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p. 171 From George B. Smyth

Mar. 17, 1904

MISSION STATIST

NAME
OF
MISSION.

	Year of beginning work in Korea.	Number of married male Missionaries.	Number of unmarried male Missionaries.	Number of unmarried female Missionaries.	Number of stations where Missions reside.	Number of out-stations where no Missions reside.	Number of organized churches.	Number of churches wholly self-supporting.	Number of churches partially self-supporting.	Number of communicants received during past year.	Number of catechisms or predictions received during past year.	Number dismissed during past year.	Number of deaths during past year.	Present membership.
American Presbyterian Mission (North).	1884	11	2	5	4	25								
American Presbyterian Mission (South).	1892	4	2	2	3		13	8	5	210	635	3	2	510
Australian Presbyterian Mission.	1891	1		3	1									
Y. M. C. A. Mission of Canula.	1889	1			1									
American Methodist Mission (North).	1895	8	1	7	4	4	7		7	57	588		2	266
American Methodist Mission (South).	1896	1												
Ella Thing Memorial Mission (Baptist).	1895	1	1	1	1						3			1
Society for the Propagation of the Gospel.	1890		9	7	3									
Société des Missions-Étrangères.	1784		26	8	19	466	18			1250			515	28802

* Besides much in labor and in contributions for support of native evangelists, schools, and

C S FOR K O R E A , 1896.

Number of Sabbath-schools	Number of pupils in Sabbath-schools.	Number of day schools.	Number of pupils in day schools.	Number of hearing-schools for boys.	Number of hearing-schools for girls.	Number of pupils in boarding-schools for boys.	Number of pupils in boarding-schools for girls.	Number of theological schools.	Number of theological students.	Number of native ministers.	Number of unordained preachers and helpers.	Number of Bible-women.	Number of hospitals.	Number of in-patients treated during past year.	Number of dispensaries.	Number of patients treated during past year.	Native contributions for all purposes during past year.
10	783	7	139	1	1	50	35			13	4	3	339	7	20295	\$796.44*	
					1		9			2	1			1	2000		
7	512	4	121	1	1	110	50			10	5	2	116	4	7778	\$647.37	
																	\$.60
		21	204	2		271		1	24	3	16		3				

d enlargement and construction of Church edifices.

The
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that the most ignorant Chinaman can see just what they mean. The word for hog and Jesus are pronounced almost the same in Chinese and the Christian religion is called here the worship of the hog. Among the pictures are cuts of hogs, labeled Jesus, hanging to crosses, with Chinese men and women kneeling before them, and other men and women going through the most obscene and licentious performances in the background. One of the hogs so hung is lined with arrows, which Chinese soldiers are shooting into him, and a mandarin is directing the attack. The foreigners are represented in these pictures by goats, the words or characters representing the two being practically the same, and one of the cuts is entitled "Slaughter the Pigs and the Goats." Some cuts represent the slaughter going on, and others incite the people to rise against the "hog sect," as they call us. The pictures state that the Christian religion is a worship of lust and the pigs and goats are painted with green heads, which in Chinese typifies this. Many of the illustrations could not be described, much less illustrated, in any respectable newspaper, and the whole is incendiary in the extreme. Many of the common people believe the stories. They look upon us as demons, who are possessed of witchcraft powers, and backed, as some of the publications are, by extracts from public government documents, they receive full credit.

In the blue books of China, for instance,

you find how the foreigners scoop out the eyes of Chinamen for medicine or to grind up to make photographic materials. The Chinese have eyes which are invariably black. They think that their eyes have different qualities from ours, and that we are always seeking to get them. In one of these prints which I have two bloodthirsty villains in foreign clothes are cutting out the eyes of a dead Chinaman, while another foreigner is gloating over a saucer full of eyes, which he has just captured. The blue books of China say that the Christians shroud the dead so that they may hide this scooping out of the eyes, and from my translation of "The Death-blow to Corrupt Doctrines" I copy the following:

"In case of funerals the religious teachers of the Christian sect eject all the relatives and friends from the house, and the corpse is put into the coffin with closed doors. Both eyes are secretly taken out and the orifice sealed up with a plaster. They call this the sealing of the eyes for the western journey. * * * The reason for extracting the eyes is this: From 100 pounds of Chinese lead can be extracted eight pounds of silver, and the remaining ninety-two pounds can be sold at the original cost. But the only way to obtain this silver is by compounding the lead with the eyes of a Chinaman. The eyes of foreigners are of no use for this purpose. Hence, they do not take out those of their own people, but only those of the Chinese." The writer here goes on to speak of the use of Chinese eyes as photographic material, and he shows that these eyes spread over the surface in a way to take magic pictures, which the Christians prize.

Further on in the work there is an extract from the public records, showing how a Chinese scholar cheated a missionary and saved his eyes. I copy the extract verbatim:

"In the reign of the Emperor Wan Lie a foreigner, named Pa-Ta-Lu, came into Chekiang and began to persuade men to join the Christian sect, and great numbers were ensnared by him. Now, there was a certain military under-grade, named Wang Wen-Mu, an athlete, who, hearing that when anyone who joined this sect died they secretly took out their eyes, had a desire to test the matter. So for some days he ate nothing, and word was sent to the priest that he was about to die. The priest came,



HOW FOREIGNERS SHOULD BE KILLED.—Chinese Cartoon.

FOREIGNERS IN CHINA

THEY ARE NOT WELCOME AND EFFORTS ARE MADE TO DRIVE THEM OUT—HORRIBLE CARTOONS DIRECTED AGAINST THEM.

Subscribed Jan 7, 1894
BY FRANK G. CARPENTER.

KIUKIANG, China,—"See the long-haired barbarians!"

"Look at the kidnapers of babies!"
"There goes a pig-goat blue-eyed devil!"
These are some of the expressions which are hurled at me in Chinese in every city I visit. A tall Chinaman, in a blue silk gown and big spectacles, spat at me as I walked through the streets here this morning, and wherever I stop a crowd collects and the remarks which my interpreter translates for me are by no means elegant or polite. At Hankow I had great trouble in getting a man to go about with me. There was a well-educated Chinaman, who spoke good English, but he said if he went the people would call him "a foreigner's dog," and he evidently did not want to be seen on the street in my company. I confess I don't like it. Even the babies yell at the foreigners in some of these towns. The dogs, who will not molest a strange native, recognize a foreigner by his smell, and rush for him, snapping at his heels. I carry a good club and I think that this

here are far different from those you find in America. They are big, broad-shouldered fellows, with stronger features than the men of South China, whence our coolies come. They speak a different language and are more independent in their actions. The better classes all over the empire hate the foreigners, and the millions which the viceroy of Hankow is putting into his factories and rolling mills are spent because he hopes by them to make China entirely independent of the rest of the world.

It was throughout this Yangtze valley that the great riots of 1891 began, and they extended from here all over the empire. They resulted in the massacre of hundreds of native Christians, and for a time all sorts of foreigners feared for their lives. At Wusueh one of the English customs officers and a Methodist missionary were killed by the mob and foreign property was burned and looted at a dozen different stations along the river.

To-day an intense dislike to foreigners prevails among the literary and official classes of the empire. They look upon us as savages and bores, and they would if they dared sweep us from the country. It is from them that the stories come as to the wickedness of the European. They distribute books full of all sorts of lies about the missionaries, and the chief cause of every riot comes from such publications. Just before the Tientsin massacre a pamphlet was issued charging the foreigners with stealing Chinese babies and cutting them up for medicine, and the same stories were printed and shipped over the empire by the million during the riots of three years ago. At this time, there were published colored prints under the title of the "Devil's Picture Gallery." These represented in the vilest of scenes the alleged practices and institutions of the religion of the foreigners. I have secured a set of these prints, and they lie before me as I write. I have also procured a translation of the Chinese characters which surround them and which so explain the pictures



Foreigners scooping out the eyes of dead Chinamen. protects me to a certain extent from both dogs and men. This is one of the most rebellious parts of China, and the Chinese

and, sure enough, he had a little knife in his hand. Coming forward, he was about to cut out Wang's eyes, when he was springing up suddenly, beat him and drove him out of his house, and cut off his head and destroyed his image of Jesus. When this affair came to be known in the capital the emperor rewardedly him liberally."

Speaking of the medical treatment of the foreigners, these books describe just how the foreigners make them. I would say first, however, that the average Chinaman of the interior knows no distinction between German, French, English or American. Merchant and missionary are all one to him, and a great riot will kill the man in business as well as the preacher of the Gospel. These books, which have been circulated by the million all over China, state that the brains of Chinese babies are very valuable to us, and a part of the recent riots at Wuhu were caused by two

states that a year ago a woman by the name of Shen had a 1-year-old child lying in a cradle, when "it was taken away in the twinkling of an eye, cradle and all, without leaving the slightest trace." It speaks of underground cells where the devilish foreigners hide the babies, and closes by calling upon the people to rise and drive out the barbarian thieves.

The riots of 1891 were general. They extended all over the empire and proclamations inciting the people to drive out the foreigners were everywhere put up. Dates were fixed upon again and again for a massacre, and the Hunanites, among other threats, said they would butcher the Christians, foreign and native, and slice them into pieces, and weighing divide them among the people for a cannibal feast. These Hunanites are the best soldiers of the empire. They come from an immense province south of here and are the most fierce of all the Chinese. They form to a

near here and the pawnbrokers and book-sellers aided in getting them to the people. Doggerel songs against the Christians are written and taught to the children in some of the cities, and you hear their cries of derision hurled at you everywhere you go. These pictures of which I have already written paint not only the Christians on earth, but they show their fate after death. In one all the horrors of the Buddhist hell are called to bear upon them. A hog labeled Jesus is being sawed in two by two

devils, and other devils are tormenting the foreigners. One picture shows how the foreign books should be burned, and there is a great fire, with Chinese coolies bringing stacks of volumes and throwing them into the fire. In the background are foreigners tied to crosses and Chinamen tormenting them. On the ground lie other foreigners, held by Chinamen, while other celestial pour down their throats, through funnels, the vilest of slops. This print is labeled the beating of the devils and the burning of the books.

Another cartoon states that it is hateful that the name of Jesus should be used to a thousand generations, and it describes how the believers should be treated as above. It states that all Chinese believers should be forced to drink slops and to defile the picture of a cross placed before them. Another shows how children are mutilated for the making of foreign medicines, and a third contains a picture of a nude Chinese



THE CHRISTIAN IN HADES.

missionary nuns calling some children in to one of their houses. Their parents had an infectious disease and the nuns wanted to protect the children from it. A relative of one of the children would not go, and he roused the people, telling them the nuns were going to kill the children and use their brains for medicine. In a short time a mob of 6,000 infuriated Chinese were collected. The nuns were arrested and the buildings of the missionaries burned. After the riot was over, a placard in Chinese was put up by the rioters, inciting the people to more bloodshed. I visited the town yesterday. It is a dirty Chinese city lying on the banks of the Yangtze, and is now comparatively peaceful. The mission buildings have been rebuilt. The placard I spoke of is quite long, but a part of it reads as follows:

"The country is betrayed and the people are ruined. Human beings are trampled

down and reduced to dust. Lately the Christians are building churches in every portion of this city. Every convert is paid a monthly sum of \$6, and it is by such means that ignorant males and females are led to enter churches where men and women congregate together without discrimination. Now women are procured from other places and are paid to abduct children, whose eyes and intestines are taken out and whose hearts and kidneys are cut off. What crimes have these little children done that they should suffer these horrible deaths?" The proclamation then goes on to state how the children were being smuggled away and cites a number of instances of Chinese babies which have disappeared through the magic of the foreigners. It

large extent the great secret society known as the Koloa Hul, and they have their organization everywhere. They are especially strong at Nanking and from that point the working of the rioters seemed to be

directed. There is no doubt but that the educated classes of the Chinese incite these troubles. They say they come from the people and they cannot control them, but this is evidently false. At Hankow the viceroy or governor of the state, who lives in the big capital city of Wuchang, just across the river, said he could do nothing, and thousands of Chinese students who were there to attend the examinations collected on the walls of the city to watch the people massacre the foreigners. At this time, however, an English gunboat appeared on the scene. Its commander sent his compliments to the governor, saying it was unfortunate that he could not control his people, for at the first outbreak he would have to shell the city. The messenger then went on as follows: "The commander would regret this very much, as his guns are pointed just in the line of your majesty's palace, and they would probably destroy it." It was wonderful how quickly Wuchang became quiet. Runners were sent out by the hundreds from the palace that night to all parts of the town, and the most rebellious cities became the most respectful and quiet. The tracts against the Christians and the books and pictures which I have described are gotten up by the scholars of the empire. One book is called "Death to the Devil's Religion," and eight men alone subscribed to 800,000 of these and scattered them over the empire. Boat loads of these books were carried through the provinces

woman tied down in a chair, while two villainous-looking Englishmen are cutting slices out of her for use in the manufacture of their devilish potions. Another shows a woman so tied, with her breasts cut off, and the Chinese script states that the foreigners catch Chinese girls and cut off their nipples and breasts. There are in all thirty-two of these vile sheets. They are each about twice the size of a sheet of commercial note and are printed in half a dozen different colors. The work is fairly good, from a Chinese standpoint, though it would be considered very bad in any European country.

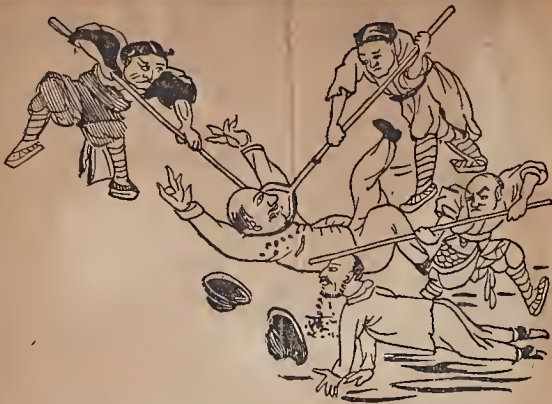
I can't describe the effect such things have on the lower classes of the Chinese. They despise us as a nation, and they believe all such reports as these. The missionaries work among them under the greatest of disadvantages, and they really do a vast deal of good. No one, however, can appreciate the awful difficulties they have to contend with and the lies which



Chinese blind men and foreigners gloating over their eyes which they have removed.

they have to refute at every step. If it were not for the literati and scholars they could make more headway. As it is, I find their churches in every city I have visited, and I have seen a number of mission schools. In all of the parts where the

riots occurred they were for months danger of their lives, and the man who thinks that preaching the gospel to the heathen Chinese is a sin is very much mistaken. FRANK G. CARPENTER.



HOW THE FOREIGNERS SHOULD BE TREATED.

MONDAY'S MEETING.

*Supplement - China Gazette
April, 1895*

THE China Association deserves the thanks of all the foreign residents in China, irrespective of nationality, for the strong part it has played by taking the initiative in calling the attention of the Home Governments direct, without the effete intervention of Peking or the diplomatic representatives, to the horrible and almost inconceivable state of affairs prevailing in China. The meeting on Monday, which was reported fully in our columns last night, was one of the most remarkable demonstrations ever held in Shanghai. It is only proper and appropriate that the leading community and commercial metropolis of China should take the lead in forcing the attention of those responsible for the maintenance of at least tolerable relations between China and the civilized world, and to call upon the Governments of Great Britain and the United States to compel China to observe the first and most sacred right which she has guaranteed to foreigners dwelling upon her shores. The tone of the meeting was calm, business-like, and earnest, the very few speakers were heard with much interest, though the high temperature, (over a hundred degrees in the shade), did not dispose people to expect a long continued flow of oratory upon themes which custom has almost made stale for us in China. The meeting was presided over by a prominent business man of Shanghai who

has no connection in the world with missionaries. The first resolution was proposed by MAJOR MORRISON, a gentleman occupying a high position amongst foreigners in all parts of China, the Commandant of our local army, who, with what we think was not very good taste considering the occasion, openly disavowed his sympathy with the missionaries. His attitude in this respect in no way detracted from his zealous advocacy of their full and complete protection by their own governments, if not by the so-called government of China, and his resolution was seconded by another old resident, the editor of one of our contemporaries, all three speakers emphasizing and making perfectly clear the complicity of the responsible Chinese officials in all the recent outrages and murders. When we find these speakers supported by such conservative and avowedly pro Chinese residents as the Rev. Mr. TIMOTHY RICHARDS and the Rev. Mr. HYNES, both men who have given their lives for the good of China, and sacrificed talents which elsewhere would have won them wealth and distinction to the well-nigh hopeless task of regenerating this miserable nation, the most credulous will conclude that the opinion which we have long expressed in these columns, that the Chinese Government is to blame for all these outrages, must be forced home upon the most reluctant. The speech of Mr. RICHARDS sought to be stereotyped and sent home to show what the Foreign Governments have permitted their nationals to endure for the past thirty years in China.

The list of unpunished outrages, murders and revolting crimes against foreigners, he condensed into half a column. If all were included that have come to our knowledge, even within our short experience, they would fill a goodly volume. Mr. RICHARDS brought many facts to the notice of his audience which they have probably forgotten, but which it will be useful to revive at the present moment. He showed clearly how from the Tsungli Yamen itself the riots in Shantung were instigated, and the gentlemen who discovered this fact, a German Consul, belongs to a class which is not anxious to place the officials or the Chinese Government in a bad light. In the great majority of the cases which Mr. RICHARDS referred to the sufferers have been British or American, and they have invariably been condoned by the most shameful concessions ever made by civilization to brute force and barbarous cruelty. The Rev. Mr. HYNES' speech came like a whiff of pure air from the western plains to raise the tone of the meeting from the consideration of grim statistics to the consideration of what measures should be adopted in the present grave crisis. The story of the massacre was not repeated by the meeting. It was before then in print, but it is well to put it on brief record in these columns.

The whole Anglo-Saxon community of the Far East has been stirred and roused by the accounts of the heart-rending fate of ten of their number in an out station of the Church Missionary Society near Foochow. While sleeping in their beds and resting after the excessive heat of one of the hottest days we have had for years, a band of 80 armed men stealthily approached in the stillness and darkness of the midnight hours, and breaking suddenly upon harmless and defensive women and children, dragged young English women from their beds, and stripping them naked drove them outside to be beaten to death and otherwise dealt with in the usual unmentionable manner of Asiatic mobs. A babe in arms, some 15 months old, was tortured by thrusting a spear in its eye, whilst its elder brother a mere lad had his skull broken in several places. Not content with foul deeds of this description they proceeded to celebrate their victory over defenceless men, women, and children by burning a house with the father

and mother of the two children mentioned. Altogether ten English residents have been murdered and there is not the slightest doubt that the crime was committed at the direct instigation of the official representatives of the Chinese Government and that the band of men were hired by these cold-blooded wretches to do the foul deeds that are still crying out for vengeance. The question of the hour is, What is going to be done by our home governments to prevent a repetition of these outrages and murders that punctuate all our official dealings with the Chinese for the past thirty years? Mere money compensation must not be entertained for a moment, for it is just what the native officials delight in, giving them as it does a splendid and much-longed-for chance of squeezing three times the amount paid, and, also in enabling them to stir up the people against the foreigner more than ever. The capture of the leading officials in the districts where these crimes took place and their public hanging together with the razing to the ground of the towns where it happened, ought to be done first by a body of British troops before any money compensation is thought of. Even out of kindness to the natives themselves stern, swift and certain measures of this kind ought to be carried out so that such atrocities are ended once for all. The illusion that our home Governments labour under that they are treating with an enlightened and civilised and well-governed nation in dealing with the Chinese ought by this time to have been dispersed. The learning is more arrogant bluster and boastfulness of officials who by their determined lying and knavery, "bluff" our diplomats at every turn. Instead of the gloved hand of the diplomat China needs to be dealt with by the iron hand of a CROMWELL. An end to all lying and beating about the bush and let us have deeds and not words. Treat them as the inferior and cruelly savage cowardly class they in reality demand in tones that can no longer be misunderstood the rights guaranteed by treaty, and if not given and given faithfully, use physical force for what it was intended to be used, namely to enforce protection for the defenceless and to insist and maintain justice and right treatment for all. Let Great Britain and America take such measures that the life of every subject who conducts himself or herself properly shall be sacred in China, then once more it may be that it will be the proud boasts of every Britisher that he was born under the flag (now alas! dishonoured and derided by vilest knaves) that ought to carry fear into the hearts of the oppressor wherever it floats.

The blatant boasts of Hunanese cowards ended in ignominious retreat before small and despised Japan, and now they wish to prove to the world their bravery and prowess by mutilating and murdering poor women and innocent babes in the darkness of the night. If the Hunanese wish to convince foreigners of their great courage let them come to Shanghai in open daylight and deal with the handful of foreigners here, and they will then learn and never forget how Anglo-Saxons can defend their wives and little ones and wreak vengeance on those who would harm them. (*Sir, wants please copy and translate and forward to Hunan*).

IDENTIFYING THE MURDERERS.

FURTHER DEMANDS FOR SEVERE MEASURES.

Foochow, 6th August, 7.45 p.m.

The following telegrams have reached us for publication: We have succeeded in securing forty-eight names of (alleged) members of Vegetarian Society at Kutien, of which nineteen are names of the leaders, while two are believed to be names of actual murderers. The above comes from reliable sources. Chinese officials are sending vague, indefinite reports as to action taken at Kutien, Viceroy having just stated that he had no information that any arrests have been made. The Chinese officials were not represented at the funeral of the victims which took place this morning.

Foochow, 6th August, 10.10 p.m.

At the mass meeting here it has been unanimously resolved that the American and English Governments must use severe measures, and never accept dollars for lives on a resolution introduced by missionaries.

We are further informed that Colonel DENBY has telegraphed to Shanghai that a U.S. gunboat has been asked for to proceed to Foochow.

THE PLOT WELL-KNOWN BEFOREHAND.

THE OFFICIALS TO BLAME.

Foochow, 7th August.

Deposition of an important witness from Kutien has been taken, making cumulative testimony showing Vegetarians' movements were known to many native villagers in vicinity massacre some days before and puts blame on officials for laxity.

THE KUCHENG MASSACRE.

LIST OF KILLED.

TEN VICTIMS OF MANDARIN FEROCITY AND FOREIGN OFFICIAL APATHY.

(From Our Own Correspondent.)

Foochow, Aug. 4th, 3 p.m.

The names of the butchered English people are as follows:

Miss ELSIE MARSHALL, Miss ANNIE GORDON, Miss BESSIE (? "NESSIE") NEWCOMBE, Miss FLORA STEWART, Miss NELLIE SAUNDERS, Miss TOSY SAUNDERS, Rev. and Mrs. STEWART, and Miss LENA STEWART, killed. Of the five STEWART children at Whashing, a boy, HERBERT, died on the way to Foochow; a baby lost one eye, and another had a broken knee.

Miss HARTFORD, Miss CODRINGTON, and the Rev. Mr. PHILLIPS are saved.

All the ladies killed belong to the English Church Mission as do Miss CODRINGTON and Mr. PHILLIPS, Miss HARTFORD is a member of the American Episcopal Mission. We have heard from another source that Dr. GREGORY of the A. E. Mission also escaped.

ANOTHER ACCOUNT.

(From Our Own Correspondent.)

Foochow, August 4th, 1895.

2.50 p.m.

Ten killed, four seriously wounded, bodies expected this morning. Killed on the spot: Misses MARSHALL, GORDON, NEWCOMBE, T. SAUNDERS, N. SAUNDERS, Mr. and Mrs. STEWART, HERBERT STEWART and nurse LENA—Miss CODRINGTON lying with severe wounds on head, face, and body. MILDRED STEWART serious cut in knee joint. STEWARTS' thirteen months' babe stabbed in eye, brain split. Little KATLEEN and EVAN STEWART escaped with small skin scratches. All the above belong to English Mission. Miss HARTFORD slightly beaten. Doctor GREGORY ten miles distant in Kucheng city un molested, last two belong American Mission. The U. S. Consul on receipt of news immediately despatched rescuing party in launch under charge of U. S. Matshall, with provisions, medicines etc. They met suffering survivors few miles below Chulien. A few hours afterwards the party reached Foochow; and suffered immediately sent to the hospitals and received careful attention, now doing well but by no means certain Miss CODRINGTON and STEWARTS' baby will live. Others beyond danger. Vegetarians, said numbering about 100 strong engaged in massacre, after terrible slaughter of men women and children, they disappeared as suddenly as they had come carrying with them their plunder before burning houses. Mr. and Mrs. STEWARTS' nurse LENA, and Miss T. SAUNDERS burnt to ashes in house; no post-mortem mutilation attempted on bodies.

FIENDISH ATROCITIES.

STATEMENTS BY EYE-WITNESSES.

(By Telegraph.)

Foochow, August, 5th 1895

Rev. H. S. PHILLIPS, English Church Mission, has made the following statement:

About 6.30 a.m., August 1st hearing shouting from the direction of the STEWARTS house (I was sleeping in a house five minutes' walk off, though spending most of the day with the STEWARTS) I went out and at first thought it was a number of children playing. But soon

I was convinced that the voices were those of excited men and started off for the house. It was soon met by a native who almost pulled me back shouting the "Vegetarians." had come. I said I must go and soon got in sight of the houses and could see numbers of men, say forty or fifty carrying off loads of plunder. One man seemed to be leader carrying a small red flag. I could see nothing of our Europeans; as this was in full view of the rioters I crept up a hill in the brushwood and got behind two trees from twenty to thirty yards from the house. Here I could see everything and appeared not to be seen at all. As I could still see no foreigners I concluded they had escaped off, and as to go down was certain death I thought better to wait where I was. After a minute or two the retreat horn sounded and the Vegetarians began to leave but before they did so they set fire to the houses; ten minutes after this every Vegetarian had gone. I came down looked about the front of the house, but could see nothing of any one, though I feared something dreadful had happened as I heard the Vegetarians as they left say repeatedly "Now all the foreigners are killed." I just then met one of the servants who told me the children were in the house in which Miss HARTFORD of the American Mission was staying, I found Mr. STEWART's eldest daughter MILDRED here with a serious wound on one knee, and another severe cut. When I had washed these and put what old calico we had to staunch the bleeding I turned to HERBERT, Mr. STEWART's son who was fearfully hacked almost everywhere. Then Miss CODRINGTON sent me a message that she was too in the house.

I found her in a fearful condition, but with cold water rags we managed to staunch the bleeding. She begged me not wait as she thought Miss TOSPY SAUNDERS was still alive, I then rushed up to the back of the house and found the bodies of Miss T. SAUNDERS, Miss STEWART, Miss GORDON and Miss MARSHALL. The latter was awfully cut, her head almost severed, but beyond wounds given in the struggle the bodies were not mutilated; then later I found Miss H. NEWCOMBE's body at the foot of a hill in front of the house where it had evidently been thrown. As then I could see no traces of Mr. and Mrs. STEWART, Miss N. SAUNDERS, and LENA, the nurse, we hoped some had escaped and I returned to the house where the children (4 STEWART children) and Miss CODRINGTON were. Presently Miss HARTFORD arrived; she had received a nasty cut under one ear but had been saved from death by a native Christian. I learned later from Miss CODRINGTON that the five ladies of the Zenana Missionary Society who lived in the lower of the two houses which form the Kucheng Sanatorium, after a futile effort to escape got out at the back and were immediately surrounded by Vegetarians. At first they said they intended to bind them and carry them away and they begged if that was the intention they might be allowed their umbrellas, but this was instantly refused. Some even of the Vegetarians seemed touched with their pleading for life, an old Huasang man alone of the natives who did not take part begged that their lives might be spared. Some of the Vegetarians were inclined to spare them but were ordered by their leader to carry out their orders; had they been able to escape into the brushwood round, there seems little doubt they might have been saved. Great misfortune was that only two were dressed. Mr. and Mrs. STEWART I learned from KATHLEEN STEWART were not dressed, LENA the nurse died protecting baby whom KATHLEEN managed to carry her out of the house though not before her (baby's) eye had been injured. Miss NELLY SAUNDERS, KATHLEEN told me, was also knocked down at the nursery door going to help the children

and as we afterwards found the remains of a burnt body there, we had little doubt in this was hers. For a long time we thought that at least Mr. and Mrs. STEWART had escaped but later I found their bodies or rather ashes in what had been their bed-room. The Huasang people seemed to have as a whole no hand in the affair, though doubtless four or five Vegetarian families were concerned; the natives say a Vegetarian band came from the east road (of Kucheng city) many from Ang-long and A deng-bang within thirty or forty // off Kucheng. The Kucheng former magistrate named WANG came up in the evening to examine into the case.

Foochow, August 5th.

Statement of GREGORY, American Episcopal Methodist Mission; At 12.30 p.m. August; ist, a native Christian rushed into my study

saying that some of the foreign ladies at Huasang, mountain resort near Kucheng city, had been killed in the morning and our houses burned; fifteen minutes later a note from Mr. Phillips confirmed the report, for he said that five ladies were dead, four seriously wounded, and the STEWARTS missing. I at once went in to Yamün where hundreds of people had already gathered. The District Magistrate Wang, said he would immediately go right up to Huasang, taking some sixty soldiers with him. And at three p.m. I left Kucheng city under the escort of thirteen soldiers and arrived at Huasang at eight p.m. to find that nine adults, all English subjects, had been murdered, and that all those alive at Huasang had been more or less severely injured, with the exception of Mr. Phillips. He had arrived at Huasang only two or three days before, and was lodging at a native house some distance from the English cottages; I at once set to work to make the injured as comfortable as possible and found that Miss Codrington (Church Mission) had received one sword-cut extending from left angle of the mouth diagonally outward and downward seven inches in extent, completely dividing lower lip and exposing the jaw bone, cut on crown three inches vertebrate of skull exposed, cut across the nose, under the eye, a cut three inches right side neck, two wounds on arm, deep wound right thigh serious. Miss Hartford received slight injury in chest; beaten by assailant while down. While servant struggled with him she escaped to the hills, where she remained hidden until the affair was over; her worse injury being shock. Mildred Stewart, twelve, wounded, right knee joint exposed, six inches, two wounds left leg, serious; Kathleen Stewart, 11, slight bruises; Herbert Stewart, six, deep wound right side neck four inches, compound fracture of skull, brain exposed, wound left side head, wound in chest, stab in back. He died thirty hours after while en route; Ewan Stewart 3, stab left thigh bruised not serious; Baby Stewart, 13 months, stabbed right eye, wound in forehead, fractured skull several bruises serious. Killed; Mr. and Mrs. STEWART, Miss Nelly Saunders and Lena, (Stewart?) Irish nurse, killed, burned, with house. Miss HESSIE Newcombe speared and killed by being thrown from precipice. Miss Marshall's throat was cut, and head nearly severed. Miss STEWART's body showed no wounds; death from shock probably. Miss Gordon, had deep spear wounds on face, neck, side of head, Miss Topsy Saunders' death caused by spear wound entering brain, right orbit. Apparently massacred by members of secret society known as "Vegetarians." Party estimated eighty men, armed with spears and swords and strongly organized under one leader. No suspicion of attack, which was sudden and terrible, the whole affair over in thirty minutes. Miss Codrington says, they begged for life and promised their property and valuables. Some assailants inclined to yield but the leader carried red flag, waved this, and shouted to his

men "You know your orders." Kill all English. In the evening we placed the bodies in coffins and after much effort succeeded getting Magistrate to order coffins (to be) carried to Suikow and secure chairs for survivors; left Huasang three p.m. August, for Suikow, travelled all night, arriving 8.20 at Suikow. Our party left for Foochow 3 p.m. 3rd; met launch U.S. Marshall, Hixson and Messrs. Wolfe, Bannister, English Missionaries, on board with supplies. Arrived at Foochow 12.30 on 4th. As to cause of unheard of savage act cannot form idea but I believe live-lings' work.

Miss HARTLAND of the A.M.E. Mission, has made the following statement:—

The massacre took place on August 1st. At 1.30 a.m. I heard shouts and yells on the streets of Kucheng, and my servants rushed into my bed-room shouting for me to get up, as the Vegetarians were coming and they were burning down the houses on the hills belonging to the English Mission. A few minutes later my teacher came to the door and I put on my clothes, rushed out to the door, to be met by a man with a trident and spear who yelled "Here's a foreign woman." Man pointed his spear at my breast, but I twisted the weapon to one side and it just grazed my ear and head beside the ear. He then threw me to the ground, and beat me with the wooden end of the spear, but a servant came and wrenched the spear away and told me to fly. I jumped down an embankment and ran along the road. A servant came, and pulled me along until I got up to the side of the hill, where I lay to get more breath. After resting twice I reached a secluded spot and lay there. All this time the yells went on, and the two houses were burning to the ground. After a while the yells stopped and we supposed the Vegetarians had gone away. Then the servant went to see how matters were, he returned in half an hour telling me to come home, and that five ladies of the English mission had been killed, and some of the wounded were at my house. This was a rented native house and not troubled at all. I then went home and found Miss Codrington much cut about the head and beaten all over. Mildred Stewart, 7, cut on knee which was bleeding very hard. Herbert Stewart, aged six years, cut on the head and almost dead; the Baby Stewart, one year old, one black and swollen knee; the second Stewart a girl, Kathleen, aged 11 years, and the second boy, Ewan, 3 years, beaten and pierced with spears, but not seriously injured, though the boy vomited all day at times, as we thought from fright. Mr. Phillips of the English mission lived in a native house at some distance. He escaped all injury, only arriving in time to see the bodies of dead and to hear the Vegetarians say "We have killed all the Foreigners." At first we heard that some of the foreigners had escaped and were in hiding, but then as Mr. Stewart did not come we feared the worst. Mr. Phillips went to the ruins. He found eight bodies, five not burned, and three burned so badly as not to be recognizable. Dr. Gregory arrived at dark and once dressed the patients; coffins were made and bodies put in, and bones of burned put in boxes. Another burned one was found, making nine grown people massacred. The killed are as follows: Rev. R. W. Stewart and his wife Mrs. Stewart, nurse from Ireland called Lena, Miss Nellie Saunders, Miss Topsy Saunders, both of Australia. They lived in upper house called the "Stewart Home." Miss HESSIE Newcombe, Ireland, Miss Elsie Marshall, Miss Lucy Stewart, English, and Miss ANN Gordon, Australia. The first four were buried beyond recognition; Miss Topsy Saunders ran out of the house and was killed outside; Miss HESSIE Newcombe was thrown down an embankment her head being nearly severed from her shoulders while Miss Gordon's

head was also nearly cut off. The bodies were put in coffins and we left Whashing for Chui-kan at about 4 o'clock on Friday p.m. August 2nd. Herbert Stewart died about three hours later just below Kolung. We took on the body in chair and had coffin made at Chui-kan. Reached Chui-kan at about 8 o'clock on Saturday morning, and telegraphed to Foochow for a steam-launch. We left Chui-kan in two native boats at 3 p.m. (Saturday), and on Sunday morning met steam-launch going to Chui-kan taking soldiers. We engaged them to tow us to Foochow. Soon after met another steam-launch having the U.S. Marshall (Hixson) and two English missionaries (Archdeacon Wolfe and Rev. Mr. Bannister) on board. When I was thrown down my Teacher's wife called on some Hwasung men who stood around to save me. There were four men there, only one Vegetarian, but they would not help me. She came and tried to pull me away as he beat me but a Vegetarian kicked her. When this Vegetarian who beat me started down the hill to come to our house three others were with him, but they then ran off after some Chinsmen and I escaped with only one persecutor. There were about fifty Vegetarians. I only saw the one man who shouted "Here is a foreign woman," and he had a trident and spear. Some of them had swords. There was at least one gun, as it was fired off. The natives said there were several other guns. Wong, the Kucheng Magistrate, came up to Hwasung on Friday evening, August 1st, with 100 soldiers and viewed the bodies, saw the injured enquired names of all and places of injuries and wrote out a report, and he did what he could to help us to get off to Chui-kan.

China Mail Sept 20, '95

THE KUCHENG MASSACRE.

TIME FOR ACTION AT LAST!
THE IMPUDENT CONDUCT OF HSU TAOTAI.

HARASSING THE NATIVE CHRISTIANS.

Foochow, September 16, 1895.

Unless patience is inexhaustible the time for action has come at last. Great Britain and the United States can no longer continue parrying on the settlement of the Hwa Sang massacre and the punishment of the murderers, and maintain their self-respect. An ultimatum should be presented to China demanding an answer within a specified time or let her take the consequences. In former letters I have given more than one example of the shameless duplicity of the Chinese officials in the conduct of this case, but the one I write of now overtops them all.

On Wednesday last, at 6 p.m., Hsu Taotai, whom the Tszngli Yamen had appointed special Chinese Commissioner, arrived at Kucheng. He had been expected for several days, and it was hoped that he would come with powers so full that the investigation, which had been dragging along wearily for three weeks, would be expedited, and the murderers of the women and little children of Hwa Sang brought to speedy punishment. On Thursday afternoon he sent his cards to the Consuls with a brief note saying that he

would call at 10 o'clock the next morning. At that hour on Friday, therefore, he called with his interpreters, and Chu, the Deputy who went up with the first Commissioners on August 13. All the foreigners, except Dr Hart and Mr Star, who had returned to Foochow on the previous day, were present to receive him. A parley began which lasted until tiffin. They first discussed a proclamation which the District Magistrate had issued a few days before in which he discriminated unfairly against the native Christians. He said that Vegetarians and Christians might order the Lieng Kek or village guards, but that before Christians entered they were to be examined carefully to learn in what year and what month they had entered the Church. As the heads of the village guards had no right to make any such enquiry formally, it caused a great deal of anxiety among the Christians, and was interpreted by their enemies as a sign that the Magistrate was opposed to the Christians and would wink at attempts to persecute and harass them. On the demand of the Consuls the Taotai promised at once to recall them all and issue new ones himself, calling on all to respect law-abiding citizens of any belief. There is great doubt, however, in the minds of the Chinese as to whether he will do so, at least at present.

The Consuls again demanded that he forbid the Vegetarians entering the Lieng Kak till the Consuls and the Chinese Authorities were satisfied that they were worthy of the privilege. After much discussion he agreed to this also. One of the reasons for making this demand was this. Late on Thursday evening Dr Gregory received a letter from a perfectly reliable source saying that a certain village guard composed of Vegetarians had seized and beaten a native Christian, and threatened to torture him if he did not ask for the release of a certain Vegetarian leader whom he (the Christian), as a member of the Lieng Kak of his village, had helped to arrest, and who is held in prison at Kucheng. As it was impossible for the poor man to do anything, his position was a perilous one, and I do not know whether he is released from it yet. This case, with all the wild anti-Christian talk now indulged in, and the threats openly made to kill the Christians when the Commission has gone, showed what was to be expected if persons known to be Vegetarians were allowed the same rights and privilege as others.

THE TAOTAI'S POWERS.

These two questions disposed of, the Consuls took up the matter of the Taotai's own appointment, his powers and his relation to the Commission. The only thing he had in the nature of credentials was a few lines written on common Chinese paper, without a seal and without an en-

velope, such a thing as no teacher in China would receive from a scholar, and no master would accept from his servant. He claimed, however, that his powers were plenary as regards the settlement of all claims arising out of the Hwa Sang Massacre, and that he could act in entire independence of either the Viceroy or Peking. His 'credentials,' however, gave him no such power, and where he got it nobody knows. Practically, as will be seen, he was given 'only power enough to bargain with the Consuls, and after learning how many heads they wanted, proceed to strike them off immediately. Justice did not enter into the consideration at all; it did not make the slightest difference to him whether those whom he beheaded were guilty or not.

The claim that he had full powers to deal with the case could not but be welcome news to the Consuls, who had so long been dealing with a powerless Prefect, but his next sentence showed his real position, and was another evidence, if another evidence were needed, of the perfidy of China. He said he could not execute a single convict or in any way begin the expiation of the terrible massacre till everything was agreed upon. When asked to explain this he replied that he could execute ten or a thousand Vegetarians provided their execution would satisfy

the demands of the Foreign Governments. The Consuls replied that they had instructions to see that the execution of the murderers took place, but that with this their power ended. The Taotai then said he could not end would not execute a single prisoner, however guilty he might be, however thick his hands might be coated with the blood of innocent Europeans, until he could be assured that with the fall of heads all demands ceased.

WHAT WILL THE POWERS DO?

This then is what the Chinese Government meant by sending a special commissioner to Kucheng! And he was sent at the special demand of the Foreign Ministers! What position now will these representatives of England and America take in the face of insult so gross and of perfidy so shameless? Will their governments allow them longer to continue as supplicants at the gate of the Foreign Office in Peking? How long must they stand there as beggars for justice, objects of scorn to the Chinese, and pity to their own countrymen?

Of course the work of the Commission is at an end for the present, and it may be seriously asked if, in view of such treatment, it would not be better to have it immediately recalled. The Consuls have wired to their Ministers for instructions and are now awaiting their re-

pleas. I close as I began by saying the time for parleying has gone; the time for action has come. Two British men-of-war came here last evening, but others should follow, and then the immediate execution of the murderers he insisted on within a given time. Nothing will be done without force and the threat of using it. Every day's delay makes the case more serious, and renders further outbreaks probable. Everything appeals to our Governments for action, the silent graves of the dead in the little cemetery at Foochow, the safety of the living in every province of China. National interests and national honour, justice long delayed and sufferings long endured, all alike cry out that the time for parleying has passed, that the day for action—prompt, sharp and decisive—has come.

ANTI-FOREIGN PAMPHLET AT CANTON.

AN INJUNCTION TO DRIVE OUT FOREIGNERS.

