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The Products of Korea.

It is my intention to give, in a series of papers, a brief account of the chief products of Korea and the places where each is produced most abundantly or to best effect. In order to do this it will be necessary to follow some logical order. We will therefore consider the cereals first, then the fruits and vegetables, then the minerals, and then the animals, fishes, reptiles and other living products; after which will come the leading industrial products.

It is hardly necessary to say that the chief cereal of Korea is rice. The Koreans say that it originated in Ha-ram (河南) in China in the days of the Sil-long-si (神農氏) a dynasty that existed from 2838 B. C. to 2698 B. C. The name Sil-long itself means "Marvelous Agriculture." The name was doubtless given at a later time. The first rice was brought to Korea by Ki-ja in 1122 B. C. together with other cereals. Before that time the only grain raised in Korea was millet. At first, of course, rice was confined to the north-western part of Korea, but the Whang-i (黃夷) tribe which Ki-ja found occupying portions of the Whang-hā Province of to-day became split up, and a portion fared southward until they reached the four tribes which later became Pyön-han. They were the first to introduce rice into southern Korea. This may have happened between 600 and 1000 B. C. or even earlier. When Pyön-han was taken by Ma-han, about a century before the Christian era, rice went into south-western Korea and almost simultaneously into Chin-han in the south-east. After the founding of the

Honan
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Kingdom of Sil-la in 57 B. C., envoys from the kingdoms of Ye (穢) and Māk (貊) just to the north, took back seed rice, and thus introduced it into what is now Kang-wŭn Province. But while rice flourished remarkably in the southern portions of the peninsula, the central eastern portion was too mountainous and sterile. For this reason rice has never flourished in the province of Kang-wŭn excepting in the prefectures of Wŭn-ju, Ch'uu-ch'ŭn, Kang-neung and portions of Whe-yang. It is the poorest rice country in the peninsula. Rice worked its way north from Ma-han and south from Cho-sŭn until the interval between them was spanned, namely the present provinces of Ch'ung-ch'ŭng and Kyŭng-geui. About 600 A. D. envoys from the Suk-sin tribe, which lived just north of the Tuman river, brought presents to the court of Cho-sŭn in P'yŭng-yang. They carried back, among other presents, some seed rice; but they had to pass through the territory of the Ok-jo (沮沃) tribe which occupied north-eastern Korea. They were attacked by Ok-jo people and robbed of half their seed rice. Thus it came about that the present province of Ham-gyŭng was supplied with rice. But rice does not grow well there. Ham-gyŭng stands next to Kang-wŭn Province in this respect. The only districts in this province where rice grows well are Ham-heung, Kyŭng-heung, Yŏng-heung, Tŭk-wŭn and An-byŭn.

There are three kinds of rice in Korea. First, that which is grown in the ordinary paddy fields. This is called specifically the tap-kok or paddy-field rice. This is used almost exclusively to make *pap* the ordinary boiled rice. Then we have the chŭn-gok or field-rice. This is the so-called upland rice. This is a drier rice than the paddy-field rice and is used largely in making rice flour and in brewing beer. The third kind is the wha-jŭn-gok or "fire-field rice". This is grown exclusively on the slopes of mountains. It is more like a wild rice. The term "fire-field" probably comes from the fact that most of it is grown in the south and *wha* or fire is the element corresponding to *south*; so instead of saying south-field rice they say "fire-field" rice. It may be also because it is grown almost always on the south side of a mountain, which of course has the most sun. This rice is smaller and harder than the other kinds and for this reason

it is mostly used to supply garrisons, since it withstands the weather and will last much longer than the lowland rice. Under favorable circumstances the lowland rice in store will last five years without spoiling but the mountain rice will last ten years or more.

The enemies of rice are drought, flood, worms, locusts, blight and wind. It is the most sensitive to drought while on the other hand the fact that the best fields are the lowest in the valleys makes it most susceptible to injury from floods. The worm attacks the rice only occasionally but is extremely destructive when it comes, even as cholera is among men. The only way this plague can be averted, so the Koreans believe, is for the king to go out into the fields, catch one of the worms and bite it and say "Because of you my people are in danger of starvation; begone!" At the same time sacrifice is made to Heaven. Such a plague occurred during the reign of Yŭng-jong (1724-1776). The king went outside the north-east gate and sacrificed on the north altar. It was terribly warm and the ground was literally parched. He would not allow the officials to support him to the altar but walked unsupported and his head uncovered. He knelt and besought Heaven to avert the plague, while the perspiration flowed down his back and dropped from his beard. He arose and walked down into the fields and taking a worm between his teeth pronounced the formula. No sooner had he entered the gate of the city than the rain came down in torrents, so they aver, and the year turned out to be a "fat year". They also say that since that time, however many worms there may be in other parts of Korea, that field has never been molested. If there is a plague of locusts the same ceremony takes place, or did take place, except that instead of biting a worm the king took a blunt pointed arrow and shot it among the flying locusts, at the same time adjuring them to depart. There is also the *chi-han* or "ground-drought" to be contended against. This sometimes happens in spite of rain and is attributed to some kind of "fire" in the soil which destroys the roots of the grain. In this case the king was accustomed to go out to a rice field in the palace enclosure, make a fire of charcoal before the field and sacrifice. The charcoal, made of oak wood, is supposed to have power to draw to

itself any evil humor which may be in its neighborhood. Perhaps the Koreans may have had some notion of the disinfecting properties of charcoal.

The finest piece of rice-land in Korea is a board plain situated in the two districts of Keum-gu and Man-gyŏng in Chul-la Province. The two districts were named from the plain which is called Keum-gu Man-gyŏng Plain (金溝萬傾) and means "The Golden Valley a Boundless Sea of Waving Grain". It is said that when the monk Mu-hak, who had so much to do with the founding of the present capital, neared his end he asked to be buried in the midst of this vast rice plain. He, being a monk, had no son to perform the sacrificial rites before his grave and so he asked that the people living there each give one gourd of rice a year and with the combined amount purchase the materials for sacrificing to his departed spirit. The place of his grave is today unknown but every year the people give their rice and sacrifice to Mu-hak the monk. Here is a pretty combination of Buddhism and Confucianism.

The following is a free translation of perhaps the most celebrated Korean poem on rice.*

The earth, the fresh warm earth, by Heaven's decree,
Was measured out, mile beyond mile afar ;
The smiling face which Chosŏn first upturned
Toward the o'er-arching sky is dimpled still
With that same smile ; and nature's kindly law,
In its unchangeability, rebukes
The fickle fashions of the thing called Man.
The mountain grain retains its ancient shape,
Long-waisted, hard and firm ; the rock-ribbed hills,
On which it grows, both form and fiber yield.
The lowland grain still sucks the fatness up
From the rich fen and delves for gold wherewith
To deck itself for autumn's carnival.
Alas for that rude swain who nothing recks
Of nature's law, and casts his seedling grain
Or here or there regardless of its kind.

*The original of this was written by Yun Keun-su (尹根壽) at about the time of the great Japanese invasion. He was thirteen years old at the time and it is said of him that he could write so well that rough paper would become smooth beneath his brush pen.

For him the teeming furrow gapes in vain
 And dowers his granaries with emptiness.
 To north and south the furrowed mountains stretch,
 A wolf gigantic, crouching to his rest.
 To East and west the streams, like serpents lithe,
 Glide down to seek a home beneath the sea.
 The South—warm mother of the race—pours out
 Her wealth in billowy floods of grain. The North—
 Stern foster-mother—yields her scanty store
 By hard compulsion; makes her children pay
 For bread by mintage of their brawn and blood.

The Status of Woman in Korea.

(THIRD PAPER.)

In the last paper we mentioned some of the more important occupations that are open to women. The list there given could be supplemented by many more of a local nature. For instance the women of Kwang-ju are celebrated for their skill in glazing white pottery. They do it much better than men. The women of Whang-hā province are also skillful at glazing the *sak-kan-ju*, a kind of brown jar. Most of the crystal which Koreans use for spectacles comes from Kyŭng-sang Province, and women are much more skillful than men in selecting the stone and in determining the quality of crystal before it is cut. Women are also very skillful in preparing ginseng for the the market. This is done mostly in the vicinity of Song-do. The women of Sŭng-ch'ŭn in P'yŭng-an Province far excell the men in raising and curing tobacco, and Sŭng-ch'ŭn tobacco is celebrated as being by far the best in Korea. Women are also good at making medicine, at certain processes connected with paper making, at making pipe-stems, at splitting bamboo, at cutting mother-o'-pearl for inlaying cabinets, at spinning thread and at a thousand other lesser arts which do not in themselves constitute a livelihood.

We next come to the question of the relative wages which women receive. And first, without comparing them with the men, let us inquire what forms of female labor are most remunerative. It is rather difficult to determine, for remunera-

Women
at
work!

tion depends entirely upon skill and there is no such thing as a regular salary for any woman worker. But as a general rule it will be found that next to the dancing girl the pay of the lady physician is about the highest of any. Next in order we might perhaps put the female acrobat or juggler, although the fortune-teller might receive about as much. The go-between, or matrimonial agent, gets good pay, though it is a precarious living. The same may be said of the wet-nurse or "milk-mother." The woman who is skillful at putting on cosmetics is also well paid. The teacher or tutor in a gentleman's family receives no pay whatever, although she may be given a present now and then. Among female artisans the pay depends so largely upon the amount that a woman can do and the quality of her work that no rule can be laid down, but the sewing woman, the comb maker, the head-band maker and the weaver are most likely to make a good living.

As to the amount of money actually received we can say but little, as all female work is piece work; for while a female physician may make anywhere from ten to forty dollars a month, an acrobat's pay may be as low as four dollars or as high as sixty dollars. The lady physician would get her chair-coolie hire and about a dollar for each visit. The acrobat's work is very uncertain. She would probably get four dollars a day while working. The fortune-teller gets eight cents for each fortune she tells and it takes from an hour and a half to two hours. But in certain cases she might receive as high as twenty dollars for a single forecast.

The go-between gets from five to eight dollars for each case, but her income is determined entirely by her thrift and honesty. The woman who applies cosmetics to the face of a bride gets from ten to sixteen dollars for each job and anyone who has seen a Korean bride in her stucco will say the money is well earned.

A good seamstress would earn about a dollar a day and a comb-maker or head-band maker would make about the same. The wet-nurse receives about forty cents a day besides her food, but the foreigner has to pay twenty and support her lazy husband.

In comparing the wages of women with those of men we find somewhat less of difficulty. In sewing, weaving,

comb making, fishing, head-band making, doctoring, glazing pottery, preparing ginseng, salt making, shoe-making, exorcism and many other forms of labor the wages of men and women are the same. In fact if a woman can make a thing as quickly and as well as a man she will receive as high pay. In this respect the Korean woman has the advantage of the American or European female artisan.

