



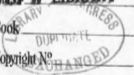
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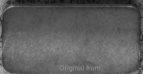
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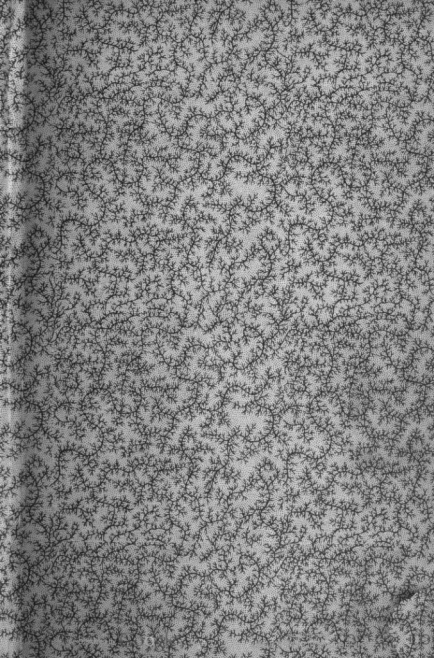
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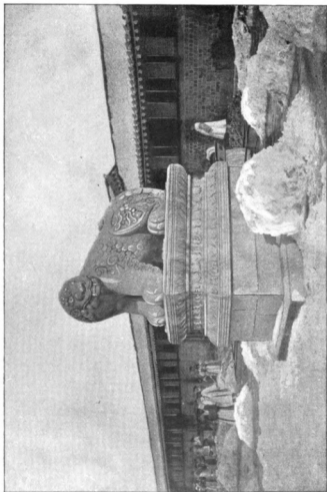
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Korean Stone Dog in Front of Palace.

KOREA FROM ITS CAPITAL:

WITH A

CHAPTER ON MISSIONS.

BY THE

REV. GEORGE W. GILMORE, A.M.



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TO
THE FACULTIES
OF
THE COLLEGE OF NEW JERSEY
AND OF
UNION THEOLOGICAL SEMINARY,
IN GRATEFUL ACKNOWLEDGMENT OF EQUIPMENT FOR
LIFE'S DUTIES,
THIS BOOK IS
RESPECTFULLY DEDICATED.

PREFACE.

THE author's apology for inflicting a book upon the public is that he treats of a country concerning which comparatively little is known. His aim has been to supplement the very able book of Dr. Griffis, the interesting work of Mr. Lowell and what we may call almost the pioneer work of the Rev. John Ross. He has tried to add to the public's knowledge of a curious and, in some respects, very fascinating people. He has not attempted to treat of the history of the nation—that Dr. Griffis has done.

The narrative is confined to what a person may see and learn while sojourning in the peninsula. Doubtless the experienced will find many mistakes of various kinds. For those the author asks pardon, and will be thankful to any one who will indicate the lapses.

Grateful acknowledgment is hereby made (1) to the Rev. H. G. Underwood, D. D., for permission to use several of the finest illustrations in the book; (2) to

the editors of *The (New York) Evening Post* for leave to use the letters contributed to that journal by the author while in Korea; (3) to the Rev. Samuel Macaulley Jackson and the Rev. Charles R. Gillett for encouragement and advice in the plan of the book; (4) to the Rev. J. R. Miller, D. D., editor of the Presbyterian Board of Publication, for his most competent assistance and innumerable suggestions in putting the book through the press; and, last, to my wife for her invaluable aid in smoothing down many nodosities in the composition.

THE AUTHOR.

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KOREA FROM ITS CAPITAL.

CHAPTER I

THE COUNTRY.

WHEN the writer of this first signified to a college friend his intention of going to Korea, that friend replied, "I have a vague recollection that there is such a place somewhere on the eastern coast of Asia, but I must get down my atlas and definitely settle its location in my mind." Geographical knowledge is often very vague. Many times people well informed in other respects have asked how I liked it "down there" or "up there," and the question has often arisen how such persons would locate the little "hermit kingdom" on a globe. People have a "general idea" of a place, and so a word or two as to the location may not be amiss to particularize the position of Korea.

The most direct way of going to the country—a description of which will settle its geographical position—is either by way of San Francisco or Vancouver. Taking ship at San Francisco, we sail almost directly west, southing just a trifle, and so run into the harbor of

Yokohama, Japan. Now, if the steamer could push on through the Japanese Islands, as we have supposed it to do through the waves of the Pacific, we should after leaving them run into a peninsula jutting out from the east coast of Asia toward the south-east. This peninsula is the country of which we are speaking. It stretches from about 43° to 34° north latitude, and from $124^{\circ} 30'$ to $130^{\circ} 30'$ east longitude. Looked at from the United States, it is directly behind Japan, and is protected by the Japanese Islands from the waves of the Pacific. Lying as it does between the Yellow and Japan Seas, it feels the effect of the great equalizer of temperature, and its climate is one which makes no severe drafts on the vitality of the inhabitant.

This little country of Korea, or, as the natives call it, Cho Son, the "Land of Morning Calm," whose king is the "monarch of ten thousand isles," has unique claims on the interest of Occidentals, and especially on that of Americans. Dr. Griffis struck the key-note of this in the title of his most excellent book, *Corea, the Hermit Nation*. The fact that Korea was the last to open its gates for the entrance of foreigners within its boundaries and to permit the contact of an alien civilization is not all that gives it title to this name. What makes valid its right to the appellation "hermit" is rather the persistent exclusion of all foreigners from its territory, going so far as to detain as prisoners within its boundaries mariners shipwrecked on its shores, in order that no news

might through them reach other nations to tempt incursions for booty or conquest. The whole world is now open to a Western civilization. Thibet still frets at the visits of curious tourists, but that little corner is only a province of China; while Korea is a nation with autonomy practically complete, and in making treaties with foreign nations it has taken the step which cannot be retracted.

The United States has more than a passing interest in this little country. While the policy of our own government is to abstain from participation in the affairs of other continents, it has done more to give to two nations an impetus toward Western ways than any other government. Its citizens have on this account taken more interest and felt more responsibility for results in Japan and Korea than in any other countries. Japanese and Koreans are both received with greatest kindness in both government and private circles.

It was the expectation of many that when Korea was opened up to the world its people would be found savage, uncouth and forbidding in their manners. Stories from Japan and China had given that impression. People looked to see a race of savages. What must have been their surprise, therefore, to find that not only were the people of Korea not of this description, but that, on the contrary, in no countries in the East, Japan and India not excepted, were foreigners so cordially welcomed, so kindly received and so right royally treated!

As one passes along the crowded streets of the capital he has not to elbow his way through by main force or by turning himself "edgewise," as in the thoroughfares of our own cities. The visitor is surprised to find that nearly all natives, when they see other than Koreans coming, turn aside and give the right of way to the newcomer. And this comes not through fear—by this time the people have become accustomed to seeing white faces and dark clothing—nor through contempt or dread of contamination, as in the case of Hindus of high caste, for they look up to Westerners as people of wonderful attainments and surprising ability. The movement is one of native courtesy: the Koreans consider foreigners the *guests* of the country, and as such to be treated with all courtesy. Similarly, when the king takes an outing in state, and a parade takes place which corresponds in the minds of Koreans to the shows Barnum gives in the streets of our large cities, crowds flock to see the sights, and line the streets six or eight deep. At such times, if the cry goes up, "Here comes a foreigner!" a passage is opened for the lucky man, and he can walk through and take a front seat without the slightest murmur or protest from any of the parties. The only exception to this is perhaps the case of a countryman from the backwoods, who is as much the butt of jokes for metropolitans in Korea as in our own land, and who bears a name corresponding to our "country bumpkin." Such a person may be so engaged in star-

ing at, mayhap, the first foreigner he has seen, that he forgets his manners, and is very likely reminded by the shouts and laughter of other passers-by that he is doing himself no credit by his strange action.

The question, therefore, naturally arises, If this is the disposition of the inhabitants, if they are so universally courteous and kind, how shall we explain the policy of isolation which was so persistently adhered to till within eight years—a policy which refused to the Chinese, who claimed suzerainty over Korea, the right to a resident, and even compelled an ambassador from the Emperor of China, on the rare occasions when one made a visit, to enter the country with only the scantiest train of attendants? The answer to this, as to many other questions which will arise, lies in the geographical position of the peninsula between China and Japan.

The history of Korea is a peculiarly checkered one. Were we to trace it, the one fact which would stand out before us is the frequent invasions from China on the north and Japan on the south. While the Chinese time and again attempted the subjugation of the peninsula, occasionally succeeding, and for a time adding it as a province to China, only to find the national life rising again, unweakened by terrible disaster, the Japanese have held from the second century of our era that Korea was a part of Japan. The consequence was that hordes sometimes reckoned at a million of men were sent like tidal-waves from China, carrying devas-

tation in their wake. And again from the south the sturdy and brave soldiers of Japan (and there are no better fighters in the world to-day than the Japanese) overran the peninsula far toward the north. And not only this: we find the Chinese and the Japanese, whose hate for each other has ever been deadly (nothing would be more popular to-day among the masses in Japan than a war with China, in which, if fought on anything like equal terms as to position, victory would almost surely rest with Japan), fighting out their battles on Korean soil. To this there must be added the incursions of pirates from the Japan coast and islands, who, during long periods when the government of their own country was too weak or too much engaged in other things to repress them, ravaged the coasts of Korea, burned the cities and kept the inhabitants of the peninsula in a state of constant fear. It is no wonder, therefore, that the Koreans reasoned thus: "If our own cousins, those of Mongolian origin, the people of straight black hair, oblique eyes and yellow skin, treat us in this fashion; if they know no use for us but to burn our cities, plunder our territory and kill and capture our people, what must we expect from barbarians of the West? We'll none of them." And so, isolated from all that she could keep out, rejecting all overtures, destroying, so far as possible, all news that might reach the outside world concerning herself, she lived in content, shut in and confined to her own resources, until the next to the

last decade of the nineteenth century only has seen treaties made with Western powers. Of course we are not to forget that a start was made in the direction of opening up the ports of Korea when, in 1876, a treaty was made with the Japanese. This was not such a strange departure. Communications between Japan and Korea were not new. The nature of the relations between the two countries had often been practically that of allied powers. But that year was a significant one for Korea. By it Japan once for all gave up her claims to the peninsula. In making a treaty the Japanese government acknowledged the independence of the sister country, and it is to be hoped that Koreans will come to understand what a great step was taken when this was done, and that their gratitude to Japan will lead them to regard the Japanese as their friends far more than they do at present. The chief significance of this treaty, however, is in its opening a port of the hermit nation to trade with the Japanese. The hermit condition was by this act abandoned. The way was paved for other nations to ask the same with some reasonable ground of expectation that it would be granted. After several futile attempts on the part of the United States and other powers, a treaty with the United States was negotiated in 1882, Commodore, now Admiral, Shufeldt representing this country. Soon treaties followed with England, Russia, Italy and France, and the hermit nation is a hermit no longer. The world is watch-

ing the results, and the curious are waiting to know whether Korea is going to hasten, like Japan, into Western ways, discarding as far as possible her own civilization, or whether she will imitate her other and greater neighbor, China, and take a conservative and more cautious course, letting go the old only when the new has forced it into retirement. The trend at present is Chinese rather than Japanese, conservative rather than radical.

One caution should not be lost sight of here. Japan has been visited by very many tourists, and it has been found a most fascinating country. The artistic temperament of the Japanese has led to the development of most delightful places of resort, and Nature herself, the guide of the native artist in his home decorations, has bestowed her treasures with lavish hand. People knowing this, and charmed by the tale of Korea and its hermit condition, may fancy that it too would be an interesting land to visit. That fancy a visit would rudely dispel. The peninsula presents to the casual tourist none of the attractions of Japan. The traveler will find here no interesting temples set in groves of beautiful cryptomeria. There are no picturesque shrines in lovely valleys, few wooded hills inviting the traveler to rest, no art-producing workshops, a delight to the eyes, suggesting a depletion of the purse. The country in the neighborhood of the capital is denuded of forests. One meets here no hills terraced to their crests and re-

warding the toil of thrifty cultivators with bountiful harvests. Large areas of apparently rich lowlands lie untilled. The hills, bereft of their mantle of tree and bush, lie open to the baking sun and the wearing rain, their gaunt sides furrowed and seamed with channels worn by the midsummer floods. The sail up the coast brings to view no beauties of cultivation such as are seen in passing through the inland sea of Japan. Only bleak hills, rugged crags, here and there in a recess the few low huts of a fishing village, clustered together as if seeking protection in company against the straggling loneliness of a shore washed by surging tides of nearly thirty feet, which, sweeping out, leave bare vast mud flats and dreary weed-covered rocks. Its shores are rocky and hemmed in by dangerous shoals and treacherous rocks. Only a vivid imagination would suggest Korea as a land worthy the visit of people who seek wealth either by robbery or industry. One going to Korea must be prepared to see a country with apparently no resources. Its people seem slothful and indifferent. Its towns and villages appear unhealthy and its homes uninviting. And it is only during a longer sojourn than tourists afford that aught attractive really comes to the surface.

In passing through Japan every turn brings into view something to charm the sense and instruct the mind. Interesting faces, pretty costumes, neat homes, careful and economical agriculture, grotesque horticulture, na-

ture served by art beautifying the landscape, sprightliness, wit and grace, all abound in Japan, and with all there is to be seen an inherent politeness in the people that bestows additional charms upon all besides. In the Korean peninsula faces appear dull, costumes repeating each other grow monotonous, houses are poor and without adornment, agriculture is less skillfully carried on, and landscape gardening is unknown, the exceptions being crude attempts at the graves of the nobility, and the people gaze with open mouth at any unusual sight, and seem at times bereft even of mother-wit. There is this, then, to be said: only as one comes to know the people, to get into their confidence, to see their readiness to appreciate our advantages over them, and to become aware of the fact that there is good material in both country and people, does the possible value of Korea to the world become manifest. Korea is not the country for tourists. Its main title to the attention of the curious is that it has so recently become possible to see it at all.