A HIGH OFFICIAL EMULATING THE INFAMOUS CHOU HAN.

We have received the following communication which we readily publish as it throws a strong light upon the infamous action of high Chinese officials in stirring up the people to exterminate foreigners and to stifle the progress of Christian teaching in China:—

To the Editor of the *Chinese Mail*.

Hongkong, 26th Sept., 1895.

Sir,—I enclose herewith translation of a letter (and pamphlet enclosed) which the Rev. M. Schuch addressed to me, and trust you will make room for it, long as the pamphlet is, in your columns. I have taken the liberty of adding a few notes.

I have, etc.,

E. J. EITEL.

(Translation.)

Likong, 14th September, 1895.

MY DEAR DOCTOR—Herewith I send you an important Chinese tract which you may perhaps be able to put into the hands of the English Government, which, of late, is making an effort to trace the Szehuen riots and the Kuoheng massacre to their origin. It is possible that this pamphlet, whose author is the Literary Chanceller Wan, at present officiating for two years in Canton, may furnish some help in tracing the intellectual outflow of that chillian of hatred against foreigners which has lately occurred in such a serious manner.

Some time ago a friendly but non-Christian Graduate (Siu's) told me that those Graduates who have lately returned from the examinations held at Canton are brimming over with stories as to the extreme hatred of foreigners displayed by the present Literary Chanceller. When the Graduates, after the conclusion of the literary examinations, called on this high dignitary to pay their respects to him, he handed to each of them a copy of the accompanying tract. The fact is, it is customary for these Imperial Examiners to present their visitors, on the installation of new Graduates, with some of the literary treasures of their own composition (generally a collection of poems). Now, those who lately received this tract, which the Literary Chanceller distributed among them with his own hands, understand the contents of it in no other sense than this, that the author

desired to incite them to strain every nerve in order to oppose the inroad of the religious and civilizing influences emanating from the West. I was able to procure one of these pamphlets, which I forthwith forwarded to our German Consul in Canton. But as the English Government is to strain more particularly engaged in negotiating with China on account of the several riots, it may be well to put into the hands of Englishmen also a copy of this tract issued by one of the highest Chinese officials.

This tract takes for its starting point the seventh of the sixteen Moral Maxims of the Emperor K'anghi, and is principally based on the paraphrase composed by his successor, the Emperor Yungching. In the latter's 'Amplification of the Sacred Edict,' Christianity is, side by side with Buddhist secret associations, referred to as included in the term 'heterodox kinds of doctrine.' Now, in his own treatment of this theme, the Literary Chanceller very deftly avoids naming the hated Western influences. This highly learned gentleman (with seeming justice) say that his tract is exclusively directed against Buddhism and Taoism, and that it is only with reference to the adherents of these doctrines that he employs such strong language as 'Shoot them as the wild owls in the forest, stone them as the rats on the road.' When I pointed this out to several Chinese literati, they laughed and said, 'We understand Wan's pamphlet perfectly: he points thereby not at the Buddhists but at you foreigners. This is the artifice of a clever literary man.' Now, even supposing that this learned dignitary really had in his own mind no hostile intentions in distributing his tract—though I on the other hand believe, with the Chinese, that Wan is a refined disciple of the notorious Chou Han of Honan—it is, nevertheless, a fact that the recipients of the tract understood its trend to be that the first thing now to be done was to destroy Christian chapels and schools and to exterminate all foreigners in China. I have been told on all sides, by friends and ene-

mies, that this and nothing else is the clear import of the pamphlet.

In our neighbourhood here (in Saigon) there is for the present no danger of the local literati being induced by this tract to commence hostilities. But in the farther interior, and particularly in large cities, the seed sown by Wan may possibly produce bad fruit. We missionaries, of course, cannot expect that the literati will ever be our friends. We must be prepared to encounter hatred and persecution. But as a status has long ago been accorded in public treaties to the missionary cause, and as, of late, the European Powers more earnestly insist that in this respect also the treaties be adhered to, I believe it may be well to consider if it may not be possible to draw the attention of the High Authorities at Peking, Canton and elsewhere, to the fact that the authors of such pamphlets are, consciously or unconsciously, the intellectual authors of the riots which have occurred of late.

With hearty greeting, I am, Yours,

(Signed) MARTIN SCHAUB

The Rev. E. J. Eitel, Ph.D., Inspector of Schools, Hongkong.

ENCLOSURE IN MR SCHAUB'S LETTER.

(Translation.)

[On the cover.] A poem issued under Imperial Sanction.

[Title page.] Respectful Expansion of what has been issued under Imperial Sanction.

A Maxim quoted in the 'Amplification of the Sacred Edict,' viz. 'Expel all heterodox kinds of doctrine in order to exalt the study of correct principles,' now reduced to rhymes, in the month of the twenty-first year of Kwong sui (1895).

[Text.]

It is Heaven that gave to mankind and though differentiating physical struc-

ture, gave to all the same mental characteristics. Heaven also furnished men with the moral instinct of the five social duties, whence came an orderly arrangement of all the various walks of life. From the Sage to the clodhopper, every human being is originally free from evil and in possession of correct principles. Human nature having thus been endowed with an inward illumination, its course of (mental and social) evolution was thereby predetermined.

It is the Sage who instructs mankind, governs the fractious and enlightens the stupid, restrains the former by punishment and control, and educates the latter by the study of poetical and historical literature. With the roar of thunder, Heaven admonishes the people, and by sun and moon enlightens their path, the former being used to warn and scare, the latter to guide and support, but in both cases the aim is to educate them in goodness.

I have been pondering and meditating on the past and remote antiquity, on the æsthetic beauty of customs and manners and on the literary solidity of education (which prevailed in those days), how the priestly implementors were then handled with a consciousness of rectitude, and domestic utensils were employed in illustration of social virtues, how the latter resulted in fostering loyalty towards superiors and the former generated filial relations between relatives, so that the whole district of each was beautified by dint of love, the immediate neighbourhood of each was perfumed with goodness. Now, the cause of all this is that the people of antiquity were bent upon the study of correct principles, that the people respectively received the traditions of their teachers whilst every family conducted the education of the young in accordance therewith, that in conduct they avoided every false step, whilst in conversation they abstained from entering upon any profane subject, whence it followed that the Sage's instructions being thus brightly illustrated—the Emperor's influences could thus permeate all.

Now there were once two individuals, one called Lwo (Tszu) and the other called Shak (Yamun). Lwo insisted upon purity and quietism. Shaky-anuui honoured motionless self-absorption. Although the two men established sects opposing each other, yet their purp rit amounts to the same. At the present day those who adopt 'heterodox kinds of doctrine' are people who perpetuate the talk of those two men.

Alas for those followers of 'heterodox kinds of doctrine'! Are they farsighted to separate themselves as if they were aliens? They do not recognize the relations of father and son, nor do they acknowledge those of sovereign and subject. It is as if they had imbibed drugs of maddening power, as if they had fallen into the quagmire of witchery. They have left the orthodox paths and defied the truth and are next-door neighbours to rebels. It is when rebellion is not suppressed that depraved doctrines spring up like mushrooms. They falsely pretend to be teachers or spiritualists, and talk at random about misery and happiness. They assemble assemblies, and hand over their doctrines to disciples. They are interconnected as in a sworn brotherhood and for their party's sake tolerate wickedness. The consequence is that some of our loyal subjects accept their foolhardy and bewitching doctrines. As a matter of fact there are stupid individuals among the people who see in heterodoxy something attractive to their minds. They say they will become Buddhas, or say they will rise to be immortals. If we exhort them, they mind it not. Their faith in those things is excessively strong. They regard not their own bodily life and

talk not about making money. Alas, it is not your personal life derived from your parents, and did they not expect you to continue connection with your ancestors, until you can instruct your own descendants, and thus attain to distinction such as will really be a matter of glory for you, or, if you remain undistinguished, you will still be able to maintain that (ancestral) connection? Why must you needs be degenerate and suffer those people's importunities and witcheries?

Alas, has not your property been acquired by toil and toil, gathered not within the span of one morn and eve, but scraped together a penny or a shilling at a time? And is it not this hoard that you depend on for clothes and food and that you need whether in times of ease or pressure? Why must you needs let those people tempt you to waste your surplus and savings?

Now what I wish to say to you is this—and do ye, on your part, listen with respect. From of old, all the various supporters of perverse doctrines were unable to withstand the only orthodox truth, but melted away as the snow at the sight of the sun, or withered like the plants when stricken by frost. They were ruined in person, their reputation blasted, all in the twinkling of an eye.

Have you never seen the doings of those adherents of 'heterodox kinds of doctrine'? Men and women crowd together in the same room, the principles of (female) chastity and (male) decency are lost, the three social relationships and the five moral duties are snuffed out; they behave like birds and beasts! How can they tolerate their being with us under the same sun? They must be subjected to execution one fine morning and their regrets shall be of no avail.

Have you never seen the doings of those adherents of 'heterodox kinds of doctrine'? They fast and chant their liturgies while they stuperly our blackhaired race and confound our Confucian distinctions of dress. In life, they are vermin

preying upon the people. In death they shall suffer the punishments ordained by the State. In the case of heaven-sent calamities or man-made misfortunes there is no salvation for them. When they worship or pray, there is no subtle power to respond.

Have you never seen the doings of those adherents of 'heterodox kinds of doctrine'? They create and establish sundry denominations. Daringly and dissololy they impose upon people by extravagant titles whilst outwardly veiling and covering up their misdeeds. *Shoot them as the wild owls in the forest; stone them like rats on the road.* All of a sudden, some fine morning, shall their heads be severed from their necks without mercy.

You may well take the proverbial example of the front car. It's worth your while to consider the ruts of the car upset. Why should you study their doctrines and moreover do homage to them as if they were your teachers? When I think of those stupid, stupid people, I commiserate my deluded, deluded countrymen. They are carried on as by a wild flood without recovery; who is there to redeem them?

Hence it is that I (the Emperor) command the Provincial Authorities that they direct the local officials, to eradicate for you (people) those weeds, to exterminate for you that vermin, to kill off those poisonous serpents and to throw them to the wolves and tigers. If those deluded and misguided folks get once a real sobering, the people will unaniously return to the right path and recover their sense.

Now, henceforth, all you of the common people, you had better mind each his own business. Let the farmer attend to

his ploughing and weeding. Let the scholar practice filial piety and brotherly subordination. Let the merchant heap up more of his wealth. Let the artisan be diligent in his line of industry. Abstain from wrongdoings and for ever cling to your respective professions without intermission.

Further, I command you military men to think above all of the practice of martial skill. Strive not for beauty, as regards your headgear or for new fashions as regards your uniforms. See that you be well up in military science and physical drill, and that both in matters of etiquette and subordination you attain to perfection. Do not step beyond the line of your own duties, but for ever maintain those principles (of etiquette and subordination) intact.

Finally, now in these times of national prosperity, when every living thing can find its sustenance, when the influence of education extend even to the multitude of insects, and its benign powers reach even plants and trees, when nourishment and warmth has its resources, when the people have enough both to maintain their wives and children and to serve their parents, we must congratulate ourselves that we live in such a time, when the Empire at large is at peace and all may rejoice. Do not provoke the penalties of the State. Do not rebel against the Imperial statutes. Let each man mind his own business, and all will thou enjoy peace and tranquillity. Then, whenever the autumnal labours in the fields are finished, the eight sacrifices will be offered, and in spring, at the sacrifices to the spirits of the land, a boiled lamb is placed on the altar. Thus, as to men, they will ever enjoy longevity, while Heaven, also, will shower on them its blessings.

This book has been respectfully written out by Wan In-pai, an Under Secretary of the Grand Chancery, holding also the title of a Vice-President of the Board of Rites, and officiating in Canton as Provincial Director of Education (Literary Chancellor).

Note of Translator.—The present Literary Chancellor at Canton has, in distributing this tract, which intrinsically claims to be the composition of His Majesty the Emperor of China (past or present), incurred a serious responsibility. Whether the text of this tract refers to Christian Missions or not, is comparatively immaterial. The fact that a tract which can be so understood is distributed by a high Chinese official at the moment when China, smarting under a defeat inflicted by the Japanese through their use of foreign military science, is further humbled by European inquiries into the Szechuen riots and Kuehng massacre, speaks volumes. The Literary Chancellor has deliberately adopted the rôle of an agitator. But he thinks he is safe. The uninitiated will read this tract as an effusion of the present Emperor. The simple reader will say it refers only to Taoism and Buddhism and their modern votaries. The native literati know better. They read the words 'A poem issued under Imperial sanction' as meaning 'A poem issued by the Literary Chancellor, Wan In-pai, and containing extracts from books published and republished under Imperial sanction ever since the times of Kanghi and Yung-ching.' These verses in this tract in which the

Emperor is speaking in the first person are merely quotations from sundry editions of the Emperor Yung-ching's Amplification of Kanghi's Sacred Edict. The native literati also know perfectly well that the milder portions of this tract have for years been used by themselves, and in all native Schools of South-China and Hongkong, as copy-slips put in the hands of boys for the purpose of their ordinary copy-writing exercises. The whole tract is a mere compilation. Dr. Griffith John, in Hankow, who is best acquainted with the famous Chou Han literature now formally disowned by the Chinese Government, will be able to say whether this compilation contains anything else but what Chou Han has been preaching all along.

My own conviction is that the Literary Chancellor of Canton, like other officials and literati, is playing a deep game. I give him credit for genuine hatred of everything foreign. Every genuine Confucianist is and must of necessity be inspired by the same hatred. But the game is this. To expel everything foreign is the only means of saving Confucianism. But the Manchus are foreigners themselves. That is the reason why Kanghi first introduced foreign scientists and missionaries in China, and why the present Emperor connives at their presence. Indeed Kanghi repented subsequently, and Yungching labelled Christianity as heresy. The present Emperor in issuing an edict in its favour, is himself a heretic. Therefore, his cry now is, 'Drive out all foreigners and foreign ideas under the authority of the Emperor Yungching!' It may cause trouble to the Manchu Dynasty and may upset it—so much the worse for the Manchus whose defeat by Japan is Heaven's declaration of their dehqnement. The Literary Chancellor no doubt thinks that no one can or dares blame him. Every word in the pamphlet he issued has the stamp of Imperial approval on it. What he published consists of nought but copy-book maxims and Imperial utterances. The pamphlet, he will say, mentions only Taoist and Buddhist sectaries. Not a word in it refers to foreigners or to

Christianity. If people interpret it so they are only giving to these Imperial utterances the sense which the Emperor Yungching himself gave to them.

Marous Aurelius was a better man, no doubt, than Wan In-pai. Yet Marous Aurelius deliberately prosecuted the Christians of Lyons. He saw that the new wine would burst the old vessels and said 'The old wine is better.' Wan In-pai may not see clearly that the civilization of Europe and Christianity in particular, introduced into China, will act as a disolvent upon China's faith in Confucianism and thereby endanger China's social and political organisation. But there is in all Chinese literati and officials the same instinctive shrinking and repugnance which the Roman world felt at the first inroad of Christianity, and which the modern European world feels with relation to nihilistic socialism. 'Shoot them like the wild owls of the forest, stone them like rats on the road.' Do not these words sound like an echo from Ireland or Russia? The trouble is that the only living powers in China are the thoughts of its dead sages, that those thoughts are irreconcilable with modern thought, and that the few Chinese who have some knowledge of the modern world, like Li Hung-shang, are but men of cunning, devoid of real intellect, prisoners of the ideas of the past while breathing the air of the coming future. In Europe, Christianity grew up in the catacombs. In China it will prosper through riots and massacres.

But will European Powers, like the Manchu Government at Peking find it in their interest to tolerate reckless agitators like the Excellency, Wan In-pan? This is the next question, and I commend it to those whose business it is to take it up.

E. J. E.

Hongkong, September 20, 1895.

MISSIONARIES MENACED.

DEVICES OF THE CHINESE TO DRIVE OUT CHRISTIANS IN TWO PROVINCES.

The Failure of Justice in the Szechuen Massacre. Involvement of Notorious Agitators in the Peking Ministers' Case at Peking. Eighty Ministers Held in Hankow.

Foreigners in China are greatly exercised over the decision in the Szungu massacre case, which permitted the guilty officials to escape scot free, and made the money compensation for the lives of two poor Swedish missionaries the chief feature of the settlement. Indignation in Shanghai and other treaty ports has roused the highest Swedish Consul-General Beck for his agreement to a compact that grants full and complete rights to all Christian missionaries the right to live and teach the Christian religion in the interior of China. The Swedish Consul-General has replied to severe criticism of his conduct by saying that he had a perfect right to settle the case of his own people; but the other Consuls unite in declaring that this Szungu case is of vital moment to every foreigner in China, and especially to the large missionary societies which have scores of men and women in exposed outposts and have spent thousands of dollars and millions of pounds has spent shillings. Two Swedish missionaries, Lund and Lindstrom, associates of the murdered men, have presented an elaborate petition to the foreign Ministers at Peking urging them to take prompt action in forcing the Chinese Government to reopen the case and punish the guilty in high places.

This petition is a remarkably vigorous document. The writers point out that Mr. Beck settled the matter without personal investigation on the spot; without any guarantee that the real murderers or those who benefited the crime would be punished, and lastly, and most important, without any distinct pledge for the re-establishment of the mission at Szungu. They also call attention to the deplorable fact that the blood money paid to the relatives of the dead missionaries was wrong from Christian Chinese or from those who had been the warm friends of the victims.

This petition gives so many new facts about the Szungu massacre that it is worth while relating the most important. The writers review the experiences of the two victims, Wilhelm and Johansson, who went to Szungu shortly after the Chinese New Year of 1893. The place had not been a Swedish mission settlement. At Macheng, twenty miles away, two years before, missionaries had been driven out by the magistrate, although the people were unusually friendly. The missionaries built hopes on this friendliness, and they evidently counted on the good will of the local magistrate. When they first appeared they were greeted warmly, and they found no difficulty in renting a house near the City Gate. One day while absent at Wuchang, the magistrate at Macheng sent runners to their house and seized two natives who had rented them the house. The men were taken to Macheng and severely beaten. Complaint was made at once to the Governor, who promised to secure the release of the prisoners and to escort the missionaries back to their house. He failed in both promise, and he sent word that he wouldn't be responsible for the lives of the missionaries, as Szungu was greatly excited over reports that the men who had been whipped were robbers of graves. With this came the report that the native Christian Yang, left in charge of the mission, was to be punished.

At this the two Swedes set out for Szungu, which they reached safely. There they were waited on by the mandarin of Macheng, who, after vainly trying to induce them to return to

Hankow, proclaimed a guard of four soldiers during the coming festival. This guard he did not furnish, nor did he do anything to prevent the posting of anti-Christian placards, calling upon all governments to drive out the foreign devils, and were accused of kidnapping children for their eyes and other organs.

At the same time Li-Kin-Chung, an ex-rebution mandarin, held a small dinner to which he invited several friends. He was a personal friend of the magistrate, and yet there is ample evidence to show that at this dinner Li-Kin-Chung planned the murder of the missionaries. Two days of the festival passed quietly, but on the third day Li-Kin-Chung and several men appeared in Szungu, and in a few minutes it was whispered about that he had come to kill the foreigners. An enormous crowd gathered near the house of the doomed men, but it was inspired mainly by curiosity. The local mandarin appeared soon after, but after making a show of crowd he departed without taking any measure to protect the threatened men. In a few minutes the mob appeared, boys were armed with bricks and stones and the whole front smashed in; so they were forced to seek refuge with the mandarin friends by the City Gate. They sent an urgent appeal to the local magistrate to furnish help, but he responded that his could not be of any use, and that he was superior. The poor missionaries took refuge in a closet, from which they were driven out by four professional thieves armed with long iron rods. These fellows chased the two men over the roofs of twenty houses. Finally the Swedish missionaries were driven to a leap to this ground to escape their pursuers, but they fell among the reaving mob, which was now intensely excited with thirst, and then they were trampled upon by the unarmed footmen and beat them over the head, so that they soon fell to the ground bleeding from scores of wounds. The crowd looted them in with sticks and stones, and soon nearly all semblance of humanity vanished from the two bodies. The bodies were then stripped and the mutilated bodies were actually allowed to remain naked in the sun, on the main street, until they had rotted and decayed by every passerby, for three days. When they were finally recovered by their friends they were blackened and blotted, having received a prodigious amount of hideous a slight that strong men wept over, those as hardy frontiersmen used to shed tears over the hideously mutilated victims of the Apaches.

The investigation of the crime by the Chinese authorities was a screaming farce from the outset to the end. The case was placed on the way of an inquiry at Szungu, and all friendly Chinese were warned not to give testimony under penalty of imprisonment. All the bones of Wilhelm's body showed six mortal and forty-nine lesser wounds and Johansson's revealed six mortal and nineteen lesser wounds. The local magistrate was unable to find any one who indicated these blows. Only three men were secured who were shown to have been with the man who killed the Swedes. The magistrate, however, tortured in the most inhuman manner the friends of the missionaries.

Viceroys of Szechuen and of Hubei, the province in which Szungu is situated, sent a special deputy to oversee this case. He arrested one of the murderers, although it was pretty clearly shown that the murderers came from Macheng. Of those arrested, fifty paid heavy fines and escaped punishment. Others were tortured and imprisoned. The man who sheltered the missionaries and saved their lives for an hour or so was tortured and driven from the province and so his property confiscated and his family ruined. All those who aided the missionaries in any way were arrested and several were when in Szungu, found several of those men in jail, suffering from severe beatings. There were held as witnesses, and they declared that they were subjected to more torture they should die, than when they were weak to stand. Three men were exhibited to the murderers, but they were from their cross-examination of them he was assured they were merely scapegoats selected to shield the real criminals. The rebel-conspirator, Li-Kin-Chung, was nominally confined in jail at Macheng by the magistrate, but he was allowed the privileges of a flag house and was soon detached from the guard and associates were permitted to escape and has not been recaptured.

All this evidence was not produced before the consuls, but it is clear that it is enough to show him that the Chinese had made no real effort to punish the perpetrators of his crime. Despite the threats and the promises made, and the equivocal promise that in case the excitement subsided the magistrate would permit the re-establishment of the mission, the two men were told that two heads should fall, but as these will be those of innocent persons this concession is worthless.

From this evidence the petitioners ask the foreign Ministers to insist upon five conditions, which are as follows: The punishment of the man who sheltered the missionaries, the removal of the magistrates whose neglect and secret connivance led to the murders, the re-establishment of the mission at Szungu, and the directions to officials of the province to protect missionaries and their converts and employees, and finally and most important, to secure the lives of those who have been robbed and tortured for aiding the missionaries.

There is a serious question whether it has been possible to make the great interior of China safe in this case. As he is the best of this, he made it in order to take the matter into a domestic order and the viceroys had to order a reboiling of the matter and to do something to restore the prestige of the government in the interior provinces. It is admitted by those who have had experience in China that un-

less the high authorities punish the Hubei Viceroys and the provincial mandarins, the lives of missionaries will not be safe in that province. It is an actual fact that eighty missionaries of all denominations are virtually prisoners in Hankow, afraid to venture out to their places of work.

The Viceroys of Hubei has repeatedly shown his animosity to missionaries. A striking case was that of several American missionaries who sailed in 1894 bought a small lot in Fanchong. They found every one unfavorable to them, but when all their material had been ordered and workmen were engaged to build, an order came from the Viceroys to quit work. They went back to Hankow and for three months could not get any of their goods. Finally word was returned that they could not establish themselves in Fanchong. Another party of American missionaries started a little chapel in Wuchang on their own premises, but the local mandarin forced them to quit because of his torture of the owner and his land. Then they ordered a hall in another place when they were warned to leave. The same procedure has been adopted with English and American missionaries in various other parts of this great province. The recent riot at Miaoziang shows that the Roman priests are hated just as bitterly as the Protestant brethren.

It was only three years since the Emperor issued a decree granting the right of establishing Christian missions in all parts of the empire which was open to foreign trade. In terms that originally must not harass merchants or missionaries, under penalty of the cashiering of the officials who permitted the Emperor's urgent decree. Ministers to demand the enforcement of this proclamation have come from several large European states. The issue cannot be discussed any longer. Either the anti-foreign Viceroys of Hubei must be degraded and cashiered, or foreign missionaries must be driven out of the great province of central China, with the chances of trouble in neighboring provinces.

CHINA MENACED.

FEARS ENTERTAINED OF ANOTHER ATTACK ON FOREIGNERS.

Young Lu Reported to Be Plotting Extermination of Missionaries and Native Christians.

Special Telegram.
VICTORIA, B. C., January 30.—There is menace of another general uprising against foreigners in China. Alarming news comes from the north provinces. According to the North China Daily News, Young Lu, the real ruler of the empire, is instigator of the projected insurrection. It is he who was responsible for the

MURDER OF PROF. HUBERT JAMES of the Peking university. In order to insure prompt obedience to orders for concerted attack on the foreign residents it is asserted that nomination of attack is to be sent direct to the military leaders, but that the work may be accomplished by the friends of the viceroys should have opportunity for interference. Precautions are being taken for

PROTECTION OF THE MISSIONARIES and others, both native and foreign Christians. A crisis of the converts has been talked, and it is feared that they will be held responsible for any harm that may come to these. Disturbances in West Chokiang, the seat of the mission, and the rout of the rebels. In many instances churches have been pillaged and burned. Many of the women and children are being to the strongholds for protection.

But will European Powers, will the Manchu Government at Peking find it in their own interest to tolerate reckless agitators like His Excellency, Wan In-pan? This is the next question, and I commend it to those whose business it is to take it up.

E. J. E.

Hongkong, September 20, 1895.

MISSIONARIES MENACED.

DEVICES OF THE CHINESE TO DRIVE OUT CHRISTIANS IN TWO PROVINCES.

The Failure of Justice in the Sunpu Massacre—Insolence of a Notorious Viceroy—Appeal to the Foreign Ministers at Peking—Eighty Ministers Vote to Quit—ow.

Foreigners in China are greatly exercised over the decision in the Sunpu massacre case, which committed the guilty officials to escape scot free, and made the money compensations for the lives of two poor Swedish missionaries the chief feature of the settlement. Indignation in Shanghai and other treaty ports has run high against Swedish Consul-General Bock for his agreement to a compact that virtually annuls the imperial edict granting foreign missionaries the right to live and teach the Christian religion in the interior of China. The Swedish Consul-General has replied to severe criticism of his conduct by saying that he has a perfect right to settle the case on his own people; but the Foreign Committee in declaring that this Sunpu case is of vital moment to every foreigner in China, and especially to the large missionary societies which have scores of men and women in exposed outposts and have spent thousands of dollars where the Swedish society has spent shillings. Two Swedish missionaries, Lund and Lindstrom, associates of the murdered men, have presented an elaborate petition to the foreign Ministers at Peking urging them to take prompt action in forcing the Chinese Government to reopen the case and punish the guilty in high places.

This petition is a remarkably vigorous document. The writers point out that Mr. Bock settled the matter without personal investigation on the spot; without any guarantee that the real murderers or those who incited the crime would be punished, and, lastly and most important, without any distinct pledge for the reestablishment of the mission at Sunpu. They also call attention to the deplorable fact that the blood money paid to the relatives of the dead missionaries was wrong from Christian Chinese or from those who had been the warm friends of the victims.

This petition gives us many new facts about the Sunpu massacre that it is worth while relating the most important. The writers relate the experiences of the two victims, Wikholm and Johansson, who went to Sunpu shortly after the Chinese New Year of 1893. The place had not been a Swedish mission settlement. At Maching, twenty miles away, two years before, missionaries had been driven out by the magistrate, although the people were unusually friendly. The missionaries built hopes on this friendliness, and they evidently counted on the good will of the local magistrate. When they first appeared they were greeted warmly, and they found no difficulty in renting a house near the City Gate. One day while absent at Wuchang the magistrate at Maching sent runners to their house and seized two natives who had rented them the house. The men were taken to Maching and severely beaten. Complaint was made at once to the Tzotai of Hankow, who promised to secure the release of the prisoners and to escort the missionaries back to their house. He failed in both promises, and he sent word that he wouldn't be responsible for the lives of the missionaries, as Sunpu was greatly excited over reports that the men who had been whipped were robbers of graves. With this came the report that the native Christian Yang, left in charge of the mission, was to be punished.

At this the two Swedes set out for Sunpu, which they reached safely. There they were waited on by the mandarin of Maching, who, after vainly trying to induce them to return to

Hankow, promised a guard of four soldiers during the coming festival. This guard he did not furnish, nor did he do anything to prevent the posting of anti-Christian placards calling upon all good Chinese to drive out the foreign devils, who were accused of kidnapping children from their eyes and other organs.

At the same time Li-Kin-Chung, an ex-rotation mandarin, held a small dinner to which he invited several friends. He was a personal friend of the magistrate, and yet there is ample evidence to show that at this dinner Li-Kin-Chung planned the murder of the missionaries. Two days of the festival passed quietly, but on the third day Li-Kin-Chung and a few men appeared in Sunpu, and in a few minutes it was known about that he had come to kill the foreigners. An enormous crowd gathered near the house of the doomed men, but it was inspired mainly by curiosity. The local mandarin appeared soon after, but after making the crowd he departed without taking any measures to protect the threatened men. In a few minutes the missionaries' house was surrounded by a mob, and the whole front smashed in; so they were forced to seek refuge with a friendly Chinese near by. The magistrate to furnish help, but he responded that he couldn't act without orders from superior officials. The missionaries took refuge in a closet, from which they were driven out by four professional pugilists armed with long iron rods. They were chased the distance of over the roofs of twenty houses. Finally the fugitives reached a place where they must leap to the ground to escape the pursuing mob, but they fell among the raving mob, which was very intensely excited with thirst for blood. Men hired by Li-Kin-Chung set upon the fugitives, and drove them over the head, so that they soon fell to the ground bleeding from a score of chafing wounds. The crowd of spectators gathered round and soon nearly all semblance of humanity vanished from the two bleeding bodies. Then the victims were stripped and mutilated before their eyes. A doctor allowed to remain naked in the sun, on the main street of this town, reviled and kicked by every passerby, for three days. They were finally gathered by their friends they were blackened and beaten beyond recognition, and presented such hideous and disgusting scenes as never over than as hardy frontiersmen used to shed tears over the hideously mutilated victims of the Apaches.

The investigation of the crime by the Chinese authorities was a scorching farce from the outset. Every obstacle was placed in the way of an independent inquiry, and the Chinese were warned not to give testimony under peril of severe punishment. Although Wikholm's body showed six mortal and nine less serious wounds, and Johansson's revealed six mortal and nineteen lesser wounds, the local magistrate was unable to find the murderers, and the bodies of the victims were secured who were shown to have been beaten with light sticks. The magistrates, however, carried out the plot in human manner the friends of the missionaries.

Viceroy Chang Chi-tung of Hpeik, the province of which Sunpu is situated, was informed of the case. He arrested over a hundred residents, although it was pretty clearly shown that the murderers came from several provinces. Of these arrested, fifty held heavy fines and escaped punishment; the others were tortured and imprisoned. The man who sheltered the missionaries and saved their lives for an hour or so was forced to flee from the province, and to see his property confiscated and his wife and children exiled severely. Mr. Lund, when in Sunpu, aided several of these men in their escape, being freed from severe penalties. There were held as witnesses, but they declared that if subjected to more torture they should die, if they were then allowed to sign. They were then exhibited to Lund as the murderers, but from his cross-examination of them he was assured they were merely innocent selected victims of the real criminals. The arch-conspirator, Li-Kin-Chung, was nominally confined in jail at Maching by the magistrate, but he was allowed the privilege of a free house and a person discharged. One of his associates was permitted to escape and had not been recaptured. All this was done without the presence of the Consul-General Bock, but he had made no effort to show him that the Chinese had made no real effort to punish the perpetrators of the crime. Despite this he agreed to a money indemnity and the unequivocal promise that in case the excitement subsided the magistrats would permit the reopening of the mission. He was also promised that two heads should fall, but as these will be those of innocent persons this cannot be held as a promise.

From these facts the petitioners ask the foreign Ministers to insist upon five conditions, which are as follows: The punishment of the murderers who were hanged and executed the murderers, the removal of the magistrats whose neglect and secret connivance led to the murders, the restoration of the Sunpu mission, positive directions to officials of the province to protect missionaries and their converts and employees, and finally that all magistrates and justices to the natives who have been robbed and tortured for aiding the missionaries.

The American Minister, Col. Hildreth, has been told to feel keenly the great injustice that has been done in this case. As he felt that his influence will diplomatically be of use in Peking, he is endeavoring to secure the release of the matter and to do something to restore the position of foreign missionaries in interior provinces. It is admitted by all who have had experience in China that un-

less the high authorities punish the Hupé Viceroy, as well as the provincial mandarins, the lives of missionaries will not be safe in that province. It is an actual fact that eighty missionaries of all denominations are virtually prisoners in Hankow, afraid to venture out of their places of work.

The Viceroy of Hupé has repeatedly shown his animosity to missionaries. A striking case was that of several American missionaries who came to visit the Viceroy in a small lot in Fanchong. They found every one favorable to them, but when all their material had been piled up and they were about to enter a building, an order came from the Viceroy to quit work. They went back to Hankow and for nine months could not return to their province. Finally word was returned that they could not establish themselves in Fanchong. Another party of American missionaries opened a little chapel in Wuchang on their own premises, but the local mandarin forced them to quit because of his torture of the converts. Then they opened a hall in another place when they were warned to leave. The same procedure has been adopted with French and Roman Catholic missionaries in various parts of this great province. The recent riot at Mienyang shows that the Roman priests are treated just as bitterly as their Protestant brethren.

It was only three years since the Emperor issued a decree granting the right of establishing Christian missions in all parts of the empire which were open to foreign trade. In that proclamation it was declared that all heretics, all Christians, and all missionaries, and all missionaries, under penalty of the cashiering of the officials who permitted such a violation of the law, were forbidden to demand the enforcement of this proclamation have come from several large European settlements. This issue cannot be regarded as a success. Either the anti-foreign Viceroy of Hupé must be degraded and cashiered or foreign missions must be abandoned in the Chinese provinces. China, with the chances of trouble in neighboring provinces.

THE MURDERERS OF YOUNG LU REPORTED TO BE PLOTTING AGAINST FOREIGNERS.

FEARS ENTERTAINED OF ANOTHER ATTACK ON FOREIGNERS.

Young Lu Reported to Be Plotting Extermination of Missionaries and Native Christians.

Special Telegram.
VICTORIA, B. C., January 20.—There is menace of another general uprising against foreigners in China. Alarming news comes from the north provinces. According to the North China Daily News, Young Lu, the real ruler of the empire, is instigator of the projected insurrection. It is he who was responsible for the

MURDER OF PROF. HUBERT JAMES of the Peking university. In order to insure prompt obedience to orders for concerted attack on the foreign residents it is asserted that notification of attack is to be sent only to the Chinese converts, so that the work may be accomplished by the friendly viceroys shall have opportunity for interference. Precautions are being taken for

PROTECTION OF THE MISSIONARIES and others, both native and foreign Christians. A census of the converts has been taken, and neighbors are notified that they will be held responsible for any harm that may befall any of the converts. In West Chekiang continue, but vigorous action of the regular troops has resulted in the vanquishing of the rebels. In many instances churches have been pillaged and burned. Many refugees, women and children, are fleeing to the strongholds for protection.

The Rev. Gilbert Reid on Looting as a Moral Agency.

That remarkable person, the Rev. GILBERT REID, resumes in the *Forum* for December his lectures on the ethics of civilization and Christianity in relation to the treatment of the Chinese. The measure of the Rev. Mr. REID's qualifications for the task he has undertaken is now so generally recognized that most people will turn hurriedly over his remarks on other questions of right and wrong concerning recent events in China and see what he has to say further on his own particular speciality, the ethics of looting. Here again is this professed disciple of CHRIST:

"That which in common parlance has been termed 'looting,' and which in all the larger forms was officially conducted or permitted, was a punishment more mild than was deserved."

And here he is again:

"Exception may be taken to particular incidents, but, viewing the matter as a whole, I confess that I hold to the belief that some such treatment was needed as a preventive of similar occurrences."

In his carefully considered opinion, after months of reflection, there was on the whole too little looting for the moral good of the Chinese:

"There may have been too much pillaging of real friendly non-combatants—and none of such

didn't have more time to loot from such despicable wretches, instead of leaving so much to others, including not a few loot critics. If, however, those from whom I have looted want their things back, let them meet me face to face and I will take the matter into consideration. It has also grieved me that so many really good people think that my loot is good enough for them to want. The friends of looters are beyond my calculation. At this late date it should be known that looting under all circumstances is wrong, and therefore I none need apply—for loot, on sale or donated."

This exhibit seems to us to require no comment. We are not aware whether the Rev. GILBERT REID has now wholly secularized his efforts for the amelioration of heathen standards of morality, or whether he is yet depending upon financial support by philanthropic Christians on this side of the world.

came border and more defiant and finally hurled missiles of every description at Dr. Young and his party. A great stone struck Dr. Young in the neck and rendered him unconscious. The mob had almost

Overpowered the Americans

when Dr. Young revived, and the three left the walled city with all possible speed. Mr. Kavanaugh declares the center of the impending revolution is in southern China and not in the north, where the last outbreak occurred. "In Canton and the southern provinces," he said, "where there was no activity during the uprising in 1900, is now thoroughly alive with cutthroats. The Chinese are procuring arms and ammunition in open

Violation of the Treaty

with the powers at the time the former uprising was settled. The movement is being planned carefully. Many Americans who were in the Philippines have gone to Chiua and are engaged in drilling and training the Chinese. It is my belief that the uprising will take place at a not far distant date."

America by a

Hurled Stones and Drove Them in Ter- ror to a Pagoda for Safety.

Chinese Are Procuring Arms and Ammunition Preparatory for Bloody Uprising.

Americans from the Philippines Said to Be Drilling the Mon- golians in War Tactics.

SAN FRANCISCO, February 9.—Previous reports of a threatened outbreak in China against Caucasian residents is confirmed by several persons who have just arrived from the Orient. Dr. James Young, surgeon of the steamer China; Davis Austin and G. J. Kavanaugh are among those who give accounts of the menacing

Attitude of the Boxers.

Dr. Young, accompanied by an American engineer and under the direction of a Chinese guide, went to Canton when the steamer was at Hongkong. Once within the gates of the walled city the party was beset by a rabble and was met with demands for money. At the outset the Chinese were complacent, but the moment the tourists refused their request for coin the

Mongolians Hurl Stones

at the visitors and drove them in terror to the five-story pagoda, where they were temporarily free from molestation. However, when the Americans emerged from the pagoda they were

cases have I ever approved—but there was also, if anything, too little confiscation of the property of those not active in the war, but responsible for outrages too awful to imagine, but too serious to be forgiven."

There is something here like a note of personal regret for lost opportunities; but he proceeds to sweep aside the ineffective apologies which other missionaries have offered for their looting exploits, and to put the whole question squarely on the ground of the greatest good of the looted:

"I may be pardoned for believing that the statement which I made in the *Forum* for July is the only worthy defence to be made of the occurrences which have been called looting—more worthy than the attempt to class all appropriation of food and clothing, &c., for foreign missionaries as outside the sphere of 'loot' and so innocent and commendable, while all that others took is wrong and reprehensible."

This simplifies matters. The Rev. GILBERT REID is a school of ethics all by himself. He despises the milk-and-water euphemisms of other apostles caught with the property of the heathen in their wardrobes or curio cabinets. He looted for the good of the Chinese, he regrets that he did not do more looting when he had the chance, and he regards as merely incidental to this moral duty the circumstance that he profited personally by its performance as an uncommissioned, unlicensed volunteer confiscator or looter.

We go back now to the Rev. GILBERT REID's first defiant announcement of his doctrine, as contained in his letter of March 27 last to the *North China Herald*:

"Now and then I branched out to loot from those who were our enemies, and I only regret I

The Evangelical

Correspondence.

In the Enemy's Country.

Hunan is not yet open in the sense that a missionary can take up his work anywhere and prosecute it unhindered. Along the Siang River and at Changteh missionaries do not encounter much trouble, but elsewhere in the Province the anti-foreign and anti-Christian hatred is continually cropping out on all sides. The worst of it is, that officials are more or less mixed up with it. The Chenchow massacre is not even settled yet; and while negotiations are going on, another plot to drive out the foreigner is discovered. To me it seems that the ramifications of this anti-foreign party extend all over the Province and finds its supporters in all classes. The eagerness with which the officials denounced the Chenchow massacre and protested that it was a purely local outbreak is really very significant in the light of subsequent developments.

The Chenchow massacre was directly traceable to the criminal neglect of the officials, and the plot to drive out the foreigner at Pao king fu was headed by a military official, who has been in close touch with the governor and other high officials in Changsha. This man's influence was so great, that no one dared to arrest him; he plainly stated that he relied on the help of the governor; he was arrested by strategy and beheaded before he reached the city; his head hung in a cage outside the city gate for several days, after which it was taken to other cities and similarly displayed as a warning to all evil doers. But was his claim that the governor would help him ungrounded? I do not know, but I have my own opinion. The governor felt himself called to issue a proclamation, in which he told the people that this man was at one time a good man, but now he was incompetent and utterly worthless. At the same time, a high standing official, who has often called on me and who boasted of his pro-foreign friendship, and condemned the Chenchow massacre in unmistakable terms, and on the day of the distribution of tracts at the triennial examination was very solicitous for the comfort and well being of all the foreigners, was caught "mixed up" with this plot. We cannot learn to what extent, but it is certain, at least it is so reported that he had some secret connection with the man who headed the movement at Pao king fu. He has been known all over Changsha as the governor's "pet," and had charge of the governor's official residence and body guard. This has been taken from him but he retains all other honors and offices. This is significant indeed! If he was in any way connected with the Pao king fu official, he ought to have been punished accordingly. The fact that the punishment was so slight leads one to think that there are others here in Changsha who knew of the plot. At any rate the man who was the soul of the movement in Pao ching fu sent several of his placards to various high standing officials in Changsha, with the remark that he knew they would support him.

