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Note on Ch'oe Ch'i-wun.

In the last issue of the Transactions of the Korea Branch of the Royal Asiatic Society we find two very interesting and valuable papers. One by Rev. Geo. H. Jones, Ph.D., on Ch'oe Ch'i-wŭn, and the other by Rev. C. T. Collyer on Ginseng. Both of these gentlemen are probably the best authorities on these subjects. The article on Ch'oe Chi-wŭn, the great soldier and scholar of Ancient Silla, introduces us in a charming manner to that distinguished personage and gives us a picture of his times and his work that are well worthy of preservation. A few stray items have come to our notice regarding the great Ch'oe Chi-wŭn, which may not be without interest in this connection.

It may be of interest, in connection with Ch'oe Ch'i-wŭn, whose style was Ko-un (孤雲), to know that after the expedition into western China, Sŭ-ju (西州), to chastise the recalcitrant Pŭn-yi (蕃夷), he made a journey into Annam. On his way thither he visited a country lying between Tong-king and Kyo-ji (交趾). It was a people living among mountains, their twelve important centers being, according to Ch'oe Ch'i-wun's own description, Pang-whan (峯驩), Yŏn-ä (演叻), Yuk-chang (陸長), Yang-mu (諒武), An (安), So (蘇), Mu (武), U-rim (虞林), Keui-mi (羈糜), Nam-myŭng (南溟), Su-hyŭl (邃穴). This visit was made during the reign of the fourth king of Kyo-ji.

Ch'oe Ch'i-wŭn describes a wide stretch of country south of China, in the following manner: "The eastern part of

this land lies along the South China Sea to the South of Tongking, four hundred *li*. The middle part is among high mountains which stretch a thousand *li* from north to south. Among these mountains there are six tribes occupying twenty-one strongholds. In the northwest is the Yū-guk (女國), or "Woman's Kingdom," so called because it is governed by a woman.* To the southwest is Chō-p'a Tā-sik-kuk (閩婆大食國).† The people live in booths without kang floors and without any kitchen. They sleep on grass in the booth. There are no proper roads, only foot-paths. The limits of the different tribal possessions are marked by inscribed stones. The only way they mark the passage of the time is by driving nails in a beam and each day hanging a new pair of shoes on a nail. Thus they keep track of months. They eat dogs, hens, rice and other things. Their villages are so close together that cock crow can be heard from one to the other. They tattoo the body with a tortoise design. They drink through their noses instead of their mouths! They frequently wear tiger skins. They also weave silk. Their common garment is a long strip of cotton cloth wound about the body. They eat unhulled rice. They do not wear mourning for their dead. Their warriors carry their swords hanging down their backs and they carry a shield on the arm. They know nothing about medicines. They were conquered by general Ma-wūn (馬琿), of the Eastern Han in 38 A. D. His troops went as far as Bangkok.‡ So all this vast territory became for the first time subject to China. Gen Ma Wūn built a memorial shrine, in commemoration of the event, at Ak-ch'ūn Mountain (惡泉) or "Evil water Mountain"§ It was to visit this memorial shrine that Ch'oe Ch'i-wūn took the long journey. He says of himself, "I visited the very farthest limits of the Chinese empire."

*This is probably Thibet. Koreans today believe that Thibet is governed by a female line of rulers.

†Probably some part of the present Siam.

‡Called in Chinese Pan-sa-kok, "Coiled Snake Valley," because of a whorl of mountains back of the city, which is entered by a single narrow pass and the path, inside, curves about like a coiled snake.

§So called because a stream flowed by the place whose waters were poisonous and would cause swift death.

He tells another anecdote of his return journey from western China. He stopped for some days to rest at a famous monastery in Sū-ju. The priests were poor and the monastery in great need of repairs; so instead of paying for his lodging, Ch'oe Ch'i-wun wrote an essay, or a poem rather, which circulated through all that part of China and brought in ample contributions from the people, to effect all the repairs. A very bald translation of his letter is as follows:—

"I came 7,000 *li*, from Korea, and then went 10,000 *li* more to help put down the rebellion. Now on my way back I am stopping to rest at this monastery. I seem to have had the help of Buddha in my work and I feel as if he had saved me and led me here. This monastery was made in the early days of this present Tang dynasty but now I find it broken by the elements and the snow and rain beat in. The person of the Buddha will be injured and the monks are in danger of having no place in which to sleep. It is not meet that the Buddha should suffer such indignity nor that the monks should be in want. I must help them if I can, for I long to repay the kindness I have received here. As this monastery was built by an early emperor of the still ruling line a kindness shown to it will be honoring the ancestor of the present emperor. Heaven has led me here and laid upon me the duty of helping. The surrounding mountains, the flowing waters, the sights and sounds of this place are delightful and for the sake of future wayfarers like myself it is my hope that those who see this may contribute liberally of their means to put it in repair."

This circular letter elicited a host of answers, several of which have been preserved. One of them says:

"I have seen the letter of Ch'oe Ch'i-wūn in regard to mending the "purple palace" (monastery). It revives the joys by our ancestors and wakes to life the source of pleasant memories. I give you a thousand thanks, and according to my poor ability I will aid the good work."

Another says:—"If a man beholds a tree with jade leaves and golden branches he cannot but admire. It is a thing of beauty. The cooling shade, the lustrous flowers, these are what men love in the Spring. The flowers too are conscious of the joy they give and blush at the praise of their own beauty. This grand mansion has come down for many

generations and has garnered the love of many men. Its age makes venerable the name of the emperor's ancestors. You stopped there and Buddha blessed you. This blessing was not only yours but it was for the whole empire. For it to be in ruins is as sad as a personal catastrophe. I cannot but give as best I may.'

Another tells us that though he have to sell all his houses and lands he will find a way to help the good work.

If this incident is authentic, as it seems to be since it is found in Ch'oe Ch'i-wŭn's own works, we shall not be able to look upon him as a determined enemy of Buddhism. In fact Confucianism and Buddhism approach the human mind from such opposite directions that they do not come in contact with each other in the ordinary intelligence. A Korean may be a Buddhist and a Confucianist at one and the same time without seeing anything incongruous about it. I incline to the opinion that these two cults come into antagonism only when they become the shibboleths of political factions. Red and white were not enemies until the war of the Roses. Buddhism first entered Korea as a state religion and it always had great political significance. Confucianism came in as a literary cult and found Buddhism already strongly intrenched. As literature rapidly became the test of official competency a collision was inevitable but what we urge is that this conflict was not intrinsically a religious one but rather a factional one.

On his return to Korea he brought many Chinese books and was well received by the king of Silla. He started in as a reformer and suggested many changes, among which, according to several of the leading histories of the time, were suggestions as to the better government of the people, the adoption of several Chinese customs, the lessening of the severity of the punishments inflicted upon criminals and the adoption of the Chinese style of dress. He also urged the adoption of the Chinese names of political offices. At first the king listened to him but soon he found that his suggestions were in advance of his times and that the other officials were so jealous of him that his advice was violently opposed at every turn. He memorialized the king saying "Kye-run is like a yellow leaf and Song-ak Mountain (at Song-do) is like a green pine tree." This meant that Silla was to fall, as

Kye-rim was another name for Silla, and that Koryu was about to be founded. He therefore retired to the fastnesses of Kaya Mountain to a place called Hong-yu-dong and became practically a hermit. There a few followers sought him out and attended him. At this time he wrote in regard to his hermitage the following poem which is considered by Koreans to be beautiful. The accompanying free translation does not justice to the poem.

水	舍	雞	鳴	夜	向	晨
柳	梢	風	動	月	橫	津
漁	歌	只	花	江	南	北
一	色	蘆	花	不	見	人

"As I lie in my house built over the stream, and listen to the distant cock-crow, I know that morning is at hand.

"The wind sways the branches of the willow tree and the reflection of the moon upon the rippling water makes a glistening bridge across the stream.

"Both up and down the stream I hear the call of the early fishermen."

"But in the gray light of dawn I cannot tell whether yonder white objects are men or the flowers of the reed plant,"

High up on the side of the mountain there is a wide flat stone like a terrace or ledge and here tradition says that Ch'oe Chi-wŭn played at *pa-dok* with the *sin-sŭn* or genius of the mountain and according to the Yŭ-ji Seung-nam his name is carved there on the side of the ledge, as well as some of his most celebrated saying. Near a bridge in that vicinity, called Mu-reung Bridge, there is a high cliff on which is inscribed one of his sayings,

狂	噴	壘	石	吼	重	巒
人	語	難	分	咫	尺	間

Which seems to mean that the water falling over the precipice without any conscious effort makes the whole valley to resound with its roar. So that even though people stand beside each other not a word can be heard. This is interpreted to mean that the commotion and senseless turmoil of Silla politics makes it impossible to hear the voice of reason.

At Tok-sŭ-dang Ch'oe Chi-wŭn spent some time, and it is said that one day he took off his hat and shoes and hid them in the bushes, and then disappeared forever. The

monks of Hā-in Monastery said he had probably gone up the mountain and become a deity. His picture was placed in a shrine at Tok-sū-dang and is said to be there still.

While he was in hiding he wrote much, and this together with all that can be recovered of his earlier writings were collected into a book of twenty volumes called Kye-Wŭn P'il-gyōng (桂苑筆耕) or "The Pen-plow of Kye-wŭn," a most expressive title. Kye-wŭn was another of Ch'oe's literary names. We have examined an abbreviated edition of this work in four volumes, two of which are unfortunately lacking. The two that we have contain (1) Ch'oe Chi-wŭn's challenge to the enemy of China to come out and fight. (2) His letter calling back Cho Chang (趙璋) who had been defeated by the northern barbarian, Whang-so (黃巢). (3) His travels and his mustering of soldiers in China. (4) His orders to the soldiers. (5) His answer to a letter from Governor Chu (周) of Ch'ŭl-su about the war. (6) Answer to a letter from Governor Wang (王) of Kang-sŭ about the war. (7) Answer to a letter from Governor Si Pu (時溥) of Sŭ-ju about the war. (8) Answer to a letter of General Kweng (邾) of Yang Yang. (9) A letter to Governor Chu Po (周寶) of Chŭl-sŭ about the war. (10) A letter of General Ch'o (焦) who was defending Chŭl-sŭ. (11) A letter to the prefect of Che-ju (in China, about the war. (12) A letter to an official in Sŭng-in about the war. (13, 14, 15 etc to 30) Letters to the officials in various towns about the war.

Then follow twenty-five more letters relating to the war. Some of them announce victories, others are calls for troops, others are for the forwarding of supplies, and others still for various purposes, and these are supplemented by twenty-five more on practically the same themes.

We then have fifteen missives which contain congratulations to the Emperor on his birthday, or a few lines bearing upon some festive occasion, or even the "libretto" for some Buddhist ceremony. Also, after a victory, the sacrificial ritual to the five elements or directions, north, south, east, west and middle; the ritual for a sacrifice upon the building of a fortress; also for a funeral ceremony in honor of fallen generals; upon the moving of a great statesman's shrine; also an autograph letter. He wrote also the preface to a book of pic-

tures of the Na Fortress in western China, and a monograph on what he saw on his travels in Annam.

