able to extort. In their view the local constabulary, the prisons, the implements of torture, and the penalties of the law were their stock in trade, with which they did business. A wealthy farmer was visited by highwaymen and robbed of most of his movable possessions. In connection with this

crime, a week or two later, he fell into the hands of the local Yamun, and in relating his experiences afterward he said that he had fared better at the hands of the highwaymen than in the hands of the Yamun. In another region a Korean has summed up the situation by saying: "Apparently the only crimes which our prefect recognizes are those of being prosperous and possessing money. For these we are seized, tortured, and even sent to death!" The effect of this has been an utter paralysis of industry. It was safer to be idle even at the risk of appearing lazy to visitors. The Koreans are by nature an industrious and sturdy people, as proved by their recent conduct as laborers in Hawaii. In days gone by they have shown this in their own land, and the conditions which have prevailed in recent times have been abnormal, and will inevitably pass away as soon as the people obtain a sympathetic, strong, and helpful government.

The Korean language is difficult to acquire. It is agglutinative, the main verb, *Hata* (to do), having about nine hundred different forms. The language is highly

organized along honorific lines, and one must know the character of the person to whom he is speaking before he can know just how to address him. To a person twice your own age it is customary to use the forms of language which you would use in addressing your own father; to one ten years your senior, the forms you would use in speaking to your elder brother; to one of your own age, the form used in speaking to equals; to those inferior to yourself, the low forms of speech. There are certain forms to be used to officials, and these vary according to the dignity of the official. There are forms which are peculiar to the book language, and are never used in conversation. These with many other features go to make up a language rich in expression, delightful to study, but to the Westerner not easy to acquire.

Language

At birth the welcome accorded to a Korean depends upon his sex. If a boy, he is greeted with a smile; if a girl, the smiles are few and the wry faces many. The destruction of girl babies has never been a custom in Korea,

Children

but nevertheless they are valued but lightly. This is due largely to the fact that girls are sent in marriage outside the clan, thus in this removal to the husband's home, becoming a lost asset to their own family. Girls are therefore regarded as a drain on the family resources, for after feeding, clothing, and caring for them for a number of years they go to enrich some other clan. Now while this is true, it is also true that the life of a Korean boy or girl is not an unhappy one. Many pleasant customs attend their childhood, and they enjoy life to the full of their capacity. The boy begins school at five years of age. Schools are as a rule private in character, there being one in nearly every village, supported either by local funds or maintained by some wealthy resident. Sometimes these local schools are endowed, the endowment usually consisting of rice lands or a bull. Education is through the medium of the Chinese classics, which are bawled out by the boys in the first years of their school life at the top of their voices. At first the boy learns only the sounds and meaning of the characters, and

Education

after he has acquired about two thousand of these he is taught to explain them in their grammatical and textual sense. The course of study in these schools is on a religious foundation. The Korean scriptures—that is, the Confucian Classics—is the chief text-book, and though a Korean may come from these schools knowing very little of arithmetic, geography, or history, he does know the religious faith of his people, and how to conform to its requirements. One of the supreme objects of Korean education is to impress upon the boy that life without religion reduces him to the level of birds and beasts. A Korean would regard with amazement the American debate on the advisability of teaching the Bible in the public schools. He regards a man without a knowledge of his Bible as queerly educated. There are no schools for girls outside the sphere of Christian influence, and never have been.

At the period when girls in Christian lands are in school, the Korean girl is a married woman, for they usually marry between the ages of fourteen and eighteen

years. There is no fixed age for the marriage of either boys or girls, except that they should marry as early as possible.

Marriage

The haste shown by parents in this is due to two factors—the requirement that a father's supreme obligations to his son is to see him properly married, and the fear that death may overtake the parent before the matter is arranged. Boys will marry as early as nine years of age, though the rule is for a later age, from twelve to twenty years. It is usual for the bride to be older than her husband. All Korean girls get married, for to them wedding is destiny. There are no old maids in the land. The wedding is one of the *tai-sa,* or great events in the life of the Korean. It is always arranged by a third party, known as a "go-between," whose profession as an institution takes the place of a Western courtship. The trade of a "go-between" is one of the fine arts of Korea, and to perform it properly a large knowledge of custom and superstition and etiquette is necessary. For the auspicious event of marriage the bride is dressed as she never was before, and never

will be again. Her hair and eyebrows that grew unmolested until this day, are dressed and put up in a new fashion. The face is covered with rice powder until it is quite white, relieved by a circular red spot on each cheek and on the forehead. Her skirt is flaming red in color, and her jacket green or yellow. Her hands are wrapped in a red napkin, and on her head is placed the coronet of the nobility. It is not unusual that her eyelids are glued together for the ceremony, so that she does not behold her husband until after she becomes his wife. The bridegroom appears in court costume, consisting of a spacious robe of dark green silk, worn by officials, palace boots and a court hat with wings of horsehair net, a hoop belt of tortoise shell about his waist, and the stork-embroidered squares of silk, worn by officials, on his back and chest. He rides on a white horse, among his attendants being one who carries a wild goose, the symbol of conjugal fidelity, which he is supposed to worship. On arrival at the bride's house, the bride and groom are brought into each other's presence, and the bridegroom beholds the bride

for the first time. The bride will see him later. Ceremonial bows are exchanged, cups of rice wine drunk, the wedding feast eaten, various salutations and greetings exchanged, and after three days they go to the bridegroom's home, where after announcing the marriage before the ancestral tablets the bride ceases to be a member of her own family, and becomes a member of the family of her husband.

The wedding garb of both the bride and the groom is thus the most dignified and exalted costume known to the Koreans, and is a testimony of their recognition of marriage as a divine institution. Members of the lowest classes—barring the pariah class, of slaves, butchers, and actors—may on this one day of their lives appear in the sacred apparel of the court. This is due to the fact that the bridegroom is supposed to worship heaven on that day, and thus he becomes a representative before the Sovereign powers of the land, for the worship of heaven is reserved for the Emperor. The bridegroom's character is sacred, and he enjoys the right of way. The Korean wedding costume, therefore, symbolizes the

solemnity and sacredness of the occasion, rather than its joy.

Status of Woman

The position of woman in Korea is fixed in subordination to that of man by the Confucian code, which governs the life of the people. In childhood she must "follow" or be subject to her father, in wifehood to her husband, and in widowhood to her eldest son. To this condition of affairs the Korean woman has adjusted herself with admirable tact, and in the midst of her limitations achieved for herself a position of influence out of all harmony with her theoretical standing. The law requiring her seclusion, while it has doomed her to practical inferiority to her husband in the way of education and experience, has also worked as a protection for her in the midst of the perils of a non-Christian civilization. Christianity, however, is necessarily introducing material changes in the position of woman wherever its influence is dominant. Her position in the home has been greatly altered in her public attendance on Divine worship. She is thus pioneering the way by means of the Christian Church for woman's personal en-

trance into social and public life of the nation, where she may exert her elevating and refining influence.

Korean Amusements

The Koreans have few diversions, and such as they have belong largely to the men and are greatly enjoyed by them. A Korean woman never knows what it is to go to school, to be courted, to hear a concert or lecture, to go to the theater, go shopping, attend a ball, hold a reception, or to go to a picnic or excursion. Therefore her life is necessarily devoid of those things which Western women know as their pleasures. The Korean gentry are fond of beautiful scenery, and in fair weather they will often go in small groups to some beautiful spot on the mountains, where they will spend the day in smoking, conversation, telling stories, and writing poetry. They have a good sense of humor, and some of their stories are very interesting. A favorite diversion among the lower classes is the stone fight. Opposing parties of men and boys, from rival towns or neighborhoods, will in winter time meet in some large field or valley, and pelt each other with stones,

in the throwing of which they become very expert, and varying the storm of missiles by charges with clubs, they continue until some one is killed, seriously injured, or the opposing party put to rout and driven from the field. In former years the casualties from this amusement were numerous, but the government has attempted to repress the practice, though in order to do so it was necessary to use military force. Kite flying is another great diversion of the Koreans, being indulged in by men and boys during the windy months of November and December and about the New Year. Instead of a tail, the kite has a round hole in the center of its paper face. The Koreans are very skillful in manipulating them, and will fight them high up in the air by crossing strings and sawing away until one of the strings parts, thus determining the victor. To secure a speedy victory, the strings are often armed with powdered glass. The kite set free will be eagerly watched, and as it comes down a great scramble ensues to secure possession of it by the men and boys of the neighborhood where it falls.

