

KOREA IN THE 1890's

I want to take you back one hundred and more years ago into Yi dynasty Korea from the 1990's to Seoul, the capital city of Korea as it was in the 1890's in the early days of Korean Christianity.

1. (Album) This will be a slide show, based for the most part on pictures from this old photograph album. The heavy lacquer cover binds together a collection of pictures gathered in 1899 by two young missionaries on their honeymoon, and sent back in 1900 to San Francisco to let the bride's apprehensive parents know what life was like in mysterious Korea.

2. (Moffetts) S.A. Moffett and Alice Fish were married in Seoul on June 1, 1899. He had come to Korea from Indiana in 1890, and she, a medical doctor from California, in 1897. The wedding party came down overland from Pyengyang, now the northern capital, to Seoul.

3. (Swallen party) They looked something like this picture of their friends, the Swallens, traveling at the same time. The wedding party made the 120-mile trip to Seoul in five days, getting up at 4:30 in the morning and traveling until 7 in the evening, making about 30 miles a day. They had ten chairmen, three horsemen, three chairs and three bicycles.

4. (Whitings) The men rode bicycles (or walked), the women were in chairs, and the baggage (including a wedding cake shipped from America) was on ponies.

5. (San Rafael) The bride would have preferred to ride a horse. She was born in Virginia City, Nevada, before the Cartwrights ever heard of Ponderosa. But she had broken her leg in a bicycle accident a few weeks before the wedding, so she came by chair, like a lady.

6. ("Information") They had to come to Seoul for the wedding, because as everyone knew who had read this little booklet, "Information for the Benefit of Americans Resident in Korea", marriages between Americans must be performed in the presence of the Consul General". The booklet also helpfully stated that the Legation was under no obligation to assist any destitute Americans except shipwrecked seamen.

7. (Allen) Fortunately, the Consul General and Resident American Minister in 1899 was their good friend and former missionary colleague, Dr. Horace Allen, who was equally colorful and controversial both as a pioneer missionary and as a pioneer diplomat in Korea.

8. (Wedding) So the wedding was held June 1st. Here is one of the attendants, Dr. Eva Field (later Mrs. Pieters) starting off in a chair, and Dr. Fish, the bride, coming down the steps on crutches.

9. (Houseboat) Then the bride and groom returned north to Pyongyang where they spent their honeymoon on a home-made houseboat up the Taetong River, pulled up the rapids by boatmen with their long ropes, as they made their way upstream towards the mountains.
10. (Album page) And there they began to put the pictures in the album for their parents so far away.
11. (S.A. Moffett) The pictures begin, really, ten years earlier, in 1889, when the groom left Indiana as a 25-year-old missionary volunteer, landing in Korea on his 26th birthday, January, 1890. We often think of the pioneers as solemn patriarchs. They were in fact a remarkably young and feisty group -- almost all in their twenties.
12. (Pak Yong-Hyo) The first Korean he met was Prince Pak Yong-Hyo. Moffett stopped in Japan on his way to Korea and met this young man who had been exiled as one of the young reformers of the Incident of 1884. Pak had married, in 1872 the daughter of King Ch'olchong, on her deathbed so that she would not go unmarried to her grave. And once married to a royal princess he could never marry again.
13. (Foreign Office) That 1884 revolt was still very much on the minds of the Korean people in 1890 as Moffett was arriving. This peaceful scene of the Foreign Office back in 1884 gives little evidence of the unrest that swirled beneath the political surface.
14. (Mrs. Foote) And Westerners were still something of a novelty. Western women were certainly rare. This is the wife of the American government Minister, General Lucius Foote, who was the first Western woman ever to live in Korea. Queen Min was so overcome with curiosity that she sent her own sedan chair to the American Legation to bring Mrs. Foote to the palace.
15. (Kim Ok-Kiun) The handful of Protestant missionaries who had come ahead of Moffett remembered clearly that just two months after the arrival of the first Protestant missionary, Dr. Allen, near the end of 1884, all hell broke loose as the 500-year-old dynasty was tottering to a close. A group of young reformers, Kim Ok-Kiun and his politically progressive companions, took advantage of a scheduled banquet celebrating the new Korean postal service to attempt a coup against the ruling conservatives.
16. (Min Yong-Ik) Kim's great rival was Prince Min Yong-Ik, cousin of the queen and leader of the conservatives. At a signal, hired assassins broke up the banquet with a call of "Fire" and as people fled, attacked the prince. Slashed about the head and body he fell critically wounded.

17. (Sedan chairs) Gen. Foote, one of the banquet guests, remembered the young missionary doctor who had just recently arrived, and sent a sedan chair racing across town to the American Legation to bring Dr. Allen. He arrived to find native practitioners about to pour boiling pitch into the Prince's wounds. Waving them away, he hesitated just for a moment. He knew that once he touched the dying man he would be held responsible. But he was a doctor and a Christian and he knew he had no choice. He began desperately to try to stop the bleeding.

18. (Map - Hospital) For three months the Prince hovered between life and death. Then the fever broke, and a grateful royal family asked what reward they could give him. "Let me open a hospital", he said. And the request was granted. In April, 1885, the first Christian institution ever legally permitted in the Hermit Kingdom opened its doors.

19. (Palace Girls) But the royal favor was not always an unmixed blessing. Not long after the opening, the King regally sent over a gift to Dr. Allen -- a bevy of dancing girls known as "Kisaeng" from the palace. The flustered missionary was about to refuse. "You can't send them back!" said Mrs. Allen, "You'll mortally offend the King." "But what will I do with them", he said. "Why don't you train them as nurses", said his practical wife. It may have been what the King intended in the first place, for one class of palace kisaeng had traditionally been trained in Oriental medicine.

20. (Pusan) Moffett had much in store for him as he crossed the straits between Japan and Korea. He touched briefly in Pusan, a sleepy little port of thatched roof houses that looked to him like mushrooms, clustering about the walls of an old fort. It was the center of trade with Japan.

21. (Coastal steamer) From Pusan he sailed up the west coast through choppy waters in a little Korean coastal steamer of the kind that often sank in storms or ran aground on uncharted islands. Note the Korean flag at the stern.

22. (Waterfront) He landed at Chemulpo (now called Inchon), at the mouth of the Han River. Its tidal beachfront was the main seaport of Seoul, and was beginning to show signs of foreign influence -- brick warehouses and buildings -- for it was the focus of trade with the West.

23. (Ferry) From Chemulpo, travelers came up to Seoul either by river, or overland, crossing the Han River by this ferry at Mapo. Moffett was brought up by chair and pony, accompanied by a Korean military guardsman attached by the King's order to the household of Dr. Heron, a missionary and physician to the King.

24. (Seoul wall) Inland a few miles from Mapo, one crossed a low ridge and suddenly the walls of Seoul burst into view, climbing the hills to the north.

25. (Map) This old map of the capital, which the missionaries used as a street guide, says, in the right-hand corner, that the city wall is 9,975 paces around.
26. (Chongkyech'on) This is a bridge over the largest of the old drainage ditches, Chonkyech'on. It is now paved over, with an elevated highway above it.
27. (South Gate) The map shows 8 city gates. The largest of course was the South Gate, viewed here from the outside. But the wall, visible on the right, is long gone.
28. (View from South Gate) Inside South Gate, from which this picture was taken about 1892, the old main north-south street curved to the east. The buildings in left foreground would be about where the Grand Hotel now stands. Note the row of thatched-roof, street-side houses in front of the tiled houses behind them. When the King passed in royal processions all these front-row dwellings had to be torn down, so the structures were kept very temporary.
29. (Seosomun) Some of the old gates have disappeared. This is the Little West Gate (Seo-so-mun), which once stood at the edge of the old city. Today this is central downtown Seoul.
30. (Punishment) It was just outside this gate that criminals were brought for public execution. Punishments were severe in old Korea.
31. (Shoeing horse) Foreign travelers, however, usually entered Seoul through this crossroads (Seodaemun) just outside the West Gate, on the ancient highway that led north to Pyongyang, and Beijing, in China. Two men are here shoeing a pony, perhaps for a long trip north.
32. (West Gate) But the West Gate, itself, in this picture, is no longer standing. When father arrived that January day in 1890, the sun had set and the gate was already closed. But the wily old military guardsman with him, persuaded the gateman to open the gate just a crack, "not wide enough for a man to get through" (which would have been illegal). And Moffett, being very thin, squeezed through and entered Seoul.
33. (Kyongbok Palace, panorama) From the wall north of West Gate this was the panorama view of the Kyungbok Palace. This was the seat of government administration, rebuilt in 1867 by the Taewonkun for his son, the young King Kojong.
34. (Palace, close-up) The guard tower in the center is the south-west corner of the palace wall. In the right center foreground, where a tall new government office building now stands, there were then only open fields.

35. (Foreign community) But when foreigners came to Seoul, they moved to the right inside West Gate, down Legation Street to the heart of the foreign community in Chongdong. There were only about 60 Westerners in Seoul in 1890, most of them in this picture: Judge Denny, Mr. (later Sir) Walter Hillier, the British consul general, Homer Hulbert, Mrs. Scranton, Appenzeller (Underwood was in Japan), Bunker, George Heber Jones, Moffett, etc.

36. (Tennis tea) That picture was taken on the tennis courts near the American and British Legations. This was the center of the foreign community's social life. Here is a faded old picture of a tennis tea at Seoul Union Club, where emphasis seemed to be more on the tea than the tennis.

37. (Dinsmore at US Legation) Just north of Seoul Union Club was the American Legation residence. Hugh Dinsmore, the American Minister in 1890, is at the right, in a white suit. He was a crusty Missouri Democrat, not too kindly disposed to missionaries, who would have been vastly surprised had he known that a missionary, Dr. Horace Allen, would soon be in his place at the embassy.

38. (Methodist compound) Across Legation Street on the south was the Methodist mission, with the Appenzeller house in the center. The missionaries lived in tiled-roof Korean-style homes.

39. (Porch) One of the coolest places in Seoul in the summer was the Appenzeller porch. Two recent Presbyterian arrivals, Mrs. Graham Lee and her mother, Mrs. Webb, are fanning themselves here trying to get used to the intense heat of a Korean August.

40. (Underwoods) On the north side of Legation street was the Presbyterian Mission, where the Underwoods lived. He was the first Presbyterian clergyman in Korea, arriving in 1885. But you didn't often find the Underwoods at home.

41. (Underwoods itinerating) Mr. Underwood was more often out itinerating. Here he is on his way up the coast to Sorai, one of the earliest Protestant communities. Mrs. Underwood is in the sedan chair, and young Horace H. (Holly) is at her side.

42. (Hospital) When he first came, since open preaching was prohibited, Underwood helped the doctors, Allen and Heron, at the old Royal Hospital which had moved in 1887 to this site (Kurikai), near where the Bando Hotel now stands. But Underwood was a mixed blessing as a medical assistant, according to the doctors. He kept fainting during operations.

43. (Orderlies) The Hospital had its problems. It was hard to get men to work as orderlies. Such work was too degrading and bloody by Confucian standards. So the doctors finally hit upon the idea of providing resplendent uniforms for the assistants, and volunteers came much faster.
44. (Sorai) Underwood was happiest out in the country, as at the Sorai Church, the first church in Korea built by the Koreans with their own hands and money. Mr. and Mrs. Underwood are on the porch, young Holly standing by the chair.
45. (Posingak) In Seoul the center of the city was the bell pavilion where the 400-year-old, 9-foot-high, 120,000 pound Posingak bell tolled the curfew at sunrise and sunset. When the bell rang in the evening, men were warned off the streets, and the women were allowed out to walk.
46. (Women) Only women of the poorer classes ventured out in public by day. A woman of high position told a visitor in 1894 that she had never seen the streets of Seoul by daylight. But the custom was already breaking down. These are not low-class women, for they were sensitive enough to the old ways to wear a cape-like veil over their heads to shield themselves from public view.
47. (Women's dress) This cape of green silk was the typical Seoul women's dress for outside wear.
48. (Pyongyang women) In the north where the Moffetts lived, the woman's head dress was very different, a large basket covering the head as a veil, instead of the silk cape. Northern women were socially more relaxed and less particular about covering their heads. They usually wore only a white towel wrapped around the head.
49. (Street scene) Seoul was a jumble of crowded, crooked narrow alleys. Its total population in 1890 was only about 150,000. Today just its annual increase in population is greater than that.
50. (Carriers at well) Water carriers crowded around the wells at street intersections, preparing to fill their wooden buckets.
51. (Water carrier) They carried the buckets on long shoulder poles, adjusting their stride to the bouncing weight. There was, of course, no central water supply.
52. (Boy and man) No matter how old a man was, he was still a boy until he married, and had to wear his hair long, in a braid down his back. Only when he married could he put it up in a man's topknot, like the man at the right.