After these come ten memorials to the Emperor of China on various unimportant subjects, and thirty short poems of twenty-eight characters each on soldiers, weapons, pottery, self-control, snow, bird shooting, military discipline, military tactics, good localities, tigers, fortresses, shrines in Annam, archery, Annam, the road to Ch'ün-wi, the narrow road to Ch'ak-ku, monuments erected on victorious battle-fields, generals, seals, etc., etc., etc.

Then follow forty-five more letters carrying greetings to the Emperor, encouraging other generals and announcing victories, followed by forty poems about various interesting localities and a miscellaneous collection of other subjects.

The Japanese Occupation of Seoul

May, 1592.

It was on a foggy morning, the 13th of the fourth moon of the twenty-fifth year of King Sün-jo (1592) the Konishi's forces landed at Fusan. On the following day they took the town. As they attacked the town of Tong-nã at day-break of the 15th they must have started from Fusan on the 14th. From Tong-nã they proceeded northward through Yang-san, Mi-ryang, Ch'ung-do, Tã-gu, In-dong, Sön-san, Sang-ju, Mun-kyung, Ch'ung-ju, Yü-ju and Yang-geun, and crossing the Han River at Yong-jin they entered Seoul by the East Gate at day-break of the 3rd of the fifth moon. This date is unquestionably the right one, for one of the leading ministers of the time, Yu Sün-yung, states this plainly in the *Cheung-bi-rok* (懲忠錄) Vol. I, p. 21; and another witness, Yi Wün-ik, also mentions it in his diary, *O-ri Ili-gi*, (梧里日記) Vol. I, p. 1. The *Yül-y Keüi-sül* (燃藜記述) Vol. XI, the *Kuk-cho Po-gam* (國朝寶鑑) Vol. XXX, p. 6, the *Cho-ya Chip-yo* (朝野輯要) Vol. XXXI, and the *Cho-ya Whe-t'ong* (朝野會通) Vol. VI all agree in this. We thus see that Konishi's army accomplished the march from Fusan to Seoul in nineteen days.

Kato's force disembarked at Fusan on the 17th of the fourth moon, or four days later than Konishi. The route which he took for Seoul was a different one from that used by Konishi. He went north by way of Chang-gi, Keui-jang. Su-yŭng, Ul-san, Kyōng-ju, Yŭng-ch'ūn, Sim-yŭng, Eui-heung, Kun-wi, Pi-an, and Yong-gung, and joined Konishi at Mun-gyŭng on the 27th. They both took part in the battle of T'an-geum-dǎ, after which they separated again at Ch'ung-ju, Kato going by way of Chuk-san and Yong-in. He crossed the Han River at Tong-jak-chin and entered Seoul by the South Gate on the 3rd of the 5th moon, the same day that Konishi entered the city.

Sei-gwai Sin-si (征外新誌) a Japanese work which gives the full description of this invasion, quoting *Tai-ko-ki* (太閤記) states that Kato's entrance into Seoul was believed by some to have been a day later than that of Konishi [Vol. III, p. 5], but judging from the fact that it was not till the 2nd that Konishi arrived on the southern bank of the Han River, the statement of the *Tai-ko-ki* seems incredible.

These two leaders, when they separated at Ch'ung-ju, agreed to attack Seoul on the east and south at the same time; but when Konishi's forces reached the vicinity of Yŭ-ju they saw what looked like flames rising to the heavens just in the direction of the Capital. They pushed forward in haste, crossed the Han River and by forced night marches arrived at the East Gate at day-break of the 3rd. Kato's route was somewhat more circuitous and his arrival at the South Gate was several hours later than Konishi's entrance into the city.

The plan of making a simultaneous attack from two directions proved to be of no use for they met no opposition whatever. The *Cheung-be-rok* assures us that when the invaders entered Seoul they found the city without inhabitants (Vol. I, p. 2) and the *Yuc-ya Keui-sul* also says that there was no sound of men or horses to be heard in Seoul and that even the gates were open (Vol. XI.)

Let us now inquire why it was that the city was practically deserted. The government had all along been relying upon the ability of the Korean forces to turn back the enemy at the great Cho-ryŭng or "Bird Pass." Gen Sil Yip, so

famous for his sagacity, went to that pass, at the king's command, but he decided that the rough mountain country would not be a suitable place for his cavalry to manoeuvre in and so he retired to Ch'ung-ju, against the advice of Gen. Kim Yō-mul and of Gen. Yi Il, the former of whom urged the defense of the pass while the latter advised to go back to Seoul. The battle of T'an-geum-tǎ, which ensued, proved that Gen. Sil Yip's sagacity had played him false.

The government in Seoul and the common people were waiting eagerly for news of Sil Yip's victory. Just as evening fell on the 29th of the 4th moon three bareheaded horsemen pressed through the South Gate. The people, gathered there, demanded the news, and the three horsemen said they were servants of one of the officers on Gen. Sil Yip's staff, that they had barely escaped with their lives, and that they were hurrying to get their families out of Seoul. The defeat of Sil Yip was passed from mouth to mouth. Great confusion resulted and the alarm in the palace was very great.

The *Cheung-bi-rok* of Yu Sǔng-yong, Vol. I, pp. 18-19, and the record of Yi Hang-bok, named *Su-ǎ-jip* (西崔集) Vol. XVI, p. 20, give a most full and interesting description of the panic which occurred in the palace.

The night was dark and rain was threatening. King Sǔn-jo determined to retreat to Eui-ju. At length the despatch of Yi Il arrived at the palace. Borrowing a torch from the office of the Royal Secretary the ministers broke the seal of the letter and found to their dismay that the enemy would be in Seoul on the following day or the next but one. The Royal Guards scattered and ran against each other in the darkness. Kim Eung-nam, the Minister of War, gave orders which no one obeyed, and the capital of Korea was helpless as against the invaders. According to the evidence of one witness, Pak Tong-nyang, we learn that lewd fellows of the baser sort freely entered the palace, stole the royal treasures in a most brazen manner and that the gates of the city were not only not locked but were not even shut. The city bell no longer tolled its morning and evening summons. All these things go to prove that Seoul was in a state of extreme disorder.

About three o'clock on the morning of the 30th of the fourth moon, King Sŭn-jo, with his attendants, forsook his unprotected palace, leaving the wailing people to the care of Minister Yi Yang-wŭn, and fled toward Song-do by way far of the West Gate. The king and his retinue proceeded as Sa-hyŭn before the day began to dawn and at Sŭk-kyo it began to rain heavily, increasing as they went on to Pyŭk-je. At sunset they crossed the Im-jin River and arrived at P'at-ju about ten o'clock at night.

Yi Yang-wŭn, who had been placed in charge of Seoul, was not a man of any considerable military genius. The reason for his appointment was very simple. The Chief Premier Yi San-hŭ was very unpopular, since it was by his mistakes that the invasion occurred. The second premier Yu Sŭng-yong had decided to join the king's party to Eui-ju. Yi Yang-wŭn stood next in rank to him and in natural order of precedence was appointed to guard the capital. It was plain from the outset that he would never be able to defend the capital against the attack of a determined enemy.

He relied implicitly upon Kim Myŭng-wŭn who was encamped at Che-ch'ŭn-jŭng, on the north bank of the Han River. Kim was really the commander-in-chief and was a disciple of the famous scholar Yi Whang (so-called T'wi-ge Sŭn-sŭng) but his attainments, I fancy, did not fit him for the duties of a general on the field of battle. This is proved by King Sŭn-jo's criticism of him, in that when the position of Premier was vacant some years later the king appointed him but saying that though he was deficient in the power of self-control yet he was generous (supplement of Yŭl-yŭ Keui-sul, Vol. V).

Not only was he an incompetent general but his soldiers were almost all inefficient men. This we know from the record of a Korean witness, Yi Tŭk-hyŭng (Sei-gwar Sin-si, Vol. III, p. 2.)

At last Kato's force arrived at the Han River on the 2nd of the fifth moon. Musket balls fired by the Japanese fell in the camp of Kim Myŭng-wŭn. The latter immediately retreated toward the Im-jin River. When Yi Yang-wŭn, the defender of Seoul, heard of this sudden flight of General Kim he unhesitatingly forsook the capital, as was to have been ex-

pected. Thus the city was left quite open to the occupation of the Japanese.

The terror of the people of Seoul was quite beyond description. They were sure that nothing but slaughter and plunder awaited them. But to their surprise they found, when the Japanese actually came, that their fears were quite unfounded.

The Yŭl-yŭ Keui-sul (Vol. XI) says that the invaders burned the Ancestral Temple, the palaces and public and private residences, when they entered Seoul. Such is one of the traditions handed down by the Korean people and even some of the Japanese authors believe this report to be true. Thus we find that the book entitled *Cho-sen O-Koku* describes Ukita's camp as the Kyōng-bok Palace which was fired by his soldiers (p. 335), and the *Kan-han-to* (韓半島) p. 144, as well as the *Kan-koku An-nai* (韓國內案) p. 73, likewise adopt this view of the matter; but this is, of course, a serious mistake.

It was in the early morning of the 30th of the fourth moon that fires began to rage in Seoul. We find evidence of this in the record of Yu Sŭng-yong. He describes in the *Cheung-bi-rok*, Vol. I. p. 20, that on the way to the north in company with the king, just as they came to Sa-hyŭn they saw fire breaking out from the great storehouse at the South Gate. This was at about daybreak. This was the beginning, and the fires burned through the second of the fifth moon. Konishi saw it from Yŭ-ju, 190 *li* from Seoul on the first of the fifth moon, and it must have been a very great conflagration.

As to what buildings were burned at this time we can discover from another record of Yu Sŭ-yong, the *Su-a-jip*, Vol. XVI, p. 28. Next after the store-house, the Chang-ye-wŭn and the Department of Justice were burned, and then the Kyōng-bok, Chang-dŭk and Chang-gyōng Palaces were laid in ashes. Then came the residence of Prince Im-hā and the private house of Hong Yō-sun the Minister of War.

Who was responsible for setting fire to the principal buildings in Seoul? This question is easier to answer than a like one which was asked in Moscow in 1812. That the culprits were none other than the Korean mob is proven by the evidence of the *Su-a-jip*. It will be of interest to ask why these build-

ings were burned. We know that the records and deeds of slaves were kept at the Chang-ye-wun and the Department of Justice and therefore these places would surely be visited by such a mob. The burning of the palaces was an attempt to cover up the crime of plundering the royal treasures. It is harder to understand why they should have burned the houses of Prince Im-hā and of the Minister of War but it was doubtless because the common people had some grudge against them. The burning of the palaces began on the first of the fifth moon. This was recorded by a Japanese at the time (*Sei-gwai-Sin-si*, Vol. III p. 4.)