Funeral Ceremonies

Probably the greatest ceremony is that of the funeral. Believing that their own future welfare and happiness depends upon the reverence and care which they show to the dead, it is natural that it should become the supreme ceremonial observance of Korean life. When death occurs in a house, a pause of one or two hours takes place, in order to see whether the dead will revive again. When assured that death has taken place, the funeral rites begin with a ceremony known as "Calling the Soul." A carpet of new cotton cloth is laid from the dead body across the room and outside of the house. Then some one takes a garment, and going out of the house waves it in the air, calling on the departed one to come back. After this is done, a table containing a sacrificial offering to the spirits who have come for the dead is placed outside the door. On this table are placed three bowls of rice for the three great spirits, and one large bowl of rice for his attendants. In the case of the death of a woman, nine sets of chop-sticks are placed in the large bowl of rice, and in the case of a man twelve

sets. About the table are placed nine or twelve sets of straw sandles, these being the number of attendants respectively in the case of a woman or of a man. On the table containing the rice there will also be a large squash.

The body is then prepared for burial by being washed and tightly bound in grass cloth, until it reminds one of the mummies of Egypt. Here, too, the numerals nine and twelve are observed, women being bound with nine layers of grass cloth and men with twelve. The date of the funeral will be determined by the social grade of the deceased. Men of the lower classes are not buried until three days after death; middle classes, nine days; the nobility, one hundred days; and in the case of an Imperial personage, not until after nine months. This is the theoretical rule, but the observance of it varies somewhat. The coffin is a rude but strong pine structure. Great attention is paid to the selection of the grave site, there being a special class of geomancers, who make this their business. Most Korean families possess their own grave sites or cemeteries, in each case

some special mountain being selected for this purpose from among the landed possessions of the clan. As a rule, it is stipulated that there should be a stream of running water near the grave site, it should face south if possible, and be in view of some famous mountain. The Koreans are extremely sensitive of any intrusion into their burial grounds. Many of the feuds of the land have grown out of fights over the possession of grave sites, for it is believed that the geomantic influences which emanate from these sites are sufficient, in case of a good selection, to secure fortune, high position, posterity, and all the other things in the catalogue of Korean blessings; or, in the case of a bad selection, to entail terrible calamities. Some writer has facetiously said that the favorite occupation of the Koreans is fighting over grave sites. It is a fact that the habitations of the dead occupy more beautiful positions and are more conspicuously present on the scenery than the habitations of the living. A journey in the inhabited parts of Korea resembles a trip through a vast cemetery.

On the day of the funeral the body is carried in a gaudy hearse or bier, borne high on the shoulders of twelve bearers to its last resting place. Standing on the platform in front of the hearse is a man ringing a bell. The bearers sing a wailing song as they proceed on their way, in some sections of the country dancing and making short spurts of speed with the hearse. Wine and food mark the festivities. The sons and male relatives, with many of the female relatives, follow the corpse to the grave and see it properly interred.

Mourning

The son and those nearest to the dead must wear mourning garments of a white or dull sack cloth color for three years, during which period they go about the streets with a long coat of sack cloth, confined at the waist with a hempen rope girdle, a large bushel basket hat with scalloped edges over their heads, and a small hand banner to conceal the face. The period of mourning varies with the degree of relationship, but whatever this may be, it is strictly observed by the Korean. All graves are circular in shape, in obedience to the dictum of Confucius.

Sacrifices of various kinds are offered at time of interment and at other specified times at the grave, but the main worship of the dead takes place before the ancestral tablet, consisting of a curiously constructed piece of wood taken from the eastern branch of a chestnut tree. This tablet consists of two strips of wood fitted closely together, and on the inside is inscribed the name and deified titles of the dead. There is a small hole drilled in the top, through which the spirit of the dead is thought to enter. To this tablet, which is preserved at the residence of the deceased, an offering of rice and foodstuffs is made each month, and on the anniversary of the death for three years. Tablets are maintained for the dead for five generations. The duty of the sixth generation from any dead ancestor is to carry his tablet with all the ceremony of a funeral and reverently bury it beside the grave of the man whom it represents. The rites attending the interment and worship of the dead are based on the idea that man has three souls. After death one remains at the grave, one inhabits the tablet, and one goes on to its destiny.

These various ceremonies to the dead occupy a very large part of the Korean's time and thought, while the demands upon his material resources in connection with them often reduce the individual Korean to beggary.

CHAPTER III.

THE NATIVE RELIGIONS.

THE Korean is a religious man. He is no atheist. It might be said of him as Paul said of the Athenians of old, he is very religious, for he finds gods everywhere. All nature is animate with them. He has a dim conception of continued existence after death, as his worship of the dead clearly indicates. He has moral values, and for generations the chief occupation of the thinking class has been to philosophize about ethics. Korea is rich in its religious phenomena, for we find existing side by side with the most highly developed forms of national religion in Confucianism, survivals of savage religion, such as the belief in ghosts and the fear of the powers of nature.

The most universal belief among the Koreans is that of spirit worship, of Animism. The sky, thunder, trees, mountains,

and the tiger are regarded as gods, and worshiped and feared by the heathen man because of their supposed relation to his own welfare. From the sky comes rain, upon which depends the success of his crops; thunder is the voice of divine anger against him; the trees afford him shelter, and the tiger is stronger than he.

Spirit Worship

There is another large class of objects worshiped by the Korean, not for any special worth in themselves, but because he has made them by his own power to become inhabited by spirits. This cult of fetishism includes the household gods and the gods of every-day life. When a Korean erects a house, he must first recognize the proprietorship of a spirit which he believes to occupy the land upon which he builds, so with great ceremony and sacrifice he installs in his house, as the representative of this spirit, a sheet of paper or a piece of cloth, attached to the main beam that supports the roof. After being installed by these rites, this piece of paper or roll of cloth becomes sacred, and the Korean lives in constant fear of it. In eating his meal

in the room where it is enshrined, he is careful not to turn his back upon it. When sickness overtakes him or any member of his family, his first thought is that it is due to the anger of this spirit, and before medicine is taken or a physician is consulted, sacrifice is offered to the spirit to propitiate its anger. There are several other spirits connected with the household life of the Koreans, such as the earth-lord, the god of luck, the god of life, the kitchen god. These are represented by a booth of straw, a black earthen crock, a small bag of rice, a fish head, or various articles of clothing. As these several gods are enshrined in every house, they outnumber the inhabitants. There are more gods than people in Korea.

The name of these spirits is legion. To the Korean mind they exist everywhere, in earth, in sky and sea. They haunt the trees, they play in the ravines, they dance by every crystal spring, and perch on every mountain crest. On green hillslopes, in peaceful agricultural valleys, in grassy dells, on wooded uplands, by lake and stream, by road and river, in north, south,

east and west, at the center, they abound, making sport of human destiny and driving man mad with fear. They are on every roof, ceiling, and fireplace. They fill the chimney, shed, and kitchen. They waylay the traveler as he leaves his home for a journey. They are beside him, behind him, in front of him, over him, and beneath him. They touch him at every point of his life, preside at his birth, follow him to the grave, and dance on it when he is buried. They are hard masters, punishing every slip that he makes with merciless severity, and are the cause of all ill-fortune and disease. In fact, some of the diseases have been deified, and smallpox is a god in Korea.