There are other forms of work in which the woman receives less than a man. For instance in farming, shop-keeping, fortune-telling, tobacco raising, and in general in whatever other forms of labor men and women are both engaged the woman as a rule will receive less than the man, but it is not because of her sex. It will be because a woman has not the requisite strength or ability to do work equal to a man's work. But the matter of relative wages is complicated by the fact that in the different provinces different rules prevail; for instance in the southern provinces of Ch'ul-la, Ky'ung-sang and Ch'ung-ch'ung, women's wages compare more favorably with men's than in the northern provinces. We may lay it down as a rule in regard to the common day laborer's wage in Korea that a woman will receive practically as much as a man.

But rather more interesting than all this is the question of female education. The relative degree of education as between men and women is not thoroughly understood by foreigners, judging from what we see about it in print. It is commonly believed that education is almost wholly confined to the male portion of society, but I think this opinion must be somewhat modified. Among Korean gentlemen there are practically none who have not at some time or other studied the Chinese character more or less thoroughly. It is probable that out of an average lot of Koreans who have studied Chinese not more than five in one hundred can take up a Chinese work and read it intelligently at sight as an English boy of fifteen would take up ordinary good English prose and read it. This opinion is not mine merely but has been verified by reference to many well-informed Koreans. As for women of the upper class, it is estimated that about four in ten study at least through the Thousand Character Classic, but the proportion of those who can read a Chinese book is much smaller than among the men. Perhaps one per cent of ladies who study Chin-

ese gain enough knowledge of it to be of actual use in reading. As we have before said, girls of the upper class are taught only by their fathers or brothers or by a female tutor. Among the middle and lower classes there are practically no women who ever study Chinese. Among the men of the middle class very many study a few Chinese characters but they seldom get enough to read more than the mixed script of the daily paper in which the grammatical construction is purely Korean. Almost all ladies who study Chinese at all know enough of it to read the paper, for this requires only a knowledge of the meaning of about 1500 Chinese characters.

The Korean native alphabet or *on-mun* is often called "the woman's writing." It was not so intended when it was made but such has been the result. The knowledge of this magnificent alphabet is extremely common among Korean women. Practically all ladies know it. If one of them is lacking in this she will be looked upon much as a western lady would be who should speak of George Eliot as a gentleman. Among middle-class women something less than half are conversant with the native character; perhaps thirty per cent. Among the lower class there is practically no knowledge of any writing.

So much for the basis upon which an education is built, though we recognize that education does not all depend upon books and book knowledge. We next ask what the Korean woman reads and studies. The one work that Korean women must master, without fail, is the *Sam-gang Hāng-sil* (三綱行實) or "The Three Principles of Conduct." These three principles are (1) Treatment of Parents, (2) The Rearing of a Family, (3) House-keeping. We humbly submit that while this curriculum would not result in what we might call a liberal education, it forms a magnificent basis for an education. A woman deserves and needs as good an education as a man, but the three subjects above given are indispensable in any scheme which looks toward preparation for a successful life. While we cannot but praise the Koreans for insisting upon these, we have reason to complain that they too often stop there. Many women of the middle class also study this work and many, who cannot read, learn it by proxy. The book is written in Chinese and in Korean on alternate pages.

Next to this comes the O-ryun Hang-sil (五倫行實) or "The Five Rules of Conduct." This is also written in Chinese and Korean and is the same as the Chinese work of the same name with very few additions from Korean history. This is studied nearly as much as the Sam-gang Hǎng-sil, by the women of Korea. There is one other important work, the Kam-ōng-p'yŭn (感應篇) "A Book of Interesting and Proper Things," being a mass of anecdotes illustrating the various virtues and vices. There are also the five volumes of So-hak (小學) or Primary Literature. They include the same subjects as the O-Ryŭn Hang-sil, namely the relation between father and child, king and subject, husband and wife, old and young, friend and friend; and also all kinds of good maxims and exhortations to virtue. They contain also arguments in favor of education and the pursuit of letters.

We must not forget to mention the Yō-eui Chōng-jŭng (女醫症正) or "Female Physician Remedy Book." This is a sort of domestic medical work dealing with pre-natal conditions, parturition and infants' diseases. It is studied only by a select few of the highest classes.

These are the books regularly studied by women, and ignorance of their contents is looked upon with a species of contempt among women of the upper class, and to a less extent among women of the middle class. But besides these books there is a very extensive literature in the native script. It contains many historical works on ancient, medieval and modern Korea, poetical works, books of travel, epistolary productions, biographies, hunting and other sports, and a vast range of fiction which includes fairy tales, ghost stories, tales of love, hate, revenge, avarice, ambition, adventure, perseverance, self-sacrifice, and all the other passions and appetencies which human nature possesses in common the world over.

The palace women are the best masters of the native character. They acquire great skill in writing and they prepare *on-mun* copies of current news, government enactments and general matter for the queen and other members of the royal family to read.

Of all these books those in the first four classes, which are regularly studied, are secured only by purchase; but as for

novels and story-books Seoul abounds in circulating libraries where books are lent at two cents or less a volume, to be returned within five days. They may also be bought if so desired. They are all printed in the running or "grass" hand.

Now an important difference between the education of men and that of women in Korea is that while a man's education is almost entirely from books the woman studies and learns many other things. Of course her theoretical study of housekeeping and other domestic arts is supplemented by actual experimentation, in which she has the advantage of her brothers. But entirely outside of books there is a wide range of study for her.

As for purely ornamental arts they are not much studied by women in Korea. For instance music is studied almost exclusively by the dancing-girls, at least vocal music; and of instrumental music the Korean lady seldom learns more than the use of the *kū-mun-gū* which we may call, in the absence of a better term, the Korean guitar. Music has always been considered in the Far East, and indeed in the whole of the orient, as a meretricious art. And for the same reason the art of dancing is confined to a special class, and that a degraded one. The art of embroidery is the only purely ornamental art studied by Korean women and this is naturally confined to the favored few who have money and leisure. The best embroidery, however, is made by the palace women and by men who learn it as an industrial rather than an ornamental art.

As for the industrial arts we hardly need say that sewing, weaving, fishing, head-band making, cooking and all the rest of them have to be learned, but we could not include this line of study in our present review of woman's education without tiring the reader.

Such is an imperfect and fragmentary account of what constitutes a woman's education in Korea. The fact that there is practically no such thing as a girls' school in Korea, outside of those instituted by foreigners, and that girls are taught almost exclusively those things which will be of practical use to them within the walls of their own homes, is necessarily narrowing to the intellect and makes the woman

a companion to man only in a physical and domestic sense. The influence which this has upon society is too well known to need discussion here ; but we cannot forbear to say that it is the experience of many foreigners who have had to do with Korean girls that these long centuries of narrow training have not impaired their intellectual capacity. It has simply lain dormant, and whenever given an opportunity it has shown itself to be easily equivalent to that of the men.

An Island without a Sea.

Near the center of Korea, where the provinces of Kyŭngsang Ch'ung-ch'ung and Kang-wŭn touch each other, rises the lofty Pi-hong Mountain (飛鳳山) or "Mount of the Flying Phoenix." Approaching it from the west by one of the deep valleys between its spurs, one's way is blocked by a high cliff which anciently afforded no means of ascent. About fifty feet up the side of this cliff there was an opening like the arch of a small gate leading apparently into a cave. The Koreans held the place in awe deeming it to be the home of some great serpent or some mountain spirit. Only once had it ever been known to be entered by man and he was a wandering monk who managed to effect an entrance, and was never seen again.

But at last the mystery was solved by the great scholar U T'ak (禹卓) near the close of the Koryŭ dynasty. He had been sent to Nanking on some mission and there he first saw the great Chu-yŭk (周易) or Book of Changes, ten volumes in all. The Ming emperor let him take it to read. After two days he brought it back and said that he had mastered it. The emperor laughed at his presumption, as if, forsooth, a man could master the Book of Changes in two years, to say nothing of two days ; but U T'ak stood before the emperor and repeated the contents of all ten of the books from memory. For this almost superhuman feat the emperor did him great honor and sent him home loaded with gifts.

On his arrival in Korea his first care was to transcribe on paper the great classic whose contents he had brought in his

head. It was thus that the Book of Changes was first introduced into Korea. But we have wandered from our proper story.

U T'ak looked upon the debauchery and excess of the last days of Koryŭ with disgust. He felt that the capital was no place for self-respecting men. And yet he knew that his departure would attract attention by its implied censure of the wicked court and that he would be pursued and killed. So, having made all his preparations, he left the city secretly and by forced marches reached the town of Tan-yang long before anyone could catch him. It was here that this cave existed high up the side of the cliff. This was his native town and he had determined to explore the dreaded place in search of a sure retreat from the minions of Sin-don the monk who held the king "in his sleeve," as the Koreans say. Near to the cliff there grew a tall tree whose branches, swaying in the wind, swept the threshold of the gloomy orifice which led no one knew whither.

He boldly climbed the tree, crept out on one of the branches and swung himself across to the narrow ledge. He took a candle from his pocket and with flint and steel struck a light. Looking down at the crowd of villagers who had assembled to see the rash man throw away his life he waved his hand to them and then plunged resolutely into the cave. A few feet brought him to a sharp turn, a few feet further another turn, another, and a burst of sunlight dazzled him. He found himself in a broad mountain valley hemmed in on all sides by lofty mountain walls. The only access to it was the cave opening through which he had come. The whole floor of the valley was one field of waving grain while the higher slopes beneath the encircling cliffs were covered with fruit trees of all descriptions, laden with their treasure. The only way he could account for it was on the supposition that the monk who had been seen to enter the cave, over a century before, had brought seeds and planted them; for now the whole valley blossomed like a veritable garden. Before long the villagers below were amazed to see him rolling out bags of rice from the cave and pitching them over the precipice. But first he took the precaution to cut the limb of the tree which gave a means for ascending to his retreat. The people sent him such

things as he needed by means of a basket which he let down with a straw rope. But he did not tell them the secret. They supposed some friendly dragon had taken him into partnership. His enemies came to apprehend him but he poured out a shower of rice on their heads that nearly smothered them. They knew that if they persisted rocks might follow the rice, so they gave up the chase.

In time he brought his family up to his retreat, built a magnificent house and lived in affluence. Generations passed and gradually the place filled up with dwellers and a rocky stairway was built up the cliff. It is there to-day and the valley inside the rocky arch is called the To-dam-dong (島潭洞) or "Island Poud District." Before U T'ak died he was made magistrate of the whole prefecture and because of his benign influence the Koreans say that never has that district produced a traitor, a spendthrift, a robber or a beggar; that it has never known famine or pestilence or flood; and the only thing that prevents its being an earthly paradise is that it is very hard to get *salt-fish*.¹

Christmas among the Koreans.

Among the Christian people of Korea the anniversary of the birth of our Lord is a great festival. Crowds attend the Christmas services in the churches, in the cities and the country alike. In the preparations for the festival nearly the entire membership is enlisted. Some raise the funds, others secure the tree and the évergrees for decoration. Each Christian family provides at least one lantern for the "light display" at night. The secret of its success lies in the unanimity with which the entire church enters into the spirit of the event.