53. (Kites) The boys with long hair, would be out on the hills at the edge of town, flying their kites in the wind...
54. (Wood) Or would be working for the family, bringing the bulls into market, loaded high with firewood.
55. (Bloat) But not all the children played and worked, some could only stand listlessly in the streets, their stomachs bloated with the debilitating effects of malnutrition or more probably from parasites.
56. (School) A fortunate few, from better families, were sent off to school to study the classics, and prepare themselves for the literary examinations that led to government service and high office.
57. (Chair) Those who passed the examinations earned instant prestige, entitled to sedan chairs and bearers rushing them importantly through the streets...
58. (Sedans at palace) ... to the palace where even then Seoul had a parking problem. These are the chairs for the favor of a royal audience, perhaps, or at least a notice from some high official.
59. (Bride in chair) But it was not always an official that the chairs carried. Sometimes it was a bride leaving her family for the home of her bridegroom.
60. (Baird) Early missionaries sometimes dressed in Korean clothes when traveling in the interior to attract less attention, since the interior of the peninsula was still forbidden to foreign residents. This is Dr. William Baird and two teachers.
61. (Gale & Moffett) In February 1891, James Gale and Samuel Moffett, with special government permission, set out on a long 1400 mile trip of exploration through north Korea and into Manchuria. Their ponies were so small that their feet dragged, so they went a great deal of the way on foot or in a cart.
62. (Cash) They used the ponies to carry their money--long strings of copper cash. It took 3000 of these to equal one American dollar.
63. (Counting cash) And it took all day sometimes just to count the cash in a minor business transaction.
64. (Yuan Shih-Kai) Sometimes, to take the place of the heavy cash they were able to obtain silver "shoes" from the resident Chinese commissioner, Yuan Shih-Kai, seen sitting here on the missionary's porch in his big bearskin coat. This is the man who later, when the Ch'ing dynasty fell, declared himself Emperor of China for two short years.

65. (Embassy Arch) Leaving Seoul, Moffett and Gale traveled north past the West Gate and the old Embassy Arch (the Gate of Welcome and Blessing) where Chinese envoys from the Imperial court in Peking were received and escorted into Seoul. This old Embassy gate was torn down a few years later, in 1895, when Chinese influence was ended by the Sino-Japanese War. Its place was taken by the Independence Arch, still standing not far from the original site.
66. (Peking Pass) From the Arch the road ran straight north into Peking Pass, then just a narrow cut in the hills, but now a wide, multi-lane highway leading up to Panmunjom.
67. (Water gate) Beyond Peking Pass and up the valley to the east (leading to what is now the Pugak Tunnel) was Seoul's old water gate.
68. (Devil post & A-frame) The villages along the road were guarded by the familiar devil posts, as Westerners called them. A hard working man could relax in their shadow wishfully thinking that the evil spirits were under control.
69. (Pass) Devil posts also guarded the high passes, where spirits were believed to be particularly numerous and powerful.
70. (Small pox) When the spirits were not properly appeased, there was death. These are the corpses of those who died from smallpox. Since that disease's spirit was particularly feared, the bodies were often not buried but left above ground on trestles to appease the greedy spirits.
71. (Sorceress) The most powerful sorcery of all was that of the mudang, the shamanist sorceress, whose whirling dances and trance-like utterances could ward off, it was hoped, the spirits of disease and misfortune.
72. (Planting) In the fields farther along on their journey, the farmers were beginning to transplant the rice, a scene that could probably be repeated today, except for the topknots.
73. (Harvesting) The topknots are more visible in this picture of the harvesting that would come later.
74. (Swing) One sight that was probably rare even then is that of a team of three men competing on a festival day on the giant swing.
75. (Diamond mountains) They traveled on through what is known as the "Korean valleys" as well as through parts of the magnificent Diamond Mountains, the most beautiful mountains in all the world, as any Korean will tell you!

76. (Gale & Moffett, Namhan) Gale and Moffett returned by way of the South Han Fortress after three months and 1400 miles of travel, much of it through unknown territory from Seoul to Mukden, up the Yalu river past Paektusan to Hamheung, Wonsan and then down to Seoul again.
77. (McRae) It was Donald McRae, a Canadian, who followed up after them in the northwest, centering his work around Hamheung. Here he performs a wedding. Note the child bride unsmiling at the left.
78. (Crowd) Weddings were common enough, but the big foreign man was just too much for the country villagers, who almost broke down the roof trying to get a glimpse of him.
79. (Feast) Honored guests at the wedding feast were the strange foreign women (Mrs. McRae & Miss McCully) in their big, flowered hats.
80. (Stamp) Surely the country was changing. Even as the far north was opening up to western missionaries, the West's influence was declining in the rest of the peninsula. This letter was mailed in 1893 in Wonsan. But the stamp is Japanese.
81. (Japanese) Japanese soldiers began entering the country in force, ostensibly to restrain the Tonghak rebels who were ravaging country districts.
82. (Punishment) When captured the rebels were brutally tortured before execution.
83. (Kwanghwamun) But the end result of the Japanese entry was not the suppression of the rebels, but the shaking of the palace. The King still sat on his plum-blossom throne behind the great gate, beneath the beautiful north peak, Puk-ak-san.
84. (Battle of Pyongyang) But all around him alien soldiers were fighting, Chinese vs. Japanese - and he was powerless to stop them. This is the battle of Pyongyang in which Samuel Moffett was trapped. Korea's two mighty neighbors were actually fighting for control of the peninsula.
85. (Kwanghwamun) But it was against the Chinese that the Japanese were really moving, not the Tonghak rebels. And when the Sino-Japanese War of 1894-95 ended with complete Japanese victory, the King was virtually a prisoner behind this gate.
86. (Kojong) Inside his own palace the King was a frightened man, desperately maneuvering to save his country from being swallowed up by the giants around him--China, Japan and Russia.

87. (Taewongun) His father, the Prince Regent (the Taewongun) -- had been first anti-Western and anti-Christian (he engineered the Great Persecution of 1866), then anti-Chinese, and finally anti-Queen, for his son's wife, Queen Min was his greatest domestic rival.
88. (Palace lady) There is no validated picture of Queen Min, though some think this is a photograph of her. It is almost certainly not so. She was very superstitious and feared that a camera would capture and harm her spirit. This is probably a high-ranking palace lady.
89. (Palace women) Lesser palace women were dressed much less elaborately.
90. (Guards) At the gates of the palace, the royal guards stood their watch...
91. (Police) And inside, the palace police were trying out their incongruous new Western uniforms..
92. (Queen killed) But on the morning of October 8, 1895 a mob stirred up and joined by Japanese broke into the palace and murdered the Queen. In Miss Shields' old photograph album there is an "x" on this photograph, and the notation, "x" shows exactly where the deed was committed".
93. (General Dye) General Dye, an American military officer, was living in the palace as military adviser to the King. Upon hearing of trouble, he rushed from his quarters in the palace library but reached the scene of the murder too late to save the Queen. But for the next two months, despite all efforts by the Japanese-dominated cabinet to dislodge him, he refused to leave the King unguarded, either by himself or by rotation of men from the missionary community.
94. (Kojong & Prince) For four months the King was virtually a prisoner in his own palace. Then like a clap of thunder in February, 1896 came the news that he and the crown prince had escaped.
95. (West Gate of palace) The two royal figures, disguised as palace women, were carried secretly out of the West Gate of the Palace in sedan chairs. This old gate is no longer standing. It opened on what is now the street leading to the Blue House.
96. (Russian legation) They found refuge in the Russian legation, the tower of which is still standing over behind the Mun Hwa Hotel.

97. (Missionary houses) Below the Russian legation compound were the tiled roofs of some missionary houses, from which for several months before his escape, the King's food had been carried to him in the palace in locked boxes. The only food he trusted not to be poisoned was food prepared by his missionary friends.
98. (Col. Potiala) The Russians were elated at the turn of events. They had long been scheming to replace Japanese influence in the peninsula with their own. They quickly brought in Russian military advisers for the Koreans, like Col. Potiala here, drilling the royal cadets.
99. (Duksoo wall) By 1897 the King felt safe enough to leave the Russian Legation for a new palace which had been refurbished for him--the Duksoo Palace. Workmen are here finishing up the wall.
100. (Stamp) In October, 1897 the King declared himself Emperor and issued new Imperial Korean postage stamps. This act was the final stage of severance from Chinese influence. Until then the King had been, in Confucian terms, a younger brother of the Emperor in Peking.
101. (Procession) Here is an imperial procession leaving the entrance to the then new Duksoo Palace. The gate still stands in City Hall Plaza. The building at the right is a barracks--no longer standing.
102. (Independence Arch) As a symbol of the new Korean imperial independence from the Chinese throne--which had been only a nominal relationship--the Chinese Embassy Arch was removed, and beyond the old pillars a new, larger arch erected, the present Independence Arch.
103. (Arch-distant) The bare hills around the arch as it looked in 1898 are a stark contrast to the crowded, built-up valley one drives through today on the way to Panmunjom just beyond the Sajik tunnel. These barren, rocky hills are now heavy with high-rise apartment buildings.
104. (Arch & pass) At a dedication of the Arch on October 21, 1896, the men's chorus of Pai Chai high school sang, and its principal, Dr. Henry Appenzeller, led in prayer--an indication of the growing influence of Christianity in the modernizing of Korea.
105. (Chongdong Methodist Church) In Chongdong, across from the U.S. Legation and next to Pai Chai high school from which this picture was taken, the Methodists had just completed an imposing brick church building, which still stands.

106. (Temple of Heaven) Another symbol of Korea's new imperial independence was the Temple of Heaven which was built at the same time. As the Chinese Emperor had his famous Temple of Heaven in Peking, now there had to be a Temple of Heaven for the Korean Emperor's sacrifices. It is large and imposing here, dominating the Seoul skyline. Today it is almost lost, tucked down between the Chosen Hotel and the Bando Hotel.

107. (Sands) Nearby was the home of William Franklin Sands, who is at the left here, in Korean dress. Sands was secretary of the U.S. Legation from 1897 to 1899, in which capacity he attended the wedding of Alice Fish and Samuel Moffett, from Pyongyang. That same year he was appointed by the King, adviser to the Korean Royal Household.

108. (Namsan) Looking south from the Sands' residence was this view of South Mountain (Namsan), with the city wall snaking up the hill. The beacon fire on top of the mountain was still in operation then.

109. (Mrs. Bishop) Foreign visitors began to come to Korea in greater numbers to explore the mysteries of the awakening Hermit Kingdom. One of the most interesting was Isabella Bird Bishop, the dedoubtable Victorian woman explorer.

110. (Baggage) With her baggage piled high on a Korean pony and her interpreter perched atop the baggage, she set off indomitably into the interior, traveling north to Pyongyang and over to Wonsan. She showed great interest in the work of the missionaries and wrote and spoke enthusiastically in support of their work for years to come.

111. (Houseboat) She even set off up the Han as far as Yongwol in this tiny houseboat, with a somewhat embarrassed bachelor missionary, Mr. F.S. Miller, whom she had imperiously pressed into service as her interpreter.

112. (Luces) Other foreign visitors to Seoul in 1897 included a young couple on their way to China as missionaries, the Rev. and Mrs. Henry Luce, whose son, Henry Luce, born a year or two later would eventually build a struggling little news journal he started into a world-wide publishing empire, Time-Life, Inc.