Soothsayers

This vast spiritism, which is really a travesty on the ubiquity of the true God, is presided over by a priesthood, divided into two classes. In the first class are the soothsayers, who by the use of magic rites secure control over a spiritual familiar, by the aid of which they are able to seize the spirits that bring sickness, drag them from the afflicted person, and make him well. These soothsayers, usually blind men, become quite skilled in

divination, fortune-telling, and other features of their craft, and make a good living thereby. To this class also belong the geomancers, who know the folklore concerning the topography of the land, the spiritual influences emanating from it, and their bearing on the future of the individual. The second division of this priesthood is made up of Mudangs, the sorceresses or priestesses of this vast cult. They are supposed themselves to be possessed of a spirit, and thus qualified to perform certain rites, consisting of a sacrifice attended by music, during which the priestess dances until she reaches a frenzy, when her utterances become oracular. She is supposed to be able, by means of the sacrifice she offers, to exorcise the spirit afflicting a man with sickness or ill-fortune, and to restore friendly relations. These Mudangs have been in the past very numerous, and like their brothers appear to enjoy considerable material prosperity.

Sorceresses

If the Korean Emperor were asked concerning the religious faith of his people, he would answer that the educated men observe and practice the teachings of Con-

fucius. And probably every other Korean would give the same answer. Confucianism is the religion of the Imperial House, and so is the State cult. Introduced from China centuries ago, it has molded and shaped the life of the nation, until there is hardly an institution among the people that has not been affected by it. The government is organized on a Confucian model, and one must be a Confucian to hold government office, though in the case of Christians this law is now a dead letter. The moral standards upon which the laws of the land are based are Confucian, and certain infractions of the moral code may be punished by invoking the secular arm of the government. As previously indicated, education consists in the mastery of Confucian philosophy. Etiquette is instinct with Confucian ideals and the Confucian spirit. The whole social economy is erected on a Confucian foundation. The morals of the people are Confucian morals. Confucius is as much the sage of Korea to-day as he is the sage of China.

Con-fucianism

Korean Confucianism recognizes four

domains subject to moral control. These are: (1) the personal life of the individual; (2) the family; (3) the nation or state; (4) the universe as far as man is related to it. The destiny and end of each of these is to be achieved by certain means. The individual will reach his destiny through sincerity, the family through filial piety, the nation through orderly administration, and the world through peace. Sincerity, filial piety, orderly administration, and universal peace stand related in a vital progression. The Korean Confucianist argues that without sincerity in the individual there can be no filial piety in the family, and without filial piety in the family there can be no orderly administration, and without orderly administration there can be no universal peace.

Worship of Confucius

Confucian worship consists of that of the sage himself, which is a public and official function, and that of the individual's own ancestors, which is a private religious function. The sage is worshiped under the title of "The most complete and perfect Sage, the accomplished and perspicacious king."

This is the divine title conferred upon Confucius by one of the emperors of the Mongol dynasty in China six hundred years ago, and adopted by the Koreans, their relations with the Mongols having been very intimate at that time. The official worship of the sage is much like that of China. The chief temple is at the capital, Seoul, and sacrifice is offered there by the Emperor, either in person or by his deputy. There is a Confucian temple in the official establishment of each provincial governor and prefect, the rites being celebrated by the governor or magistrate, assisted by the local literati. These sacrifices to the sage occur in the second moon in the spring, and in the eighth moon in the autumn, and are occasions of great public and ceremonial importance. No statue or picture of Confucius is found in these temples, he being represented by a tablet, with rows of tablets to his most distinguished disciples extending on both sides of the temple walls. Among them are tablets to several Korean scholars who have been deemed worthy to share in the worship of their teacher. Canonization in the Confucian

temple is the pinnacle of fame to which a Korean may aspire, and is rarely bestowed.

The ceremonies in these temples are very highly organized. There is no separate and distinct priesthood, the officials in charge of the worship being appointed by the head official or elected by the local scholars. These men are charged with the duties of intoning prayers and presenting sacrifices, the latter consisting of slaughtered bulls, sheep, or pigs, with rice, fruits, rice-wine, and other products of the land. The singing of hymns and preaching are not part of the service, which is restricted to worship and homage. None but the literati are permitted to be present, members of the pariah classes and slaves being excluded.

Worship of Ancestors

The worship of ancestors is universal throughout Korea, and is regarded as the foundation stone of all morality. Death in its most cruel form is prescribed by law of the land against all who destroy the tablets to their ancestors and give up the worship of the dead. It is at this point that the Christian

propaganda formerly came in collision most seriously with the customs and habits of the people. Some of the first Christians under the propaganda of the Roman Catholic Church were executed for this offense, and the opening year of the nineteenth century is marked by the promulgation of a law proclaiming death against all Christians because of their sacrilegious immorality in forsaking the worship of the dead. That law to-day is a dead letter, though in the early days of evangelical missions in Korea the Gospel was preached with the knowledge that any Korean who accepted the faith thereby incurred the penalty of death. The shrines containing the tablets to the dead vary from a small boxlike structure that can be kept on a shelf, to an elaborate pavilion built in connection with the house of the worshiper, either at Seoul or in the country. Among the lower classes, instead of a tablet the name and titles of the dead are written on a sheet of paper hung on the walls during the sacrifice, and afterward taken down and burned or buried.

The clan organization, which is very

strong in Korea, centers around the worship of the dead. The maintenance of the clan sacrifice to the dead ancestors is a first charge upon the estates held by the various members of the clan. The chief custodian of the ancestral shrine, and the one upon whom it is obligatory to maintain the sacrifices at the shrine, is the eldest son. Precedence going by seniority, the eldest son becomes the federal head of the clan, and in spiritual, political, social, and business matters his word is binding. Thus the conversion to Christianity of an eldest son involves serious problems, unless the other members of the clan consent to it. In a religious sense it means the loss of the head of the family, causing them to present an imperfect line whenever appearing before the spirits of their ancestors. He also carries with him the control of the ancestral estates, and unless he consents to some arrangement the sacrifices at the ancestral shrine must cease. This gives a shock to the religious consciousness of the Koreans, which it is difficult for those who live in Christian lands to fully appreciate. It is no easy matter for

The Clan

a Korean to become a Christian, and he often pays a heavy price for the privileges. But be it said to the honor of the many Koreans who have embraced Christianity, that they have gladly resigned all temporal benefits of their position in the clan, taking joyfully the despoiling of their goods and often suffering personal violence in testimony to the genuineness of their conversion.

Buddhism

Buddhism, the great cult of India, was introduced into Korea in the fourth century of the Christian era by way of China. At first it had a checkered career, but soon secured a foothold among the people in the southern part of Korea, and gradually spread throughout the empire, until at one time it was the dominant religious faith of the nation. It built its monasteries all over the land, erected many monuments the ruins of which may be seen to-day, reshaped the religious, social, and political economies of the people to its own peculiar genius, and accumulated great wealth. Its priesthood had the monopoly of education and learning, and were the councilors and guides

of the people. After centuries of unlimited sway, it met its check in mid career through a too greedy grasping after political power. The Buddhist priesthood, once undoubtedly a learned and austere body, became corrupted through prosperity. The rules which governed the lives of the priesthood were violated with impunity. Monks and abbots took to warfare as readily as did the warring Christian bishops of the middle ages. In the palace they became all powerful, even casting some of the kings into the shadow with their magnificence. They debauched the people, and their abominations beggar description. The monasteries became pleasure houses, and the nunneries little better than brothels. The people rose in revolt, the power of the priesthood was broken, and Buddhism went down with the overthrow of the last dynasty, for the ruin of which its leaders were largely responsible.

The status of this faith in Korea to-day is clearly indicated by the saying that Buddhism to be found must be sought. Many monasteries still dot the land, but they are located deep in the recesses of the mountains and situated far from the inhabited

villages. Often there will be but one monk in these retreats, eking out a precarious livelihood off the monastery lands and such alms as he can collect on his itineraries among the people. A careful observance at one of these monasteries for four months showed that less than thirty persons visited the place during that entire period, and among these there was not one man.

Buddhist Hierarchy

The Buddhist hierarchy, though deficient in numbers and burdened with debt and poverty, is still strongly organized. Many of the monasteries receive government aid. Outside the priesthood and nuns, it is rare one meets a genuine Buddhist devotee. The Korean idea of becoming a Buddhist entails entrance into the priesthood. Many of its superstitions and practices, however, still prevail among the people, and though as a religion its grasp over them has been broken, as a philosophy it permeates many of their views. The priesthood is recruited from orphans and children committed to the care of the monks. They are brought up in the monastery, and as a rule possesss little education. It is difficult to discover

among them a man who has any conception of the real tenets of Buddhism. This is due to several causes, chief among which is the fact that the Buddhist priests are ranked with the pariah class of the land.