The churches are decorated in truly oriental style. Arches of pine branches span the approaches. Lanterns hang from lines along the pathways and the church itself is redolent with the sweet smell of pine and cedar. Banners of red silk with gold letters and green margins tell of Jesus of Bethlehem.

White is conspicuous by its absence. It is the symbol of mourning and would not be appropriate at this time of universal joy.

The Christmas tree is especially popular with the Koreans. The pine is the only tree that abounds in Korea and to the Korean it is the symbol of long and vigorous life. So to the Korean Christian it symbolizes the undying love of Christ and gives a hint at the promise of immortality.

Giving is a prominent feature of the Korean Christmas, but it is done mostly at the church and not in the family. Koreans do not wear stockings like ours and if Santa Claus should come down a Korean chimney and reach the fireplace he would still find himself out of doors and probably very much the worse for wear.

One church made an innovation this year in the way of presents by giving each member a calendar. It is hard for foreigners to realize fully how useful a gift this is to a Korean. The regular government calendar is full of pagan notions about luck and ill-luck and gives no hint of the Sabbath. A Christian calendar is published each year, showing which days are Sabbaths according to the Korean count.

As might be expected, crowds of people are attracted to the vicinity of the church by the lights and the festive air that pervades the whole neighborhood, and advantage is taken of this to impress upon them a few of the fundamental truths of our religion.

Korean Christians remember the poor on Christmas Day. They do it as naturally as though their ancestors had been Christians for fifteen hundred years. This last year special attention was paid to the poor at our Christmas service. Last summer the greater part of Korea was visited by a terrible drought which utterly ruined the crops and brought thousands to the verge of starvation. The month of December was marked by extreme cold which added to the suffering of the needy, and among the destitute are many Christians. The story of the suffering of the Koreans this year is a pitiful one but cannot be told here. In Korea it does not take a very large sum of money to spell the difference between life and death. For instance one yen will buy enough of their fuel for a month, and yet over one hundred persons froze to death in

Seoul during the recent cold. Many sad instances come to our ears. A family found its fuel gone. They made an appeal but unsuccessfully. That night they lay down to sleep under a small coverlet and the next day the neighbors found them, father, mother and two children, frozen to death. A mother with her child was driven by hunger from her home. They tried to reach a large town and, night overtaking them when almost there, they sat down to rest, presumably, by the wayside. They went to sleep and the next day the men of the city found them sitting hand in hand, dead in the icy embrace of the frost. But this is only one side of the story of the destitution which afflicts Korea. The following incident will illustrate a phase of it. One family, a mother and three children were several days without food, when a neighbor took pity on them and gave them some wheat. They made porridge and of this they partook, the children eating so ravenously that it resulted in the death of all three the same day.

This year famine relief was the object in our churches in the afflicted region. The First M. E. Church, Seoul, raised a fund and on Christmas morning distributed rice and fuel to over four hundred of the destitute in the capital. The same thing was done at Chemulpo. Other churches raised funds, some larger, some smaller, for the same purpose, but whether large or small the amount of good done cannot be estimated; for, as above noted, it takes only a small sum of money to tip the balance between life and death in Korea. And this money given in the name of Jesus added to His glory in this land.

GEO. HEBER JONES.

A School for the Native Character.

The causes which brought about the establishment of the new School of the Native Character, or (인문학교), are extremely interesting. It was necessary to make some repairs at the Government Medical School. The carpenters had been at work but had stopped to have a smoke, as we know they sometimes do, when one of the school teachers overheard a conversation between two of the workmen.

"How is it, anyway, that some people have plenty of money and leisure and others have to work all day long to get enough to live?" said one of them. "It seems to me that Heaven is unfair to apportion the good things so unevenly among men."

"Not at all," answered the other, "it is not Heaven that is to blame but we ourselves. Heaven does not give success or failure. It only gives opportunities, and just in proportion as we improve them or throw them away we are successful or the reverse."

It astonished the teacher to hear an ignorant man talk with such wisdom, so he came near and said.

"I see that you are an educated man. You evidently have studied the Chinese characters diligently."

"No," replied the carpenter, "I never studied them at all."

"But how else could you speak with such wisdom as you just did if you have not studied the great books? Have you been connected with foreigners?"

"Yes," said the carpenter. "I am a Protestant Christian. The missionaries have put many good books into the native character and it is as easy to learn of these things through the native character as through the Chinese. In fact it is easier. It takes ten years to get even a little Chinese, fifteen to learn to read well and twenty to become a *mun-jang*; as you yourself know. But how many of us common people can do that? If a man wants to eat honey cakes he must have plenty of money and a high position like yours, but as for us we have to buy Japanese biscuits at three for a cent. Just so with the books; you can read the Chinese because you have money and leisure while we have to put up with the *on-mun*; but, look you, we can get as much good out of the Japanese biscuits as you do out of the honey cakes and they are much better for the digestion."

The teacher stared at him in amazement. The truth of the argument was as plain as day. He for the first time grasped the fact that if there ever is to be an enlightened Korea it must be by the use of the native character which a child can learn in a month. He bid the man good-bye in polite language and went to the Department of Education. He re-

lated the incident to the Minister and the latter was greatly impressed and agreed that there must be a school for the native character. The teacher then went to Kim Ka-jin, one of the most liberal-minded of Korean statesmen, and laid the matter before him. He took it up vigorously. Backing was found for a school, a building was secured and a beginning has been made toward revolutionizing the whole structure of Korean education. This is the entering wedge. Today it is small but, once started, the wedge will split the dense mass of Korean ignorance and some day the Chinese character will be as great a curiosity as are the hieroglyphics of Egypt. We have always believed that, to be permanent, this movement must start among the Koreans themselves. It has so started and one of Korea's highest officials and a thorough student of the Chinese character has given it his warm approval and personal help. Now is his opportunity to put his name upon the page of history as Korea's intellectual liberator by starting a general movement throughout the country in favor of the native script—a movement like that which liberated England from the intellectual thralldom of the Latin, which gave modern Italian its first classic at the hand of Dante and which in Luther's Bible opened the eyes of the Germans to the splendid possibilities of their mother tongue.

We do not understand the arguments of those who would continue to teach Koreans the Chinese character. If they are right, then Cadmus was wrong. The Korean alphabet is capable of conveying every idea that the Korean mind can grasp. We would not oppose the etymological study of those words which have been borrowed from China. By all means let them be studied, but *phonetically*. What we object to is the shameful waste of time in acquiring the ideograph.

Odds and Ends.

“The Works of Sak-eun.” In the very interesting “Notes on Southern Korea” which appeared in the last issue of the Review, the author states that he had not been able to identify the author of the work from

which the "Notes" were translated (the Sak-eun-clip) or determine the date at which it was written. possibly the following may throw some light upon the matter.

A work frequently quoted in Korean histories is the Sa-geui Sak-eun 史記索隱. From the similarity of names it would seem that the work from which the notes were taken might be either an edition of the Sa-geui Sak-eun or a redaction based on it by some Korean scholar. This the happy possessor of the work may be able to determine by examining into it from this stand-point.

The Sa-geui Sak-eun was written by Sze Ma-cheng a famous scholar of the Tang dynasty in China who lived about A. D. 720. Mayers tells us that Sze Ma-cheng devoted his life to the study of the epoch-marking "Historical Record" of Sze Ma-ts'ien (司馬遷) which was written about B. C. 91. It was on these Historical Records that Sze Ma-cheng based his Sa-geui Sak-eun or "Elucidation of the Historical Records." This together with various critical comments and additions made from time to time by various literati comprises the collection known in Korea as the Sa-geui P'yung-nim 史記評林 and which is the basis of many of the citations from Chinese history found in Korea.

If the above identification prove true the "Notes" translated will then represent the historical information prevailing in China in the eighth century concerning Korea.

GEO. HEBER JONES.

Question and Answer.

Question (4) What is the history of the "white Buddha"?

Answer In the days of king Mūyng-jong (明宗), 1545-1567 A.D., there was a high official named Kim Su-dong (金壽童) who was so celebrated that it was a common saying among Koreans "If a son is born like Kim Su-dong the father will be a blessed man." He was one of the finest looking men that Korea ever produced. In the matrimonial market he secured any thing but a prize. Whether it was the fault of a *Chung-ma*, or "bride finder" is not told, but the fact remains that when the bridal paste was taken off her face he found that her face was twice as broad as the canons

of Korean beauty permit, that the pockmarks in her face were as big as thimbles and that her eyes sloped down, giving her a most ugly expression.

When Kim Su-dong realized the truth, whatever his feelings may have been, he made no complaint whatever but bore his misfortune with the greatest equanimity. Not so his mother. With the exaggerated prerogative of the Korean mother-in-law she treated the unfortunate woman brutally. Her husband expostulated, saying that it was not the girl's fault that she was born ugly; but the mother would listen to no excuse. She kept the girl in a dark room where no one could see her and made her work night and day. Not content with this she hunted up the go-between or "bride-finder" and had some exciting passages at arms with her, which, it is hinted, had a decidedly depilatory effect.

This went on for a couple of years during which time a son was born to the unfortunate woman. At last the mother-in-law could stand it no longer to have such a fright of a daughter-in-law about, so one day when Kim was away she drove the woman from the house with the child. The young woman had borne everything patiently but this was too much. In a terrible passion she went away to a little hovel and deliberately starved herself to death. Of course Kim could do nothing for her as long as his mother hated her so.

The night she died she sent a message to her husband and said: "I am dying and all I ask is that you bury me beside some running stream where the fresh water flowing over my body will cool my fevered spirit."

He paid no attention to the request but buried her on a hill-side. A few nights later her spirit appeared to him in a dream and reproached him for not heeding her request, but he answered that if a body is buried beside water it will be very bad, because, as every one knows, if water gets into a grave the dead man's body will smell and the result will be that his relatives will swell up and die.

But the woman's ghost persisted, and begged to be buried beside the stream which runs through the valley outside the Ch'ang-eui gate, below the water gate called Hong-wha gate. Kim told it to the king and the latter gave him a spot beside the stream and told him to obey the spirit's mandate.

So Kim buried her in the bed of the stream beneath a great boulder and on its surface carved her semblance. It was called the Hā-su (海水) or "Ocean Water" which had been the woman's name. In time it came to be considered a sacred place and people in passing would pray for good luck or even bring food and offer it. Some monks seeing this built a little house, confirmed the holy character of the place—and ate the rice.

This caused an addition to the name of the two characters Kwan-an (關安) or "Hall of Peace." So it is known to-day as "The Ocean Water's Hall of Peace." It is the presence of the monks that has made foreigners call this the "White Buddha." The face is that of a woman and an examination of the dress will show that it is a woman's garb.

They say that however high the water of the brook may be it never wets the image but flows around it like a whirlpool.

Question (5) What is the significance of rubbing a stone on a slab, set for the purpose before a shrine?