The Japanese did not enter Seoul until after the fire had burned out. We find evidence of this in the *Kuk-cho Po-gam* (國朝寶鑒) Vol. XXXI p. 8, where it is stated that the palaces had already been burned to ashes when the enemy entered Seoul, and so we conclude that the fire died out on the 2nd of the fifth moon. On the next day, viz. the 3rd, the van of the Japanese army entered Seoul, and hence it is plain they had no connection with the fire. This view is adopted by such eminent Korean writers and statesmen as Yu Sŭng-yong, author of the *Su-a-jip*, Yi Chang-yŭn, author of the *Cho-ya-Chip-yo*, and Yi Heui-su, author of the *Ch'ung-ya Mon-jip*.

In this discussion we have depended largely upon the statements of Yu Sŭng-yong. One might think that as he was not an eye-witness of the events his statements might need to be discounted. But that he was extremely careful to ascertain the facts is shown by his sending a royal secretary, Sin Chip, into the city, to learn what was going on. This he states in the *Cheung-bi-rok*, Vol. I p. 21, and thus the credibility of his record is maintained.

There can be no reasonable doubt that it was the Korean mob that set fire to the palaces, but even these people had fled from the city when the Japanese arrived. Kato and Konishi consulted together and posted a proclamation on the city gates saying that the people should come back to their houses, for the Japanese would do no damage either to their persons or their property. The effect of this proclamation was immediate and profound, and the people gradually returned to their homes.

Ukita, the commander-in-chief of the Japanese forces,

entered Seoul on the 7th of the moon and other generals came in later still. They all encamped on the north side of Namsan except Ukita who occupied the Ancestral Temple as his quarters, whence he removed later to the Nam-byŭl-gung.

Seoul was occupied but the people discovered that the invader was not a barbarous destroyer. Shops were re-opened and trade went on much as usual. Those who held passports were free to come in or go out.

Thus order was secured by the Japanese whose rule contrasted curiously with that of the general who had been charged by the king to protect the city.

T. SIDEHARA.

Across Siberia by Rail.

CONTINUED.

As we have already said, Sunday was spent in speeding across the highly cultivated Manchurian plains past the city of Mukden whose many gates loomed up in the distance a mile or two to the east. On Monday morning we were still traversing well cultivated country though we were evidently getting further north. This was apparent from the more backward condition of vegetation along the line. We found that new bridges were being built all along the line in this region and our train was obliged to cross the streams on temporary bridges. The new ones were being solidly made and the iron work appeared to be of American make though of this one could not be sure. As the morning advanced we entered a more uneven country and at ten o'clock we pulled up in the remarkable city of Harbin on the southern bank of the Sungari River. At this point the road from Dalny connects with the through line from Vladivostock to Moscow. This town has sprung up as if by magic in the last five years and now presents a most curious mixture of all sorts of nationalities. It is not the purpose of this paper to discuss such matters but only to call attention to the extraordinary crowd one always sees at the station. Eatables of all kinds were on

sale though not of appetizing quality. An inquiry as to the price of some small apples elicited the surprising reply that they were twenty-five cents apiece!

No change was made in the train at this point nor did many new passengers come aboard from Vladivostock, and after an hour's stay, during which the strong southerly wind blew a continual cloud of dust past the station, we passed on to the great bridge over the Sungari just beyond the town. Soon after crossing this bridge, which spans a river remarkably like the Missouri in appearance, we entered a different sort of country. Heretofore there had been plenty of trees in evidence and the level land was well tilled, but from this point on no trees were seen and the land was entirely uncultivated. We had entered the broad steppes of Northern Manchuria and, turning toward the northwest, we made a practically straight line toward the distant Kingan range of mountains. By this time we had begun to learn the "ropes" a little. We had discovered that the only set meal of the day, the *table d'hote*, was laid from two till six o'clock in the afternoon, and that at any other time food was served *a la carte*; that it is quite impossible to obtain good drinking water on the train. No one seems to use it. In fact there is no water with which to brush one's teeth. No hot water can be obtained for toilet purposes and unless one carries his own utensils such as teapot, cups, spoons, etc., he cannot obtain hot water from the *buffet* for making tea, coffee or any other form of food. One must be prepared to take most of his meals in the dining car, and this is indeed the rational course since one can get along very well indeed at two roubles a day. Unless one is travelling with children it is hardly worth while carrying any utensils or food, but one of these patent pocket filters would be of great use unless one were willing to drink tea always in preference to cold water. In the matter of bathing one should be sure to provide himself with soap, towels and a large sponge, for the latter is the only method by which one can secure a bath, neither tub nor hot water being procurable. With the exception of these drawbacks the journey is thoroughly enjoyable. You spend your time either in your stateroom or in the dining-car and if wise you will spend many hours in the latter over your glass of

tea with a slice of lemon in it. This last is an institution in itself. No one who has not tried hot tea with sugar and a thin slice of lemon can say he has exhausted nature's bounties. The habit becomes confirmed after the second attempt and you cease wondering that the Russians are the greatest tea drinkers in the world. One might ask what would be the cost of food for a family consisting of man and wife and two children. Of course it is hard to say but by practicing a fair degree of economy it would not cost more than four roubles a day, a rouble being equivalent to a yen. In regard to children it must be confessed that a journey of sixteen days in a train would prove very irksome as there is little opportunity for a child to run about. Generally the stops at stations are long enough to take the children out and give them a good brisk walk of five minutes or more and at least once a day a stop of nearly an hour is made at some station or other. If these occasions are properly utilized and fitting amusements are provided for the children while the train is under way there should be no great difficulty, but it all depends upon the children and the way they are managed.

One matter of importance has not been mentioned. There is no Custom's inspection of any kind nor examination of passports till the Russian border is reached at the town of Manchuria, which is reached the fourth day out from Dalny. At the present writing we have not reached that point and cannot yet give definite information about it.

After leaving Harbin and crossing the Sungari river we entered a vast steppe or prairie the exact counterpart of those in western America. The road stretched away mile after mile straight as an arrow. Every five miles or so we would come to a neat brick station generally surrounded by a few wretched Mongol huts. At one point we looked back and saw three of these stations at once. In fact for a distance of a hundred miles or more there was not a single curve in the track. The following day, Tuesday, showed us a different state of things. We were entering a mountainous region and the hill-sides were clothed with a kind of scrub-oak and silver birch. At short distances great piles of this excellent fire wood were seen near the track, for it is used as fuel on all the engines through this part of the country. We climbed up

the water-courses penetrating deeper and deeper among the mountains. Snow still lay on their slopes and the air began to feel decidedly wintry. About three in the afternoon we arrived at an important town far up among the mountains, called Bukatu. Here were a dozen or fifteen well built foreign houses, shops and stores. As we lay there waiting for a train that was due from the opposite direction we watched the Russian peasants riding in their rough carts or the shaggy Mongolian camels dragging loaded carts at a snail's pace through the mud. Here we were surprised to find a number of Koreans working in a gang of coolies. They had probably been brought inland from Vladivostock.

Another two hours brought us to the point where the great tunnel is being driven through the summit of the King-an range. It will not be done for two years yet. The last hour we had come through picturesque mountain scenery meeting flurries of snow every few minutes and being buried now and then in clouds. These added much to the scenery as they came and went so suddenly leaving us now shrouded in mist and now bursting forth into the clear cold sunlight. It was at the busy little town of Saltanovo that the steep climb began. It was what is popularly called a "switchback" where we zig-zagged up the steep side of a hill perhaps six or eight hundred feet to the summit where lies the town of King-an, named from the mountains. This is the highest point reached between Dalny and Moscow and may possibly be five thousand feet above the sea level though we have no accurate figures to quote. This was the roughest and most primitive looking place we had seen. It looked just like some backwoods town in Canada with its log huts and rough coated denizens. Here the ground was covered with snow and a cold wind blew from the southwest and compelled us to don our overcoats. Night overtook us as we were sliding down the further slope of the mountain with nothing but a smooth steppe between us and the frontier town of Manchuria where we may or may not have to change cars. No one knows yet and we cannot learn till we arrive at that place.

(To be continued).

Mudang and Pansu.

Another *mudang* ceremony is called the *yong-sin kut* (龍神) or "Dragon Spirit Seance." Koreans believe that each river or stream, as well as the ocean, is the abode of a dragon spirit. This is a good spirit as compared with most of the spirits worshiped in Korea. This dragon spirit controls the water of the stream or of the sea. Not only the large rivers but each small stream has its dragon spirit which receives homage each spring and autumn. The ceremonies performed are of various kinds corresponding to the various interests connected with the waters of the streams or of the sea. There are thousands of places in Korea where the dragons are worshiped. For instance each village on the bank of a stream that is at all navigable even for small boats performs the ceremony. Then the merchant or freight boats have special ceremonies, the fishing-craft have a separate ceremony, the ferry boats have another, war boats have another, but besides these there are or were great general ceremonies such as the one celebrated at the harbor from which an envoy to China set forth on his mission. A detailed description of all of these would fill a volume, but we must describe some of them to show the firm hold which this form of superstition has upon the Korean people and to show that from a practical point of view these forms of worship exercise a far greater power over the Korean than either of the so-called religions, Confucianism and Buddhism.

To begin with the village ceremonies; it would be too much to say that every village beside a stream has a dragon *kut* each year but there is hardly one that does not do it occasionally, and very many do it regularly. Sometimes it is to secure good luck, sometimes to propitiate the dragon spirit after he has shown his anger by bringing bad luck, sometimes it is done by some wealthy man of the place in order to get an opportunity to feed the poor people of the village without suggesting charity. Sometimes it is done before the crops are put in in the spring to insure good rains, for the dragon is supposed to have control of the rainfall and the winds. The

ceremony is generally performed by the *mudang* in a boat and she is accompanied by the highest people of the villages, as many as can crowd in. Sometimes when the stream is very small the ceremony is performed on land. The *mudang* generally gets a hundred thousand cash, or forty dollars, for this service. In this ceremony she does not pretend to become possessed by the spirit of the dragon but she prays to him to be propitious and help the people of the village, giving them good luck and plenty of rain. One feature of the "show" is the *mudang's* dance, a part of which is performed with bare feet on the edge of a sharp knife. The knife is a long blade with a handle at each end, like a draw shave except that the handles project straight from the ends of the blade. It is a knife used in cutting up tobacco leaves. This is laid across the top of an earthenware crock that is filled to the very brim with water. The knife lies with the edge of the blade pointing up. The *mudang*, in bare feet, steps upon the blade and performs the steps of a dance on it without injury to herself, nor is a single drop of the water spilled. This kind of a *kut* is performed not only to the dragon but in many places it is done in honor of the mountain spirits or of some famous man of former times, as for example to the spirit of Ch'e Yŭng, a famous general near the close of the Koryŭ dynasty. His shrine is at Tŭk-mul Mountain near Songdo and there the *mudangs* hold *kuts* about every month. In fact, among the people of that vicinity such ceremonies are of daily occurrence.