Religious Characteristics

The religious life of the Korean people shows no testimony that

> "The consciousness of sins forgiven,
> Of wrath appeased, of heavy guilt thrown off,
> Sheds on the heart its long forgotten peace,
> And shining steadfast as the noonday sun,
> Lights man along the path that duty marks."

In presenting the claims of the Christian faith to them, the missionary needs great tact. Many of the tenderest relations of life, the deepest emotions of the human heart center about the Korean's religious life, and he who would play the swashbuckler among them attempting to force the human soul against its cherished beliefs, would find himself tilting with a straw against a champion cased in adamant. The Christian propaganda in Korea has been free from such characteristics. The missionaries as a body have been distinguished for tact, courtesy, and kindly consideration

in all their dealings with the religious life of the people, and to this must be attributed some of the popularity of the Christian faith in this land.

Many of the religious characteristics of the Korean people mark them for discipleship in the Christian faith. Believing as they do in the universal presence of spirits, it is not difficult for them to accept the doctrines of the spiritual nature of God. Confucianism with its age-long insistence on the fact that man is a moral being and must obey moral laws, prepares them to sincerely exemplify Christian ethics in their life. Even though some writers go so far as to believe the Korean's religious life under paganism a journey on the river of error to an ocean of darkness and despair, yet it is true that this whole experience but fits him the more readily to follow Christian guides who would lead him to the river of life, flowing hard by the throne of God. The very willingness of the Koreans to offer a costly service to pagan gods, becomes transformed into a free, unreserved, full-hearted love to God and service to their fellow-men.

CHAPTER IV.

The Founding of the Mission.

Korea's First Embassy

When the history of the conquest of the world for Christ is written, not the least fascinating book in it will be that which tells the story of the winning of the Korean Empire. In the early years of the last quarter of the nineteenth century influences began to work in Korea among the younger members of the nobility, looking toward a modification of the old policy of seclusion and the beginning of neighborly relations with other nations. The visit of Admiral Shufelt, and the negotiation of the American treaty in 1881, gave a support for the more progressive in the government, and an embassy was organized and sent to the United States in 1883. Dr. John F. Goucher, of Baltimore, one of the distinguished ministers of the Methodist Episcopal Church, was thrown into the company of this em-

bassy on its way across the continent, and learning the conditions and opportunities in Korea, made a very substantial proposition to the Mission Board in New York for the opening of mission work in that empire. Previously to this, Dr. James M. Buckley, editor of the *Christian Advocate,* being impressed with the need and opportunities for Christian work in Korea, published in his issue of January 3, 1883, an editorial citing the conditions and urging the opening of a mission. During that year the *Advocate* contained no less than fifteen articles relating to Korea, and in response various gifts were forwarded to the Board for the opening of mission work there, among them being a gift from Mr. J. Slocum, of Iowa, of one thousand dollars; an unnamed donor, one thousand dollars, and a gift of nine dollars from a little girl nine years old in California. These were added to Dr. Goucher's gift, and the opening of the mission was made possible.

Call for a Mission

At that time Korea was a closed nation. The slaughter of the Roman Catholics in 1866, in which it is said ten thousand

Koreans perished, was still fresh in the minds of all familiar with Korea, and the laws and edicts prohibiting Christianity were still in force. Undeterred by these conditions, Dr. (now Bishop) C. H. Fowler, then corresponding secretary of the Missionary Society, pressed upon the missionary authorities the project, and at the meeting of the General Missionary Committee, in 1883, the mission was formally decided upon. Dr. R. S. Maclay, superintendent of the mission in Japan, was designated to visit Korea and make arrangements for a mission. He arrived at Seoul in June, 1883. He was the first Protestant missionary designated by any Evangelical Church to reach Korea. General Foote, the United States Minister, presented to the government a statement of the object of the proposed mission, and His Majesty the Emperor was graciously pleased to approve the project, and suggested that work along medical and educational lines would be acceptable. Dr. Maclay then returned to Japan. In September, 1883, Dr. Horace N. Allen, designated by the Presbyterian

Consent of Korean Emperor 1883

Board to open a mission, arrived in Korea, and became the first resident missionary in that land. It is impossible to adequately characterize the work of Dr. Allen in Korea. For many years, both as a missionary and as the representative of the United States Government, he rendered services of immense value, and deservedly ranks as the pioneer among the founders of Christ's kingdom in that land. Acting on the report of Dr. Maclay, the Board of Missions of the Methodist Episcopal Church selected two missionaries, William B. Scranton, a graduate of Yale University and of the College of Physicians and Surgeons in New York, and Henry Gerhardt Appenzeller, a graduate of Franklin and Marshall College, Lancaster, Pennsylvania, and of Drew Theological Seminary, to proceed to Korea and open the mission. Dr. Scranton was ordained to the ministry of the Methodist Episcopal Church by Bishop Fowler in New York, December, 1884, at which time an *emeute* was taking place in the city of Seoul, organized by the progressive wing against the Conservative members of the

The First Missionaries

embassy, whose very coming to the United States in 1883 had led to the opening of a mission in Korea. Several of the members of the Korean Government in Seoul were killed, but the triumph of the Progressives was short, lasting but three days, when they were dislodged from the palace by Chinese commanded by Yuan Shi-kai, now the successor of Li Hung Chang, the metropolitan viceroy of China, but then a major of the Chinese troops in Korea. The overthrow of the Progressives, and the march of the Japanese who had assisted them with the little band of Korean reformers out of the city of Seoul to Chemulpo, constitute one of the most thrilling episodes of recent history in the Far East. With the overthrow of the Progressives the hand on the dial of Korean opportunity was set back, and recent history indicates that the death blow was administered to all Korean hope of political betterment.

Unconscious of the bloody events taking place at Seoul, the missionaries proceeded on their way, the party consisting of Mr. and Mrs. Appenzeller, Dr. and Mrs. Scran-

ton, and Mrs. M. F. Scranton, mother of Dr. Scranton, who went out to take up the work of the Woman's Foreign Missionary Society in Korea. They sailed from San Francisco in February, 1885, for their distant field, reaching Chemulpo on Easter Sunday, April 5th. The difficulties and problems which confronted them were enormous. So perilous were the times, and so uncertain was the status of all foreigners in Korea, that their coming was regarded by unsympathetic foreigners as most inopportune, and few had any encouraging words to offer them in their mission. With undaunted spirits and admirable skill and determination they began their work. They had no place in which to live and no knowledge of the language, and the outlook was not encouraging. They located in the capital, Seoul, and succeeded in securing a mission property, which has admirably served the purposes of the Church. They laid broad and far-reaching plans to occupy not only the capital, but the entire country. In 1886 they issued a call for two new men to occupy Chemulpo and Fusan, and George

Arrival in Korea 1885

Heber Jones, of the Northern New York Conference, was appointed in 1887 to join the mission, and Franklin Ohlinger, a veteran missionary in China, was transferred to Korea. In 1889, Dr. W. B. McGill was added to the mission, while the work of the Woman's Foreign Missionary Society was reinforced by the arrival of Miss Louisa C. Rothweiler and of Dr. Meta Howard. No one has yet told the story of those first years of loneliness, anxiety, and danger. The missionaries had not only to run the gauntlet of the hostility of men, but there was danger from disease. The mission had hardly been in the country a year when Asiatic cholera broke out, and multitudes fell before its terrible power. The gates of the city of Seoul were never closed to allow the unending procession of dead to pass out, while the sick and dying were abandoned along the roads and upon the city wall. Dr. Scranton, whose hospital had been recognized by the Emperor, who conferred on it an Official Sign Board and the title Si-pyung Won, and was already in successful operation, minis-