So I'm inclined to think that the riots of the past summer at Heug chow fu, Chen chow fu, Pao ching fu and the anti-foreign feeling all over the province are traceable to one source, and that some of our officials have knowledge of what is going on. The anti-Christian placard issued at Pao ching fu was posted up all over Changsha at the same time and in fact over a large area of country. How this could be done without the knowledge of the offi-

cial is I cannot understand. Mr. Campuan, who was the only missionary in Pao ching fu, had to flee to the Yamen for protection, and later came to Changsha, traveling secretly night and day so as to elude the rioters. The man who issued the placard died like a hero, and gave evidence of bravery worthy of a better cause. The placard runs as follows:

An Exhortation to Missionaries of All Countries.

Various countries try to teach our people of China strange religious doctrines, the object of which, after all, is apparently to exhort people to do good. Now if we Chinese actually welcome these religions and gladly accept them, it would indeed be a most fortunate thing for all concerned. Again, even if we do not gladly accept these doctrines, or troubles do not arise through them, there is no harm done either way. It turns out, however, that we people of China, both the literati and the masses, have all been imbued with the doctrines of Confucius and Mencius for ages, and although not every one of us personally acts up to the tenets of our faith, it is a fact that no one respects himself unless he feels that he possesses something of it, even in the least degree. Hence every religion coming from abroad is unhesitatingly regarded by all of us as a strange (and therefore dangerous, according to the "Confucian Anaxets") doctrine not to be

followed. This proves why our people are inclined to condemn the religions of the various countries as strange doctrines which no one can gladly embrace. Moreover, China is browbeaten by the various Powers to too great a degree, and very many are the causes of disturbance, of which that relating to missionaries is the greatest and most in number. Although this can be put down as the reason why the literati and masses of China do not join together in embracing foreign religions; yet to talk reasonably, from the heart as it were, if there were actually nothing in the religions of the various countries, their churches and chapels and their converts to lead people to become suspicious; if there were actually nothing in them to make people exasperated at them, why is it then that the literati and masses of China, from first to last, unhesitatingly act inimically against the missionary cause and willingly sacrifice their bodies, born of their parents, to the axe of the Imperial Government?

Not to speak of other matters, let us take up the subject of the plucking out of eyes and internals, the disemboweling of people and the disseminating of poison in wells which occurred this year in the various provinces. All culprits caught, one and all confessed that they had come from the churches. No matter how foreign officials and Chinese authorities, following precedent, deal with riots, etc., down to the present day they have not been able to free the masses from the doubts and suspicions of years, and thereby lessen their enmity against missionaries and their converts. Furthermore Chinese who embrace the foreign religions are all deeply dyed villains imbued with inherent wickedness. Initially, those men, in their very nature, are such as cannot come within the pale of the law. But when such enter the church to put into action their wickednesses, is it possible that the people of the various countries can pretend ignorance of the heartrending unutterable scenes enacted by such ruffians? Taking this into consideration who can say that the reasons which led to previous riots were empty charges? As a suggestion what each country should do now it would only be necessary to quickly withdraw the churches in this country and the hearts of us all will be happy indeed. This would moreover put on a

solid 'asis peaceful relations between China and the various countries. Otherwise, when it is considered that there are less who die from the executioner's sword for attacking churches and missionaries, and more who are slain by poison and disembowement,

it naturally follows that people would certainly prefer to die by the executioner's sword than by poison, etc. Now if it comes to the people of China becoming more willing to die by the executioner's sword, can foreigners remain at peace in this country hereafter?

Ha! ha! You who exhort people to do good, work in vain; for, instead, you pile up anger against yourselves. Angering people, you still persist without ceasing to exhort. Persisting unceasingly you further coerce people into your religion by force majeure. Now, as regards Chinese religions, when we find the doctrines to fit us we retain them; if they do not fit we reject them. What a great difference this is between Chinese and foreign religions! Persons ignorant of the conditions say the religions of various countries are gradually expanding throughout China; thoughtful people see in them cause for anger amongst the Chinese. The longer they remain, the deeper will be the enmity. Those imbued with enmity will care nothing for death. It will be impossible to draw upon the imagination what will happen in the future from these calamities. Nor would it be cause for sorrow to China alone. There are people who, knowing this, dare not say anything, nor are they willing to do so. It is to be apprehended that the people of various countries, not being informed in time of coming catastrophes, will not consider this *silence* a virtue; on the contrary, they will make it a cause of enmity. Although this affects the integrity of the Chinese Empire, it also touches the prosperity of the various Powers. Knowing these conditions and not telling you of them will be my fault. Telling you and taking upon myself odium therefore will be the fault of the various countries. It will remain upon you people of the various countries to consider this question.

(Signed) Ho Chin-sheng of Hunan.

Kuang Hsü 28th year, 8th moon, 10th day.

(11th September, 1902.

The governor issued a counter proclamation in which he called upon the people to live in peace with Christians, and not under any circumstances to allow themselves to make any disturbance. Ho, he called an ignorant and reckless person whom he deposed from office, etc. He also sent orders post haste to all military and civil authorities to protect the churches. Thus, again, a grave crisis was averted. We thank God for his help and pray for continued guidance, so that we may be a blessing to this people.

C. NEWTON DUBS.

Chin sha, Oct. 1902.

FOREIGN TOPICS.

LOOT AND THE LADIES.

A JOURNALISTIC warfare has been precipitated in Paris by the publication in *La Petite République*, a paper opposing the ministry, of charges that some "ladies" participated in the looting at Peking. These ladies were alleged to be connected with the Legations. Certain missionaries were mentioned by the *Matin* (Paris) as being implicated. The matter reached the public through the unauthorized publication of certain portions of General Voyron's report to the French Government. Says *The Times* (London):

"The Government can not and does not wish to publish the whole report. As will be seen, it incriminates some of the mis-

sionaries who indulged in the most reckless pillage, luring the French soldiers to do their work for them. But the report says other things to which the Government does not wish to give publicity. It recounts certain facts that were already being mysteriously noised abroad, both here and, no doubt, elsewhere. It says that no sooner had the Legations been relieved by the allied forces, while the Chinese in the richest quarters of Peking were panic-stricken, than the ladies of the Legations ran off to the best shops, which were well known to them, and pillaged them of their valuable contents, returning with positively crushing loads of the most precious articles, silks, laces, jewelry, gold and silver, and ivory work, which they hid and heaped up in their respective Legations, thus making ruthless pillage their normal and regular occupation."

In commenting upon the affair, the *Matin* says the French Government suppresses the report in order to shield the ladies, "wives of ministers and consuls." On the other hand, the Radicals and Socialists in the French Chamber want the report published, according to the *Figaro* (Paris), because it involves the French Roman Catholic missionaries in the scandal. In order to clear the matter, the *Temps* (Paris) interviewed M. Pichon, who was French minister at Peking during the siege. That gentleman denied that any lady "connected with any member of the Legations" was implicated. But the *Temps* stated, on the authority of the same eminent diplomatist, that two "ladies" did loot. They were not, however, "connected with any member of the Legations." The *Matin* published the account of an eyewitness, or what purported to be such. According to this, "the ladies"—who were positively stated to have been three in number and to have been connected with the Legations—"were the first to set an example of rapine." A certain English major named Scott is named by the *Matin* in confirmation of these particulars. Journalistic opinion in France is, however, inclined to reject all the accusations against the Legation ladies.

The charges against the French Roman Catholic missionaries have been somewhat discredited by the fact that they grew out of a political struggle in the French Chamber over the Chinese loan. *The Weekly Register* (London), a Roman Catholic paper, observes:

"One can not accept on such authority particular statements containing charges against Catholic missionaries and certain ladies connected with the different Legations. Already the charges against these latter have been promptly repudiated by a statement made on Wednesday to the *Temps* by M. Pichon, ex-Minister of France in Peking, who describes the stories as pure inventions. A similar *démenti*, we confidently anticipate, will be forthcoming in the case of the missionaries, who stand charged with wholesale pillage, looting, and nameless license, and with utilizing the naval and military forces, whose services they remunerated with substantial checks, to assist them to carry out their nefarious ends. Even the respected name of Monsignor Favier is included in the indictment, as having given a check for 5,000 francs for the same object. Until more authentic information is forthcoming, we must decline to regard the charges as other than gross exaggerations."

This view of the matter is amply confirmed by Parisian press opinion, the *Gaulois* declaring on high authority that the missionaries were blameless throughout.—*Translations made for THE LITERARY DIGEST.*

THE NANCHANG MURDERS.

[FROM A CORRESPONDENT OF THE "N.-C. DAILY NEWS" ON THE SPOT.]

Nanchang, March 1st.

Having been present in Nanchang at the time of the riot of the 25th of February, I will venture to give you an account of the same. I arrived at Nanchang on the evening of Thursday, 22nd February, at about the hour when occurred the unfortunate affair between the French priests and the Nanchang magistrate. While there are different stories, the reports agree that the magistrate was invited to a feast by the priests for the purpose of talking over un-settled questions arising from a former riot or riots. The outcome was that the magistrate received two wounds in his neck. The people say that the wounds were produced by a priest, the priests say they were self-inflicted. When the provincial judge, with other officials, arrived upon the scene, he proceeded to take down the evidence of the wounded man, who, being unable to speak, wrote that he had been assailed by a French priest whose Chinese name is Wang. This, I may say, is the only version of the affair which came to our ears through Christian or non-Christian sources during the nearly three days which elapsed before the breaking out of the riot. That the people believed this, and that this belief led to the riot, there can be no question.

The priests, on the other hand, claim that the magistrate retired to a room alone and committed suicide, or attempted it. One rather incredible story is that the suicide was premeditated, that the magistrates had an understanding with his attendants that when he had committed the deed and called out, they were to batter down the doors and rush in. One is inclined to doubt that there was either premeditated suicide or assault. The fact seems to be that the matters of difference were such as had produced much friction. If to this was added much wine drinking there might ensue an excitement leading to the unfortunate result.

Of course there was much excitement throughout the city, and no little apprehension about the riot might take place. This was especially the case when on Saturday evening there was held in the university a mass meeting to be held the next morning at ten o'clock to consider the successful stabbing of the Nanchang magistrate by the French priests. To this meeting were invited all classes, from officials down. The purpose was to consider measures to prevent China from being treated with contempt by other countries, to get back the powers of their Government, &c. It was to be a deliberative assembly, and there was to be no resort to violence. The notice was signed by the whole body of students.

We wired to the American Consul-General at Shanghai of the meeting, urging adequate protection, and wrote to the foreign officials in Nanchang, protesting that if such a meeting was held it might result in a riot, which, once begun, could not be easily stopped. We also sent two men to the meeting to report to us the proceedings. From them

We learned that a student attempted to address the crowd, stating the object of the meeting, and that there was to be no resort to violence. This was not what the crowd had come together for, and this was answered with cries of "Ta, Ta," "Beat, Beat," quite drowning the voice of the speaker, and making it impossible for him to be heard. From this on the confusion increased, ending with smashing of the chairs and tables, and a rush for the Roman Catholic place. As was feared, the mass meeting proved the rendezvous and starting place for the mob, and the officials had sent no soldiers to the meeting to prevent this.

When the mob reached the Catholic place, the soldiers who were on guard fired a volley of blank cartridges, at which the mob made a rush, and there was no further pretence of defence. The place was set on fire, and the priests, attempting to escape, were seized, killed, and their bodies thrown into a pond, with the exception of one whose escape seems little less than marvellous. He was the only one of the seven foreign priests and teachers there who escaped, and he had received several wounds about the head and was half covered with mud and water when some soldiers succeeded in rescuing him.

There was another Roman Catholic place outside the city, whose destruction speedily followed, but no lives were lost there. A priest lay there sick of typhoid fever, and another priest, who lived outside the city, took him and carried him away to the house of a convert. He has since died after reaching Kinkiang, his death, either caused or hastened by what he passed through. There were also five French nuns at this place.

There were three Protestant missions in town, the Brethren, the China Inland, and the Methodist Episcopal. The missionaries of the Brethren mission were Miss Warr, living by herself, and Mr. and Mrs. Kingham and two children, living only two or three minutes walk from the Catholic place. The most of the Methodist Episcopal missionaries lived a long distance away from the Catholics and the mob did not reach them. We hear that the Kinghams were urged to leave two or three times before they attempted to do so. They were beaten to death, stripped, and the body of Mrs. Kingham thrown into a pond. Mr. Kingham lived for a few hours afterwards, and the older child till the next day. The younger child was saved by a soldier, who caught her, and covering her with his clothing took her to the house of the woman. The soldiers came to Miss Warr, and surrounding her, took her to their camp. The crowd were throwing stones into the China Inland place, but word being sent, the soldiers came on the run, and the two families were also taken to the camp.

The Methodist Episcopal missionaries were so far away that they were able to save quite a little food and clothing after they heard of the riot. Some officials came and took them first to a mint near by. From there they were put on to a boat, and just before dawn to a steam launch which the Governor had chartered to take away the fugitives. The other fugitives were brought on board the launch at different times in the night, and next morning at eight o'clock a start was made for Kinkiang, which was reached at 10.30 on Tuesday morning. Mr. Quimbach, of the M. E. mission, remained with a Chinese official at the mint, and is giving information of later events by telegrams and letters.

No further rioting occurred after Sunday. In all there were killed of foreigners six Catholic priests or clerics, and Mr. and Mrs. Kingham and one child. All the Catholic property was destroyed and the property where the Kinghams lived. All other property of missionary remains intact.

Mr. Werner, the British Consul at Kiangiang, received a telegram yesterday morning from the Governor that the magistrate was still alive. The consul was to start to day for Nanchang in a gunboat.

SPENCER LEWIS.

OPIMUM RIOTS; MANY DEAD.

People of Fu-Kien Resist Troops Sent to Destroy Poppy Plants.

PEKING, Feb. 24.—Hundreds of inhabitants of the Province of Fu-Kien have been killed in the past few days while offering armed resistance to the Government troops engaged in destroying the poppy plants, according to an official report from the Governor of Fu-Kien received here to-day. The report is confirmed by several missionaries.

In many districts of China the people have recognized the Government's stern purpose and have themselves rooted up the poppies.

An American missionary, the Rev. Arthur H. Smith, in a letter published in the newspapers with the object of stirring the Chinese officials to do their best in the matter, says that China has made more progress in the fight against opium than has any other country of which he has knowledge ever accomplished against a similar evil.

The International Reform Bureau, which will meet here on March 4, will inaugurate a campaign of drastic and united action in order to give the death blow to the opium traffic. Delegates from all the provinces of China will attend, and among the steps to be taken will be an appeal to the National Assembly to empower the military throughout the republic to suppress by force the cultivation of the poppy. A demand will be made for an agreement between the British and Chinese Governments completely prohibiting the opium trade.

LONDON, Feb. 24.—The British Government is in a quandary over the opium dispute with China. Should the Foreign Office, as is being urged by Indian opium merchants and bankers, insist that China strictly comply with the Anglo-Chinese Treaty which regulates the importation of Indian opium into China, the Government would be condemned by a very strong body of public opinion, which objects to the Government's continuing the trade in any way. On the other hand, unless some action is taken to make China observe the treaty the bankers and traders are threatened with a loss aggregating \$30,000,000, which they might justly call upon the Indian Government to refund to them.

The Anglo-Chinese Treaty, which provided for a 10 per cent. reduction annually in the importation of Indian opium into China and the complete extinction of the trade in seven years, also stipulated that Indian opium should be barred from provinces in which the cultivation of the domestic plant had ceased. In return China was to remove certain restrictions that the provincial authorities had placed on the wholesale trade in Indian opium. Complaints have been lodged at the British Legation at Peking that China has violated the treaty in almost every particular. Provincial authorities have held up and destroyed Indian opium which had paid the high duty. The British Minister brought the complaints to the attention of the Chinese Government, but thus far efforts to obtain satisfaction have failed.

China's reply that she is making a determined effort to stamp out the opium evil, and that she already has greatly reduced the cultivation of the product.

Some additional light has recently been thrown upon the character of the rebelchiefs by intercourse with them at Su-chaw, and by a visit to Nanking by the Rev. Mr. Holmes, of the American Baptist mission. The information thus obtained leaves little room to hope that the principal chief himself, with whom the movement originated, knows anything of the true nature of vital religion. His cousin Hung-Jin, however, was for some years employed by the London Missionary Society, as a native preacher in Shanghai, though not formally ordained to the sacred office. About two years ago he succeeded in reaching Nanking, where he was at once raised to the dignity of Prime Minister, with the title of "Shield King." He was well instructed in Christian truth, and although he has grievously wounded the truth by yielding to the customs of his associates and becoming a polygamist, yet he seems sincerely desirous of correcting the errors of his cousin, and introducing among these men a purer form of Christianity. What his power for good may be, we know not, but his presence must, in all probability, prove decidedly advantageous to the cause of truth.

We have some reason to believe - and without positive evidence we might reasonably hope - that there are at least a few among these men, who are sincerely seeking the way of salvation. Whatever may be the final result of this wonderful movement, and however great the errors connected with it, we cannot but rejoice that the foundations of the old religious systems of the Chinese have been shaken, and that a hatred of idolatry, and some knowledge of the Bible, have been diffused among so many myriads of people.

The Yung and Foreign Land
(Report Board of Foreign Missions, Vol. XII.
Feb. 1861. pp. 50. Art. Shanghai Station Rep.)

The North-China Herald. Dec. 24, 1902.

"Is there to be Another Crisis in the North?"

It would be well meanwhile for the Missionary Societies not to neglect the warnings of officials whom they know to be really friendly, and to withdraw their men in time from dangerous posts. By staying they imperil not only their own lives, but the lives of their converts. They have a natural dislike to appear to desert their flocks; but if they cannot successfully defend their flocks, and if they embarrass by their presence the friendly officials, it is as true heroism to obey the dictates of prudence, as to stay and be massacred.

YUAN TO RESPECT FOREIGNERS' RIGHTS

Friendship Toward Powers to be Emphasized in Chinese President's Inaugural Address.

A REACTIONARY MOVEMENT

June 10-13
Young Scholars Desire to Restore Confucianism as the State Religion—Missionaries Alarmed.

PEKING, Oct. 9.—The friendly intentions of the Chinese Government toward foreign interests will be strongly emphasized in President Yuan Shih-kai's message to Parliament at his inauguration to-morrow. On this subject he will say:

"The attitude of the foreign powers toward us has always been that of peace and fairness, and they have given us cordial assistance whenever the occasion arose. This, of course, is due to the civilization of the world, yet all the same we highly appreciate the good-will of the friendly powers. It is most impossible for all citizens of the Chinese Republic clearly to understand this and to endeavor to strengthen international friendship.

"With sincerity I hereby declare that

all treaties, conventions, and other engagements entered into by the former Manchu and Provisional Republican Governments with foreign Governments shall be strictly observed and that all contracts duly concluded by former Chinese Governments with foreign companies and individuals shall also be strictly observed.

Further, I declare that all rights, privileges, and immunities enjoyed by foreigners in China by virtue of international engagements, national treaties, and established usages are hereby confirmed.

"This declaration I make with a view to maintaining international amity and peace.

The Princeton men who conduct the Young Men's Christian Association here introduced an American method to President Yuan to-day, when, at their request, he opened their new building by means of a wire laid from it to the palace. The building, which cost \$50,000, stands out as a tall, conspicuous example of American architecture among its single-storied Chinese neighbors.

WASHINGTON, Oct. 9.—President Wilson to-day sent the following congratulatory message to President Yuan:

"On this auspicious occasion of your Excellency's inauguration as Chief Magistrate of the Chinese Republic, I offer you my sincere and cordial congratulations on the trust and confidence reposed in you by the National Assembly, and felicitate the Assembly and the Chinese people on the selection for that high and honorable office of a gentleman so eminently qualified as yourself.

It is my hope and expectation that, guided by the principles of right and justice and the high ideals of republican government, your Excellency's administration will be conducted as to assure the advancement of China and conduce to the peace, happiness, and prosperity of her people. It will be my pleasure to co-operate with you in preserving and still more firmly cementing the friendly and cordial relations between the two countries.

A movement in China to restore Confucianism to its old place as the State religion is the subject of a report to

the State Department through Charles Williams at Peking. Officials here regard the movement as of importance, believing that it indicates reactionary tendencies.

Mr. Williams says the leader of the movement is Ch'En Huan-Chang, one of China's most learned young men, a member of the Hainan Academy and a Doctor of Philosophy of Columbia University. He has organized the Confucian Association, which numbers among its ranks some of the most distinguished scholars of the republic, and which has just closed a national convention at Chu-Pu Shan-Tung, the birthplace and burial place of Confucius. While, in the opinion of Mr. Williams, the State religion movement will fail, he declares that the revival is one of great importance.

In a recent conversation with Ch'En Huan-Chang, Williams pointed out the advantages of giving all religions equality before the law, as in the United States, and reminded him that if a conscientious man in official life would have to decline to take any religious services, because to do so would violate their own religious beliefs, the young Confucian said he did not see why this should be so, and declared that there had never been any trouble of that sort in China until Christianity came in, as the Banists and Mohanists had found it possible to join in Confucian ceremonies.

The Christian missionaries are said to be thoroughly alarmed over the situation.

CAPTIVES NEARLY STARVED.

Terrible Experiences of Missionaries and Families at Tsoo-Yang.

PEKING, Oct. 9.—The harrowing experience of the missionaries who fell into the hands of the Chinese brigands under the leadership of "White Wolf," at Tsoo-Yang, were related to-day in a dispatch from the

SAYS UNITED STATES HAS ASSUMED FINANCIAL GUIDANCE, ACCORDING TO BRITISH CORRESPONDENT.

POWERS OUTMANOEUVRED
Misionaries Greatest Force in Americanizing the Country—President Wilson's Clever Move.

By Maroon Transatlantic Wireless, Telegraph to The New York Times.

LONDON, Monday, Dec. 29.—The Daily Chronicle's Shanghai correspondent, writing on the spread of American influence in China, says:

"There can be no doubt about the growing spirit among the youthful Chinese which holds America as the hero of democracy and which induces them to look upon America as their guide in matters of national conduct. The attitude of the Chinese in Peking always has been, if anything, favorable to Britishers, and is so now, but there is a louder cry going up with a strong American accent in all matters political.

"The Ministers of State are pro-American and the new Chinese officials are mostly men of American education. Even President Yuan Shih-kai is known to be peculiarly friend-

ly toward America and the other great President of the world. He is understood especially to favor American capital coming to China.

"The American missionary also plays his part well, and probably works political economy into his evangelistic propaganda more than any missionary of any other nationality. Then there is a vast Young Men's Christian Association organization in China, which is worked almost exclusively by Americans, who are indefatigable in their work in all parts of the country and have done more during the last five years to Americanize China than any other force operating there. As a matter of fact, America has assumed the political and financial guidance of China. This attitude is speedily growing, by tactics that outmanoeuvre Japan, Russia, and England, and is strengthened immensely by President Wilson's early recognition of the Chinese Republic and his attitude in connection with loan matters.

"During the revolution the English diplomats were so circumspect, and have been since, as to incur the annoyance of the Chinese, whereas the United States cleverly contrived to be on good terms equally with the North and the South. There can be no doubt, either, that Americans can appreciate the sheer immensity of China more than the average Englishman, and every American knows that, all good intentions fully granted, there finally will come a mackerel as a reward for the great now being thrown."

Rev. Christian Stokstad of the Hauges Norwegian Mission.

Mr. Stokstad said that when the Government troops entered Tsoo-Yang they found that the Rev. George Holm and the Rev. H. Fausk were merely living skeletons. The children had been for ten days hidden under a heap of straw. For the first three days they were without water. Afterward water was obtainable, but the captives were without food on several occasions. The bandits searched their hiding places and thrust their bayonets through the straw, grazing the limbs of those hidden beneath.

When the brigands discovered that the fugitives were women and children they treated them well, detaining them at the chief's lodgings.

The belief prevails in Peking that the brigands probably became frightened lest the foreigners should take action. Another dispatch from Mr. Stokstad says the brigands escaped toward Sin-Yeh, in the Province of Ho-Nan. Their departure came as a surprise.

Further reports from the Southern Province of Ho-Nan state that other detachments of "White Wolf's" followers have captured more towns.

BRIEF OPIUM MONOPOLY

To be Established at Hongkong, with View to Suppressing Traffic.

HONGKONG, Oct. 9.—The British Government has decided to establish an opium monopoly in Hongkong at the expiration of the present agreement.

It is thought that, with the control of the traffic in the hands of the Government, its gradual suppression will be easier.

The staff and appliances of the farmers are to be taken over in their entirety.

YUAN SHIH-KAI DELAYS ASCENDING THRONE

Jan 10 1916

Mandates in Which He at First Refused, Then Accepted it, Reach Washington.

SIX REASONS PERSUADE HIM Chinese President Urged Another Be Made Emperor—Corona- tion Soon is Forecast.

Special to The New York Times.

WASHINGTON, Jan. 9.—The text of the mandates by Yuan Shih-kai, President of the Republic of China, in which on one day he rejected the offer of the crown of projected monarchical restoration in China, and on the next indicated that he would accept it, were received in Washington today by mail from Peking. These mandates set forth the motives under which President Yuan represents himself as having been actuated, and show that he accepted the offer of the crown to take effect at such time as he deems proper.

Yuan has not yet taken the throne, although he sat in the throne chair on Jan. 1, but he is expected to do so shortly. If he has proclaimed himself Emperor he has not notified the chancelleries of the world, and until other nations have been notified the monarchy cannot be recognized. Accompanying the copies of the mandates received here were letters asserting that Yuan was believed to be thoroughly sincere in his final acceptance of the offer of the crown, after having, like Caesar, declined it.

According to the communications received, thoughtful Chinese of the higher classes in Peking are afraid that with the passing of Yuan the republic would fall into weak hands and China would be at the mercy of Japan. It is reported as the desire of the leaders in the monarchical movement to place Yuan on the throne so that he may build up a strong monarchy.

Throne First Offered.

President Yuan's mandates were issued in response to communications made to him on Dec. 11 by the State Council. The first communication by the State Council was as follows:

Peking, Dec. 11.
In communication from the State Council states that this council as a general representative of the National Citizens' Representative Convention today held a meeting to examine the result of the national election, and that this council found there were 1,983 national citizens' representatives and there were 1,938 in favor of the constitutional monarchy.

Thus the will of the people has already decided upon the constitutional monarchy and all the laws and ordinances which have exception of those which are in conflict with the form of government have been promulgated. From the despatches and telegrams the President has been unanimously requested to be Emperor. It is reported that general imperial household laws in different periods the Presidential election laws are also fact abbreviated. Herewith are transmitted from the Citizens' Representatives various petitions beseeching you to ascend the throne and you are requested to act accordingly.

BY MEMBERS OF THE STATE COUNCIL.
The responses of President Yuan to the above communication follows:

Peking, Dec. 11.

I, the President, find that the sovereignty of the republic resides in the people. Since the Citizens' Representative Convention has unanimously decided in favor of the constitutional monarchy there is left no more for me to say, but the fact of requesting me to ascend the throne is not autocratic. At the beginning of the republic, I made an oath to develop the republic to the best of my ability. Now if I made myself Emperor I would break my oath and there is no excuse on the point of faith.

My primary object, however, is to save

the republic. In order to bring about the attainment of this object, I, in self-examination, find there is nothing but the use to exist solely the great principles of morality and faith. I hope the Citizens' Representatives who have not yet had time to force upon me the task which would be difficult for me to execute. I further hope that the General Convention of the Citizens' Representative Convention will take careful and mature deliberation to request somebody else to ascend the throne.

I, the President, in the meantime, will in the course which I am having at present and in the exercise of existing duties and powers still maintain the existing conditions throughout the whole country. The petitions are herewith returned. The petitions are herewith returned. The petitions are herewith returned.

Respected by Yuan.

This mandate was not satisfactory to the members of the State Council. The information received here today is that the council refused to accept Yuan's rejection of the crown and went in a body to the Imperial Palace to the night. Yuan delivered another communication in which six reasons were offered to Yuan why he should ascend the throne. What these six reasons were could not be ascertained tonight, but on the following day Yuan issued a second mandate, as follows:

Peking, Dec. 12.

The State Council, as general representative of the National Citizens' Representative Convention, after having deliberated six reasons why I should not refuse to comply with the request, and has presented to me and the citizens urged me to ascend the throne. It should be understood that my patriotism is not a whit less than any other man's.

Now, the demand of the citizens is so pressing and their expectation is so keen that there is nothing left to excuse myself, and it is impossible for me to shirk the responsibility. But in laying the great foundation of the nation and important matters present themselves, and, therefore, things should not be hastily done in order to avoid difficulties. I, thus hereby ordered that all the Ministries and departments shall assemble to make detailed preparations along its own line. As soon as the preparations shall have been completed they shall be presented to me for execution. The petitions are given to the State Department for file. YUAN SHIH-KAI.

It is the understanding in official and diplomatic circles here that Yuan decided that he would accept the throne and be crowned at "the proper time" without fixing a date. A newspaper dispatch from Peking under date of Jan. 2, gave the erroneous impression here that Yuan had taken the throne, saying that at the official New Year's reception he entered the palace in the Imperial Yellow Chair, sat on the throne and was announced as "His Imperial Majesty." When he became President he rode to the palace in the same yellow chair and he sat on the same throne when inaugurated.

Anxiety in Washington.

In official and certain diplomatic circles here some anxiety was occasioned by the publication of a report from Tokio that Yuan had suffered an attack of apoplexy, and a Shanghai report that he had been assassinated. Tonight there came from Dallas, Texas, a telegram saying private advices had been received there that Yuan had resigned the throne. These reports are all discredited in Washington official and diplomatic circles, but messages were sent to Peking today making inquiry as to the foundation for the reports. On Dec. 29 Paul S. Reinsch, the American Minister, reported to the State Department in Peking that the political situation in China "is not considered serious."

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DECLARATION
IS AWAKENING TO
NEED OF DEFENSE

DECLARATION
IS AWAKENING TO
NEED OF DEFENSE

Dr. V. K. W. Koo, However,
Is Saved From Quiz on
Chinese Monarchy

SOCIAL SCIENTISTS HAD PREPARED QUESTIONS

Speaker Says War Has Taught Oriental Empire to Equip Itself for Future

Dr. V. K. Wellington Koo, the youthful and recently appointed minister in this country of the newly established Chinese Monarchy, delivered his address last night before the American Academy of Political and Social Science in Witherston Hall concerning his country. In nowise did this young Columbia graduate, who was once a strong Republican, seek to defend the cause and personal activities of Yuan Shih-kai, who has been accused by some of betraying two Emperors, one president and 400,000,000 people.

In this address, his first public utterances since arriving in this country to be his monarchical Government's representative at the undiplomatic age of less than 30, Doctor Koo talked at great length on the ancient history of China, her ideals, philosophy and industry. Toward the close he told of how China was preparing herself in military affairs, and this seemed to interest the crowd that packed the auditorium to overflowing. Doctor Koo ended his speech with a plea for China to be left alone and promised that the people would become a great nation.

The Chinese Minister was not applauded. His audience heard him with respectful silence, and a fairly good-sized representation of his own race of people sat stolidly as if talking with gravitation and precision. Doctor Koo at the outset quoted the words of a famous diplomat, who said that such a person could only "be very discreet or very thorough." If such a standard could be applied to his speech, he might be said to have been discreet.

Dr. Frank J. Goodnow, until recently the constitutional adviser of the Chinese Government and now President of Johns Hopkins University, followed Doctor Koo and talked about the difference between a monarchy and a republic. Doctor Goodnow was somewhat positive at the outset that a monarchy might be better for China than a republic for government, but admitted as one who had found himself in deep water and ended by saying that he didn't know what was best for China or how her future was to be solved. He pointed out, however, that Chinese philosophy was such that every man was held responsible for his deeds and that this applied to rulers as well as individuals. He said that the Chinese proceeded upon the theory that every man by nature is good, whereas some of us take the opposite view.

Doctor Koo Not "Heckled"

The announced plan to "heckle" Doctor Koo with some pointed questions didn't materialize. The diplomat was allowed to make his speech and then stand in line with Mme. Koo as his escort and shake hands with the host that pressed upon the stage from the auditorium. Mme. Koo was fetchingly gowned in her national costume, even to the bloomers, but with modern American opera slippers. Doctor Koo wore the conventional evening garb and dancing pumps.

After Dr. L. S. Rowe, the president of the Academy, had introduced Doctor Koo, the newly appointed representative of the Chinese Monarchy, his presentation began by telling the distance and amount of ocean water that separated China from these shores. He also sought in a very discreet manner to justify the shift to a monarchy as being the result of the influence of other nations and the fact that the various Chinese railroads were controlled by so many different nations.

On the subject of military preparedness, Doctor Koo had this to say:

"In these days of contests by force you may probably desire to know something of the arts of war in China more

than the arts of peace. This is, however, a difficult topic for a layman to dwell upon at length. But the Chinese, though peaceful by nature, have not failed to learn the importance and wisdom of military preparedness.

"Their experience in the last 70 years of intercourse with the outside world, reinforced by the present spectacle in

Europe, has convinced them that the day of universal peace on earth still belongs to the dim future and that until powerful nations recognize the righteousness and observe the duty of refraining from aggression of an unarmed country, the only way to have peace is to be prepared for war. So the finger of scorn which has been of late frequently pointed at China, as an example of an inveterate opponent of military preparedness, in the opinion of many Chinese, is rather misdirected."

Making the unqualified statement that the recent change in form of government was by "unanimous decision," Doctor Koo ended with this:

"In conclusion, I may say that the Chinese people believe that they have a world mission as well as a national mission. To regenerate a vast country with its enormous population like China is, indeed, a stupendous task; but it is a happy fact that she has in her all the elements that go to make a great and powerful nation—namely, an extensive territory, rich resources, a frugal, industrious, virile, intelligent and honest people.

"Once her people, 490,000,000 strong, begin to move, their momentum will be such that they cannot stop even if they will until they have reached their goal. And I believe they have already commenced to move.

"All they ask for now is that they be left alone and given a free hand to work out their country's destiny, unharrassed by fear of aggression from the strong and assured of a just and equitable treatment in the hands of all. Give us a decade and we will give you a strong China. And a strong China is sure to be a great and powerful factor for good in the world."

Yuan Definitely Announces Cancellation of Monarchy; His Title: 'Great President'

Tells Of Dislike To Assuming Crown; Tried 'To Prop Up Tottering Structure,' Yang Tu Leaving for U.S.

Reuter's Pacific Service to The China Press
Peking, March 23.—The mandate

cancelling the monarchy reviews the history since the establishment of the republic. It says:—"Disturbances rapidly followed one another and, therefore, fearing that disaster might befall us at any day, all who had the welfare of the country at heart advocated the reinstatement of a monarchical system, in order to end all strife for power and to inaugurate a regime of peace.

"Suggestions in this sense have unceasingly been made to me since the first revolution and each time a sharp rebuke has been administered to those making the suggestion. The situation last year, however, became so different that it was impossible to prevent the spread of such ideas."

The mandate then recounts the history of the monarchical movement culminating in the unanimous vote in favor of a monarchy and the election of Yuan Shih-k'ai as Emperor. Continuing, it says:—

Against Taking Crown

"Nevertheless, it continued to be my conviction that this sudden elevation to a great seat would be a violation of my oath and compromise my good faith. I, therefore, declined, in order to make clear the view which I always held.

"The Lifayuan, however, stated firmly that the oath of the Chief Executive rested on a peculiar sanction which should be observed or discarded according to the will of the people. Therefore, there was no excuse for me to decline the offer further.

"I, therefore, took refuge behind the excuse of preparations in order that the desire of the people might be satisfied, but I took no steps to actually carry out the program and, when trouble arose in Yunnan and Kweichow, a mandate was issued announcing the postponement of the measure and forbidding the further presentation of petitions praying for the enthronement. I then hastened the convocation of the Lifayuan, in order to secure the views of that body, hoping thus to return to the original state of affairs."

The mandate then describes Yuan Shih-k'ai's retirement to private life and his return to public service as a

result of the first revolution. It says:—

Came Out Reluctantly

"Reluctantly I came out of my retirement and endeavored to prop up the tottering structure. I cared for nothing but the salvation of the country. A perusal of our history reveals in a vivid manner the sad fate of the descendants of the ancient kings and emperors.

"What then could have prompted me to aspire to the throne? Yet, while the representatives of the people were not willing to believe in the sincerity of my refusal, a section of the people appear to have suspected me of harboring a desire to gain more power and privileges. Such a difference of thought resulted in an exceedingly dangerous situation.

"As my sincerity has not been such as to win the hearts of the people, my judgment has not been sound enough to appraise every man. I, myself, am alone to blame for my lack of virtue.

Heart Filled With Sorrow

"The people have been thrown into misery and soldiers made to bear hardships; further, the people have been cast into a panic and commerce has rapidly declined. When I search my heart, sorrow fills it. I am, therefore, not unwilling to suppress myself in order to yield to others.

"I am still of opinion that the petitions designating me as Emperor, submitted through the Lifayuan, are not suited to the demands of the time and my official acceptance to the Throne, made on December 11, 1915, is hereby cancelled.

"Petitions received from the provinces and the administrative areas are all hereby returned, through the State Department, to the Lifayuan, to be forwarded to the petitioners for destruction and all preparations in connection with the monarchy are to cease immediately.

"Those who advocated a monarchy have been prompted by a desire to strengthen the foundation of the country. Those who oppose it have done so in order to express their political views. It may, therefore,

(Continued on Page 2)

be presumed that they will not only be the extreme and so endanger the country.

All Faults Are Mine'
"They should, therefore, all hearken to the voice of their own conscience, sacrifice all prejudices and, with one mind and purpose, unite in an effort to save the situation, so that the glorious descendants of our sacred continent may be spared the horror of internal strife. In brief, I now confess that all the faults of the country are the result of my own faults.

"Now that the acceptance of the throne has been cancelled, every man will be responsible if he further disturbs the peace. I, the Great President, being charged with the duty of ruling the whole country, cannot remain idle while the country is racing to perdition.

"At the present moment, households are in misery, discipline has been disregarded, administration neglected and real talents have not been given a chance. When I think of such conditions, I awake in the night with the thought: 'How can we stand as a nation, if such a state of affairs be allowed to continue?'"

"Hereafter, all officials should get rid of their corrupt habits and endeavor to achieve merits. They should work with might and main in their duties, whether introducing reforms or abolishing old corruptions.

"Let all not be satisfied with empty words. They should uphold as the main principle of the administration policy that which only in reality counts. Reward or punishment will be dealt out promptly. Let all generals, officials, soldiers and the people act in accordance with this ideal."

New Officials

Further mandates appoint Hsu Hsih-chang Secretary of State and announce that Lu Cheng-hsiang is allowed to vacate his post as Secretary of State, in order to devote his entire attention to the Ministry of Foreign Affairs.

Hongkong, March 23.—In its editorial today, the China Mail says:—"There seems to be no fear of Kwangsi troops invading Kwangtung, as the naval arrangements on the West River are deemed to be adequate to safeguard any movement of that character if it were contemplated. So far as it is possible to gauge the popular sentiment in Kwangtung, there does not appear to be any desire to see the country partitioned."

"There is no reason to doubt the loyalty of Lung Chi-kwang to the Central Government. The danger of a disturbance in Kwangtung, if danger there be, lies in purely local causes." There is a greater influx of Cantonese to Hongkong. Besides a full complement of first-class passengers, the day and night steamers bring also large numbers of saloon passengers.

There are two distinct schools of thought regarding Yuan Shih-k'ai's mandate cancelling the monarchy, representing opposing political factions

in South China. One is as strong and forceful as the other.

The pro-Yuan party is of opinion that there will be a peaceful settlement of the existing difficulties. The anti-Yuan faction declare that the mandate is too late and that the people are too deeply stirred against Yuan's faithlessness to his presidential oath to be appeased by anything less than his elimination from the head of the Government of China.

Moreover, his nominees as coadjutors to Lung Chi-kwang appear *non persona grata* to the rival faction, while the friends of Yuan Shih-k'ai

staunchly support Tsai Nai-wang and the others.

Hope to Save Situation
Ostasiatische Lloyd

Peking, March 23.—In the next half-year, the mobile troops (Mofan-t'ai) will be increased by eight new brigades. The calling out of recruits has already begun in the provinces of Chihli, Honan and Shantung. The recruits will be trained in Paotingfu, Peiyuan and Nanyuan.

The Peking Gazette learns that President Yuan Shih-k'ai, in consideration of the objection raised by a small but influential part of the Chinese nation against the re-establishment of the monarchy, will express his decision to uphold the present form of state and sacrifice himself to protect and save the people.

The Government expects by these measures to probably save the situation. It is alleged that the mandate is a result of a petition signed by Generals Feng Kuo-chang and Chang Hsun and the commanding generals of Shantung, Hunan and Chekiang.