These ceremonies in connection with merchant boats differ with the different grades of boat. For craft of large size that carry on the heavy coastwise trade and make but two or at most three voyages a year a *kut* is held before setting out on each voyage. The *mudang* comes on board with drums and reed pipes and to the accompaniment of these she calls up the dragon spirit and the spirits of men who have drowned and implores them to make the voyage a success, to keep down the waves of the sea and to protect the lives of all on board as well as their fortunes. As for smaller boats much the same thing occurs except that the music is omitted as being too costly. Often all the boats of a village have a *kut* for all the craft together. The owners contribute the money in

proportion to the size of the various craft and the spirits are asked to bless them *en masse*.

In the case of fishing boats the ceremony is not generally performed for each separately, but many boats come together and the *mudang* comes aboard with her "orchestra" and calls up the dragon spirit. She tells him that she knows it is a trespass for men to go and catch the subjects of his kingdom and eat them, but that men must live; and she begs the dragon to overlook the wrong and let the fishermen make a good catch. After she leaves the boats, they put out to the fishing grounds and proceed to set their nets as usual, but with music and singing, every man using his lungs to their full capacity. This finishes the ceremony. It is repeated several times each year if the fruits of their labor warrant the expense.

The ferry-boats, too, have their special ceremony each spring and autumn at which the dragon is called up and the spirits of those who have been drowned while crossing the ferry. The general lack of bridges in Korea makes the ferry an important institution which receives government aid, but the way they crowd the boats and load them down to the water line with cattle carts, sedan chairs, *yangbans* and coolies it is no wonder that they want to call upon the spirits to protect them. Every ferry has plenty of such spirits for audience at such a ceremony, though as to the dragon we may be more sceptical.

One ceremony in connection with ferries may be witnessed twice a year at *Nodol* ferry near Seoul. The boat is roofed over with straw and after a large quantity of millet has been prepared the *mudang* and her crowd enter the boat and put off from shore. The food is thrown into the water for the spirit and at the same time the *mudang* begins her incantations. As soon as she has become "possessed" she begins to howl and "take on" frantically, personating the desperate case of people who have died by drowning. She climbs to the ridge-pole of the improvised roof and dances and screams. After an hour or so of such antics, they come ashore and the *mudang* climbs a willow tree to its very top, wailing and screaming. She says she is a spirit that has been imprisoned in the dark water and must have a chance for a *kugyung* or as the Chinese say "a look-see." So she climbs the tree to

its very top and then, after looking about, descends to the ground. During the whole time she wails and gnashes her teeth and beats her breast in the most frantic manner.

The ceremony in connection with war vessels is now a thing of the past, but it is not without interest. For the sake of the more superstitious of the sailors a *kut* used to be held. It was believed that the water spirits enjoyed seizing sailors by the top-knot and dragging them down into the water. The only way to avoid this danger is to wear a silver hair-pin, stuck in the top of the top-knot. Here as elsewhere spirits are supposed to fear silver, and a hair-pin of that metal is a guarantee against trouble. This is proved, to the Korean's satisfaction, by a dream that a man had in which he saw spirits emerge from the water and drag to their death every sailor on the boat who did not wear the silver pin.

(To be continued)

Odds and Ends.

Making of a River.

Apropos of the child's suggestion to its mother that God was very thoughtful to make the big rivers flow so near the cities, we have an account of the origin of a river. It is called the *Han-naru*, and flows near the town of Su-wun. Formerly there was nothing but a little rivulet there, but one night the great scholar Yi Chi-ham dreamed that the rain came down in torrents and the rivulet became a river. He arose on the morrow and warned all his neighbors that they had better get ready to move up the hill-side, as there would be a terrible flood that day. Nearly all laughed at him, but there was one lowly salt-merchant and a few others that heeded the warning. All together they shouldered their worldly goods and moved up the hill-side. The rain came on and Yi was flattering himself that it was his wisdom that have saved him and his few companions, but as they moved up the rise of ground the salt-merchant set down his *jigi* and propped it up with a stick. Yi expostulated and said they must go further up, but the salt-merchant only pointed to the end of the stick and said,

"This point will be the limit of the water's rise." And so it proved, the water just lapped the end of the stick and then subsided. Yi Chi-ham thereupon confessed that this poor salt-man was wiser than he.

The flood passed but did not subside to its former limits. A considerable river remained as lasting evidence of the truth of this story.

As good as Wireless Telegraphy.

This same Yi Chi-ham had a nephew, Yi San-hā, who was somewhat sceptical about the superior gifts of his uncle, as often happens among near relatives. One day he received an invitation from his uncle to go fishing. When they had spent most of the afternoon in their little boat on the river and had partaken rather freely of wine, the nephew looked up and was completely mystified by seeing that they were approaching a shore that was quite unfamiliar to him. There were Chinese houses and pagodas and strange trees and stranger people. He asked his uncle where in the world they had come. His uncle replied with great nonchalance that he thought he would give his nephew a glimpse of the So-sang River (瀟湘江) in Southern China! It is seven or eight thousand *li* from Korea and they had covered the distance in half an hour! The nephew did not dare to say a word. They approached the bank and his uncle told him to pluck some of the reeds that were growing there. He did so, and half an hour later they were back on the Han River. The nephew never again questioned his uncle's powers.

Looking Backward.

It is affirmed that rice merchants in Songdo, when they measure rice, always throw it backwards over the right elbow instead of throwing it forward as all other rice merchants do. This is interpreted as being a motion backward and means that the people of Songdo would like to go back to the former dynasty whose seat was at that city.

The Centipede.

This is considered the most dangerous reptile in Korea. The older the centipede is the more dangerous is its bite. They sometimes attain a length of twelve inches. The Koreans say that the only sure cure for a centipede bite is to bind on to the wound an old cloth that has been used for wiping up the table in a wine

shop. They believe that there is a deadly feud between hens and centipedes and that if the dead body of a hen is left about, it will certainly attract this reptile. So fixed is this belief in the enmity between hens and centipedes that the picture of a hen may be seen today on the Northwest Gate of Seoul, for the ridge on which it is built is known as "Centipede Ridge," and the hen is painted on the gate to scare the reptile into quiescence. But the hen is not the only enemy of the centipede. The angle-worm is also his sworn foe and the Koreans say that the way they fight is by poisonous exhalations which they emit and whichever is the deadlier wins. Many stories are told of these sanguinary conflicts. It is believed that human saliva is deadly to a centipede. There may be something in it for otherwise it would hardly have passed into proverb. The Koreans say of a man who has once had official position but has lost it, that he is a centipede that has been spit upon. For centuries one of the commonest methods of inflicting capital punishment in Korea has been to compel the criminal to drink a decoction of centipede. It is a very deadly draught and no one has ever been known to survive it.

**Why they went
blind.**

In looking for a grave site the geomancer has to guard against two very dangerous things. The first is the *kyu-bong* or "spying peak" and the other is the *ami-san* or "eyebrow mountain." The first of these has been heretofore described but the second is worth mentioning. If from a grave site there can be seen a mountain behind which another mountain looms up like the arch of an eyebrow, the son of the man buried there will go blind! Only a few days ago a grave-digger was heard to say that he knew a case in which through the carelessness of the geomancer, a grave was placed where it was in full view of an *ami-san*, and the result was that not only the son of the buried man but every one of the coolies who had helped to dig the grave went blind in one eye. This is distinctly a grave-digger's story, but it shows that there are people in Korea who put full faith in this imaginary evil.

**Thorn fence
Island.**

The Koreans say that the kite originated in the attempt to imitate the flight of a hawk. In other words the Koreans justify the pun

on the word kite. One of the most celebrated kites in Korea was the one used in subduing the Island of Quelpart. Centuries ago when the kingdom of T'am-na flourished on that island its government was a gynecocracy and intruders were kept out by a thorn hedge set all about the shore of the island. A Koryu captain was sent to subdue it but got impaled on the hedge and suffered a bad defeat, but he kept at it until he devised a means to effect his purpose. When the wind was in the right direction he approached the shore at a point where a lofty tree stood just inside the bristling hedge. There he flew a kite and let the string become entangled in the branches of the tree. All that remained was, as the reader will readily surmise, to go up the string hand over hand until he reached the tree, drop into the midst of a group of wondering natives, and cut a few of them down with his sword! and so T'am-na fell.

Editorial Comment.

Birth, Marriage Death.

Such are the three chapters that comprise the life story of most mortals. This month we record three births, three deaths, and a wedding in our News Calendar. The wedding and two of the deaths demand more than mere mention at our hands.

The Wedding.

A bird of the air has whispered that this marriage of Rev. Mr. Sharp and Miss Hammond is the happy "consummation devoutly to be wished" of a long engagement. Miss Hammond arrived on the field first, and has spent two years in language study and Mission work in connection with the M. E. Girls' School (the Ewa Haktang). Mr. Sharp spent this time in Collegiate and Theological training for his life work, arriving in Korea in May of this year. The grounds and veranda of the Ewa Haktang were prettily lighted by scores of fancy lanterns and the rooms had been tastefully decorated with green leaves, spirea and lovely palms. Tuesday evening, June 30, short-

ly after 8 o'clock the strains of the the wedding march summoned the guests to the spacious hallway and the bride and groom elect were seen descending the broad stairs, and entering the parlor. They took their stand in the bay window facing the audience, while the officiating clergyman, Rev. W. A. Noble, of Pyeng-yang, stood with his back to the audience, facing the bride and groom. This was a pleasing innovation to most of us, though perhaps a little trying to the principal parties. The bride looked her loveliest in a gown of white silk and carried a bunch of pure white Sweet Peas. After the solemn, old, yet ever new and interesting ceremony had been happily completed, the guests filed past and with warm hand clasp and felicitous phrases greeted Mr. and Mrs. Sharp. As usual there were not wanting those who from force of habit blurted out the bride's maiden name while wishing her all possible happiness—but this only added to the merriment of the occasion.

Soon the "happy couple" led the way to the dining room, where a most enjoyable wedding supper was served.

Rev. and Mrs. Sharp will occupy the house of Rev. D. A. Bunker during the latter's absence on furlough.

ENTERED INTO REST.

Mrs. F. S. Miller, née Anna Reinicke, Seoul, June 17, 1903.

Mrs. W. B. Harrison, née Linnie Davis, Chunju, June 20, 1903.

It is a coincidence worthy of mention that these two ladies entered upon their life work in Korea within a few weeks of each other in the fall of 1892; and "entered into rest" the *same* week, one on Wednesday morning and the other on Saturday evening. They were both Presbyterian missionaries, Mrs. Miller of the Northern and Mrs. Harrison of the Southern Church. Both were consecrated workers, and especially interested in Korean children. Mrs. Miller assisted her husband in the Boys' School for some years; and Mrs. Harrison gathered the children of her neighborhood

together in a sort of everyday Sunday School before she had been in the country three months. Each suffered from prolonged ill health, which forced them to seek recuperation in America before furlough fell due. Both returned to Korea apparently much improved, so that the announcement of death caused a severe shock to their many friends. So brief was the illness of each, that to many the sad news of their decease was the first known to their being sick at all.