113. (Summer houses) To escape the intense summer heat, some Seoul residents built cottages along the bluffs of the Han River, near what is now U.N. Village.

114. (Bathing suits) But bathing suits were still hard to come by in Korea, so winter long-johns were pressed into useful summer service.

115. (Trolley) The big news in Seoul, however, that summer of 1899, was the opening of the new trolley line, built by the Seoul Electric Company. The first cars ran on May 26th.
116. (West Gate & Trolley) The line ran from the old West Gate down the entire length of Chongno, past the bell pavilion.....
117. (East Gate).....to the East Gate; from there the trolley continued out beyond the city wall to the tomb of Queen Min three miles away.
118. (East Gate barns) The trolley barns inside the East Gate were full, and the crowds lined the city walls for the gala opening.
119. (Chemulpo railroad) They even started a connection with the proposed railway from Seoul to Chemulpo. This is the small-gauge carriage which ran down to the ferry across the Han River at Yongsan. The railroad bridge across the Han was not completed until July, 1900.
120. (Women at tracks) Old fashioned Seoul women walked hurriedly past the tracks of the strange new western machine.
121. (Women boarding) Their more liberated sisters climbed aboard the cars with eager glee. The 20th century was coming very fast to Seoul. Earlier that summer, before the June wedding, the bridegroom had promised his fiancée, Dr. Fish, a ride on the new streetcar.
122. (Trolley burned) But alas, four days before the June wedding, an accident took the life of a pedestrian and an angry mob burned the cars and tore up the tracks.
123. (Passport) But the happy couple were not too disappointed. With a passport like this, required for travel in the forbidding interior, they left Seoul....
124. (Panorama)....looking like this and headed north to the houseboat and the honeymoon and the picture album --and a whole new century ahead.

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Sam & Eileen Moffett

Tonight I want to take you back more than 80 years into Yi dynasty Korea, a country which was called The Hermit Nation back then. We'll take a look at what it ~~looked~~^{was} like in the 1890's - the very early days of Korean Christianity.

1. (Album) This will be a slide show, based for the most part on pictures from this old photograph album. The heavy lacquer cover binds together a collection of pictures gathered in 1899 by two young missionaries on their honeymoon, and sent back in 1900 to San Francisco to let the bride's apprehensive parents know what life was like in mysterious Korea.
2. (Moffetts). S.A. Moffett and Alice Fish were married in Seoul on June 1, 1899. He had come to Korea from Indiana in 1890, and she, a medical doctor, from California, in 1897.
3. (Swallen party). The wedding party came down overland from Pyongyang, now the northern capital, where he was the first resident Protestant missionary. The journey down to Seoul in the south looked something like this picture of their friends, the Swallens, travelling at about the same time. The wedding party made the 120-mile trip to Seoul in five days, getting up at 4:30 and travelling to 7 in the evening, making about 30 miles a day. They had 10 chairmen, 3 horsemen, 3 chairs and 3 bicycles.
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5. (San Rafael). The bride would have preferred to ride a horse. She was born in Virginia City, Nevada, before the Cartwrights ever heard of Ponderosa. But she had broken her leg a few weeks before in a bicycle accident. So she came by chair, like a lady.
6. ("Information"). They had to come to Seoul for the wedding, because as everyone knew who had read this little booklet, "Information for the Benefit of Americans Resident in Korea", "marriages between Americans must be performed in the presence of the Consul General". The booklet also helpfully stated that the Legation was under no obligation to assist any distitute Americans except shipwrecked seamen.
7. (Allen). Fortunately the Consul General and Resident American Minister in 1899 was their good friend and former missionary colleague, Dr. Horace Allen, who was equally colorful and controversial both as a pioneer missionary and as a pioneer diplomat in Korea.
8. (Wedding). So the wedding was held June 1. Here is one of the attendants, Dr. Field (later Mrs. Pieters), starting off for the wedding in a sedan chair, and Dr. Fish, the bride, coming down the steps of a Seoul missionary residence on crutches.

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9. (Houseboat). Then the bride and groom returned north to Pyongyang where they spent their honeymoon on a home-made houseboat on the Taetong River, pulled up the rapids by boatmen with their long ropes, as they made their way upstream towards the mountains.
 10. (Album page). And there they began to put the pictures into the album for their parents so far away. Much of the picture collection which follows comes from that album. Some of these I have seen in other albums -- some photographer of that period probably had sets for sale to foreigners. Others I've collected over the years, and have supplemented what I have with loans from friends. I think almost all the pictures were taken before 1900 -- and it was my wife, Eileen, who skillfully made slides of the old prints.
 11. (S.A. Moffett). The pictures begin, really, ten years before the wedding, in 1889, when the groom left Indiana as a 25-year-old missionary volunteer, landing in Korea on his 26th birthday, January, 1890. We too often think of the pioneers as bearded patriarchs. They were actually a remarkably young and peppery group -- almost all in their twenties.
 12. (Pak Yong-Hyo). This is the first Korean my father ever saw: Prince Pak Yong-Hyo, whom he met when he landed in Japan en route to Korea. The prince was one of the young Reformers who had been exiled to Japan after a bloody and unsuccessful palace revolt in 1884. Prince Pak had married the daughter of King Ch'olchong (in 1872), by order of the King; for she was on her deathbed, and it was not fitting for a royal princess to go unmarried to her grave. But once married to royalty, a man could never marry again.
 13. (Foreign Office). That 1884 revolt was still very much in people's minds when Moffett landed in 1890. This peaceful scene of the Korean Foreign Office and its diplomats early in 1884 gives little indication of the unrest that swirled beneath the political surface.
 14. (Mrs. Foote). On the social scene the city had recovered from the excitement occasioned by its first glimpses of Mrs. Foote, wife of the American Minister, Gen. Lucius Foote. She was the first western woman ever to arrive in Seoul. Queen Min was so overcome with curiosity that she sent her own sedan chair to the American Legation to bring Mrs. Foote to the palace.
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 15. (Kim Ok-Kiun). But just two months after the arrival of the first Protestant missionary, Dr. Horace Allen, near the end of 1884, all hell broke loose at the palace. Kim Ok-Kiun, the young reformer and his group of political progressives invited their major opponents of the dominant conservative faction to a banquet celebrating the new Korean postal service.
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 16. (Min Yong-Ik). Kim's great rival was Min Yong-Ik, cousin of the queen and leader of the conservatives. At a signal, hired assassins broke through the doors and attacked the prince. Slashed about the head and body he fell into Gen. Foote's arms.
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- 17. (Sedan Chairs). The General sent one of his sedan chairs which was waiting outside the palace wall racing across town to the Legation to bring the doctor, Allen. He arrived to find palace practitioners about to pour boiling pitch into the Prince's wounds. He waved them away. Then hesitated. Once he touched the dying man he would be held responsible. But he was a doctor and a Christian and he had no choice. He began desperately to try to stop the bleeding.
- 18. (Hospital). For three months the Prince hovered between life and death. Then the fever broke, and a grateful king asked what reward he could give him. "Let me open a hospital," he said. In April, 1885, he opened his hospital. It was the first legally permitted Christian institution ever to open its doors in the Hermit Kingdom.
- 19. (Palace Girls). But the royal favor was not always an unmixed blessing. Not long after the opening, the King regally sent over a gift to Dr. Allen -- a bevy of dancing girls from the palace. The embarrassed missionary was about to refuse. "You can't send them back!", said Mrs. Allen, "you'll mortally offend the king." "But what will I do with them?" he said. "Use them as nurses," said his practical wife. Which may have been what the King intended in the first place, for one class of palace kisaeng had traditionally been trained in oriental medicine.
- 20. (Pusan). This was how the way had been prepared when, four years later, Moffett crossed the straits from Japan and landed first in Pusan. The sleepy little port of thatched-roof houses looked to him like mushrooms clustering around the walls of an old fort. It was the center of trade with Japan.
- 21. (Coastal Steamer). From Pusan he sailed up the west coast through choppy waters in a little coastal steamer of the kind that often sank in storms or ran aground on uncharted islands. Note the Korean flag at the stern.
- 22. (Waterfront). He landed at Chemulpo (Inchon). Its tidal waterfront was the main seaport of Seoul - and was beginning to show signs of foreign influence - brick buildings - for it was the focus of trade with the west.
- 23. (Ferry). From Chemulpo, travellers came up to Seoul either by river, or overland, crossing the Han River by this ferry at Mapo. Moffett was brought up by chair and pony, accompanied by a Korean military guardsman attached by the King's order to the household of Dr. Heron, a missionary and physician to the King.
- 24. (Seoul wall). Inland a few miles from Mapo, one crossed a low ridge and suddenly the walls of Seoul burst into view, climbing the hills to the north..
- 25. (Map). This old map of the capital, which the missionaries used for a street guide, says, in the right-hand corner, that the wall of the city is 9,975 paces around.

26. (Chongkyech'on). This is a bridge over the largest of the old drainage ditches, Chonkyech'on. It is now paved over, with an elevated highway above it.
27. (South Gate). The map shows 8 city gates. The largest of course was the South Gate, viewed here from the outside. The wall, visible on the right in this picture, is long gone.
28. (View from S. Gate). Inside South Gate, from which this picture was taken about 1892, the old main north-south street curved to the east. The buildings in left foreground would be about where the Grand Hotel now stands. Note the row of thatched-roof, street-side houses in front of the tiled houses behind them. When the King passed in royal processions all these had to be torn down. So the structures were kept very temporary.
29. (Sosomun). Some of the old gates have disappeared. This is the Little West Gate (So-sumun), which once stood at the edge of the old city. Today this is central down-town Seoul.
30. (Punishment). It was just outside this gate that criminals were brought for public execution. Punishments were severe in old Korea.
31. (Shoeing horse). Foreign travellers, however, usually entered Seoul through this crossroads (Sodaemun) just outside the West Gate on the ancient highway that led north to Pyongyang and far beyond - to Peking. Two men are here shoeing a pony, perhaps for a long trip north.
32. (West Gate). But it was through this West Gate of the city (no longer standing) that my father first entered Seoul. When he arrived, that January day in 1890, the sun had set and the gate was already closed. But the wily old military guardsman with him persuaded the gateman to open the gate just a crack: "not wide enough for a man to get through" (which would have been illegal). And Moffett, being very thin, squeezed through, and entered the city.
33. (Kyungbok Palace, panorama). From the wall north of West Gate this panorama view of the Kyungbok Palace could be obtained. This was the seat of government administration, rebuilt in 1867 by the Taewonjun for his son, the young King Kojong. On the left side is the audience hall where early Yi dynasty kings had been enthroned.
34. (Palace, close-up). The guard tower in the center is the south-west corner of the palace wall. In the right center foreground, where a new 20-story government office building now stands, there were then only open fields.

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35. (Foreign community). But when foreigners came to Seoul, they did not turn to the palace, but rather moved to the right inside West Gate, down Legation Street to the heart of the foreign community in Chongdong. There were only about 60 Westerners in Seoul in 1890, most of them in this picture: Judge Denny, Mr. (Later Sir) Walter Hillier, the British consul general; Homer Hulbert, Mrs. Scranton, Appenzeller (Underwood was in Japan), Bunker, Heber Jones, Moffett, etc.
36. (Tennis tea). That picture was taken on the tennis courts near the American and British Legations. This was the center of the foreign community's social life. Here is a faded old picture of a tennis tea at Seoul Union Club. Emphasis seemed to be more on the tea than the tennis.
37. (Dinsmore at US Legation). Just north of Seoul Union Club was the American Legation residence. Hugh Dinsmore, the American Minister in 1890, is at the right, in white suit. He was a crusty Missouri Democrat, not too kindly disposed to missionaries, who would have been vastly surprised had he known that a missionary, Dr. Allen, would soon be in his place in the embassy.
38. (Methodist compound). Across Legation Street on the south was the Methodist mission, with the Appenzeller house in the center. The missionaries lived in tiled-roof Korean homes.
39. (Porch). One of the coolest places in Seoul in the summer was the Appenzeller porch. Two recent Presbyterian arrivals, Mrs. Graham Lee and her mother, are fanning themselves here, trying to get used to the intensive heat of a Korean August.
40. (Underwood). On the north side of Legation Street was the Presbyterian Mission, where the Underwoods lived. He was the first Presbyterian clergyman in Korea, arriving in 1885. But you didn't often find the Underwoods at home.
41. (Underwoods itinerating). Mr. Underwood was more often out itinerating. Here he is on his way to one of the earliest Protestant communities at Sorai Beach up the coast. Mrs. Underwood is in the sedan chair, and young Harace H. is at her side.
42. (Hospital). When he first came, since open preaching was prohibited, Underwood helped the doctors, Allen and Heron, at the old Royal Hospital which had moved to this site (Kurikai) near the Lotte Hotel in 1887. But Underwood was a mixed blessing as an assistant, the doctors said. He kept fainting during operations.
43. (Orderlies). The Hospital had its problems. It was hard to get men to work as orderlies. Such work was too degrading and bloody by Confucian standards. So the doctors finally hit upon the idea of providing resplendent uniforms for the assistants, and volunteers came much faster.