In its physical features Korea much resembles Japan. It is very mountainous, though the mountains nowhere reach a great height. The backbone of the peninsula, like the Pyrenees of Italy, runs rather nearer to the north-eastern side. From this spurs reach out and run toward the seas. The structure of the ground has a marked character at about the middle of the peninsula. There is one place where one can look toward the south

and see a soil composed of decomposed granite, while to the north is seen that peculiar shade marking a limestone formation. The valleys are fertile, but, as the country is not so densely settled as in Japan, we miss here the terraces on the hills, carrying up agriculture to their crowns. The hills have been denuded of forests except far toward the north and in the west, and so they stand bleak and bare or with a stunted growth of crooked pine, sometimes covered with brush, yet in the early spring radiant with the pink and white and magenta bloom of the oleander. For the most part these hills are seamed and scarred and furrowed by the gullies the rain has made, and at no season and in no part of the country is the eye relieved, as in Japan, with alternating scenes of cultivation and carefully-cherished woodland.

The shores are protected by clusters and chains of islands, some mere rocks, others beautiful with grass and flower. The south-western coast has several nooks which might be available as harbors, but navigation of these coasts is difficult and dangerous. Hidden rocks abound; fogs are frequent and dense. The tides rise and fall twenty-eight to thirty feet, causing eddies and whirls which perplex the sailor and cause him no little trouble. At low tide vast mud-flats lie uncovered, and rocks appear which reveal to the tourist how carefully approaching vessels must pick their way.

The climate of the capital, which is in the latitude of

Richmond, Virginia, is delightful except for about six weeks in midsummer. Those sudden alternations of heat and cold which mark the climate of New York, and are so perplexing to the inhabitant, are unknown there. Snow often lies on the ground from the middle of December to the middle of February, but at no time does the cold become unbearable. I have never seen the thermometer below zero, though for nearly a month the mercury in a sheltered place did not vary 15° , running from about 5° to 20° . Thus there is in midwinter a level of cold. About February 1 the mercury begins to rise, until by March 15 people are making gardens. The temperature continues to rise till about July 15, when the summer level of about 90° is reached, with, however, but few nights when the heat makes sleeping difficult. This is the rainy season. And how it rains! Apparently the water falls in sheets. Clouds roll across and drop their loads, and then roll back and double their contribution. Not steadily, but often a day or two of fine weather succeeds a day or two of successive, almost continuous, showers, and then, by September 1, the magnificent autumn weather commences. This is the crown of the year. Delightful days, bright and sunny temperature, almost imperceptibly falling, so that tennis is played sometimes till December 15. I have played tennis on December 16 (though active work was necessary for comfort), and gone skating on Christmas. Thus there seem no unusual drafts on the resi-

dents' strength, and, with the care necessary in the East regarding exposure to the sun and the boiling of water for drinking purposes, life seems as secure in Korea, and certainly as pleasant, as in our own beloved United States.

CHAPTER II.

THE GOVERNMENT.

IN this chapter we shall deal with the composition and internal administration of the Korean government. The relations of the country to the neighboring nations will demand a separate chapter.

Power centres in the king, or *hapmun*, or *ingum*, as he is called by the people. The functions of government are all exercised in his name by ministers appointed presumably by him and acting under his authority. The people have no share in the government, and no authority proceeds from them. In Cho Son truly "le roi est l'état." From the king, therefore, power filters through a line of officials down to the head man of the smallest village, each official requiring of those beneath him an account for whatever transpires in his own jurisdiction.

Two wrong inferences might be drawn from this by those unacquainted with the country: first, that the people have only to submit, no matter what the character of the government; and second, that the type of administration depends on the character and disposition of each monarch. One of the surprises a watch-

ful resident in the country meets is the influence of the people on the government. Although the people have no voice in the selection of officers, and no direct way of influencing the actions of the government, yet when measures distasteful to the mass of the inhabitants have been decided on there is what might be called a popular protest entered by the mass of citizens, taking shape in a sort of foment, at first unnoticeable, but, as discussion widens, increasing in degree until a state of excitement ensues, when business is neglected, what might be called mass-meetings are held, and the news gets to the palace that the people are displeased. So far as I could learn—and the phenomena under discussion appeared several times during my residence in Korea—these popular protests, if founded in right, were effective in producing a change in the policy. If, however, the excitement was caused by false rumors, if mischief-makers had circulated false reports, and, owing to these, misapprehensions were abroad, the usual course was for proclamations to be posted in what corresponds to the Wall street or City-Hall square of the metropolis, correcting the misunderstanding and advising the people to return to their occupations. If, however, this was not effective, as was sometimes the case, a second proclamation was issued, in a different tone. The tenor of the first proclamation may be gentle and fatherly; that of the second sterner, and giving the impression that “business is meant.” Generally a day or two is allowed for

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this to have its effect, when, if the excitement does not subside, the military are put into service, the streets patrolled, disturbers of the peace arrested and punished, and so the trouble is settled. Thus the populace have a way of making their wishes known and their power felt even to the heart of the palace. Of course, inasmuch as the Korean army is recruited from the people, a feeling of dissatisfaction which is well grounded among the people has more or less force among the soldiers. The consequence is that it is difficult to control an outbreak if the discontent has its basis on a real grievance. The national conscience seems to have more weight with both sides, the rulers and the governed, than is generally the case in an absolute monarchy.

The individual peculiarities of each monarch have less influence on the character of the administration of the government than we should suppose. We might expect that in a despotism untrammelled by a constitution each ruler would make his individuality felt to the very limit of the kingdom. But it will be found that in countries dominated (as is Korea) by Confucianism there are, in lieu of a constitution, certain traditional limits within which the people may walk and which the rulers may not transgress. It is significant in this connection that the same two words *pop* and *kyou-mo* mean both "law" and "custom." In other words, while the king and officials are restrained by no written constitution, there is a tradition or custom of dealing with offences, which is

binding, and a transgression of which constitutes ground for appealing from judicial decisions. Dominated thus by the custom of the country, rulers of provinces, of towns and of villages are less controlled by the king's individuality than might otherwise be the case. As a matter of fact, the government in each locality depends far more on the character of the head of that province, town or village than does that of the whole realm on the qualities of the king. The good aims and upright intentions of His Majesty may be, and generally are, to a great extent nullified by the cupidity and worthlessness of his officials. The poverty of the people at large speaks volumes for the venality and inordinate desire of the governing class. The king has as his immediate counselors and assistants three men who are called the "prime minister" and ministers of the "right" and the "left." These three are the chief men in the kingdom, and outrank all others. After these come the heads of the departments, six in number. These are assisted by numerous officials with rank running all the way down to the pettiest official, ranking perhaps with our country constable. The whole matter of "rank" or *pessal* is so intricate that without an understanding of it anything like a comprehension of the system of government is impossible. There are in Korea two kinds of rank, civil and military (Korea has no navy). Of these the higher is the civil. The highest civil rank next to that of the prime minister bears the native name

of *chai-sin* or *chōng-seung*. This rank is possessed only by the two assistants of the minister. The next rank to this is *pan-sah*, of whom there are only a limited number in the kingdom. Below this is the rank of *cham-pan*. Next comes *cham-way*, and then those of *chu-sah* and *chu-sō*, of which there are nineteen or twenty grades. As we shall have very little to say of the military establishment, it will not be necessary to give the names of the grades in that service. It may be said, however, that there are in the capital four battalions, named from the approximate positions of their barracks or stations with regard to the palace—those of the east, south, north and west, each commanded by a general or *tæ-jang*. From the ranks of the *pansahs* or *champans* are usually selected the governors of the provinces, called *kam-sah*, and the heads of the departments (*kyei-jang*) in the capital are of this rank. So foreigners going to the *wae-yamen* or foreign office find the head officers *pansahs*. Detailed to assist them are *chamways*, who may become governors of provinces. The men of lower rank are detailed to lower and less important duties in the departments, while the chief judges of cities are taken from the ranks of the *pansah* and two lower grades.

The etiquette between these different ranks and the people in general will be treated of separately. What the reader must now understand is that these various ranks are *grades* of office-holders, one separated from



Mandarin in Court Dress.

another with the finest discrimination. Moreover, when a man, by passing examination, gets "rank," he becomes an office-holder; so that all "men of rank" are office-holders. A man of the people becomes thereby a "nobleman" or a "gentleman." Here again the language illustrates, for one word for nobleman is *pessal hanani*, or "rank-having," while the same word *pessal* serves for "rank" and for "office." Their position with reference to the body of the people is indicated by another word, *nopheun*, or "high one." It should be mentioned, however, that men of high military rank are often detailed to service in connection with civil departments. Thus the first president of the board of education, with which the author was connected, was a general who stood very near the head of the kingdom, and is reported to be a cousin of the queen. A man on becoming an office-holder is assigned to some duty, and is thereupon in the line of promotion. He is supposed to get his pickings at the public crib, and the people at large furnish the fodder.

With all these ramifications of rank it ought to be an easy matter to secure responsibility and good government. But, unfortunately, the possession of official position makes it possible to oppress the people with but little danger of punishment following. There seems to be a tacit agreement among the nobility to suppress any attempt on the part of the common people to carry any information against one official to another.

The sumptuary laws are certainly defective. There is an indisposition among the people to lay up for a rainy day. While we were in the country our own cook was becoming quite a wealthy man. He had bought two houses, and had besides a little ready money, but he informed me that he always wanted to work for foreigners. On being asked for the reason, he said that were he not in the employ of foreigners, he would be immediately sought by some of the officials for the purpose of *loaning* them thirty or forty thousand cash (about twenty-five dollars). As this loan would of course never be returned, it would amount to a levy on his property. So long as he was employed by Americans, he, in accordance with treaty stipulations in such a case, could not be arrested except through our own consulate, and was consequently safe from the exactions of the petty officials. It became very clear to me that such was a very usual method of procedure in Korea. If it became known that a man had laid up an amount of cash, an official would seek a loan. If it were refused, the man would be thrown into prison on some trumped-up charge. The supposed criminal would be whipped every morning until he had met the demands or had by his obstinacy scared the officials into apprehension for their own safety, or until some of his relations had paid the amount demanded, or some compromise had been made.

But this is not the only method of obtaining money.

By custom (or law), not only a person contracting a debt, but even his relations, are responsible for its payment. The filching officials often take advantage of this, and, not being able or not daring to arrest the moneyed member of the family, will arrest a cousin or brother, and then demand payment. When the unfortunate fellow protests that he has no money, and cannot possibly pay, the officers will coolly retort, "Oh, well, we know that. But your cousin has plenty. Get him to pay your fine." So close are the bonds of family relationship that this method is usually effectual.

Unfortunately, these abuses of power are not confined to extortion of money. One of the saddest cases which came under my observation was the following: I was called out one morning by one of the servants, who said that a man from the country wished to see me. It should be premised here that a notion had gained currency that foreigners were very influential with the government. This countryman had heard this rumor, and so came to lay his cause before me and to seek my help. It appeared that he had been married not a long time. He and his wife had occasion to make a journey, and as they passed the house of a *yang-ban* ("gentleman"!) near his own village the latter's servants had rushed out, seized the woman, and had kept her shut up and at the "gentleman's" service. Her husband had sought her release at the

hands of such officials as he could reach, but they had not dared to move in the matter, as the man whose servants had committed the outrage was very influential, and his position screened him and prevented others from seeking the punishment even of his servants. Of course the man's story aroused my indignation and enlisted my sympathies, but, unfortunately, I did not possess the influence attributed to me, and, besides that, the interests of our school, and through that of the advance of civilization in Korea, might have been jeopardized by interference in matters in which I was not properly concerned. The outcome I never learned. I could only send the man, in company with a soldier, to the president of the educational board, and ask him to listen to the man's story.

Another case which came to the attention of the teachers in the government school, and which concerned us more immediately, had happier results: There were attached to our school as directors and assistants a number of officials. These were each attended by a numerous retinue of servants, and in addition many of the scholars were also accompanied by attendants. Thus there were collected quite a band of men whose interests were common and who were ready for almost any imposition. Our advent had been watched for by the community with a good deal of interest. We had come under the best auspices. It was known that the government was at our back,

and so we were favorably regarded by the community. After our work had proceeded for some time we were surprised to find that people began to look with less favor on us. Black looks were cast at us as we passed to and fro. Finally there came to us the news that a fight had taken place in the street near the school-house, caused by the abduction of a woman from her husband and her confinement in an outhouse where the servants congregated. We soon learned, by a searching investigation, that not only had this been done, but that forced loans had been levied on the neighborhood by the servants referred to above, who had asserted that this had been done with our knowledge and consent, and that we *shared*. We immediately summoned the officers of the school and laid the matter before them. We assumed, of course, that the thing had been done without their knowledge, although we were morally certain that at least one of the under officials had profited by the scheme, but we told them that no such course would be permitted, and intimated that unless such doings ceased immediately we should, through our minister, acquaint His Majesty with what was going on. We also informed the scholars that while they might not have known of the proceedings, we should hereafter hold them responsible for the correct behavior of their servants. These vigorous and uncompromising steps showed them that we were in earnest, and effectually broke up the practice in our

neighborhood. If such doings could be practiced in the capital, almost under the walls of the palace, it can be surmised how hard may be the lot of poor people away in the provinces, entirely at the mercy of unscrupulous and rapacious officials upon whom there is little or no check.

Hence, when travelers return and speak of the poverty and indolence of the Koreans, it must not be taken for granted that this is the result of their temperament. It must be remembered that the people have no incentive to labor. The fact that men in the employ of foreigners have shown commendable zeal in laying up stores for a needy time while they were practically under the jurisdiction of an American consul, and so in no danger of oppression from their officials, is proof that their laziness is not innate, but results from the apathy caused by a knowledge that all fruit of toil above what is required for the veriest necessities is liable to be stolen from them by corrupt and insatiate officials against whom they are powerless.