Their cheerful patience, warm sympathy, unselfish considerateness, and ready helpfulness greatly endeared both to the many friends who mourn their loss.

This is in no sense an obituary; we may be favored with that in another issue, from an abler pen. It is simply by way of "comment" upon points in common in the life and character of two servants of God who have been "called up higher." Earth is poorer but Heaven the richer for their going.



Foreigners and Native Diseases.

If we were to call the death-roll of all foreigners who sleep under the sod of Korea, we should find four deaths from small pox, five from typhus fever and two from dysentery. There may be more. Others have passed through severe attacks, but recovered.

So common are these three forms of disease among the Koreans, that foreigners are in danger of growing used to them, and so fail to take proper precautions. Oftentimes it is impossible to avoid the risk of infection. Especially is this true in travelling in the interior. More than one foreigner has been given a room at an inn which has just been vacated by a small pox patient. We are not a doctor, nor is this a treatise on disease and its prevention. But we venture to suggest a few simple precautions.

Be vaccinated every chance you get. It will not hurt if it does not "take;" and if it *does* take will be a life preserver. Don't trust a "good scar" even of recent date; but "try, try again."

2. Don't drink water of which you are in doubt. Either go thirsty, or make it safe to drink by boiling, filtering, or distilling, according to preference and means at hand.

3. Don't eat native fruits without first peeling or washing in pure water.

4. If brought into close quarters with disease try to keep on the windward side. Don't put your fingers in your mouth nor swallow saliva, while in the presence of the patient.

5. After taking all such simple precautions as the above, and any others that your physician will readily suggest, *don't worry about germs*. We knew a lady who was made perfectly miserable by learning a little about cholera germs. Plenty of sleep, pure food, exercise in the open air, and a *cheerful spirit* will put to flight whole armies of germs.



Weju. Shall Weju on the Yalu River be made a Treaty Port? Such is the question for debate in government and diplomatic circles just now, with Japan first speaker on the affirmative and Russia on the negative side. It is perhaps too much like a side door into Manchuria, where Russia is fast closing the "open door" in spite of polite protestations to the contrary. Surely Japan and England as first and second speakers ought to be able to make a strong case for the affirmative. We shall see.

News Calendar.

To those who are fond of out door sports the following extract from a "spectator's" letter, dated Fusan, May 13, will prove of interest:—

"The excellent lawn tennis courts on the premises of the local commissioner of customs, to whose thoughtfulness and enterprise its existence is due, is becoming increasingly popular with the athletic spirits of our foreign community. Through the courtesy of the members of the Tennis Club, most of the foreign residents, including the Japanese and Chinese consuls, were privileged to participate in an unique garden party at the Commissioner's residence, on the afternoon of May 8th, the occasion being the formal reopening of the tennis grounds, and the inauguration of the season's games. This is the first social entertainment of the kind that has been given in Fusan, and the unanimous verdict is that it proved an unqualified success. Much enthusiastic interest was shown by the ladies in the target shooting that formed an amusing part of the proceedings; and the local Japanese brass

band called forth hearty applause by the rendering of several pieces of music in a highly creditable manner. Fusan is fortunate in having at the head of the customs one who takes such a hearty and practical interest in the welfare of the individual members of his staff and who spares no pains in seeking unostentatiously to contribute to the general happiness of the community."

A conflagration at Chemulpo, April 30, destroyed five houses, and injured twenty.

Towards the end of April some agents of the Russia Lumber Co., which secured a grant of timber lands from the Government some time ago, brought Chinese laborers to Paik Ma Mountain Fortress and felled some fine trees. The matter was at once reported, and word was sent down by the Foreign Office to stop the work as this timber land was outside of the original grant.

The people of Wonsan united in a request to the Home Office to continue Yun Chi Ho as Magistrate of their district for another term of three years, as he has won the esteem and gratitude of all by his excellent administration.

The battleship recently bought in Japan by the Korean Government as a nest egg for a navy has called forth much comment, both favorable and adverse, on the part of those who have visited it in Chemulpo Harbor. The following figures are taken from a native paper: Length 346 feet, width 41, depth $27\frac{1}{2}$, weight 3436 tons, speed 14 knots; price 550,000 yen.

Two hundred forty houses are to be torn down to make room for the South Gate Depot of the Seoul-Fusan R. R. Co.

According to an official report, Seoul is blessed (?) with 199 pawn-broker's establishments.

The abuse of "power" and highhanded lawlessness of Roman Catholic adherents are not confined to any one section of the country, as shown by the following item of news taken from the native papers: The people of Asan, Choong Chung Province, have petitioned the magistrate to arrest and punish Kam Too Yung, a Roman Catholic, for extorting money and beating people on the strength of his connection with the foreign church.

On April 25th a band of about thirty highwaymen entered the town of Chungsan, set fire to thirteen houses and carried off a lot of plunder.

The genial German Consul, Dr. Weipert, left Seoul for the "Fatherland" May 5.

April 15, thirty six houses were burned and three lives lost in a conflagration at Pong Kwe Dong, Kyeng-sang Province. The fact that villages are universally composed of thatched houses set close together, combined with the total lack of fire fighting facilities makes fires spread rapidly.

The 18th day of the 7th moon has been appointed for a feast at the Palace in honor of the old men of the country. All office holders over seventy, and all private citizens over eighty years of age are to be guests of honor.

As a sort of birthday present *from* the Crown Prince on the occasion on the 30th anniversary of his birth, it is proposed to give office to all eligible citizens who were born in the same year. As the Korean counts time in cycles of sixty years, instead of centuries, those thus presented with office would be either 30 or 90 year old. A list of 206 names has been prepared for nomination.

It may not be generally known that along with other products of modern civilization, such as electric lights and cars, two railroads, postal and telegraph service, &c., &c., Seoul rejoices in a theatre. On the evening of Buddha's birthday, a very popular holiday in Korea, an amusing conflict occurred between two of these enlightening forces. It seems that the Seoul Electric Co. had planned an entertainment at Yongsan three miles from the city expecting to reap a harvest of nickels in car fares. To add to the attractions at Yongsan, the Company solicited the manager of the Seoul theatre for the loan of a troupe of native acrobats for the day. The request was declined on the ground that the troupe had a special engagement at the theatre for that evening and a large audience was expected. Whether by way of retaliation, or whether it "just happened so," during the progress of the entertainment the electric lights suddenly went out, greatly to the indignation of the spectators. Kerosene lamps were brought in and the entertainment proceeded. But the theatre-goers vowed they would get even by not riding on the cars. Later on, mutual explanations were made and the affair smoothed over.

Whether partly due to the above occurrence or to distrust of the American company which built and runs the cars, a man named Sūh Pyung-ta recently made a speech at Chongno, denouncing the Seoul Electric Co. and exhorting his fellow countrymen to stop using the cars. He was seized and handed over to the police. The same day Kim Choong-chin posted placards on the city gates setting forth grievances against the Company.

Following the above unpleasant items of news, it is a pleasure to report the great success that certain members of the Electric Company are meeting with in entertaining the public. Two of the gentlemen connected with the Company have recently purchased an expensive Stereopticon and Moving Pictures Machine. Beginning about the middle of June they have been giving first-class exhibitions nightly from 8:30 to 10, in the grounds of the Company at the East Gate. The admission fee has been set at the modest sum of 10 cents Korean (about 3 cents U. S. currency), so that all, even the poorest, might enjoy the show. A box car, made comfortable with car cushions, is run out on a switch to serve as a "private box" for the foreigners who attend. Over 1100 tickets were sold at one exhibition.

Two secretaries of the Korean Legation at St. Petersburg have returned to Seoul on secret business.

His Majesty has contributed 3000 Yen towards the travelling expenses of ten students who accompany Mr. Waeber on his return to Russia. They left Chemulpo for St. Petersburg on May 16.

Besides these ten students who have been sent to Russia to study, the Korean Government is planning to send ten to England and ten to France.

The Korean Minister at St. Petersburg, Mr. Ye Pom Chin, formerly Minister to the United States, telegraphed the Korean Government that 50,000 Russian soldiers were being sent to Mauchuria in May.

Forty Russians accompanied by about one hundred Chinese laborers have settled temporarily at Yong Chun, near Eui-ju, for the purpose of cutting timber. They have bought seventeen houses with land attached.

Sim Sang Hun, Chief of War Bureau in the Bureau of Generals has been appointed Governor of North Choong Chong Province. The last Governor, Cho Chung-pil, has been transferred to Hoang Hai Province.

Cho Kwang Heui has memorialized the Throne and the heads of the various departments urging the propriety of creating Lady Om Empress.

According to the Japanese official report, there are 974 Japanese houses and 3946 male and female Japanese in Seoul and Yongsan.

One thousand two hundred thirty-six houses are reported as comprising the Japanese settlement at Chemulpo, inhabited by 5619 men and women.

On May 11, Prime Minister Ye Kun Myung was relieved of office, and Yun Yong Sun appointed as his successor.

A fine building is to be erected at Chongno in the centre of the Capital to commemorate the virtues of Lady Om. The site selected is that of the large store recently destroyed by fire.

The elaborately decorated memorial building erected in honor of the late Queen at the intersection of Palace street and East and West Gate street is completed with the exception of the large stone tablet. The stone carving to be seen here and at the late Queen's tomb are excellent specimens of Korean stone masonry. The immense stone tortoise upon which the tablet will rest is already in place.

Min Yong Whan, Chief of the Bureau of Ceremonies, is temporarily debarred from attendance at the Palace by family affairs. A substitute has been appointed until such time as Min shall be free to resume his duties.

The Government Mint is turning out quantities of gold and silver coins for the new currency. Last month thirty thousand pieces of gold were received at the Mint to be converted into coin.

The new bund to be built at Kunsan is estimated to cost in wages alone 1648 Korean dollars.

The French Minister has made application for a gold mining concession in Choong Chong Province.

At Kongju, the capital of Choong Chong Province, there is an old fortress picturesquely located on a high bluff overlooking the river. During a recent native picnic in the grounds, some fifty people crowded into the pavilion over the fortress gate. The unusual weight broke the floor beams, and five persons were killed and many injured by the fall.

The English Minister has requested a concession five miles square in Whang Hai Province for a gold mine.

According to the Japanese newspaper published in Chemulpo, it is a well established fact, despite denials that have been made, that 200 Russian soldiers have been stationed in Yong Chun to protect the lumbermen.

The Minister of the Foreign Office, Ye To-chai, requested the Russian Minister to order the Russian lumbermen to restore the houses purchased at Yong Chun and withdraw from the place. The Russian Minister replied that the purchase of houses to live in while cutting timber was sanctioned by the forest concession of 1896.

A private school for Korean girls, the first and only one of the kind not under foreign supervision, has been conducted for five years in a private house loaned for the purpose in Kei-tong, one of the districts of Seoul. Having to give up the house, the lady principal (who was educated in Russia, it is said) has petitioned the Educational Department for a suitable building. In response to her request, a vacant Government building in front of the Eastern Palace has been granted for use as a girls' school.