First Reinforcements 1887

Founding of the Mission

tered through all those dark and terrible days to the stricken people, with a consecration which won not only for himself the lasting gratitude of the many Koreans to whom he brought relief, but acted as a most effective agent in removing prejudice and opening the way for the mission. Thus was begun the medical work of the mission, which extended as years passed to other parts of the empire. This work under Dr. Scranton, and later under Drs. McGill, Hall, Busteed, Follwell, and Sherman of the Parent Board, and Drs. Meta Howard, Rosetta Sherwood (now Mrs. Hall), Mary M. Cutler, Lillian Harris, and Emma Ernsberger of the Women's Board, has done large service for the Lord in Korea. Probably not less than four hundred thousand patients have been received and treated by these physicians since the mission was founded in 1885. Among the most honorable achievements of the medical work of the mission has been that of producing the first foreign trained physician in an empire of twelve million people, and this event has a double significance from the fact that the physician thus

Medical Work

trained was a woman, Mrs. Esther Kim Pak. Dr. Pak began her education in the Mission Girls' School at Seoul. She acted as assistant in the hospital and, manifesting abilities and tastes for the medical work, was brought to America by Mrs. Hall, who with a courage and devotion that was most admirable, aided Dr. Pak to secure her medical education. After graduating from Johns Hopkins Medical School, Dr. Pak returned to Korea, and has labored among her own people as a medical missionary. The physicians have suffered heavily in their efforts to win Korea for Christ, four out of the eleven medical members of the mission having died. Dr. W. J. Hall and Dr. Lillian Harris sleep beneath the sod in Korea, the one on the banks of the Han, near the capital, and the other on the Tai-dong, near Pyeng Yang. Dr. Busteed and Dr. Sherman left Korea incapacitated for work, and died after reaching America.

In spite of the difficulties which surrounded the mission, Mr. Appenzeller, while grappling with the language, opened a school for boys, thus laying the foundation of Christian education in Korea. The em-

peror became interested in this school, and conferred on it the name of "Pai-chai Hak-tang," Hall for the Training of Useful Men, at the same time that he recognized the hospital. This was written on a blue official tablet and placed over the main gate to the School Compound, indicating that the place enjoyed official patronage. Hundreds of Korean boys have secured a start in education in this school, and the Hall for the Training of Useful Men is known from one end of the empire to the other. The educational work in Korea has been necessarily handicapped by the lack of all practical text-books in the Korean language. Instruction has therefore been largely through the medium of the English language, though some attention is being paid to the organization of proper courses of study in the Korean tongue and the preparation of text-books. This school is the first on a modern basis ever started in the empire, and has maintained for Christian workers the leadership in education in Korea. In addition to the many students it has helped, one of its noteworthy by-products has been the Pub-

Educational Work

lishing-house, which to-day is the fountainhead of a flood of pure, helpful, and elevating Christian literature, which has gone into every region of the empire and been a right arm of strength to missions in Korea, enabling them to reach through books, tracts, and the Scriptures printed on its presses a large part of the inhabitants of the land. The first one to start the press was Rev. Franklin Ohlinger, who met with insurmountable difficulties, but with skill and indomitable purpose brought the press safely through the earlier years. He was succeeded in the management by W. Arthur Noble, George C. Cobb, H. B. Hulbert, and D. A. Bunker. The present manager is S. A. Beck, who deservedly enjoys the confidence of the missionary community.

Henry G. Appenzeller

Besides being the founder of the first modern school in Korea, and exercising a potent influence on the education of the land, Mr. Appenzeller's activities were most varied and useful. He had a large capacity for work. He served as superintendent of the mission from 1886 until his furlough in 1892. He

baptized the first Korean woman to enter the Evangelical Church, organized the first Christian Church in the empire, traveled and preached in every province in that country, and was known by name throughout the land. He served until his death as one of the translators of the Scriptures into the Korean language, and as one of the editors of the *Korean Repository* has made a lasting contribution to the literature relating to Korea. One of the founders of Christ's kingdom in Korea, he united to a noble manhood talents and excellencies which place him among the foremost missionaries of the Christian Church. He lost his life in the sinking of the steamer *Kumagawa* on the night of June 11, 1902, going down with two Korean friends, his Korean secretary and a little Korean girl whom he was taking to her home. He sleeps at the bottom of old ocean until that great day when, at the voice of Christ, the sea will give up its dead, and Henry G. Appenzeller will appear with his Korean friends in the presence of his Master and receive the reward of the faithful.

The Woman's Foreign Missionary So-

ciety was particularly fortunate in its founder, Mrs. M. F. Scranton. She brought to her great work quick perception, tact, and patience, a splendid presence, a matured judgment, and a deep and unchanging sympathy and love for the Koreans. The work was slow at first, and many difficulties and prejudices had to be met and overcome, but it was heroically executed. A Girls' School was founded, being the first ever opened in the Empire of Korea. The Emperor was pleased to confer on this school an official sign board with the title, Ewa Hak-tang, or the Pear Flower School, which name it still bears. It has a noble corps of teachers, and is vindicating the right of Korean women to be educated. Under the guidance, first of Mrs. M. F. Scranton, and later of the Misses Louisa C. Rothweiler and Margaret J. Bengel (now Mrs. Heber Jones), German Methodism's gift to Korea, Mary Harris (now Mrs. Follwell), J. O. Paine, Lulu E. Frey, Nellie Pierce (now Mrs. Hugh Miller), and Mary R. Hillman, it has afforded many Korean girls their only

Woman's Foreign Missionary Society

education. We have already alluded to the medical work done for the women of Korea. Mention should also be made of the school for nurses under Miss Edmunds, a much needed institution with a great field before it. The ladies have kept full step with the male members of the mission in evangelistic work, and have homes at Chemulpo and Pyeng Yang, where evangelistic workers reside, as well as at Seoul. The home at Chemulpo was made possible by the generous thought and provision of Mrs. F. N. Gamble, of Cincinnati, whose loving care has made possible larger usefulness and efficiency of the workers. No mention of the evangelistic work would be complete which failed to take notice of the work done by the wives of the missionaries, who constitute a corps of self-sacrificing and devoted laborers for the womanhood of Korea.

CHAPTER V.

Expansion of the Mission.

Period of Exploration

The founding of a mission in a newly opened empire involves a great amount of work. The land must be traveled and explored, and the strategic points selected where mission stations may be located. During the first seven years Seoul was the only mission station. Residence in the interior was prohibited by treaty, and though the authorities were very friendly, it was not thought wise to jeopardize the standing of the missionaries in Korea by attempting to force a residence at interior points. But had the land been open to occupation, the smallness of the mission staff and the lack of adequate support from the Church in America would have rendered the opening of new mission stations impracticable. The mis-

sionaries, therefore, were able to devote themselves the more closely to the acquirement of the language, and became experts in its use. This has been characteristic of missionary work in Korea. All of the missionaries of the various Churches use the language in their work, and some of them are counted masters of it. The work, however, of mapping the land and preparing for the future was pressed vigorously from Seoul. The schools, hospitals, and women's work in that city gave the missionaries a favorable standing in the estimation of the people. Extensive trips were taken in the interior, the cities were visited and examined, and an acquaintance made with the people. Many difficulties hampered this work. There were no conveniences such as exist to-day for travel. The inns were not worthy of the name. There was a deep and intense prejudice against foreigners, and real perils from men, wild animals, and the elements. These difficulties were met unflinchingly. Not only was the prejudice conquered and friendship established, but the journeys of the missionaries sowed the seed of Christianity far and wide, the sale

of Christian books helped to conserve the harvest, and the good reports circulated by patients in the hospital and students in the schools in Seoul prepared wide areas for the reception of the Christian faith. This may be called the period of exploration.

Advance into the Interior

The permanent advance into the interior occurred in 1892, and stations were opened almost simultaneously at Won-san, Chemulpo, and Pyeng Yang. The year selected proved to be an unpropitious one. A great insurrectionary movement, called the Tong-hak uprising, was in its incipient stages. This insurrection had for its war-cry, "Down with Europe and Japan, and up with Korea," or in other words, Asia for the Asiatics. The missionaries were able to inaugurate the new policy of expansion, however, in a quiet way, which attracted little attention from the Koreans. Dr. McGill was appointed to begin work on the east coast at Won-san, Dr. Hall in the north at Pyeng Yang, and Mr. Heber Jones to the work on the west coast at Chemulpo. It was necessary to administer these fields at first from Seoul, the missionaries visiting their

fields to prepare the way for the coming of their families.