Appeals to the supreme power are exceedingly difficult from the fact, already mentioned, that officials are chary of listening to complaints against one of their number. So it is a very rare occurrence for His Majesty to hear of the wrongdoings of his subordinates. Besides this, there is a custom among them that the king must hear no unpleasant news if it is

possible to prevent such reaching him. Of course, when wrong has been done a man of another nationality, the wrong comes to the king's ear through diplomatic or consular channels, and then punishment is swift and sure. Thus, during my residence in the country it happened that a friend of the president of the foreign office had borrowed money of a Japanese, and the president had gone on the man's bond. Money bears five to six per cent. interest per month in Korea, and as the debt was not paid it accumulated so fast that soon the minister was unable to pay. The Japanese appealed to His Majesty through his consul, and the result was that Kim Yum Sik, the president of the foreign office and one of the highest and best-known officials in the country, was stripped of his rank and dignities and banished to a distant province. The old man laughingly said to a foreigner, "Oh, I'll soon be back," meaning that he would be recalled; but in that he was mistaken, as the king was seriously displeased, and apparently has forgotten all about him, leaving him in exile.

But not only in the ways indicated above do officials abuse their power. There is besides a great deal of nepotism in the ranks. It is a fact that the sons of high officials are invariably, before reaching the age of maturity, well advanced in official position. Thus among the scholars in the school we had one who, being the son of a deceased prime minister, had, before reaching the

age of twenty-six, gained the rank of *cham-way*, an exceedingly elevated rank for so young a man. We had another student, the son of one of the prime ministers, who, though under eighteen, had already reached one of the highest grades of *chu-sŏ*. The case of this young man was a remarkable one. He was very bright, and his abilities were unusually good. But he was lazy, and as soon as the novelty of his study of English wore off he became remiss and paid almost no attention to his work. The consequence was that when he came to an examination before the king he was totally unprepared. The officials were, however, equal to the occasion, for the son of so high an official must not fail. Special examination books had been prepared, and each scholar had been given his page and told to prepare it. It was expected that thus the scholars would go through swimmingly. One thing they had overlooked, however, and that was that the king might submit the examination to the teachers' judgment. In fact, this was what happened, as His Majesty asked the teachers how each scholar had done, so that we were able to give to each scholar the grade his work had earned. The son of the prime minister, learning what was going on, sent first the scholars, and afterward one of the board of education, to plead with us to allow him to take a high grade, on the plea that his father was a prime minister. Our reply was that his father's position made no difference in the matter at issue, and every mistake he made

would be counted against him. The consequence was that the young man went into the very lowest division, and lost much prestige. Yet it was the purpose of the school officials to have him pass as a fine scholar in English, and so gain an advance in official position.

It is a fact well known in Korea that while examinations* are held with the purpose of finding scholars who are capable of taking part in the administration of government, these scholars were most frequently found among the sons of officials. The examiners, having received a bribe, can easily find the paper of the briber, and by ostentatiously showing it to His Majesty gain for the writer the coveted honor.

My own teacher, an exceptionally honorable as well as well-read man, told me that he would very much like to obtain rank, but said he could not do so, as he had not the money or the influence necessary. Asking how it was that either was necessary when the examination was held to find ability, he said, "Very true; but very many papers are written. The king sees only a few, and those are selected by the assistants of His Majesty. If I knew one of these men, I might *persuade him to see* my paper and show it, or I might brighten his eyes with some cash." Asking him how much cash would be needed, he said, "Oh, perhaps a hundred thousand" (about fifty dollars). I then said, "Suppose I should offer to lend you that amount?" To this his reply was,

* See chapter on language and literature.

"You are very kind, and I appreciate your offer, but it is not according to my conscience to get rank in that way."

In short, after allowing for the superior abilities and education arising from association with cultivated classes, when we come to take note of the number who compete in all examinations (often over one thousand competitors appearing at a single one), and also when we take cognizance of the wide diffusion of knowledge of the Chinese classics, we cannot but agree with the scholar quoted, that cash does "brighten the eyes" and open them to merit. The skill with which civil service examinations are evaded in Korea might well awaken the admiration of political heelers in our own land.

The divinity which doth hedge a king is in many respects a hindrance to the advancement of the king's own wishes. It often prevents his knowing things which it were better he knew. It is true he is an autocrat, and that he may order instant death upon any of his subjects. It is true that those found guilty of peculation or of malfeasance in office are degraded and severely punished. But this does not hinder gifts and moneys which emanate from the palace and are sent by His Majesty's order from being appropriated in greater or less quantities by the officials through whose hands they pass. Thus, two months after our arrival it was supposed by the king that the buildings for the royal school and the teachers' houses had been completed, and

that the scholars had been assembled and put to work. This was evinced by a present of fans being ordered for the scholars during the hot weather. There being no scholars in the school at that time, said fans were almost certainly appropriated to the use of the official in charge. There was no check on the matter, though doubtless had the affair come to the king's ears, some one would have been severely punished. Among the presents sent to those in the government service things quite frequently appeared which were certainly not worth receiving, but no one supposed that such gifts were ordered to be sent. Good gifts were intended, and probably were taken from the storehouse, but they had been exchanged, and the difference was appropriated by some one.

A picture of the parade which attends official life is given by Mr. Foulk, late lieutenant in the United States navy, and may be found, with much other interesting matter, in "Papers relating to the Foreign Relations of the United States, transmitted to Congress Dec. 8, 1885," Washington, 1886, pp. 319-23:

"About the courts of the *yong mun* (official residence) is at all times a great crowd of attendants, police runners and soldiers in coarse uniforms of variegated colors indicating their position. These pass the orders of the great man within in long-drawn shrill cries heard long distances away from the *yong mun*; they come and go, carrying and bringing messages. Squatting with heads close to the ground, they speak in stage tones to the

officer in the high place within from morning to night, at both of which times, at the opening and closing of the gates, there is a great noise of drums, of shrill fifes and of weird cries; all seems bustle and confusion, believed to be necessary to the dignity of the officers. I was assigned to a *kilchung* or guest-house, off the main courtyard. This, like all official houses I have seen, was in general arrangement like that of the governor. A host of braves were detailed to provide for me. Their attentions were painful in time. If I tried to nap, the word went forth, 'The great man (*tai-in*) sleeps; be still,' and in a little time a continuous wrangle and racket began, preventing all sleep, in the efforts of the braves to keep each other quiet, and thrashing vigorously the citizens who came to get a peep at the foreigner. Meals appeared six times the first day, seven the second, and at short intervals during the day an officer appeared to ask if I had eaten well, and, if so, to thank me."

Enough has been said to show that not the least of the drawbacks the hermit kingdom has to battle with is the cupidity and incapacity of her governors and rulers. In the administration there is a strange combination of shrewdness, weak puerility and indecision which is decidedly Oriental.

The opening of the country to trade necessitated the adoption of customs regulations, and nothing better could have been done than what soon after took effect, viz.: the collection of customs was placed under the adminis-

tration of the Chinese service, then under the direction of Sir Henry Parkes. This ensured a faithful and careful handling of the customs, and at the present time the customs service of Korea is really a part of the customs service of China, though no part of the duties collected goes into the Chinese treasury. All surplus remaining over the cost of administering the service goes into the Korean treasury. This surplus is increasing each year, and the government is deriving a considerable sum from this source.

The government derives some revenue from the raising of silk, and so an expert was engaged to look after the cultivation of the silk-worm. This became a burden on the government's hands, for after an engagement of about five years the expert has left his position, the only result of his years' service to the government being some small mulberry orchards of sickly growth; and probably not a dollar has come or will come to repay the thousands of dollars expended in his services and in the planting of the orchard. Another act of the government was the establishment of a mint in the capital. This had to be built almost entirely by foreign labor, which is of course costly. Two experts were engaged to oversee the setting up of the machinery. This last was of the most costly kind, and some of the pieces of mechanism are spoken of as being the best and most delicate to be had. This has been completed now for over two years, and the only use thus far made of the

plant, which cost nearly two hundred thousand dollars, has been to run a few sample coppers through to show His Majesty what it could do. Yet the native mints, manufacturing tediously and slowly the copper cash of the country, remain in operation, sometimes working night and day to turn out the medium of exchange. Thus the machinery which cost so much is rusting away, and will doubtless soon be utterly useless. A lack of judgment as to what is needed here has caused the sinking of what to the Korean government is a large sum of money.

In the neighborhood of Ping Yang are some fine deposits of excellent coal, cropping out and running near the surface of the ground. The government, with that jealousy of allowing control to rest in foreigners' hands which is seen in China and Japan, has refused to make contracts with foreign syndicates to get out this coal. They have, however, bought mining machinery, intending to have it set up under foreign direction and then mine the coal themselves. Under foreign management the working of these mines would bring in a very large revenue. As the case stands, the mines are worked only to a small extent, and that in a most wasteful manner. The machinery is scattered all over the country, unprotected and rusting away, while the burrs, nuts and all detachable parts are being stolen and sold for the copper or other metal that is in them. Here is another evidence of the incapacity for properly administering affairs,

and of the absence of judgment as to the best interests of the country.

One other example of this shall suffice: the Korean army is naturally very small. There has been an effort made to increase its efficiency. Now, Korea is in a peculiar position. She is sandwiched in between Japan and China, two very strong nations. She therefore needs either a very strong and exceedingly well-equipped army, so as to present at least a show of resistance in case of attack, or else she must have an army simply for police duty, and rely for safety on the fact that her autonomy is a necessity to both countries, and so leave to them the task of defending her from imposition.

But in 1888, no less than four officers, three from the United States and one from Japan, were called in, and contracts were made with them, calling for salaries of \$1100 a month, to train a corps of cadets, and so to extend instruction to the four thousand troops or so in the capital. But after these men had come and had attempted to begin work, they found themselves hampered and harassed so that they could accomplish nothing. Add to this the fact that their salaries were for months not forthcoming, and it will be seen that this venture was one of disaster for all concerned. Hardly any instruction has been given, money has been expended in a change of uniforms, and but little real benefit has resulted from the engagement of these gen-

tlements. There might be added to these miscarriages a powder-mill which makes no powder and a farm which produces no crops. But the fountain of all these troubles lies in the non-perception by the government that enterprises of such character as those mentioned, if undertaken at all, must be carried through energetically and worked for all there is in them.

Each of the enterprises mentioned above, except that of the army improvement, might have done well and have brought good returns. But they all stopped short of thoroughness, of actual use.

Perhaps the root of the whole matter lies here: the king has had a "foreign adviser," a gentleman whose competency has not been seriously called in question. This gentleman has advised against these various enterprises. He has argued that they should be entered upon later—not until the government was in a position to follow them up and derive benefit from them. To this gentleman has been paid a salary of \$1000 a month to give advice upon which the government would not act. The jealousy toward foreigners which hampers all such as engage with the Korean government, and which happily is felt least of all in the best service under the government, viz. the customs, made the employment of this gentleman a farce, the money paid to him a sheer waste, and all the other enterprises of the government pure loss.

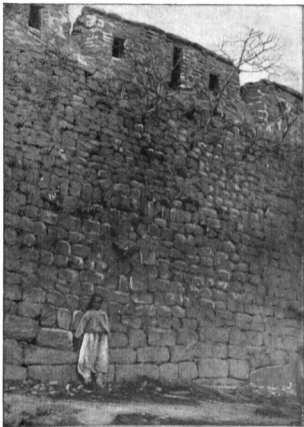
The question now is, whether in time the king and

his advisers will let common sense in these matters guide them; whether they will take the advice of a "foreign adviser;" and whether they will not intrust to those foreigners whom they engage the full control of matters they are under contract to manage, and so secure the end which they are seeking. If they are content to let competent men direct such matters, the finances of the kingdom and the government itself can soon be put in excellent condition.

CHAPTER III.

THE CAPITAL.

WE are accustomed to speak of the capital of Korea as "Seoul," supposing that to be the name of the town. Really that word means "the capital," and the name of the capital is Kyung-gi-do or Kyung-gi. Truly one may say of Seoul that the capital is the state. The first impression one receives on passing a night there is that somehow he has taken the place of Mark Twain's Yankee in King Arthur's court. It has a decided mediæval flavor to find one's self in a walled town with the gates shut, going about after dark with lantern in hand in streets otherwise unlighted and quite deserted by men, with no possibility of exit except by scaling the walls. The capital of Korea, occupying in that peninsula a position much like that of Rome in Italy, about twenty-eight miles from its port on the south-west coast, is a town estimated to contain 250,000 to 400,000 inhabitants, including those villages clustered on the outside beneath the walls. The city proper is enclosed by a wall ranging from twenty-two to thirty feet in height, forming approximately a square with a perimeter of ten miles. This wall is made of squared



City Wall.

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stones set loosely together in some parts, in others joined with great nicety. It scales in its circuit two hills, one of them about eight hundred, the other one thousand feet in height. The masonry is about three feet thick at the bottom, sloping to a thickness of less than two feet at the top, and is surmounted by a coping. The top is battlemented and pierced with embrasures, not, however, for cannon, but for bowmen. On the inside the walls are faced with a mound of earth six to ten feet thick at the top, which is carried up to within four feet of the top of the wall, and this of course forms a vantage-ground for the defenders of the city in case of assault. In time of peace there is here a pleasant promenade, except where the wall passes over crags, in which places the climbing is difficult and requires a steady head. The excellence of the construction of this wall will be understood when it is known that it has been built about five hundred years and is now in excellent repair except in a few places. It has not, however, a smooth surface, but can be scaled at very many points, and at intervals the slope is so great that there are found well-worn traces where late arrivals habitually enter or leave the city between the times of closing and opening the gates. In some few places the top of the wall is broken, but not so as seriously to impair its defensive value. This wall, following the curves of the hills and the inequalities of the surface so as to take advantage of the defensive capabilities, is pierced by eight

gates, one of which is secret, leading by a hidden path to the fortress of Pook Hon, and is for the purpose of affording the king escape in times of danger. The road could then very speedily be destroyed behind him, in one of the defiles, so as to make pursuit impossible. These gates are all, with one exception, placed at the apex of re-entrant angles, so that assailants would have to submit to flank fire as they pressed to the assault. The exception referred to is guarded by a secondary wall projecting from the main one on the arc of a circle, and run in front of the gate in such a way that assailants on that side would have to march several rods through a passage about twenty feet wide with flanks exposed to a raking fire, while the narrow space would allow but little opportunity for retaliation. These gates, about fourteen to sixteen feet in width, are set in arches about sixteen feet deep and made of large blocks of stone finely hewn and joined, which furnish as perfect specimens of arch-building as can be seen in any country. These arches are the most substantial works to be seen in the country. The gates themselves are but sorry affairs in comparison with the strong wall and the magnificent arches. They are made of wood about three inches thick, each side covered with a layer of iron perhaps one-quarter to three-eighths of an inch thick, and fold to the centre, being fastened by clumsy locks so massive that one of them is a heavy burden for a coolie. They are surmounted by typical structures of

wood, two of them two stories in height, the others one story only. These are meant as posts for detachments to defend the approaches, and they make the gates very picturesque objects and the sure cynosure of the tourist's lens. While the walls, and especially the arches, would endure the assault of quite heavy artillery, a five-pounder or even a gatling gun would riddle the gates.