The native papers report several changes in superintendents of ports. At Pyeng Yang, Pang Han-ju has been dismissed, and Sin Tai Kyun appointed in his place.

At Masanpo, Superintendent Han Chang Soo has been succeeded by Ye Tai-chung.

At Fusan, Superintendent Kim Chong-wun has been replaced by O Kwe-yung.

On May 10 at Mo-ju, Chulla Province, 25 houses were destroyed by fire.

The many friends of An Chung-soo, of Chemulpo, will be grieved to learn of his death on May 16. He was a consecrated active young Christian, a leader of the young people in the church, and an efficient helper in evangelistic and literary work. It was his cherished desire to spend four years at college and three at a theological seminary in America so as to equip himself for the ministry in the Methodist church of Korea.

Whang Woo-yung, recently appointed Korean consul at Vladivostock, has visited that port and taken steps to establish a Consulate. As there is no building available for a Consulate, he requests an appropriation to erect a suitable one.

May and June witnessed the departure on furlough of several missionaries:—J. Hunter Wells, M. D., and family, of the Presbyterian Mission at Pyeng-yang; Rev. Chas. H. Collyer, So. Methodist Mission at Song-do; Rev. Geo. Heber Jones, Ph. D., of Methodist Mission, Seoul and Chemulpo; Rev. D. A. Bunker and Mrs. Bunker, who go via St. Petersburg. The latter couple will enjoy a wheeling trip through Scotland and England en route to America. Miss Pierce of the M. E. Mission, Seoul, has also left for a well-earned furlough in her Tennessee home.

It is with deep grief that we record the death of two lady missionaries who had greatly endeared themselves to all, both foreign and native who were privileged to know them. A more extended account will be found elsewhere.

Mrs. F. S. Miller died of peritonitis at Seoul, Wednesday, June 17. The funeral services were conducted at the house, Thursday, 9 A. M., by Dr. Underwood assisted by Revs. Hounshell and Reynolds. A large concourse of friends and native Christians followed the bier to the cemetery at Yang-wba-chin.

The other death, equally sad and unexpected, was that of Mrs. W. B. Harrison at Chun-ju, Chulla Do Province. After a brief but severe attack of typhus fever she passed away on Saturday evening June 20.

Rev. W. B. Harrison, exhausted by the strain of nursing and anxiety leaves at once for a season of rest in the mountains of Japan. Dr. M. B. Ingold and Miss M. S. Tate, of Chun-ju, arrived in Seoul June 29, en route to Kwan Ak San where they will be the guests of Mrs. Reynolds for the summer.

Dr. Franklin Palmer, formerly physiccian at the American Mines, Northern Korea, after completing a tour of the world via the Trans-Siberian R. R., has settled in New York City.

A son was born to Rev. and Mrs. C. E. Kearns, Sun-chun, May 22.

A son was born to Rev. and Mrs. W. B. Hunt, of Pyeng-yang, June 4.

At Kunsan, May 1, a daughter was born to Rev. and Mrs. W. F. Bull.

The infant son of Rev. and Mrs. W. M. Junkin, whose birth was recorded in our last issue, died of pneumonia at Kunsan, Apr. 22.

Miss M. L. Chase, of the Presbyterian Mission at Sun-chun, is in Seoul enroute to America on furlough.

At the Ewa Haktang, June 30, at 8 P. M. Rev. Robt. Sharp and Miss Alice Hammond were united in holy wedlock by Rev. W. A. Noble, in the presence of a large gathering of friends.

KOREAN HISTORY.

Having heard that the government troops were coming out of the West Gate they hastened around the mountain and entered the Northwest Gate. When the government troops learned by the great noise and tumult in the city that they had been outwitted, they returned only to find the insurrectionary troops before the palace. They had cut their way through the gates with axes and were setting fire to everything inside. As they entered the king's apartments he slipped out the back door and scaling the back wall found refuge in a monk's room. From that place he made his way to the house of one An Kuk-sin where he secured a suit of mourner's clothes and then went to the house of a physician, Chöng Nam-su. This man however informed the new government as to his whereabouts and he was seized. This occurred in the year 1622.

Prince Neung-yang, the nephew of the deposed king, was elevated to the royal position and crowds of people came and bowed to him as he sat in state before the palace. His posthumous title is In-jo Tã-wang.

His first act was to send a chair to bring back the queen dowager from the Myöng-ye Palace; but she, thinking that it might perhaps be a trick on the part of the wicked king, refused to go. She said, "The king himself must come and take me out." So he came and showed her that the good news was indeed true. She sat on the throne just as she had done in the days of King Sün-jo, and when the new king came in he prostrated himself before her and wept; but she said, "Do not weep; this is a day of deliverance, and you should rather rejoice."

The eunuchs brought the royal seals and the insignia of royalty and gave them to the newly appointed king. He banished the deposed king to Kang-wha and his son to Kyo-dong Island. He then gave posthumous honors to Princes Im-hã, Neung-chang, Yün-heung, Pu-wön and Yöng-ch'ang whom the tyrant had caused to be murdered. He also called

the queen dowager's mother from exile on the island of Quel-part.

He found the government in a profoundly wretched condition and he forthwith began a systematic house-cleaning. He appointed new ministers to the six departments and a proclamation was sent to the eight provinces saying that every prefect who had bought his place should be driven from office and that all the land that had been stolen from the people should be returned to them ; also that every prefectural clerk should pay up the arrears of revenue which he had withheld from the government. He drew up a company of soldiers at Chong-no, the center of the city, and there executed the former favorite Yi I-ch'ūm and seventeen other men who had aided and abetted the deposed king in his monstrosities. Sixty more were banished to distant places where they were confined in small enclosures surrounded with brier hedges, and their food was handed them through small holes in the hedges. Pang Yūp, the governor of P'yŭng-an Province, and two others in the country, were executed by special messengers sent down to the country for the purpose. This Pang Yūp was a most desperate villain. As he had something of a body-guard, resistance was anticipated, but the special messenger of death managed to draw off the guard on some pretext or other and then the work was done swiftly and surely. This governor was so detested by the people that they cut his body into small pieces and each man carried away a small piece "to remember him by."

The king made Yi Kwi General-in-chief, conferred upon his father the title of Prince Chong-wŭn and upon his mother that of Pu-pu-in and gave her a palace to live in where the government hospital now stands. He drove out from the palace all vile women, all musical instruments, and he burned at Chong-no the wooden semblance of a mountain which the former king had caused to be made and which was always carried in his procession. This "mountain" was covered with growing shrubs and flowering plants. He made Gen. Chang Man commander of all the provincial forces, with his headquarters at P'yŭng-yang. He beheaded the brother of the deposed queen and also the prefect who had suffocated the young prince at Kang-wha. Spies were sent

throughout the country to ascertain the actual state of affairs.

This king was a deadly enemy of Buddhism, and he it was who ordered that no monk should set foot inside the gates of Seoul. The law was promulgated that whenever a common person entered the gates of Seoul he must dismount from his horse. Sacrifices were offered by the king in person at the tomb of Ki-ja and at the blood-marked stone at Song-do, the spot where Chōng Mong-ju had been murdered when the dynasty was founded. It was decreed that revenue should be collected to the extent of a tithe of the grain, which was much less than before, but was collected more regularly. We cannot but sympathize with the wife of the son of the deposed king, who had been banished to Kyo-dong Island. She followed him into exile and attempted to secure his escape by digging with her own tender hands a tunnel seventy feet long. She had no other implement than a piece of iron resembling a common fire-poker. At the very moment of his escape the plot was discovered and the poor wife hanged herself out of grief and disappointment. When the king heard of this he ordered that honorable burial be given her remains and he put the young man out of misery by administering poison. That same year the deposed queen died and the king gave her the burial honors of a princess. She had been a devoted Buddhist and had endowed many monasteries with wooden or clay images. But she was not happy as queen and prayed that when, according to the Buddhist doctrine, she should take on another life it might not be that of a queen.

Chapter V.

Yi Kwal's grievance...he raises an insurrection...civil war...rebels victorious...the king leaves Seoul...the rebels enter the capital...fight outside the West Gate...Yi Kwal flees...and is slain...the king returns to Seoul...a royal proclamation...tiled houses in P'yŕng-yang...sons of concubines...the Manchus again...an unsuccessful envoy...death of Norach'i...Nam-han completed...the Manchus enter Korea...efforts at resistance...fall of An-

ju...the king retires to Kang-wha...Manchu conditions...pamc in Seoul...an interesting game of chess...Korean hostage and tribute...oath at the altar...Koreans firm in their loyalty to China...the Manchus praise them...Manchu cruelties...the Manchu garrisons...opposed by the Koreans...sound argument...Japanese assistance declined.

The story of Yi Kwal's rebellion shows how great a matter a little fire kindles. The king wished to honor in a special manner the men who had been instrumental in putting him on the throne. Among them were two especially deserving men, Kim Nyu and Yi Kwal. Kim was from a higher family than Yi but was less deserving of praise in this affair. When all knelt before the king and Yi Kwal found that he was given second place, he was enraged and refused to kneel, but stood glaring about him. He was pacified, but was still very sore at heart. He was given the position of governor of P'yŭng-an where there was a considerable force of soldiers; among them three hundred Japanese, who had become naturalized and who were excellent swordsmen. With the opening of the new year Gen. Yi Kwi, who knew the calibre of Yi Kwal, obtained the post of military instructor at Songdo. This he sought that he might have an opportunity to stand between the king and any treachery that Yi Kwal might attempt. A courtier, Mun Whe, told the king that Yi Kwal was gathering an army with bad intent, and the king hastily called a council. Kim Nyu did not believe it possible that Yi Kwal should revolt, but Ch'oe Myŭng-gil insisted that it was true, and in the high words that followed Kim Nyu was charged with being privy to the plot. But the remark passed unnoticed. We shall see however that Kim had little to do in putting down the insurrection. Perhaps it was because of a lurking suspicion that he might be implicated. A large number of men known to be intimate with the disaffected general were arrested and thrown into prison. Two executioners were sent to kill Han Myŭng-yŭn who was said to be in league with Yi Kwal, and to catch Yi Kwal's son. Arriving in P'yŭng-yang the messengers went boldly into the presence of Yi Kwal and announced their message. As Yi was already on the point of marching on Seoul he answered by taking off the heads of the messengers. Hastily

summoning all the neighboring prefects he addressed them as follows: "The king is surrounded by bad men and I propose to go up to Seoul and clean things out a little." Then putting in motion his 20,000 troops with the Japanese swordsmen at their head, he marched toward the capital. The whole country instantly burst into a flame of excitement. The king appointed Gen. Yi Wŭn-ik to lead an army in defense of the capital, and he put Yi Si-bal second in command. Yi Su-il became general of P'yŭng-an Province, and the combined forces marched northward to block the rebel's path. Gen. Wan P'ung-gun fortified Song-do in preparation for an attack. O Yong-su fortified the banks of the Im-jin River at the ferry. The eight provinces were all requisitioned for troops. Kang Kak was placed at Su-an with militia from Su-an and Sŏ-heung to check the advance of the enemy. Gen. Chŏng Ch'ung-sin who had been stationed at An-ju north of P'yŭng-yang, together with other leaders, moved southward on the rebellious city, to take Yi Kwal in the rear. Chang Man asked him what he thought were the chances of Yi Kwal's success, and he answered, "If Yi Kwal goes straight to Seoul and the king stays there till he arrives the result will be doubtful, but if he delays a while in Whang-hŭ Province, or if the king retreats southward and Yi Kwai delays in Seoul we will kill him like a dog."