Dr. McGill began the medical work at Won-san, and treated three thousand patients in his dispensary the first year and sold two thousand tracts, which opened the way for Christian services, and in 1895 the Church at Won-san had fifteen converts. The missionary labored most earnestly throughout the region and pleaded for reinforcements. After repeated but unsuccessful efforts to secure the necessary new men from America, the mission arranged to transfer the work at the Won-san station to the Mission of the Methodist Episcopal Church, South, who now maintain at that point a most successful mission station. So fraternal and cooperative have been the relations between the two missions in Korea, that this action proved to be not the transfer of work to another mission, but an effective and adequate provision for that great field.

Won-san

The story of the opening of the work in the North reads like a chapter of Apostolic history. During the period of exploration, 1885-1892, the missionaries at Seoul

made trips to that region, preached and distributed books. A few probationers were gathered at Pyeng Yang and in Wi-ju on the Yalu, but it was impossible to care for and conserve the work at such a distance from the mission station at Seoul. Mr. Noble and Dr. Hall made a trip through this territory in 1892, and thoroughly studied the whole situation there. Dr. Hall, appointed by Bishop Mallalieu to open the mission station at Pyeng Yang, was splendidly fitted to be a pioneer missionary. Possessed of an attractive personality, he charmed and won all with whom he came in contact; fired by apostolic zeal and ambition, intense in his loyalty, full of fervent and manly piety, and indomitable in purpose, he threw himself into his work with holy abandon.

Pyeng Yang

Pyeng Yang was already showing signs of hostility to Christianity, but Dr. Hall began his work in a heathen inn, occupying a room only eight feet square, which served him as dispensary, waiting room, bookstore, and living room. Dr. Hall was marked by his faith in God and his power in prayer. He laid the whole situation be-

fore his Master and asked for help. He returned to Seoul, believing that God would open the way for him. Having charge of a class of children from the families of the missionaries in the capital, he told them of his experiences in Pyeng Yang, and asked them to join him in prayer that God would send the means to open a mission there. Before the week was over, three of these little children, Bertie and Willa Ohlinger, who now sleep in God's acre by the side of the River Han outside the city of Seoul, and Augusta Scranton, brought to him the major part of the little funds they had saved for their own purposes, and freely gave them to him, while their prayers went up in behalf of the mission in Pyeng Yang. Gifts from friends in America swelled the fund to $1,400, with which property was secured, and Dr. and Mrs. Hall took up their residence there.

The antagonism of non-Christian people became intense, and they resorted to violence. The Christians at this time were only a small and insignificant company. They were insulted, arrested by the officials, and beaten and tortured. Then came

a revelation of the heroic build of Korean Christian character. The native assistant of the mission, Mr. Kim Chang-sik, was arrested with other Christians, and ordered to recant by the governor of the province. He was beaten, condemned to death, and placed in the stocks in the death cell to await execution; but he refused to recant, and willingly chose death. A higher power intervened, and before the fell purpose of the heathen governor could be executed, the diplomatic representatives at Seoul secured the release of Mr. Kim, and he was set free. He was pursued, however, from the gates of the prison by a howling mob, who stoned and very nearly killed him. To-day Mr. Kim is an honored pastor in the Korean Church, and was one of the first men to be ordained to the ministry.

These things, however, were insufficient to daunt the missionaries, and they remained in the city until it fell into the hands of the Chinese, who wrought terrible havoc. These Chinese invaders robbed the people of their houses, rice, and rice kettles, and ravished the women. When the Japanese finally drove them out, the city

that once numbered eighty thousand population had only a few thousands left. In the arduous duties that followed the occupation of the city Dr. Hall contracted fever, from which he died in 1895, and he was added to the sacred dead of the mission who sleep in the cemetery by the river Han. Thus passed away a man of beautiful character and large promise, whose life, though cut down in the flower, embraced so much usefulness and achievement for his Lord and Master that, measured by deeds and not by years, it encompasses centuries.

In 1896, Rev. W. Arthur Noble, whose administrative ability, quick sympathy, evangelistic zeal, and unswerving devotion to the highest Christian ideals eminently qualified him for the leadership, took charge of the work at Pyeng Yang. The havoc wrought by the war was repaired, and a new and lasting impetus given to the work. A small church was erected, but such throngs came to the services that, once seated on the floor inside, the people were so wedged together it was impossible for them to rise to sing, while many were com-

pelled to listen from the outside. Multitudes were converted. At the end of the year the membership in the Church was two hundred and sixty-three, among them being Christians who walked thirty-five miles each Sabbath in order to attend Divine service. A splendid corps of native workers rallied around Mr. Noble, most of them being his own sons in the gospel. Schools were quickly opened for boys and girls. Dr. Follwell did splendid service by his medical skill, and both missionaries were admirably assisted by their wives, who laid deep and lasting foundations for the work among the women at that point. From the beginning the missionaries visited the surrounding towns and villages, and were tireless in their efforts to reach the million and a half of people on their vast territory. A thousand miles a year on foot was the ordinary record. By the end of 1898 the station reported 529 members, with 29 preaching places. Eleven chapels were built in one year. In 1901 the station became a presiding elder's district, with 1,700 Church members and as many inquirers.

In 1905 a new presiding elder's district

was carved out of the northern part of this work, with headquarters at Yeng-ben, and Rev. C. D. Morris, who joined the mission in 1900, being sent out as the representative of the students of Drew Theological Seminary, was appointed presiding elder. Associated with Dr. Follwell, Mr. Noble, and Mr. Morris at the Pyeng Yang Station have been the Rev. John Z. Moore and Rev. Arthur Becker. After the death of her husband, Mrs. Rosetta Sherwood Hall took charge of the medical work of the Woman's Foreign Missionary Society at Pyeng Yang, and was joined by Dr. Lillian Harris and Dr. Esther Kim Pak. Dr. Hall and Dr. Pak still carry on their work of healing among the women of the north. The evangelistic work of the Woman's Foreign Missionary Society has been under the efficient direction of Miss Ethel M. Estey and Miss Henrietta P. Robbins.

Yeng-ben

The growth of the work in the Chemulpo station has been sure and steady from the beginning. Mr. Heber Jones, appointed to open the station, began work in Chemulpo with three men invited in to the service

from the street. Soon two of them were converted, and they brought their families to Christ. Thus Christianity began to make an impression on the home life of the heathen city of Chemulpo. Some of the business men were converted, who in their own hearts fought out the question of Sabbath closing, and for the first time in the history of that city prominent shops on the main street were closed on the Sabbath-day, testifying in a powerful way to the rule of God over the business life of the world. People from adjoining villages, visiting the city, were attracted to the chapel, became converted, and thus a foothold was secured in other towns. The solitary Church at Chemulpo became a circuit, with a number of charges on it. These were organized into a presiding elder's district in 1900, with a Church membership of over a thousand converts. The work among the women was carried on by Mrs. Heber Jones alone and single-handed until 1901, when Miss Mary R. Hillman was sent by the Woman's Foreign Missionary Society as their first representative in this district. This work

Chemulpo

was very successful. She was joined in 1902 by Miss Lulu Miller. These consecrated women have wrought splendidly, building up the Christian lives of the womanhood of Korea through all the large area covered by the district. In 1902, Rev. Elmer M. Cable, who joined the mission in 1889 and while teaching in the mission school at Seoul had acquired a fine working knowledge of the language, was appointed to the district. Mr. Cable immediately entered upon a large field of usefulness, and on the departure of Mr. Heber Jones for America in 1903, was appointed presiding elder of the district. Under his leadership the work has grown to a great Church of nearly ten thousand members, and as many more probationers and adherents. With his devoted wife he has traveled tirelessly, showing large forbearance, patience, and wisdom in meeting the problems inseparable from the founding of the Church in a heathen community. In 1903, Mr. Carl Critchett joined the district, and later removed to the northern section with his wife, opening a new mission station in Hai-ju, cap-

Hai-ju

ital of the Whang-hai province, with a great flourishing work attached to it throughout that province with its population of a million souls. In 1905, Rev. Charles Deming, a member of the New York Conference, and a graduate of the University of New York and of Drew Theological Seminary, and a missionary of splendid promise, joined the mission as the substitute of a prominent business man of New York City. How many business men there are who could do the same thing not only in Korea, but in all mission fields, and bring relief to the sorely burdened missionaries, many of whom break down under the heavy strain of their incessant and unremitting labors.