Inside the walls, the impression of mediævalism received on looking at a city begirt with massive walls after the fashion of the thirteenth century is by no means removed. The visitor finds that there are but three wide streets in Seoul. One of these almost traverses the city from east to west, ending at the great east gate. The others run off at right angles from this, one of them to the main gates of the palace, and the other to the great south gate. Only one of these is kept clear so that its entire width can be seen at all times—viz., the one leading to the palace. On the others booths and shops are built out, so that only a narrow way wide enough for ox-carts is left. On certain occasions, to be referred to later, these booths are removed, and the width of these streets as originally laid out comes into sight. All the other streets are narrow and winding, and in many of them it is barely possible for men on foot to squeeze past each other. A closer investigation, however, shows that as originally laid out the streets were not so contracted. Gradually

the owners on each side of the way have encroached on the road, building farther and farther out, acquiring rights by squatter's sovereignty, so to speak, and, having been left undisturbed, have come to own the public way and have almost closed it up. Through these streets, owing to their narrowness and to the projecting thatch and tiling of the roofs, a single mounted man often finds it difficult to ride, and must pass carefully along, bowing his head and swaying in his saddle, to avoid being swept from his seat.

There is ample evidence that once a passable sewerage-system was provided. Through almost the centre of the town passes an open conduit, walled on the sides, expanding in width from six to twenty-five feet, and still about four feet in depth (it is now silted up with sand and filth), which is the main sewer of the city. Into this smaller channels throughout the city empty, and through it the drainage of the whole city is carried off during the rainy season. A description of the lay of the city will show how susceptible it is of a good drainage-system, and how easily, under proper direction, the capital might be made one of the healthiest cities in the world.

The lowest part of the city is a valley through the centre, sloping gradually from west to east, and leading to a deeper depression conducting to the Hau River, which flows some miles from the town. About the centre of the city, on the south, is a bold, well-wooded and

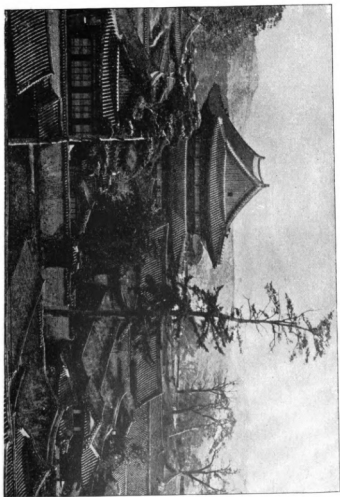
beautiful hill about eight hundred feet in height, rising abruptly from its base, and showing in some spots sheer precipices a hundred feet in height. This is called Nam San, or South Mountain. Diagonally across the city, toward the north-west, is another hill, higher and with a less dense covering of trees, in many places only large bare crags appearing, such as advertisers of patent medicines rejoice to find. This is called Pook San, or North Mountain. The north and north-west sides of the city are terminated by bare rocks shooting up abruptly to a height of three hundred feet, or by hills sloping rapidly down in furrowed masses of disintegrated granite. Thus the drainage of the city is from north, south and west, through the centre of the city toward the east, and thence into the river Han, a stream at all times sufficiently large to carry off and render innocuous all the refuse of even so large a city. A better selected site for a city, from a sanitary standpoint, could hardly be found, and in the plans for carrying off the sewerage the lay of the land was fully appreciated.

The streets as laid out had open ditches serving as sewers, while the centres of streets were raised. But builders encroached on the streets and erected their houses over the sewers, until now there are many houses built entirely in the street, with the sewers running behind the houses.

There are at present three palace enclosures in the city. That occupied at present by the royal family is

immediately under the North Mountain, and is enclosed by a wall, exceedingly well built, fifteen feet in height, running at the sides back to the city wall where it climbs the mountain. Another enclosure is one occupied formerly by a regent, afterward used as a mint, and now fallen into a woful state of dilapidation. The grounds are occupied by mulberry groves planted by the government for the fostering of the silk industry. The third, which was until a very few years ago the residence of the royal family, is a large enclosure containing very many pretty buildings now fast falling into decay, and which is of such great extent that there is said to be in the thickets near the back the lair of a tigress and her cubs. There has been some attempt at landscape gardening, but, unfortunately, it is a persistent notion of the Koreans that the grounds about a residence should be cut up by walls, each set of buildings being enclosed and shut off from the rest. The reason of this will be seen when we come to the social life of the Koreans.

The houses of the Koreans may be divided into two classes according to the materials of their roofs of thatch or of tile. The poorer ones are of course thatched. The typical shape of a peasant's hut is that of a horse-shoe, with one side resting on the street, and the court in the centre. These houses are separated one from another by high walls, so that a view of a neighbor's yard is impracticable. The houses are of one story, only a few buildings used for stores and shops having two.



Enclosure in Palace Grounds.

The Koreans do not seem to care for fancy gardening, nor have I ever seen a house with lawns laid out about it. Some cultivate a few flowers, especially the chrysanthemum and hollyhock. The houses of the more wealthy are distinguished by occupying more ground, by being built in a square around a hollow court and by having tiled roofs. Besides this, the grounds are entered through large gates, and contain not only the residence of the owner, but sometimes a great number of small out-buildings which are the homes of the retainers and servants, besides wood-houses and store-houses of various descriptions. The ground is by no means all built up, and there is unoccupied space enough inside the walls to furnish a large portion of the population with food should the city be besieged.

The population of the city is not accurately known. The census is taken by families or households. Consequently the population of the city and suburbs is *estimated* at from 250,000 to 400,000. Probably the former is nearly the correct figure. The streets leading from the great south gate to the central avenue, and the central avenue itself, are the business quarters, and the neighborhood of their intersection is the Commercial Exchange of the city.

It speaks volumes for the orderly character of the people that one sees in the daytime no police. Police duty is done at night by the soldiers, and private watchmen are also engaged, at least by some of the foreigners

and by the legations. But there is usually no force on duty in the daytime. Very rarely, except in times of popular excitement, is there to be seen anything that suggests the need of a police force. Very rare indeed is the sight of a man in an uproarious state of intoxication. Not more than two such cases came under my observation during a residence of over two years. Not more than a dozen cases of intoxication in any form met my eye, and these were generally of men lying in a stupor and sleeping off the effects of their potations. Occasionally there would be what corresponded to a fight, the usual method in such cases being for the belligerents to seize each other by the hair and attempt to drag each other about in that way.

Koreans are very susceptible to injury. The theory of Marks in *Uncle Tom's Cabin* seems to be theirs: "I don't see why I shouldn't take care of my skin: it's the only one I have." They are disposed, therefore, to avoid quarreling. To be sure, the tourist might often imagine a fight or a most provoking discussion going on, for the natives are exceedingly loud in their conversation. A native in amicable discussion will often raise his voice above concert pitch, and frequently, after asking a dealer the price of a measure of peanuts, I have had to tell him that I was not deaf. But life is perfectly safe, not only in the city, but anywhere throughout the country.

Not the least strange of a newly-arrived foreigner's

sensations after nightfall is the perfect stillness of the city. After dark the only sounds are the occasional howl of a dog, sometimes awakening responses from all the dogs in the neighborhood, or, in summer, the shrill piping of the frogs (frogs piping in a city of two hundred thousand inhabitants!) or the patter of the ironing-sticks as the housewife smooths out the coat of her lord for the morrow's outing. If the stranger feels the stillness oppressive, and leaves his room for a stroll, he will find a lantern a necessity, for the city is not lighted, and as he looks out over the dwellings he will see but few indications of the existence of the thousands of inhabitants. As he passes through the streets he may see a figure dart hastily through a doorway, as though to be abroad were a misdemeanor, or he may meet a solitary woman, or, mayhap, a little company, at least one of them carrying a lantern, passing quietly along with faces carefully shielded from observation. He may meet the patrol—two soldiers armed with musket or native flint-lock—sauntering in a loose-jointed manner over their rounds, but so silent is the city that his own foot-falls re-echo unpleasantly from the walls, as though he were in a city of the dead. Here and there a door standing ajar will show a group of men in a small room lighted by a rush-light, playing a game very much like go-bang; or perhaps a company listening while one of them sings a solo and they all join in the chorus; or they may take turns in telling delightful

little stories, of which there is in Korea a great abundance. After going back to his lodging, if he is entertained where a private watchman is engaged, he may just be sinking into a doze when he will be aroused by a sound entirely new to him—that of a staff with strips of metal fastened loosely upon it, struck sharply on the ground at measured intervals. He may then learn that the custom is for watchmen to carry such a staff, and by striking it on the ground give warning of their approach. Of course a robber is seldom caught; and it always seemed to me that one object of this rattle was to keep up the courage of the watchman. Another sound sometimes heard, even less melodious than the howling of the dogs and more penetrating than the clanking of the patrol's staff, is the bray of a donkey. During our first night in the capital we were entertained in this way, and as the first note of the animal broke upon the ear, and prolonged itself in mournful dolefulness until it seemed as if the beast were nothing but wind and a hole to blow it through, the terror of my wife was equaled only by her disgust when she found what was the source of the noise, and that he was stabled just over the wall. But these noises are only occasional, and impress the more deeply the fact of the peacefulness of the city's rest.

If the visitor wakes early in the morning and takes a walk through the town, he will find the scene transformed; and as he nears the centre of the city the clangor of the morning market will assail his ears; he

will find wooden platforms in the middle of the street, covered with dried fish, fruit, greens, rice and all the varied articles composing the Korean's diet, and their owners crying out the virtue of their wares in thorough Western fashion; for the people are early risers, and in summer five to six o'clock is high market-time. By eight o'clock, or very little later, the streets are pretty well cleared of these articles of perishable nature, and then purchases must be made at the stores or booths.

One noticeable feature of the town is the abundance of dogs. As the stranger passes along he will notice that almost every door has a small square hole at the bottom, for every one of which there is at least one cur. The number of these animals is legion, and their behavior is an unending source of amusement to all the foreigners. It is the peculiarity of these dogs that they take not the slightest notice of Koreans along the streets; but let a foreigner approach one of them so engaged as not to see him, and the dog thus caught unawares, upon sight of the interloper, rushes off in the utmost terror, tail tight between its legs, and darts through the hole in the door, almost breaking its back in its anxiety to get to a place of safety. Then, standing at a safe distance from the hole, it barks valiantly as the stranger goes by, and when he has got to a good safe distance, out it comes from its retreat and howls its defiance, the chorus being taken up by all the dogs along the route. Abject fear of foreigners seems

to possess all Korean dogs. Time and again I have seen dogs playing together in the street apparently as happy as they could be, and then at sight of me rushing off as if mad, and almost scaling the walls of the houses in their eagerness to escape. They are utter cowards. I have seen only two dogs in Korea which seemed ready to fight. All of them are hideous barkers, but they invariably adopt the precaution of barking from a safe distance. From descriptions of the dogs found with the nomadic tribes of Central Asia it seems likely that they and the Korean dogs are closely related. They are miserable looking creatures, and show that they are but poorly fed. In summer they are an eye-sore because of the swarms of flies which crawl over them and make their wretched life still more unendurable.

The impression of mediævalism will be heightened if the foreigner is in a location whence he can see, about sunset, the summit of Nam San, or the South Mountain, or if he can see the peak of a hill a short distance outside the west gate. The stranger looking at the former hill just before dark on a summer evening (later in the other seasons) will see first one fire, then another, until at least four fires are burning. He will find upon inquiry that these are the terminals of as many series of fires, signaling from the remote provinces that all is well and the kingdom at peace. Immediately the palace bell is rung, and officials go

to the palace to report to His Majesty the doings of the day in the several departments of public business. About the same time one near the west gate will find his ears assailed by sounds which are new unless he has visited China. These will be found to proceed from a Korean band at the residence of the governor, just outside the wall, the duty of which is to play an evening serenade. The gates of the city are closed soon after nightfall, at about half-past eight or nine o'clock, no exact time being set. About nine o'clock the strokes of a huge bell near the centre of the town may be heard resounding through the city, deeply and richly resonant if struck in time, and this signal corresponds to the curfew of King John of England, denoting the time for people to retire from the streets. Further notes concerning the customs depending on this will be found in the chapters on the customs and social life of the people.

CHAPTER IV.

THE LANGUAGES.

KOREA is bilingual. Not that two languages are spoken, but that two are used. Thus we find a spoken and a written language, differing in vocabulary, in grammar and in writing, in existence side by side.