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44. (Sorai). Underwood was happiest out in the country, as at the Sorai Church, the first church in Korea built by the Koreans with their own hands and money. Mr. and Mrs. Underwood are on the porch; their young son, Horace (Holly), standing by the chair.
45. (Posingak). In Seoul the center of the city was the bell pavilion where the 400-year-old, 9-foot high, 120,000 pound Posingak bell tolled the curfew at sunrise and sunset. When the bell rang in the evening, men were warned off the streets, and the women were allowed out to walk. The only exceptions were "blind men, officials, foreigners' servants and persons carrying prescriptions to the druggists".
46. (Women). Only women of the poorer classes ventured out in public by day. A woman of high position told a visitor in 1894 that she had never seen the streets of Seoul by daylight. But the custom was already breaking down. These are not low class women, for they were sensitive enough to the old ways to wear a cape-like veil over their heads to shield themselves from public view.
47. (Women's dress). This cape of green silk was the typical Seoul women's dress for outside wear. Some way it is a throwback to the days when a warrior's wife carried her husband's battle cape with her so it would be ready for him to don at a moment's notice and be off to defend his country.
48. (Pyongyang women). In the north, where my father lived, the woman's head covering was very different - a large basket covering the head as a veil, instead of the silk cape.
49. (Street scene). Seoul was a jumble of crowded, crooked narrow alleys. Its total population in 1890 was only about 150,000. Today just its annual increase in population is greater than that.
50. (Carriers at well). Water carriers crowded around the wells at street intersections, preparing to fill their wooden buckets.
51. (Water carrier). They carried the buckets on long shoulder poles, adjusting their stride to the bouncing weight and hawking the precious water to their customers. There was no central water supply.
52. (Wine). The upper classes drank wine, not water. Men left their wives at home in the evening to enjoy the fellowship of the wine-shop. Some customs don't seem to change.
53. (Boy & Man). No matter how old a man was, he was still a boy until he married - and had to wear his hair long, in a braid down his back. Only when he married could he put it up in a man's topknot, like the man at the right.

54. (Kites). The boys, with long hair, would be out on the hills at the edge of town, flying their kites in the wind..
55. (Wood). Or would be working for the family, bringing the bulls into market, loaded high with firewood for cooking the rice and heating the floors...
56. (Bloat). But not all the children played and worked; some could only stand listlessly in the streets, their stomachs bloated with the debilitating effects of malnutrition - or, more probably, from parasites.
57. (School). A fortunate few, from better families, were sent off to school to study the classics, and prepare themselves for the literary examinations that led to government service and high office.
58. (Chair). Those who passed the examinations earned instant prestige, entitling them to sedan chairs and bearers rushing them importantly through the streets...
59. (Sedans at palace). ..to the palace where, even then Seoul had a parking problem. These are the chairs of men waiting anxiously for the favor of a royal audience, perhaps, or at least a notice from some high official.
60. (Bride in chair). But it was not always an official that the chairs carried. Sometimes it was a bride leaving her family for the home of her bridegroom.
61. (Wm. Baird). Early missionaries often dressed in Korean clothes when travelling in the interior to attract less attention, since the interior of the peninsula was still forbidden to foreign residents.
62. (Gale & Moffett). In May, 1891, James Gale and Moffett, with special government permission, set out on a long 1400 mile trip of exploration, picking out sites for future churches and mission stations. Their ponies were so small that their feet dragged, so they went most of the way on foot.
63. (Cash). They used the ponies to carry their money -- long strings of copper cash. It took 3000 of these to equal one American dollar.
64. (Counting cash). And it took all day, sometimes, just to count the cash in a minor business transaction.

65. (Yuan Shih-Kai). Sometimes, to take the place of the heavy cash they were able to obtain silver "shoes" from the resident Chinese commissioner, Yuan Shih-Kai, seen here sitting on the missionary's porch in his big bearskin coat. This is the man who later, when the Ch'ing dynasty fell, declared himself Emperor of China for two short years.
66. (Embassy Arch). Leaving Seoul the two travelers turned north out of West Gate past the old Embassy Arch (the Gate of Welcome and Blessing where Chinese envoys from the imperial court in Peking were received and escorted into Seoul).
67. (Peking Pass). From the Arch the road to the north ran thru this defile in the hills surrounding Seoul. Then it was only a narrow cut in the stone ridge for bull-cart traffic. Today it is a wide six-lane highway leading up to Panmunjom and the DMZ separating North and South Korea.
68. (Water gate). Beyond Peking Pass and up the valley to the east, leading to what is now the Pugak traffic tunnel, was Seoul's old water gate.
69. (Devil post). The villages along the road, once the city was left behind, were guarded by the familiar devil posts, as Westerners called them. A hard working man could relax in their shadow, wishfully thinking that the spirits were under control.
70. (Pass) Devil posts also guarded the high passes where spirits were believed to be particularly numerous and powerful.
71. (Small pox). When the spirits were not properly appeased, there was death. These are the corpses of those who died from smallpox. Since the smallpox spirit was particularly feared, the bodies were often not buried but left above ground on trestles to satisfy the greedy and malevolent spirits.
72. (Mudang). The most powerful sorcery of all was that of the mudang, the shamanist sorceress, whose whirling dances and trance-like utterances were believed to ward off the spirits of disease and misfortune.
73. (Planting). In the field, the farmers were beginning to transplant the rice, a scene that could be repeated today, except for the top-knots.
74. (Harvesting). Those topknots, no longer seen in Korea, are more visible in this picture of the rice harvesting that would come later.
75. (Swing). One sight that was probably rare even in the 1890s is that of a team of three men competing for the highest swing in a given time at a festival on the village's giant swing. Swinging was usually a sport for girls.
76. (Diamond Mts.). The two missionaries traveled on through north Korea and up into Manchuria to Mukden, then along the Yalu River to the Great White Mountain (Paektusan) and back south through the Diamond Mountains (Kumgangsán) which, as any Korean will tell you, are the most beautiful mountains in the world.

77. (Namhan). Gale and Moffett returned by way of the South Han Fortress (Namhan sansong) after three months and 1400 miles of travel, much of it through territory unknown to westerners. Their dog, Nip, went with them all the way.
78. (McRae). It was Donald McRae, a Canadian, who followed up after them in the northwest, centering his work around Hamheung. Here he performs a wedding. Note the unsmiling child bride in the lower left corner.
79. (Crowd). Weddings and child brides were common enough then, but the big long-nosed white man was just too much for the country villagers, who almost broke down the roof trying to get a glimpse of him.
80. (Feast). After the wedding, at the feast, the honored guests were the strange foreign women (Mrs. McRae and Miss McCully) in their floppy, flowered hats.
81. (Wm. McKenzie). There were funerals, too, in those early days. Too many of them. William McKenzie of Canada spent only a year and a half in Korea and died. (Dec. 1893-June, 1895). You might say that his story is the story of a failure. When he told his fiancée he was going to Korea, she broke the engagement. (E. McCully, A Corn of Wheat)
82. (Korean home). He came anyway and went out alone, far into the country to live in this house in a little village by the Yellow Sea. It was Sorai (Songchun), home of the oldest Protestant group in the country, the Suh clan and its friends.
83. (Sorai church). They built a church there. This was that first Korean church ever built by the Koreans themselves with their own money. They asked McKenzie to help them make a flag, and he designed the one you can barely see in the upper left corner--a flag with a cross. This is why today every Protestant church in Korea (not just the Catholic churches) have a cross on the skyline.
84. (Suh family). This was McKenzie's family. Head of the house was Suh Kyung-Jo, later to become one of the first ordained Korean ministers. Some thought McKenzie had gone mad, living like a Korean. And perhaps they were right, partly. The isolation, the heat, the disease all about him proved too much, and one day, delirious with disease and out of his head with a high fever, he put a gun to his head and shot himself. A failure.
85. (Grave). But when McKenzie's fellow missionaries came to claim the body, the villagers refused to let them take it. He belonged to them now, they said. And they buried him where he belonged in their village, the Christian village. For years--I remember it myself as a boy--those simple, faithful people saw to it that his grave was kept spotless. Failure? No. That is the way the church has always begun, if it is going to succeed: with the cross. The cross that looks like failure, but leads to resurrection.
86. (Stamp). But success does not come easily. The country was changing, and not always for the better. Even as the far north was opening up to western missionaries, the west's influence was declining elsewhere in the peninsula. This letter was mailed in 1893 in Wonsan, Korea. But the stamp is Japanese.

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87. (Japanese). Japanese soldiers began entering the country in force. The excuse was that they were trying to restrain the Tonghak rebels who were ravaging country districts.
88. (Punishment). When captured the rebels were brutally punished before execution.
89. (Kwanghwamun). But the end result of the Japanese entry was not the suppression of the rebels, but the shaking of the palace. The King still sat on his plum-blossom throne behind the great gate, beneath the beautiful North Peak (Puk-ak-san).
90. (Battle of P.Y.). But all around him alien soldiers were fighting - Chinese vs. Japanese - and he was powerless to stop them. This is the battle of Pyongyang in which my father was trapped. Korea's two mighty neighbors were actually fighting for control of the peninsula. And it was against the Chinese that the Japanese were really moving, not against the Tonghak rebels. But it was the Koreans who suffered most.
91. (Kwanghwa-mun). So, when the Sino-Japanese War of 1894-95 ended with complete Japanese victory, the King was virtually a prisoner behind this massive gate (Kwanghwa-mun) leading into his palace.
92. (Kojong). Inside his own palace the King was a brave but threatened man, desperately maneuvering to save his country from being swallowed up by the giants around him -- China, Japan and Russia.
93. (Taewongun). His father, the Prince Regent (the Taewongun) -- had been first anti-Western and anti-Christian (he engineered the Great Persecution of 1856), then anti-Chinese, and finally anti-Queen; for his son's wife, Queen Min, was his greatest domestic rival.
94. (Palace lady). There is no validated picture of Queen Min, though some think this is a photograph of her. I doubt it. She was very superstitious, and feared that a camera would capture and harm her spirit. I think this is a high-ranking palace lady.
95. (Palace women). Lesser palace women were dressed much less elaborately.
96. (Guards). At the gates of the palace, the royal guards continued to stand watch...
97. (Police). And inside, the palace police were trying out their incongruous new Western uniforms looking something like Gilbert & Sullivan...