Gen. Chang Man then called about him all the forces within reach, led by fifteen captains and prefects. When he saw how small his army was compared with that of Yi Kwal he despaired of doing anything, but some-one said, "Many of those under Yi Kwal are not faithful to him. Let us send and call out the loyal ones from among his army." So they sent a slave of Gen. Yi Yun-sŭ, who followed Yi Kwal, and told him to go and bring his master out of the rebel ranks. They offered him a hundred thousand cash but he refused it saying "I will go and save him from rebellion if I can, and if I succeed it will be time enough to reward me." The slave entered the rebel ranks and that night the sentries heard the voice of Gen. Yi Yun-sŭ calling aloud from outside the lines saying, "I am going over to the side of the king." Arriving at the camp of Chang Man, the penitent general burst into tears at the thought of how near he had come to being a traitor.

tor. Yi Kwal sent eight assassins to kill Chang Man but they were caught and brought before their intended victim, who, instead of punishing them, gave them a good dinner and sent them away. Yi Kwal himself was so fearful of assassination that he not only slept in a different tent each night but moved from one tent to another several times during a single night.

Gen. Chang Man started for Seoul, the advance guard being led by Chong-sin, the skirmish line by Pak Yōng-sū, the right and left flanks by Yu Hyo-gūl and Chang Tūn, the sappers by Ch'o'e Eung-il, while the commissariat was in charge of An Mong-yun. The whole force consisted of 1800 men. The first day was spent in getting the army across the Ta-dong River. The next three days brought them to Whang-ju, where they fell in with part of the rebel army. After a brisk skirmish, two companies of cavalry were seen riding out from the rebel ranks as if to surrender, but when they had come close to Gen. Chang Man's forces they made a sudden charge which threw the loyal forces into confusion and soon the entire army was routed. Turning from this complete victory, Yi Kwal led his forces to Su-an. It was his intention to approach Seoul by way of Sak-wūn but as the government had a strong force there he changed his plan and came by Keui-rin which is an exceedingly rough road. Meanwhile Gen. Chang Man had collected the scattered remnants of his army and followed as far Sō-heung where he was joined by Gen. Yi Su-il and together they proceeded southward to P'yūng-san. There they were joined by 800 more troops. On the sixth of the moon Yi Kwal arrived at the Cho-t'an ford and found it guarded by a royal force under Yi Chung-ho and Yi Tūk-bu. Yi Kwal forced the passage and put the government troops to flight, taking the heads of both the generals. A day or so later, being met by more loyal troops, he sent them the two heads as warning. They did not heed it and in the fight that followed their leaders too lost their heads.

Meanwhile interesting events were happening in Seoul. The king put to death forty-nine men who were suspected of being privy to the plot, though many of them were doubtless innocent. Yi Kwi begged him to spare some of them, but he was obdurate. Gen. Yi Sō took 2,000 men and went to the gate on the main road a few miles beyond Song-do and tried

to hold it against the insurgent army. Yi Kwal attacked at night and found little difficulty in breaking through the barrier. But instead of advancing on Song-do he made a circuit and thereby avoided both Song-do and the force which was set to guard the passage of the Im-jin River. He effected a crossing by a ford higher up that stream. Learning of this, Pak Hyo-rip who was holding the ferry hastened back to Seoul where he arrived at dusk and announced that the king had not a moment to lose but must take to flight that very night. Without an hour's delay the king mounted his steed and fled by way of the South Gate, leaving the city in a perfect frenzy of fear. He arrived at Han-gang in the dark and found that the ferrymen had taken all their boats to the other side for safety. They peremptorily refused to obey any summons, and at last U Sang-jung was obliged to throw off his clothes and swim the stream. He succeeded in getting six boats. It took all the rest of the night to get the royal cavalcade across the river. It was on the ninth of the moon when the king arrived at Sa-p'yŭng just beyond the river. He had nothing to eat till noon that day, when Sin Chun brought him a bowl of gruel and a few dried persimmons. Night found him at Su-wŭn completely tired out. After a rest of a few days he passed on to Kong-ju the provincial capital and there he was made comfortable for the first time since his flight from the capital. The governors of Ch'ung ch'ŭng and Chŭl-la Provinces met him there. A strong guard was placed along the southern bank of the Keum River.

At noon of the day following the king's flight, thirty followers of Yi Kwal entered the city and announced that there was no need for fear, as a new king had arisen. The next day Yi Kwal entered the town. Many small officials and a great crowd of people went out to meet him and scattered red earth along the road in front of him, which is a special prerogative of royalty. Entering the city he pitched his camp where the Kyōng-bok Palace now stands. Even the king's own uncle went over to Yi Kwal, perhaps through fear, or perhaps because the revolution was a success. This uncle was proclaimed king and posters were sent out to quiet the people. Thousands of adventurers and low fellows sought and obtained official appointments under the new regime.

But what had been going on in the north? Chang Man, arriving at P'a-ju, learned that the king had fled, and immediately called a council of war. It was decided that, as the people of Seoul were not largely in favor of Yi Kwal, it would be a good thing to make a demonstration at once lest the people should come to recognize the government. So one body of troops was sent to watch the road outside the East Gate and to cut off supplies. Another guarded the roads outside the South Gate. Gen. Chŏng Ch'ung-sin said that they must encamp on the hills immediately outside the West Gate and then Yi Kwal would be forced to fight. In order to do this Kim Yang-ŏn took cavalry and surprised the signal fire station beside the Peking Pass and so prevented any signal being given. That night Chang Man and all his forces came around the hills and stationed themselves behind the hill just back of Mo-wha-gwan. This movement was further favored by a strong east wind that carried the sound away so that all Seoul was ignorant of the extreme proximity of the enemy. At the same time Yi Whak with two hundred troops secreted himself outside the Northwest Gate, to enter the city when the insurgent troops should go out the West Gate to attack Chang Man's forces. The latter also sent thousands of slips of paper into the city and had them distributed among the people saying, "Tomorrow, anyone who refuses to stand by Yi Kwal and remains loyal to the king, let him present one of these slips and he shall receive a reward."

In the morning Yi Kwal spied a small band of soldiers on the hill outside the gate, for most of the force was concealed behind it, in order to deceive the rebels. Some of Yi Kwal's followers said, "They are so few we had better go outside the Northwest Gate and so surround them; but the enemy seemed so insignificant that Yi Kwal marched straight at them. All Seoul was on the walls watching the fight with breathless interest. Han Myŏng-yŏn, Yi Kwal's right hand man, took the Japanese contingent and moved up the steep hillside, and Yi followed with the main body. The strong east wind that was blowing materially aided the attacking force, for it lent speed to their arrows and they had the wind at their backs instead of in their faces. The loyal forces were forced to give way a little and their leaders had to stike down

some in order to prevent a general stampede. At this critical juncture the wind suddenly veered to the west and drove the sand and dust into the eyes of the attacking party. This was the turning point in the battle. Yi Kwal was forced to give ground. Han Myŭng-yŭn himself was wounded by an arrow. Gen. Chang Man fought fiercely for two hours, gaining ground all the time. At this time the standard-bearer of Yi Kwal turned and fled. The cry arose, "Yi Kwal is on the run," and in less than a minute the whole force was thrown into confusion and every man took to his heels, including Yi Kwal himself, who hastened back toward the West Gate. But the citizens on the wall had not been idle, and he found the gate locked and barred. Turning aside he hastened along under the wall till he reached the South Gate which he entered. Gen. Chang Man said, "Let us not chase him, for his men might turn on us and beat us after all. Let him go; the people will bring his head in soon enough." So Yi Kwal with a small band of followers fled out the Water Mouth Gate, crossed the Han at Song-p'a, killed the prefect of Kwang-ju, scaled Yi-bu-jŏ Pass and fled away eastward. Gen. Chŏng Ch'ung-sin chased him as far as Kyŏng-an. By that time the traitor's band had dwindled to twenty-eight men. He fled by night as far as Muk-pangi in the prefecture of I-ch'ŭn and there two of his followers, seeing that the game had been played to a finish and hoping to save their own lives, went into his room by night and severed his head from the body. His son was treated in the same way, as were also Han Myŭng-yŭn and six others. They carried the heads to Kong-ju and laid them before the king. The king's uncle who had been set up as king fled to Kwang-ju, where he was caught and turned over to Gen. Chang Man, who imprisoned him and waited the orders of the king. But another man, Sim Keui-wŭn, said, "No, he is a traitor," and slew him with his own hand. When the king returned to Seoul this man Sim was imprisoned for a few days as nominal punishment for having killed a relative of the king.

On the twenty-second of the month the king returned to Seoul. Gen. Chang Man went to the river and escorted him in with a large retinue, but Gen. Chŏng Ch'ung-sin did not go and bow before the king, for he said, "I did not stop

the traitor, but let him drive the king from the capital." So he went up to P'yŭng-yang without seeing the king. When the latter heard of this he sent for him and gave him a present of gold and made him governor of P'yŭng-an. It is said by some, in extenuation of Yi Kwal's conduct, that he understood that the king had driven the former king from the throne and was a usurper. This must be false, for Yi Kwal was one of the principal actors in those events and must have known the truth about them. He was simply jealous and, having a strong force, thought to avenge himself. However that may be, the report was spread that it was patriotism that prompted the revolt, and to dispel any such idea the king made proclamation saying, "Kwang-hā, the former ruler, was a wicked and undutiful man. He killed his father and elder brother and imprisoned his mother. The country was on the verge of destruction and so I could not but attempt to drive him out. It was not because I wanted to usurp the royal honors, but it was for the sake of the line. Yi Kwal's raid was prompted by idle rumors gotten up by certain of Kwang-hā's men, but let all the people know surely that I have done this for the sole purpose of saving the kingdom."

In the ninth moon another revolt was attempted, with the object of putting Prince In-sŭng, the king's younger brother, on the throne. It was discovered in time and the principal movers were killed and the prince was banished to Kan-sŭng in Kang-wŭn Province.

On account of the frequent conflagrations in the city of P'yŭng-yang, the governor petitioned the king to promulgate a law requiring all houses in that town to be tiled instead of thatched. The king not only complied but gave money for the purchase of tiles. That law has not been abrogated to this day.