The vernacular is a native language exactly like the Japanese in its grammar, but differing from it in vocabulary, excepting only those words which both have borrowed from the Chinese or have derived from a common ancestry. The vernacular is spoken by everybody from the king down. The great difficulty a foreigner finds in acquiring it arises from three sources: its euphonic changes, its honorifics and the fact that there is a Sino-Korean corresponding to our Latin-English. In its euphony it is like the Sanskrit, from which indeed its alphabet is derived. One who has not had much drill in languages finds this feature a perplexing one, as the roots of verbs are often so modified by the influence of the endings attached and by contraction as to be almost unrecognizable, while in compound nouns one of the elements is often so disguised that few would suspect its origin. The honorifics are at first a most per-

plexing detail, and yet a thorough mastery is essential. These are found in the pronouns and in the verbs. Their use is as follows: a Korean official in speaking to a coolie would use what foreigners have agreed to call a "low" form, indicated by the pronoun and by the ending of the verb; but if he were speaking of the king, he would indicate his respect for the king by a different pronoun and by a syllable interpolated between the root of the verb and the ending. If, however, he were speaking to a person who was a little higher in station than a coolie, but not so exalted as himself, and if, at the same time, he wished the person addressed to remember their relative positions, he might use the verb with no ending whatever. When he spoke to an equal, he would use a different ending; and so, if addressing one whom he desired to honor, he would use a termination entirely different from any of the others. As a rule, it may be said that the longer the ending attached to the verb, the greater the respect for the person addressed. A newcomer who has not mastered these difficult points in trying to converse is apt to confuse his endings; and it has happened that when a host wished courteously to invite a Korean visitor to dismount and enter and rest, the mistake has been made of peremptorily *ordering* him to get down and go into the house. On the contrary, a lady has been known to use to her servant the politest forms of language, such, for instance, as would be equivalent to asking him to "have the extreme condescension

to go and bring in a scuttle of coal." Some difficulty and qualms of conscience have been felt on this account by Americans, especially by missionaries. Coming as they do from a country where the equality of man is preached (although socially, at least, not practiced), and carrying a gospel one of whose fundamentals is the brotherhood of man, they have felt the inconsistency of addressing a man in terms which imply a consciousness of superiority in the speaker. But it should be recollected that this manner of speaking is a custom of the country. The coolie who is addressed by a man whom he regards as far above him feels no more sense of degradation than does the jin-rickshaw coolie in Japan at getting a passenger and acting as the latter's horse, though the feeling of the foreigner at first is about the same in each case. Further than that, were any other course followed, it would be looked on very much as would disregard of the rules of grammar in polite society in our own country. Were a foreigner, in traveling through the country, to address the coolies as his equals, two things might result: the coolies would consider him as low in the social scale as themselves, and, therefore, would not give him the respect really his due; and the people whose social position approximated his own, hearing him speak to common people in what they would think too high terms of respect, would, if addressed in the same way, consider themselves aggrieved or insulted. It must, however,

be remembered that Koreans realize the difficulties of their language for foreigners, and that they make great allowances for the mistakes which they make in using it. This belief of the people that others cannot learn their language often puts the Koreans into rather ludicrous positions. More than once, when passing through a part of the capital not much frequented by foreigners, we have seen articles we desired to purchase. On stopping and inquiring the price, we have been amused by the assumption of the shopkeeper that we could not understand his answer, and have watched his most extraordinary pantomimic exertions as he tried to show the value of the things, counting on his fingers or laying out coins or sticks to show the price, notwithstanding he had been addressed in Korean and had grasped the meaning. After looking mystified for a while we would suddenly ask the man if he spoke Korean, at which he would look astonished and say, "Yeh, yeh" (yes, yes), and we would tell him to do so; at which the bystanders, who are generally quick at a joke, would laugh, and sometimes bore the fellow with their badinage.

The general courtesy of the people, spoken of in another chapter, becomes especially noticeable in this connection. When a Korean hears a foreigner speak the native language correctly and fluently, his astonishment knows no bounds. Once a party of us were pass-

ing along one of the streets of the capital, when two countrymen, attracted by the novelty of our appearance, began to follow us in order to watch our doings. This finally became monotonous and unpleasant, and one of the party turned and requested the countrymen to do one of two things—either to go ahead or stay behind. They then passed on, one remarking to the other as they passed, “And do they speak Korean in his country also?”

Students of Korean are discussing the question of the affinities of that language, and are disputing whether it is an inflectional or an agglutinating one. Certain it is that many of the endings, especially of verbs, are words yet used independently. It must also be acknowledged that of many other endings, for instance that marking the accusative, the derivation is unknown or at least very uncertain. It must also be borne in mind by those who may study the Korean grammar that the natives have very little idea of the science of philology, and hence but little help must be expected from them in the direction of scientific derivation, and hardly any reliance can be placed on their statements. As an example of this, on a certain occasion three men of good attainments in Korean and Chinese were asked the derivation of a certain ending, and as many different answers were given. The facts seem to be these: a student may consider the language inflectional, and may so learn it; that is, paradigms of nouns and verbs can

be constructed, by learning which he will have the grammar of the language at command. But as surely as he begins to use his knowledge, he will find that most of the conjunctions are attached immediately to the verb, from which the agglutinative character is at once seen. Moreover, what may be termed the case endings of nouns may be omitted when no ambiguity will arise from their absence. The student has also to learn that there are no *prepositions* in the language, the words which perform those functions being *post-positive*. There is still another difficulty which learners will meet: it is a matter of experience that a foreigner may learn to understand the ordinary conversation of Koreans whom he meets every day, and will take in the sense of what is said by the mass of the people, but on a visit to a nobleman or high official will find a different vocabulary in use, and will be unable to follow the drift. This is due to the fact that officials use many so-called Sinico-Korean words—*i. e.*, words borrowed from the Chinese—which are not in use among the masses. This corresponds to what is found in our own language, the Anglo-Saxon warp and the Latin and French woof. And this arises largely from the peculiarity we have mentioned above—*viz.*, the bilingual character of Korean.

Along with the spoken or vernacular, we find the Chinese as the medium of correspondence, of official documents, etc.; not that the vernacular is not written, but that it is not the vehicle of the best literature of the

country. Many books are printed in Korean, but they correspond to our cheap fiction. Almost all works of a philosophical, religious or ethical character are in Chinese. A knowledge of this fact leads us to the correct conclusion that Chinese culture and letters dominate the peninsula. The Confucian and Mencian classics are the sacred books of Korea, as they are of China. Those who make any pretensions to scholarship must read easily and write correctly the Chinese. This is the medium of promotion to official position. It is that without which no one can hold office. Hence it is probable that at least one-third, perhaps one-half, the male population is tolerably well versed in both Korean and Chinese, for nearly all males are eligible to office. Reference has been made to the examinations held for promotion to official position. As these vary only in importance and in the numbers attending them, a description of one will suffice :

These examinations or *quagas* are held in the enclosure behind the palace. To them come candidates for honors from all parts of the country. These candidates assemble at the time announced, to write essays or poems on the topics assigned or to answer the questions asked in the paper. Examinations are not conducted like those in China, where each candidate is shut up in a little compartment until he has produced his thesis. On the contrary, the competition is in an open field, where the candidates work, some in the heat of the sun, some under the shade of a large umbrella, some of the



Little Porters and Candy Vendor.



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more wealthy under tents. One umbrella or one tent will often shade several candidates, who take their ink from the same source. The paper used by the contestants is huge in size, measuring about a yard in width by four feet in length. This is folded in a manner settled by custom, and the requisite number of characters painted on each side. The ink employed is India ink, for the preparation of which a hollowed stone or slate is used, in which a little water is poured and the ink then rubbed in the water. The pen is, properly speaking, not a pen at all, but a small brush, the holder of which is a piece of bamboo. This is dipped in the mixture, and then the characters are painted on the sheets of paper described above. In this way beautifully shaded work is produced. There are to be seen in the old palace in the capital inscriptions which a well-informed Chinaman said would bring thousands of dollars in China because of the beauty of the writing. As the work of rubbing the ink is no small task, it often happens that a party will associate and work together, one rubbing while the others work, and each taking his turn. Passing around among the contestants are numbers of venders of candy, which is made of honey and sprinkled with little seeds, and venders of little cakes and of various drinks, some of which are harmless enough, others suited for making the head swim. Attendants and officials and soldiers swarm in crowds. On one side of the field is a massive stone platform elevated nearly six feet above the level, and on

this a canopy beneath which are chairs and in the rear of which are neat little buildings, where His Majesty, who is supposed to be the arbiter of the contest, remains during the examination. A large space is fenced off in front and at the side of this platform with ropes held up and fastened by various curious native weapons—spears, war-clubs, antiquated halberds and weapons combining the make-up of sword and spear, and resembling bill-hooks used for clearing underbrush from woodland. Soldiers armed with muskets and various firearms, native and foreign, antique and modern, march or lounge around; side by side lounge rather than stand two soldiers, one armed with a repeating rifle of excellent make, with sabre-bayonet fixed, and the other bearing a native flint-lock with small breech-piece, fired not by pressing against the shoulder, but held out at arm's-length. These guards do not seem to be there for the purpose of watching the candidates or to prevent unfair advantages being taken. Their sole purpose seems to be to add to the pomp of the occasion. The candidates are all known by their caps, tall, black, woven of horse-hair and open at the top, which distinguish them as far as they can be seen. These candidates range in age from boys to hoary-headed veterans, from the silken- and fur-robed noble to the cotton-clad peasant. As their papers are finished they are signed, then unfolded, rolled up into a neat roll, and then brought and thrown as far into the rope-

enclosed area as they can be tossed. We once saw a boy come up gayly, with careless and joyous face, and with a laugh that showed the hopefulness of youth gleefully pitch over his paper, evidently casting hardly a thought upon this his first essay in the arena of literature. Thence his paper was picked up and carried to be placed on the platform, where it would be lost in the pile which soon became many feet in length. Soon after, we saw approach an old man who pushed his way through the throng which surrounded the enclosure up to the very front, and then, with anxiety written on every line in his face, carefully poising his paper in the air, he threw it at the feet of a servant, who picked it up without a thought that in that paper were concentrated the study of a lifetime and perhaps the last hopes of an old man of gaining that goal of a Korean's desires, official position. We saw the old man stoop and crane his neck as he saw his last venture carried up and laid away in the pile, with nothing to distinguish it from the hundreds which lay there, and then, as he saw it safely laid away, with a sigh that reached our hearts and aroused our sympathy, he turned away, hoping against hope, and, gathering up his writing-tablet and his equipments, he slowly wended his way home. We saw few sights in Korea which appealed so powerfully to our sympathy as that old man, whose aspect was almost pitiful while with solicitude he watched his paper laid away. We could not approach

him to ask his hopes and fears, but doubtless he had been present at many *quagas*. Perhaps as a boy he had first entered the lists. He had saved and studied, perhaps come yearly from a distant province, and year after year, trial after trial, had passed, and still to him the coveted prize did not fall. At last, saving his strength and husbanding his resources, he had mustered up courage to try yet this once. If he failed now, perhaps he would die of grief. Sad to say, this old man's effort was unsuccessful. The man who took first prize was a young nobleman, son of a high official.

The severity of these examinations is undoubtedly very great. They are often on some important subject treated in the Chinese classics. Such questions are asked as: "What does the *yih king* say is the duty of children at the death of a father?" The answer to such a question necessitates a perfect recollection of a long passage, every character of which must be reproduced with the utmost faithfulness. We recognize at a glance the intricacy of the Chinese characters. When we recollect that these characters have to be memorized, and that the order in which the strokes of the complex characters must be made is settled and may not be deviated from, the severity of the task begins to appear.

We have referred in the chapter on government to the method in which the successful candidate is chosen. When the competitors number nearly a thousand, as

they often do, the king, who is the arbiter, can certainly not find time to examine all the papers. As a matter of fact, he sees only a few, perhaps not more than a single one. What more natural than that, by a prior arrangement, the paper of a certain competitor should be found so far in advance of all the rest that only that one shall be found worthy of meeting His Majesty's eye, and so the favored one get the reward his cash has bought? Or perhaps a fellow-mandarin has a son whom he desires to have elevated, and the assistant, realizing that his time may come later, yields to persuasion and favors his friend. Thus it happens that very many of the important honors fall to the nobles, though it does happen that "well-laid plans gang aft agley." The king sometimes perhaps suspects the stratagem, and insists on seeing more than his helpers desire: the consequence is an unexpected-reward of merit. In the smaller and less important *quagas* the poorer classes are very often successful, and I have known several who have worked their way up from low positions to very respectable places in the public service. It is undoubtedly the purpose of His Majesty to gather around him an able and faithful corps of workers, but it must not be forgotten for a moment that the means relied on for promotion to positions of trust is nearly always proficiency in the Chinese language.

This institution of the *quaga* is one of the redeem-

ing features of countries dominated by Chinese learning. It shows the tribute paid to culture, and is one of the things which renders so pleasant in the country the position of foreigners, who are looked on as men who have taken honors in the American *quagas*, and so are entitled to high consideration.

Not the least peculiar of the abuses attending these *quagas* is the passing of them by proxy. Thus a man who finds himself unable from any cause to attend may go to one of his friends and engage him to write a paper for him, paying down a certain amount, from a dollar to several dollars, and agreeing to pay a much larger sum provided the paper shall secure the prize. One man sometimes passes in not less than four papers in a single examination. The facts that there is no registry of candidates, and that the papers are not handed in, but are thrown inside the roped enclosure, make this easy, and so in this way the *quagas* are a source of income for men who are known to be good scholars and excellent writers.

The Koreans have many tales connected with this institution, and some of the best of them cluster about a monarch who was the Korean Haroun Al Raschid. One of these runs somewhat as follows: The king, who loved to go around incognito, that he might find out the condition of his people, one time applied his eye to a crack in a window, and was amazed to find in a room which betrayed the poverty of the

occupants an old man weeping, a woman singing and a younger man gayly dancing to the woman's merry notes. The combination was an unusual one, and aroused the curiosity of the king. He therefore knocked at the entrance, and after a little conversation, in which he played the role of the belated traveler, he confessed what his curiosity had led him to do, and, mentioning the sight he had beheld, asked an explanation of the peculiar actions. His host, who was the dancer, was for a long time reluctant to tell the reason, but at length told the disguised king that he was the son of the old man who wept. The old man, he said, had formerly been wealthy, but through the avarice and oppression of officials had been stripped of his possessions. They had since been in great straits, and often knew not how to provide for their daily needs. The old man, on this account, had grown melancholy, and so, at eventide, the son and his wife were wont to sing and dance, so as to draw the old man's mind from his troubles. This was the explanation of the strange scene presented to the visitor's eye. The king, not disclosing his identity, then entered into conversation upon topics of national interest, and discovered in his host a man of extraordinary knowledge and discretion, which, coupled with the filial love so admirably shown in the repression of his own anxiety in the endeavor to cheer the father, quite won the king's heart. He then asked the host whether he proposed to

enter the *quaga* to take place on the morrow. To this the reply was given that he had not even heard there was to be one. "Oh, yes," said the king, "and if I were you I would enter. If you take the prize, it will place you above want, and make your father's last days comfortable and bright." The host promised that if there was an examination, he would certainly attend. The king, apologizing for his intrusion, withdrew, and on returning to his palace ordered a proclamation to be posted, giving notice of a *quaga* to be held on the following day. The people of the capital were surprised, for no examination was expected then; but the news flew, and the candidates flocked in. When the subject was given out, it was: "A weeping elder, a singing woman and a dancing man." The candidates, excepting one, were all astonished, and agreed that no such subject was treated in the classics, and wondered how they should proceed. The man who had entertained the king was also lost in wonder, not at how he should treat the subject, but at the coincidence between the subject and his own daily practice. However, he was at home with the theme, and treated it in a skillful and ingenious manner. Upon examination, his paper, of course, was the only one which treated the subject adequately, and so he was adjudged the prize. Orders came to him to be present the following day at the court, as he was now an official. He was therefore presented at court, and was astonished to find on the

throne his late inquisitive visitor. The king received him kindly, appointed him to a lucrative office, and gained for himself a staunch adherent and an able officer.