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98. (Queen killed). But on the night of October 8, 1895 a mob stirred up by the Japanese broke into the palace and murdered the Queen. In Miss Shields' old photograph album there is an "X" on this photograph, and the notation, "X shows exactly where the deed was committed".
 99. (General Dye). General Dye, the 1890's equivalent of a Korea Military Advisory Group commander, was living in the palace as military advisor to the King.
 100. (Dye's quarters). The General rushed from his quarters in the palace library but reached the scene of the murder too late to save the Queen. But for the next two months, despite all efforts by the Japanese-dominated cabinet to dislodge him, he refused to leave the King's side.
 101. (Kojong & Prince). For four months the King was virtually a prisoner in his own palace. Then like a clap of thunder in February, 1896, came the news that he and the crown prince had escaped.
 102. (West Gate, palace). The two royal figures, disguised as palace women, were carried secretly out of the West Gate of the Palace in sedan chairs.
 103. (Russian legation). They found refuge in the Russian legation, the tower of which is still standing over behind the Mun-Hwa Hotel.
 104. (Mission houses). Below the Russian legation compound were the tiled roofs of some missionary houses, from which for several months before his escape the King's food had been carried to him in the palace in locked boxes. The only food he trusted not to be poisoned was food prepared by the missionaries.
 105. (Col. Potiala). The Russians were elated at the turn of events. They had long been scheming to replace Japanese influence in the peninsula with their own. They quickly brought in Russian military advisers for the Korean government, like Col. Potiala here, drilling the royal cadets.
 106. (Duksoo wall). By 1897 the King felt safe enough to leave the Russian Legation for a new palace which had been re-furbished for him -- the Duksoo Palace. Workmen are here finishing up the wall.
 107. (Stamp). In October 1897 he declared himself Emperor and issued new Imperial Korean postage stamps. This act was the final stage of severance from Chinese influence. Until then the King had been, in Confucian terms, a younger brother of the Emperor in Peking.
 108. (Procession). Here is an imperial procession leaving the entrance to the then new Duksoo Palace. The gate still stands in City Hall Plaza.

109. (Independence Arch). As a symbol of the new Korean imperial independence from the Chinese throne--which had been only a nominal relationship--the Chinese Embassy Arch was removed and, beyond the old pillars, a new larger arch erected: the present "Independence Arch".
110. (Arch-distant). The bare hills around the arch as it looked in 1898 are a stark contrast to the crowded, built-up valley we drive through today on the way to Panmunjom just beyond the Sajik tunnel. These barren, rocky hills are now heavy with 6 or 7-story apartments.
111. (Arch & pass). At the dedication of the Arch, Oct. 21, 1896, the men's chorus of Pai Chai High School sang, and its principal, Dr. Appenzeller, led in prayer--an indication of the growing influence of Christianity in the modernizing of Korea.
112. (Chongdong Methodist Church). In Chongdong, across from the U.S. Legation and next to Pai Chai High School from which this picture was taken, the Methodists had just completed an imposing brick church building, which still stands.
113. (Temple of Heaven). Another symbol of Korea's new imperial independence was the Temple of Heaven which was built at the same time. As the Chinese Emperor had his famous Temple of Heaven in Peking, now there had to be a Temple of Heaven for the Korean Emperor's sacrifices. It is large and imposing here, dominating the Seoul skyline. Today it is almost lost, tucked down between the Chosen Hotel and the Lotte Hotel.
114. (Sands). Not far from the Temple of Heaven was the home of William Franklin Sands, secretary of the U.S. Legation, who is at the left here, in Korean dress. He served in Korea from 1897 to 1899 and, in that capacity, attended the wedding of the missionaries from Pyengyang. That same year he was appointed by the King, Adviser to the Korean Royal Household.
115. (Namsan). Looking south from the Sands' residence was this view of South Mountain (Namsan) with the city wall snaking up the hill. The beacon fire on top of the mountain was still in operation then - part of a communication system which extended the entire length of the peninsula.
116. (Mrs. Bishop). Foreign visitors began to come to Korea to explore the mysteries of the awakening Hermit Kingdom. One of the most interesting was Isabella Bird Bishop, the redoubtable Victorian woman explorer and author.
117. (Baggage). With her baggage piled high on a Korean pony and her interpreter perched atop the baggage she set off indomitably into the interior, travelling north to Pyengyang where she used my father as her guide - and then over to Wonsan.
118. (Houseboat). She even set off up the Han River as far as Yongwol in this tiny houseboat.

119. (Luces). Other foreign visitors to Seoul in 1897 included a young couple on their way to China as Presbyterian missionaries, the Rev. and Mrs. Henry Luce, whose son, Henry Luce, born a year or two later was to startle the world by building a struggling little news journal he started, into a world-wide publishing empire, Time-Life, Inc.
120. (Summer houses). To escape the intense summer heat, some Seoul residents built cottages along the bluffs of the Han, near what is now the section known as U.N. Village.
121. (Bathing suits). But bathing suits were still hard to come by in Korea, so winter long-johns were pressed into useful summer service.
122. (Trolley). The big news in Seoul, however, that summer of 1899 was the opening of the new trolley line, built by the Seoul Electric Co. The first cars ran on May 26th.
123. (West Gate and Trolley). The line ran from the old West Gate down the entire length of Chongno, past the bell pavilion...
124. (East Gate). ..to the East Gate; from there the trolley continued out beyond the city wall to the tomb of Queen Min three miles away.
125. (E. Gate barns). The trolley barns inside the East Gate were full, and the crowds lined the city walls for the gala opening.
126. (Chemulpo railroad). They even started a connection with the proposed Railway from Seoul to Chemulpo. This is the small-gauge carriage which ran down to the ferry across the Han at Yongsan. The Railroad bridge across the Han was not completed until July 1900.
127. (Women at tracks). Old fashioned Seoul women walked hurriedly past the tracks of the strange new Western machine.
128. (Women boarding). Their more liberated sisters climbed aboard the cars with eager glee. The 20th century was coming very fast to Seoul. Earlier that summer, before the June wedding, the bridegroom had promised his fiancée, Dr. Fish, a ride on the new streetcar.
129. (Trolley burned). But alas, four days before the wedding, an accident took the life of a pedestrian and an angry mob burned the cars and tore up the tracks.
130. (Passport). But the happy couple were not too disappointed. With a passport like this - required for travel into the forbidding interior..

131. (Panorama). ..They left Seoul looking like this and headed north to the houseboat and the honeymoon and the picture album -- and a whole new century ahead, *in which to proclaim the good news of Jesus Christ.*
132. (Modern Seoul). Little did they dream that in another 80 years, that little city of 150,000 people would explode to a population of 8½ million people - skyscrapers pushing back the sky - and elevated highways looping overhead where the open sewers once ran.
133. (Old seminary). This is the little seminary started by my father in 1901, just two years after the wedding - with two students.
134. (New Seminary). He wouldn't have believed that when his son and daughter-in-law left the seminary in 1981, enrollment was over 1300 - which is large by any standards - though not exactly comparable to American enrollment requirements. Today it is already 1600 - the largest Presbyterian seminary in the world.
135. (First Presbytery). In 1907 when the missionaries wisely turned the church over to the Koreans (just 23 years after the first missionary had arrived), the polite Koreans courteously elected Moffett as the first moderator of that independent, self-governing, self-supporting church. But ever since those first few courtesy elections, the church has been firmly but safely in Korean hands.
136. (Country church). The early churches looked like this: straw roof, bell tower off to the side, the men separated on the left, the women on the right, in old Korean fashion.
137. (Downtown churches). Today there are over 3000 Protestant churches in the city of Seoul alone. Over half of them are Presbyterian. Even in downtown Seoul the churches are everywhere - the dark one in back is the Roman Catholic cathedral. The red-roofed one in the foreground is Presbyterian.
138. (Yongnak). Today that down-town Presbyterian congregation has 48,000 members. Don't make the mistake of thinking that this is where the missionary preaches. The Korean church is Korean through and through, which is probably why they do not feel threatened by missionaries and have been asking for more to assist them. At this church, a missionary helps the pastor on Sunday by interpreting the sermon into English over earphones for any English-speaking visitors who may come to worship.
139. (1st graduating class). But it is more than a Korean church. It is a missionary church. When these seven men of the seminary's first graduating class came before that first presbytery for ordination, they said to each other, "Ministers are not enough. A real church has to have missionaries." And turning to the thick-set man standing in back at the right, they said.....

140. (Yi Kui-Poong). "You stoned the first missionary you ever saw." They were right. Yi Kui-Poong (here with his wife and son) had stoned my father in the streets of Pyongyang sixteen years before. "So you will have to be our first missionary," they said. And that is precisely what he became. He went to an island with strange un-Korean customs off the south coast (Cheju-do), and there they stoned him, as he had once stoned a missionary before him.
141. (Missions map). Today the Korean church's missionaries are spread all over the world, from Ethiopia to Brazil, as the church's Director of the Department of Evangelism, Mr. Kwak, is pointing out to the Stated Clerk of the Korean General Assembly. The day of third world missions is here, and missions will never be the same.
142. (Elijah Gergan). Even in Asia, missions today is a two-way street. This is Elijah Gergan, a Tibetan, grandson of a hereditary teacher of the Dalai Lama. He came to Korea to train for missionary service. But observe the two-way process at work. He came to learn, and he came to challenge. Today's missionary must be ready to do both. He came to Korea to learn what makes that Korean church grow so fast. Koreans build six new churches every day, they say.
143. (Nepalis). But he also came to challenge the Korean church not to grow just for itself. He came to remind them of the needs, both physical and spiritual, of the poor in Nepal, for example, on the Tibetan border. He came to remind them that Asia is still an un-reached continent. Half the world's people live in Asia, but only 3% of them are Christian. Two-thirds of the world's poor live in Asia.

Missions may have changed since 1890, but the missionary challenge remains: "Go ye into all the world...."

SEOUL IN THE 1890s

Sam Moffett + Eileen Moffett

Tonight I want to take you back 80 years into Yi dynasty Korea, from ~~Seoul~~ in the 1980s to Seoul ^{the capital of Korea} as it was in the 1890s ~~when~~ the early days of Korean Christianity.

1. (Album) This will be a slide show, based for the most part on pictures from this old photograph album. The heavy lacquer cover binds together a collection of pictures gathered in 1899 by two young missionaries on their honeymoon, and sent back in 1900 to San Francisco to let the bride's apprehensive parents know what life was like in mysterious Korea.
2. (Moffetts). S. A. Moffett and Alice Fish were married in Seoul on June 1, 1899. He had come to Korea ^{from Indiana} in 1890, and she, a medical doctor ^{from California} in 1897. The wedding party came down overland from Pyongyang, ^{now the northern capital,} to Seoul in the south.
3. (Swallen party). They looked something like this picture of their friends, the Swallens, traveling from Wonsan ^{at the same time} to Pyongyang a few months after the wedding. ^{the wedding party} They made the ^{120 mile} trip to Seoul in five days, getting up at 4:30 and travelling to 7 in the evening, making about 30 miles a day. They had ten chairmen, three horsemen, three chairs and three bicycles.
4. (Whitings). ^{at 2:30 etc} The men rode bicycles (or walked), the women were in chairs, and the baggage (including a wedding cake shipped all the way from America) was on ponies. ^{INSEKT} The bride would have preferred to ride a horse. ^{ya} ~~A Field~~ (San Rafael) She was born in Virginia City, Nevada, before the Cartwrights ever heard of Ponderosa. But she had broken her leg a few weeks before in a bicycle accident. So she came by chair, like a lady.
5. ("Information"). They had to come to Seoul for the wedding, because as everyone knew who had read this little booklet, "Information for the Benefit of Americans Resident in Korea", "marriages between Americans must be performed in the presence of the Consul General". The booklet also helpfully stated that the Legation was under no obligation to assist any destitute Americans except shipwrecked seamen.
6. (Allen). Fortunately the Consul General and Resident American Minister in 1899 was their good friend and former missionary colleague, Dr. Horace Allen who was equally colorful and controversial both as a pioneer missionary and as a pioneer ^{diplomat} ~~missionary~~ in Korea.
7. (Wedding). So the wedding was held June 1, ^{Here is} one of the attendants, Dr. Field (later Mrs. Pieters) starting off in a chair, and Dr. Fish, the bride, coming down the steps of the old Avison house on crutches.

x ~~for RR~~
~~delivered by~~
~~city dept~~
~~street cars~~
~~modern mini~~

나루배

15 16. (Ferry). From Chemulpo, travellers came up to Seoul either by river, or overland. ^{crossing the Han River by this ferry at Mapo.} Morfett was brought up by chair and pony, accompanied by a Korean military guardsman attached by the King's order to the household of Dr. Heron, a missionary and physician to the King.