Answer. After careful inquiry we are unable to answer the question in this form. Well informed Koreans say that there is no such custom in this part of Korea but as the question came from a subscriber in the country it may be a local custom. It is just possible that the questioner may be referring to what the Koreans call *붙침바위* or "sticking boulders" which are common enough though there is no shrine near them. They are boulders beside the road with little shallow hollows scooped in their sides and people take little stones and try to make them lie in these hollows without slipping off. They try and try again and the motion looks very much as if they were rubbing the boulder with the smaller stone. They do this for good luck. If the stone sticks it is a good sign and if not it is a bad sign so they keep on trying again and again. If they succeed finally in making it stick it cancels all previous failures. This is done more by boys than by men. The little wood gatherers will set their loads down and take turns trying the "sticking stone" and if one succeeds he will cry, "O, I shall sell my load, of wood quickly today." Rather pathetic, isn't it?

legend.

Editorial Comment.

That which was inevitable has come at last, namely a definite understanding between England and Japan as to the question of the continued autonomy of China and Korea. There has been a general understanding among all the powers that the dismemberment of China is out of the question, but general understandings not binding. The present guarantee of the independence of China and Korea could hardly have been effected by a conference of all the powers together. It was necessary that two of them, any two perhaps, whose interests were large enough to count for much, should start the movement looking toward a definite settlement of the question. This convention is inimical to none of the powers nor is it a threat. Russia has stated in plain terms that she desires the independence of China and of Korea and this convention simply voices the same idea. It only goes a step further and shows that England's and Japan's interests are so vitally involved in establishing this proposition that they are willing to commit themselves definitely to its establishment. The autonomy of China and Korea means more to some powers than to others. The reasons for this are geographical, commercial, political, social and racial.

The question which all will ask is, how will this effect the Russian occupation of Manchuria. We see no reason to doubt Russia's good faith in her definite promise to give Manchuria back to China. But even if there were those who doubted it their fears would be set at rest by the publication of the terms of this convention which takes it for granted that the promise will be kept and that the markets of Manchuria will remain open to the trade of the world.

No fair-minded person can look otherwise than with satisfaction upon the building of a branch line of the Siberian Railway to tide-water on the Yellow Sea. It will prove an immense advantage to Manchuria as well as to Siberia. Russia's development of the vast resources of Siberia is as sacred and binding a duty as is the development of Canada by

Great Britain and if the Manchurian Railway facilitates this development no one can complain. But of course this does not necessitate the alienation of Manchuria from the Chinese crown. Russia has distinctly disclaimed any such intention and the present convention is only an added guarantee that China will remain intact in all her borders.

It has been pretty well demonstrated that a condition of stable equilibrium does not conduce to the welfare of the Korean people. None of these eastern countries, not even Japan herself, was able to break forth from her medieval status into nineteenth century enlightenment without help from foreign sources. What has been lacking in Korea all along is some definite policy, some ideal toward which to press. Her progress has been spasmodic and uneven. From the time when the first treaty was made with Japan in 1876 until the overthrow of Chinese suzerainty in 1894, Chinese influence was paramount and the progress made was almost purely commercial. From the summer of 1894 till 1896 Japanese influence was predominant and other ideals were introduced many of them useful but others untimely. Then came the inevitable reaction and a new set of ideas came to the fore. Since that time the conflicting interests of various powers, each unable to give its own impress to the government, have resulted in a state of equilibrium which leaves more or less to be desired in the way of economic growth, financial stability and general prosperity. If, as seems probable, the signing of this convention, which makes England and Japan coördinate guarantors of the independence of Korea, results in a preponderance of Japanese influence in the peninsula, it is reasonable to suppose that with foreign help the Government will adopt some definite policy looking toward the rehabilitation of the country's finances, the definition of the powers and prerogatives of the different branches of the Government service, and whatever else may be needed to increase and develop the prosperity of the people; for it is only by such development that Korea can become most useful to herself as well as to the world. Such influence would not imply the power to assume a dictatorial attitude. The very purpose of the convention is to guarantee the *independence* of the two countries, China and Korea. It does not imply the right to use Korean territory

to carry out extensive schemes of colonization, for this would evidently contravene the express terms of the convention.

In concluding this convention England and Japan undertake grave responsibilities not only to each other *but toward China and Korea*. In guaranteeing independence to Korea and China they are morally bound to guarantee that the independence of these two countries shall be made to mean *better things for themselves* (Korea and China) *than any other condition would*. If such is the case and they live up to their responsibilities this alliance means no mere stolid opposition to agencies of disintegration in China and Korea but an active, vigorous campaign of helpfulness which will result sooner or later in putting both these empires in a position where native initiative alone shall suffice to keep them on the track of progress.

News Calendar.

The following is the text of the Anglo-Japanese Convention signed in London on Jan. 30th 1902:—

The Government of Japan and the Government of Great Britain, being desirous of maintaining the present condition of peace over the whole situation in the extreme East, and being desirous of preserving the independence and integrity of both the Empires of China and Korea, and also in view of the existence of special relations of interest in these two countries for conferring equal advantages in behalf of commerce and industry on all countries, have hereby decided upon the following agreement:—

Art. 1.—Both High Contracting Parties, in view of their recognition of the independence of China and Korea, declare themselves to be entirely uninfluenced by any aggressive tendencies in either country, but considering the special interests of both Contracting Parties, that is, Great Britain being specially concerned in China, while Japan, in addition to her interests in China, has particular political and commercial interests in Korea, in the event of the above mentioned interests being inimically affected by any aggressive action of other Powers, or by the outbreak of a disturbance in either China or Korea requiring interference for the protection of lives and property of the subjects of either of the Contracting Parties, it is hereby agreed that either of the Contracting Parties shall be authorised to take necessary measures for the protection of the aforementioned interests.

Art. 2.—If either Japan or Great Britain, for the purpose of protecting their respective aforementioned interests, proceed to declare war against other Power or Powers, the other one of the High Contracting Parties shall observe strict neutrality, and in addition to this, shall endeavor to prevent other Power or Powers from going to war against the allied Power.

Art. 3.—In the case aforementioned, if any other Power or Powers go to war against the allied Power, the other High Contracting party shall proceed to give assistance to the allied Power and shall jointly participate in the war, and peace shall also be arranged on the mutual consent of the two allied Powers.

Art. 4.—Both Contracting Parties hereby agree not to conclude with other Powers any agreement likely to inimically affect the aforementioned interests without consultation with the other Contracting Party.

Art. 5.—When either Japan or Great Britain recognises that the aforementioned interests are in danger, the Governments of the two countries shall communicate the matter to each other sufficiently and without reserve.

Art. 6.—This Agreement shall be put in force immediately from the date of the signing of the same, and it shall be effective for five years. If neither of the Contracting Parties announces its intention of discontinuing the Agreement twelve months before the termination of the aforementioned five years, the Agreement shall be held effective until the end of one year from the day when either of the Contracting Parties announces its intention of abolishing the Agreement. But if either of the allied Powers is still engaged in war at the time of the termination of the period, the present alliance shall be continued until the conclusion of peace.

In witness whereof, the undermentioned being vested with full power from their respective Governments, have affixed their signatures hereto.

Done in duplicate in London on this 30th January, 1902.

(Signed)

HAYASHI.

„

LANSDOWNE.

At Hong-ju in Ch'ung Ch'ung Province a rich vein of coal is said to have been found and an attempt is being made to organize a company to open it up.

The Japanese whaling company made a catch of four whales within a single week, the aggregate weight being 100,000 lbs., so says the local Japanese press.

Nickel blanks to the number of 40,000,000 have been imported by order of the Korean government through the firm of Collbran, Bostwick & Co., but now that the goods have arrived the government repudiates the order. Of course the matter will be settled properly in time.

The tomb-keeper at the Tong-neung has received a polite note requesting him to be sure and deposit the trifling sum of 1,000,000 cash at

Manguri Pass or "Danger Pass" on a certain day or else the population of Korea will be suddenly lessened by one. Five policemen have been sent down to witness the demise of the faithful grave-keeper.

A gentleman named Kim living in Ta-dong, Seoul, got up one morning and found that his *Sin-ju* or ancestral tablet had been stolen. This terrible calamity completely destroyed his peace of mind but later in the day he received a letter saying that if 2,500,000 cash were deposited at a spot near the Independence Arch at a certain hour the *Sin-ju* would be returned. At the appointed time he carried 300,000 cash to the appointed place, and it was received by a suspicious looking individual who declared that the balance must be forthcoming or else the gentleman's house would be burned and his life taken. Mr. Kim on the following night carried 200,000 cash to the rendezvous but as the villain stooped to pick it up he threw himself upon the fellow and secured him. At the police headquarters the culprit was tortured into giving up his accomplice and the two forthwith expiated their crime at the end of a rope.

In view of the serious falling off in the revenues of the country owing to the famine it was determined that it would not be well to make out a regular budget for the year 1902 but apportion the money between the different departments as it happened to come in. However, His Majesty ordered that this course be not pursued but that a regular schedule be made out as usual. It was found that instead of a regular income of \$12,000,000 the government would receive this year only \$7,000,000. The ministers of the various departments met at the Finance Department to discuss the matter of apportionment between the different departments. The ordinary appropriation to the army of \$4,800,000 was cut \$1,000,000; all other military appropriations wiped out; The entire appropriation for the War Department, of \$356,000, to be discontinued and the department closed; The Education Department appropriation of \$300,000, to be cut \$50,000. The Minister of Education said that the salaries of foreign teachers could not be cut and if the appropriation is to be lessened he desires that the salaries of these gentlemen be paid directly from the Finance Department. The Council is to be discontinued. There was serious difference of opinion, especially from the direction of the War Department and things are still largely in abeyance. Meanwhile the January salaries have none of them been paid, pending a settlement of the question of apportionment. The finance minister suggested that the amount of \$30 a month given to foreign employees for house rent be cut off but the minister of education very pertinently remarked that sums already contracted for could not be easily cut down.

The Educational Department having arranged for the opening of a School of Mines and a School of Trade, has determined to postpone the latter but as the foreign instructors for the former are on the ground it must be begun.

A young Korean named Cho Man-sik was enticed by a Korean stopping in Japan to pawn his father's house and go to Japan. The father

followed and applied to the Japanese government to seize the Korean who had induced his son to run away and to send him back to Korea. This was done and the man is to be severely punished as an example to those who would lead young men astray.

Colonel Yi Kwan-ha who lives just west of the Kyŕng-bok Palace was visited by burglars on the night of Jan. 26th. He was bound and gagged and the household were frightened into silence, after which the burglars made a clean sweep of the house carrying away several thousands of dollars worth of goods and money.

A man fell dead in the street near the ancestral Tablet Hall on Jan. 24th. Some one saw him fall and, in order to find out who he was, examined the contents of his pouch which contained a pawn ticket. This showed that the dead man was Choe Yong-bo of Wha-gã ward.

A Korean named Sõ Chŕng-ak graduated from Tokyo University in 1900 and since that time has been connected with the Finance Department there and has learned the methods of government finance. He has lately returned to Korea.