The above story has a twofold use: it illustrates the stories current in Korea, and also shows how it is possible so to frame an examination as to benefit the one intended, and no one else.

As to the originality of the Koreans and their literary ability the following little poems will be good evidence. They were written in Japanese, and were translated into English by the Rev. Henry Loomis of Yokohama, Japan, to whom the author is indebted for copies. The names of the writers will be remembered, especially that of Kim Ok Kiun, as belonging to men connected with the emeute of 1884:

Bright youth with all its joys has flown,
 My locks are touched with gray,
 And when a few more years have gone,
 I too shall pass away.

I crave the feelings of a boy,
 And purpose in my heart
 That youthful hope and youthful joy
 Shall nevermore depart.

My locks may whiten as the snow,
 My form grow stiff and chill,
 But in my heart shall dwell the glow
 Of youthful spirits still.

KIM OK KIUN.

Oh mountain! Time's great sentinel!
 Hoary with age, speak now and tell
 What names, illustrious in their day,
 In stately pride have passed this way.

And if in ages yet to come
 Some passing traveler here may roam,
 And make from thee the same request,
 Oh, give my name among the rest.

PAK YONG HIO.

Within a mountain recess deep
 A lonely hamlet stood,
 And there I lay me down to sleep,
 With nothing to intrude.

But when in slumber sweetly laid
 A barking dog near by
 Aroused me from my rustic bed,
 To see what foe was nigh,

No form of danger hovered near—
 The dog was there alone,
 And, foolish brute! in idle fear
 Was barking at the moon.

And thus how often do we see,
 For want of better sight,
 A fancied ill will prove to be
 Only the moonbeams light.

SAH JAI PIL.

CHAPTER V.

THE PEOPLE.

IT is a fact that even those who have visited the peninsula have returned with mistaken impressions concerning the physique of the people. Tourists have talked and newspaper correspondents have written as though Koreans were much above the average of mankind in height. There are two possible explanations of this: those who have either visited or lived in Japan, or even in China, have become accustomed to the diminutive stature of those peoples, and when among the taller people of Cho Son have naturally magnified the stature of the latter; another reason for this mistake is found in the garb of the Koreans. It is a well-known fact that a long overcoat adds to the apparent height of a tall person, and seemingly enhances the stature of a short one. Now, the Koreans all wear flowing coats, and when we remember that these coats are often white, we can understand the misapprehension visitors have labored under in speaking of the stature of a Korean. One is often some time in the country before he finds out the truth of the matter. Many a time, as he looks at a man standing some few feet

away, he will imagine the latter considerably taller than himself, but a side-by-side comparison will show the shortness of the Korean's stature. Anthropometric records have not, so far as I know, been kept of the Koreans, but my own observation would lead me to say that the men average a little over five feet six inches in height—perhaps five feet seven. The women—those whom I have seen; and the reason for this qualification will appear in the chapter on social life—are very much shorter. Their hair is long, straight, black and coarse. Without dressing or dye, such as nearly all use, there is a tendency to a dirty, tawny tinge, but as the hair is an important feature in the toilet of both sexes, this tendency is carefully kept out of sight under oil and a blacking mixture lavishly laid on. There is not the slightest tendency in the hair to curl, and even after it has been in braid for some days there is hardly the suspicion of a wave. If there is any feature which suggests the common origin of the Chinese, the Koreans, the Japanese, the North American Indians and some of the Esquimaux, it is not the one so usually pointed out—their high cheek-bones—but rather their long, straight, coarse black hair. Apropos of this, has any one pointed out the fact that the North American Indians shave all but the scalp-lock, as a suggestion of a connection in origin between them and the Celestials? A joker might find room for further comparison in the Koreans' habit of seiz-



Group of Peasants.

ing the top-knot in a fight. The Koreans in many points of physique seem, as in their geographical position, midway between the Chinese and Japanese. They are on the average much taller than the latter, and probably do not reach the average stature of the former. In color they are not so dark as the Japanese, nor yet have they the dingy yellow cast of the Chinese. Occasionally one sees a native from the country whose skin is a dirty brown. Some of them are quite fair, and whiteness of complexion is so valued that the women are not a whit behind our Western belles in the use of powder, which they find ready to their hand in the shape of rice flour. There is, however, in the case of girls—of women, again, not much can be said here—no tendency to hide the use of this beautifier. This whitener is put on with lavish hand and quite often with good effect. The Korean has the oblique eye, thus marking his Mongolian origin. The high cheek-bone is also there, and a decided tendency to the flat nose. In build the Koreans are generally sturdy, and the impression one gets is that they are a well-developed, strong people. But observers are often surprised to find that they do not have the strength their appearance seems to call for. Newcomers often call them lazy on seeing the great ado they make in bearing and lifting heavy weights. Many a time, until we got used to them, we have become impatient at the struggles of servants in raising some article of furniture, and one of us has

lifted without unusual exertion what two of them seemed to find a heavy burden. This weakness is doubtless real, not assumed. Their diet is largely rice, and often in times of scarcity not so good as that; lentils and millet, and even barley, furnish them sustenance, while in summer time many a meal is made on cucumbers, skin and all, without salt! It is well known that the rice-eating peoples lack the density and elasticity of muscle of the meat-eating nations, and so here there is a reason much more to the credit of the Koreans than that so often charged to them—innate laziness.

A reason has already been suggested for the disinclination of the average Korean to work beyond a certain maximum in a given time.

A very common (and correct) report is that women are not generally seen in the streets; that is, they are not at liberty to go out as frequently and as freely as in our own land—at any rate, those above the coolie class are not. But the accomplished traveler, with his usual perspicacity and penetration, is often in the country only a few hours when he discovers that the report is unfounded. One gentleman of this class, on his second day in the capital, asked about this, and when he was assured of the truth of the statement, he would not be convinced but that there was a conspiracy to make the world believe an untruth. In a walk about the city he remarked on the way back

that he had seen many women during the stroll, and in confirmation of this pointed to a group just ahead of us. The mistake was certainly excusable, for the party was clad in long, flowing overgarments, and the hair hanging down the back in braid gave them the appearance of women. This gentleman was considerably crestfallen when he was informed that the supposed women were unmarried boys, who always wear their hair in that fashion. The adult—or, which amounts to the same thing, the married man—wears his hair done up into a knot on the top of his head.

Those women whom we have seen—and women of good social position often take service under the foreigners—are very much shorter than the men, not exceeding the Japanese in stature, averaging not over five feet two inches. They are of heavier mould than their Eastern neighbors, having very solid, stout frames, seemingly able to endure any amount of labor. Those whom I have seen were of exceedingly modest disposition. The type of countenance is downcast, heavy and sombre. In passing through Japan one becomes accustomed to a certain sprightliness in the people. There is nearly always present a pleasing vivacity, a merry sparkle, in the eye of a Japanese woman, which calls up the answering smile. Life for them seems a game or a picnic. But from the Korean woman this sprightliness and vivacity and sparkle are absent. Life for them is serious and earnest business. Hence sober-

ness is the characteristic feature of the Korean lady. But this is not the case with the men. Nowhere can be found a readier appreciation of a joke than in Korea. As an instance of this may be mentioned the hilarity occasioned by the success of a trap we laid for a dishonest attendant. One of our men had been detected stealing wood. A particularly fine stick had captivated his eye, and he had hidden it under the house, with the intention of taking it home after dark. The place of hiding was discovered, and at dusk a small string was tied to it and attached to a mat in the dining-room in such a way that the mat would curl up as soon as any one attempted to remove the wood. The three teachers waited patiently in the dining-room, playing dominoes, until suddenly the mat began to curl, when we rushed out by the exits and surrounded the hole by which the man had crept under the house. We then called him out and summoned the other attendants, among whom were three soldiers. One of these handcuffed the fellow and awaited orders. A search was then instituted by the servants to discover how we knew what was going on, and we found two or three so overcome with laughter at what they considered the fun of the trap that they were literally rolling on the floor. For weeks we heard of this story being told by our servants to their visitors, and the table-boy could hardly cross the threshold where the mat lay without a glance at the crack and a smile or chuckle at the stratagem.

After a warning to the culprit not to allow his cupidity to get the best of him again we let him go; but the lesson was not lost on the rest of the people about the place.

The Korean has the teasing capacity fully developed. The *ahmah* (nurse) who cared for our little boy was somewhat grasping in disposition, and often laid plans for getting the best of the other domestics. As presents of fruit, beef and fish often came to us in greater quantities than we could use in the house, we usually distributed the larger part among the servants. One time such a present came, and among the other things was a peculiar preparation of stuffed dried fish. This was very tempting to the *ahmah*, but she was somewhat disgusted and offended to be told by one of the others that "that was not good for females." The other servants joined heartily in a laugh I could not suppress at the disappointed face of the woman, while the perpetrator of the joke smiled intermittently for two or three days at the recollection.

Among the people at large there seems to be not the slightest antipathy to foreigners as such. We hear in the Korean peninsula no such names as are applied to men of other climes by the Chinese. The name "foreign devil" never once met my ears, nor in all my intercourse with natives was ever heard a word in any way derogatory to foreigners because of their foreign birth. The mass of the people look up to us as being of supe-

rior powers and abilities. Tales of the achievements of our fleets, armies and guns which do not in any way equal the actual performances cause open mouths and staring eyes in the listeners. There is no evidence that with the people aught but respect is felt for visitors. While we occasionally hear tales of the ferocity and hate of Koreans for foreigners, we must remember that such feelings are sporadic, and in the periodic recurrence of these spasms on the part of the people we can always trace the fine hand of the Chinese "resident," who is at present, as he has been for years, the evil genius among the Koreans. Left to themselves, the people, rulers and all, would welcome gradual and sensible approaches to the ways of the Western world. There are among the higher officials two parties, conservatives and liberals, the former opposed to, the latter favoring, a tendency in the direction that Japan has taken. Among the former the Chinese work, and so they manage to retard Korea's advance.

The masses in the country are exceedingly credulous and excitable. They have most curious notions about the ways and doings of foreigners. As a consequence, reports concerning them, no matter how absurd they may be, find a ready lodgment in the ears of the people. The Chinese, since the Koreans have looked so readily toward Western civilization, seem to have repented urging them to open up the peninsula, and so in all possible ways except that of open coercion have

endeavored to impede the Koreans' progress. The Chinese ambassador, or "resident," as he calls himself, is heart and hand *en rapport* with this policy of obstruction. Consequently, by all arts and devices, in which he is an adept, he endeavors to combat the tendency toward opening up the country. For instance, in the summer of 1888, it was found that some boys had been stolen and sold into slavery. This is an act not often accomplished, but it is done sometimes. There was an excitement quite widespread at the time, and the Chinaman spoken of above fanned the spark into a flame of excitement by subtly spreading abroad the report, first, that the Japanese had bought the children and cooked and eaten them, then that the foreigners bought them to make medicine, and then that the eyes of the victims were used in making photographs. As the pages of this book testify, the author was a dabbler in photography, and this report was brought to his ears. The capital was in a ferment of excitement; the populace scowled from beneath lowering eyebrows whenever foreigners were seen in the town. Natives were mobbed, and in two or three cases stamped to death by a crowd when some mischief-maker cried out, "There goes a child-stealer!" In one case a man leading his own child down the main street was attacked because of such a cry, and only escaped by appealing to a petty official who chanced near by, and then by being taken before the chief justice of the city. Even after the man

was proved innocent before the judge, and had brought convincing testimony that the child was his own, the mob remained sullen and threatening, and charged that the judge was in league with those who were stealing children for the foreigners, and also with the foreigners themselves. The passion raged so violently that the king issued a proclamation saying that the reports were false, and commanded quiet. Even this had no effect, and in the course of a day or two it was followed by a stern edict that any one caught circulating such reports should be immediately arrested and punished, and that all disorder should be immediately repressed. Meanwhile, threats of all sorts had been made against the foreigners. The Koreans in the service of foreigners were menaced, and in one case mobbed. Threats were made that the houses of all not natives should be burned. Some of the foreigners were so scared by these threats that they packed a few most necessary belongings, procured ropes and hooks with which to scale the wall should that become necessary, and were ready to move at a moment's warning toward the seaport thirty miles away. The writer, knowing well the cowardly character of the people, took each night a few extra precautions, ordered that the large street gate should not be opened after night until after careful reconnoitring, and then slept in peace. He was known by the Koreans to be in possession of what they especially dread—a repeating rifle and heavy revolvers,

and consequently no visit was anticipated from hostile or marauding parties. In less than ten days the excitement subsided, and where a few days before angry crowds had congregated there were to be seen only the usual number of laughing, happy-go-lucky loungers, merchants and purchasers. It must be remembered, however, that as a contributing cause to fearlessness on the part of foreigners there was the knowledge that very few Koreans possess firearms. These are contraband articles, and by treaty stipulation they are not allowed to be sold to the natives. As the customs are administered by foreigners, it will easily be seen that very few can be gotten into the country, so that the offensive weapons are confined mainly to arrows, spears and swords, while the Korean muskets, almost entirely in the hands of the soldiers, are either flint-locks or match-locks, and hence not very dangerous.