Another mandate releases Lu Cheng-hsiang from his post as Secretary of State and appoints Hsu Shih-chang to take up this post immediately.

Secretary of State Hsu Shih-chang will resume his post on Monday next.

In a third mandate, the temporarily acting Lifayuan is convoked for March 23.

Yang Tu Off To U.S.

The leader of the monarchists, Yang Tu, is reported to be leaving for the United States.

The Government has temporarily abstained from abolishing the likin, but will only reform the likin system because a yearly surplus of 10 million dollars might thereby be obtained.

According to a report of the Asia Jih-pao, the Government intends to concentrate troops in Western Hunan on the bases Shenchow-Yungchow, from where the advance towards Kweichow will be made. The advance into Kwangsi will be made from Southern Hunan, while the main force will attack Yunnan from Szechuen.

In North China, already, 65,000 recruits have been called out in order to fill up the gap caused by the departure of the Northern divisions to the fighting regions.

The Russian Ambassador, M. Krupensky, was invited yesterday to dine with President Yuan Shih-k'ai.

The Commanding General of Anhui, Ni Sze-chung, will return to Anhui tomorrow.

The Fighting Around Canton

Special Correspondence of The China Press

Canton, March 14.—A conflict between the rebels and the government troops around Shuntak City started on March 9, and ended yesterday with some 300 killed or wounded on each side. The rebels, whose object of attack was to capture arms and

ammunition and also to form a revolutionary navy, did not succeed in capturing any gunboat but went away with a pretty big load of arms.

Before attacking Shuntak City the rebels made an attempt to capture the cruiser Chaoho near Whampoa but failed, leaving several comrades wounded on board a Canton

steamer, Wang-ko, from which the attack was made when the steamer was on its way to Canton. The rebels around Shuntak numbered some 1,200, and represent the city is under martial law. The villages and towns are being scoured, as some of them have been accused of harboring outlaws. Sixty alleged rebels have been arrested. Some of them protested that they were inhabitants of the district who fled to avoid being hit by stray bullets.

The magistrate of Shuntak has reported to the Civil Governor that his city is now peaceful and that everything is being done to crush the remnants of the rebels there.

The Civil Governor and the Commanding General of Kwangsi report that their province is peaceful, but the general talk in Canton is that Kwangsi may turn republican any moment.

The Secession of Kwangsi

Special Correspondence of The China Press

Peking, March 20.—Previous to the receipt of the rather unexpected telegram from Nanning announcing the secession of Kwangsi from the Central Government, and charging that President Yuan had violated his oath by instigating the monarchied movement in August last, the Government had received repeated offerings of services from Lu Jung-ting, Chiang-chun of Kwangsi, for the suppression of the Yunnan and Kweichow rebels by his troops.

Hence Lu was recently appointed Pacification and Comforting Commissioner of Kweichow and received the sum of nearly \$1,000,000 in Bank of China and Bank of Communications notes and a certain quantity of arms and munitions from Canton.

The telegram in question dated the 15th instant reached here in the evening of the following day. The reason as to why the telegram escaped the vigilant eyes of the Military Censors at Canton and Shanghai was that the "Keng Secret Code" was used by the senders. This special secret code was recently issued by the Government for use between Peking and the various Provinces concerning the Yunnan revolt so that the telegram reached Yuan Shih-k'ai directly.

The curious point is that the telegram in question was despatched from Nanning after the departure of Lu Jung-ting for Liuchou; but it was signed by Lu Jung-ting, Cheng Ping-lun, Liang Chi-ung, Hsu Fu-shu and about ten other important members of the Chinese Constitutionist Party (Kang Yu-wei's party). The telegram contained five demands, viz:—

- 1.—The cancellation of the monarchy.
- 2.—The punishment of monarchical promoters.
- 3.—The establishment of a real democratic organ in Peking to represent the Chinese citizens.
- 4.—The resignation of President Yuan Shih-k'ai.
- 5.—To give an answer within three days, failing which the Province of Kwangsi will secede from the Central Government.

A special conference of all the State Ministers was immediately held in the Imperial Palace.

The secession of Kwangsi does not constitute a very serious obstacle for the Government, but it is feared that Kwangtung may be affected by it.

The Republic Saved; What Next?

THE effort to overthrow the Republic of China and put a Monarchy in its place has failed. Out of the mystery and obscurity that surround Chinese politics one plain fact has emerged and that is that China wants a republic. The small group of politicians in Peking composing the Chouanhu, which heretofore far and wide the news that China was tired of the republic, that it had proved a failure and that the country was unanimously demanding a monarchy with Yuan Shih-k'ai as Emperor, was mistaken.

Less than three months ago, General Tsai Ao declared the independence of Yunnan. Shortly afterward Kwelchow succeeded. A few days ago Kwaungsi followed suit and reports became current that Hunan and Kwangtung were getting ready to join their sister provinces. It was becoming evident that the south was solidly against the monarchy and rapidly gaining in strength. Meantime events had plainly proved to Yuan Shih-k'ai that the North was by no means to be depended upon. Scores of his aforetime friends were cold and unmoved by the arguments for a monarchy and refused to take a hand in its promotion. Many of his leading officials of the republic withdrew from office, and all pleas to them, both on patriotic and personal grounds, failed to move them.

Skilful management by the Monarchists who were well organized, for a time made it appear as if there was a very large demand for a Monarchy; in fact they set up the claim that the country was unanimous in the matter. Carefully managed elections were held and these went off so well that the Monarchists felt warranted in launching preparations for the coronation. They fixed up a throne room and a throne, designed a new flag, graciously accepted high titles of nobility for themselves, caused Peking to be decorated and finally pushed things along to a stage where the Monarchy seemed to be accepted as a fact. Yuan had accepted the Crown but in deference to the protest of the Entente Powers, headed by Japan, had deferred the official enthronement.

But all this grandeur was artificial. It was not the real thing. The monarchical movement was based on the assumption that the people as a mass were indifferent as to the form of their government; and this was a false assumption, for the people, of all classes, have shown conclusively that they do care and care greatly; so much indeed that they were willing to take the field and if need be lay down their lives for the Republic. When this became plain to Yuan Shih-

h'ai, shrewd and adroit politician that he is, he lost no time in summoning a conference at the Palace and cancelling the whole monarchical movement.

In this connection it must be said that Yuan could have gone on and made a fight for the Throne. He had not lost control of his well-equipped and well-trained army. Seeing that to go on with the fight would entail great sacrifice of life and all the suffering and devastation consequent upon a great civil war, he voluntarily abandoned whatever of personal ambition to sit upon the Throne of China he may have cherished; he abandoned all special ambitions in this direction for his family and for his numerous and staunch friends.

And for this, in turning to the future, Yuan Shih-k'ai must be given credit. And in considering this future there are problems now grown graver than ever, for the people of China to turn over in their hands. The Anti-Yuan element undoubtedly is jubilant over the

turn of events. It will be inclined to think that by pressing now it can drive Yuan from power and force him into retirement. Already there is talk of making Li Yuan-hung provisional president for two years in order to hold the country together until arrangements can be perfected for holding an election for President and Parliament.

But in following this program it is likely that the Anti-Yuanists will encounter violent opposition in the ranks of the Republicans who have been fighting alongside of them to keep Yuan off the Throne. There are many adherents of the Republic who want Yuan Shih-k'ai for President. They want a Republic and they want Yuan Shih-k'ai at the head of it. If a Monarchy had been forced upon the country they would have wanted Yuan to be the Emperor. They merely fought him to save the Republic. In other words there is a powerful pro-Yuan faction just as there is a powerful anti-Yuan faction.

The Republicans and the anti-Yuanists have now won a victory. They have forced the monarchists to abandon their program and Yuan has cancelled the monarchical movement. That is what they were fighting to accomplish. They fought to save the republic and they saved it. On the theory that they do not now want to turn the Republic over to those who wished to destroy it they may feel inclined to oppose Yuan's continuance in office as President. From the mandate which we publish this morning it is evident that Yuan considers that he is still President. In view of recent events it is probable Yuan has little desire to

remain in office but there is a vast number of powerful Chinese who will wish him to retain the presidency, for the reason that they consider him the strongest man available for the post. It will not come as a surprise if Yuan attempts to resign his office but if he does so it is likely he will find himself being urged to reconsider his decision.

It is a time of crisis in China as well as elsewhere. It may be the part of wisdom for the Chinese to insist upon Yuan retaining office for the present.

Meantime the Lifayuan which has been drafting a constitution for a Monarchy no doubt will now proceed with the work of drafting one for a Republic, and in a short time, providing the Republicans in Yunnan, Kwelchow and Kwangsi keep their demands within reason, the country will have righted itself, and will be going along in much the same way that it would have been going had the monarchical movement never been launched.

YUAN SHIH-KAI TAKES ALL BLAME

President of China Says He
Cannot Be Idle While Nation
Is Racing to Perdition.

FULL TEXT OF MANDATE

Calls for Unity So That the Country
Can Be Saved from In-
ternal Strife.

March 24, 1916

Special to The New York Times.

WASHINGTON, March 24.—The Chinese Legation today received from the Peking Government the official text of the mandate issued on March 21 by Yuan Shih-kai, who for a brief period was designated as Emperor of China, and by which the restoration of the republic was ordered with Yuan Shih-kai as the President.

The cablegram to the Legation stated that a mandate issued on March 21 relieved Lu Chang-Hsiang, Minister of Foreign Affairs, of the additional post of Secretary of State "on account of his multitudinous duties," and appointed Hau Shih-Chang to be Secretary of State. The Legation was also notified in the dispatch that another mandate of the same date canceled the reigning title of Hungsien—or Emperor—and that a mandate issued yesterday, March 23, reinstated the title of the republic.

The text of Yuan Shih-kai's mandate concerning the form of government for China, marking the restoration of the republic, is one of the most remarkable human documents penned by a ruler of contemporary times. It is full of interest because of the unique attitude of humility taken by the President in assuming all of the blame for all of the troubles of China.

"I have myself to blame for my lack

of virtue," says President Yuan. He then asserts that "I hope to imitate the example of the sincerity of ancients by shouldering all the blame so that my action will fall in line with the spirit action will fall in line with the spirit of humanity which is the expression of the will of heaven." The mandate concludes with the statement by President Yuan Sui-kai that he cannot remain idle while the country is racing to perdition," and appeals to all generals and officials to rally around the republic. Here is the text of the mandate:

"After the establishment of the republic disturbances followed one after another, and I was called upon to shoulder the burden of the State. Those having the welfare of the country at heart have unanimously declared that unless China adopted a republic, unless a monarchy she could never exist. Large numbers of people then advocated the monarchical restoration. Prayers were made in the most earnest terms and petitions. The acting Li Fa Yuan (State Council) decided in the question about the form of the State should be settled by a convention of citizen representatives. In consequence representatives of the provinces and special administrative areas were elected and a convention was called. These representatives of the convention unanimously decided in favor of a constitutional monarchy and elected me situation of the country. Since the sovereignty of the country was vested in citizens and the decision was made by the entire body of representatives, there was no room left to me for further discussion.

"Nevertheless, I was convinced that my sudden decision to the throne would constitute a violation of my oath. Leaving me unable to claim my right, the Li Fa Yuan were firm and stated that I had sworn the oath of the chief executive. I was based on his position and should be observed or discarded according to the will of the people. Their arguments were so irresistible that there was no excuse for me to decline my office. Using preparations as a pretext, I took steps to carry out their program actually.

"When the trouble in Yunnan and Kwangchow arose I issued a mandate postponing the measure and forbidding the presentation of petitions praying for my removal. Then I hastened the convocation of the Li Fa Yuan in order to secure various views, hoping to bring to the original state of affairs. Being to the origin of bitter experiences, I cared for nothing but the salvation of my country. A section of the people, however, harbored a desire for great power and privileges. Thus difference in thought has created an exceedingly dangerous situation. I have myself to blame for my lack of virtue. Why should I blame others? The people have been thrown into miseries and soldiers have been made to bear hardships. Commerce has declined. Taking this condition into consideration I feel exceedingly sorry.

"I am still of the opinion that the designation petitions submitted through the Acting Li Fa Yuan are unsuited to the circumstances of the country. The official acceptance of the throne on Dec. 11 is hereby canceled and the designation petitions are hereby returned through the Department to the Esan Chang Yuan, acting as the Li Fa Yuan, to be forwarded to the petitioners for destruction. All petitions connected therewith are to cease forthwith.

"Thus I hope to invite the example of the sincerity of ancients by shouldering all the blame so that my action will fall in line with the spirit of humanity, which is the expression of the will of heaven. Those who advocated the monarchy were prompted by the desire to strengthen the foundation of the country, but as their methods have proved unstable their actions would harm the country. Those who opposed the monarchy have done so out of the desire to express their political views. It may be presumed that they would not go to the extreme, thereby endangering the country. They should, therefore, listen to their conscience and give up their residences. With one mind and purpose they should unite in the efforts of saving the situation so that we may be spared the horror of internal strife, and the grief of all the faults of the country are mine. Now that the acceptance of the throne has been canceled every man will be responsible for his own action and should he further disturb peace and give causes for pretext. I, the President, being charged with the duty of ruling the country cannot remain idle while the country is racing to perdition. Let all our generals, officials, soldiers and citizens act according to this ideal."

BUSINESS INVASION OF CHINA URGED

Julian Arnold

Julian Arnold Here to Show Philadelphia Business Men Chances for Development.

Nov 15, 1916

Julian Arnold, commercial attaché at the United States Embassy, at Peking, is in Philadelphia today to impress business men and capitalists with the importance of invading China.

"Now is the time," said Mr. Arnold today. "With the big war on their hands, Great Britain, France, Germany, Belgium and other countries have been compelled to all but abandon their trade in the Far East. The Chinese people would welcome American capital and American goods anyway. The friendship of the Chinese will be an invaluable asset to all Americans who go there."

"Having spent fourteen years in China and traveled over a great portion of it, I have seen some of the wonderful possibilities for investment in the country. China is approximately as large as the United States, Mexico and Central America combined. She has about 350,000,000 people, about nine-tenths of whom have to live in about one-third of the territory on account of the limited transportation facilities. China's great need is railroads. With all her territory she has only about 6,000 miles of railroad as against approximately 24,000 miles in the United States.

"This country offers the greatest returns to railroad builders, and American capital and Americans would undoubtedly be benefited thereby. There is a firm friendship between the two peoples."

"The undeveloped wealth of China cannot be imagined. And only railroads are needed to develop that wealth. Certainly that is the big thing, at least. Without railroads development of the national resources is simply impossible. The country has vast deposits of antimony, coal, iron, tin, zinc, manganese, lead, copper, etc. She is now exporting a lot of these goods, but it is not a drop in the bucket to what it might be with adequate transportation facilities. China also exports wool, hides, oils, egg products, vegetable tallow, gail nuts, peanuts and cereals. She has 1,000,000 cotton spindles working. The consumption of cotton cloth over there is only about 31 per capita, as against about \$3.50 in Japan. This difference is due entirely to lack of development.

"Standards of living are bound to go up in China as the national wealth is developed. Her people live better and better from year to year. More than 2,500 Chinamen in Shanghai own and operate automobiles. Chinese are good soldiers when they have the money. And they are uniformly courteous to Americans. They can't do much for people from this country. Our investments there would be absolutely safe. In fact, China never has repudiated a single debt.

"There is a large opportunity in China for a small engine that would run under kerosene or crude oil. Gasoline cannot be obtained over there, for that purpose, but the Standard Oil Company has made it possible for kerosene and crude oil to be obtained in abundance for such purposes. There are more boats in China than in any other country in the world. Every stream, no matter how small, has its craft. And there are no power boats. Millions of the population live in boats in the year round."

CHINA'S UNCLE SAM BE PREPARED TO WAR

John H. Moore

Japan Said to be Willing to Let Her Co-operate with the United States.

WOULD HAVE MUCH TO GAIN

Far East Expert Explains Motives Actuating Governments of Peking and Tokio.

TOKIO, Feb. 11.—The Japanese Foreign Office, it is said, will interfere in no way with China's handling of the invitation from Washington with respect to Germany. The press is divided. Some papers think that it would be wise to eradicate German influence in China; others fear that it would unfavorably affect Japan's position in the Far East.

China Anxious to Enter War.

In an analysis of late developments in the Far East situation made for THE NEW YORK TIMES last night, Frederick Moore, who for five years had charge of the Chinese Bureau of The Associated Press, and left Peking only a few months ago, declared that the Chinese Government had been anxious to enter the war on the side of the Allies ever since the outbreak of hostilities, that she had been prevented from doing so by the strong pressure of Japan, and that, in his opinion, she was now about to cast in her lot with the anti-Teutonic powers under the sanction of her powerful Oriental neighbor. In return for promises of compensation to Japan for being allowed to participate.

Mr. Moore said that the sentiment of the Chinese people was overwhelmingly pro-German, merely because Japan was Germany's enemy, but that the voice of the people would not weigh against the Government, which was swayed largely by the advice of Dr. George Ernest Morrison, former Peking correspondent of The London Times and now adviser to the President of the Chinese Republic.

Mr. Moore, basing his opinions upon his experience in covering three Chinese revolutions, his intimacy with Dr. Morrison, and his frequent conversations with Japanese in high places, illustrated by his success in 1915 in securing to the United States the text of Japan's secret demands upon China, thus summed up the probable advantages and disadvantages of a Chinese declaration of war against Germany, such as he believes is imminent:

Instant cessation of the payment of annual installments to Germany of the Boxer uprising indemnity.

A voice at the peace council of the belligerents under conditions that might enable her to enforce her rights against the aggression of Japan.

The restoration, in all probability, to Chinese dominion of Tsing-Tao and the trans-Siberian railway penetrating the great northern province of Shantung, secured from Germany by Japan.

The friendship and protection of her allies, who might include the United States, according to the present outlook.

China might lose:

The power to act for herself, since she might have to agree in advance, as "diplomatic compensation" to Japan for permission to enter the war, to Japan to re-equip her at the actual peace conference.

The control over her own army which she has insisted upon, and which, since she would be forced to allow Japan to equip, arm, and train her soldiers.

The Chinese Government thought it was a good idea to start out and proposed to them the idea of China's declaring war on Germany. Mr. Moore said: "The people naturally are aligned pretty solidly in the camp hostile to Japan, and even the Chinese States that are at present at peace naturally are derived from fighting Germany."

"It must be remembered that the Chinese Government at that time, just after the war started, was greatly disorganized as a result of the revolution, and practically gone out of business. The late President Yuan Shih-kai was all that was caused by Europe's unrelenting demand to lend money. Previously China had kept going by loans from the United States and Japan. In this time of trouble the authorities were most anxious to preserve whatever funds remained in the Treasury. The Germans, on the other hand, beset by the huge expenses of their military campaigns, were just as anxious to get every last cent of the money due them as indemnity. Up to this time all the powers to whom China was paying for the Boxer trouble had been collecting out of the customs revenue of the country."

Dr. Morrison's Arguments.

"It was just at this crisis that Dr. Morrison pointed out to the Chinese President that a break with Germany would result in the instant cessation of this annual payment and the consequent diversion of funds to internal relief. Even more important than that, Dr. Morrison considered the fact that if China joined the Allies she would have a seat at the peace conference table and a voice there when Far Eastern questions came up for settlement. Otherwise Japan, already having seized Tsing-tao from Germany and having wrested away control of the railway into the interior of Shantung, would be in position to dictate what would have to be done with that enormous territory, and the direction of her voice was in little doubt since she was in physical possession."

"President Yuan Shih-kai was made aware of the fact that while China's military power would be insufficient to oust the Japanese, she would be able to bring to bear her diplomatic power, reinforced by the sympathies of all the allied powers, maybe of the United States, and perhaps even of Germany, since Germany obviously was in possession of China that occupied by Japan, who had taken it away from her."

"So China, after due deliberation, actually decided, almost at the beginning, to enter the war. But as soon as Japan heard of that intention she brought such tremendous diplomatic pressure upon her weaker neighbor—a pressure she was able to reinforce by the fact that she still had troops in China—that she was able to force the new republic to abandon for the time her intention of fighting the Monroe group."

"Last Summer, while I was in Peking, I paid many visits to Dr. Morrison and took a number of walks together. During which he disclosed to me that he was still seriously concerned with the advantages he believed the Chinese Government could derive from striking a blow at Germany in concert with the Allies. He insisted that the plan was not hopeless and several times asserted his confidence that Japanese consent might be gained if he could but explain himself to Japanese statesmen just what the war plan embraced. Shortly afterward he departed for Japan on a 'vacation,' during which he met with the men of great influence in the Japanese Empire."

"It must have been at that time, or just subsequently, that the Japanese were made to see that for them to permit China to align herself with the anti-German States might not be so much to their advantage as the Flowery Kingdom as at first appeared."

"At any rate, it was just three weeks ago that an authoritative cablegram reached this country from Tokio in which it was set forth that Japan actually was trying to persuade China to enter the present war. The cable should be remembered, was before the German U-boat net had reached the United States or any other country."

"Two years ago Hsiki, then Japanese Minister to China and the source through which the Japanese demands upon me were conveyed from Tokio, told me in private conversation that Japan was determined to hold the dominant position in the Far East by the time the war was over, and that she would use the

opportunity of the war itself to take the long duration of the war as a great excuse to let down, one after another, the barriers which they had tried so hard for years to maintain against Japanese aggression in China. Of course, the position of Russia at now being so entirely dependent upon the Japanese, save the whole camp of the Allies but for at least at the mercy of Japan in the Far East."

Text of China's Note to Germany.

PEKING, Feb. 11.—The note handed to the German Minister by the Minister for Foreign Affairs in reply to Germany's declaration of the resumption of unrestricted submarine warfare was made public today. The text of the note follows:

"The new measures of submarine warfare inaugurated by Germany are impelling the lives and property of Chinese citizens even more than the measures previously taken, which have already cost China many lives and constitute a violation of international law. The toleration of their application would introduce into international law arbitrary principles incompatible with legitimate intercourse between neutrals and between neutrals and belligerents."

"China, therefore, protests energetically to Germany against the measures proclaimed on Feb. 11, and sincerely hopes that the rights of neutral States will be respected and that the said measures will not be carried out. If, contrary to expectation in this protest, the Government of China will be constrained, to its profound regret, to sever diplomatic relations, it is unnecessary to add that China's action is dictated by a desire for further peace and the maintenance of international law."

"A communication explanatory of China's action was also handed to Dr. Paul S. Reinsch, American Minister to China. It follows:

"China, like the President of the United States, is reluctant to believe that the German Government will actually execute measures which impinge on lives and property of the citizens of neutral States and jeopardize legitimate commerce, and which tend to slow down or enforce without opposition, to introduce new principles into international law. China, being in accordance with the principles set forth in your excellency's note and firmly associating herself with the United States, has taken steps toward protesting energetically to Germany against the new blockade measures. China also proposes to take such other action in the future as will be deemed necessary for the maintenance of the principles of international law."

HANDS OFF IN CHINA IS POLICY OF RUSSIA

Neither Petrograd Nor Tokio Considers Action as un Restores Republic.

CONFERENCE BEFORE FIAT

General's Vehement Insistence He Could Crush Rebels is Overridden by Chief.

By MONTGOMERY SCHULER.

Special Cable to THE NEW YORK TIMES. PETROGRAD, April 28. (via London, April 30).—Regarding the lately circulated rumors about an approaching agreement or understanding between Russia and Japan looking toward the future control of China, the exclusion of other nations, and a defiance of the "open door," the Foreign Ministry informs me that Japan and Russia, as allies, are constantly exchanging their

views on questions of mutual importance, but that no formal agreement has been reached, one that would be harmful to foreign interests is under consideration.

There is considerable activity here in trading on the Chinese Government loan.

PEKING, March 25. (Correspondence of The Associated Press).—Yuan Shih-kai definitely made up his mind the day before yesterday to abandon the monarchy, and yesterday the mandate that restored the republic was issued. The decision was reached at a conference in the palace attended by Hsu Shih-chang, General Tuan Chi-ju, Yang Shih-chi, and Tsao Ju-lin.

Hsu Shih-chang, who was formerly Secretary of State, resigned because of the monarchy, and on March 21 gave his consent to return to the Cabinet if the monarchy should be abandoned. General Tuan Chi-ju was Minister of War when the monarchical movement was instituted, and has now consented to return to the service as president of Yuan Shih-kai as Chief of Staff. Yang Shih-chi is Under Secretary of the State Department, and Tsao Ju-lin is Vice Minister for Foreign Affairs.

After talking over the situation in the South with his advisers for some time, Yuan Shih-kai took a final decision, but firmly, that he had decided to terminate the monarchy. He then produced a rough draft of a mandate cancelling the monarchy. This was prepared by Chang Yi-ling. This was passed about and read by all the men in the conference.

Hsu Shih-chang and Tuan Chi-ju pronounced the document satisfactory, and expressed their willingness to re-enter Yuan Shih-kai's service and assist him in restoring peace.

Yuan Rebukes Zealous General.

Just as this conference was about to come to a close, General Ni Shih-chang, the Military Governor of Anhui Province, arrived at the palace and was admitted to the conference. The General has been one of the enthusiastic monarchists, and when he was told of the decision to abandon the monarchical movement he vehemently declared his ability to crush the rebels who demanded its cancellation. Yuan Shih-kai interrupted the impassioned speech of the zealous general, who was recently made a Duke under the new monarchy, and is reported to have said to him:

"I have conferred with your care during the past two days and nights the question of canceling the monarchical régime, and I am convinced that the best policy is to cancel it. It will be better if it will be for the people. Delay in settling the matter means the prolonging of strife, with woe and misery to the people and peril to the country. So it will be wise that you cease to hold your first views on the subject."

The General made no reply, and is supposed to be reconciled to the action of the President.

Military Governors of various provinces were reported to have criticized Shih-kai's sudden decision. General Lung Chi-kuang, Military Governor of Canton, who has been unable to leave his headquarters because of the straitened conditions there, advised Yuan Shih-kai that he was doing all in his power to assist the Government in submission, but did not feel that he would be able to hold the rebels in check much longer, unless relief were afforded by the cancellation of the monarchy.

Forestalls Move of Governors.

Five of the other Military Governors of China communicated with neighboring provinces in an effort to frame an unanimous appeal to Yuan Shih-kai for the abandonment of the monarchy. However, the Emperor-elect heard of this move, and his sudden renunciation of the throne came about before any joint appeal from the Military Governors reached him.

The move to generate newspapers discuss the situation temperately, and advise a compromise based on a satisfactory Constitutional monarchy, because the powers of Yuan Shih-kai. Some of the newspapers in the treaty ports express the opinion that he is unquestionably the most effective leader in China.

and that persons can be more speedily under his direction than through the efforts of an untried leader who might not win the confidence of the republic.

Other newspapers published in the treaty ports and free from Government influences comment upon the cancellation of the monarchy as a complete moral triumph and are unanimously of the opinion that the rebelling provinces are in a position to force Yuan Shih-kai to grant a really representative Government if, indeed, the rebels be willing to permit him to continue at the head of the Government.

The day is over when Yuan Shih-kai can run elections at will and direct the actions of legislative bodies after

CANTON REVOLTS FROM YUAN'S RULE

China's Great Southern Province, Kwang-tung, Declares Its Independence.

PREDICT MORE DEFECTIONS

Belief in Shanghai That This Action Points to Probable Down- fall of the Executive.

SHANGHAI, China, April 7.—The independence of Canton and the Province of Kwang-tung was formally declared yesterday afternoon, after a conference of military and naval officers and leading citizens with Lung Chi-kuang, the Governor of the province. No fighting took place.

The secession is considered important here, as observers of the situation regard it as pointing to the probable downfall of Yuan Shih-kai. It is expected to lead to the defection of other southern provinces and strengthen the hands of the southern leaders in their reiterated demand for Yuan's retirement and the restoration of the Nanking Constitution.

The influence at Peking of Vice President Li Yuan-hung and Secretary of State Hsu Shih-chang and Marshal Tuan Chi-jui, it is thought possible, may result in the peaceful solution of the situation that the southerners ardently desire, but information from a usually well-informed foreign source in Peking is to the effect that Yuan Shih-kai will fight bitterly.

The China Merchant Steamship Company has refused to transport northern troops to Canton. Lack of tonnage available was given as the reason.

The United States cruiser Cincinnati is on her way to Amoy. The Galveston is due at Swatow tomorrow, when the Wilmington will sail for Canton.

It is considered noteworthy that there are no apprehensions for the safety of foreigners.

PEKING, China, April 7.—Paul R. Josselyn, American Vice Consul at Canton, telegraphed to the American Minister, Dr. Paul Reinsch, today that no disturbances had occurred in Canton following the declaration of the independence of Kwang-tung Province. Both the civil and military Governors of the province proclaimed its independence.

Kwang-tung is an important province of China, in the southeastern part of the empire, on the China Sea. Its capital is Canton. Its population is estimated at between 22,000,000 and 30,000,000.

EXPECTS NANKING TO REBEL.

Hwang Sing, Refuge Here, Says Yuan Is About Bankrupt.

General Hwang Sing, for several years a political refugee because his political differences with Yuan Shih-kai, the President of China, said yesterday at his home, 404 West 15th Street, where he has been living with his suite since he came to this country two years ago, that he had received a cablegram from China announcing the secession from Yuan's rule of the Province of Kwang-tung. General Hwang made the following statement through his secretary, who acted as interpreter:

"This declaration of independence simply goes to show the ill-feeling and spirit of rebellion which most of the people of China are nursing toward their President, the would-be Emperor. Yuan Shih-kai has proved to be inordinately ambitious. After saying that the Chinese were not suited to a republican form of government, he deliberately set about to wreck the Republic and establish himself as Emperor.

"When the nation found out that an Emperor's rule was not what it wanted the wily Yuan Shih-kai came forth with the declaration that he would gladly revert to the republican government and call himself President.

"The people of Kwang-tung have been rapidly getting tired of misrule and despotism. Kwang-tung, you know, has a population of more than 25,000,000. It is important, likewise commercially and strategically, because of its arsenal and port. Millions in Government funds are kept there, but better, almost all of the officers of the Province and in sympathy with its every move, Yuan Shih-kai, then, cannot depend on the navy to aid him much.

"The secession of Kwang-tung only presses to my mind the formal declaration of independence on the part of several other provinces. The people of the city of Nanking are very much in sympathy with the action of their compatriots and from a trustworthy source I have been informed that a definite move may be expected from them very soon.

"Yuan Shih-kai has practically no resources now whatever. The well-known six-power loan, which was borrowed ostensibly for constructive purposes, has been squandered, the money being paid out for the annihilation of the ruler's enemies, in bribery and the like. I sincerely hope there is nothing to the report that there is to be another loan carried by American capitalists to aid in carrying on his despotism, as such a loan would only be repudiated by the republicans.

"If money went from this country now for the support of Yuan Shih-kai it might prove disastrous to the friendly relations existing at present between the Chinese and this country. One of my objects in coming here from Japan, where I was a refugee for some time, was to see what could be done to set this loan matter right."

General Hwang said that his information concerning the political affairs of

his native country came to him at first hand, as he was in receipt of almost daily messages.

REVOLT IN COCHIN CHINA.

Natives Attack French in Salgon, Killing Several Soldiers.

MANILA, April 7.—Passengers arriving here report a native uprising at Salgon, the capital of French Cochin China, and an attack upon the local prison. The majority of the insurgents were captured, after a French officer and several soldiers had been killed and injured, according to the travelers' statements.

YUAN OUTLINES REFORMS MOST NEEDED IN CHINA

Modern Educational System and Scientific Development of Industries by Government Imperative, Says President of Republic

Associated Press Correspondence

PEKIN, April 3.—Shortly before the official announcement of China's reversion to the republican form of government, Emperor-elect Yuan Shi-kai granted the Associated Press correspondent an audience in which he frankly discussed the rebellion in South China and Chinese international affairs. Through the medium of Admiral Tsai Ting-kan, his confidential secretary, the interview was arranged and a list of typewritten questions was submitted in advance to the Emperor-elect. After these were translated into Chinese, his Excellency dictated replies in Chinese, which were in turn translated into English. By this means the Emperor-elect and the correspondent were thoroughly familiarized with the subjects to be discussed before the interview took place, and the talk at the palace was the means of considering in detail questions of most interest at the present moment and supplementing the written questions and replies.

Several points of vital interest to the United States and Americans interested in China were brought out at the interview.

He is fully determined to keep China neutral in the present world war.

After a thorough examination of domestic affairs the Emperor-elect has decided that the two reforms most needed in China are a modern educational system and the scientific development of productive industries under government supervision.

Encourages Foreign Capital

He fully realizes the necessity for more railways, and purposes to do everything in his power to encourage both foreign and native capital in the development of railways and various industrial enterprises.

The Emperor-elect received Admiral Tsai Ting-kan and the correspondent in the private office at the palace. The Emperor-elect wore a black velvet house-robe which fell just below his knees. It had loose sleeves somewhat after the fashion of a kimono and was drawn tightly about his body in such a manner that it gave him the appearance of slenderness and showed him to be far less portly than one would judge from the familiar pictures taken in uniform and adorned with scores of foreign decorations and much gold braid.

Tea was served and Yuan Shi-kai immediately plunged into an animated discussion of the rebellion in Yunnan. There was no bitterness in his discussion of Tsai Ao and the other rebel leaders who are attempting to thwart his plans. He laughed pleasantly as he minimized their efforts, and his face lacked the hard lines one might expect in a man as relentless in his methods as many of his enemies paint him.

He talked with great freedom concerning the Yunnan rebellion and his enemies who are promoting it in China and elsewhere.

"Does Your Excellency anticipate any further opposition to the change in the form of government?"

The Emperor-elect's prompt reply was: "The Yunnan rebellion is engineered by a few rebel leaders. The popular feeling is in favor of a monarchy, as was evidenced by the returns in the voting. Even now the gentry and the people in Yunnan and Kweichow have no faith in the rebels. The other provinces are against their movement, and have petitioned the Government to send punitive expeditions against them. We can predict there will be no further domestic opposition to the change of government."

Treats Rebellion Lightly

"Would the extension of the revolutionary movement into adjacent provinces result in any delay in changing the form of the new government?" the correspondent inquired.

"Did the spread of the secession of the Southern States alter the policy of the central government at Washington during the Civil War?" he countered. "You preserved unity, and we will preserve unity. The form of government has already been decided upon by the nation, but on account of the military operations going on at present the enthronement ceremonies have to be temporarily postponed."

"Does your Excellency feel that the Yunnan rebellion justifies the Entente Powers in alleging their opposition to the immediate change of government was based on Chinese sentiment against the change?"

The Emperor-elect promptly responded: "The Yunnan leaders in their manifesto stated that the intended change of the form of government had provoked foreign advice and interference, thus implying that, had there been no foreign advice, there would have been no opposition in Yunnan. As the Yunnan leaders for their rebellious act."

In response to a question concerning the activities of enemies of the Chinese Government who are operating outside of China, the Emperor-elect said: "The small group of Chinese enemies of the present Chinese

Government at work outside of China are using politics as a mere excuse to further their personal ends. No true patriot would wage continuous rebellion against his native land. In the second rebellion of 1913 the whole motive of the leaders was revealed. Whether that act was prompted by patriotic or selfish motives they cannot hide from impartial judges. What political parties in the opposition in any other country would have acted with such maddened perversity as Sun Wen, Huang Hsing, and into the attention of the welfare of the nation and the people. They have scrambled only for power and interest. The people hate them with a perfect hatred, for during these four years they have suffered untold misery through these rebels and their rebellions."

"Does your Excellency believe that there has been any just ground for the complaint of the Entente Powers and other belligerents that China has not maintained strict neutrality in the world war?"

Defends Neutrality

"Ever since the world war began China has made an effort to maintain strict neutrality," the Emperor-elect replied. "The Chinese Government is not aware that the Entente Powers and other belligerents have made any substantial charges against us for not having done so."

In response to a query as to his attitude toward an increase in the Chinese army and navy, the Emperor-elect said: "China is at present on friendly terms with all the treaty Powers, and her efforts will be to remain so. Without some urgent necessity, there is no intention on the part of the Chinese Government for an increase in the army and navy."

While the Emperor-elect ventured no prediction as to the probable date of his enthronement, he talked frankly about the preparations for the change in the form of government, especially the drafting of the new Constitution. "Within a few days the drafting of the Constitution will commence," he said. "When it is finished it will be handed over to the national convention for further suggestions. How soon the Constitution will be promulgated cannot now be predicted. In the framing of the Constitution for China the aim will be to adopt one which shall be suited to existing conditions in China. Constitutions of Eastern countries are modeled after those of Western countries. In the drafting of the new Constitution we shall adopt from all countries the best features and those most suited to China."

When asked for a statement as to the reforms he purposes to institute under the changed government the Emperor-elect

said: "The Government, after having examined into the general state of affairs in the country, is convinced that the most urgent reforms are education and the development of productive industries. Since the republican form of government has proved to be unsuited to China, all efforts in such reforms have met with many obstacles. The monarchical form of government, being in greater accord with the traditions of the people and less liable to electoral changes, will be able to secure greater continuity of policy. For this reason reforms can be effected better under a changed form of government."

Plans Industrial Revival

"Does your Excellency anticipate a resumption of railroad construction under the monarchy?"

"Railroads are a great necessity to a country as extensive as China. We will build them with native or foreign money. Railway expansion will be vigorously resumed as soon as circumstances permit."

"Does your Excellency believe in the general encouragement of the investment of foreign money in the development of China's national resources?"

Yuan Shi-kai's reply was: "The development of China's national resources is an all-important question. To develop them with native capital would be slow work. The inflow of foreign capital would surely accelerate such development, and China naturally encourages the investment of foreign moneys to promote industrial enterprises."

Responding to the question: "Does your Excellency believe that charges of foreign promotion of opium traffic in China are well grounded?" the Emperor-elect said: "Smuggling on an extensive scale has been reported, but such efforts are evidently confined to individuals."

At the conclusion of the interview, Emperor-elect Yuan Shi-kai reverts again to the Yunnan movement. "Remember in considering the rebellion how easy it was for the rebels to make a short dash into Szechuen province. The Government troops have a long, hard trip before they can reach the Upper Yangtze in large numbers. But when the well-equipped troops meet the rebels they will make short work of them. The Yunnanese and Kweichow troops are limited in number and equipment. The movement against them is only a skirmish. It is not a real campaign."

Newark News: The claim of China is that she is threatened with complete servility to Japan if the agreement is sustained. If China is right about it, then the agreement made in secret must be repudiated by those who are standing for the basic principles of the League of Nations.

Boston Christian Science Monitor: Three gentlemen seated round a table in Paris have determined the fate of thirty-six millions of people in the Province of Shantung, on the other side of the globe. If this is not the most curious example of self-determination the world has ever seen, it would be more than interesting to know what is. Philip the Second and Louis the Fourteenth were mere pettifogging politicians in comparison with this, nor could Frederick the Great claim to be heard in the same court. Now it is quite true that Philip, who dealt mainly with Aztecs, Incas, and Dutchmen, and Louis, who was concerned chiefly with Netherlanders and Savoyards, grabbed territory and men and women, cattle, towns, and mines, without prejudice to anything except whether they could reach them, whereas Japan has only been made a present of certain economic privileges by the gift of three of the allies, at the expense of a fourth.

. . . The answer to all this appears, from the Chinese note, to be a statement by the Council of Three, to the effect that China has been sacrificed in order to preserve the League of Nations. If this be so, it can only mean that Japan has black-mailed the Peace Conference by demanding economical privileges in China as the price of her adhesion to the League.

Boston Transcript: Why is the Peace Conference robbing China of territory, and depriving her of her independent rights before the nations? Ostensibly because Japan must be rewarded, at China's expense, for permitting China to enter the war on the side of the Entente! Was there ever a worse reason for an unjust act than this? The Chinese were strongly and unequivocally, not dubiously, insincerely, selfishly, on the side of the Entente in the war. They were not economically in a position to enter the conflict with a large army, but they were ready to lend, and actually did supply, many thousands of laborers who were of the greatest assistance to operations in France. In other and material ways China helped the Allies' Cause. Who now is to have the credit and the reward for this assistance? The Chinese who rendered it? Not at all. The reward, it seems, is to go to Japan, for graciously permitting China to join the war in such manner as she was able; and the reward to Japan is to be given at China's expense! . . .

This seizure, and this approval of it, are nothing less than an infamy, and they are moreover an infamy that goes straight against every right and interest of the United States in the Far East and in the Pacific. Not only against the policy and record of the American State Department, this outrage has been approved, as we hear from our correspondent at Paris today, by President Wilson, acting under the advice

and inspiration of Colonel House. . . . We hope it is true that one of the country's most essential interests, and the simple principles of right and justice, have found at least one defender in the American delegation; but what shall we say of the spirit and the influence which thus permits the lynching of the great republic of the Far East, and the actual betrayal of the sound American principle which McKinley, Roosevelt and Hay and Root established there?

Washington Post: It is not pleasing to Americans to learn that the Paris conference has decided to permit an outside government to take and hold Chinese territory. The path of peace does not run in that direction, whatever may be said of the shrewdness with which an open break with Japan has been averted on the question of the league of nations.

. . . Nothing but resentment has been gained for Americans by the Flume controversy, and nothing but resentment and deep distrust can be expected to flow from the Chinese controversy. The confidence in and friendship for America, which had been built up in China by many years of fair dealing and sympathetic diplomacy, now bid fair to disappear in a single day. The Chinese people now discover that they need not expect America to befriend them. . . . How can any nation subscribe to a league which "guarantees" the territorial integrity of nations, in the face of what the Paris conference has just done to China and purposes to do to Italy?