The Home Department instructed the Mayoralty Office, the Famine Relief Commission and Police Department to make a list of needy persons in the five great divisions of Seoul. The numbers were discovered to be as follows.

The East Division.	3484
„ West „	5929
„ South „	2397
„ North „	6952
„ Central „	1901
making in all.	19753

As Korea is now an Empire instead of a Kingdom the name of the Temples of the God of War outside the South and East Gates have had their names changed from Kwan-wang-myõ to Kwan-je-myõ.

In Nan-yang there are 373 deserted houses and in Kim-p'õ there are 524.

It is reported that Kim Ka-jin, who has held many ministerial offices, is intending to start a private school for the study of the native Korean character or alphabet, called the *on-mun*. This is a step in the right direction for just so surely as English took the place of Latin as the literary language of England so surely will the splendid native alphabet of Korea drive out the ideograph, and the sooner the better for all concerned.

A Chemulpo merchant was "held up" on the road in Pu-p'yŕng and robbed. A few days later he recognized the robber at the station outside the South Gate. He called a policeman and had the robber arrested. The crime was proved and the fellow was promptly strangled.

According to the Chemulpo paper there are 1064 Japanese houses in Chemulpo with a population of 4628 which is an increase over last year of 74 houses and 413 people.

The *Whang-sung Sin-mun* says that the Law Department has sent an order to South Ch'ung-chŕng Province to arrest and send to Seoul

five men who represent themselves to be propagaters of the Greek Catholic faith and in this guise have been oppressing villagers in Hansan and Nam-p'o.

The telegraph system has been extended to the two prefectures of Kwang-ju and Mu-an. The former is near Nam-han.

As the Finance Department has not been able to turn over to the Famine Relief Commission the \$20,000 granted by His Majesty, 300 bags of Annam rice have been distributed, instead, to the poor of Seoul.

The attempt to make the students who have left the Foreign Language schools and the Middle School without cause pay back the money expended on them by the government has resulted in the receipt of fines to the amount of \$175.

The districts of Nam-yang, Su-wŭn, Chin-wi and In-ch'ŭn are infested with bands of robbers many of whom seem to have a rendezvous or a retreat on the island Ta-bu-do about thirty miles south of Chemulpo. They have a black boat in which they ply between the mainland and their island. The government has placed officers with boats to intercept and capture them.

The governor of Quelpart has been fined one month's salary for not sending in his monthly reports, as is customary.

About the first of February several hundred mounted Chinese entered the prefecture of Kap-san in the extreme north and committed serious damage. They were opposed by the border-guard but as the latter wore long hair the Chinese thought they were not regular soldiers and so treated them with contempt. Thereupon the soldiers cut their hair off in order to make the Chinese think they were properly drilled soldiers from Seoul. They then attacked the Chinese fiercely and secured a signal victory driving the marauders across the border.

Nine merchants of Quelpart in crossing to the mainland late last December were driven by a storm to the coast of Japan in the vicinity of Nagasaki. They were cared for by the Japanese authorities and sent back to Korea about January 18th.

Korea has lately bought from English firms six maxim guns four field guns, eight mountain guns, and several gattling guns. The total cost was \$200,000. It is said that an English engineer is employed to teach Koreans the use of this artillery.

The Minister of Agriculture, etc sent a note to the Foreign Office about the end of January stating that unlicensed Chinese fishermen were fishing off the coast of northeastern and northwestern Korea and asking that steps be taken to put a stop to it. A request was thereupon sent to the Chinese Minister asking that the matter be attended to.

A curious story comes from Ch'ŭng-ju. When the new prefect Yi Heui-bok arrived at his post the *ajuns* or yamen-runners paid over to him government taxes which they had collected, but one of them who had collected a large amount, but for reasons best known to himself was not able to produce it, brought several bags of rice and some money to the prefect and asked him to accept it as a gift and let him have time in

which to pay up the debt. At this attempt to bribe him the prefect became very angry. He locked up the culprit, called the other *ajuns* and ordered them to bring a basin of water. In their presence he washed his ears very carefully saying that he could not afford to have his ears defiled by such evil talk.

The following provincial governors have been lately appointed; Yi Keun-ho to South Chul-la, Cho Chŭng-heui to North Kyōng-sang, Cho Keui-ha to South Pyŭng-an, Min Yong-ch'ul to North Kyōng-sang.

A former governor of Kang-wŭn Province who was in arrears to the government, fearing arrest, sent in his card to the Finance Minister and asked to be given a little time in which to refund the money but Yi Yong-ik had him arrested on the spot, confiscated his house and other property and recovered the lost money.

At a meeting of the cabinet on Feb. 18th it was decided to recall all the government inspectors from the three southern provinces, also all special tax collectors, also all gold mine inspectors and to order no more gold mines to be opened up anywhere except in Kang-wŭn and Pyŭng-an Provinces.

A large number of people in North Pyŭng-an Province have petitioned the government to send back their late governor Yi To-jā, but if rumor is correct he has more important work to do in Seoul.

The Emperor of Korea has conferred upon His excellency Leon Vincart the Belgian Representative a decoration of the first order.

It is reported that M. Kato, Esq. former Japanese Envoy Extraordinary and Minister, Plenipotentiary to Korea will shortly arrive in Seoul to assume the advisership to the Household Department.

On Feb. 20th Yi Yu-seung, who held many high positions under the government previous to the Japan-China war, memorialized the throne urging that the project of erecting a stone to commemorate the achievements of the present reign be reconsidered.

Yi Yong-ik resigned the vice Ministry of the Finance Department on Feb. 20th and became Treasurer of the Household Department, Cho Chung-mok was made Vice Minister of the Finance Department, Yi Kōn-myŭng was made governor of Kyŭng-geui Province, Ko Yong-heui was made Vice Minister of Education.

The Russian Minister on Feb. 17th informed the Foreign Office that if case a Japanese subject was made Adviser to the Household Department Russia would expect the government to invite K. Alexieff Esq. to become adviser to the Finance Department.

On Feb. 20th Han Kyu-sul was appointed Minister of Law and Sim Sang-hun Minister of Finance.

On Feb. 21th the Foreign Office was notified of the fact that His Excellency A. Pavloff had been raised to the position of full Minister to Korea.

The Japanese paper in Chemulpo says the recently 900 sheep arrived from Chefoo. It is not known whether they are to be used in sacrificing at the Royal tombs or to stock a farm in Pu-pyŭng belonging to some enterprising Koreans.

The rumor is abroad that in view of the Anglo-Japanese alliance the Independent Club is about to be revived in Seoul.

The Russian government has intimated to the Foreign Office that the attempt to interrupt the completion of the Telegraph line from Vladivostock to Wonsan will be looked upon as an unfriendly act and will result in strained relations between the two governments.

It is stated that W. F. Sands Esq. Adviser to the Household Department has made a communication to the Emperor consisting of ten different recommendations. Their nature is not stated but it is naturally surmised that they have to do with the new conditions which the government is called upon to face in view of the Anglo-Japanese alliance.

At Sam-gā on the Han River near Seoul thieves are exceedingly bold and ply their trade day and night; on the night of the 21st they entered a house and killed its master and mistress and then made away with the moveables. The police authorities have threatened the policemen with severe punishments if the criminals are not apprehended.

J. McLeavy Brown Esq. the Chief Commissioner of Customs has left Seoul on a trip around the coast in the interests of a lighthouse scheme for Korea. From Fusan he will return on the new steamer "Ang-jūng-whan" lately purchased by the government from a firm in Japan.

Korean fishermen on the coast of Ch'ung-ch'ūng Province have appealed to the government to put a stop to the actions of armed Japanese fishing-boats in driving Koreans off the fishing grounds.

A very unfortunate shooting affray occurred in the small hours of the morning of the 24th inst. It appears that a French subject named Rabec got into an altercation with Chinese and in the course of the struggle he drew a revolver and shot a Chinese policeman through the chest which resulted in his death. There are so many versions of the story that we will wait until official investigation has established the facts before giving the particulars.

On or about the 24th inst a son was born to Rev. and Mrs. Bull of Kun-san.

If any one wants to see a fine line of sporting goods especially in the line of shot-guns he well do will to examine the stock of R. Fujiki & Co. of Chemulpo. They have been made agents of the M. Hartly company, successors to Hartly and Graham of 313-315 Broadway, New York, U. S. A., who have a world-wide reputation. Fujiki & Co., are carrying an excellent line of double and single-barrelled shot guns, both hammerless and with hammer. Also a full line of ammunition, loaded and unloaded shells, No. 12 gauge and No. 10 gauge. The loaded shells carry either smokeless or black powder as the purchaser may prefer.

We have received from E. Meyer & Co., of Chemulpo a handsomely illustrated pamphlet describing minutely the unsurpassed accommodations of the steamships of the Norddeutscher Lloyd line. We do not remember to have seen anything prettier than this in the way of advertising. We advise our readers to be careful in examining this work of art or they may be tempted to start right off on a trip to Europe for no other

purpose than to get a ride on these boats. They are positively seductive.

Chi-ri San is one of the most celebrated mountains in Korea. It lies between the districts of Nam-wŭn and Un-bong in Chul-la Province. The Government of Korea, last autumn, began the erection of an enormous monastery at the foot of this mountain. Owing to the falling off of the revenue the carpenters and other workmen have not been paid for their work, and there are fears of an uprising among them as they number several thousand.

The sea between Fusan and Masanpo has been a favorite fishing ground with the Japanese, but of late the plying of so many steamers through those waters has largely diminished the numbers caught. And yet at present the annual catch is 10,000,000 herring and 500,000 cod. The herring used to be caught in great numbers near Chemulpo but they have entirely deserted the place since it became a frequented harbor.

Kim Chŭng-sik, the Superintendent of Trade at Chinnampo, has been appointed to oversee the repairs on the West Palace in Pyeng-yang.

The Cabinet has ordered the Minister of War to divide the garrison of 400 which is stationed at Ko-sŭng in Kyōng-sang Province into two parts, sending 200 men to Chin-ju and to supplement the remaining 200 by enlisting 200 men locally; Also to send 100 of the 200 who are at Ul-san to Kyōng-ju and to supplement the remainder by enlisting 100 men from the immediate vicinity.

At the Government Medical Bureau the number of cases treated during the year 1901 was 18390. This bureau is called the Kwang-je-wŭn. (廣濟院).

The Japanese Minister to Korea arrived in Seoul on the 8th of February.

Kim Man-su the late Korean Minister to France has arrived in Seoul and his successor Min Yong-ch'an left for his new post on the 20th inst.

The leaders of the insurrection in the military school have been tried and sentences have been imposed as follows. Cho Sŭng-whan to life imprisonment and twelve others to a year and a half imprisonment.

A joint Korean and Japanese company has been formed in Fusan with a capital of 50,000, for the purpose of erecting a rice-hulling mill.

On the tenth of February a man living in T'a-mu-kol, Seoul, was presented by his wife with four boy babies.