Koreans have a wholesome fear of an armed foreigner; hence it would be no feat at all in times of excitement for one well-armed and resolute man to keep a whole street clear; and he could doubtless easily put to flight a large band of evil-disposed persons. These traits of excitability and credulity of course do not argue well for the development of the people. Their existence suggests that it might be possible for the nation to make considerable progress in Western ways, and then in a single term of excitement to upset and nullify all the advance that had been made. On the other hand,

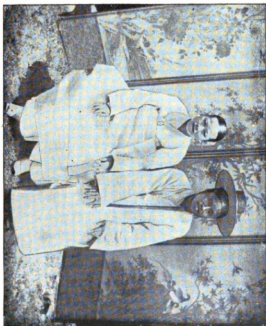
there is the reflection that the Koreans can scarcely be more fickle than the Japanese, and that even now the latter people are not beyond mobbing an inoffensive foreigner on the very slightest grounds, as was shown in the spring of 1890. Those who have been longest in the country, however, think that there is a closer approximation to the Chinese steadiness than to the Japanese flightiness, and that there is an undercurrent of good sense which will carry the people to a high level of national life.

Another trait which is peculiarly Korean is curiosity. In that peninsula this trait is by no means exclusively feminine. It is a question whether the men are not more infected with it than the women. Of course, foreigners are as yet a curiosity. Especially is this true of the ladies. Consequently, when foreigners, especially if ladies are in the company, start for a stroll with sightseeing or shopping as a purpose, they are often followed by a crowd varying from a half dozen to more than a score of persons, all good-natured, though they often crowd a little too closely for comfort. Every motion is watched, commented upon, and each attempt to speak the language is greeted with a smile of approval and appreciation. The freedom allowed our ladies and their unconcern when under the scrutiny of many eyes is the subject of much remark. Especially interesting to Koreans is an attempt to make a purchase, and articles which to them seem

almost valueless are often picked up by these "crazy foreigners." The consequence is that merchants bring all sorts of things to the houses to be sold, and for trifles which have no value whatever they sometimes ask astonishing prices; and, on the other hand, really valuable articles are picked up for a mere song. But these visits are made the occasions of satisfying a desire to know how foreigners live, and many a surreptitious peep through half-opened doors is indulged in while some really interesting article is being examined. The servants who are employed in the foreign quarter are questioned as to the goings on inside the strangers' homes. On certain days in the year women flock in crowds sightseeing, and one goal of their desire is the inside of the houses of the *Mee-kook saram* (Americans). Some of the Americans, especially the missionaries, throw open a part of their houses to inspection. This is undoubtedly a wise procedure. Korean homes are very bare of what we regard as comforts, and probably in no way can the superiority of our civilization be so closely brought home to the people as by showing them how much it adds to our comfort. Certainly it looks like an effective argument to say to Confucians and Buddhists, "Our religion is superior to yours in this, if in nothing else, that it has developed higher comforts and made possible a higher enjoyment of life." Mere contact with foreigners often produces a wonderful change in the ways of looking at things. I had as

teacher a wonderfully neat and very gentlemanly little Korean. He came regularly, and appeared astonished at nothing he saw. After visiting me during about three months, he one day surprised me by asking if he might bring his wife to see our house and its furnishings. This request was a strange one, as will appear later. When he first came to the house, had such a thing been suggested, it would possibly have been deemed an insult, and not improbably would have caused a cessation of his visits. Yet his association with such foreigners as he saw at our home (the teachers of the royal school and their visitors) showed him that no possible harm could result from a visit by his wife. Accordingly, one day he brought her, and a very cunning little body she proved to be—unsophisticated, astonished at all she saw and ever ready to laugh. She and her husband took luncheon with us, and while she did not partake of the staple articles of diet, she showed her appreciation of fruit, cakes and nuts, receiving them with charming modesty from the fingers of her husband. Before she left we secured a photograph of herself and husband sitting side by side, which is presented herewith. Rare indeed are the pictures of a lady of the *yang-ban* (noble) class.

Koreans are wretchedly poor; poor not merely according to our standard, but judged by one much lower. One gauge of this poverty is afforded by their scale of wages. For work done about the foreigners' houses by



My Teacher and his Wife.

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laborers, such as labor in the garden, the usual day's wages is about twelve and a half to fifteen cents. Skilled laborers, carpenters and masons, get twenty-five cents a day. These latter after their day's work is done wash and put on their clean robes, and strut down the street with the gait of noblemen, rejoicing in their easy way of living and their abundant means. Even at this rate of wages they rarely work more than four days in a week. Sewing-women and nurses get four dollars a month; gatemen, who mind the gate, cut and carry wood and fetch coal, get three to four dollars; all the servants "find themselves." Washing is done for three cents a piece. But a foreigner finds that it takes a number of people about the house to keep the work going. Comparatively large establishments are necessary there, since each servant will perform only a certain line of duty.

Another characteristic of Koreans is a love of country. They yield not even to the Swiss in their intense patriotism. This was strikingly brought out in a case which came under our immediate observation. When we arrived in Japan, in 1886, we learned that Kim Ok Kiun, the man who was at the head of the government at the time of the emeute in 1884, and who was charged with directing it, was staying in Yokohama. We had an interview with him shortly after our arrival, though this fact did not become known to Koreans while we were in the peninsula. Staying

at the hotel with us was another Korean, who was seldom seen and who hardly ever left his room. We were surprised soon to find that the hotel was guarded, and the Japanese police officers were so stationed that no one could leave the house without being seen. Subsequently we learned that this Korean had come over with the intention of assassinating Kim Ok Kiun, and the suspicion was that he was commissioned by the government, of course secretly, to accomplish that design. At any rate, the Japanese government apprehended him, and sent him back to Korea under guard, delivering him to the officials of his own government. Of course every one who knew the methods of Oriental governments of the Korean type suspected that he was going to his death, and doubtless so did he. The fact that he had compromised his government would certainly produce that result. Notwithstanding that, as soon as we came in sight of Korean shores he manifested his delight in ways beyond mistaking, and when we dropped anchor in Chemulpo harbor he came to us, and, pointing to the town, said in English (the only words he knew in that language, and which he had learned from his Japanese guards), "My country. I very glad." We never heard of him after that. At another time, when some tumblers and tricksters exhibited themselves at our compound, they were asked whether, if Mr. Barnum would engage them "for much money," they would go to America for a year. The reply was,

"Very many, many thanks. But they could not leave their country, for they would die of homesickness." So when Mr. Yi was first secretary of the Korean legation at Washington, he found life away from home insupportable, and obtained leave to return.

Travelers have often spoken of the childlikeness of Koreans. This comes out in their dealings with children. They are peculiarly susceptible to flattery. Tell a Korean that you know he is a nice fellow, and you are sure he will do something you want him to do, and the chances are that he will do it. When foreigners first began to settle, natives were not at all bashful in asking for whatever took their fancy. Dr. Allen used to receive calls from Prince Min Yong Ik after the latter had recovered from his wounds. On one occasion the doctor's rubber boots were in sight, and the prince asked what was their purpose and use. He was informed, and immediately asked the doctor to give them to him. They were the only pair the doctor had, but he did not think it polite to refuse, so he sent them to Min Yong Ik's house. Next day the boots were returned with the statement that they did not fit, and "Please send a better pair." "Of course," said the doctor, when telling the story, "he did not get any."

The vice of the Chinese, opium-eating or smoking, is extremely rare. The properties of the drug are known. One of the scholars in the school once remarked that

"it was very nice, but it cost too much money for Koreans to buy it." There is no likelihood of its becoming common among the people.

The people have been much maligned in the matter of cleanliness. In the East one learns to beware of aphorisms. Foreigners like to be witty at the expense of natives. So an Englishman was once heard to say that the dirtiest man he ever saw was a clean Korean. The impression the speaker meant to convey was that Koreans are the dirtiest people on earth. It must be kept in mind that the inhabitants of the peninsula dress in light clothing, cotton such as we use for sheeting being a staple. It follows that their clothing is easily soiled. A man starting away in the morning with freshly-laundried clothes may return at night with these clothes in a disreputable condition. In the matter of raiment, bearing in mind the material of which clothing is made, it does not appear that Koreans are unusually uncleanly. Boys' clothes are apt to become very dirty, especially the collars and backs of their tunics or coats. The hair is anointed with a blackened oil to make it glossy, and as it hangs down the back, it naturally causes discoloration of the clothing. But boys there are not more careless than elsewhere, and the same is to a great extent true of adults. The few women who are seen on the street are nearly always exquisitely neat in appearance. Their shoes are whitened, their socks are white as snow, their trousers hang spotless

below the skirts, while the latter shine in the sun and the coat seldom shows a stain. In winter the appearance is less prepossessing. Winter clothing is made by laying cotton between two layers of cotton, linen or silk material and quilting it. As the cleansing of garments made in this way involves taking them apart, naturally winter garments are worn longer before washing. At that season Koreans often present a filthy appearance. Their purses do not allow of the purchase of woollen goods, and underclothes such as we wear are unknown. In fact, wool is not produced in the peninsula.

Koreans are subject to about the same ailments that affect the rest of mankind, but malaria is one of the most common troubles. This results partly from the imperfect sewerage, which has become clogged and ineffective, and partly from the existence of ill-drained rice-paddies, which are found everywhere. The introduction of quinine has had a beneficial effect on the inhabitants of the capital and vicinity, for very many have discovered its qualities and use it extensively. The people suffer greatly from cholera in seasons when it appears in the country. The reason for this has been given in the description of the wells. A great abettor of this disease is found in the summer diet of the people, as green cucumbers, eaten often rind and all, furnish not seldom the sole substance of a meal. Night soil is never disinfected, and is carried from the cities on the backs of ponies or oxen in network bags to the farm lands

and there used as a fertilizer. One great difficulty which doctors experience in their practice among the people is the dislike and distrust of foreign medicine. Many a death has been due directly to the women's obstinacy in refusing or neglecting to administer the prescription left by the doctor. In one case which came under our immediate notice a Korean was attacked by the cholera. Drs. Allen and Heron prescribed for him, and he was fairly on the road to recovery. But his wife one day disappeared, and it was learned subsequently that she had gone to a native fortune-teller or sorcerer for medicine, after hiding or throwing away what medicine the doctors had given and which had done so much good. A day or two elapsed before her absence and its meaning came to light; the man had a relapse, and when his wife returned he was dead and buried! The superstition of the people and the fear of sorcery on the part of native doctors causes much of this trouble, but as the beneficence and ability of our physicians become more widely known the superstition and opposition will vanish.

The pharmacopœia is Chinese. Ginseng does not play so large a part as in China, because it is too costly. It is safe, however, to say that foreigners had better suffer from almost any disease than take a Korean remedy. For example, for some complaints tigers' claws are a specific. But as knowledge of the cures American physicians have wrought spreads, the people are coming to have more confidence in them. They often have

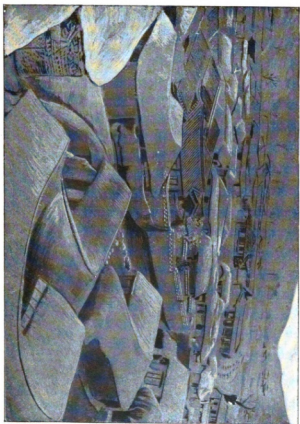
queer notions of medicine. This comes out in the treatment of the royal family. After Dr. Allen had left the country the queen was once taken ill. Her case was diagnosed and some medicine was prepared. But news came back from the palace that the medicine sent was not right. "Dr. Allen had treated the case before, and the medicine he gave was of such a color and taste, and was contained in a bottle of such a shape. Please send some more of that." The consequence is that a careful memorandum has to be made of the flavor which disguises the medicine, of the color of the compound and the shape of the bottle. Evidently Her Majesty believed that the bottle was a part of the treatment.

During the cholera season the foreigners sometimes gave their ailing servants doses of brandy. As a consequence pains sometimes became frequent amongst the servants. One fellow's pains became almost chronic, and every few days he would appear in great distress. Heroic measures seemed necessary, so a dose of asafœtida was compounded, and it was supposed that one trial would be enough. We gathered at the windows to see him make a wry face, but he, suspecting nothing and detecting nothing amiss, swallowed the potion at a gulp, and then, while a smile brightened his face, remarked, "Cho-o-o-sim-nida" (*Very good*). His confidence in the medicine of the foreigners was by no means abated.

CHAPTER VI.

DOMESTIC LIFE.

IT is in the social life of the Koreans that we find the greatest contrast with our own institutions. The key of Korean life lies in the seclusion of its women. As one passes through the streets or along the roads one sees very few females. Most of those who are met wear what does duty as a veil—a light coat of some kind, generally of green silk, sleeves and all, which is cast over the head, and, when men are met, is drawn tightly over the face, so that only the eyes, sometimes only one eye, perhaps not even so much as that, can be seen; and often the wearer is so exceedingly bashful that she not only takes this precaution, but also turns her back to the street and her face to the wall of the houses along the way. But whenever I met a female thus coy and bashful, I have always felt that one thing would surely happen—that, as soon as she thought I was fairly past, her curiosity would get the better of her bashfulness, and she would throw off all restraint, to see how the foreign stranger was made up. Accordingly, after passing her a few steps, I would, if feeling a little mischievous, cast a quick glance over my shoulder, and



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catch the lady in the act, generally with her face entirely exposed, gazing with both her eyes at the foreigner in his queer garb. Of course my glance back would disconcert her and send her scurrying off in the opposite direction.

Quite a number of women in the city will be seen with no covering whatever on the head; and inquiry would elicit the explanation that very many of these are proprietors of or purveyors to the restaurants, and that for the sake of getting the money they go with face uncovered. In the country there is less restraint than in the city in this respect. Women going to the city may sometimes be seen along the road with their coats neatly folded and carried on the top of the head, but as they approach the city the coats are unfolded and the head is covered. Among the peasantry, too, the rule for the veiling of women is less strenuously insisted on; but the fact remains that the custom is for women not to be seen. The truth of this is especially seen in the arrangement of their houses.