The year 1625 opened with warlike preparations. Gen. Yi Sŏ collected a band of strong, stalwart men, the pick of the land, formed them into companies and regiments and drilled them at the Hun-yŭn-wŭn, inside the East Gate, and also at Mo-wha-kwan outside the West Gate. Near the close of the year the king promulgated a most important law, sweeping away the disabilities of sons by concubines and giving them the right to become officials. One must know the prev-

absence of concubinage in Korea in order to understand how vitally this law must have affected the whole body of the people, of all ranks and classes. This was the more true from the fact that concubines are commonly taken because of the lack of an heir. Eligibility to office on the part of sons of concubines worked therefore in two directions. It elevated the position of the concubine and at the same time made the position of the barren wife more endurable.

We have already given a sketch of the beginnings of the Manchu convulsion which was about to shake the whole of eastern Asia. During the interval occupied by the events narrated above, the Manchus were quietly preparing for the future. Gen. Kang Hong-rip, the Korean renegade, was still with them. Another Korean went over to the Manchus. It was Han Yun who fled to Kwi-sŭng in northern P'yŭng-an, from which place he crossed the Ya-lu and found Gen. Kang among the Manchus. To him he said, "My relatives have now all been destroyed by the king and I am an outcast. Let us get an army together and go and be avenged on the Koreans." Gen. Kang gave his hearty consent and together they sought the throne of the Manchu chief to lay their plan before him.

Sŏ U-sin, the Ming governor of Liao-tung, heard of this plan and despatched a messenger to the King of Korea setting him on his guard against these two men. The king did not believe that Gen. Kang was irrecoverably lost, for he appointed his son to go to the Manchus as envoy. Had this young man succeeded in reaching his destination he might have induced his father to remain faithful to Korea, but just beyond the border he encountered Manchu soldiers who did not understand him and would not let him pass. So he was compelled to return with his mission unaccomplished. It is probable that there would have been an invasion of Korea by the Manchus at that time had it not been for the arrival in Liao-tung of the great Chinese general Wŭn Sung-whan. He was so skillful in the handling of soldiers that superhuman powers were ascribed to him. The Manchus could make no headway against him, and it is said that Norach'i's chagrin at having failed to storm a town held by this famous general aggravated an illness caused by a carbuncle on his

back and brought about his death. Upon his decease his second son Hongt'asi took the reins of government and carried to completion the ambitious plans made by his illustrious father.

It is apparent that the Korean court was well awake to the dangers confronting them, for we learn that in the seventh moon of this year 1626 the wall of Nam-han was completed. This is the great mountain fortress about twenty miles to the south-east of Seoul. It was formerly the site of one of the capitals of Päkje.

The year 1627 no sooner opened that the long dreaded event took place. On the fifth moon 30,000 Manchu soldiers crossed the Yalu River and a few days later stood before the city of Eui-ju. Approaching the gate a herald cried, "The second king of the great Golden Kingdom is now laying his heavy hand on Korea. If you do not come out and surrender we will raze your town to the level of the ground." Unfortunately for the good name of Korea the prefect was at that moment sleeping off the effects of a drunken debauch in the house of a dancing girl. He came forth and tried to get the garrison together, but it was too late, for already the traitor Han Yun had entered the town in Korean clothes and had thrown the gates open to the ruthless invaders. The prefect and his whole garrison were set up in line and shot down by the savage Manchus, after which they boiled the body of the prefect in a kettle and sacrificed to heaven with the flesh. They then sent a letter to the king couched in the following terms: "You have committed four crimes. (1) You did not send an envoy to commiserate with us on the death of the great Norach'i. (2) You have never thanked us for sparing your army when we beat you and the Chinese together. (3) You afforded asylum to our enemy, Mo Munnyöng. (4) Your people have killed many of the residents of Liao-tung in cold blood. It is for these reasons that our wrath is kindled against you." And so the invading army moved southward, forcing the Koreans to cut their hair and compelling them to act as guides. But they did not come unopposed. They were met at Yong-ch'ün by its prefect at the head of 2,000 men, but a small official turned traitor and opened the gates to the Manchus. On the seventeenth they

arrived at Kwak-san where they were told by the Korean garrison that death was preferable to surrender; the Koreans found it so, for they were soon overpowered and massacred. Two prefects whose wives had been confiscated by the Manchus thought to save themselves and recover their wives by going over to the enemy but when they did so they found their wives still held as concubines while they themselves were compelled to hold the bridles of the men who brutally refused to give back the women.

Seoul was meanwhile going through one of those periodical eruptions which she was destined to suffer for many years to come. Gen. Chang Man became general-in-chief, with Chōng Ch'ung Sin as second. They immediately took all the available forces and marched northward. Gen. Sin was placed at the Im-jin River to block the approach of the enemy. Gen. Kim went south to collect troops in Ch'ung-ch'ung Province, and others went in other directions. A call was made to all the eight provinces for men. Gen. Yi Sō was put in command of Nam-han. The king recalled many men from banishment, probably with a view to bringing into harmony all the different elements and securing unanimity among all classes.

On the twenty-first the Manchus arrived before An-ju. They cried, "Come out and surrender," and received the answer, "We are here to fight and not to surrender." The next day at dawn in a heavy fog they approached the wall. They had an enormous ladder mounted in some way on the backs of camels. This was placed against the wall and the enemy swarmed over, armed only with short swords and knives; but these they used with such good effect that they soon gained a foothold. The commandant of the town, Nam Yi-heung, stood by the gate and shot many of the Manchus with his good bow and when his arrows were all gone he ordered bags of powder to be brought, and by exploding these he killed many of the enemy but was himself killed in the process.

P'yŏng-yang now being practically without defence, the prefect fled southward to the capital and told the king what had happened. The Crown Prince was immediately sent into the south for safety and the king himself with the ancestral

tablets and with his court hastened to the island of Kang-wha, leaving the city of Seoul in a condition better imagined than described.

One of Gen. Kang's grievances against Korea was that he thought the king had killed his son, but when he learned that this was not only not true but that the king had sent that son as envoy, though unsuccessfully, to the Manchus, there was a strong revulsion of feeling in his mind and he expressed his sorrow at the invasion but said that it was now too late to stop it. He however advised the king to send gifts to the Manchu chief and sue for peace.

When the Manchus arrived at Whang-ju they sent a letter forward to the king on Kang-wha saying, "There are three conditions on which we will conclude a peace with you. (1) You must hand over to us the person of Mo Mun-nyŭng. (2) You must give us 10,000 soldiers to help invade China. (3) You must give up the two northern provinces of P'yŭng-an and Ham-gyŭng." On the ninth of the moon the envoy bearing this letter, accompanied by the Korean renegade Gen. Kang, took boat from Song-do for Kang-wha. The next day the king gave them audience and the envoy bowed before him, but the king did not bow in return. This made the envoy very angry, but the king said through an interpreter, "Tell him not to be angry, for I did not know the custom."

The king sent one Kang-In to Whang-ju ostensibly to sue for peace but in reality to find out what the Manchus were doing there. Not long after this the Manchu envoy returned to the same place but Gen. Kang remained on Kang-wha. When the enemy had advanced as far as P'yŭng-san, only a hundred *li* from Kang-wha, the whole court urged the king to make peace on any terms, as all the soldiers had run away and the enemy were so near. When Gen. Kim, who had been left to guard Seoul, learned of the proximity of the Manchus, he fired all the government treasure and provisions and made good his escape. This was the signal for a general exodus of the people who swarmed out of the city and scattered in all directions seeking safety among the mountains or in remote provinces.

Yun Hŭn had been imprisoned for having fled from P'yŭng-yang without so much as attempting its defense, and

many of the officials begged the king to pardon him ; but they overdid it, and so many petitions came in that the king thought he was dangerously popular and ordered his execution. When the messenger of death reached the doomed man he found him playing a game of chess. The man with whom he was playing burst out crying, but he said, "What are you crying about? I am the man who am going to die, not you. Let us finish the game." So they finished the game, after which Yun Hün quietly submitted to his fate. This is a sample of *sang froid* which never fails to elicit the applause of the Korean.

On the twentieth the Manchu general Yu Hã left P'yŭng-san and went to Kang-wha to have an audience with the king. He advised the king to discard the Chinese calendar and use the Manchu one instead and he also said the king must send his son to the north as hostage. The king answered that his son was too young, but that he would send his younger brother. Accordingly he sent Wŭn Ch'ang-yŭng, not his brother but a distant relative. At the same time he sent 30,000 pieces of cotton, 300 pieces of white linen, 100 tiger skins and 100 leopard skins. Gen. Yu Hã was pleased at this and said that he wished to have Korea at peace but that it would first be absolutely necessary for the king to take a solemn oath of fealty to the Manchus. And he said it must be done immediately, before the Manchus should enter Seoul.

The next day a letter came from the Manchu Prince Yi Wan urging that a treaty be made and the solemn oath be sworn, and he added, "Either there must be such a treaty or we must fight." He ordered that the king have an altar made at once, on which to slay the animals and swear the oath. The Koreans hung back and said, "Have we not sent gifts and hostages to the north? Why then should we be compelled to take this oath?" In a rage the Manchu messenger rode away toward P'yŭng-san. This sudden departure was ominous and it frightened the Koreans, so that they hastened to set about building the altar. When, therefore, a few days later the Manchu generals Kang Hong-rip and Yu Hã came with an escort and demanded that a treaty should be ratified at once, the Koreans hastened to comply. The king went with Gen. Yu Hã to the altar and the king was ordered to plunge the knife into the victims, a white horse and a black bullock which

signified the heavens and the earth respectively. At this the courtiers all exclaimed, "The king cannot do it. It must be done by deputy." The king replied, "It makes no difference now. We have eaten their insults and the people are all about to perish. I will do it." But still they opposed it so strongly that at last Yi Chŭng-gwi was appointed as substitute for the king.

It was on the third day of the third moon of 1627 when the ceremony was performed outside the West Gate of the fortress of Kang-wha. They killed the white horse and black bullock and sacrificed to heaven. The Manchu oath ran as follows: "The second king of the Manchus makes a treaty with the king of Korea. From this day we have but one mind and one thought. If Korea breaks this oath may heaven send a curse upon her. If the Manchus break it may they likewise be punished. The two kings will have an equal regard for truth and they will govern according to the principles of religion. May heaven help us and give us blessings." The Korean oath was as follows: "This day Korea takes oath and forms a treaty with the Keum (Kin) Kingdom. We too swear by this sacrifice that each shall dwell secure in the possession of his own lands. If either hates and injures the other may heaven send punishment upon the offending party. These two kings have minds regardful of truth. Each must be at peace with the other." The next day the three highest Korean officials went to the Mauchu camp to settle the details of the treaty. They said, "As we have made a treaty with you, of course you will not let your troops advance on Seoul. It will be best for you to move backward at once. Now you are the 'elder brother' and we the 'younger brother,' so you will see the propriety of staying on the other side of the Yalu River. The Ming dynasty of China has been as a parent to us for two hundred years and our kings have always received investiture from the Emperor. We have made a treaty now with you, but that does not require us to cast off the suzerainty of China." This raised a storm about the Koreans' ears, and for days they disputed over the point with the Korean commission, but could not move them a hair's breadth from this position.