A pitiable tale comes from South Ch'ung-ch'ŭng Province giving the details of the suffering there. There have been many deaths by freezing. Half the houses are deserted. The roads, are full of people half starved and pulling at the dried grass beside the road, to eat the roots. One witness says that the sights and sounds along the road are so painful that only the most determined man would care to travel on them.

On Feb. 7th a rocket, fired in the palace, landed in a government lumber-yard immediately to the south of the palace and a fire ensued which burned seven houses and \$8000 worth of government lumber. On the 9th a fire at A-o-gā destroyed ten houses, and on the same day a large house in Sa-jik-kol was burned.

On February 22nd the native papers gave the contents of a convention between the Russian and Korean Governments which was entered into in 1900. Up to the present time it has remained more or less of a secret but now that England and Japan have entered into an agreement which includes Korea in its purview the Korean authorities have evidently determined that the publication of the terms of the agreement between Russia and Korea relative to the harbor of Masanpo and the island of Kō je is rendered necessary. The terms of this convention provide:

(1) That none of the land about Masanpo harbor or its approaches shall be permanently ceded or sold to any foreign power ; but portions of the land may be leased to other powers for purely commercial purposes, not as naval stations.

(2) That the same provisions shall hold in regard to the island of Kō-je which lies in the mouth of the harbor.

Such in brief are the terms of the convention ; and Korea's determination to publish them as widely as possible must be interpreted in the light of events which have occurred since the secret ratification of this convention.

The Government, through the Department of Agriculture, Commerce and Public Works is making a determined effort to check the destruction of forests in Korea. A government rescript, in stringent terms, has been sent to each prefect throughout Korea to the following effect :

The preservation of forests is important for five reasons. (1) The existence of forests helps to ensure a sufficient rain-fall. (2) They help to preserve the fruitfulness of the soil. (3) They conduce to health in man. (4) They afford material for use in many important trades. (5) They add to the wealth of the country. Therefore it is ordered that throughout Korea beginning with the second moon of next year, 1903, the owners of every first-class house set out each year twenty trees, owners of second class houses set out fifteen trees and owners of third-class houses ten trees. Any man caught cutting down a tree without government warrant shall be compelled to plant two trees for each one cut down. Every year the local authorities shall keep strict account of the numbers planted and report all evasions of the law. Governors shall have cognizance of the matter and punish all local magistrates for dereliction of duty in this regard.

The few Korean residents on the island of Ul-lung or Dagelet or Matsushima have sent an urgent request that the government compel the Governor of the islands, who has absented himself for more than a year, to remain on the island, and that troops be sent to help the people in their efforts to prevent the despoiling of the forests on the island by Japanese.

The Educational Department has given its consent to the establishment of a Native *On-mun* School with Kim Ka-jin as superintendent, Prince Eui-yang as assistant superintendent, Cho Tong-wan as principal and Chi Sūk-yŏng as secretary.

On Feb. 15th the Russian Minister communicated with the Foreign Office to the effect that as Korea was granting Japan the right to lay telegraph cables along the shore of Korea, Russia would expect to receive the acquiescence of the Korean Government in her plan of connecting the Korean telegraph system north of Wŭn-san with the Siberian system at Vladiv stock. The Korean Government replied that this could not be done, and it sent a company of men to demolish any telegraph line that may have been begun between Wŭn-san and the Tuman River. We imagine that if this commission attempts to carry out this programme in the presence of Russian telegraph constructors in the north something more than telegraph lines will be demolished.

At a great ceremony at the new Wŭn-heung monastery outside the East Gate on the 11th inst. 8000 monks from monasteries in the vicinity of Seoul took part. The crowd of spectators was so great that it is described by native witnesses as a "Sea of men."

On the Korean New Years day, all men in prison for minor offences were pardoned out leaving in prison a total of 136 men.

There are some curious offences in Korea. When His Majesty was on his way to the ancestral tablet house on the 16th inst a man stood beside the road and rung a bell persistently. His Majesty ordered the apprehension of the man and the latter was asked why he disturbed the imperial procession by ringing a bell. He replied that he had come up to Seoul several months ago and had been trying every means to get an official position but without success; and he had recourse to this demonstration in order to bring himself beneath the eye of His Majesty hoping that he might be given something to do. He is now tasting the sweets of solitude in the city jail.

The house of Yun Ch'i-sun in To-wha-dong, Seoul, was entered by a burglar on the night of the 16th instant. He and his wife were both murdered and the house was ransacked for valuables. The criminal has not been apprehended.

The Mining Bureau has been removed from the care of the Department of Agriculture to that of the Household Department.

Before the departure of Min Yong-ch'an for France, as Korean Minister, His Majesty instructed him to represent Korea at the Peace Conference at the Hague.

The Police Department has again been lowered to the status of a Police Bureau.

The Department of Agriculture has sent throughout the country strongly advising the people to pay increased attention to sericulture and promising that the Government will give substantial encouragement in the effort to build up a strong industry in silk.

The Famine Relief commission has built an under-ground hut or *um* of forty-five *kan* at the barracks at I ā-o-gā for the use of the destitute, one hundred and fifty poor people are being housed there and fed daily on rice soup.

KOREAN HISTORY.

Hong was so obnoxious to the king that he requested the emperor to remove him and let Gen. Kim Pang-gyŏng superintend the work of preparation. To this consent was given.

It was in the next year, 1282, that all the troops rendezvoused at Hap-p'o, now Ch'ang-wŏn, and prepared to embark. The king went down from the capital to review the whole array. There were 1000 boats in all. Of Koryŏ soldiers there were 20,070, of Mongols there were 50,000. The soldiers from the dependent tribes, of which there were 100,000, had not yet arrived. It is hard to say just who these 100,000 men were. The records say they were from Kang-nam but they are also designated by another character in the records which would imply a different origin.

Then the whole flotilla sailed away to the conquest of Japan. They made for Tã-myŏng Harbor where the first engagement with the Japanese took place. At first the invaders were victorious and 300 Japanese fell, but when the latter were reinforced the Mongols drew back with great loss. The allied forces then went into camp where it is said that 3000 of the Mongols died of fever. Gen. Hong was very anxious to retreat, but Gen. Kim said, "We started out with three month's rations and we have as yet been out but one month. We cannot go back now. When the 100,000 contingent arrives we will attack the Japanese again." Soon the reinforcements came.

The invading army now pulled itself together and sailed for the mainland of Japan. As they approached it a storm arose from the west and all the boats made for the entrance of the harbor together. As it happened the tide was running in very strong and the boats were carried along irresistibly in its grip. As they converged to a focus at the mouth of the harbor a terrible catastrophe occurred. The boats were jam-

med in the offing and the bodies of men and the broken timbers of the vessels were heaped together in a solid mass, so that, the records tell us, a person could walk across from one point of land to the other on the solid mass of wreckage. The wrecked vessels contained the 100,000 men from the dependent tribes, and all of them perished thus horribly, excepting a few who managed to get ashore. These afterwards told their story as follows: "We fled to the mountains and lay hidden there two months, but the Japanese came out and attacked us. Being in a starving condition, we surrendered, and those of us who were in fair condition were made slaves and the rest were butchered."

In that great catastrophe 8,000 Koryū soldiers perished, but the remaining Koryū and Mongol forces, beholding the miserable end of the main body of the invading army, turned their prows homeward and furled their sails only when they entered a Koyrū harbor.

At first the emperor was determined to continue the attempt to subdue the Japanese, and immediately sent and ordered the king to prepare more boats and to furnish 3,000 pounds of a substance called in the records *tak soé*. The character *tak* means a kind of wood from whose pulp paper is made, and the character for *soé* means metal, especially such as is used in making money. Some have conjectured that this refers to paper money, others that it simply meant some metal.

The following year, 1283, changed the emperor's purpose. He had time to hear the whole story of the sufferings of his army in the last invasion; the impossibility of squeezing anything more out of Koryū and the delicate condition of home affairs united in causing him to give up the project of conquering Japan, and he countermanded the order for the building of boats and the storing of grain.

The record of the next few years is hardly worth writing. The royal family went to Peking with 1,200 men as escort and remained there six months. Returning, they spent their time in trampling down good rice-fields in the pleasures of the chase and in seeking ways and means of making government monopolies of various important commodities, especially salt. On a single hunting expedition 1,500 soldiers accom-

panied the royal party afield. The queen developed a strange propensity for catching young women and sending them to her people in Peking. A law was promulgated that before a young man married he must notify the government. This was done for the purpose of finding out where marriageable girls lived so that they could be the more easily seized and sent to China. One official cut off his daughter's hair when he found that she was to be sent to China. The king banished him for this and beat the girl severely. It is said that these girls upon arriving in China became wives, not concubines.

In 1289 a famine in China resulted in a demand for 100,000 bags of rice from Koryŭ. The king was at his wits end but by great exertion and self-sacrifice on the part of the officials 60,000 bags were collected. They were sent by boat, but 6000 were destroyed in a storm and 300 men were lost.

But now in 1290 a new element of danger appeared in the shape of the wild tribe of T'ap-dan across the northern border who began to ravage the outlying Koryŭ towns. When they had penetrated the country as far as Kil-ju the king sent an army against them, but more than 20,000 came swarming down from the north and seized two districts in Ham-gyŭng Province. They ate the flesh of men and dried the flesh of women for future consumption. The Koryŭ troops held them in check at first. The emperor sent 13,000 troops to reinforce the Koryŭ army. In spite of this, however, the king felt obliged to take refuge in Kang-wha for fear of surprise. The following year the T'ap-dan savages came as far south as Kyŭng-geui Province and all the officials and many of the people fled before them. It was a literary man of Wŭn-ju who was destined to be the first to bring them to a halt. Wŭn Ch'ung-gap gathered about him all the strong men of the neighborhood and drove back the van of the invading force. Then the great body of the savage horde came and surrounded the town. Wŭn killed the messengers they sent demanding surrender, and sent back the heads as answer. A desperate attack was made but the little garrison held firm till by a lucky chance a rumor of some kind caused a panic among the attacking forces and in the stampede that followed every man's sword was at his neighbor's throat. While this

was going on Wūn and his fellows made a sudden sally and captured the savage chief To Cha-do, and sixty of his attendants were cut down. The rabble then took to their heels and from that day never dared to attack any considerable town. The spell of terror which had held the people of Koryū was now broken and they found no more difficulty in keeping these savages at arm's length. Ten thousand Mongol troops arrived and began a campaign against these freebooters and in Ch'ung-ch'ūng Province had a splendid victory over them, leaving, it is said, a line of thirty *li* of dead as they pursued the flying enemy. When the Mongol troops went back home, their general told the emperor that the war had destroyed the crops of Koryū and that 100,000 bags of rice must be sent. The emperor consented, but when the rice arrived the officials and men of influence divided the rice among themselves, while the people went without.