Chicago News: . . . In the new time perhaps Japan itself will learn a better course than that which it now pursues and so will release its physical hold upon Shantung, as under the agreement rightly construed it is morally bound to do. In the meantime, however, the shadows of disillusionment deepen in the hearts of those who had thought that justice and idealism would rule the decisions of the peace conference.

Buffalo Commercial: To save the Society of Nations many sacrifices were made, and none appears to have been more abject than that of President Wilson, who in spite of his pronouncement in the Italian case against the recognition of secret treaties, has apparently been forced to give to Japan what he withheld from Italy.

Buffalo Evening News: The decision of the council of three in regard to the Shantung question is in direct violation of the 14 points, to which President Wilson now and again insistently calls attention, as when the question of Flume is under attention. It is well enough to compromise. Without that the peace conference would get nowhere. But is this a compromise? Is it not the delivery of China into bondage?

Minneapolis Tribune: Has the Council of Three, including President Wilson, bartered away principle for expediency on the Oriental issue while President Wilson stoutly held out for principle against interest or expediency on the Adriatic controversy?

Minneapolis Journal: Despite the great triumph for democracy, this world is not all a fallow field to be sown to Jeffersonian concepts, and the negotiators at Paris have been forced to take account of that fact. Japan remains the Oriental Prussia, and at the proper moment for her own schemes reminds the world sharply of what she is and purposes to be. . . .

Baltimore Sun: Kiaochow has been a Chinese port for more than a thousand years and Japan never had the slightest claim to it prior to the world war. . . .

Springfield Republican: It is necessary to insult Japan in order to claim for her a triumph at Paris in the settlement of the Kiaochow and Shantung question. For Japan promises to restore this territory with the fortress and seaport to full Chinese sovereignty. . . . Japan is not the country to fail to exact a price for the rebus she received in the matter of racial equality. Even so, Japan appears to have agreed at Paris that the whole future relation between Japan and China, as well as the territorial integrity and political independence of China, is to come at once under the guarantee of the league of nations.

Manchester Leader: Japan is fearful in the depths of her soul, so fearful of the Chinese that she doesn't dare give them a chance to live their own lives, so fearful that she doesn't see that it is to her own material advantage to live and let live, but is forced by her fear to cling to the ways of Prussianism which lead to the smashing of all things Prussian.

Providence Journal: Japan's policy toward her neighbors in the East is quite comparable to that of the late German Empire toward the rest of Europe. . . . The vast majority of the British and American people are convinced that, in the basic virtues and attributes, China is infinitely higher in the scale of civilization than Japan. But China is not a military Power.

Indianapolis Star: The world should see that China gets an unencumbered opportunity to work out its own salvation. One of the most important missions of the league, next to curbing militaristic aggression in Europe, will be to see that there is a square deal in the Orient.

Fargo Forum: High principles apparently yielded to force at the Paris Congress in the Chinese matter. . . . It appears to be a case of "to them that have." Perhaps it was necessary, but it was wrong; it was unfair; it was compromising with principles out of respect for force.

Chicago Herald: But it is surprising that the United States, the one large white nation whose record of dealing with China is relatively clean, should have been a silent and an acquiescent party to this newest and least excusable of assaults upon China.

Pittsburgh Press: No matter what the reason is, the surrender of the peace-pact makers to the Japanese is a grave blot upon the work of the conference.

Boston Herald: In other words, a landlord and his tenant disagree. A stranger kindly evicts the tenant and then calmly settles himself in the house, with the remark that some day he will give it up to the owners. . . . It is painful to feel that this country, which has always since the time of Secretary Hay stood for the right and fair treatment of China, must now forget its principles, forego its ideals, give its assent to this act and, what is even more, guarantee by the tenth article of the league that this territorial boundary shall remain forever undisturbed.

Detroit Free Press: It is doubtful whether Tokyo wants Kiaochow and Shantung as permanent territorial possessions so much as it desires them as temporary means to an end. Japan's real ambition is the acquisition of hegemony over the whole of China and when this is gained formal ownership of the territories now under dispute will be of minor importance.

Providence Tribune: China is still considered, in this era of a world made safe for democracy, fit spoils for the plunderer if he has the power to back up his thievery by might.

Youngstown Vindicator: The Japanese have made great ado in Paris over their amendment for equality of races . . . and the world at large would be more inclined to accept such an amendment if Japan had herself shown a fair spirit. So long as the Japanese lay claim to Chinese territory, or demand obedience to the secret treaties they forced upon China, or refuse Korea her just right to self-government, so long will the world be inclined to say to them: "Prove that you are worthy before you ask this favor."

THE FAR EASTERN BUREAU BULLETIN—May 12, 1919

Far Eastern Trade.

CHINA'S INDUSTRIAL AND COMMERCIAL OUTLOOK.

By JULEAN ARNOLD

American Commercial Attaché, Peking

(The Far Eastern Bureau presents below the second and concluding installment of Mr. Arnold's valuable article. The first installment appeared in the Bulletin of April 25.)

UNITED STATES GOING "DRY" IS CHINA TEA'S GRANDEST OPPORTUNITY.

The possibilities at present for the extension of the sales of China teas in America are unprecedented. The country is going dry and is seeking substitutes for alcoholic beverages.

Already the consumption of tea has increased from 100,000,000 to 150,000,000 pounds as a result of this condition, and during the next ten years it is capable of an increase to double this amount or 300,000,000 pounds. Here is the China tea's greatest opportunity, but to meet it ten manufacturers and merchants must have standardized products, must not be at the mercy of numerous middlemen, and must unite for an advertising campaign in the United States; otherwise all the advantages in the possibilities of increased consumption in America will go to India, Ceylon, Java and Japan, where the ten interests are more enterprising and have more favorable conditions among their producers.

Already some Chinese merchants have purchased land and are trying to meet the situation as described above. There are evidences also of the organization among the China tea interests of a ten association to further the trade development in this product which has such a big future before it. It is to be hoped that the Chinese government will interest itself in furthering this promising industry.

NEW METHODS OF SERICULTURE.

China gave silk as well as tea to the world. Sericulture is the leading industry of the farmers of several of the densely populated provinces of China, and might easily become that of some of the other sections. There are needs, however, of improvements in both the mulberry and the silk worms as now cultivated. China produces the best silk in durability and textile strength of any in the world, but there is too little of the superior qualities and a great waste in the cultivation of poor mulberry leaves and inferior cocoons where, with the same expenditure in money, labor and time, superior products might be produced. America today imports more raw silk than any other country in the world, taking \$125,000,000 gold worth each year. Less than 20 per cent of this comes from China.

If the Chinese silk growers can be taught to grow better cocoons and to reel their silk to suit the American high-speeded looms, the silk interests in China will profit by the increase of tens of millions in their business in the United States. The International Committee for the Improvement of Sericulture in China, to which the Chinese Ministry of Agriculture and Commerce contributes \$15,000 a month, is selecting seeds by the Pasteur process which are being distributed to Chinese growers. This Committee finds that only 15 per cent of all eggs examined are fit for hatching, whereas the practice of the Chinese farmers has been to pay no attention to egg selection. The Nanking University is also contributing to the improvements in sericulture in very substantial ways.

Mr. D. E. Dooty, representing the American Silk Association, came to China two years ago and addressed large audiences of Chinese silk growers and merchants on the subject of improvements in sericulture and in the production of the raw silk, and awakened a great interest, in fact concluded as a result of his tour over the country that the Chinese growers and producers will change their methods when convinced that it pays to do so, but they, like people everywhere, must be shown in a way that they can understand.

FLOUR MILLING INDUSTRY.

Wheat production in China is stimulated by the development of the modern flour milling industry which already has a daily capacity of about 25,000 barrels. The Nanking University has recently interested itself in this work calculated to assist the wheat growers in selecting better seeds. Here, again, an industry with marvelous potentialities suffers badly for want of co-operative selling, as numerous middlemen gather the products from the tens of thousands of small growers and make it difficult for the mills to secure clean wheat at reasonable prices, but the mills are combining so as to meet this difficulty.

China probably produces about 200,000,000 bushels of wheat annually, the equivalent of one-quarter of that of the United States. Improved transportation facilities, improved methods of marketing the wheat and improved seed selection are all essential factors to the development of a modern flour milling industry now well established in China. In the United States the aggregate daily capacity of the flour mills is about 400,000 barrels as compared to China's 25,000.

SOYA BEAN TRADE ONE OF THE WORLD'S SEVEN COMMERCIAL WONDERS.

In the soya bean China has found a product which has great possibilities in its foreign trade. It is probably safe to state that the sudden rise of the soya bean from a position of comparative obscurity to a position of prominence in the world of commerce during a period of little more than a decade constitutes one of the seven commercial wonders of the world. Beans and bean products now rank third in value in China's exports, amounting in 1917, to tons 63,270,000.

Another product which has developed very extensively in recent years as an article of export is the peanut or ground nut. About twenty years ago an American missionary brought a quart of American peanuts to Shantung as seeds to be distributed among the farmers in his district. In course of ten or fifteen years Shantung Province became the leading peanut producing section in the whole of China and peanuts assumed an important place in China's list of exports, amounting just prior to the war to 70,000 tons for shelled nuts and 50,000 tons for oil.

NEW TRADE IN EGGS.

Although a sort of by-product, eggs have risen to a prominent position in China's foreign trade. There are no poultry farms in China. The people throughout the country nearly all keep a few hens, and the eggs are collected in very small lots from the fairs or markets to which they are carried by the people themselves. The improvements in transportation will greatly aid this industry, as may be surmised when it is stated that eggs can be purchased in Shensi Province, where there are no rail or water connections, at three for a cent, whereas they command a cent apiece in the section along the rail and waterways. China now exports over 300,000,000 preserved and fresh eggs and over 50,000,000 pounds of egg yolk and albumen annually. Improvements in the breeds of hens will aid this industry materially. It has been discovered that hens in some sections of China lay less than 50 eggs a year each, whereas a good laying hen should produce between 150 and 200 eggs. Also the size of the egg can be increased by improving the breeds.

ANIMAL HUSBANDRY.

A big work remains to be done in China in animal husbandry. Chickens, pigs, cattle, horses and mules can be improved by some attention to breeding. The dairying industry remains to be developed in this country. Very few cows, probably less than a few hundred, are kept in China for milk purposes, whereas in the United States there are 20,000,000 milk cows. Because of the lack of a dairy industry, China has become a big importer of condensed milk. Chinese flour mills find it difficult to secure a market for their bran in account of the absence of a dairying industry. In the north of China, especially in Mongolia, exceptionally good conditions prevail for the development of the cattle industry and for the extension of the raising of sheep and wool.

China raises many sheep now and produces good mutton and wool, but the quantities may be greatly increased. Woolen mills, tanneries, shoe factories and packing houses will follow the developments in the cattle and sheep industries, as they offer splendid opportunities for capital and labor. Interest is already being manifested in the potentialities of these industries and expert direction will come to their aid in their extension and upbuilding.

PROMISING TRADE IN VEGETABLE OILS.

China's future in vegetable oils is very bright. Great advances in these products in their market possibilities abroad have been made during the past few years, and during the next few decades the bean, peanut, rapeseed, sesamum seed and cotton seed oils trade of China will assume positions of great importance in the world's trade in vegetable oils. Crushing mills and refineries will grow up in China in large numbers, as evidenced by the development already being made in this direction.

NEW INTEREST IN COTTON INDUSTRY.

Much interest is being exhibited now in the cotton industry. China produces about 2,500,000 bales (500 lbs. each) annually as compared with America's 12,000,000 bales. The production can be greatly increased by increasing the yield per acre through scientific seed selection and through the care of the plants, pruning the lower non-boll producing branches. Fortunately, the China cotton will not hybridize with other cottons, which makes easy the introduction of the foreign products. The Chinese interested realize that it is to the interests of the industry to restrict the developments in any given sections to the one variety of American cotton adapted to that section which may be grown along with the shorter staple Chinese cotton.

Nanking University is working with the Cotton Anti-Adulteration Society and with the Foreign and Chinese Mill-Owners Associations in experimental work. The Chinese government Ministry of Agriculture and Commerce and the Peking-Hankow Railway are also aiding in the cotton improvement and extension work. Mr. Chang Chien, former Minister of Agriculture and Commerce, is conducting at Nan-Tung-Chow, his home, a cotton school where one hundred students are being trained both in cotton growing and cotton manufacture. He has here also a cotton experimental station and modern cotton spinning and weaving mills. Mr. C. C. Nich and Mr. Y. C. Moh, large cotton mill owners at Shanghai, are co-operating effectively with these agencies in the development of the cotton industry.

In cotton manufacture China is particularly favored. It offers the most promising field in all the world. Cotton goods constitute one-quarter of China's entire imports amounting to \$150,000,000 annually, over half of which is cotton yarn. With its cheap labor, its ability to grow cotton extensively and its enormous home market for its manufactured products, it surpasses all other countries in its cotton manufacturing outlook.

GROWTH OF COTTON MILLS.

Cotton mills at Shanghai have been declaring 20 per cent dividends for a number of years past. The Ewo Mills averaged 26.5 per cent for the past eight years. One of the Chinese mills has averaged 20 per cent for the past twelve years. There are now 1,300,000 spindles in China compared to 3,000,000 in Japan, 33,000,000 in the United States and 52,000,000 in England. The ordinary mill capitalized at Tls. 1,500,000 would have 50,000 spindles. China has 5,000 looms compared to Japan's 30,000 and England's 54,000. There is reason to believe that China will within a few decades increase its spindles to 30 or 40 millions and its looms to several hundreds of thousands.

At present the short-sighted policy of the government taxing raw cotton grown in the country so that Chinese mills have to pay more for it than do the mills in Japan or any other foreign country naturally hurts the industry in China. It will be also advisable to place foreign raw cotton on the duty free list as is done in Japan in order to further encourage manufacture in China.

WONDERFUL WEALTH IN COAL AND IRON, ETC.

China is favored with a wonderful wealth in coal and in a good supply of iron ore, two essentials to modern industrial development. To indicate how little China has developed its marvelous wealth in coal, the country imported, during 1917, 14,000,000 tons. It is estimated that China produces now 20,000,000 tons annually, but it is supposed to have richer resources in coal than has the United States which, in 1918, produced 650,000,000 tons. In iron ore it has been estimated that China has 400,000,000 tons suitable for furnace reaction, and an additional 300,000,000 tons which might be worked by native methods. During 1917 it is estimated that China's production of pig iron was 500,000 tons. The development in the iron and steel industry in China are making rapid strides and a few years hence it is expected that the production of pig iron and of finished steel will be several millions of tons annually. The United States estimates a production of 45,000,000 tons of steel for 1919, 10,000,000 of which is expected to France. In antimony and tin China is also particularly rich, and considerable

progress has taken place in the mining and smelting of these ores during the past few years. China should jealously safeguard its mineral wealth, so as to preserve it for the country's welfare.

MODERN BUSINESS METHODS AND ORGANIZATION.

As regards developments in modern business methods and organization in China, the commendable success which the Chinese have made of the modern department stores at Canton, Hongkong and Shanghai, and of such corporate institutions as the Commercial Press, which employs 1,000 people and has its branches and agencies all over China, and the modern Chinese banks, fifteen of which are members of a Bankers' Association which meets daily at its own building to discuss matters of interest to the member banks, as also the industrial plants already referred to, indicate the ability of the Chinese successfully to conduct corporate enterprise in spite of unfavorable conditions created by the lack of a government to function constructively for the encouragement of agriculture, commerce and industry, and in spite of a chaotic currency. With the development of a stable government administered in a way to encourage commerce and industry, which with a helpful, sympathetic attitude on the part of foreign nations, is bound to come, the strides which China will make in economic, industrial and commercial advances will astound the world in their immensity and accord the world greater markets for trade than any yet offered.

CONCLUSION.

China is still emerging from a medieval civilization; its industries, agriculture and commerce are still predominantly of the household, primitive and individual sort. Probably there are less than 100,000 persons in modern factories in China today, as compared with 8,000,000 in the United States. If China had a proportionate number in modern industrial plants, it would mean 30,000,000 instead of 100,000. In its public schools China has but 4,000,000 as compared to America's 20,000,000 enrolled. China should have 80,000,000 children enrolled in its schools if it would be giving its children education in the same measure that obtains in the United States. China's backwardness in modern industry is evidenced by a lack of effective provision for the protection of patents and copyrights. In the United States 40,000 patents are issued each year. Since the inception of the American Republic 1,500,000 patents have been issued.

The China of the past gave no encouragement to inventions and scientific research, for the intellect of the nation was cast in a mold by a fixed system of education based on the classics, eventually producing a state of mental stagnation throughout the whole country. The New China is receptive, looks to the future rather than to the past, and the world will witness some marvelous developments among a people possessing the potentialities physically and mentally of the best peoples of the earth and desirous now of giving expression to these potentialities in a way which will open up to the world a field of teeming possibilities with room for all who would participate in these developments, if they will but respect the principles of the open door and of equal opportunity both in letter and spirit.

Thinking Chinese realize the shortcomings of their people and their institutions. They appreciate what the west has done and can do for them in bringing their country into tune with modern civilization. Some are wisely advocating inviting an international commission to assist them in the solution of the bigger problems concerned with the needed reforms and developments so as to hasten putting the country into order and launching upon the era of industrial and commercial prosperity which is bound to come with a well ordered China and through the help of foreign capital. Has not the time now arrived when the great financial powers will unite in aiding the development of China on a scale commensurate with its needs and with a vision for the future? If so, then certainly the future of China looms bright on the horizon of the new world in which China may play a part helpful to both itself and its fellow members in the family of nations.

VOLUME OF TOURIST TRADE IN JAPAN WORTH AS MUCH AS JAPANESE COAL EXPORTS.

Tokyo—Japan receives from visitors to her shores a sum exceeding the value of her exports of coal.

The Mikado's Empire is estimated to have received more than 30,000,000 yen from the influx of foreigners in 1918, or \$2,000,000 more than the total exports of coal made by Japan. Japanese coal dominates the fuel situation in this part of the world.

The disorders in Russia have sent visitors of this nationality up from approximately 2,000 a year to over 8,000 in 1918. Those of British nationality have remained at an average figure of 3,000 a year, their movement not being appreciably affected by the Great War so far as volume is concerned. The Dutch have increased decidedly, now numbering approximately 500. The French have doubled their number, French subjects to the extent of 600 passing through Japan in 1918. The restraints resulting from the war have been most pronounced in the case of the United States citizens.

CHINESE BUSINESS WARNS MEDDLING COUNTRIES.

Shanghai—China's great commercial associations have jointly served notice on the world that they will initiate a boycott against any nation giving assistance to either of the two factions threatening the stability of the Chinese Republic.

There is no mistaking the attitude of China's business men. They possess a tremendous strength through their associations or guilds uniting those in the different lines of business. A little more than a decade ago this was thrown disastrously against American trade. Seeing that the struggle between the North and the South is only leading to the downfall of China as a nation and that both factions will come to agreement if outside forces do not interfere to make a continuance of the strife possible, the Chinese business organizations have warned the Powers that meddling by any one of them means economic retaliation which could wreck such a country's trade in China.

That Japan is directly aimed at in this move was not concealed. Chinese business cannot be deceived; and the action of China's commercial organizations shows how far national consciousness has developed. The pressure from the Powers is making China into a united nation. In this, Japan has had a large share since 1914, though this has been the very opposite of her intentions and her treacheries during the Great War.

DISCUSSES CHINESE CONDITIONS.

Mr. David Z. T. Yui, General Secretary of the National Committee of the Y. M. C. A. of China, has made the following statement to the Far Eastern Bureau regarding conditions in China. He is an American-trained leader in the Young China movement whose influence is generally recognized. He is very highly thought of by men of the International Y. M. C. A. in this country. He expects to return to China this fall, after doing considerable speaking here.

Mr. Yui commented on the commercialization of railways, French exploitation of Yunnan, the Japanese intrigues and the peace, stating:

"The proposal to pool all the rival national railway interests which is now being pressed in China has been held up by a small group of Chinese militarists under Japanese influence. If we do not get rid of railroads with political objects, China's development will be dictated by conflicting political objects instead of by the commercial needs of the country.

"Because of French policy," Mr. Yui went on, when the Franco-Japanese alliance rumored in Paris was brought up, "which is attempting to control the communications of Yunnan, one of the Chinese provinces bordering on French Indo-China, I was forced to go from China first to this French colony in order to reach Yunnan for Y. M. C. A. work. Why? Because all rail communications have been planned by the French to bind Yunnan to French interests instead of allowing them to be linked with the rest of the Chinese railway systems.

"The whole people in China feel the gross injustice of turning over Shaanxi to Japan for exploitation. It would be the last province the Chinese would give away because it is looked on as a sacred place, being the birthplace of Confucius and the home of Mencius.

"The Chinese are not lacking in patriotism, as observers too frequently assert. One finds the feeling of protest against Japanese policy everywhere. The indignation against the Chinese officials who have lent themselves to Japanese purposes has been shown clearly in the burning of the residence of the Minister of Communications and the demonstration against the Chinese Minister to Japan when he left Tokyo. Pro-Japanese officials are held to be traitors.

"Until the banking consortium just announced was formed, it seemed to us Chinese that China could only secure money from Japan in spite of what that meant. I believe that if the international banking group works along liberal lines, seeking to develop China's resources without exploiting us, it will put the Chinese Republic in a much stronger position.

"The Chinese are thoroughly in sympathy with the idea of a League of Nations and the principles laid down for international conduct, as China has always been a peace-loving people. In fact it is essentially in keeping with the basis of Chinese civilization—the Confucian principles of good-will and benevolence toward mankind."

In an interview with the *New York Evening Post* Mr. Yui said that the awakening in China along lines of religion, politics and education is easily discernible. President Hsi Shih-ch'ang is reported as heartily in sympathy with the movement because of the assistance it renders in developing new leaders in these fields. Mr. Yui attributes the success of the "X" in China to the fact that it deals with the man as a whole; it does not emphasize differences of race or religion. Buddhists, Confucianists and Christians meet together and exchange views. A session of Bible study may be followed by participation in American athletic sports.

"One of our chief problems now," said Mr. Yui, "is to meet the demands for new branches which we receive from all parts of China. Last year we turned down fifty applications for new associations because of the lack of trained secretaries. One of the principal objects of my visit to America is to arrange for more Americans to come to China and train Chinese as Y. M. C. A. workers. There is also a demand for new buildings. In finances there is a steadily increasing support from Chinese sources. The total association budget for the past year was \$433,000 as compared with \$336,000 for the previous year. The entire amount was raised in China."

When the United War Work Campaign was launched in America last November Dr. John R. Mott, General Secretary of the International Committee of the Y. M. C. A., enabled the Chinese associations asking if they would contribute \$100,000. The response was so great, said Mr. Yui, that thirteen times this sum, or \$1,300,000, was remitted.

An automobile school, advertising classes, motion pictures, and special lectures in business and other topics are among the features which the Y. M. C. A. has introduced in Shanghai to acquaint young Chinese with the industrial and social life of America. Mr. Yui's faith in American institutions may be explained partly by the M. A. degree from Harvard which he received in 1911. And to justify this faith may be offered the testimony that the Y. M. C. A. in China is now established in twenty-eight of the leading cities and in 149 colleges and universities.

CHINA WILL PLEAD FOR TARIFF REFORM AT PEACE CONFERENCE.

China's demand for the promotion of her tariff to the equity enjoyed by other countries, it is expected, will be presented to the Peace Conference by her delegation at Paris, according to the *Christian Science Monitor*. Y. C. Yung, who, with Sze Liao-tseng, was ap-

pointed by a Chinese society organized for the promotion of Chinese tariff reform to make a representation on the subject before the delegation, is now in the United States on his way to Paris for that purpose. Mr. Sze will leave China later.

The society was organized at Shanghai last January on recommendation of all the Chambers of Commerce of China, according to Mr. Yung, with Mr. Chang Chien, former Minister for Agriculture and Commerce, as president. In February he wired President Wilson for support in this matter.

"What the society for the promotion of international equitableness in tariffs believes China needs is a radical reform of her tariff," according to Mr. Chin Chin, who has taken his Ph.D. degree at Columbia University.

"What China asks for," he says, "is the restoration of her sovereign authority, which has been gradually lost by previous treaties, and the removal of the onerous and humiliating provisions thereof. At the same time the Chinese Government and people wish to strive to promote and facilitate international trade and to cement friendly relations between this country and foreign nations. As a manifestation of our wish, we, the Chinese merchants, will strongly advocate that China's economic policy at present should be for free trade rather than for protection.

"It is an unfortunate coincidence that all tariff stipulations in China governing not only imports, but also exports, have been inserted in the treaties. The evil results of such conventional tariffs have been sufficiently discussed. This state of affairs has been going on for the last 70 or 80 years, and should not be allowed to continue any longer, since it is fatal to China's development and calamitous to the rest of the world economically as well as politically.

"After the restoration of the tariff right, China should still refrain from trying to adopt any general protective policy, although the duties should be somewhat increased, mainly for revenue purposes, and the uniform tariff schedule should be modified with the nature and quality of goods. Instead of being taxed at 5 per cent ad valorem, the goods of which China has urgent need may be exempt from any duty and their trade be thus greatly facilitated.

"That the Ikin is one of the worst systems of taxation the world has ever had and that this tax has been destroying a considerable portion of China's trade, both domestic and foreign, is too well known a fact. But China is a country of vast potential, though not realized wealth. She has a most fertile soil, immense mineral resources, a benign climate and a hard working and frugal population. By striking off the existing fetters, especially of inconvenient and oppressive taxes, there is no reason why China cannot become a prosperous country. With the growing prosperity of this country, the foreign trade cannot but be enhanced.

"The existence of export duties in China has greatly retarded the export trade, and consequently the general prosperity of the country. The collection of taxes would certainly obstruct the industries of the Chinese people and discourage them from entering certain branches of business which might give maintenance and employment to great multitudes. Such taxes are frequently much more burdensome to the native population than they are beneficial to foreigners. The abandonment or reduction of most of the export duties in China will mean the supply of cheaper raw materials to foreign nations. Moreover, in order to promote the foreign trade, especially the import trade, it is necessary to increase the number of purchasers, to facilitate export trade and encourage native industries.

"In a word, the expectation of China is simply to remove the unjust and injurious provisions of the previous treaties and to make the Chinese tariff in accord with reason and economic principles. We therefore hope that the associated allied governments will agree to forgo their treaty privileges and restore to China the same right of fiscal autonomy as is enjoyed by themselves as well as other independent nations, so that we may develop our industries, manufactures and natural resources, become better consumers of the world's wares and contribute our share to the progress and civilization of mankind."

JAPANESE DO NOT WANT LEAGUE OF NATIONS TO DISTURB THEIR CHEAP LABOR IN MANUFACTURING INDUSTRIES.

Tokyo—Probably nothing has aroused more interest, so far as the postbellum economic conditions are concerned, than the effects of the labor pact on Japan. Reference is being made constantly that Japan must be amply protected in her labor advantages, which must not be interfered with by the League of Nations.

"It would be a great mistake to bring all the countries subscribing to the League of Nations under a uniform labor covenant as to working hours, child labor, minimum wages, and the like," states ex-Minister of Agriculture and Commerce Nakashoji, who was a member of the Terauchi Cabinet. "No objection can possibly be raised to the principles in which the labor covenant has been framed, but the different economic and social conditions prevailing in various countries will not allow the operation of uniform stipulations in all these countries."

This member of the House of Peers goes on to point out the contrast between the high standards of living in America and Australia as compared to other countries like Japan and China, where the economic foundations are weak and the standards of living are low.

"Under such circumstances, it may be doubted whether the adoption of a system of minimum wages will not result in disturbing the economic equilibrium in the countries concerned and whether it will be conducive to the welfare of the workers. Since all the countries of the world do not exist under the same economic or climatic conditions it would be a great mistake to attempt to bring into line all the countries under the covenant.

"Moreover, the industrial and economic conditions in all countries are constantly changing, and so the consideration based on the existing difference among them can hardly be taken as a guarantee of impartiality as to the future.

"In short, if it is necessary for Japan to join the labor league it will be imperative that she retains ample reservations so that she may have absolute freedom of sifting out what is likely to do harm to the industrial development of the country."

WHAT JAPAN WAS THINKING ABOUT U. S., CHINA, AND THE PEACE WHEN THE SHANTUNG SETTLEMENT WAS BEING MADE.

The following is a part of Japanese editorial opinion made at the time the Peace Conference was attempting its settlement of the Shantung Question in Paris. The sympathy of the United States for China is generally regarded in Japan as being back of the Chinese objection to the carrying out of arrangements the Japanese statesmen had forced the Chinese Republic to acquiesce in during the Great War while the hands of the Powers were tied by the struggle with Germany. We have been put in the position of being hostile to Japanese purposes without, it would seem at this time, effectually bettering China's situation.

SURPRISED U. S. SUPPORTS CHINA

Tokyo *Nichi-nichi*: "It is astounding to note that China is acting as if there were no Sino-Japanese Agreements and as if Japan herself were out of mind, trying with the assistance of the Powers at the Peace Conference to obliterate all Japan-German and Japan-Chinese relations in Shantung with a view to recovering all the rights ceded to Germany. It is equally surprising that the United States are being influenced by China's contentions."

The United States, it is contended furthermore, has already surrendered any grounds for obstructing Japan's success in signing the Ishii-Lansing Agreement. China and Japan stand in special relations to each other which "has long been recognized by the United States in the Ishii-Lansing Agreement, and moreover, the agreements between the two countries come under the purview of the stipulation in the League of Nations covenant that a local understanding designed for the maintenance of peace shall not be affected by the covenant."

Tokyo Yamato: "If Great Britain and the United States be so unreasoning as to support China's claims in spite of the fact that when Japan made arrangements with China regarding the Shantung question, they approved of this procedure, Japan will only secede from the Peace Conference. [The United States not only did not approve of this procedure, but warned both China and Japan that it would not be bound by their agreements so far as they affected United States relations.]

"If China demands that all the agreements of 1915 with Japan should be cancelled, the declaration made by Japan pledging herself to retrocede Tsingtao to China should also be abrogated. Then Japan will only occupy Tsingtao permanently." [At the time of Japan's demand upon Germany she promised Germany to return Tsingtao to China.]

CHINA RECKLESS

The Maigu: "How reckless are the actions of the Chinese delegates! The shamelessness with which China is now demanding direct retrocession of Shantung interests from Germany is simply astounding.

"At a time when the United States had not yet joined the war and when China was sitting on the fence, Japan resolutely cleared Shantung of German influences."

NO ENSLAVEMENT BY U. S. AND BRITAIN

Tokyo Yorodzu: "The world does not belong to Great Britain and the United States alone, and Japan has no fear of being isolated. Even if she be placed in an isolated position, and has to lift the veil of hypocrisy from the faces of foreign powers, she will be able to act as she pleases. She is fully prepared to meet any emergencies, and now is the time for the people to make a great determination. . . . She would rather place the whole nation on the altar of justice than to be enslaved by Great Britain and the United States."

WOULD WRECK LEAGUE

Tokyo Kokumin: "If Japan and Italy seceded, it would be impossible for either the Peace Conference or the League of Nations to attain its object. Even supposing that the League of Nations can be established the whole scheme of Mr. Wilson will end in a fiasco." [This shows the lever used by the Japanese delegates to compel President Wilson to agree to their plans.]

AMERICA SHOULD REMEMBER GERMANY'S FATE

Osaka Mainichi: "Paris dispatches report that the United States is opposed to Japan's claims regarding Shantung, and is supported in this opposition by France, while Great Britain is silent. The question is now being converted into that of a second triple intervention. As the result of the triple intervention regarding the disposal of the Liaotung Peninsula, China lost Weihaiwei, Port Arthur, and Kiaochow, yet she is now trying to restrain us by the power of the United States. The folly of China needs no mention, but the United States and other countries should remember what retribution Germany and Russia, who were chiefly responsible for the Triple Intervention, have suffered."

WILSON A HYPOCRITE

Chunco: "The real nature of the so-called justice and humanity has been revealed in that the sponsor of that principle has got the Monroe Doctrine recognized in the League of Nations covenant. With regard to the Shantung question, Japan is now threatened by another triple intervention, this time by Great Britain, the United States, and France.

"How Mr. Wilson, who has brought forward such a high-falutin' proposal as the League of Nations, will continue to act in the rôle of a hypocrite is a spectacle of world-wide interest. . . . British and American selfishness is the keynote of what Mr. Wilson describes as the world's peace."

U. S. IN SELFISH RÔLE

Tokyo Asahi: "We try to put favorable interpretation on the actions of the American delegates, but it is impossible to deny the fact that their deed is sometimes against their word, and is selfish. There are various indications to show that the United States is making every effort to provide for her own safety, acting under the name of justice and

humanity, and this fact should not be overlooked. We should keep a vigilant eye on the attitude of the United States, which is inclined to bring pressure to bear upon Japan at the Peace Conference by supporting the claims of the Chinese delegates."

MAKE AN ORIENTAL LEAGUE

The Niroku: "The revised text of the League of Nations, as the original draft, is an embodiment of the selfish design of Great Britain and the United States to sacrifice the interests and convenience of all other countries for the sake of the interests and convenience of the two Powers." The writer goes on to urge that Japan withdraw and establish an oriental league of nations as against the Anglo-Saxon scheme, and many nations groaning under the yoke of British and American despotism will rally to the new association.

WILSON ASSAILED

Tokyo Yamato: Addressing a series of bitter questions to Mr. Wilson, the *Yamato* says in part: "Mr. Wilson, your people say that the prohibition of the immigration of Oriental laborers is merely an economic question, and is not due to the idea of the inequality of races. This excuse, however, is a great falsehood. How is it that your people still practice lynching against the Negroes whom Lincoln liberated? Your people hate, slight, and ill-treat them. Is this not a clear evidence of the fact that you and your people act against the great principles of the equality of mankind?"

GIVE JAPANESE SELF-GOVERNMENT IN HAWAII

Osaka Mainichi: Declaring a so-called Asiatic Monroe Doctrine is necessary to block American imperialism in China, the *Mainichi* says: "As a first step towards giving this recognition, the United States may give self-government to the Japanese in Hawaii or give complete independence to the Philippines and Guam. The United States, whose policy rests on the principle of liberty, equality, and self-determination of races, are bound in duty to withdraw from Asia and provide for the unrestrained development of Asiatics."

BULLETIN

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THE FAR EASTERN BUREAU

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13 ASTOR PLACE

NEW YORK

Japan's Policy Affects America.

June 9, 1919
By JEREMIAH W. JENKS, Ph.D., LL.D.

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Chairman, Alexander Hamilton Institute; and Director, The Far Eastern Bureau

The situation in the Far East is of paramount importance to the United States both politically and industrially, and it becomes increasingly desirable that Americans should inform themselves as to Japan's acts toward her neighbors and her probable intentions, inasmuch as the course China's development takes will concern many phases of American life.

Japan's first transgression of China's rights was when she compelled China to agree that all the concessions to Russia should be transferred to her, and took what had been joint use of Port Arthur and other territory for China and Russia into a sole use and proprietary right of Japan. From that day she has taken pains to prevent China from getting back any of her sovereign rights and has carried out a policy of social and industrial exploitation not only against China, but against other foreign nations.

When Japan entered the Russo-Japan war, in order that she might use Korea as a base for military operations she entered into an agreement on February 23, 1904, in which she "definitely guarantee(d) the independence and territorial integrity of the Korean Empire," while at the same time she secured the consent of the Korean government to occupy "such places as may be necessary from strategic points of view." Subsequently she induced Korea to accept Japanese as financial and diplomatic advisers. In April, 1905, an agreement amalgamated the transportation systems of the two countries. On November 17 arrangements were made for the appointment of a Japanese resident general to the court of the Emperor of Korea to direct diplomatic affairs and to control all foreign arrangements. Less than two years later all administrative measures and high official appointments in Korea were placed in Japanese hands. In 1909 police power was given Japan, and on August 23, 1910, the Korean Emperor was deprived of his title and Korea was annexed to Japan. At that time the Japanese surveyed the country and confiscated all lands belonging to the royal household, the municipalities and Buddhist temples, reducing thousands of formerly well-to-do Koreans to poverty. This confiscated land was subsequently leased or sold to the Japanese. Since the death of Prince Ito Japan's policy in Korea has been to make them a subject people. The Japanese hold all the offices, thus giving the Koreans no opportunity to prepare for self-government, contrary to our practice in the Philippines and the policy of Great Britain in India. The industrial improvements made by the Japanese, such as reforestation, roads and irrigation, have been made primarily for the Japanese and at the expense of the Koreans, who have paid for them in taxes or accomplished them by enforced labor. The Koreans are treated as an inferior race, are forbidden to teach their own language, are not allowed to go abroad for study, but can be trained only in Korea or in Japan. The revolt of the Koreans has finally come, and although they are offering no resistance they are being treated with barbarity so severe that it has called forth the protests of foreign business men and officials and missionaries.

In laying plans for the control of Shantung Japan has been playing for a big prize, for the control of Kiaochow and the railroads of Shantung practically means the control of the capital province of China, and of the chief normal shipping port for all of North China. The war gave her an excuse to seize Kiaochow, which she did on November 6, 1914. Her next step in China was to present in January, 1915, a secret series of demands which, if granted, would in the near future enable Japan to dominate the policy of China from

the military, financial and political viewpoints. The Japanese government at first falsely denied that such demands had been made, and when it saw it could not conceal the fact it gave out a list of "requests," suppressing altogether those that most endangered China's sovereignty. Under threat of war China acceded to all the demands but Group V, which would have made her a subject nation. Japan stated that Group V would be reserved for further consideration. From the time that Japan seized Kiaochow she has treated Shantung as a conquered province, occupying the German buildings for military and administrative purposes, placed guards along the railway line to the capital, has assumed military control of property and has instituted civil government over the sections she occupies. Confirmation by the Big Three of Japan's claims to this territory, with the unwritten understanding that Japan shall eventually return it to China, has roused a storm of indignation among Chinese everywhere, and there are reports that the Chinese will resort to their most effective weapon, a boycott against all things Japanese.

There is no doubt that the political divisions prevailing in China during the last few years have been fostered by Japanese money and Japanese influence. Japanese writers state that it was to Japan's interest to keep China weak in order that Japan's hold on China might be strengthened. Japanese statesmen have said privately that, inasmuch as the Chinese were inferior to the Japanese, it might prove necessary at times to employ force in order to see that they did what was best for all parties concerned.

It is now known that Japan blocked China's attempts to enter the war on the side of the Allies until she (Japan) had concluded secret treaties with England, France and Italy whereby her claim to Shantung would be sustained. On one occasion when China tried to enter the war (November, 1915) Baron Ishii said: "Japan could not view without apprehension the moral awakening of 400,000,000 Chinese which would result from their entering the war."

It is a significant fact that whereas the Chinese government has been eager for publicity the Japanese government has taken every precaution to keep secret the proceedings from her first demands upon President Yuan Shih-kai in 1915 to the close of the Peace Conference.

That the Japanese government is wilfully misconstruing the spirit of the Lansing-Ishii agreement in assuming American sympathy with her course in China seems evident. That agreement (unjustly, and as it seems now, unwisely concluded without consultation with China) recognized that "territorial profluquity" gives special interest (such as the United States has in Canada or France in Belgium) and that is all that it does recognize.

In connection with Japan's contention that it is the duty of more highly civilized nations to promote the welfare of the backward ones (a contention that she frequently trades on in connection with the Chinese), it is interesting to note Japan's methods, noted above, to break the spirit of the Korean people, and also the fact that the Japanese, with full official knowledge, have promoted and developed greatly the morphine and opium traffic in China after the heroic fight the Chinese nation has put up to rid herself of the curse.

Inasmuch as this policy of Japan, so boldly pushed through even at the Peace Conference (where it seems likely that only her threat to break the League of Nations could have compelled President Wilson's consent to Japan's claims in China) affects so materially the interests of the United States, American voters should be well informed. These concessions to Japan, if we may judge by the past, will largely close the door to American trade in all North China. Moreover, it would compel our dealings with China to be very largely either through the hands of Japanese or in direct co-operation with them. We should not forget, too, that the practically universal testimony of all business men familiar with the Far East is to the effect that dealings with the Chinese direct are far more satisfactory than dealings with the Japanese. The Chinese moral business standards are distinctly higher than those of the Japanese even today, although the Japanese have greatly improved within the last few years.

The United States Senate is to act on this section of the peace treaty. The voters should let the Senators know whether they wish to have America's interests placed in the hands of JAPAN.

Japan's Intentions As I Saw Them In Shantung.

July 7, 19
By G. CHARLES HODGES,

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One has but to pass through Shantung to see the tremendous potentialities of this Chinese province under the domination of an aggressive neighbor. From the moment I entered the ex-German railway zone, now under Japanese control, one was made to feel that it mattered very little what any peace conference did in Shantung; Japan knew what everybody knows who has been there—that, economically, Shantung was a wedge which could be driven into the heart of China by a repetition of Manchurian railway tactics and used to shift the entire flow of trade north of the Yangtze; that, politically, it brought the warning hand of Japan within reach of China's capital just as Japan's sphere encircled Peking from the north in Manchuria.