16 16. (Seoul wall). ^{서울의 성곽} Inland a few miles from Mapo, one crossed a low ridge and suddenly the walls of Seoul burst into view, climbing the hills to the north..

17 17. (Map). This old map of the capital, which the missionaries used for a street guide, says, in the right hand corner, that the wall of the city is 9,975 paces around. [The blue lines are the drainage ditches ("sewers", Dr. Heron called them in his inked-in explanations at the bottom of the map). The red lines are street.]

구지구지
하늘
오도

18 19. (Chongkyech'on). This is a bridge over the largest of the old drainage ditches, Chonkyech'on. It is now paved over, with an elevated highway above it, running parallel to Chongno, one block south, from the Choheung Bank building.

19 18. (South Gate). The map shows 8 city gates. The largest of course was the South Gate, viewed here from the outside. [The gate still stands as National Treasure No. 1, but the wall, visible on the right, is long gone.]

20. (View from S. Gate). Inside South Gate, from which this picture was taken about 1892, the old main north-south street curved first to the east, toward what is now the Central Post Office, before turning north to the Palace. The buildings in left foreground would be about where the Grand Hotel now stands. Note the row of thatched-roof, street-side houses in front of the tiled houses behind them. ^{When the King passed in} For royal processions all these had to be torn down, so the structures were ~~all~~ kept very temporary.

21. (Sosomun). Some of the old gates have disappeared. This is the Little West Gate (So-somun) [which stood at the top of the rise where now we turn into Seoul Union Club.]

^{좌편에 계형벌을 준} which once stood at the edge of the old City. Today this is central downtown Seoul.

22. (Punishment). It was just outside this gate that criminals were brought for public execution. Punishments were severe in old Korea. ^{형집}

Intellectual
murder.

X 24. (N.E. Gate). Another of the old gates no longer standing is the little Northeast Gate, which stood on the rise just north of what is now Seoul National University, near the Catholic Seminary, on the road to Miari and Uijongbu.

이항 부부

8. (Houseboat). Then the bride and groom returned north to Pyongyang where they spent their honeymoon on a home-made houseboat up the Taetong River, pulled up the rapids by boatmen with their long ropes, ^{as they made their way upstream} ~~and~~ ~~in~~ ~~the~~ ~~up~~ towards the mountains.

9. (Album page). And there they began to put the pictures in the album for their parents so far away. ~~The base of~~ the collection which follows comes from that album. Some of the pictures I have seen in other albums--I think some photographer of the period had a set for sale to foreigners. Others I've collected over the years, and have supplemented what I have with loans from friends. I think ^{almost} ~~they are all from~~ ^{the pictures were taken} before 1900-- and ~~but I have some doubts about a few.~~ It was my wife, Eileen, who ~~managed to~~ ^{skillfully} make slides of the old pictures.

10. (S. A. Moffett). The pictures begin, really, ten years earlier, in 1889, when the groom left Indiana as a 25-year-old missionary volunteer, landing in Korea on his 26th birthday, January, 1890. We too often think of the pioneers as bearded patriarchs. They were actually a remarkably young and feisty group--almost all in their twenties.

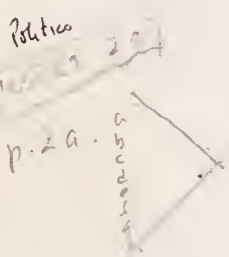
11. (Pak Yong-Hyo). ^{This is} The first Korean he ever saw. ^{Prince Pak Yong-Hyo whom he met} ~~was when he~~ landed in Japan; ^{Prince Pak Yong-Hyo} ~~one of the young~~ Reformers of the Incident of 1884, now exiled in Japan. He had married in 1872 the daughter of King Ch'olchong, on her deathbed so that she would not go unmarried to her grave. And once married to a royal princess he could never marry again. 갑신 타격

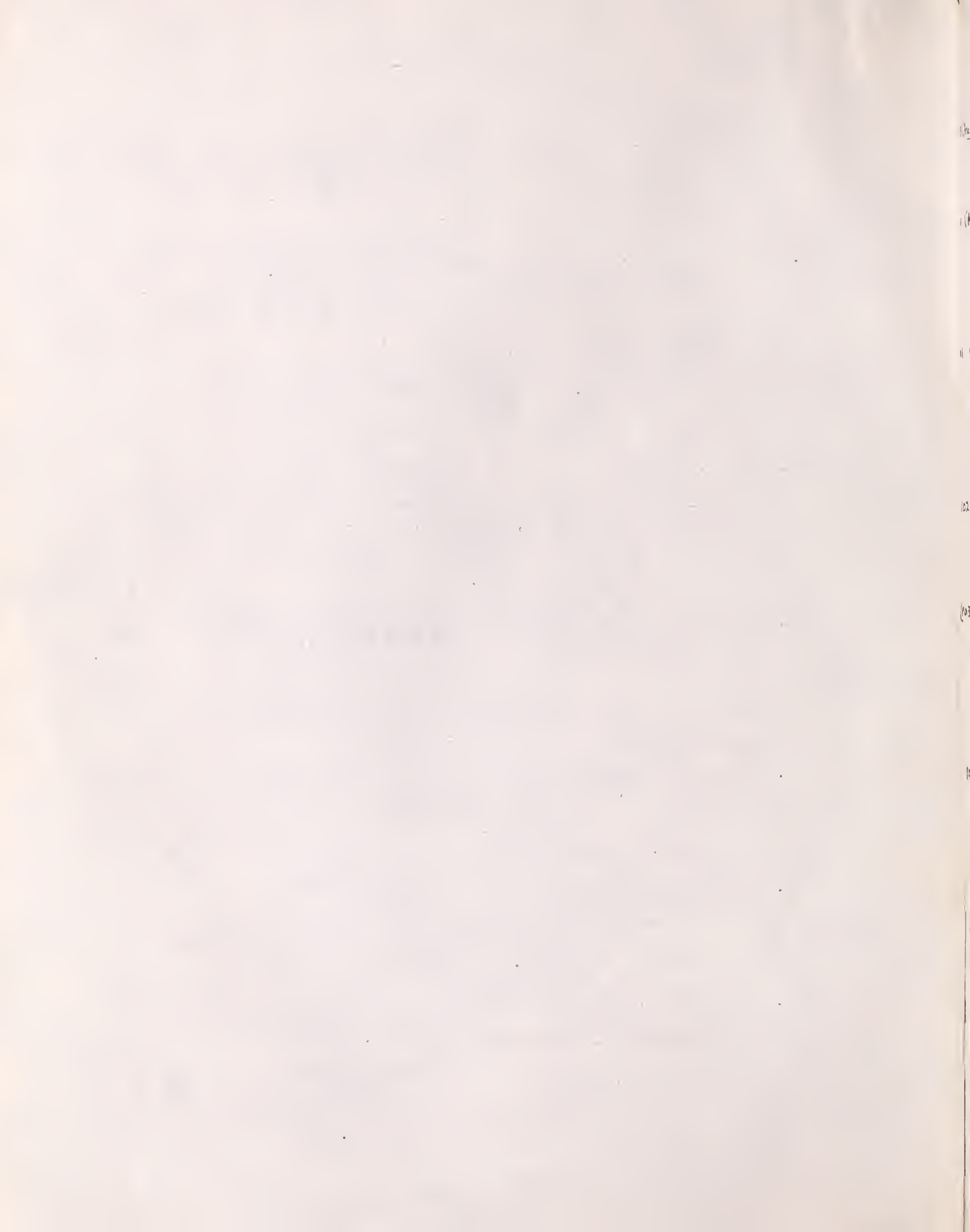
12. (Pusan). Crossing the straits to Korea he touched briefly in Pusan, a sleepy little port of thatched roof houses that looked to him like mushroom, clustering about the walls of an old fort. It was the center of trade with Japan.

13. (Coastal steamer). From Pusan he sailed up the west coast through choppy waters in a little Korean coastal steamer of the kind that often sank in storms or ran aground on uncharted islands. Note the Korean flag at the stern. 국기

14. (Chemulpo). ^(now called Incheon) He landed at Chemulpo, at the mouth of the Han River. ~~The town was already showing signs of growth into what is now Incheon.~~

15. (Waterfront). Its tidal beachfront was the main seport of Seoul, and was beginning to show signs of foreign influence--brick warehouses and buildings--for it was the focus of trade with the West.





when Moffett reached Seoul in 1860.

외국사

11 (a) (Foreign Office). The 1884 ^{revolt} incident was very much ^{still} in people's minds. This peaceful scene of the Korean Foreign Office early in 1884 gives little indication of unrest that swirled beneath the political surface.

93 (Foreign Office)

(b) On the social scene ^{Seoul the city had recovered from the} ~~the only~~ real excitement was occasioned ^{by its first glimpses} by Mrs. Foote, wife of the ~~first~~ American Minister, Gen. Lucius Foote, and the first western women ever to set foot in Seoul. Queen Min was so overcome with curiosity that she sent her own sedan chair to the American Legation to bring Mrs. Foote to the palace. Here is Mrs. Foote getting into the queen's chair.

99 (Mrs Foote)

(c) But just two months after ^{The arrival of the first Protestant missionary, Dr. Allen,} ~~Dr. Allen's arrival~~ near the end of 1884, all hell broke loose at the palace. Kim Ok-Kiun, the young reformer and his group of political progressives invited their major opponents of the dominant conservative faction to a banquet celebrating the new Korean postal service.

101 (Kim Ok-kiun)

(d) Kim's great rival was Min Yong-Ik, cousin of the queen and leader of the conservatives. At a signal, hired assassins broke through the doors and attacked the prince. Slashed about the head and body he fell into Gen. Foote's arms.

102 (Min Yong-Ik)

(e) The General sent one of his sedan chairs which was waiting outside the palace wall racing across town to the Legation to bring the doctor, Allen. He arrived to find native practitioners about to pour boiling pitch into the Prince's wounds. He waved them away. Then hesitated. Once he touched the dying man he would be held responsible. But he was a doctor and a Christian and he had no choice. He began desperately to try to stop the bleeding.

103 (Sedan Chairs)

(f) For three months the Prince hovered between life and death. Then the fever broke, and a grateful king asked what reward he could give him. "Let me open a hospital," he said. In April, 1885, ~~on the spot marked on this map with an asterisk in ink,~~ he opened his hospital. It was the first legally permitted Christian institution ever to open its doors in the Hermit Kingdom.

104 (Map - Hospital)

(g) But the royal favor was not always an unmixed blessing. Not long after the opening, the King regally sent over a gift to Dr. Allen--a bevy of dancing girls from the palace. The embarrassed missionary was about to refuse. "You can't send them back!", said Mrs. Allen, you'll mortally offend the king. "But what will I do with them," he said. "Use them as nurses," said his practical wife. Which may have been what the King intended in the first place, for one class of palace kisaeng had traditionally been trained in oriental medicine.

105 (Palace Girls)

12 (Pusan). This was how the way had been prepared when, four years later, Moffett crossed the straits from Japan and landed first in Pusan. The sleepy little port of thatched roof houses ~~that~~ looked to him like mushrooms clustering around the walls of an old fort. It was the center of trade with Japan.

13. (Coastal Steamer). From Pusan he sailed up the west coast through choppy waters in a little coastal steamer of the kind that often sank in storms or ran aground on uncharted islands. Note the Korean flag at the stern.

14. (Waterfront) He landed at Chemulpo (Inchon). Its tidal waterfront was the main seaport of Seoul - and was beginning to show signs of foreign influence - brick buildings - for it was the focus of trade with the west.