Seoul

Seoul became the headquarters of a large and flourishing work in the region about the capital. Here was located the mother Church of Korean Methodism, the First Church of Seoul, organized by Mr. Appenzeller and his missionary colleagues in 1889, and which at that time included in its membership all the Korean Christians of the mission in Korea. Another great center was opened inside the South Gate of Seoul in 1893. This grew

out of the effective medical missionary work done by the doctors at Seoul. At first the services there were held for the patients attending the hospital. This became a Church in 1895. A commodious structure was erected for this Church in 1900, by an elect lady of Stamford, Connecticut, in memory of her mother, and is now known as the Mead Memorial Church. Located immediately within the South Gate of Seoul, it became the point of departure for work in the populous regions lying south of the capital.

The South

Seoul Station was reinforced in the spring of 1898 by Rev. W. C. Swearer, a member of the Pittsburg Conference. He was a graduate of Allegheny College and of Drew Theological Seminary. After a few months' work as a teacher in Pai-chai school for boys, he was appointed to the Su-won and Kong-ju Circuit, lying south of Seoul. Although he had not yet secured the command of the language, he began to travel extensively throughout the region, covering hundreds of miles of territory as yet absolutely untouched by Christian teach-

ing. He found here a promising field with two million souls in his parish, only about one hundred and fifty of whom had become Christians. His work called him through hundreds of villages where a European had never been seen. The people were a simple-minded country folk, given up to gross and debasing superstitions. They were ignorant and illiterate, only about one in every four of the men and one in a hundred of the women being able to read. Though Buddhism had once had a powerful hold upon the masses of the people, it was practically abandoned by them as a religious belief. In one temple where there were once one thousand monks, there are now less than one hundred. Throughout all this region there was a restless turning away from the ancient faiths. Mr. Swearer began work in a region where there were at least two hundred thousand people as yet untouched by the missionary. Here he baptized a man and his family in the fall of 1898. The gospel message flooded that village and spread to the surrounding villages, keeping Mr. Swearer busy traveling, enrolling new believers, organizing

Churches, and founding circuits. The work was organized into a presiding elder's district in 1901, with headquarters at Seoul, and Mr. Swearer was appointed presiding elder. Peculiarly gifted as an evangelist, he gave himself up unsparingly to this great work, walking as many as twenty-five hundred miles in one year. In seven years five thousand converts were enrolled, one hundred and twenty Churches organized, and eleven circuits founded. He remained presiding elder of this district until his return to the United States on furlough in the summer of 1905.

Kong-ju

The work in the south was reinforced by Rev. Robert A. Sharp, who arrived on the field in 1903, and was married shortly afterward to Miss Alice Hammond, who had been for three years a devoted and consecrated worker of the Woman's Foreign Missionary Society in Korea. They removed to Kong-ju, one hundred miles south of Seoul, on the line of the Japanese railroad in Korea, and the capital of a great province. This was another strategic center added to the list of mission stations.

Mr. and Mrs. Sharp began their work with every promise of large usefulness. In the midst of the trying difficulties attending the building of the mission house, they lived in a Korean hut, itinerating throughout the region and organizing the scattered groups of believers into Churches. While on one of these journeys in 1906 Mr. Sharp contracted typhus fever, and in his exhausted and run-down condition physically he was unable to rally. He died, and thus passed away, after three years of service, one of the choicest spirits that ever went to the mission field.

Rev. George M. Burdick joined the mission in 1903, and has worked with much acceptability among the country Churches in the vicinity of Seoul.

CHAPTER VI.

Conclusion.

THE conclusion of all missionary effort, the goal toward which all lines of endeavor converge, is the creation of a self-reliant, self-supporting, and self-propagating native Church, worthy of the presence and reign of Christ. It is only fair to claim that the foundation of such a Church has been laid in Korea, and some of the characteristics of the superstructure are discernible.

The Native Church

The response of the Koreans to the Christian religion has been most encouraging. If the work has moved more rapidly in Korea than in other fields, it is a testimony to the interaction and inter-relation of all mission fields. The wonderful fruitage in Korea was made possible by the wise pioneer work and splendid achievements of the missionaries who labored so faithfully in China

Wonderful Growth

and Japan. In manifesting the worth of Christianity and the irresistible character of its propaganda, the conquering of prejudice and achieving rights of residence, as well as in the preparation of literature and the translation of the Scriptures, the missionary forces in China and Japan prepared the way for the wonderful success in Korea.

One very significant feature of the numerical growth in Korea, is the contrast shown between that of Evangelical and Roman Christianity. The missionaries of the Roman Church heroically entered Korea a century before the Evangelical missionaries, and through storms of persecution built up a Church which, at the founding of Evangelical Christianity in Korea, is said to have numbered twenty-five thousand members. After twenty-one years the growth of Evangelical Christianity has overtaken and outstript that of the Roman Church, indicating that the dominant form of Christianity in Korea will be Evangelical, as is the case in America, Great Britain, and Germany.

Under the Methodist Episcopal Mission the percentage of increase has been most

encouraging, the net gain in recent times averaging one thousand members per year.

Numbers

Including inquirers, there are now about fifteen thousand Church members, and if we add to these the converts enrolled under the Mission of the Methodist Episcopal Church, South, there are fully twenty thousand Methodists in Korea. Surely this is creditable, not only to the successful endeavor of the missionaries, but also in a large sense to the splendid response given by the people of Korea to the Gospel message.

Native Christians

Several causes have united to realize this splendid showing. Chief among these is the type of Christian into which the Korean develops.

Practice the Bible

(a) The Korean practices the teachings of Christianity. The Bible plays a large part in his life. It is to him all that the newspaper and periodical literature, the story-book, the works of science, history, and biography are to his brother in Western lands. The Korean is a man of one book. He memorizes it, and his ability to repeat long passages from it is surprising. Taught by Confucianism to

regard the Classics as the chief text-book of all education, the daily companion in all walks of life, he transfers this attitude to the Bible, and never questions the need and paramount importance of an early and intimate acquaintance with it.

The Korean not only memorizes Scripture, he puts it into practice. One day there came into one of the mission stations a sturdy Christian from the north. After the usual greetings, he was asked the purpose of his visit. His reply was: "I have been memorizing some verses in the Bible, and have come to recite them to you." He lived a hundred miles away, and had walked all that distance, traveling four nights—a long stroll to recite some verses of Scripture to his pastor, but he was listened to as he recited in Korean, without a verbal error, the entire Sermon on the Mount. He was told that if he simply memorized it, it would be a feat of memory and nothing more; he must practice its teachings. His face lighted up with a smile as he promptly replied: "That is the way I learned it. I tried to memorize it, but it would n't stick, so I hit on this plan.

I would memorize a verse, and then find a heathen neighbor of mine and practice the verse on him. Then I found it would stick." Imagine this humble Korean Christian in a heathen city, amid the hills of the Peninsula, taking that matchless moral code and, precept by precept, putting it into practice in his life with his neighbors. Is it any wonder that the Korean Church grows?

Conversion Complete

(b) The Korean Christian breaks completely with the old religious life. It is difficult for people born and educated in a Christian land to appreciate fully how radical are the first steps taken by the Korean as he leaves the faith of his fathers and turns to the new teaching. It is difficult for him to entirely disengage himself from all the old habits and customs, and the degree with which he is able to do this varies with the opportunities for instruction that he has had. But one inevitable result of the acceptance of Christianity on the typical Korean Christian is the utter shattering of his old belief in the gods of his ancestors. Of the thousands of converts with whom

the writer is acquainted, only two were known to have apostatized and returned to the old gods after baptism.