That is why one is struck by the huge masts of the Japanese military wireless standing out against the Shantung skyline in the Tsinan, 256 miles from the port of Tsingtao. This wireless is a violation of Chinese sovereignty, but a vital link in Japan's schemes of state, for it talks with another illegal wireless installation 600 miles up the Yangtze at Hankow, also Japanese, connecting it with the old German station in the Kiaochow leasehold and with Dalren across the Pechili Straits in Manchuria. Stopped by Japanese sentries from a too close scrutiny of the plant, I saw the feverish building of barracks for the so-called railway guards; the German accommodations, it seems, after a decade of their occupation, proved too small for Japan's purposes in Shantung.

It is the same story at every station between Shantung's capital and the Kiaochow leasehold—Japanese soldiers and new barracks. While on paper Japan has assented to the organization of special guards in deference to Chinese susceptibilities, it is not likely that it will carry a material change; for the control of these guards remains under Japan's thumb, which is all the statesmen in Tokyo want. Japan does not care about words, excepting as she makes them act in her own interests.

The train, German in everything but the filthy condition of the cars, crawls after eight hours through the Kiaochow hills and skirts the bay that Teutonic ruthlessness seized from China—and which Japanese relentless in the East purposes to retain. The red clay hills, gashed with the cuts made by the devouring brick kilns lining the way, are put behind as one winds into what appears to be a German city on the Rhine. The nicely paved streets winding over the hills of Tsingtao, the braeing air, the precise layout of the city, the buildings patterned after the new architecture of the Viennese designers, the permanence, was all German—but under the imperial flag of Japan. It was a German shell teeming with Japanese; the population of Tsingtao itself, which contained but 350 Japanese traders in 1913, in the three years of Nipponese occupation has become over 15,000.

At first one could not distinguish the Japanese buildings from their German prototypes, for Japanese architecture is painfully German in inspiration. But an American official showed me a map which revealed the extent of Japanese building; a new town has arisen to the north of the old German section which is turling the area about the Great Harbor—where the Germans built the finest docks in the East—into a great industrial region. It is typically Japanese that the heart of this new town should be a red-light district of gambling houses and restaurants such as only Japanese could place in the midst of schools, homes, and stores over the protests of missionaries, foreigners, and the heter class of Japanese subjects. But the military officials were ruling Tsingtao then; and there the Yoshiwara was put, though it remains to the lasting regret of the far-sighted minority of Japanese.

In Tsingtao factories are being built on land reclaimed from the tidal marshes to the north of the Great Harbor. Things standing in the way—such as the Standard Oil installation—were being forced to vacate for the expansion of Japanese interests. It was only when I had talks with the Civil Governor and the military officials who were pushing the railroad projects by which they frankly intend to dominate North China that I understood.

The Civil Governor obviously wanted to do what he could; but it was easy to feel that after all on vital issues it did not matter what he did. He said he wanted to correct the mistakes of the Japanese military administration along the 256 miles of railway to Tsinan; that he wanted to see foreign enterprises establish themselves; that he thought Japan made mistakes sometimes in dealing with China. Yet he wanted me to go to the Railway Administration when we got down to the crux of the situation; the Railway Administration is a part of the Japanese military machine.

The officials there were very polite and could not do enough to make me feel at home as they hunted for the precise words. But what they said Japan intended to do and what the Civil Governor hoped he could do were two different things. It interested me vastly to see this struggle between liberalism and military imperialism cropping out here in China, just as it is a cleavage one meets with in Japanese politics and government every day. The outlook was no more assuring; the Railway Administration deferentially spread out a map and showed me the lines they intended to build, what they intended to retain whatever peace might bring. There is no need for me to detail this; the terms are in the peace treaty Germany has signed.

When I suggested that perhaps this had complications in it, the Railway Administration officials smiled. It meant much; they were too polite to say that they knew I meant that America had shown great concern over all this—that they did not take us as a serious obstacle which could not be overcome.

As I left Tsingtao, two thoughts persisted: What is going to happen when foreign enterprise finds that the Japanese concession which she forced China to agree to and which the peace treaty concedes takes in all the portions of Tsingtao worth having—the port area and all the railway terminals, the business section and the customs house, the best of the residential area, the economically desirable factory sites, and the strategic forelands and hills? Secondly, what are we going to do when we find the railway Japan is making a great scheme of penetration offers rebates on all raw materials it carries to these factories in Tsingtao for manufacture, that coal and water are given on specially favorable terms—that Japan is doing everything in her power to make Tsingtao possess a marginal economic advantage which her competitors cannot overcome?

Those who expect Japan to evacuate this key to North China might do well to gaze long at a series of herculean steps gashing the side of what was once Mount Moltke. There is something striking in the hundreds of steps cut into the granite side of that hill capped by the arch of a huge torii before what is to be a crowning Shinto shrine. It is symbolic of the Japanese occupation. It clings to the hillside, unescapable and challenging, seemingly the mark of Japan for hundreds of years.

POWERS ARE INCREASING ASIATIC FLEETS.

Tokyo, Japan—Japan, responding to the announcements that both Great Britain and France intended to increase their fleets in the Far East while America is embarking on a reorganization of her naval power on the Pacific, is planning to strengthen her China squadron.

Japanese naval forces in China waters under command of Rear Admiral Yamaoka are to be increased in numbers, as well as having new vessels to replace the older ships hitherto stationed here. This move is a direct response to the British action in considerably exceeding the naval strength provided for under the Imperial Defense conferences several

years before the outbreak of the Great War; the French increases already effected in South China; and the impending division of America sea-power between the Atlantic and the Pacific spheres which is arousing considerable comment in Japan.

JAPAN PLANS FLEET OF FORTY SUBMARINES.

Tokyo, Japan—It is reported by the Toyo News Agency that Japan is preparing for a great program of submarine construction. While the details are not disclosed, it is understood that the strength of Japan's submarine fleet will be increased to about 40 by the end of the present fiscal year, the credits for this building program coming from funds voted at the 40th and 41st sessions of the Japanese Diet.

The far-reaching plans appear in the statement that 300 experts and mechanics are sent to France and Italy by the Japanese naval authorities to study submarine construction. These men are now on their way back. At the same time the seven ex-German submarines allotted to the Japanese Empire are understood to have reached Saseo, the great naval base, on June 27th, with experts who have studied their mechanism. Statements to the effect that these submarines are to be destroyed with the other surrendered German vessels is denied, Japan having spent over three million yen on them to date.

The Honor Of America.

By JEREMIAH W. JENKS, Ph.D., LL.D.,

Research Professor of Government and Public Administration, New York University;
Chairman, Alexander Hamilton Institute; and Director, The Far Eastern Bureau.

July 7, 19
The Germans have wailed and whined that they were robbed of their honor when they were compelled to say that they were guilty of wrong in beginning the war and in their brutal, illegal methods of conducting it. Americans have felt that the Germans robbed themselves of honor when they violated their pledged word to Belgium, destroyed defenseless cities, violated helpless women and murdered innocent children. Honor and dishonor, we think, come from within ourselves. They are matters of the heart. Our own deeds bring us honor or dishonor, not the deeds of others. Our honor is in our own keeping. It cannot be snatched from us; but we may by our own act forfeit it.

At the peace conference, President Wilson reports, the Japanese delegates promised orally to return Kiaochow to China. They refused to sign an agreement to that effect. Their honor, they said, forbade it. The world must trust their statement given at a secret meeting. Japanese representing their delegates denied in Paris a day or two later that Japan had given any such promise.

The Japanese Government in 1915 made 21 secret demands upon China that would have made her to a large degree a subject nation. Then it formally denied to other nations that it had made such demands. Later, when it became evident that this denial was false, it gave out an abbreviated copy of the demands as a complete copy. Still later, when a full copy had been secured and published by others, it acknowledged that they were accurate. This whole series of official deceptions the Japanese do not seem to consider dishonorable, but their honor is touched, they say now, if they are asked to put a promise in writing.

In 1915 the Japanese Government forced the Chinese Government by threat of war to sign a treaty embodying the demands mentioned above as so shameful that the Japanese officials denied to the world their existence. But such oppressive tyranny the Japanese Government seems to consider honorable. I have never yet heard an American who knew the facts say that he considered any of the above acts of the Japanese Government honorable. I hope I shall never see such an American. I have heard a few men defend some of these Japanese acts on the ground that other nations had done similar things.

In the peace treaty there has been granted to Japan the German claims in the Chinese province of Shantung. This grant to Japan at the expense of our colleague in war, China, who entered the war at America's request, is mainly the fruit of the Japanese treachery and tyranny of the 21 demands, coupled with further treachery since the war began by which Japan prevented China from entering the war much earlier than she did and aiding the Allies more effectively.

The Chinese consider this award unjust. All the American experts—economic, historical, naval, military—reported against it. Three out of four of President Wilson's colleagues opposed. President Wilson himself considered it wrong, but agreed to it under the threat of the Japanese that they would not join the League of Nations if he did not agree. He considered this unjust award the lesser evil.

The acceptance and approval of this unjust award is now before the American Senate for consideration. America's ideas of honor are concerned. We have seen the Japanese ideas of honor; our own are now to be tested.

Our Government advised and urgently requested China to enter the war. The Chinese Government asked America's official representative in China if America would stand by China at the peace conference in the matter of Shantung. It received that assurance which was not repudiated by our Government. The Chinese delegates were led to believe, up to the very day of the award, that America would stand by them. Then President Wilson,

under the threat of Japan, chose what seemed to him the lesser evil of abandoning this country that had on our Government's assurance entered the war on our side, hoping that in some way at some future time the League of Nations might repair the wrong done.

Will the American Senate take the same view of American honor? Do the American people, who cheerfully, even gladly, fought and sacrificed to put down German treachery and brutality, feel that American honor will permit them to violate our understanding with China (and this also at the expense of our own commercial and political interests, though they may be overlooked as compared with our national honor), under the pressure of threats from Japan, who during the last five years has been no less treacherous and brutal? Witness her acts in Peking, Shantung, Siberia, Korea. No one who knows the facts will think the comparison unjust. An American Consul in Korea has stated that the Korean outrages are worse than those in Belgium.

The issue is before the Senate and the American people. We are not as a people well informed on the facts. They are available. The people should insist that the Government give them full information in detail. The time for secrecy is gone.

JAPAN APOLOGIZES TO UNITED STATES FOR TIENTSIN OUTRAGE ON OUR TROOPS.

Tientsin, China—The Japanese Government, according to information reaching the Far Eastern Bureau from the *North China Star*, has made apologies for the assaults committed on American soldiers by Japanese here on March 12.

The Japanese admission of their brutalities has come after several months of investigation and discussion between the two governments, during which the United States has been bitterly assailed by the Japanese press in China as the party at fault. Systematic misrepresentation of America in China has been indulged in by newspapers printed in the Japanese hut under Japanese ownership and direction; and, as many of these organs are known to be working closely with the Japanese authorities, it appears as though the Japanese Government has been tolerating attacks on America, now admittedly based on a concealment of the facts.

On the afternoon of May 28, Acting Consul-General Kamel, accompanied by Consular Chancellor Kaniba, called on the American Consul-General in Tientsin and expressed his

statement:

"I have the honor to convey to you, under instructions of my Government, a formal expression of my deep regret, for the fact that on March 12th, last, my compatriots, having entered the French Concession, used violence upon American soldiers, and that on your way back from the Japanese Concession a certain number of Japanese behaved rudely against yourself."

To Colonel Wilder, Commanding Fifteenth Infantry, Mr. Kamel also addressed the following:

"While I have expressed to your Consul-General my regret for the violence to which my compatriots resorted in the French Concession against soldiers under your command on the night of March 12th, last, I also have the honor to communicate to you my deep regret for the possible lack of friendliness and caution on the part of the Japanese, even though in the midst of confusion, in treating the wounded American soldier on the same night."

OBATA CALLS ON MR. REINSCH.

Mr. Obata, Japanese Minister, called on Mr. Reinsch, American Minister at Peking, this morning and was closeted with him for half an hour; and subsequently Mr. Tokugawa, of the Japanese Legation, called at the American Legation.

Can The United States Unreservedly Accept The Peace Without Endangering Her Prestige And National Safety?

July 21, '19

The Significance Of The Shantung Clause, Article XXI,
And The French Alliance Treaty.

Believing that on account of their bearing on the Far Eastern and Pacific questions alone, not to mention other matters, America's prestige on the Pacific, her national honor and eventually her security are in jeopardy if unqualified approval is given the Covenant of the League of Nations, the Peace Treaty, and the French alliance in their present form, the Far Eastern Bureau presents herewith a statement bearing vitally upon our decision as a people. The Covenant and the treaties must meet the issues regarding the Far East herein raised; unless they can be answered specifically and without evasive generalities, we may well reserve our freedom of action on matters which are destined to react decisively upon our future. This is the most far-reaching decision the American people have had to make.

To Editors: The Far Eastern Bureau prints below certain questions framed in substantially the form printed by a leading authority on international policies long resident in the Far East. It suggests that you place these questions before your community for an open discussion of the possibilities here raised for the American people.

It is asserted on excellent authority that these questions must be answered as indicated in brackets, but President Wilson and the Government should let the American people know authoritatively.

IN REFERENCE TO THE SHANTUNG DECISION

(a) At the time when the United States Government invited and urged China to follow the example of the American Government and sever diplomatic relations with Germany, did the State Department either directly or through the American minister at Peking, or to the Chinese minister at Washington, assure the Chinese Government that

the American Government, in case China's acceptance of its advice should bring China into war against Germany, would use its offices to protect China's territorial rights in the settlement of the war? [Presumably yes.]

(b) Subsequently, when China again followed the advice of the American Government, and declared war against Germany and Austria, were such assurances repeated? [It is supposed so.]

(c) In February, 1917, at the time when the United States Government was urging and advising China to sever diplomatic relations with Germany, did the American Government have any knowledge of the fact that the British, French, Russian and Italian governments had been asked by Japan to make secret agreements to support Japan's demands for the cession, in the event the Allies won the war, of all German rights in Shantung province to Japan? [No.]

(Note.—Secret agreements to that effect were made, as follows: British, February 16, 1917; French, March 3, 1917; Russian, February 20, 1917; Italy, March 7, 1917.)

(d) When did the United States Government first learn of the existence of those secret agreements? [At an early meeting of the Peace Conference.]

(e) How soon after learning of the existence of those secret agreements did the United States Government apprise the Chinese Government of their existence, or did it ever do so? [It is not known.]

(f) Is it a fact that neither the American nor the Chinese government knew of the existence of those agreements until it was disclosed at a meeting of the Council of Ten, at Paris, in February, 1919? [Yes.]

(g) If it is true that the existence of those secret agreements was withheld from the American and Chinese governments by their "allies" until the disclosure could no longer be avoided, and that in effect they contradict China's rights, and stultify the diplomatic assurances (?) given by the American Government to induce China to enter the war, does not the incident amount to giving America and China the "double-cross"? [Yes.]

(h) In permitting those secret agreements to supersede and to overrule China's rights, and also the diplomatic assurances given in 1917 by the American Government to China, did President Wilson, as some, even of his friends, charge, sacrifice the honor of the United States and yield its diplomatic prestige to secret arrangements made by other Powers, which the President himself had repeatedly denounced in principle? [Yes.]

(i) Does not such an action virtually give notice to all nations that the American Government is unable to sustain its own just and proper diplomatic engagements when they conflict with the improper and secret engagements of other Powers? and will not such an act undermine the diplomatic prestige of the United States hereafter not only in China, but with all other nations? [Dangerously so.]

(j) Did the President, in the conferences of the Council of Three (the Italian representative being absent), obtain oral promises from the Japanese plenipotentiary with regard to the evacuation by Japan of Shantung province, and of Tsin-tung, within a specified time? [It is stated on good authority.]

(k) Were such oral assurances, if they were given, recorded in the minutes of meetings of the Council of Four? Have they been put in writing and has any copy been furnished the country most vitally interested, China? If not, why not? Is there any reasonable justification for such treatment? [It is believed not.]

(l) Has the President any knowledge of a new secret agreement, or entente, concluded at Paris between the British, French and Japanese governments regarding Asia? [It is not known.]

(m) Did the President, in consulting to the decision of the Council of Three on the Shantung question, obtain any definite assurances from the British and French Governments that, hereafter (the secret agreements with Japan made in 1917 having been paid in full), the British and French Governments will aid the American Government in sustaining the territorial integrity and political autonomy of China, and the open-door for commercial opportunity in China? [It is not known.]

IN REFERENCE TO THE COVENANT OF THE LEAGUE

(a) Does not Article XXI of the proposed Covenant of the League of Nations amount to defining the Monroe Doctrine as a "regional understanding"? [Yes.]

(b) Does the President accept that definition? [Apparently.]

(c) Does not Article XXI of the proposed Covenant recognize and make legitimate under the League not only "regional understandings" that were made previously to the organization of the League, but by inference make such regional understandings that are made hereafter also legitimate, subject to approval by the Assembly and/or the Council of the League? [Yes.]

(d) In case it develops that the British, French and Japanese governments did, at Paris, make a new private agreement regarding Asia, and hereafter inform the League of that fact, must not the League accept that private "regional understanding" as a *fait accompli*, along with the Monroe Doctrine? [Yes.]

(e) Will not such a "regional understanding," or tri-Power entente, regarding Asia, align the British and French governments behind Japan, and Japan's interpretation of the Lansing-Ishii agreement, in case there is a divergence between the American and Japanese governments (already distinctly foreshadowed) about interpretation of that agreement? [Yes.]

(f) Will not such a "regional agreement" regarding Asia virtually align the British and French governments with Japan in other issues that may arise between the American and Japanese governments? As, for instance, interpretations of the Hay Doctrine, and the "open-door"? [Yes.]

(g) If hereafter, by reason of the existence of such a new entente regarding Asia, or for any other cause, there arises (an almost certain contingency) a divergence of view point, or of interest, about interpretations of the Hay Doctrine, or the Monroe Doctrine, or the Lansing-Ishii agreement, or of Japan's promises to evacuate Siam and restore China's autonomy in China's territories, between the American and Japanese governments, or between China and Japan, how can China or the United States obtain any satisfaction or relief from a League of Nations whose real ruling power is constituted in Five Powers, three of which have regional understandings with each other to the contrary. [It cannot unless conditions change.]

(h) Is it a fact that at a time *before* the composition of the revised Covenant of the League, representatives of the British, French and Japanese governments at Paris had reached a private understanding regarding a *future* policy in Asia? . . . and if so, does not a logical sequence of motivation indicate that certain clauses of the Covenant (notably Articles X, XXI, etc.) were phrased so as to give those three Powers, with their satellites, the means to confirm and enforce their private regional agreements, even over the contention and protest of the United States? [There are grounds for such a view.]

IN REFERENCE TO THE PROPOSED ANGLO-FRENCH-AMERICAN ALLIANCE

(a) Are there any provisions of this Treaty designed to protect and safeguard the policies and interests of America? [There are none.]

(b) In agreeing to give military and naval assistance to France, has the American Government required any equivalent guarantees from France? [Not in the convention.]

(c) As drafted, does not this Alliance place the obligation to give support entirely upon America, as between America and France, leaving France entirely free to make other private agreements and "regional understandings" which may be invitations to America? For example, an understanding with Japan regarding spheres of influence in China? [Yes.]

(d) Would it not be wise, in case it is deemed necessary to guarantee the security of France in Europe, to require that France in turn will guarantee in support the United States in certain policies and under certain conditions? [Decidedly.]

(e) Would it not be proper, and also wise, in case the United States enters into an alliance which, however camouflaged, is designed to sustain a certain status and

balance of power in Europe, that is desired by Great Britain and France, to require, as a *quid pro quo*, that Great Britain and France will engage in the same instrument to support a policy in Eastern Asia that is satisfactory to the United States? [Obviously.]

(f) Would it not be proper and wise, in case the United States enters into such an alliance, to sustain a balance of power in Europe in the special interest of France and Great Britain, and which further contemplates the extensive advancement of American financial support and credit to those nations, to include in the terms of the alliance provisions designed to insure that American capital and resources, thus advanced, will not be used to impede and endanger American interests elsewhere? [It is a primary consideration of national safety.]

Japan, "Race Equality," And The League Of Nations.

By THOMAS F. MILLARD

Author of *Our Eastern Question, Democracy And The Eastern Question, etc.*

ECONOMIC RELATION OF JAPANESE AND OTHER ORIENTALS

In comparison with their neighboring Oriental peoples, the Japanese are now on a considerably higher economic plane as to earnings and living standards. Consequently, Japanese are unable to compete on equal terms and conditions with Chinese, Koreans and Indians. That Japanese, and the Japanese Government, recognizes this condition is shown by reports of special commissions and by the published writings of many Japanese authorities. It furthermore is proven by the fact that Chinese and other Oriental laborers are excluded from free competition with Japanese in Japan by restrictions on immigration; and also by regulations favoring Japanese in Formosa and Korea (countries now governed by Japan) over the natives in order to enable Japanese to compete with the native labor and production, and also in commerce. Placed side by side anywhere, on equal conditions, Chinese easily undermine and supersede the Japanese in all forms of manual labor, in most forms of modern mechanical industry, and in lesser manufacturing and commercial enterprises and operations.

JAPANESE EMIGRATION TO WESTERN COUNTRIES

The modern issue of so-called "racial equality," as advanced by Japan, has sprung from conditions arising out of Japanese emigration to Western countries, principally in the United States of America. It should be recognized fully, however, that the objections to Japanese immigration in the United States are not founded really on racial reasons, although racial characteristics have an influence in the matter, and ordinary persons are unable to distinguish between economic reactions due to the presence of Asiatics and the racial qualities of Asiatics. The real objections to Japanese immigration into the United States is so far economic, but with the possibility, in the event of unrestricted immigration, of developing a genuine racial issue.

In respect, for instance, to the attitude of the Japanese Government toward the restraints put upon the immigration of Japanese to the United States, the question in its original form involved only Japanese. The Japanese Government did not then pretend to be concerned (nor could it properly so act) about the position of Chinese and other Orientals in America. It was merely trying to better the position of its own nationals. Later, however, the Japanese Government perceived the usefulness of this issue, when presented in a certain form, to the Pan-Asian propaganda which for a number of years Japan has been carrying on in all Asiatic countries, and it was expanded, as a doctrine, "equality" form.

"RACE EQUALITY" AND IMMIGRATION

Race equality as a universal human and international principle is one thing; the desire of the Japanese Government to gild adulation for its nationals into Western countries is quite another thing. The two propositions superficially seem identical; they really are antagonistic.

When the Japanese Government has in recent times tried to secure admission of Japanese into Western countries and their residence there on equal terms with white peoples, it has had in mind the advantages and national pride of Japanese exclusively.

If Japanese would be admitted freely into the United States or other Western countries, and would enjoy the same rights in those countries as immigrants of Caucasian origin, Japan and the Japanese emigrants to those countries would benefit greatly because of their economic advantages over the native and other white residents. But if all Oriental peoples should have the same privileges and rights, then the practical advantages to Japan and to Japanese of such a status would vanish, for other Oriental immigrants would undercut the Japanese almost as easily and effectively as the Japanese undercut the Western natives. Eventually therefore, the result of such a status of Orientals in Western countries would cause the elimination of the Japanese there, because in numbers, closer economic shaving, and lower standards of living, the other Orientals have the advantage over Japanese. That the application of any genuine "racial equality" to the question of immigration among nations would, in the case of Japan, tend to defeat Japan's objects in contending on the issue, is by now understood by the Japanese Government.

The Japanese Government, therefore, does not really desire to have a genuine application of the "racial equality" principle to the immigration issue.

RELATION OF JAPAN'S PRESENT SITUATION TO THIS QUESTION

The symptoms of political, social and industrial unrest in Japan, together with other factors, indicate almost with certainty that hereafter Japan cannot succeed in equalizing the economic plane of Japanese with that of other Orientals; on the contrary, there is every prospect of a further widening of the margin of difference.

In that event, the only way by which the Japanese Government could apply an international "race equality" principle to the advantage of Japanese in Western countries, would be by Japan obtaining the political and economic hegemony of China and other Asiatic nations, in which case Japan could regulate matters so that (as the Japanese Government does now with Korea and Formosa) Japanese exclusively would enjoy whatever benefits would come from that status.*

To obtain the hegemony of Eastern Asia has been the chief purpose of Japan's war policy, and it was the major object of the Japanese Government at the Peace Congress.

* [The undoubted fact of Japanese domination of Korea even by brutal military means in the interests of Japanese only and in denial of any semblance of racial equality to the Koreans, has been overwhelmingly proved within the last few weeks.]

FAR EASTERN CABLES

The Far Eastern Bureau by special arrangement has received the following Oriental cables:

THREE CANDIDATES FOR PREMIER OF CHINA.

Peking—The deadlock continues over the appointment of a premier who will carry the burden of China's position under the peace treaty and the internal troubles of China arising from the continuance of trouble between the North and the South. President Hsu Shi-chang, whose resignation was declined by the Peking Parliament, favors the appointment of either Chou Shu-wu or T'ien Min-chi. The northern militarist party headed by Tuan Chi-jui, recently premier, desires to see Wang Yi-tang appointed. The prospects of a compromise appear favorable; indications are that T'ien Min-chi will finally be made

premier, it is reported.

CHINESE PEOPLE SUPPORTING STAND OF PEACE MISSION.

Shanghai—General excitement prevailed as a result of the refusal of the Chinese delegates to sign the peace treaty. Many public demonstrations have been made, and telegrams continue to be sent to the Paris delegation approving their stand.

FLOODS IN SOUTH CHINA CAUSE LOSS OF LIFE AND PROPERTY.

Canton—Rivers in the vicinity of Canton, the great trading center of South China, are flooded. Great damage has resulted, accompanied by heavy loss of life. The government has begun relief work in the affected area.

South China suffered from floods in this region in 1918 which destroyed two crops of rice. The people were just recovering from this disaster when the new floods occurred. A conservancy project is under way to control this.

BOYCOTTING OF JAPANESE GOODS IN CHINA SHOWS NIPPONESE BUSINESS IS CAMOUFLAGED IN "CHINESE" CONCERNS.

Shanghai—A Chinese company that sells large quantities of low-priced commodity in all parts of China, for the last two years has been conducting an advertising propaganda against the consumption of foreign goods in China, says *Millard's Review*. Circulars printed by this company have been widely distributed in the interior of the country and the information conveyed by the circulars was to the effect that the Chinese people should purchase only "home-manufactured" articles. "Keep your money at home. Don't enrich the foreigners," and so on, were familiar sentences used on the posters, the intention being to commercialize on the national patriotism of the Chinese people. When the Chinese boycott against Japanese goods in China was being organized, the actions of the Chinese company referred to above aroused suspicion, so an investigation was instituted. The investigation brought out, according to reports, the astonishing information that this "patriotic" Chinese company which has been preaching "buy at home" so eloquently, is itself more than 50 per cent Japanese owned. This information concerning one feature of the boycott is almost as interesting as that conveyed in the correspondence columns of the *Review* this week by a Chinese who asks the question, "How are we to boycott Japanese merchandise when most of it is labeled 'Made in London' or 'Made in U. S. A.'?"

SHIPBUILDING IN CHINA.

After 44 years of steam navigation in China, the shipping is still largely owned and controlled by foreign interests, says *Commerce Reports*. In 1917 there were 87 steamships engaged in Chinese coastwise trade, only 27 of which were Chinese owned; and in March of the same year 1,077 vessels of all types, aggregating 76,425 tons, were plying on inland waters, only one-fifth of which were Chinese owned. It is natural, therefore, that in attempting to put the country on a self-sustaining basis the Chinese should regard shipbuilding and ship owning as important factors. The remarkable accomplishments which have marked the past few years in Chinese shipbuilding have more than reflected the universal interest in this industry because of war conditions and have registered a certain declaration of independence on the part of Chinese merchants.

The total number of ships, foreign and coastwise, entering and clearing in 1917, was 213,473, handling a total tonnage of \$6,907,049. Of the vessels engaged in the coasting trade during 1917 49,310 were Chinese, 12,347 British, 8,338 Japanese, 1,413 American, 1,206 Russian, and 556 other nationalities. The advantage these figures show for Chinese shipping is more apparent than real. Only a small number of the vessels

under Chinese ownership are of more than 600 tons and there are only 27 that can be classed as steamships. Owing to inadequate railroad facilities, any serious decrease in shipping tonnage engaged in coasting trade restricts the inland commerce of the country; thus when the total foreign and coastwise tonnage entered and cleared drops from 90,663,005 tons in 1914 to 86,907,049 tons in 1917 the effect is serious.

The two leading Chinese shipping companies are the China Merchant Navigation Company and the Ningpo-Shaohsing Steam Navigation Company. The former, established in 1873, has co-operated with the Government since 1892, and has also worked hand in hand with the leading foreign shipping concerns.

The Ningshoa Steamship Company has two vessels, of 1,300 and 999 tons respectively, which ply between Ningpo and Shanghai, and up the Yangtze River to Hankow. Two companies, the Yuen On and the Shiu On, maintain a ferry service between Hongkong and Canton; the Szechuan Steam Navigation Company operates two steamers on the upper Yangtze Rapids; and three other small steamers, owned by Chinese companies, also operate on this waterway.

In addition to the above, motor-boat service is maintained on the Kueikiang River in South China, with an extension on the West River, despite the difficulties of navigation at some seasons of low water. These boats are of about 60 tons and burn liquid fuel.

The oldest and largest shipbuilding concern in China, the Kiangnan Dock and Engineering Works, at Shanghai, is controlled by the naval board of the Peking Government. Originally designed as a navy yard for repairs to foreign-built Chinese warships, it was placed at the disposal of the United States Government in July, 1913. Arrangements were then made for the construction of four 10,000 ton ocean steamers and an option was given for eight more of the same capacity, the steel being shipped from the United States and all other material being supplied in China. At the same time the British Government contracted with the Hongkong and Whampoo Dock Company, Ltd. for six standard steel ships, one of 5,000 tons and five of 8,000 tons each, four of which are to be constructed with American steel. The New Engineering and Shipbuilding Works at Shanghai, which has a capacity for six ships of 5,000 tons, is also building two ocean-going vessels of 2,000 tons each; and the Shanghai Dock and Engineering Company, a British concern with five ways, has undertaken the construction of five standardized ships of 5,000 tons.

Whereas the steel for the first ocean-going ships to be constructed in China has necessarily been imported, it is predicted that in the near future China, possessing all the necessary raw materials in abundance, will be able to construct and equip ocean-going vessels entirely of domestic materials. There is also abundant timber for wooden-ship construction, and the many small yards capable of turning out one or two vessels up to 600 tons each will not suffer from a shortage of the necessary materials. Eighty million feet of timber are imported annually into Shanghai alone, and a like amount was in storage there in 1917.

It is estimated that there are 300 first-class Chinese ship carpenters in Shanghai capable of working from drawings, and 600 good helpers who can, with suitable supervision, produce work equal to American or European workmen. Although working more slowly, they are quick to adapt themselves to modern tools and machinery.

There is little doubt that the war incentive to Chinese shipbuilding will witness a replacement of the old and slow vessels with newer and faster types. It may even lead to the creation of a large seagoing fleet of Chinese vessels. The war has awakened China to its capabilities as a shipbuilder, and experience has shown China the advantages of being a shipowner. With the proper encouragement the shipping industry there may prove itself only the harbinger of industrial awakening and the forerunner of economic independence.

JAPANESE AUTHORITY BLAMES FRENCH AND ENGLISH FOR NIPPONESE MILITARISM.

New York—Japan's militarism is the result of French and English aggression in China, according to Dr. Inazo Nitobe, professor at the Imperial University at Tokyo, who spoke recently at the George Washington University. "The spirit of militarism that recently has become so apparent in Japan is only temporary," said Dr. Nitobe. "Militarism was forced upon Japan by French and English aggression in China. Japan's militarism is a move in self-defense and will disappear as soon as danger to Japan's interests disappears."

Ex-Premier Of Japan Attacks Wilson For Monroe Doctrine.

July 21, 1919
Marquis Okuma, writing in a recent number of the Taikan, comes out with a point-blank denunciation of President Wilson at Paris because of the inclusion of the Monroe Doctrine in the League of Nations Covenant. The Far Eastern Bureau presents the following translation of Ex-Premier Okuma's remarks made by the Japan Advertiser.

It is to be deeply regretted for the sake of humanity that the President of the United States is deviating from the position which he announced at the time of America's participation in the war. At one time we even thought that President Wilson was not only the representative of the United States, but of the human race. Now the position which he is taking at the Paris conference forces us to revise the opinion we formed regarding him prior to the Peace Conference. Events have shown that President Wilson is no more than the political figure-head of the United States, and has done nothing to associate him with the interests of the world at large. The insistence with which he endeavored to get the Monroe Doctrine incorporated in the League of Nations covenant is indicative of his true position.

The Monroe Doctrine had a *raison d'être* at the time of its inception, but no conceivable argument can be produced to get it maintained at this time. Did not the United States go to Europe to fight the Germans even though it was a violation of the Monroe Doctrine, because the safety of civilization was felt to be more important than the maintenance or otherwise of his doctrine? It is beyond us to explain why the President now insists on a policy which is totally out of keeping with the whole idea of the League. Is President Wilson really afraid of aggression in the event of the League being established on a firm base? If he is, he is obviously under the obsession of groundless fear.

We thought that the Monroe Doctrine would disappear from American history as soon as the peoples of the world discussed the question of the League of Nations seriously. The world is eager to have some device or other to prevent war in the future, and pins its faith on the League of Nations. Yet President Wilson insists on the recognition of the Monroe Doctrine in the League of Nations covenant, putting thereby an obstacle in the way of the realization of the scheme. In view of the fact that this doctrine was not a treaty, but was merely the declaration of an American President, the efforts to make it a permanent policy become the more anomalous. We confess to our inability to explain why at a time when old diplomacy is giving place to new all over the world efforts are made to keep in existence such a relic of the old times as the Monroe Doctrine.

CHINESE ALLIANCE TO MEET AT RENSSELAER.

Troy, N. Y.—The Eastern Section of the Chinese Students' Alliance will hold its fifteenth annual conference at Rensselaer Polytechnic Institute during the week September 8 to September 16. It is expected that about two hundred students will attend, among them forty Chinese girls, who will occupy one of the sorority houses.

JAPAN SHOULD KEEP MILITARY PREPARED, SAYS OKUMA.

Count Okuma believes that Japan should keep her military strength in a state of preparedness, according to the *Japan Advertiser*; which gives the gist of the Count's speech at a meeting of the Society for Giving Assistance to Naval and Military Men in Tokyo recently. Count Okuma declared:

"As regards the future of the world we may indulge in two forecasts. One is the abolition of international law and the other is the appearance of a new international law. It is also probable that a League of Nations will come into existence for the maintenance of permanent peace of the world. But whether it will be able to guarantee the peace of the world must be said to be open to considerable doubt. It is true that the militarism of Germany has been completely destroyed, but is it not possible that the military influence of a certain country will come into an ascendancy in the future? If the report that Great Britain has protested against the sort of freedom advocated by President Wilson is well founded it may be regarded as the forerunner of what is in store in the future.

"Reviewing the proceedings at the Peace Conference it may be noted that the Allies have not yet been able even to map out the policy to be pursued towards Russia. If the Allies are really desirous of permanent peace of the world the best and quickest way to reach the goal will be the destruction of the navies of all the Powers. How far the stipulations of the League of Nations will be effective in maintaining the peace of the world is problematical and therefore we shall be on the safe side if we do not forget to pay proper attention to the keeping of our military strength in a state of preparedness."

CHINESE STUDENT WINS COLUMBIA PRIZE.

New York—The Einstein Prize of \$200, established by Sir Charles and Lady Waldston in memory of Mr. and Mrs. D. L. Einstein, has been awarded to Chunsein Kuhweil Chang of Shanghai for the best and most original work in American Diplomacy. Mr. Chang holds the degrees of M. A. and LL. B. from Columbia and has showed unusual skill and knowledge in his work, especially in the difficult study of diplomacy.

PROGRESS IN THE PHILIPPINES.

The uneteenth anniversary number of the *Manila Daily Bulletin* recently arrived in this country is interesting not only as a piece of fine work in the printing line, but as typical of the development of the Philippine Islands. It is a thick twelve by nine magazine, printed on white paper and bound with a very decorative heavy paper cover on which is printed the seal of the Philippine Islands in gold, red, white and blue. The magazine is profusely illustrated with photographs and with pictures of industries, parks, homes and public buildings, all tending to show the progress the islands have made in the years spent under the protection of the United States. The magazine contains a number of articles on various industries of the Philippines. One article, with many illustrations, describes most interestingly educational methods in the islands. Several others, describing points of historic interest, the Philippine

Mardi-Gras, or golf in the Philippines, will make a strong appeal to the prospective tourist. The volume is a credit to the *Manila Daily Bulletin*, and to the Philippine Islands.

AEROPLANE FOR JAPANESE HEALTH PROPAGANDA.

Tokyo—The Japan Consumptive Prevention Association, or the Nihon Kekkaku Yobokai, carried out an aerial propaganda last Sunday, and as Tokyo people were out in force seeing the sights, the printed matter whirling down from the sky was a startling method to awaken them to their social duties.

Thousands of folks out for a holiday in Hibiya Park, sitting quietly on the benches admiring the many-lined azaleas and listening to the distant sound of the military band playing for the amusement of the Sunday crowds, suddenly saw something falling through the air and watched the arrival of propaganda leaflets with open-mouthed astonishment. One read as follows: "Consumption spots are fireless explosives"; another: "Long nails are a den of the cursed disease." Still others read: "Where no sunlight enters, the doctor enters," and "By watering, lay the dust; by wind, blow away the damp."

YORODZU LISTS ALLEGED AMERICAN CRIMES.

The *Yorodzu Choho*, in an editorial response to a leader in *The Japan Advertiser*, asking why the recent anti-American attitude of the vernacular press should have been brought about, declares that the Japanese public is warranted in suspecting American motives. "We deem their conduct inexplicable," says the *Yorodzu*. "Has not the California Legislature resolved to purchase Lower California? Have not the American papers reported an American Red Cross mission co-ordinating with the Radicals? Have not the Americans incited the Koreans to unrest? Have not the American peace delegates objected to Japan's retention of the Marshall group and other islands on the ground that the Anglo-Japanese Treaty is ineffective? Who have instigated Japanophobia in China? The American papers, too, continue to estrange Japan through the publication of faked news. America! Most contemptible indeed!"

China News July 21, 1918

Opposition Developing To Peking's Selling Nation

Tuan Crowd, Feeling Effect Of Widespread Indignation, Hedges On Latest Loans

(From Our Own Correspondent)

Peking, June 29.—The loan situation grows more and more confusing every day, partly because the Government is beginning to find that it cannot play ducks and drakes with national assets without rousing a good deal of ill-feeling, and partly because other interested parties are beginning to make their sentiments known on the matter. During the past few days three loan projects have either been called off or are going very slow, these three being the Wine and Tobacco Loan, the Kwangtung Mines Loan and the Eastern Tombs timber concession.

The negotiations for this last have been proceeding some time. Two years ago attention was called to the fact that timber was being felled in the neighborhood of the Eastern Tombs in an entirely imprudent manner. It was evident that somebody or other had obtained the right to cut timber without being under any obligation to do any planting, and the then Minister of Commerce, Mr. Ku, was severely criticised in the matter. The result was that the felling suddenly stopped, and has apparently been suspended ever since until a few weeks ago, when it was resumed. About the same time, negotiations with a Japanese firm for the sole timber rights were begun, and the report gained currency that a timber concession had been definitely signed, and indiscriminate slaughter of trees was in progress.

Timber Being Felled

There seems to be no doubt that the felling of timber is going on, and there seems also to be no doubt that it is being conducted under Japanese auspices. Exactly what the rights of the lumberers are in the matter it is difficult to say, for I am assured on the very best authority that no concession has been signed as yet. On the contrary, the Government is quite alive to the importance of timber preservation, and recently sent a small commission over the chief lines of railway to report on timber resources, on the possibility of reforesting the suitable timber areas within easy reach of the railways, and at the same time of adopting a scheme of reafforestation that would reduce erosion to a minimum, and thus enable something to be done to stop disastrous floods, at least within the railway territories. Reafforestation and prevention of erosion as such were but secondary considerations, the primary matter being the production of timber for railway sleepers, telegraph poles and like purposes. This is a step in the right direction, and if the Government is wise it will appoint the members of its commission of enquiry to undertake the actual carrying out of a comprehensive scheme.

The Government is going slow on the Kwangtung Mines Loan. It will be remembered that General Lung Chi-kuang, after his defeat in Kwangtung, came to Peking to place before the Government certain plans for the re-establishment of his position in the province, and amongst them was the financing of his troops. Hitherto General Lung had drawn on his own resources, that is to say, on what he could persuade his friends to advance to him; and for a long time he was in high favor here because he kept his army in being without persistently begging Peking to send him funds. He has evidently come to the end of his tether, and the Kwangtung Mines Loan was designed to relieve this situation. The Kwangtung Parliament, however, has telegraphed to the President and to the Foreign Legations to the effect that

no loan on the security of the Kwangtung mines will be recognised by the House of Representatives. The Government takes very little notice of telegrams from the South, but unfortunately for the Government outside investors do, and the result is that possible lenders are none too keen to commit themselves in this deal. It is stated that the Japanese group represented by Mr. Nishihara, which was in negotiation for this loan, has temporarily withdrawn.