The typical form of a Korean house of the peasant class is that of a horse-shoe, along one side of which runs the street, the street door near one heel, and the women's apartments in the other wing, or near the other heel of the shoe. The apartments are arranged around the open court, so that the horse-shoe represents very accurately the plan of a Korean house. The typical plan of the house and grounds of a rich man is as

follows: Along the street is built a row of buildings, generally eight feet wide (eight feet is the unit of measure in building a house), which are occupied by servants or used as outhouses for stores of wood, etc. Sometimes these outhouses are extended around two sides of the enclosure, and even a third side may be occupied by them, being shut in from the rest of the enclosure by a wall, making several small yards, each with its little set of houses or rooms. These are occupied by the servants, male and female, who are kept on the place. The part of the lot unenclosed by outhouses is shut from the world by a wall five and a half or six feet in height. I have it on good authority that it is a penal offence for a peasant to look over the wall of a nobleman's grounds. The house of the master is placed toward the rear, and is built in the shape of a square or oblong figure around a hollow space, which is in area generally about a square rod. The apartments of the women are in the rear, and there or in the inner court they pass the most of their time.

The cardinal point of social etiquette is that the ladies of a household are not to be seen, and, so far as conversation about them is concerned, are not supposed to exist. Consequently, when a visitor makes a call on a friend, he is not taken in and introduced to the wife or wives and daughters of his host. The guest-room and reception-rooms are either apart from the house, inside the second court, or in front of the host's

own residence. In the latter case no windows or doors look in upon the inner court or toward the women's apartments. The visitor is met in the front by his host, is there entertained, and in his conversation does not, unless he is a near relation or on the closest terms of intimacy, allude to the ladies of the house. It follows from this that the make-up of social life in Korea is entirely different from what it is in the West. The factor which plays so large a part in our life, the "refining influence of woman," is there altogether wanting. Young folks and old, young ladies and gentlemen, do not meet together for social recreation and quiet games in the evening. Parties of both sexes, made up for enjoyment, do not gather round the fireside to pass away the time in winter. One never sees a family picnic party—father, mother, sons, daughters and friends—starting away to pass the day rambling on the hills or boating on the river. A picnic party may go on the river, but if the mother go along, she is in an enclosed boat, and her enjoyment is not for the spectator to witness.

So, too, the institution which passes among us in the country under the homely name of "courting" is not known in Korea. A young man there does not choose the partner of his joys and the sharer of his woes, nor does the young woman have a voice in the selection of a husband. She may have caught a glimpse of him through a hole in the window as he passed along the

L. of C.

street, but he never knows how she looks, except from the description of his mother or other female relation, till he sees her on the wedding-day. The arrangement is a family matter, managed by the father. The method is somewhat as follows: A father, his son having reached a marriageable age—14 to 16—decides that the latter ought to settle down. Accordingly, he runs over the list of his acquaintances whom he knows to have marriageable daughters, and decides upon the family to which he will make overtures; having got so far, he may talk the matter over with his wife, and, having found her acquiescent, will rise some morning, don his best apparel and saunter down the street. The word saunter is used advisedly, for a Korean is seldom in a hurry. The old proverb so much quoted among Occidentals, "Never put off till to-morrow what you can do to-day," takes another shape in the Korean mind. It would probably run thus if it were formulated: "Never do to-day what can be put off till to-morrow." "If a thing is not done to-day—why, there are other days coming; and if there should not be another day, it doesn't matter any way." Consequently, the father saunters leisurely along, saluting his acquaintances, stopping to discuss this matter or that, till he reaches the home of his friend. There he is welcomed by his host, who, noting the holiday garb, has probably surmised the object of the visit. Westerners would probably come immediately to the

purpose in mind, but not so the Korean. He will talk all around the subject; real estate transfers, the price of living, the last famine, the cholera, the feats of foreign ships of war, the state of the market, all may come under discussion. And when there is a lull in the conversation, the remark may fall as if casually: "By the way, I have a son, a good-for-nothing fellow, whom I want to see settled in life." "Ah, is that so?" says the host. "I hope you will have the satisfaction of seeing him well married and a suitable wife attending to his wants." Then the conversation wanders off on any topic that suggests itself. After more or less time, if the host thinks favorably of what is in fact (and is so understood) a proposal, he will perhaps be heard to remark, "Do you know, it seems like a providence, your coming here to-day? It just happens that I have a marriageable daughter, and perhaps you were directed here. Mayhap my daughter, who is a no-account girl, might be taught her duty to your son." And from that the two fathers may proceed to make the arrangements, after which the visitor goes home and tells his son that a wife has been found for him and that he will be married on such a date. Visits are now in order between the women of the two families, and the details are arranged, and of course the mother tells her son the appearance of his bride, expatiating on her good points—her modesty, beauty, docility, obedience and so on. The young man now takes a step upward in the social

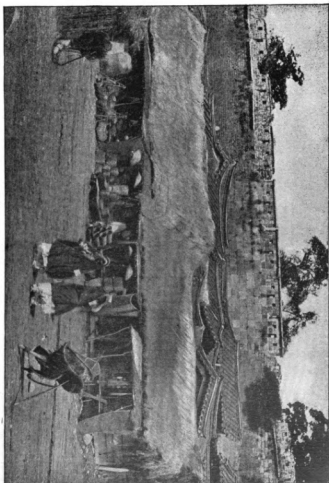
scale. He is now becoming a man, so he no longer wears his hair down his back in a braid, but has a little place shaved at the crown and the rest of his hair done up in a knot on the top. He may now wear the black hat and begin to assume the deliberate step and dignified manners of an adult. He must now be addressed in honorific language. He may use "low talk" to his boy companions of yesterday. He is now a "Mr.," and is to be treated with becoming respect. Of the customs attending the celebration of the marriage I cannot speak, except that etiquette demands that during the wedding-day the girl-wife—girls are married at the age of from 13 to 15 years—must not speak to her husband after the salutations, at the risk of hearing it as a reproach in after-life. But the young Korean has as much mischief in him as the young men of any other part of the world, and so it has become a custom for the newly-married man to try and extort from his bride some word of expostulation or reproach which may be held as a lash over her head in any stormy days of matrimony. Consequently, some portion of the time between engagement and marriage is spent in conjuring up tricks of speech and manner to tantalize and surprise some words from the bride's mouth. Sometimes the youth gets more than he bargained for. There is a story almost as widely spread in Korea as the George Washington's hatchet tale in the United States, to the effect that a bright youth had devised some particu-

larly teasing speeches with which to regale his wife on that first day, and he was unwilling that the fun to result should be confined to himself. So he placed a number of his friends in a room where they could hear, but of course could not see, what was going on. He then proceeded to apply the torture, and he was so successful that the girl, after enduring bravely for a long time all the taunts and sneers and persiflage he could bring to bear, was at last stung into calling him such a name that it covered him with confusion and stuck to him through life. After the marriage the girl is carried to her husband's home in a closed chair with a leopard- or tiger-skin covering it, and takes her place in the family of her husband. She no longer has any ties connecting her with her own parents' home. She is part and parcel of the family into which she has married, and her hopes and ambitions are henceforth all in this direction. It may be for this reason that so much more joy is manifested over the birth of a son than over that of a daughter. The former will always belong to the family, and he is one more hope of perpetuating the family name and honor. But as a girl when she marries goes out of and is lost to the family, no hopes of increased honor to it can centre in her.

But though women may not appear in the street by day, there is a time when they may take their outing. After the curfew strikes all males are supposed to be in their homes, and the ladies may then go abroad. They

do so in general, but still the coat is worn over the head, and by day or night the women are grotesque figures, with their full skirts and with the sleeves of the coat flapping derisively from about the locality of the ears. At this time a foreigner walking through the streets will meet many a little company of women chatting along on their way to make a call.

If a call has to be made by a lady in the daytime, there is quite a little trouble to be undertaken. She will be carried in a two-man chair, which may be described as a box rather less than three feet square and a trifle over three feet high, carried by two poles which run through rings in the sides of the bottom framework. This is enclosed by curtains, and a lady's chair is covered with little brass and ribbon ornaments which mark it as a lady's conveyance, and so warn off curious or prying glances. When a lady wishes to go out, one of the servants is sent to summon chair-coolies with their chair. They carry this into the inner court, set it down facing the entrance and then retire. After they have gone my lady's maid comes out, sees that no eyes are prying around and then gives the signal for her mistress, who comes out, squats in front of the chair (which is too low for her to creep into) and hunches or shuffles back inside, to sit tailor-fashion on the bottom; the curtains are then carefully pulled down and examined to see that no cranny is left through which the prying eye can see the occupant; then the coolies are



Outside Wall, showing Street and Veiled Women.

called in, given their directions, and they take up the chair and fare, and, carrying her to the appointed place, set her down in the inner courtyard, retiring until she is ready to return, when the operation is repeated. It should be stated, however, that while the chair-curtains are so arranged as to prevent people's looking in, they do not prevent the occupant from seeing out, so that whatever goes on outside can be watched by my lady as she passes through the streets.

This seclusion of women is an obstacle in medical work, and also, as will be seen in the chapter on missions, in mission work. It necessitates the maintenance of a lady medical missionary to treat Her Majesty the queen. There is, however, one peculiar fact—that women will throw off all restraint in the house and presence of a foreigner, but if while they are visiting there a native male comes in, they scurry out of his sight with the utmost haste.

It might be imagined, too, that the method of contracting marriage would produce very unhappy homes; and yet this does not seem to be the case. Of those few cases which I have had the opportunity of studying, and others which came under my eye, by far the larger part seemed to have produced as much happiness at least as is found in the majority of our own homes. My teacher, who visited us in company with his wife, seemed almost extravagantly fond of this engaging little woman; and as one passes through the streets and sees the men on

every hand playing with and caressing the children with every mark of fondness and affection, one is assured that love is a potent factor in Korean homes.

Divorce is astonishingly easy, but infrequent. It seems that all that is necessary is for a husband to tell his wife to leave, and she is thereby divorced and the decree entered. Yet but one case of this kind came to our knowledge, and even in that instance the parties afterward became reconciled.

The Koreans are a domestic people, and are generally chaste. Their character in this latter particular is far above that of their neighbors, the Japanese.

Of course it is seen at once that this absence of native women of quality from the streets is one reason why foreign ladies who go out for a walk or to see the sights are such a curiosity to the Koreans. The latter deem it strange that these ladies—and they think nothing disparaging or discreditable of foreign women on this account—should be willing to let their faces be seen in public and by any one who chooses to look.

But it must not be imagined from what has been said that woman has no influence in Korean life. It is a well-known fact that the queen has very great influence with the king, and that a great deal is done according to her wishes. More than once in the presence of her lady physician, when matters of public policy were being discussed, she has asked the king to be quiet while she expressed her opinion ; and, hidden by a screen, she once

lectured an official on his remissness in the performance of his duties. In ordinary life this is also true. When men address women in the street, it is almost always with the "polite" forms. Koreans are loud talkers, so that when a family misunderstanding is in process of adjustment the neighbors generally hear what is going on. Many a time, while passing along the street, we have been amused to note that while a husband was calling his wife all the names he could think of, he usually ended by attaching to the verb an ending indicative of his unbounded respect for the partner of his bosom. There is still one other fact indicating the position of women: while foreigners are expected to talk "low" or "impolite" talk to their male servants, the women, seamstresses and nurses, who are in their employ expect to be addressed in polite terms, and object if spoken to in any other way.

In a country dominated by Chinese culture, as we have found Korea to be, it is to be expected that Chinese customs of family life will be found in force. We are therefore prepared to find in Korea the greatest respect for old age. Hoary hairs are a sign of glory, and a bald head is, among Koreans, a mark of wisdom. Those who have followed the history of missions will remember that Dr. Allen was the first missionary in the country after the making of a treaty. He doubtless owed a great deal of his popularity and the confidence of the king and government to the fact that he

was rather bald. On one occasion a number of foreigners were out skating, and the doctor was in the company. The pond was surrounded by Koreans who were watching our evolutions on the ice and wondering at the skill displayed. Suddenly the doctor lost his hat, and as the people gazed on the broad expanse of forehead, reaching nearly to his crown, they remarked, in accents of respect, "Why, he's an old man!" and their wonder increased at the agility he displayed. So the father and grandfather are objects of veneration, and the manners of youth toward old age are worthy of imitation in our own land.

As in China, so in Korea, the elder brother is the hope and pride, and, after the death of the father, the seat of authority in the family. The younger members of the household are taught to yield to him in all things, and he is next to the elders in influence during their lifetime. He inflicts chastisement *in loco parentis* upon the younger members of the family, and as regard goes by age, and the second son is superior to the third, and so on down, the lot of the youngest son is often an unenviable one. We had in our employ two brothers whose father was dead and whose mother was old and very feeble. The elder brother had on one occasion given the younger some command which was disobeyed. The elder then proceeded to punish the offender, whose cries reached me in my study. After finding out what was the matter, I sent to have the beating stopped, but

the messenger returned, saying that Jumbo (so the older one had been nicknamed because of his size) had refused to cease chastising his brother, inasmuch as he was the elder and had the right according to Korean custom to punish his junior. The cries of the little fellow were pitiful to hear, so I went out and managed to make Jumbo understand that whatever his rights under Korean law might be, no such doings would be tolerated on the place of a foreigner. I found out afterward that this elder brother, a boy of about sixteen and utterly irresponsible, had beaten his brother with a club as thick as his wrist, and had bruised the little fellow cruelly. Had the beating taken place before they came into our employ, the authority of the elder would have been almost despotic, and it was in his power to make the other lead a wretched life. As the case stood, foreigners are not under Korean law, and even their servants are not liable to arrest except through their respective consulates. It was therefore practicable to interfere and save the boy from severe punishment.

While monogamy is the rule in Korea, there is no law against polygamy, and many Koreans have two wives. Or, to put it in another way, concubinage is a legalized practice; so that two wives, or a wife and concubine, are not infrequently heard smoothing out the clothes of their lord, the fact of there being two being easily discerned by the frequency of the taps of the ironing-sticks.