Tireless Activities

(c) The Korean Christian is tireless in working for the conversion of his family and neighbors, and in pushing the activities of the Church. The Korean regards Church membership as imposing upon him the responsibilities of an office bearer. His life is lived within the Church in a large sense. Korea is still so dominantly a heathen nation, that the small Christian communities that have been established are very conspicuous, and the man who belongs to one of these communities is cut off from most of the relations which he held with his heathen neighbors. The ministry of the Korean Church is to-day in a noteworthy sense a universal one, for all the Church members esteem themselves as under obligation to press the claims of the Christian faith upon all with whom they may come in contact.

(d) The Korean Christian stands persecution. While the Korean people are friendly to the foreign missionary, this is not their attitude toward the native con-

vert. By his conversion, family, communial, social, and political relationships are seriously disturbed, and he inevitably incurs the odium of having deserted the ancestral shrines for an alien faith. In the midst of these trying experiences, which in varying degrees befall all converts not born in Christian families, the convert heroically holds firm and true to Christ. We have already described the experiences of the first ordained preacher, Mr. Kim Chang Sik, at Pyeng Yang. The second man ordained to the ministry, Mr. Kim Ki-pom, was branded by his relatives and friends as a mad man, and avoided as one would avoid a pariah dog. A young man came to the mission house in Chemulpo, and stated that he had received in his native village a copy of one of the gospels, and learning the address of the missionary, had come to inquire more perfectly the way of faith. He was instructed, and so remarkable was the spirit that he manifested and so earnest his desire to be admitted to the Church, that at the end of three days he was baptized. Returning to his home and announcing his conversion,

Persecution

his clan immediately called a meeting, and endeavored, by persuasion, entreaty, and threats, to win him back again to the ancestral faith. Remaining firm, he was set upon by the more vehement of his relatives, who beat him and tried to trample him to death, but through it all he remained firm, his persecution only emboldened him, and he began to preach the Christian faith in neighboring villages. Several small Christian communities were thus founded, and before three years had passed there could be found in these Christian Churches some of the very men who on that crucial day had tried to tread out of his heart with their hob-nailed shoes the faith that he had in Christ.

Self-support

(e) The Korean Christian is self-supporting. The missionaries have always emphasized the fact that native agency, supported by native funds, must be the final cause of the Christianization of the Korean Empire, and the purpose of the foreign missionary is to inaugurate the work and then co-operate with the Korean Christian in extending it. This is to-day the keynote of the policy of the

mission, and to it the Korean gives a noble response. This can be illustrated in connection with an incident at Pyeng Yang Station. A sturdy specimen of the Northern Korean became a Christian. He was the first convert in his village, and his home was the first meeting place. After a while the village church grew too large for its quarters, and put up a chapel of its own. Then there was a debt which had to be paid. There was no money with which to pay it, as the little group had exhausted their resources. This leader, however, had one thing that he could sell—the ox, with which he did his plowing. One day he led it off to the market-place, and sold it and paid the debt of the church. The next spring when the missionary visited this village he inquired for the leader, and was told that he was out in the field plowing. He walked down the road to the field, and this is what he saw: holding the handles of the plow was the old, gray-haired father of the family, and hitched in the traces where the ox should have been was this Korean Christian and his brother, dragging his plow through the fields this

year themselves. Doubtless there was another, whom mortal eye could not see, with form like unto the Son of God, hitched to the yoke with these humble Korean Christians, making the burden light and the yoke easy that year.

Hopelessness of Paganism

A second cause contributing to the success of missionary work in Korea is found in the conditions amidst which the missionaries labored. Misgovernment and oppression had reduced the people to despair. The measures taken for commercial and political betterment under native leadership had terminated in disappointing failure. The people were tired out, weary, and disheartened with the barrenness of pagan beliefs and religions. Morally they were decrepit and moribund. Into the gloomy, chilly atmosphere of their moral life came the gospel of Jesus Christ with its radiant promises of better things, and the Koreans turned as instinctively to it as the flower to the sunshine. There has been a lack of competition with Christianity which has given to Christian forces virtually a monopoly of the field. No great educational development or commercial expan-

sion, no large military and naval development has taken place to challenge and hold the attention of the people. There has not yet arisen in Korea a many-tongued press and literature, with its babel and clamor of beliefs and propositions to dispute with Christianity the control of the intellectual life of the people. The only new literature, and with few exceptions the only periodicals issued, came from Christian sources. Each political change and disturbance of the social order has accelerated the turning of the Koreans to the Christian Church, while the absence of a nationalistic idea has resulted in a lack of strength and virility in the devotion of the average Korean to his religious beliefs. It can hardly be expected that these conditions will continue. Methodism has not given to the Korean field that support which her opportunities and obligations made imperative. As a Church we should immediately increase our staff of foreign missionaries by one hundred new missionaries, which would make certain the speedy evangelization of the land. Now is the strategic time to enter Korea and secure the great harvest which

is the natural product of such a seed-sowing in such a field.

A third great factor has been the spirit of union and co-operation which has prevailed among the Presbyterian and Methodist missions from the very inception of the work. The absence of sectarian jealousy and petty rivalry has unified the Christian body in the face of paganism. It has been the custom of these missions to counsel together, and mission policies have been projected on converging lines, looking to the founding of a strong, united Christian Church in Korea. At the present time it is proposed to maintain, under the joint control of all the missions at work in Korea, common Christian institutions and periodicals, and the beginning has been made in the Union Publishing-house and a central high school at Seoul, while hospital work has been unified at some of the mission stations. The Churches in America and Great Britain can not but watch with interest the experiment in Korea, for its success will bring about closer bonds of union and wiser policies of co-operation and co-relationship than in the past.

Mission Union

An interesting development of the period under review, and one which effectively illustrates the interaction of home and foreign missions, has come about in connection with the emigration of the Koreans to Hawaii. About eight thousand of them have come to the islands and been employed on the sugar plantations, while others have found independent employment or have come on to the Pacific Coast or the United States. The first company of Korean emigrants numbered seventy, among whom were twenty-eight Christians from Churches on the West Korea District. These organized a prayer-meeting in the steerage of their ship and carried on Christian work among their fellow emigrants, so that when they landed under the Stars and Stripes they had a Methodist Episcopal Church organized, and fifty-eight of the company were members. This work has continued on, until to-day fully twenty-five per cent of the Koreans are members of a Christian Church in Hawaii, or attendants at Christian services. From the first Dr. Pearson and his successor, Dr. Wadman, superin-

Expansion to Hawaii

tendent of the Japanese Mission in Hawaii, have given this work their earnest thought and care. Much credit is also due to the interest and co-operation of the planters themselves, who have encouraged the work and contributed liberally to its support. Thus the Korean emigrants, instead of constituting a great home missionary problem, have brought into our land a practical illustration of the far-reaching character of foreign missionary work in other lands, and constitute an inspiration both to larger faith and larger endeavor for the evangelization of non-Christian people.

In November, 1905, Korea by treaty identified herself with the Japanese Empire, assuming the position of a protected state. Marquis Ito, one of the makers of the new Japan, was appointed Resident General, with vice-regal power, and took up his residence in the Korean Empire as a co-ordinate power of government with the Korean Emperor. Naturally some friction arose at first, the Koreans feeling extremely unhappy at the loss of their age-long independence. So marvelous is the political sagacity of Japan, and so successful has been her political

Suzerainty of Japan

policy in the past, that the arrangement can not but result in good for the Koreans and in enhancing the international reputation of the Japanese Empire. This union of the two empires in their destiny was foreseen, and in the General Conference of 1904 Korea was combined with Japan in one Episcopal jurisdiction, and the Rev. M. C. Harris, D. D., LL. D., for many years superintendent of the Japanese Mission in the United States was elected Bishop. Entering upon his work at a time when the two nations were passing through great changes, and the Christian Churches in the Empire were facing great transitional changes, Bishop Harris brought to his task large experience, an intimate knowledge of Asiatic people, a wide and influential circle of friends, a distinguished reputation, and a heroic spirit. The significance of the election of Bishop Harris lies in the fact that it has placed the Church in touch with the whole trend of the life of the peoples of Korea and Japan, and there is no doubt that in the future which lies before these people the Church must come to play more and more a prominent and effective part.

Bishop Harris

JONES

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