Orthodox ~~that~~ at times ^{that} he appeared, ~~was orthodox~~ &
that there is nothing unhealthy in his changing of normal human
relationships ~~got~~ the abnormality of the ascetic, his basic theological

(See F. Nau, Une Biographie op. cit. p. 2)

He was not a Gnostic, then, in the accepted sense. And his
No, yet a pagan astrologer. (See ~~Dei~~)
there was nothing unhealthy in his changing of normal human relationships ~~got~~
the abnormality of the ascetic. His theological weakness lay in another
direction: syncretism. As Eusebius observed, qualifying his commendation, Bardaisan

~~that Bardaisan~~ :-

"seemed to have been converted to the more orthodox
himself ^{opinion} ~~but~~ ^{with} ~~the~~ ^{of} ~~the~~ ^{ancient} ~~heresy~~ ^{heresy}". (IV. 30).
~~he did however he did not entirely lose away the completely clean~~

We do not need to subscribe to all of Eusebius' blistering condemnations to grant that Bardaisan's

But his most error seems not so much to be rooted in any one doctrine or school of
thought but in a philosophical and cosmological framework, ~~derived from the~~ ^{derived from} ~~since it was from the~~ ^{since it was from the} ~~scripture~~ ^{scripture}
which he accepted into which he tried to fit a Christian view.

This crossroads (Sodaemun) just outside the West Gate on the ancient highway that led north to Pyongyang, and China and Peking. Two men are here shoeing a pony, perhaps for a long trip north.

23. (Shoeing horse). ^{Foreign} Travelers from ~~Chomulpo~~, however, usually entered Seoul through ~~still another vanished gate, the old West Gate which stood just across the old road shown here leading left to Peking Pass. We now call this corner Sodaemun (West Gate).~~

24. (West Gate). ^{West Gate itself, in this picture, is no longer standing -} But the gate itself was at the top of the next rise, where the Mun Hwa Hotel and MBC building now stands. When father arrived, that January day in 1890, the sun had set and the gate was already closed. But the wily old military guardsman with him persuaded the gateman to open the gate just a crack, "not wide enough for a man to get through" (which would have been illegal). And Moffett, being very thin, squeezed through, and entered Seoul.

27. (Mulberry Palace). Inside the gate on the left stood the old Mulberry Palace, already closed and falling into disrepair because geomancers had blamed the decline of the dynasty on its unpropitious position. It is completely gone now, and on the site stands the present Kyung-gi High School.

25. (Kyungbok Palace, panorama). From the ^{wall} Sajikdong hill north ^{of the Mulberry Palace} of the Mulberry Palace this panorama view of the Kyungbok Palace could be obtained. This was the seat of government administration, rebuilt in 1867 by the Taewonkun for his son, the young King Kojong. The original Kwanghwamun, the main entrance, is on the right. On the left is the throne room and audience hall (Hall of Government by Restraint) where ^{had been} early Yi dynasty kings were enthroned.

26. (Palace, close-up). The guard tower in the center is the south-west corner of the palace wall. In the right center foreground, where ^{a new 20-story government} the government's new office building now stands, there were then only open fields.

27. (West guard tower). ^{양루} At the ^{east} west corner of the south wall was another similar guard-tower, the only one still standing. You can still see it, isolated and alone in the middle of the paved street leading to the National Museum. This picture was taken from within the palace when it was still a part of the old wall.

35. (Foreign community). But when foreigners came to Seoul, they did not turn to the palace, but rather moved to the right inside West Gate, down Legation Street to the heart of the foreign community in Chongdong. There were only about 60 Westerners in Seoul in 1890, most of them in this picture: Judge Denny, Mr. (later Sir) Walter Hillier, the British consul general, Homer Hulbert, Mrs. Soranton, Appenzeller (Underwood was in Japan), Bunker, Heber Jones, Moffett, etc.

36. ~~27~~. (Tennis tea) That picture was taken on the tennis courts near the American and British Legations. This was the center of the foreign community's social life. Here is a faded old picture of a tennis tea at Seoul Union Club, where the American Embassy tennis court now lies. Emphasis seemed to be more on the tea than the tennis.

sent

37. ~~28~~. (Dinsmore at US Legation). Just north of Seoul Union Club was the American Legation residence. Hugh Dinsmore, the American Minister in 1890, is at the right, in white suit. He was a crusty Missouri Democrat, not too kindly disposed to missionaries, who would have been vastly surprised had he known a missionary, Dr. Allen, would soon be in his place on the embassy.

31. (Methodist compound). Across Legation Street on the south was the Methodist mission, with the Appenzeller house in the center. The view is looking north, toward the hills. The missionaries lived in tiled-roof Korean homes.

32. (Porch). One of the coolest places in Seoul in the summer was the Appenzeller porch. Two recent Presbyterian arrivals, Mrs. Graham Lee and her mother, are fanning themselves here, getting used to the heat of a Korean August.

When it was too hot the missionaries set off. (like the effort here) for the shaded slopes of S. fortress - an all-day trip. The king, grateful for Dr. Allen's medical service, had given the missionaries a pavilion for a summer retreat.

32a (Underwoods, Underwood).

33. (Underwoods). On the north side of Legation street was the Presbyterian Mission, but you didn't often find the Underwoods at home. Mr. Underwood was more often out itinerating. Here he is on his way to one of the earliest Protestant communities at Sorai Beach up the coast. Mrs. Underwood is in the sedan chair, and young Horace H. (father of our Horace) is at her side.

34. (Hospital). When he first came, four and a half years before ~~earlier~~ in 1885, since open preaching was prohibited, Underwood helped the doctors, Allen and Heron, at the old Royal Hospital which had moved to this site (Kurikai) near the Bando Hotel in 1887. But Underwood was a mixed blessing as an assistant, the doctors said. He kept fainting during operations.

35. (Orderlies). The Hospital had its problems. It was hard to get men to work as orderlies. Such work was too degrading and bloody by Confucian standards. So the doctors finally hit upon the idea of providing respændent uniforms for the assistants, and volunteers came much faster.

36. (Sorai). Underwood was happiest out in the country, as at the Sorai Church, the first church in Korea built by the Koreans with their own hands and money. Mr. and Mrs. Underwood are on the porch; young Holly, by the chair.

37. (Posingak). In Seoul the center of the city was the bell pavilion (~~Posingak~~) where the 400-year-old, 9-foot high, 120,000 pound Posingak bell ~~daily~~ tolled the curfew at sunrise and sunset. When the bell rang in the evening, men were warned off the streets, and the women were allowed out to walk. ~~The only exceptions were "blind men, officials, foreigners' servants, and persons carrying prescriptions to the druggists".~~

38.

~~41.~~ (Women). Only women of the poorer classes ventured out in public by day. A woman of high position told a visitor in 1894 that she had never seen the streets of Seoul by daylight.

. (Women, close-up). But the custom was already breaking down. These are not low class women, ^{but} they were sensitive enough to the old ways to wear a cape-like ^{어깨 당도} veil over their heads to shield themselves from public ^{내일} view.

39. (Women's dress). This cape of green silk was the typical Seoul woman's dress for outside wear. [Some say it is a throwback to the days when a warrior's wife always carried her husband's battle cape with her so it would always be ready for him to don at a moment's notice and be off to defend his country.]

40. (P.Y. women). In the north, ^{where my father lived,} the woman's head ^{dress} covering was very different, a large basket covering the head as a veil, instead of the silk cape. ^{바구니}

45. (Group). Northern women were socially more relaxed and less particular about covering their heads. They usually wore only a white towel wrapped around the hair.

41. (Street scene). Seoul was a jumble of crowded, crooked narrow alleys. Its total population in 1890 was only about 150,000. Today just its annual increase in population is greater than that.

42. (^{수상 수송과} Carriers at well). Water carriers crowded around the wells at street intersections, preparing to fill their wooden buckets.

43. (Water carrier). They carried the buckets on long shoulder poles, adjusting their stride to the bouncing weight, ~~and hawking the precious fluid to their customers.~~ There was of course no central water supply.

44. (Wine). The upper classes drank wine, not water, anyway, ^{in the evening} the men ^{leaving} their wives at home ^{and} enjoying the fellowship of the wine-shop. ^{Some customs don't} change. ^{seen to}

- 45. (Boy and man). No matter how old a man was, he was still a boy until he married, and had to wear his hair long, in a braid down his back. Only when he married could he put it up in a man's topknot, *like the war at the night.*

- 51. (Eating). It was to cover and reveal this mark of manhood, the topknot, that the horse-hair hat was developed. These are men, not boys.

- 46. (Kites). The boys ^{with long hair,} would be out on the hills at the edge of town, flying their kites in the wind. *연을 날리다*
- 47. (Wood). Or would be working for the family, bringing the ^{장작} bulls into market, loaded high with firewood ~~(for the kitchen, and the ondol floors...)~~
- 48. (Bloat). But not all the children played and worked, some could only stand listlessly in the streets, their stomachs bloated with the debilitating effects of malnutrition. *빈풍 제라미*
is more probably from parasites. (빈풍제)
- 49. (School). A fortunate few, from better families, were sent off to school to study the classics, and prepare themselves for the literary examinations that led to government service and high office.
- 50. (Chair). Those who passed the examinations earned instant prestige, entitled to sedan chairs and bearers rushing them importantly through the streets...
- 51. (Sedans at palace). ...to the palace, where ^{even then Seoul had a parking problem. These are the chairs of men waiting} ~~they~~ anxiously ~~entered for and waited~~ for the favor of a royal audience, perhaps, or at least a notice from some high official.
- 52. (Bride in chair). But it was not always an official that the chairs carried. Sometimes it was a bride leaving her family for the home of her bridegroom. *신부*
- 53. ~~59~~. (Fenwick). Early missionaries often dressed in Korean clothes when traveling in the interior to attract less attention, since the interior of the peninsula was still forbidden to foreign residents. This is Fenwick, the independent Baptist.
- 54. ~~60~~. (Gale & Moffett). In May 1891, James Gale and Moffett, with special government permission, set out on a long 1400 mile trip of exploration in north Korea. Their ponies were so small that their feet dragged, so they went most of the way on foot. ~~from Seoul to Mukden in Manchuria, then east past the base of Paektusan to Wonsan, and down to Seoul again through parts of the Diamond mountains.~~ *강령 여행*

55. (Cash). They used the ponies to carry their money--long strings of copper cash. It took 3000 of these to equal one American dollar. 코한시라 돈
56. (Counting cash). ^{현금} And it took all day, sometimes, just to count the cash in a minor business transaction.
57. (Yuan Shih-Kai). Sometimes, to take the place of the heavy cash they were able to obtain silver "shoes" from the resident Chinese commissioner, Yuan Shih-Kai, seen sitting here on the missionary's porch in his big bearskin coat. This is the man who later, when the Ch'ing dynasty fell, declared himself Emperor of China ~~in the short-lived Hsien dynasty.~~ ^{short} It ~~lasted only two~~ years. fn
58. (Embassy Arch). Leaving Seoul the two travelers turned north out of West Gate, past the old Embassy Arch (the Gate of Welcome and Blessing) where Chinese envoys from the imperial court in Peking were received and escorted into Seoul.
- ~~(Arch). This old gate was torn down in 1895, when Chinese influence was ended by the Sino-Japanese War. Its place was taken by the Independence Arch.~~
59. (Peking Pass). ^{무항재} ~~Past the Embassy Arch~~ ^{from the} the road ran straight north into Peking Pass, then just a narrow cut in the hills, but now a wide, ⁸four-lane highway leading up to Panmunjom. ~~These bull-carts are one bull affairs...~~
60. (Talgaji). But for heavier loads, larger carts were needed, and two bulls hitched together.
61. (Water gate). Beyond Peking Pass and up the valley to the east (leading to what is now the Pugak Tunnel) was Seoul's old water gate.
- ~~(Water gate from east). Here is a view of the same gate from above, looking down the valley to the east. It is not one of the 8 gates of Seoul, but stands in an outer wall connecting with the North Fortress. The base is still there by the highway.~~
- ~~(White Buddha). Just downstream from the water gate is the White Buddha of Seoul. It too is still there, but without the protecting wooden lattice which it had in this picture from the 1890s. Incidentally, it is not a Buddha at all, but a Bodhisattva, the Kwanseium posal, or Goddess of Mercy.~~