All this time the crown prince was suffering a lively feeling of disgust at the sporting propensities of his father, and now that he was about to return from Peking he wrote his father a very sarcastic letter saying, "As all the public money has been used up in hunting tournaments you must not lay an extra expense upon the treasury by coming out to meet me." The king was ashamed and angry but went as far as P'yŏng-ju to meet his son and took advantage of the occasion to hunt along the way.

That Kublai Khan harbored no ill-will against the Japanese on account of his failure to conquer them is shown by his sending back to their country several Japanese whom the Koreans had caught and carried to Peking. Two Koryū men carried them back to Japan; but the Japanese did not return the courtesy, for the two Koryū messengers were never seen again.

The king and queen were both in China when the emperor Kublai died and they took part in the funeral rites, although the Mongol law forbade any outsider to participate in them. Timur Khan succeeded Kublai. He apparently had no intention of invading Japan, for of 100,000 bags of rice which had been stored in Koryū for that purpose, he sent 50,000 to the north to relieve a famine-stricken district. He also gave back to Koryū the island of Quelpart which had

been in Mongol hands since the time when the Mongol and Koryŭ soldiers had put down the rebellion. From this time dates the use of the name Ché-ju, which means "District across the water," and by which the island has ever since been known.

The king had now completed his cycle of sixty-one years and the soothsayers were appealed to to read the future. They said evils were in store and he was advised to give amnesty to all but capital criminals, repair the tombs of celebrated men, give rice to the poor and remit three years' revenue. But gray hairs had not brought wisdom to the king. His time was spent in frivolity and sensuality. The crown prince looked with unfriendly eye on these unseemly revels and when, in the following year, 1297, his mother, the Mongol princess, died, he claimed that her death was due to one of the favorite concubines, and as a consequence the suspected woman was killed. The prince had married a Mongol princess in China and now at her summons he went back to China. The old man, bereft of both wife and concubine, wrote the emperor that he wished to surrender the reins of power into the hands of his son. The emperor consented and in the following year the prince was invested with the royal insignia, while his father was honored with the title "High King." The new queen was a Mongol and as she came to the Koryŭ capital a new palace was constructed for her. But her royal husband saw fit to follow the example of his forbears and take to himself a concubine. The queen, by her frequent exhibitions of jealousy, lost what little love her lord had ever felt for her. She was not long in letting the state of affairs be known at Peking and soon an imperial mandate arrived consigning the concubine and her father to prison. Then another came remanding both to China. Then a high monk came to mediate between the king and queen. This proved ineffectual and the emperor commanded both king and queen to appear before him in Peking. It was done and the royal seals were put back into the hands of the aged king. The prince and his unhappy queen were kept in China ten years.

The close of the century beheld an old dotard on the throne of Koryŭ, so incapable of performing the duties of his

high office that the emperor was obliged to send a man to act as viceroy while the old man spent his time trifling with mountebanks and courtesans. The records state that he had lost all semblance to a king.

The viceroy whom the emperor had sent was named Whal-yi Gil-sa, and one of his first proposals was to do away with slavery; but objection was raised that then a slave might become an official and use his influence to wreak vengeance upon his former master. So a law was made that only the eighth generation of a manumitted slave could hold office.

In 1301 an envoy was sent to Peking to make the audacious proposal that the crown prince's wife should be made the wife of a Korean official named Chong. This was because the Koryū officials believed she had been criminally intimate with him and they were anxious to get the prince back on the throne. An official originated the scheme of having this Chong take the prince's wife and ascend the throne himself, but the emperor ordered him thrown into prison. When this had been done the aged king sent an envoy pleading that the prince be sent back to him. As this was not granted the king himself went to Peking where he lodged at first at his son's house, but after a quarrel with him moved to the house of the discarded princess, his daughter-in law. The emperor tried to mediate between father and son but without effect. Then he tried to send the old man back to Koryū; but rather than go back the aged king took medicine to make himself ill and so incapable of travel. He was fearful that he would be assassinated on the way by his son's orders.

The emperor died in 1308 and was succeeded by Guluk Khan. This young man was the friend of the prince, and as a consequence the old king was thrown into prison, his nearest friends killed or banished and the young man was raised to a high position under the Chinese government and his friends, to the number of a hundred and eighty, were made officials. But it was the old man that the emperor finally sent back to Koryū to rule at the same time he making the prince king of Mukden. Though so far away from the capital of Koryū the prince was the one who really ruled Koryū, so the records say. The father soon died and the prince im-

mediately proceeded to Song-do and assumed the throne in this same year 1308. His posthumous title was Ch'ung-sün.

He had been kept out of his own so long that he now proceeded to make up for lost time, and vied with his father's record in revelry and debauchery. It is said that a courtier took an axe and went to the palace, where he asked the king to decapitate him as the sight of these excesses made him hate life. The king was ashamed, though we are not told that he mended his ways.

In his second year he revived the government salt monopoly and put the money into his private purse. Heretofore it had been divided between certain monasteries and officials. The Mongol empress made him furnish large quantities of timber from Päk-tu Mountain, floating it down the Yalu. It was used in the building of monasteries. The whole expense was borne by the king. The latter was now spending most of his time in Peking. The Koryü officials earnestly desired him to come back to Song-do, but he refused. There was a constant flow of eunuchs and courtesans from Koryü to Peking and it would be difficult to imagine a more desperate condition of affairs in the king-deserted country. How it was being governed we do not know. It was probably governing itself. The rural districts, which had been laid waste by the Mongol armies and which had been deserted by their occupants, were probably being gradually occupied again and the less they heard of Song-do the better they liked it.

In the third year of his reign the king killed his son because some busybodies told him that the young man was conspiring to drive him from the throne. This shows the depths to which the court had sunk, when kings were not sure but that their own sons were their worst enemies. Orders kept coming from Peking to make certain eunuchs Princes. These orders could not be disregarded. These eunuchs had doubtless been in Peking and were known to be devoted to Mongol interests. All this time the king was in Peking where his presence began to be something of a bore. The mother of the Emperor urged him to go back to Koryü. He promised to go in the following autumn, but when the time came he changed his mind and abdicated in favor of his second son.

The new king, named To, posthumous title Ch'ung-suk, came to the throne in 1314. One of his first acts was to take a thorough census of the people. Unfortunately the result is not recorded. The revenue laws were also changed and a new measurement of the fields was ordered with a view to a more effective collection of the revenue. The king likewise had ambitions along religious lines, for he sent 150 pounds of silver to Nanking to purchase books; and 10,800 were secured. The emperor also gave 4,070 volumes. These were doubtless Buddhist books and it is more than likely that many of the books in the Sanscrit or Thibetan character, still found in the monasteries in Korea, are copies of the works introduced into Koryū during these times.

The king who had abdicated was sent back with his son, though he had abdicated solely for the purpose of being able to live permanently in Peking. He spent his time in attending Buddhist festivals, but when he saw into what ruins the palaces in Song-do had fallen he said, "If my father had feasted less I should have had better palaces." He soon returned to China where he devoted himself to letters. The emperor offered to make him his Prime Minister but he declined the honor. He mourned over the lack of letters in Koryū and came to realise that it was Buddhism what had proved the curse of the dynasty. He accepted the post of King of Mukden and later became Prime Minister to the emperor.

The young king went to Peking in 1317 to marry a Mongol Princess, and like his father was very loath to come back. We infer that the position of king in Song-do was so hedged about by priestcraft that was it much pleasanter for the king to reside at the Chinese court. Koryū must have been exceedingly poor after the desperate struggles she had been through and life in Peking with his hand in the imperial exchequer must have had its attractions.

At the end of a year however the king and his bride came back to Song-do. The records say that in order to induce him to come they had to bribe the soothsayers to tell him that if he did not come he would be involved in war. As soon as he arrived he began to search for unmarried women to send to Peking. He had turned pander to the Mongol court. The men of the upper classes hid their daughters and denied their

existence for fear they would be seized and sent to Peking. He himself put in practice the principles he had imbibed at the Mongol court, and spent his days in hunting and his nights in high revelry.

The king's father who had been made king of Mukden, made a trip into southern China, or at least as far south as Chül-gang and Po-ta San where he engaged in Buddhist worship. Two years later he asked permission to repeat the visit and the emperor consented. But he was suddenly called back to Peking and ordered to go straight to Koryū. He refused and the emperor compelled him to cut his hair and to become a monk. He was banished to T'o-būn or San-sa-gyūl in the extreme north. This was because one of the Peking eunuchs, who had formerly been a Koryū man and hated the king, told the emperor that the ex-king had on foot a scheme to raise a revolt in China.

At this time there was silver money in Koryū in the form of little bottle-shaped pieces of silver, but it was much adulterated by an alloy of copper. The king gave thirty of these bottles and the officials contributed a number more; and with them a silver image of Confucius was made, indicating a slight reaction against Buddhism.

1322 the emperor, being deceived by the lying representations of the king's cousin who wished to secure the throne of Koryū, ordered the king to Peking. The latter was glad to go, but was obliged to get away secretly by night for fear of being prevented by his officials. When he got to Peking the emperor took away his royal seal and ordered him to remain there, which he doubtless was nothing loath to do. The officials of Koryū joined in a letter begging the emperor to send him back, but without success, till in 1324 the emperor died and his successor proclaimed a general amnesty, of which the aged ex-king took advantage to return to Peking from his place of banishment in the north. The king and Queen returned to Koryū in the following year. No sooner were they settled in their palace again than they went on a pleasure trip to the Han River; but the trip ended disastrously for while away on the journey the Queen was confined and died in giving birth to a son. This shows to what extremes the passion for the chase led the court.

Chapter IX.

Horrible excesses... a royal desperado... martial implements proscribed... another scapegrace... general suffering... taxes increased... emperor furious... a general cleaning out... the kings... beginning of the great Japanese depredations... king supplanted... a memorial... omens of the fall of the dynasty... Buddhism ascendent... a traitor falls... costly festival... trouble in China... the rising Ming power... restiveness under the Mongol yoke... Yi Whan-jo appears upon the stage... genealogy... place of origin... Mongol adherents try to make trouble... Mongol power opposed... coinage... a new capital... divination... first mention of founder of present dynasty... alarming Japanese raids... "the mighty fallen"... a curious spectacle... "Red Head robbers"... they invade Koryū... a council... P'yūng-yang taken... panic at the capital "Red Heads" beaten... king favors a Mongol pretender... the dreaded Japanese... king removes to Han-yang.

With the year 1329 begins a series of events that almost baffles description. The worst excesses of Rome in her decline could not have shown more horrible scenes than those which made the Koryū dynasty a by-word for succeeding generations. The king's cousin, who was king of Mukden, was always slandering him to the emperor, for he was itching for the crown of Koryū himself. Meanwile the king was build-"mountains" and pleasure-houses without end and his hunters were his favorites by day and the courtezans his boon companions by night. His son was in Peking learning the ways of the Mongol court and preparing to prove as abandoned a character as his father. In 1331, at the request of the king, the Emperor made the young man king. The cares of office seem to have interfered with his debaucheries. The prince's name was Chung, posthumous title Ch'ung-hyé. He was sent to Song-do and his father called to Peking. This was well, for the young man hated his father intensely. No sooner had he assumed the reins of power than he ran to ten times the excess of riot that even his father had done. The whole of his newly acquired power was applied to the gratification of his depraved appetites and within a year so outrageous were his excesses that the emperor had to recall him in disgrace to Peking and send back the father to administer the govern-

ment. This added fuel to the son's hatred of his father.