The case of the Tobacco Loan is even worse. There is no question that negotiations for a loan on this security were in progress; the Exchange Bank of China, which was concerned in the matter, admitted the fact. It was known that both French and American creditors had a claim on the revenues of the Tobacco and Wine Monopoly, but the prospective new Japanese lenders proposed to buy them out. Negotiations between the prospective lenders and the officials of the Monopoly Bureau had proceeded a long way, but had not come under the official cognisance of the Japanese Legation, when the French interests already concerned made official enquiries and intimated that they were not inclined to be bought out. Their interests, it is stated, already amount to Frs. 150,000,000. Those of the Chicago lenders, as a second charge on the same security, amount at present to \$5,000,000. With these already heavy prior and preferential liabilities on the revenue of the Wine and Tobacco Bureau, any further loan became out of the question, and so the prospective Japanese lenders, and the Japanese Legation, making a virtue of necessity, the one issued a statement that no loan was contemplated whilst the other withdrew.

These failures have placed the Government in an awkward predicament, and so there is talk of various loans on railway profits. The point round which most of this talk

centers is the Peking-Mukden Railway. From the profits on this railway the Peking-Suiyuan line was built, and other undertakings have been financed. There is a considerable British interest in the line, and whilst there was no objection to the use of the surplus profits for the building of another railway, in which no other foreign interest was concerned, there will naturally be some objection to the hypothecation of any part of the profits to some other foreign interest, especially as the purpose for which the surplus profits are to be used is either ill defined or deliberately misstated.

No Funds For Fighting

The result of all these recent loan failures is very embarrassing for the Government. General Tuan has been talking lately, and in the only interview he has given to any foreign journalist he has emphasized the matter of a great campaign against Kwangtung that will bring the South to his knees in double quick time. But there are no funds with which to conduct a campaign and the appointments recently gazetted, of Tsao Kun and other northern Tsuchuns to various commissioner-ships in the south, must for some time remain abortive for lack of funds. Neither the financial nor the military situation justifies the Government talk of re-conquering the South within forty days; and there are very grave doubts whether forty weeks or forty months would bring the present Government any nearer that goal, for it is too intent on other things really to care much about military campaigns.

One of its pre-occupations is the

President. The Prime Minister's supporters in the Government are by no means sure that he will not throw in his lot with the South; and if he does that it is impossible to see what pattern the kaleidoscope will present then. Relations between the President and the Prime Minister are certainly very strained. A

few days ago the President, in the course of an audience given to one of his many advisers, could hardly reach the point for the special discussion of which the interview was taking place; he could only enter heartily into bitter tirades against the Prime Minister—which trades the Prime Minister is said to reciprocate equally heartily.

Read This, Then Think Of Tuan Chi-jui And Just Laugh And Laugh

(Reuter's Agency War Service)

Paris, June 28.—Interviewed by a reporter of Le Journal the Chinese General Han Lin-chowen, who has just arrived in Paris from America, declared that the Americans were doing great things toward winning the war.

He added that China had been constrained to enter the war by the abominable German intrigues which had created an anti-German feeling in China which will long remain. "We are preparing for all eventualities," the General said, "and it is because China is ready to answer the call which might be made on her that you see me here."

NANKING DELEGATES PROTEST TO DIPLOMATS

Chinese People Will Refuse To
Recognise Mortgages To
Japan, They Say

Reuter's Pacific Service

Peking, July 16.—The representatives of the fifteen Provincial Assemblies who have been prevented by the Government from holding a conference at Nanking have despatched a telegram to the Diplomatic Body protesting against indiscriminate borrowing by the Peking authorities.

The telegram says that according to Article Nineteen of the Provisional Constitution, "the flotation of public loans and the conclusion of agreements and contracts affecting the National Treasury must be sanctioned by the Provisional Senate, and then goes on to quote other articles concerning the position of the Provisional Senate until Parliament convened and the continuance in force of the Provisional Constitution until a permanent constitution is promulgated. The telegram concludes that the citizens of the Republic will not hold themselves responsible for loans concluded without legal sanction.

The same representatives have also issued a general statement pointing out that all Government officials, civil and military, from the highest to the lowest grade, are servants of the State and citizens and calling on the people to rise in opposition to the military dictatorship in order to end the internal strife, which is causing the greatest suffering to the people and bringing the country to ruin.

The Forestry Loan has aroused bitter opposition in Kirin, whose authorities demand its cancellation.

27 Degrees Awarded At St. John's Commencement

Dr. Pott Announces Gift Of Gold \$80,000 From
The China Medical Board

St. John's University, held its 39th annual commencement exercises yesterday before a large number of alumni, guests and students. The principal speakers were Chief Justice S. K. Loh of the Shanghai District Court, in Nantao, Mr. Julean Arnold, the American Commercial Attaché, and Dr. T. K. M. Siao, the latter speaking at the laying of the corner stone of the new Cooper's Memorial Gymnasium.

A gift of Gold \$80,000 to the university was announced in the opening address of Dr. F. L. Hawks Pott, President of the university. Seventeen scholars received the degree of Bachelor of Arts and ten others completed their studies in the school of science. Diplomats also were presented to nine students who had finished the course in Chinese.

Denouncing corrupt Chinese officialdom, Judge Loh stirred the audience in an eloquent address in Chinese on the moral aspects of education. Fittingly he tore into shreds the cloak of hypocrisy under which Chinese officials seek to hide their wickedness. "Though an official myself," he said in part, "I would blush with shame to go through the records of many officials who hold high offices today in China."

The speaker pointed out that many students with high ideals begin to lose their own convictions and ideals when once they enter into official life. They acquire all the bad habits of the old mandarin class and become insensible to the suffering of the people under them when they wish to satisfy their own greed.

Mr. Arnold's speech dwelt upon the necessity of constructive work in China by the student class. After expressing his gratitude to the St. John's students for their assistance in the recent Red Cross Drive, he likened the commencement day of a graduate to the laying of the foundation to a building. Time only will tell, he said, whether the students had laid a solid foundation or not. "If you are not able to receive a world prize in life when the roll calls 10 years hence," he said, "you have not laid a solid foundation."

Turning to the future of the graduate, Mr. Arnold said that the country is full of opportunities. Practically every field of activity needs expansion and development. Unfortunately only 4,000,000 children are now in the schools, whereas, a country of this size should, have at least 80,000,000. Only 150,000 girls are under instruction, womanhood in China is certainly being crippled through lack of education.

THREE CANDIDATES EMERGE IN RACE FOR PRESIDENCY

Choice Lies Between Feng,
Tuan And Hsu
Shih-chang

TUAN STRONGEST

Has Japanese Backing, But
Hsu Is Supported By
Liang Shih-yi

Little as anybody may realise it, or care, China is now in the midst of a presidential election. Farcical as that election is, and there have been times when it has been more tragic than farcical, it is nevertheless serious in its import, for out of it may come almost anything, even another upheaval such as China has not had for at least a year.

For some weeks an election of members of parliament has been in progress. In that election not a handful of even educated Chinese has taken any interest, but the next President of China is to be elected by those members some time within the next ten weeks. For the new President is to be inaugurated by October 10.

The coming election has dominated every other political consideration in Peking for some weeks. It has been the principal underlying motive for many of those acts of the Peking cabals that have so thoroughly shocked foreigner and Chinese alike—the opium deal and the impending resumption of the vice, the bartering of the country's birthright to Japan in exchange for Japanese money, the whole carnival of corruption besides which the worst of the Manchu days seem pure.

Perhaps No Election At All

Before analysing the forces that stand out in the election it may be

important to point out that there may not be any election at all. There is a small element that, partly for sincere reasons and partly because it has nothing to gain by an election now, is seeking to have the whole thing put off. One reason given for this is that a large part of the country has had nothing at all to do with the parliamentary ballot; the Southern provinces will not be represented at all and in more advanced centers like Shanghai a majority of those eligible to vote have ignored it. A more important reason is the possibility that the supporters of the losing candidates will refuse to recognise the winner and that an upheaval worse even than those we have already had in the last few years may be threatened. In that case the issue may just be dodged and the election put off.

The campaign, if it may be dignified by that term, has resolved itself into a contest of three candidates: President Feng Kuo-chang, Premier Tuan Chi-ji and Hsu Shih-chang, once premier under Yuan Shih-k'ai. The issues represented by the three candidates are, fundamentally, the desire of the adherents of each to share the rich plunder of contemporary government in Peking. There are, of course, some other differences: Feng is supposed to be for compromise with the South, Tuan for war to the end and the crushing of the South and Hsu against the militarists. But these are negligible differences, because they would be forgotten under any real stress.

Money To Decide Issue

Not only are the issues unimportant in the campaign; they will be equally so in determining the result. What will be the determining factor is cash; it may not be an exaggeration to say that the race is a race between money-bags. And in each case the bag is deep. It can be authentically stated that at least one candidate sent \$200,000 to Shanghai for use in this region in purchasing votes for parliamentary candidates. There is no doubt the others are spending equally much.

So far as the strength of the three candidates can be gauged, Tuan Chi-ji seems at this time to be likeliest to succeed. For one thing, he has the support of the Tuchuns, the extreme militarist element. Strongest of these is Hsu Shu-cheng, the stormy petrel of Peking (stormy petrel, in fact, everywhere, except within a hundred miles of a battle). In addition to Hsu are Chang Tso-lin, Ni Shih-chung, probably the Hwai-chih and at this writing the Tuchun of Chihli, Tso K'un, though Tso is always open to inducements and tomorrow he may be for Feng again.

Japanese Support Tuan

More important in Tuan's strength than the militarist support is the support of the Japanese. Tokio has plumped on Tuan ever since he first clashed with Li Yuan-hung. It has been a profitable arrangement for both. Through it Tuan has retained power—at the cost of pawning

the nation's resources. And Japan Japan has bought an Eldorado for a song. Of course, it is supporting Tuan; he is its Aladdin's lamp. It may be said parenthetically that Japan may also be giving some help to the other candidates, on the excellent policy of getting a rein on each, but its first choice is Tuan: of all, he is the most profitable.

Tuan has, further, the support of Tsoo Ju-lin, Minister of Finance. Tsoo is nominally of the Chiaotung clique and a subordinate of Liang Shih-yi, but actually he is building up a strong force of his own. Tsoo, as everybody knows, has been the middleman between Tokio and Peking; the series of noxious loan deals have been engineered through him, with the encouragement and instigation of Hsu Shu-cheng. Tsoo has long been recognised as completely pro-Japanese, and his strength is largely derived through that fact.

Such is Tuan's strength. It is also his weakness. For there is growing (throughout the country a distrust of Tuan from the very fact of his obvious willingness to bind China with Japanese ropes that may have a powerful reaction against him. The respect there once existed for Tuan among both foreigners and Chinese is gone. Always it has been recognised by everybody that intelligence was not one of his marked characteristics and that he has always been under the thumb of others. But a rugged honesty and a steadfast patriotism have been attributed to him—and his actions of the last six months have belied that assumption. Tuan just now seems most likely to be elected—and that probably means Hsu Shu-cheng as premier, Tsoo Ju-lin as Minister of Finance and Japan as absolute master—but the growing tide against him may be strong enough to frighten even the Tuchun element, which is not conspicuous for its courage.

Liang Backs Hsu Shih-chang

If Tuan is defeated, the most likely winner will be Hsu Shih-chang. Hsu's strength has just one foundation—Liang Shih-yi. The God of Wealth is making a bid for return to power, for if Hsu is president he will be premier and actual ruler. Liang's followers say they have one-third of the votes of the parliamentarians. And they expect some support from Tsoo Ju-lin. They say Tsoo never committed himself to any one man—except Tsoo Ju-lin—and that he will try to retain some hold on Liang's gratitude. Also Liang has just gone South to try to get some support from the Southern element, which he has been so assiduously wooing since his pardon. Whether he gets it is another question.

Liang is making his plea for Hsu on the ground that the militarists must be driven from power; that Feng and Tuan are equally bad and equally hopeless and that only a civil official, without the entanglements of the robber-chiefdom Tuchuns, can unite the country and keep it in peace. It is true that Hsu Shih-chang is notoriously a monarchist and that Liang was once exiled for his attempt to make Yuan Shih-k'ai emperor, and that there would be exquisite irony in a republican government headed by them, but then Liang claims regeneration and has made his plea for southern support on the ground that he has seen the higher light. Maybe he has, and maybe he hasn't; nobody knows but himself. But there are many in the Southern faction who say

that his argument is a good one, that Tuan and Feng are hopeless and that at the very extreme Hsu could not be any worse. And Liang has given his pledge that he has not been mixed up with the Japanese deals and opposes them.

Feng Has Least Chance

Last, and least important, is Feng. As a President Feng has not been what might be called a howling success. He has reaped the harvest of all his years of trimming, of sitting on the fence, and he is weaker today than he was when he succeeded Li Yuan-hung. He is making a strong bid for the support of the moderates in the North and has sent emissaries—and money—to the South, but the reports of those in touch with the situation say he has not much chance. While it is true he has had no active part in the Japanese loans, he has made no effort to stop them, for the

reason that he is willing to let Tuan do anything that will make him unpopular. Tuan's downfall being his desideratum maximum in life. And it is also true that he has been mixed up with the opium deal.

And there you have the situation—only as it exists today; remember—in this most farcical of all national elections. It is not, it may be observed, a radiant situation; the choice is a poor one, it is true. What, in any eventuality, is the likelihood of a real peace, of a real effort to unite the country and to make some beginning toward getting it back on its feet after its saturnalia of chaos and outlawry? What about the future of China?.....Well, has China any future?

Canton Christian College Commencement Exercises

Canton, June 20.—At the Commencement exercises on June 20 the Canton Christian College for the first time in its history granted the degree of Bachelor of Arts. Dean Kenneth Duncan conferred this degree upon Messrs. Chan Ting-hoi, Lo Ka-ping and Lei Yue-kim, "by the authority vested in me by the Board of Regents of the University of the State of New York and by the Trustees of the Canton Christian College."

In the academic procession were over fifty professors and teachers of the various schools of the Canton Christian College, followed by the three candidates for the Bachelor's degree and the twenty-four Freshmen who were to receive Junior Certificates. The solemn gowns with their gay-colored hoods, and the long scholar's gown of China, intermingled, evidenced the aim of the College to give to Chinese students the best their own and the best from other countries. Just as the head of the procession reached the door of the Swasey Hall auditorium, the College Band burst forth with a march.

The program was as follows:

- 1.—Hymn
- 2.—Prayer, Rev. J. W. Creighton, Ph. D.
- 3.—Music, College Band.
- 4.—Introductory Address, Mr. W. K. Chung.
- 5.—Student English Oration, "How Can a Nation Survive," Mr. Lo Ka-ping.
- 6.—Student Chinese Oration, "Real Education," Mr. Chan Ting-hoi.
- 7.—Presentation of Prizes.
- 8.—Music, Girl Students.
- 9.—Address, Hon. Wu Ting-fang, LL. D.
- 10.—Conferring of Degrees.

prizes, awarded on Commencement Day were as follows:

- Chinese Scholarship Prize—Hoh Hung-kam.
- Elementary Chinese Scholarship Prize—Chue Chi-kap.
- Physical Development Prize—Wai Chaak-shaang.
- Military Prize—Leung Hing-ching.
- Mrs. Ma Ying-piu, Student Campaign Prize—First Year Girls' Department.

Girls' School

- Physical Development—Miss Loh Woh-ping.
- Department Prize—Miss Cheuk Sinyuen.

Prizes were also given on Founders' Day to students in the Elementary School and to Boy Scouts.

When the Honorable Wu Ting-fang, rose to speak he was greeted with great applause, and after making a few preliminary remarks praising the two student orations, he dealt in a practical way with the political situation in China today. He expressed the opinion that the Government should not be left in the hands of military officers, but that men of modern education, practical experience and high ideals should be in control. He emphasized the importance of China training up such young men for leadership in order that China too might take her place among the democracies of the world. He insisted also that the training of young women should receive as much attention as the training of young men, and said that he was glad to see the girls in the school taking part in the program and capturing prizes. His speech was much appreciated by the audience.

The climax was reached when each senior had placed on his shoulders the bachelor's hood with its grey and red lining and had handed to him his diploma, conferring on him the degree of B. A. The many friends of

THE TROUBLE IN COREA.

Det. of the Peace
FRANK G. CARPENTER WRITES
FROM THE HERMIT KINGDOM.

Copy 1st
IT IS A COUNTRY OF WONDERFUL
RESOURCES.

Aug 9, 1904
HOW THE NATIVES LOOK UPON THE
HOSTILE INVADERS.

A Big American Project Which the
Chinese Frustrated.



SEOUL, Korea.—I have taken a run from China to Korea, and it took me three days to go from Tien-Tsin to the harbor of Chemulpo. I was grounded for a time on the Peiho river, and had a rough voyage over the Yellow sea, but I am now in the biggest city of this wonderful kingdom, and

I am surrounded by the queerest sights and the strangest people on the face of the globe. I found the harbor of Chemulpo filled with gunboats, and, after sailing up the river Han, I was met about four miles from the city with a chair from the American legation, which was carried by four Koreans and which was guarded by soldiers.

It was in this way I came into the city of Seoul. I passed through the gates without trouble, and I am now almost at home in this Korean world. I have a most efficient interpreter, whom I call Gen. Pak. He comes of one of the oldest families of this country, and his grandfather was a big magistrate. He has as much cheek as a New York plumber, and he would make a good newspaper reporter. Gen. Greathouse, the American adviser to the king, has loaned him to me during my stay. He is the confidential interpreter of the general, and he will accompany me in my tour over Corea. He is such an aristocratic looking man that I always feel out of place when I ask him to do anything for me. He is far better dressed than I am. His brand new horsehair hat, I venture, cost \$15, and this is tied on under his chin with ribbons of black gros grain silk. He wears a gown of the most delicate sky blue. This reaches



MR. CARPENTER AND GEN. PAK.

from his neck to his feet. It is tied at the waist with a purple silk cord, and the sleeves of it have pockets in them so large that they would hold a baby. He speaks English well, and he is an invaluable man in these troublesome times. With him and a couple of soldiers or kesoes, I feel quite safe. I usually ride in a chair borne on the shoulders of four men in uniform, while the soldiers trot along at my side. I sometimes think that Pak is ashamed of me, or that he thinks he ought to be riding too. He generally walks about ten feet in advance or that much in the rear, and swings himself along as though he were a gentleman of leisure. If there are any other Korean nobles about I can't get him to help the photographer or do any sort of manual labor. This would be beneath him. He is very particular about carrying anything, and we have to take an extra coolie along for this purpose.

I have also a Korean artist with me, and strange as it may seem I am getting some very fine pictures made of Korean types and scenes by this man. He paints as well as sketches and is considered the finest artist of the kingdom. He is a noble and it is hard to get him to do work quickly, but his pictures are true to life, although they seem strange to American eyes. He sketched one of my soldiers for me to-day and also made some pictures of the rebels who are making such a trouble here. He gave me a picture of an official on his way to the palace. I saw the fellow going past the door and asked him to sketch him. The official was dressed in a long green gown with official boots of black cloth peeping from under its hem. He had a great bellyband decorated with gold sticking out from his waist and his horse-hair cap had huge wings fastened to its back, personifying care, and denoting that he was always ready to listen to the commands of the king. He sat in a chair upon a leopard skin, and two Korean coolies in uniform took him along on the dead run, while his servant ran by his side. Beside him came one of the king's officials, possibly a general of the army from the country. He had amber beads around his neck, a bow in one hand and a quiver of arrows at his back, while other arrows were fastened to the crown of his hat. The Koreans are good shots, and they still stick to the bow and arrow, both for amusement and to a certain extent for war. The king's troops are armed with modern guns, but many of the rebels have bows and not a few of them carried tridents.

And this brings me to the rebellion. It is a mighty big story, and it is hard to handle it in a newspaper letter. I am told by those closest to the king that the rebels did not intend to fight against his majesty at all. They only took up arms to oust the officials of their provinces. They have been terribly oppressed. Offices have been sold for years, and of late years the prices of the offices have gone up, and the tenure of office has been shortened. There is one man here who has had this matter in charge who is worth many millions of dollars today. He was a poor man ten years ago, and his fortune has been made by squeezing. The officials have had to pay so much for offices that they have overtaxed the people to get the money back, and they have oppressed them to such an extent that starvation stared them in the face. Had the king let

them alone and not come to the su part of his officials, there would have been no rebellion against him. He sent, however, his troops out to punish them. The rebels defeated the troops, and the king asked the Chinese for some soldiers to help him put down the trouble. The Japanese also sent soldiers, and this walled city of Seoul now swarms with armed men. There are guards everywhere. The law against men going out at night is strictly enforced, and any one but a foreigner found wandering about the streets is liable to arrest. The gates are carefully guarded and the walls are



A COREAN OFFICIAL.

watched. The Japanese have a large camp at the pass of the mountains between here and the port of Chemulpo, and every one is excited and alarmed as to the possibilities of a war, not only between the king and his rebellious subjects but between China and Japan. The Chinese and Japanese soldiers are by no means friendly to one another, and the Japanese are ready and anxious for a pretext to fight. The Koreans to a large extent look upon the matter as a great joke. They walk about in their fine white gowns, smoking pipes as long as themselves, and laughing under their big black hats at the queer figures which the Chinese and Japanese soldiers make. They go by thousands to the camp, and they do not seem to realize that the very existence of their government is threatened. The king, however, understands it very well. He is terribly alarmed, and he counsels with his officials night after night under the electric lights of the palace. He does no work whatever in the daytime, and there is a rumor that he fears assassination and that he likes no dark corners in his palace. His troops have shown themselves unable to cope with the rebels among his own people, to say nothing of the Chinese and Japanese. They have been defeated several times, and they are greatly outnumbered by the forces of Japan and China which are now on Korean soil. The king's army consists, all told, of not more than eight thousand troops. Some of these are well armed, and a number have been trained by the American officers who came over here to organize the army. Of these all have left except Gen. William McE. Dye, who has been more of an instructor than a commander, but the officers are generally Korean, and they are not fit to fight the more experienced heads of the foreign troops.

In the meantime the king is under the control of the Chinese, and all information which is sent out here by the Koreans is dictated by the Chinese. Corea has claimed to be independent for some time, but she is really under China's thumb, and when Li Hung Chang of the Chinese empire pulls the string she is compelled to dance. I can't give in a few words my reason for

this statement. I may write of it later. There is no doubt, however, of the fact. The calling in of the Chinese troops without asking the consent of Japan, was contrary to the terms of the treaty which exists between China and Japan. The Japanese, naturally, were angry. They have large colonies at the port of Chemulpo on the Yellow sea, Genzan on the west coast, Fusan on the south coast and here in Seoul as well. They own a great deal of property, and they are the leading foreign nation in Korea. They will not permit China to have this peninsula, and it is by no means uncertain that there may not be a war between China and Japan on Korean soil. This land has been the fighting ground of these two nations in times past, and if a war occurs now it will be the bloodiest in Asiatic history. The Koreans have a few gatling guns and some cannon. The Japanese and Chinese can supply their troops with all sorts of modern munitions



THE KING OF COREA.

of war. They have millions of dollars invested in war material, and the soldiers and marines are armed with the newest and latest inventions. As it is now, it looks as if China would, in such a case, have the friendship and support of the king, but there is much dissatisfaction with the government here in Seoul, and the Japanese would not lack friends or followers. The king, in fact, can't help himself, as regards China. He has borrowed money from the Chinese government and all of his customs receipts have been mortgaged to pay the interest on the debt. The king is so much in debt and so hard pressed for money that whether a war occurs or not he is bound to open up Korea to foreigners. He has a wonderful kingdom, filled with enormous resources, and it will pay American speculators to keep their eyes on the mining and railroad possibilities of this land.

Corea is, perhaps, the least understood land in Asia, and it is one of the most wonderful countries on the face of the globe. I paid my first visit to it six years ago, only a short time after it had been opened up to the world. About fifteen years ago no foreigner could land on its coasts, and shipwrecked sailors were forced to stay in

the country, for fear they might carry news of it to the barbarous people of Europe and America. During my stay in it, I have traveled many miles over its mountains and valleys, and I expect to push my way, if possible, right through the interior of the country to the west coast. I have visited many countries of the world, but this is the queerest and the least known. There is little information in the books of travel concerning it. There are no guide books whatever. It is like no other country, and every day I hear new and strange things about it and its people. It is going to be a very important country in the eyes of the world. Gen. Clarence Greathouse, the American adviser of the king, tells me that the land contains between sixteen and twenty millions. This is about one-fourth of the population of the United States. It is, in fact, more people than there are in Spain. It is half again as many as there are in Mexico, and three times as many people as can be counted in the state of New York. These people are scattered over a territory of about 80,000 square miles. Take your map of Asia. Look at the northern part of it, and you will see the peninsula of Corea hanging down like a nose from the lower corner of Siberia and the Chinese province of Manchuria. This peninsula is of about the same shape as Florida or Italy, and it has something like the area of the latter country. It is between 400 or 500 miles long, and from its extreme north to the southern coasts the distance is about the same as that between Cleveland and New York. At no place is it much wider than between New York and Washington. The sea surrounding it is peppered with rocky islands, and its lower coasts are only a day's sail from Japan.

Whatever be the outcome of this trouble with Japan and China it is bound to result in the opening up of this country, and the character of the land and its resources will be matters of interest. I have traveled over much of Corea and I have asked questions about all parts of it. It is made up of mountains and valleys. There are a few large plains, but the valleys are as fat as the low lands of the Nile, and the mountains are filled with all sorts of minerals. The gold mines of Corea turn out from two to three million dollars' worth of dust and nuggets every year, and practically nothing but placer mining is done. All of the gold belongs to the king, and I hear it whispered that his majesty has a great quantity of bullion stored away in his palaces. Not long ago it was a necessity that some money be raised at once to

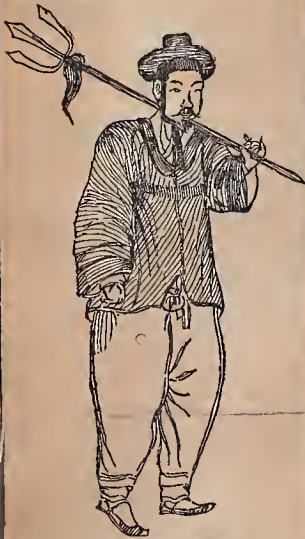


THE COMMANDER OF THE BOWMEN.

complete the electric plant which is now being put into the palace, and there was practically nothing in the treasury. Forty-seven thousand dollars had to be gotten, or the work could not go on. The king was especially anxious that there should be no delay, and he sent to Mr. Power, the American, who has charge of the electric lighting, two boxes of gold dust and nuggets. These came from the palace to Mr. Power's house, the distance of at least a mile, without a guard, and it is a question whether the porters who carried them knew what they were bringing. The gold was packed in pine boxes, and these were hung upon a pole which rested on the shoulders of the two men who carried them. The only man who went with them was the Korean interpreter of Mr. Power. They were opened when they reached the house and found packed full of gold dust and nuggets. The nuggets were of all shapes and sizes from that of the head of a pin to lumps as big as your fist. There were two lumps of solid gold of this size and another was as thick as the palm of a man's hand and of about the same shape. It was of such a nature that it could not have been rolled far by the water, and it must have been found very near the site of the original lode. This gold was sent by Mr. Power to the mint at Osaka, Japan. There was 175 pounds of it, and it assayed eighty-seven per cent gold and about 10 per cent silver. It was sold to the Hong Kong and Shanghai Bank for \$7,000, and the money was applied to the part payment of the electrical machinery which is now supplying his majesty with light. There is little doubt but that the mountains of north Corea are full of gold, and a great deal more is probably gotten than is generally supposed. The Korean citizen has no security of property, and the possession of money always brings the officials down upon him and they suck at his vitals till the money is squeezed out of him. Every now and then a native will come into the establishment of an American firm at Chemulpo and will pay for what he wants with gold dust which he takes out of a pipe stem or from a belt which he has hound about his body under his clothes. Often men want to turn the gold into Korean cash, and it is by no means safe for them to have it found upon them. The mines are worked under a superintendent, who probably gets a big slice of the output. By the aid of modern mining machinery there is no telling what they will produce. At present not even blasting powder is used to get at the quartz, and the rock is broken by building a fire against it, and then when it has become hot, water is thrown upon it, and this cracks the quartz. Such bits as can be gotten out are laid on a flat stone and big round rocks are rolled over them again and again to crush them, and at least 50 per cent of the gold is lost. There are no pumps, no quicksilver and no chemicals. Such of the gold as is gotten comes from washing the sand and crushed rock with water in hand pans, and in the winter the rock is crushed and boiled to free it of gold.

There are large copper mines in different parts of Corea and a great deal of this is dug out, smelted and used in the manufac-

ture of brass is rare. Brass is more used perhaps than any other metal. The eating utensils, including dishes, spoons and chop sticks, are made of it, and all of the wash-basins of the country are of this material. The quality of the brass is superior to that which I have seen in any other part of the world. It takes a polish like gold, and it is wonderfully bright and pure. None of the copper is, I believe, exported, and the same is true of the coal. The Korean coal



ONE OF THE REBELS.

had spent years in Corea, and who is the chief partner of the American firm now doing business here, was called from New York to Seoul to see the king about the matter. He was a thoroughly responsible man in every respect, and he had at his back some millions of American capital. He came to Seoul, and after a time got the promise of such concessions as would have given him the exclusive right to build railroads over the country, to have opened up the gold mines and to have engaged in schemes for the general development of Corea. The papers were all ready to be signed and the American left the palace with the assurance that the next day all would be settled and he could begin work at once. During the night, however, either through the Chinese or some other influence, the king's mind was changed, and a message was sent to the American legation that his majesty had decided to grant no concessions at present and that Mr. Morse was at liberty to leave as soon as he chose. As to just how this change came about no one knows, but China probably had her fingers in the pie. It is said that one of the foreigners connected with the court demanded that he be paid a big percentage of the profits of the scheme for the influence which he claimed to have exerted in getting the king to accede to it. This was refused, and he probably got his revenge through the Chinese. In all this trouble which is going on in Corea it must be remembered that the Chinese are the enemies of progress. They are not the true friends of the Korean people. They have the upper hand and they are doing all they can to keep the country back. The falling through of this scheme was a very unfortunate thing for Corea. Had the papers been signed both the king and the American capitalists would now be on the road to wealth. The people would have had a large amount of their taxes remitted, for the king's treasury would have been full and there would have been no rebellion. As it is now, no one can tell what will happen, but sooner or later this land will be one of the most prosperous on the globe.

FRANK G. CARPENTER.

mines, which lie near the big city of Ping Yan, about 100 miles north of Seoul, so Dr. Appenzeller, one of the best posted missionaries of the country, tells me, are rather coal quarries than shafts. The coal is dug from the top of the ground, and it is taken out at the minimum of expense. It is a fine anthracite, and it would bring right here in the capital from \$10 to \$12 a ton. A big trade can be carried on in it to the different parts of China and the east. As it is, Japan sells millions of dollars' worth of coal every year, and the mines which I visited last month in north China were disposing of from 1,700 to 2,000 tons of coal a day. The coal that comes to Seoul, however, goes chiefly to the palace, and the mines await practical men to turn their dusky lumps into veritable black diamonds.

Agriculturally considered the country is very rich. Not one-twentieth of it is cultivated, and the fact that the officials take the greater part of the crops removes all incentive to work, and the people farm only enough to keep them alive. Almost anything that can be raised here, and rice is grown side by side with wheat and barley. There is plenty of good grazing land, and the cattle are very fine and form the beasts of burden of the country. I don't think the people are naturally lazy. They are strong and well meaning. They have a fair idea of justice and right and their civilization is by no means a barbarous one. With security of property and incentive to work they could easily be taught to accumulate money, and if the foreigners are allowed to take hold of the mines and build railroads Corea will in a short time approximate Japan in its progress. It has been several times on the verge of giving concessions to foreigners, and only a short time ago the king had agreed to such a proposition. An American, Mr. James R. Morse, who

connected with the port of Chemulpo by a poor wagon road, which climbs up the hills and over the mountains to get to it. The sluggish Han river flows within three miles of it, and it was up this river that I rode in a little steam tug to a landing place not far from the spot on which Kim Ok Klun's dead body was cut into six pieces some months ago.

But first take a look at Corea's chief seaport.

Chemulpo is the place at which Seoul gets all its provisions. It is now the liveliest little city of Asia. There are something like two-score gunboats in its harbor, and the Japanese have all told twenty-eight gunboats and transports there. The harbor is large and land-locked by islands. The tide has an enormous rise and fall, often as high as thirty feet, and boats which get close to the town are left on the mud when the tide goes out. Chemulpo lies right on the edge of the sea, with great hills rising behind it, and on one of these still stands the house where Admiral Shu-feldt met the Korean commissioners in 1892 and made the treaty which opened Corea to the civilized world. Since then Chemulpo has grown to be quite a city, and it looks more like a slice of Japan than Corea. It has 2,500 Japanese and 3,500 Korean population. There are less than a thousand Chinese, four Americans, sixteen Germans, and five Englishmen in it. The only American business firm in Corea is located in Chemulpo, and this, I think, now closed on account of the war. It has been about decided to regard Chemulpo as neutral ground, and this will prevent its being fired upon by either party. Were it otherwise, a single gunboat could shell it out of existence, as its harbor is open and unprotected.

A great part of the war has to be fought on Korean soil, and Seoul will be ground between the upper and the nether millstones. It may be wiped out of existence. If so, the most curious city on the face of the globe will pass away. I visited it six years ago, and my visit of the present year included more than a month of hard work. I have spent days in wandering through its streets. I have been inside of its prisons, and have walked through its palaces. I have talked with all classes and have seen all sorts of new things at every turn. There are no rude books of Asia. You will not find accurate descriptions of Seoul in any books of travel. The tourist who comes here without introductions could not find a lodging place. There are no hotels, and I am indebted to my friends among the missionaries, among the diplomats, and with some of the high Koreans for my entertainment through these many days. In despair of giving you an accurate idea of the Korean capital, it is so different from any other city on the face of the globe. It is such a mass of the beautiful and the ugly, of civilization and barbarism, of the old and the new, that I don't know how to describe it. Take its situation. It lies in a great basin surrounded by mountains, which in some places are as rugged as the wildest peaks of the Rockies, and which in others have all the beautiful verdure of the Alleghanies or the Catskills.

THE CAPITAL OF COREA.

A WONDERFUL CITY INHABITED BY

STRANGE PEOPLE.

Dist. of the Press

QUAINT CUSTOMS REGULATE THEIR

COMING AND GOING.

6-23-94

THE WALLS OF SEOUL AND THEIR

IRON-CLAD DOORS.

An Encounter With a Gate-Keeper-

The Korean Women.



WANT to give you some idea of Seoul, the capital of Corea. It is the center of the war trouble between China and Japan. A battle may be fought in it any day and the firing would wipe its thatched huts from the face of the earth. It lies in a basin in the mountains and it is perhaps the most beautifully located capital on the face of the globe. It is only twenty-six miles from the sea, and it is



KOREAN WATER CARRIER.

The tops of these mountains often rest in the clouds, and masses of vapor hang in their recesses above the green plain upon which the city is built. They change in their hues with every change of the heavens, and they give Seoul a setting more gorgeous than Jewels.

The basin below is just about large enough to contain the town, and a great gray wall from thirty to forty feet high runs along the sides of these hills, bounding the basin and mounting here and there almost to the tops of the lower mountains. It scales one hill of at least 1,000 feet in height, and this wall incloses the whole city. It was built in nine months by an army of 200,000 workmen, about 500 years ago, and it is a piece of solid masonry, consisting of two thick walls of granite packed down in the middle with earth and stones. Its top is so wide that two carriages could easily be driven about it, and it has, on the side facing the country, a crenellated battlement, with holes large enough for its defenders to shoot through with arrows. There are no cannon upon it, and it will be no means of defense against the batteries of the Chinese or the Japs in the present struggle. Its only use in late years has been to keep out the tigers and leopards. This wall is more than six miles in length. It is pierced by eight gates, the

arches of which are as beautifully laid out and as those of any stone work you will find in the United States. Each of these great arches has a curved roof of black tiles. This rests upon carved wooden pillars, which rise above the tops of the walls and which form watch-towers for the soldiers. Over the great south gate, the main entrance to the capital, there are two such roofs, one above the other, which are guarded at their corners by miniature demons of porcelain, who seem to be crawling along the edges of the structure. It would not take much more than a gatling gun to batter down the heavy doors by which these arches are closed. These doors are bigger than those of any barn in our country. They are swung on pivots made by pins fitting into the masonry at the top and the bottom. They are sheathed with plates of iron riveted on with big bolts, and until now the common Koreans have believed them a defense against the enemy. They have as much ceremony connected with them as stately widows have with their forts, and there are officers in charge of them who would lose their beads if they failed in their duty. Every night just at sundown these gates are closed, and they are not opened again until 4 in the morning.

The signal of their closing and opening is the ringing of a massive bell in the exact center of the city. After this those who are in cannot get out, and those who are outside cannot get in.

The greatest care is taken of the keys to these gates. The keys are made with a spring and the keys are kept in the king's palace, except at the time that they are used. The gates. The locks themselves are guarded all day at the palace and are only brought to the gates a short time before closing the city. I wish I could show you one of these locks. Each gate has two of them and they are each as heavy as a 10-year-old boy. It is all that one man can do to carry them from one part of the city to the other, and when I tried to lift one I found my back strained. They are of iron and made in the shape of a box, two feet wide and at least a foot thick. They lock

with a spring much like that of a padlock, and it takes a hammer to put them together.

When I lifted the lock the gatekeeper with horror warned me to let it alone. He pointed to my neck and drew his finger rapidly around his own in order to let me know that I was in danger of losing my



SEOUL, THE CAPITAL.

head. I still held it and he rushed toward me as though he would seize it from my hands. As he came up I dropped it on the stones. It clattered and I stooped over and tried to raise it again. As I did so, I stood it on end and the rod of iron which was partially thrust into the iron box rested on the ground. The Koreans gatekeeper's face became ashy. He grabbed the lock from me, and as he did so I could see the reason for his fear. The rod on which the lock rested on the ground formed the means of locking it, and had I pushed down upon it the spring would have caught. He would have been unable to lock the gate that night without going to the palace to get the key and might have lost his head for his carelessness. My interpreter showed me the trouble and he told me that the king would surely punish the man if he knew that the lock had been out of his possession. I then went to the gate and looked at the clumsy fastening into which this lock went. The bar which I have spoken of was as big as an old-fashioned poker and the lock joined chains made of links of wrought iron, the rings being as thick as your thumb.

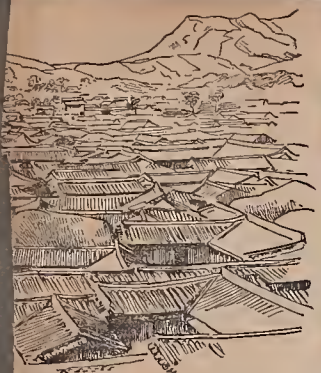
It was just after this that the hour for closing the gates of the city approached. I waited and watched. First two men came from the gate house and sang out in Korean the words that the gates were closing and the time was short. Their voices were as shrill as those of an imam of a Mohammedan mosque when he calls out the hour of prayer from the minarets, and they held on to their final tones for the space of twelve seconds by my watch. As they cried there was a grand rush for the gates. Hundreds of men in black hats and white gowns ran ghost-like through the darkness. Bare-headed coolies dragged great hullocks with packs on their back through the doors, and porters by the scores, loaded down with all sorts of wares, came stumbling along. There were coolies bearing closed boxes, in which were their mistresses. There were officials on horseback and nobles on foot, all pushing and scrambling to get in before the gates closed. As I watched the big bell pealed out its knell, and the two men grasped the great doors and pulled them together with a bang. It took the strength of both to move each one of them, and the gates locked with a spring. The key, which remains with the

king over night, is not brought back from the palace till the morning. It is a massive bar of iron, and it takes a sledge hammer to drive it into the lock. Similar locks are on the gates to the wall which incloses the palace of the king, and on each of the eight gates of the city.

Inside this great wall, within this setting of mountains, lies the city of Seoul. It is a town bigger than Cincinnati, Cleveland, Louisville, Washington, Buffalo, or Detroit. It contains more than 300,000 people, and it has scarcely a house that is more than one story high. It is a city of wide streets and narrow winding alleys. It is a city of thatched huts and tiled one-story buildings. On one side of it are the palaces of the king. They cover an area as large as that of a thousand-acre farm, and they are massive one-story buildings surrounded by great walls and laid out with all the regularity of a city. As you stand on the walls of Seoul and look over this medley of buildings, your first impression is that you are in the midst of a vast hayfield, interspersed here and there with tiled barns, and the three biggest streets that cut through these myriad haycocks look like a road through the fields. You note the shape of the thatched houses. They are all formed like horseshoes with the heel of the shoe resting on the street. The roofs are tied on

with strings, and the thatch has grown old, and under the soft light of the setting sun it assumes the rich color of brown plush, and there is a velvety softness to the whole. As you look closer, you see that the city is divided up into streets, and that these narrow and wide and twist and turn, without regularly or order. One part of the city is made almost entirely of tiled buildings. These are the homes of the swells, and over there not far from the gate above one such building you see on the top of a staff the American flag. That is the establishment of our legation in Corea, and the cozy little compounds about it are the residences of the missionaries and of the other foreigners who reside in Seoul.