- 62. (Devil post, jigeo). The villages along the road were guarded by the familiar devil posts, as Westerners called them. A hard working man could relax in their shadow ^{wishfully thinking that} knowing the spirits were under control.
- 63. (Pass). Devil posts ^{believed to be} also guarded the high passes, where spirits were particularly numerous and powerful.
- 64. (Small pox). When the spirits were not properly appeased, there was death. These are the corpses of those who died from smallpox, and since that disease's spirit was particularly feared, the bodies were often not buried but left above ground on trestles to ~~satisfy~~ ^{grudgily} appease the spirits.
- 65. (Mudang). The most powerful sorcery of all was that of the mudang, the shamanist sorceress, whose whirling dances and trance-like utterances could ward off, it was ^{hoped,} the spirits disease and misfortune.
- 66. (Planting). In the field, the farmers were beginning to transplant the rice, a scene that could be repeated today, except for the topknots.
- 67. (Harvesting). The topknots are more visible in this picture of the harvesting that would come later.
- 68. (Swing). One sight that was probably rare even then is that of a team of three men competing on a festival day on the giant swing.
- 69a. (Diamond Mt.) They ^{traveled on to Manchuria, back into Korea through the Diamond Mts} ^{the most beautiful} ^{mountains in all the world as any Korean will tell you} ⁷⁰
- 70. (Gale & Moffett, Namhan). Gale and Moffett returned by way of the South Han Fortress after three months and 1400 miles of travel, much of it through unexplored ^{up the Yalu river} ^{past Paektusan} territory from Seoul to Mukden, ^{then} down to Seoul again. Gale's dog, Nip, sent with them ^{all the way}.
- 71. (McRae). It was Donald McRae, a Canadian, who followed up after them in the northwest, centering ^{his work} around Hamhung. Here he performs a wedding. Note the child bride ^{unsmiling} at the left.
- 72. (Crowd). Weddings were common enough, but the big white man was just too much for the country villagers, who almost broke down the roof trying to get a glimpse of ^{him} ⁷¹
- 73. (Feast). Honored guests at the wedding feast were the strange foreign women (Mrs. McRae, Mrs. McCully) in their ^{big, flowered hats}
- 74. (Stamp). But the country was changing. Even as the far north was opening up to western missionaries, the West's influence was declining in the rest of the peninsula. This letter was mailed in 1893 in Wonsan. But the stamp is Japanese.

Insert from next page 20

- 1) K... ..
- 2) Korean home
- 3) Snow climb
- 4) Sch... ..
- 5)

See next page

74. (Stamp). ^{Part of the country was changing. Even as the far north was opening up to western missionaries, the West's influence was declining in the rest of the peninsula. This letter was mailed in 1893 in Wonsan, Korea. But the stamp is Japanese}
75. (Japanese). Japanese soldiers began entering the country in force, ostensibly to restrain the Tonghak rebels who were ravaging country districts.
76. (Punishment). When captured the rebels were brutally punished before execution. ^{고문하다 - torturing}
77. (Kwanghwamun). But the end result of the Japanese entry was not the suppression of the rebels, but the shaking of the palace. The King still sat on his plum-blossom throne behind the great gate, ^{beneath the beautiful North Peak (Puk-ak-san)}
78. (Battle of P.Y.). ^{But all around him alien soldiers were fighting Chinese vs. Japanese and he was powerless to stop them. This is the battle of P.Y. in which my father was trapped. Korea's 2 nearby neighbors were actually fighting for control of the peninsula}
79. (Kwanghwamun). Government ministries lined the entrance to the gate on either side of Kwanghwamun, in their tiled-roof buildings. ^{But} it was against the Chinese that the Japanese were really moving, not against the Tonghak rebels. ^(Kwanghwa-mun)
79. (Kwanghwa-mun). ~~And~~ When the Sino-Japanese War of 1894-95 ended with complete Japanese victory, the King was virtually a prisoner behind this gate. ^{This is the gate moved in 1910 to the east wall, destroyed in the Korea War, and then in 1969 reconstructed in concrete on its original location, in front of the alien Capitol Building.}
80. (Haet'ae) In front were the haet'ae, the mythical animals that protect from fire. They guarded the palace from the fires of Kwanaksan, the mountain across the Han on the south that was erroneously reputed to be a dormant volcano. Note how much farther in front of the gate the haet'ae were then than now.
80. (East wall). Along the east wall ran an open ditch, now paved over into the wide street that leads into the National Museum.
81. (Kojong). Inside ^{his own palace} the King was a ^{brave but threatened} frightened man, desperately maneuvering to save his country from being swallowed up by the giants around him--China, Japan and Russia.
81. (Taewongun). His father, the Prince Regent (the Taewongun)-- had been first anti-Western and anti-Christian (he engineered the Great Persecution of 1866), then anti-Chinese, and finally anti-Queen, for his son's wife Queen Min was his greatest domestic rival.
82. (Palace lady). There is no validated picture of Queen Min, though some think this is a photograph of her. I doubt it. She was very superstitious, and feared that a camera would capture and harm her spirit. I think this is a ^{high-ranking} palace lady.
84. (Palace women). Lesser palace women were dressed much less elaborately.

- At the gates of the palace, the royal guards stood their watch...
85. (Guards). ~~There were guards at the palace gates..~~
86. (Police). ^(inside, the) And palace police ^(were trying out) ~~in~~ their ~~now~~ incongruous new Western uniforms..
87. (Queen killed). But on the night of Oct. 8, 1895 a mob stirred up by the Japanese broke into the palace and murdered the Queen. In Miss Shields' old photograph album there is an x on this photograph, and the notation, "x shows exactly where the deed was committed".
88. (Dye's quarters). Gen. Dye, the 1890s equivalent of a K MAG commander, was ^{living in the palace} ~~quartered in the right wing of the palace library~~ as military adviser to the King. / ~~He~~ ^{the Gen. had} ~~reached~~ ^{quicker from} the scene ^{of the murder} too late to save the Queen. ^{has quarters in the palace library but}
89. (Gen. Dye). ^{Gen.} ~~the~~ next two months, despite all efforts by the Japanese-dominated cabinet to dislodge him, he refused to leave the King's side.
89. (Ashes). The Queen's body was soaked in kerosene and burned by the rioters. Her ashes were scattered on this lovely pond, which still looks today much as it did then.
90. (Kojong & Prince) For four months the King was virtually a prisoner in his own palace. Then like a clap of thunder in Feb. 1896 came the news that he and the crown prince had escaped.
91. (West Gate, palace). The two, ^{royal figures} disguised as palace women, were carried secretly out of the West Gate of the Palace in sedan chairs. This old gate is no longer standing. It opened on what is now the street leading to the Blue House.
92. (Russian legation). They found refuge in the Russian legation, the tower of which is still standing over behind the Mun Hwa Hotel.
93. (Legation). Below the Russian legation compound were the tiled roofs of some missionary houses, from which for several ^{before his escape} months the King's food had been carried to him in the palace in locked boxes. ~~It was~~ ^{The} only food he trusted not to be poisoned ^{was food prepared by the missionaries.}
94. (Col. Potiala). The Russians were elated at the turn of events. They had long been scheming to replace Japanese influence in the peninsula with their own. They quickly brought in Russian military advisers for the Koreans, like Col. Potiala here, drilling the royal cadets.
95. (Duksoo wall). By 1897 the King felt safe enough to leave the Russian Legation for a new palace which had been refurbished for him--the Duksoo Palace. Workmen are here finishing up the wall.

96. (Stamp). In Oct. 1897 he declared himself Emperor and issued new Imperial Korean postage stamps. This act was the final stage of severance from Chinese influence. Until then the King had been, in Confucian terms, a younger brother of the Emperor in Peking.
97. (Procession). Here is an imperial procession leaving the entrance to the ~~then~~ new Duksoo Palace. The gate still stands in City Hall Plaza. [The building at the right is a barracks--no longer standing.]
98. (Independence Arch). As a symbol of the new Korean imperial independence from the Chinese throne--which had been only a nominal relationship--the Chinese Embassy Arch was removed, and ^{beyond the old pillars} a new, larger arch erected: the present Independence Arch. ~~The pillars of the old arch still stand in front.~~
99. (Arch-distant). The bare hills around the arch as it looked in 1898 are a stark contrast to the crowded, built-up valley we drive through today on the way to Panmunjom just beyond the Sajik tunnel. These barren, rocky hills are now heavy with 6 or 7 story apartments.
100. (Arch & pass). At the dedication of the Arch, Oct. 21, 1896, the men's chorus of Pai Chai H.S. sang, and its principal, Dr. Appenzeller led in prayer--an indication of the growing influence of Christianity in the modernizing of Korea. ~~Through the arch the narrow gorge of Peking Pass is clearly visible.~~
101. (Chongdong Methodist Ch.) In Chongdong, across from the U.S. Legation and next to Pai Chai H.S. from which this picture was taken, the Methodists had just completed an imposing brick church building, which still stands. The Russian Legation is visible behind it, and on the far right is the old Seoul Union Club, where the Ambassador's tennis court now is. [The tide roofed house on the left was the residence of Mr. Kenmure, of the British and Foreign Bible Society.]
- ~~100. (Mrs. Bishop). Foreign visitors began to come to Korea in greater numbers to explore the mysteries of the awakening Hermit Kingdom. One of the most interesting was Isabelle Bird Bishop, the redoubtable Victorian woman explorer.~~
102. (Temple of Heaven). Another symbol of Korea's new imperial independence was the Temple of Heaven which was built at the same time. As the Chinese Emperor had his famous Temple of Heaven in Peking, now there had to be a Temple of Heaven for the Korean Emperor's sacrifices. It is large and imposing here, dominating the Seoul skyline. Today it is almost lost, tucked down between the Chosen Hotel and the old, vanishing Bando.

Old Korea

103. (Panorama). Shifting west from the Temple of Heaven, in a picture taken from the same spot, is this panorama of the northeast part of Seoul, looking toward the British and US embassies, and Peking Pass beyond. The picture was taken from the front yard of the residence of William Franklin Sands.

104. (Sands). ^{Nearby was the home of William Franklin} Sands, who is at the left, here, in Korean dress, was secretary of the U.S. Legation from 1897 to 1899, in which capacity he attended the wedding of the missionaries from Pyongyang. That same year he was appointed by the King, Adviser to the Korean Royal Household.

105. (Namsan). Looking ^{south} ~~the other way~~ from the Sands' residence was this view of ^{South Mountain} (Namsan) with the city wall snaking up the hill. The beacon fire on top of the mountain was still in operation then, ~~but the dangers threatening the dynasty were no longer from coastal pirate attacks.~~

106. (Mrs. Bishop). Foreign visitors began to come to Korea ~~in greater numbers~~ to explore the mysteries of the awakening Hermit Kingdom. One of the most interesting was Isabella Bird Bishop, the redoubtable Victorian woman explorer.

107. (Baggage). With her baggage piled ^{high} on a Korean pony, ^{and her interpreter perched atop the baggage} she set off indomitably into the interior, traveling north to Pyongyang ^{where she used him as her guide.} and then over to Wonsan.

108. (Houseboat). She even set off up the Han as far as Yongwol in this tiny houseboat, with a somewhat embarrassed bachelor missionary whom she had imperially pressed into service as her interpreter. (F. S. Miller).

109. (Lucas). ^{From} Other visitors to Seoul in 1897 included a young couple on their way to China as missionaries, the Rev. and Mrs. Henry Luce, whose son, Henry Luce, born a year or two later was to startle the world by building a struggling little news journal he started into a world-wide publishing empire, Time-Life Inc.

110. (Summer houses). To escape the intense summer heat, some Seoul residents built cottages along the bluffs of the Han, near what is now U.N. Village. ^{한남동} ~~Here are the Underwood and Avison houses.~~

111. (Bathing suits). ^{수욕복} But bathing suits were still hard to come by in Korea, so winter long-johns were pressed into useful summer service.

112. (Trolley). ^{전차} The big news in Seoul, however, that summer of 1899 was the opening of the new trolley line, built by the Seoul Electric Co. The first cars ran on May 26.