The reinstated king continued his old courses and added to his former record another desperate crime, in that he frequently stopped a marriage ceremony and forcibly carried away the bride to become a member of his harem. It was a marvel that the people did not rise and drive such a villain from the country. When he made a trip to Peking in 1336 the emperor made him carry his son back to Koryū. He was such a desperate scapegrace that Peking itself was not large enough to hold him.

The following year the emperor promulgated a singular order and one whose cause it is difficult to imagine. It was to the effect that all swords, bows and other martial implements be put away from all Koryū houses and that no one be allowed to ride a horse; but all must go afoot. This may have been a precautionary measure to prevent the acquiring of skill in the use of weapons or in horsemanship, so as to render less probable the future use of such acquirements in an attack upon China.

At last, in 1340, the king died and it looked as if the desperate character who for one short year had played fast and loose with Koryū royalty would become king. A courtier, Cho Chūk, surrounded the palace with soldiers with a view to assassinating the young man who had not yet received investiture from the emperor, and at the same time a message was sent to the deceased king's cousin, the king of Mukden, summoning him to Song-do. The young Prince, bad as he was, had a considerable following, and a desperate fight ensued in which he was wounded in the shoulder. But Cho Chūk's forces were routed and he himself caught and beheaded. The emperor learning of this through the Prince's enemies, called him to Peking and took him to task for killing Cho Chūk, the friend of the king of Muk-den; but the facts soon came out, and the Prince was exonerated and sent back to Song-do, having been invested with the royal insignia. Unlike his father and grand-father, he did not marry a Mongol Princess but took as his Queen a Koryū woman. He likewise took a large number of concubines. Not content with this he had illicit commerce with two of his father's wives. The almost incredible statement is made in the records that on one occasion, feign-

ing drunkenness, he entered the harem of his dead father and had the women seized and violated them. They tried to escape to China but he prevented them from securing horses for the purpose. His profligate life was the curse of the country. Nothing was too horrible, too unnatural, too beastly for him to do, if it afforded him amusement. He sent 20,000 pieces of cloth together with gold and silver to purchase many things of foreign manufacture, but what these were we are not informed. One of his amusements was the throwing of wooden balls at a mark but when this lost piquancy he substituted men for the target and frequently engaged in this truly humane pastime. General distress prevailed. Many died of starvation and many ran away to distant places and many became monks in order to escape the king's tyranny. Sons cut off their hair and sold it in order to secure food for aged parents. The prisons were full to overflowing. Suicide was a thing of daily occurrence.

The king sent to Kang-neung to levy a tax on ginseng, but as none could be found the messenger levied on the well-to-do gentlemen of the place and this was so successful that the king widened the scope of his operations and made it as hard to live in the country as at the capital. Everything that could possibly be taxed was put on the roll of his exactions. No form of industry but was crushed to the ground by his unmitigated greed. When amusements failed he tried all sorts of experiments to awaken new sensations. He would go out and beat the drum, to the sound of which the workmen were building the palace. This building had iron doors, windows and roof. If the king's pander heard of a beautiful slave anywhere she was seized and brought to this palace which was also her prison and where she spent her time in weaving in company with many other women who had been similarly "honored." Often by night the king would wander about the city and enter any man's house and violate any of its inmates.

When this all came to the ears of the emperor he was furious. An envoy was sent to Song-do with orders to bring the wretch bound to Peking. The king came out to meet this envoy but the Mongol raised his foot and gave the wretch a kick that sent him sprawling on the ground. He was then bound and locked up and after things had been put in some

sort of shape in the capital the king was carried away to Peking to answer to the emperor. Many of the king's intimates were killed and many fled for their lives. A hundred and twenty concubines were liberated and sent to their homes.

When the king was brought before the emperor the latter exclaimed "So you call yourself a king. You were set over the Koryū people but you tore off all their flesh. If your blood should become food for all the dogs in the world justice would still be unsatisfied. But I do not care to kill any man. I will send you to a place from which you will not soon return." So he was placed on a bier, the symbol of humiliation, and sent away to Ké-yang "twenty thousand *li* away," so the records say. No man went with him save his bearers. They carried him from village to village like a dead man. He died on the journey at Ak-yang before reaching his place of exile. When the people of Koryū heard of this there was general rejoicing; and a proverb was made which runs, *Aya mangoji*. The *Aya* refers to Ak-yang where he died and *mangoji*, freely translated, means "damned."

The heir to the throne of Koryū was a lad of eight years. The emperor asked him, "Will you be like your father or like your mother?" The lad replied, "Like my mother," and thereupon he was proclaimed king of Koryū. His posthumous title is Ch'ung-mok. Orders were sent to Song-do to discharge all the servants and officials of the late king, and to put an end to all the evils which had been fastened upon the people. The iron palace was turned into a school. The examination laws were changed. Heretofore the examination had been simply with a view to ascertaining the candidate's knowledge of the classics. Now it was made to include an exegesis of obscure passages and exercises in penmanship. This was followed by an essay on "What is the most important question of the time." The emperor also ordered the establishment of a new department, to be called the Bureau of General Oversight.

The empress of China at this time seems to have been a Koryū woman and her relatives, who abounded in the Koryū capital, expected to have their own way in all matters. This new department, however, arrested and imprisoned many of them and a number died in consequence. The

empress therefore sent a swift messenger demanding the reasons for this. The reasons seem to have been good, for the matter was dropped. Of course the young king was not of an age to guide the affairs of state in person. We are left in ignorance as to what form of regency administered the government for him.

In 1348 the boy king died and the question as to succession arose. The king's younger brother Chi was in Koryū at the time; but Keui, the son of Ch'ung-suk, the twenty-seventh monarch of the line, was in China. The Koryū officials asked that Keui be made king, probably because he was of a proper age to assume the responsibilities of royalty; but the emperor refused, and the following year, 1349, Chi was made king at the age of twelve, posthumous title Ch'ung-jong. Keui, the unsuccessful candidate, was married to a Mongol princess, perhaps as a consolation for his disappointment.

With the year 1350 begins a series of Japanese depredations on the coasts of Koryū which were destined to cover a period of half a century and which, in their wantonness and brutality, remind us strongly of similar expeditions of the Norse Vikings on the shores of western Europe. In the second year of the young king these corsairs came, but were driven off with a loss of 300 men. Soon, as if in revenge, over 100 Japanese boats were beached on the shores of Kyūng-sang Province; the government rice was seized and many villages wantonly burned.

That same year a kingdom called Ul-lam sent an envoy with gifts to the king of Koryū.

In 1351 again the Japanese corsairs came and ravaged the islands off Chul-la Province.

The emperor, for some reason not stated, decided to make Keui, his son-in-law, king of Koryū. He was therefore proclaimed king at the Mongol court and started for Song-do. This was the distinct wish of the Koryū officials and of course the boy upon the throne was helpless. He fled to Kang-wha and the next year was killed by poison, but by whose hand administered or at whose instigation is neither known nor recorded. This new king's posthumous title is Kong-min.

The Japanese cared for none of these changes but steadily pursued their ravages, gradually creeping up the western coast.

A Koryū man, Yi Sāk, who had studied profoundly and had passed the civil examinations in China, now returned to Koryū and memorialised the king in reference to five special points; to wit, (1) The necessity of having definite boundaries for the fields. (2) Defense against the Japanese corsairs. (3) Making of implements of war. (4) The fostering of study and learning. (5) The evils of Buddhism.

All during this reign, so say the records, there were signs and omens of the fall of the dynasty. There were earthquakes, eclipses and comets; worms ate the leaves of the pine trees in the capital, and as the pine tree was the emblem of the dynasty this was ominous; red and black ants had war among themselves; a well in the capital became boiling hot; there was a shower of blood; for many days a fog like red fire hung over the land; black spots were seen on the sun; there was a shower of white horse hair three inches long; hail fell of the size of a man's hand; there was a tremendous avalanche at Puk-san, near the present Seoul. These *ex post facto* prophecies show the luxuriance of the oriental imagination.

In spite of the Confucian tendency which had manifested itself Buddhism had no intention of letting go its hold on the government, and we find that in his second year the king took a Buddhist high priest as his teacher, and thus the direction was given to his reign that tended to hasten it toward its fall. He also conferred high positions upon Buddhist monks and so alienated the good will of all the other officials. This hostile feeling took definite shape when Cho Il-si surrounded the palace with a band of soldiers, killed many of the leaders of the party in power together with many of the relatives of the Mongol empress, and announced himself prime minister. To screen himself he told the king that it was not he who had caused the execution, but two other men; and he even went to the extreme of putting to death two of his confiding friends in order to give color to this statement. But Cho Il-si had overestimated his strength and the king, by secret negotiations, was soon able to decorate

Buddhism

the end of a pole with his head. Twelve of his accomplices were also killed.

As the Mongol empress was a Koryŭ woman, the maternal grandmother of the crown prince of China was of course a Koryŭ woman. She was living in state in Song-do when her grandson came from Peking to make her a visit. It is said that in the festivities which graced this unusual occasion 5,100 pieces of silk were used in making artificial flowers. Such a feast had never before been seen at the capital of Koryŭ, however frequent they may have been at Peking.

The records state that in 1355 there was a great rebellion in China. We must remember that between the years 1341 and 1368 affairs were in a chaotic state in China. The last Mongol emperor, Tohan Timur, came to the throne in 1333 and gave himself up to licentiousness and luxury. No attention was paid to the filling of offices according to the time-honored law of literary merit but the best positions were given to Mongols by pure favoritism. This caused widespread dissatisfaction among the Chinese and from that time the doom of the Mongol dynasty was sealed. In 1355 the low-born but brilliant leader Chu Yuan-chang, at the head of the insurrectionary army, crossed the Yang-tse river and took Nanking. This was the great rebellion spoken of in the Koryŭ annals and soon an envoy arrived from Peking demanding aid in the shape of soldiers. Twenty-three thousand men were sent on this forlorn hope. In 1356 a Mongol envoy brought incense to be burned in all the Koryŭ monasteries, doubtless with a view to securing supernatural aid against the rising Ming power. At the same time great uneasiness was again caused by raids of the Japanese, which increased in frequency and extent. One gang of robbers alone carried out of Kyŭng-sang Province, at one time, 200 boat-loads of rice. This year also saw the Ming forces pressing on toward Peking and driving the Mongols back step by step. As the fortunes of the Mongols waned the loyalty of Koryŭ waned accordingly. For the mass of the Koryŭ people, the Mongol yoke had never been less than galling, and they hailed the signs of the times which pointed toward her overthrow.