Come down now and take a walk with me through the city. There are no pavements on the streets and you look in vain for gas lamps or the signs of an electric light. This city of 300,000 people is entirely without sanitary arrangements. There are no waterworks, except the Korean water carrier, who, with a pole across his back, takes up the whole sidewalk as he carries two buckets of water along with him through the streets. The clouds are left to do the sprinkling of the highways, save where here and there a householder takes a dipper and ladles out the sewer fluid to wash the dust. All the slops of each house run into ditches along the sidewalk. Mixed with the smell from the sewage is the smoke. This comes out of chimneys about two feet above the ground, which jut out from the walls of the houses into the streets. Fit a stovepipe into your house at a parallel with the door of the porch and you have the average Korean chimney. At certain hours of the morning and evening each of these chimneys vomits forth the smoke of the straw which the people use for the fires for their cooking, and the air becomes blue. The doors to the houses along the street are more like those of a stable or barn than the entrances to residences. They are very rude and in the bottom of each is cut a hole for the dog. Such doors as are open give no insight to the homes of the people, and I was in Seoul for some time before I knew that these doors facing the street were merely the entrance gates to large compounds or yards in which were very comfortable buildings. I thought that the nobles lived in these thatched huts. They are in reality only the quarters of the servants, and the homes of the better classes contain many rooms



PITAL OF COREA.

vell hangs o'er their cheeks, and the maidens of Hindostan trot along with bare legs, while they pull thin white cotton sleeves upon their eyes, priding themselves upon their bracelet-covered arms and the anklets, which reach half-way to their knees. These Korean girls are mere bundles of clothes. Their feet in their wadded stockings look as fat as those of an elephant, and their skirts and their drawers hang in great folds. I happened to rub against one as I passed her on the streets of the city. She looked angrily at me out of the tail of her eye, and fled like a deer. As she ran I noted a gorgeous man clad in a red dress and a little hat of white straw, which sat on the top of his head, looking at me. He had a fan in his hand, and he glowered fiercely upon me. I asked Gen. Pak who he was, and he told me he was a servant of the palace, and that he did not know but that he was related to the girl whom I had insulted by touching her.

upon what I considered the pretty little girls of the country. They were dressed in bright gowns. They parted their hair in the middle, and they tied the long braid which hung down their backs with neat little ribbons. One or twice I smirked and I smiled, but I could get no smiles in return, and I know now that these little girls were no girls at all, but merely young boys, who, not being married, have to wear their hair down their backs. After they are wedded they will put on hats and wrap their hair up on the tops of their heads in a waterfall. All of the men of Corea wear waterfalls or topknots. These are just about as big as the fist of a baby, and they rest on the crown of the head. They wear gorgeous hats, and they are, I believe, the best dressed men in the world. Their customs are as queer as their dress, and they both fit so closely together that I will write of the two in the future.

FRANK G. CARPENTER.

and are in some cases almost as well fitted for comfort as those of our own. These houses along the streets have no windows to speak of. There are under the roof little openings about a foot square. These are filled with lattice and backed with paper. They permit the light to come in, but you cannot see through them. Here and there I noted a little eyehole of glass as big around as a red cent, and as I go through the streets I find now and then a liquid black ball surrounded by the cream-colored buttonhole which forms the eyelids of a Korean maiden, looking out.

I am human enough to want to study the women of every country I visit. I found this very hard in Seoul. The girls on the streets wear shawls wrapped around their heads, and only an eye peeps out through the folds. In India and Egypt the women are secluded, but when they go on the street, if their faces are covered, they think they are modest enough.

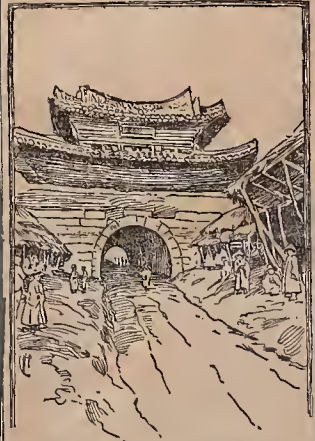
The fair girls of Cairo care not that their dresses are open at the neck, if the black



"HE GLOWERED AT ME."

We looked at each other for some time, and he jabbered at Pak in Corcan. He was dressed more gorgeously than Solomon in his glory. He looked as though he came out of a harem. He was, however, only one of a thousand strange characters that you may see any day on the streets of Seoul. There are no stranger people on the face of the globe. A masquerade of the nations could not furnish more strange costumes, and in going through Seoul you rub your eyes again and again to find whether you are dreaming or waking. The kingdom of Corea is made up of many classes of people, and each has its costume. There are hundreds of officials connected with the palace, each of whom wears a different dress.

The nobles strut about in all sorts of gowns, with their retainers in all sorts of liveries, and you are all the while apparently looking into a great kaleidoscope of almond-eyed humanity which changes in



THE GREAT GATE TO SEOUL.

colors and costumes at every turn of the barrel. There are different costumes for all positions in life, and every man wears a dozen different kinds of dress during a year. If he goes to a wedding he has his own outfit, and if he goes to his relative's funeral he must put on the garb of the mourner. Death gives more work to the tailors than weddings, and the mourners of Corea wear long yellow gowns, with hats as big as umbrellas above them. You can tell something about the position of a man by the size of his sleeve, and there is no place where a hat means so much as in Corea. For a long time I feasted my eyes

KOREA The tone of contention between China and Japan is about the size of Italy. Because of its exclusiveness it has been called the "Hermit Nation." It was not until 1884 that a resident missionary found a home in Korea. The hospitals are the avenues to bring Christ to the Koreans. The government and the people recognize their value. The Japanese victories have strengthened the mission cause. Dr. Avison of the Presbyterian Mission in Seoul was compelled to resign his position in the government hospital by subordinate Korean officials.

The Korean Government, upon the most favorable terms, has requested him to resume his position and he has taken charge of the hospital feeling stronger in his position than before.

In the midst of war one of the missionaries writes: "Our work goes on much as usual; the little church strengthens under tribulation. The dictionary and translation work steadily progresses." It is seldom Mr. Gale does not spend from 6 a. m. to 4 p. m. in his study. "We have no earthly protection, no Consul nor garrison, and food has grown alarmingly scarce and expensive."

JAPAN. As a nation, Japan is a child of the nineteenth century. The progress of christianity in Japan is one of the marvels of modern church history. The first five years of faithful christian struggle produced one convert. In 172 was organized the first evang. lical church of eleven members. Now there are 365 churches with a membership of 35,534. In 1892 3731 were admitted into the church. In 1891 Japan contributed \$50,000. To day in Tokyo a native preacher tells boldly of

his love for Christ; in 1868 his father was assassinated because of his love for this same Christ.

Mr. Moffett's house in Korea is occupied by two christian Japanese soldiers who daily pray for the blessing of God on Korea. The Japanese army protects the missions throughout Korea. Has not the bread cast upon the waters returned?

The Korean **COREA.**
Jan 1895
The Country and its People.



THIS NOBLE MAN.

[Concluded from November.]

The reader having followed the foregoing account will understand somewhat the relation of Confucius to the greater part of the Orient. He was a native of China, born in the densest heathenism, reared in the strictest sense a devil worshipper, taught to sacrifice to demons for the benefit of deceased parents. So he formed the idea, being a genius, of writing a "Leviticus" for the guidance of his countrymen in performing the duties of "Ancestral Worship," or, strictly speaking, propitiating demons by sacrifice to leave the spirits of the ancestors in peace. Thus his writings are commonly called "The Confucian Classics," and form the Leviticus of the Orient and the Bible of Corea.

In all questions of living, which means all questions of demon worship, as their life is one constant superstitious dread of demons, and therefore one of constant worship by sacrifice and efforts of in-



numerable kends to propitiate demons, the one standard of appeal is "what saith Cox poo JA?"—(Confucius). In this levitised they are not only told how to approach demons by sacrifice, but how to eat, how to dress. (Coreans wear the ancient Chinese dress after Confucius,) how to walk, how to turn the body and even how to plant the foot on the ground.

No man could ever do a day's work dressed according to the directions of Confucius. Take the walk and manner of turning around by a slow and measured time, like the power of a country cider mill, to say nothing of the dignified manner in which the foot is to be placed on the ground. It is a moral impossibility for a Corean nobleman to earn his bread by the sweat of his brow and live up to the Confucian standard of etiquette, and therefore the good wife of this noble man earns her bread and his too. He is usually worth about as much as his wife can make taking in washing, and often has no more delicacies for his table than the roots and weeds she can gather off the mountains.

The coolie or burden bearer, called in Corea a *sang nou* (low fellow,) on the other hand, is obliged to walk off with a burden on his back that would stagger an ox. I have known them to carry a load on their racks weighing 450 pounds. In the spring of 1890 while on a journey to Fusan I met two coolies each carrying a load of paper made near Fusan to the capital Seoul. Each load would weigh fully three hundred pounds and they were carrying it 360 miles to MARKET. These are the "common people" who when Jesus was on earth, heard him gladly. The efforts of the Corean Itiner-



"A LA COREENE."

ant Mission will be directed specially towards this class.

Hiding along through the country "a la Coreene" the Maroo (man who accompanies each horse) never having seen a westerner before, suddenly looked up in my face, exhibiting his good natured

contenance, and enquired, "Do you know what that means?" That drum beating? "Yes." What is it? "Evil spirits! evil spirits!" Well what about evil spirits? "Worship! Worship!" What for? "There is a sick man—sickness has entered a man." What do they beat the drum for? "To please the evil spirits" Well if so, what then? "Sick man gets well."

The sound of this drum seldom ceases in any part of the peninsula, day and night, spring, summer, autumn and winter one is constantly reminded that there are sorrowful, weary, heavy, laden hearts not wishing to part with loved ones, and fearful hearts around which is gathering the blackness of despair as the awful enemy



THE DRUM BEATING.

of death approaches them. One wishes that the voice might be multiplied if by any means these perishing millions, two and a half times the population of Canada—might at least hear that loving invitation "Come unto me all ye that are weary and I will rest you." Do we realize that only Jesus can rest them? Have we ever sat down and deliberately meditated on the awful magnitude of the work entrusted to us by him who counted not his own life dear—he so loved these perishing ones? If not, then will you not deliberately do so now dear reader? And will you not say after prayerfully meditating on these eight hundred millions who have never yet heard your Lord's name, much less how he would gladly rest them—will you not say to him "Lord what would'st thou have ME to do?"—The Corean Itinerant.

COREA'S MILITARY SYSTEM.

A SMALL STANDING ARMY AND A VAST RESERVE ON PAPER.

No Forts, Cannon, or Cavalry—'Poonh Bah' Commanders of Stations—Cowardly, Untrained Soldiers—Barrack Life at Seoul.

People watching the recent events in Korea were wondering all the while why the Korean King applied to China for protection against the rebels instead of relying upon his own army. "Is there any army at all in Korea?" was the question most frequently addressed to me since my return from the lead of the morning dawn some weeks ago. How could the more than half of Japanese be permitted to disembark at Chemulpo, proceed to the capital, enter the King's palace, and make him virtually a prisoner? I witnessed all the movements of the Japanese. No resistance whatever was offered, and only at the storming of the royal palace a few shots were exchanged with the Korean guards.

But all this is about eight thousand Korean soldiers, well armed with breech-loaders and well drilled by American officers, who are stationed at Seoul; over fifteen hundred of them were quartered at the royal palace, and the official lists of the Korean Minister of War muster over one million and a quarter of fighting men! The entire army of Japan on her footing does not possess more than one-sixth of this number, and during the month of July only ten thousand of them had been sent to Corea.

Who was the Korean army? Looking more closely into military matters at Seoul, I discovered some facts, as curious as they are entertaining. There are, according to the great number of Korean soldiers, for I have seen the bulky army lists myself, and the number of names they contained could not tell short very much of the million and a quarter stated above. However, the mystery was soon explained to me. As in Germany or France, every able-bodied man between the ages of seventeen and fifty is supposed to serve his country as a soldier, yet not more than one in a hundred had ever handled a gun, or done any military service.

Everything else seems in this paradise of corruption to exist only to exist, only to enrich a few official relatives, friends, and supporters of the noble families in power. Year by year the army lists are being revised in every place of the kingdom down to the smallest hamlet. But corruption has gone so far that the officers in charge of the enlistment sometimes publicly state the amount of bribes for which names of recruits will be omitted from the lists. "The bribe is exceedingly modest, a few hundred 'cash,' equal to a few dimes of American money, is all that is wanted, and naturally everybody having the disposal of such an amount gladly avails himself of the opportunity to get rid of his military duties."

In this simple and effective way the officials in charge scrape a few dollars together; thousands and thousands of names are omitted from the lists and they would dwindle down to nothing in a few years. A plausible number, however, must be submitted to the Government, and in order to arrive at that fictitious number are entered and members of families kept on the lists that have been dead and gone for generations passed!

In reality the only Korean soldiers deserving this name are the 8,000 men stationed at the capital. A few hundred more are doing service in the different provinces; some are the immediate escort of provincial Governors; others are in charge of the military establishments, arsenals, and fortresses, but they are mostly as corrupt and incapable as the civil authorities. The arsenals and depots are empty, all the guns and war material in general have been sold long ago, and the fortresses I have visited are nothing but heaps of ruins.

On the tottering walls of the once famous fortress of Kiangwha there is not one gun, although it is the strategic key of the kingdom. Indeed the entire arsenal has not one serviceable battery, nor is there any cavalry, owing to the want of horses. The only available quadrupeds are the finest ponies imaginable, not much higher than a man's hip; although sturdy and enduring, they are incapable of trotting and galloping. Even at the royal stables there is not a horse. All I have seen there were

a set of eight well-kept ponies, some of which were for the King's personal use, the others for his military garrisons. The entire army, therefore, consists of infantry only, quartered in four different camps in the city of Seoul.

The one main camp, consisting of the two royal palaces, the two others being situated in the southwestern and southeastern parts of the city, are long narrow houses forming each camp city, which soldiers are always seen lounging, invariably smoking their long pipes. They are a fine lot of men, stronger and taller than most I have seen in European armies. Their uniform consists of a dark blue loose jacket and trousers, each of these being fastened by a broad band of the same color, and the receptacle of the tobacco pouch and the money bag. An outer belt worn over the jacket serves for a shoulder box and bayonet holder, and winter their feet are covered with heavily padded cotton stockings, over which Chinese blue cloth shoes are strapped. In summer the soldiers wear the usual Korean black hat, instead of their chins with black or red ribbons.

Since the "reorganization" of the army some eight or nine years ago breech-loaders of excellent make have been introduced instead of the old bows and arrows. One of the sentinels on duty at the camp gate willingly handed me his rifle, and I noticed that the soldiers there were curiosity around me. Hence a sentinel in Prussia or France handing his gun to strangers in time of war!

As said before, American officers have been enlisted with the reorganization of the Korean army, and considering the enormous difficulties that attend the study of the Chinese language, they do very well. The soldiers took very quickly to our drill and rifle practice, and the King, who frequents the army, has expressed his satisfaction. As the royal palace, was delighted, in one essential, soldierly virtue, they are, however, sadly wanting in the other command. They are afraid they shoot well, but when it comes to facing the enemy they run away as fast as they can. It is both the both the King and the American officers, that most of them are practically useless for attacks upon the enemy in open battle, but they do better when facing an enemy's attack, but they fight like heroes when defending a fortified place.

The principal reason for this lack of courage and discipline is purely the result of their habits. Like the employes in civil service, the military officers belong exclusively to noble families. Military duties of the very highest rank are only obtainable through favoritism or hard cash. No knowledge of military matters is required, and consequently nothing of tactics, strategy, gunnery and engineering. Aspirants have to undergo the same arduous examinations as those attending all appointments. A fair knowledge of Chinese language, Chinese history, and Chinese literature is all that is required, but even this is not the case for Generals, Colonels, and Captains are appointed according to the amount of bribe paid to the authorities.

It is not at all a rare occurrence that the civil service and the military is at the same time. A General, or the head official of a district a Colonel, probably adding several other functions to his office, may after one or two years of service they quit their posts, in order to make room for somebody else, they also cease to be Generals or Colonels.

Korean officers do not wear military uniform. Those I have seen at Seoul and other Korean cities are dressed in very much like the civic mandarins, wearing long flowing robes of red and yellow silk, with a thin black sleeveless overcoat. According to their rank, their large black hats are decorated with the Chinese ribbons of different colors or chains of large amber beads.

It appears to be a serious breach of etiquette for a Korean officer to enter the streets without a befitting escort, which increases in number and splendor to the number of the rank he occupies. One day I saw a General proceeding to the royal palace, and no more curious sight can be imagined. The procession was headed by two soldiers bearing poles with spears and fastened to their tops. On these were inscribed the Chinese characters "Silence" and "Keep out of the way," which commands were reported by the shouting of the soldiers, were respectfully obeyed by the bystanders. Riders on horseback dismounted the entire procession had passed.

Following the pole bearers an official marched in the middle of the street, carrying a large pole with the visiting cards of the rank he occupies. These cards are usually of bright red color, about a foot long and half a foot wide. Another soldier carried a small camp stool, a third a pair of high felt boots. Then came about a dozen soldiers armed with rifles and bayonets, and marching in line. He on either side of the street, keeping it clear for the General, who now followed. He was mounted on a splendidly caparisoned pony led by two grooms dressed in long yellow robes.

The General himself, a man of about fifty, with a few white streaks, carried a sword in his right hand a small yellow flag, with the word "General" inscribed in Chinese letters. A small procession of attendants in his train followed, riding a pony, and followed by a crowd of attendants carrying all sorts of articles, making a perfect camping outfit. One soldier was the bearer of the General's pipe, another of his tobacco, a third of his water, and a fourth made of yellow oil paper; another man carried a hat of the same material; next came the bearer of the General's umbrella, a huge thing of oil

paper, the principal element of his high dignity, only allowed to mandarins above his third rank, as with the Chinese there are no ranks in all. He was followed by a soldier with a trunk strapped to his back, and a procession closed with the bearer of a large round copper vessel intended for the use of His Excellency, in case of natural calamities.

Judging from this sumptuous appearance one would be inclined to think that the salary is correspondingly high. It is, however, not the case; on the contrary, no officer all over the world receives more hoggishly paid than the Korean. He is allowed to carry with him about ten bags of rice, as many bags of beans, some of each of all, some rolls of oil paper and article very much valued in Korea and about thirty thousand cash! There being no gold, it requires a tonkey to make the cash salary of a General to his home, and many rolls of coins, heaped to a small mountain, look like a small fortune. It is, however, divided down considerably when it is added that at the present low rate of exchange 1,000 cash are about equal to one American gold dollar!

Can it be surprising under these circumstances that the Korean army is unable to help themselves whenever they can? They steal and squeeze the people to an extent unequalled even in the East.

The soldiers, when on duty, receive their little pay pretty regularly. Besides a few hundred 'cash' a month, they get a little rice three times a day, sometimes seasoned with Korean salt fish, beans, and red pepper, a common article of the Korean diet, as much as they can raw fish or duck meat. On entering the army cloth is furnished to them, of which they have to tailor their own uniform. Shoes and hats they must furnish themselves.

There is one curious system of service in the Korean army not to be found in any other army. The soldiers are drawn first from the population of the vicinity of Seoul. They remain quartered in the different "camps" for three days, they then march to their quarters in the royal palaces and in the city, and after being relieved they may return to their homes for a number of days. If they are called upon to attend to their household or work in the field, but must report again in the camp at the expiration of this short holiday.

The formation of the battalions, regiments, or brigades after European fashion is unknown in the Korean army; and consequently no regimental drill has ever been taken place, nor are the soldiers ever ordered to field practice or manoeuvres. Under these circumstances an effective resistance to invading troops is out of the question.

BRISTOL, ENGLAND, 1894.

The Causes of the Korean War.

In the September number of the *North American Review* there is a timely and instructive article by Mr. D. W. STEVENS, who has been for some years counsellor to the Japanese Legation at Washington. As Mr. STEVENS was attached to the Japanese Embassy which went to Corea in 1884, and was serving in the Japanese Foreign Office when the Tien-Tsin Convention was negotiated, he is peculiarly qualified to describe the circumstances which have led to the present conflict between China and Japan.

The fundamental point made by Mr. STEVENS is this: It is a matter of vital moment to Japan that Corea, being her natural rampart on the west, should not become an integral part of China, or be practically subject to that great mainland power. On the other hand, it may with equal truth be said that the annexation of Corea to Japan would prove a source of weakness to the island empire. Neither of these alternatives being admissible, it follows that the interests of Japan would be best promoted by the existence on the Korean peninsula of an independent State, strong enough for self-defence, but not strong enough for aggression. To further the establishment of such a State has been the persistent aim of the Mikado's Government, and is still its unwavering purpose.

Geography and history confirm the soundness of these views with which Japanese statesmen are credited by Mr. STEVENS. A glance at the map will show how near is the southeastern angle of Corea to the north-western corner of Kiou-Siou, the cradle of Japanese civilization, and how the island group of Tsou-Sima constitutes a natural half-way station between the opposite shores. The danger attaching to this proximity of the Korean peninsula has been attested

by experience. It was from Korea, on the basis, that KUBLAI Khan, the founder of the Mongol dynasty in China, undertook in 1281 the conquest of Japan, and brought her people for the first and only time in their history to the verge of a great catastrophe. Equally clear and emphatic is the warning of experience against an attempt to incorporate the peninsula in the Mikado's empire. Never has a more imposing armament been seen in Japan than that which was sent to Korea by the Regent HIDEYOSHI in the closing years of the sixteenth century. The Hermit Kingdom was overrun with ease, but it lay open to Chinese invasion on the north, and the MING dynasty, although feeble and nearing its end, poured

army after army into the peninsula, until the Japanese, exhausted by their very victories and perceiving no prospect of abating the drain on their resources, abandoned Corea in despair.

That none of these lessons has been lost upon the present Mikado's Ministers is made clear by the series of diplomatic incidents which Mr. STEVENS has set forth. To make Corea truly independent, and so to reform and invigorate her Government as to render her capable of self-defence, have been the objects which at Tokio have been kept in view for twenty years. The keynote of Japan's policy was struck in the treaty with Corea concluded in February, 1876, which begins with the assertion that "Chosen (Corea) being an independent State, enjoys the same sovereign rights as does Japan." China made no protest against this assertion, although she had previously professed to regard the Corean ruler as her vassal. Neither, as Mr. STEVENS points out, did she remonstrate when, some years later, the United States, and then other Western powers, entered into such agreements with Corea as could only be made with an autonomous State. When, finally, in 1885, China became a party to the Tien-Tsin Convention with Japan, she made a complete surrender of whatever suzerain privileges she might have claimed.

The true cause of the present collision between China and Japan is, according to Mr. STEVENS—and the facts above recited support his view—a wish on the part of the Peking Government to retract its acknowledgment of Corea's autonomy and to make that country virtually dependent upon the Middle Kingdom. This wish seems to have been plainly revealed, first, by the despatch of Chinese troops to Seoul without proper notice to Japan; although such notice was prescribed by the Tien-Tsin Convention; and, secondly, by the refusal to cooperate with Japan in reforming and strengthening the Government of Corea, so as to place that country, now almost ruined, in the path of progress and prosperity.

Buller, commander-in-chief on the China station, is off Chemulpo, Corea, supporting Mr. J. N. Jordan, the British Consul-General at Seoul, who has delivered to the Corean Government a protest, which amounts to an ultimatum, complaining that the King is yielding the government of the country to the Russian Minister, M. Speyer.

Great Britain, through her Consul, especially protests against the removal, at the demand of Russia, of Mr. J. McLeavy Brown, the English financial adviser to the Corean Government and its chief of customs, and against the Russian monopolization of the Corean customs service.

This action on the part of Great Britain has caused consternation in Seoul, especially in view of the knowledge that Japan has a fleet of thirty warships awaiting the result of the British protest.

LONDON, Dec. 26.—A late despatch from Shanghai does not confirm the report that a British fleet is off Chemulpo. The destination of Admiral Buller's squadron is still unknown, but it is suggested that it is bound for Tallenwan. The utmost secrecy is maintained regarding the movements of the British warships.

A despatch to the *Times* from Peking says that China refuses to place the *Utkin* (the inland customs) under foreign control as security for the loan proposed by the Hong Kong and Shanghai Bank, and declares that unless the loan can be procured without this condition it will forthwith arrange for a Russian guaranteed 4 per cent. loan of 100,000,000 taels, to be issued at 93 net.

The security for the loan will be the land tax, which will remain under Chinese administration. China, in return for the loan, will give Russia a monopoly of railways and mines north of the Great Wall, and an open port as a terminus of a Russian railway. She will also agree that the successor of Sir Robert Hart, the English Director of the Chinese Imperial Maritime Customs, shall be a Russian.

BERLIN, Dec. 26.—The *East Asiatic Correspondence* says that China will lease Kiao Chou Bay in perpetuity to Germany for a small yearly rental, and that Germany will exercise sovereign rights over the territory as England does over Hong Kong.

VIENNA, Dec. 26.—The *Neue Wiener Journal* publishes an interview with Sir Charles Dilke, who is considered a high authority on foreign affairs. He says that the situation in Eastern Asia is very threatening, and that he knows for certain that Japan is making warlike preparations with great activity. That country seems to project an attack on China or Corea.

Sir Charles declares that he has no faith in Japan's pacific professions. He reminded the interviewer that England occupied Port Hamilton in 1855 and 1857, and said that Great Britain greatly needed a naval station in North China.

A FLEET FROWNS ON COREA

SEVENTEEN BRITISH WARSHIPS OFF CHEMULPO.

A Protest Delivered to the King Against the Surrender of His Government to Russia and the Removal of the British Financial Adviser—Consternation in Seoul—Japan Has Thirty Warships Awaiting Corea's Reply to England—Germany Will Exercise Sovereign Rights Over Kiao Chou.

Special Cable Despatches to THE SUN.

SHANGHAI, Dec. 26.—It is reported that a British fleet of seventeen warships, under command of Vice-Admiral Sir Alexander

A CHAPRI OF KOREAN HISTORY.

(COMMUNICATED.)

One of the important results of the recent war between Japan and Russia is the blotting out of Korea as a disturbing factor in the political affairs of the East. To some this may seem a national misfortune, and to be regretted, but when one becomes familiar with the history of misrule and oppression that have been going on in the Hermit Kingdom for generations past it becomes rather a cause of thankfulness that a new era has dawned upon the unfortunate land. One who has been prominent in the history of the country, and perhaps the most able and progressive man that Korea has yet produced, has furnished the following history of what has occurred there in the not distant past.

About fifty years ago there lived in Korea a man named O Kyung-suk, who went to China for the sale of ginseng and other products of the country and on his return brought back some books descriptive of the customs and institutions of other lands. These books were eagerly read by a few individuals, and in this way a knowledge of the outer world was obtained.

One of these persons was Kim Ok-kin. He was a man of only medium rank but possessed of great energy, quick perception and a personal power and magnetism which made him an acknowledged leader of men. He saw and recognized the fact that civilized countries were much superior to his own; and, by the help of a younger brother of the King (who was still young), he was able to make known to His Majesty what he had learned, and also his own views as to the best interest of the country. These opinions met with the King's approval; and some others of the nobles and more enlightened young men; and thus the progressive Party of Korea came into being. At first they were few in number; and they dared not express their opinions publicly, for to do this was to provoke opposition and endanger their lives. At this time the King's father, the Tai Won Kun, was regent. He was a strong and cruel man; and had caused the death of several of the French priests, together with some 10,000 of their followers. The foremost object of the Progressive Party was to make Korea an independent and civilized nation. They opposed the conservative and pro-Chinese policy which then prevailed and advocated among other reforms:

(1) The abolition of the office of Royal Attendants, who were the immediate servants of the King, and His Household. They numbered many thousand; and had almost limitless power, as all petitions from the people and all royal edicts passed through their hands.

(2) The organization of a Gendarmery and police system, after the model of that in Japan. (Of these two organizations Pak Yong Hyo was to have been the head. He was a nobleman of high rank, who had married a daughter of the former King and was a great favourite at the court.)

(3) The enfranchisement of the common people. This measure was heartily supported by the King; and all classes were thus permitted to win distinction in the service of the State.

(4) Alteration of the system of taxation so as to prevent corruption, and encourage industry and enterprise on the part of the people.

(5) The abolition of certain corporations or guilds, that were in many cases simply bands of ruffians and object of terror to peaceful citizens.

Besides these there was proposed a discontinuance of the annual tribute to China, and the assertion of complete independence.

One of the first steps in the way of progress was to secure some suitable medium of circulation for the purpose of trade. The Conservative, or Pro-Chinese Party, advocated the use of the

Chinese case), or coins of similar character. This was also urged by Mr. Mollendorf, who had been sent from China by Li Hing-chang as adviser to the Government. Mr. Mollendorf also proposed the introduction of European machinery for its manufacture. He further recommended that the coin should be debased so that it would contain but one-tenth of its face value, and thus secure a large profit to the Government. These views were strongly opposed by Kim Ok-kin and his followers, and the King agreed with them. Then by royal appointment Kim Ok-kin was sent to Japan, to raise a loan for the purpose of establishing an honest currency and the facilitation of trade.

During Kim's absence in Japan continued efforts were made to thwart his plan, and by the misrepresentations of his enemies the whole scheme resulted in failure. Then as a matter of necessity the King gave temporary permission to manufacture coins like the Chinese. The privilege of making this money was sold by the officials to any person who was willing to pay; and no guarantee was required as to the value of the coins produced. The money received by the officials for the privilege of coinage was kept by them; and thus large sums were accumulated by a few, and the people were cheated and robbed. The result was that the currency became more and more debased; and there was great distress everywhere. Then the very persons who had advocated these measures proposed that the King should issue an edict forbidding the circulation of such a poor currency. But foreigners holding this money were excepted; and as a result the Chinese and Japanese tradesmen purchased large quantities of it at a mere nominal price and compelled the Government to redeem it at its face value. Trade was killed; no produce came from the country; and men died in the streets of starvation.

The King took counsel of Kim as to what to do; and at last revoked the decree. The men who had brought the distress and ruin upon the country united to thwart the plans of Kim, but he retained the sympathy of the King and also of the representatives of other nations, with the exception of China. The members of the Cabinet quarrelled bitterly among themselves; and cared very little for the interests or welfare of the people. The one thing which they sought after was to get Kim and his party out of their way.

At this time a large number of the ruffian class who belonged to the Conservative party were gathered in the Capital. The Progressists knew that plots were being formed for their destruction, and suspected that the coming of so large a band of reckless men was for this very purpose. They therefore were constantly on the watch lest they be taken by surprise and put out of the way.

On the 4th of December, 1884, a supper was given by the Head of the Postal Department at the new post office, to celebrate the inauguration of a postal system in Korea. At this supper, given by the Progressists, there were present the American and English Ministers, and Min Yong-ik, a nephew of the Queen, who had been at the Head of the Embassy which visited the United States and Europe. He was not a member of the party; but having been so much abroad, entertained more liberal views than his associates.

While at supper there was raised in the street a cry of fire; and Min Yong-ik, being the Head of the Army as well as Mayor of the City, went out to ascertain the location and extent of the conflagration. He was at once struck down by the assassins, who were there in wait, and returning to the room where the supper was going on fell helpless and

leaving the door. Who these assassins were, and the object of their attack, is a matter of dispute. The progressists say that they were the emissaries of the Conservatives, and the cutting down of Ming Yong-ik was a mistake,—he being taken for one of the Progressists. This is confirmed by the fact that the street was filled by

a wild rabble who were in sympathy with the Conservatives and ready for any such work. The attack upon Min Yong-ik was the signal for a general stampede. Kim Ok-kun and his followers fled through a back door, over a wall and by a narrow lane to the palace, and reported to the King what had taken place. The leaders of the Conservative Party were sent for and six of them cut down in succession as they entered the court. The King then asked for the protection of the Japanese troops, which was given.

A new cabinet was then formed, of which I Jaiwan was the Minister of the Left, Hong Yong-shil, Minister of the Right, Pak Yong-ho and Soh Kwan-pon, Commanders of the Army, and Kim Ok-kun was the Minister of Finance. These persons entered at once upon the discussion of plans for the inauguration of various reforms and the introduction of a better state of things.

Until one o'clock of the next day there was no interruption; and the Japanese and Korean troops together were guarding the palace. Then there was an assault by the Chinese soldiers, in far superior numbers. The King with his attendants fled from court to court in order to get out of range of the bullets that were flying about.

For a time the Japanese troops kept back the Chinese (who were reinforced by the mob) but at length they were driven back and compelled to make their escape as best they could. Kim and his associates, with the exception of one (Hong Yong-sik who remained and was instantly killed) accompanied the Japanese soldiers in their retreat.

On reaching the Japanese Legation they asked the Minister for protection, but he replied that he had more than he could do to protect his own people and they must take care of themselves. The soldiers, however, kindly gave them shelter; and disguised in Japanese clothing they passed out of the city in company with the Japanese fugitives of all classes and under the escort of the troops.

The journey of 25 miles to Chemulpo was made on foot in a cold December night, and they nearly died from the exposure and fatigue. On reaching that port it so happened that a Japanese steamer was lying at anchor; and getting on board secretly, they were kindly protected by the captain and brought safely to Japan.

Mr. Mollendorf followed and made every possible effort to have the Japanese Government give them up that he might take them back and put them to a cruel death. But in this he was not successful, and they were spared to serve their country and the world in other ways.

The youngest of the party was named Sah Jai-pil, who afterwards changed his name to Philip Jaisohn. He went to the United States; and after graduating at an academy in Pennsylvania, went to Washington, D. C., and secured a position in the Smithsonian Institute, and at night attended a medical course until he received a doctor's degree. He then became an assistant in the Garfield hospital and was entrusted with the preparation of the antitoxin for the city of Washington. Subsequently he was induced to go back to Korea and assist in securing for an American Company the privilege of constructing a railroad from Chemulpo to Seoul. He accomplished this, and was appointed an Adviser to the King. In the meantime he devoted his time and

energies to the establishment and publication of two papers,—one in English, and one in Korean. In these he exposed the corruption and evils that prevailed and urged their correction. He also insisted upon the appointment of efficient and honest officials, and the needed changes in their laws and customs. As a consequence of his boldness in exposing the corruption that prevailed his life was in constant danger, and it was necessary for him to be attended by a guard wherever he went. At length his denunciation of wrong aroused such bitter hatred, and found so little support from those of influence and ability that he was notified by the weak and vacillating King that his services were no longer wanted. Being thus discharged he returned to the United States. His departure, however, did not end his influence for good as the ideas which he had disseminated by his voice and pen had made an impression upon many minds, and the leaven of his teachings had spread throughout the Kingdom, awaking new hopes and aspirations in many hearts.

The second was a nobleman named Soh Kwan-pon, who had been one of the members of the Embassy that visited the United States and other countries in 1882-3. He had thus been able to learn of the great superiority in the conditions of other countries over his own. He also went to the United States and graduated at Lincoln University. For some time he likewise had a position in the Smithsonian Institute. After a time he returned to Korea and was appointed Minister of Justice and of Education. Subsequently he was appointed Minister to the United States. This position he filled until the failure of his health. He died of consumption in Washington about ten years ago. The third was Pak Hong-ho, a nobleman of high rank, who had married the former King's daughter and was a special favourite of the King. In the year 1881 he was the Head of an Embassy to Japan, where he also imbibed new and progressive ideas. He also went to the United States, but soon returned. After some years spent in Japan he went back to Korea and was appointed Mayor of Seoul and Minister of Home Affairs. His institution of some radical changes in the habits and customs of the people aroused much hostility on the part of his countrymen; and his bold opposition to the aggression of Russia made such enemies that he was obliged to flee for his life. Coming to Japan he has been the object of suspicion and hatred on the part of the officials in Korea; and various plots have been formed to assassinate him, but have failed. He now lives in comparative seclusion, but is still admired, and followed by many young and ardent advocates of reform. The leader of all, Kim Ok-kin, remained in Japan; and being energetic and restless was unable to restrain himself. His conduct caused considerable trouble to the Japanese, and no end of anxiety to those who were in power in his own country. Various schemes were formed for his destruction, but for some time he was able to escape. At last a Korean came to Japan, and professing great devotion to the Reform movement, so won his confidence that he was persuaded to go to China, with the promise that an interview would be granted with Li Hung-chang; and probably in this way the reform of Korea hastened. Allured by this promise Kim Ok-kin went with his supposed friend to Shanghai, where he was at once shot by his companion. His body was taken by the Japanese, and was being brought back to Japan, when some Chinese soldiers took it away and put it on board a Chinese man-of-war, which then sailed for Korea to take it back to his enemies. On reaching that country the body was

taken from the coffin, the head, hands, and feet chopped off and stuck up in public, while the naked remnant was thrown out into the field and left exposed with the inscription above it: "The Great Traitor, Kim Ok-kin." This conduct on the part of the Chinese and Koreans so enraged the Japanese that it proved to be the culminating cause of the war between Japan and China.

Soon after this an English transport was on its way from China to Korea, laden with Chinese soldiers, when the Japanese man of war under the command of Capt. Togo (now the famous Admiral) attacked and sunk it. This was followed by the landing of a Japanese army in Korea, which attacked and drove out the Chinese forces; then pushing on

to Port Arthur brought the Chinese to accept humiliating terms of peace.

In consequence of the interference of Russia, France, and Germany the fruits of the victory were in part taken from Japan, but the result in Korea was an end to the Chinese control; and thus an opportunity was given for the country to develop along new and progressive lines. So the death of Kim Ok-kin made possible what he had desired and striven for during his life, but failed to accomplish.

Had the King only realized his opportunity, and had honest and efficient men around him, and been devoted to the welfare of his country instead of his own comfort and safety, there would have been a very different state of affairs in the East to-day. Instead of a mere subject power Korea would have a place and voice among the nations of the earth.

But lack of patriotism, honesty and ability on the part of the King and court has brought about the struggle between Japan and Russia; and the latter also has been swept out of the Middle Kingdom and an end made of her domination there. While the Progressive Party in Korea has come to an untimely end, what it stood for has not been utterly lost to the country. New ideas have permeated the people's minds and since their own ruler has, like Belshazzar, been recreant to his duty Japan has taken the reins in her hands and now stands before the world as the embodiment of liberty and reform for the long down-trodden and distracted nation.

The Japan Daily Mail.

YOKOHAMA, THURSDAY, APRIL 16, 1896.

KOREAN CIVILIZATION.

LOWELL, in his "Land of the Morning Calm," tells of an Etruscan King whose exhumed mummy reminded him of Korean civilization. When exposed to the light, it gradually fell to pieces, dropping off here and there; so Korea's political and social mummy, that has lain buried through these same ages, when at last exhumed, like the Etruscan King, is fast falling to pieces, ashes to ashes, dust to dust. To a mere onlooker, Korea's civilization is a mass of unintelligible corruption, the existence of which he is unable to account for. It seems to have no redeeming feature, unless we except its musty age. That is why LOWELL dubs it an Etruscan mummy, and so tries to relieve it of some of its ghastliness by a historic simile. Those acquainted with the Korean

people, know that they are not a inferior race. In intelligence, they seem to be quite equal to any, providing the conditions of life be the same. Hence, we conclude, that some most powerful force must have been at work to bring them to their present condition. We need not go far inland to find this force: it exists everywhere throughout the peninsula, and is called in the native tongue *pungsook*, and translated into English—established custom. Before beginning to enumerate the evils that this word has entailed, mention must be made of one remarkable result. It has become established custom for property to be distributed evenly throughout Korea. The poor may come and feed off the rich till matters adjust themselves to a common level. Servants make what use they choose of their master's property. We call it squeezing and sponging and condemn the practice unconditionally, but not so the Korean. The host must feed all comers, free if necessary, until he is reduced to a condition of like poverty, then he goes and lives off some one else. That has become a part of their life; no one is surprised at it and no one lifts his voice in condemnation of the practice.

Such being the case, if we find no more we certainly find no beggars in Korea. All are well clothed, well fed, and work less than in any other country in the world; an ideal system we should think for single-taxers and communists, for the people partake of the blessings of GOD evenly, no one daring to interfere with this ancient and much respected custom. One would naturally conclude that the indolence of Korea is a result of this practice; but we fail to see that Koreans act from an indirect cause at anytime. All pertaining to the native, even to his indolence, which is an active condition rather than a passive one, conforms to some sacred rule. Not that it is the result of any other custom or of physical or mental defects in the race, but rather an active conforming with an ideal accepted by all classes. Every Korean, even to the coolie, tries as far as possible to live out his Confucian notions, to sit as the centre of a circle of influence, talking, rather than working, for the sum of Confucian teaching in Korea is—sit as the ancients sat, and talk as the ancients talked. Manual labour, of any kind, is utterly ruinous to their ideas of the fitness of things. Hence the indolence and indifference of Korea, condemned by the outside world, are not the diseased result of another condition, but an effort on the part of the natives to fulfil their high ideal. They are charged with having no idea of the value of time. Within our small span of seventy years we are in a constant rush to do if possible an eternity of work, while the Korean sits composedly, and talks and talks, and leaves what he has to do till to-morrow. Why? Because he has so many more to-morrows than we. Death does not end earthly life with him. He lives on in the tablet,

joins the family circle at each gathering, inhales the sacrificial food and presides over occasions of importance just as when he lived. Such being the case, what meaning would there be to him in hurrying? Life on earth is not limited to seventy years but has before it an unending vista of ages.

But behold the hovels they live in, says another; not a trace is left of the architectural skill they once possessed. How has it come about? Through the influence of custom, we answer. Not that they lack the skill possessed by their forefathers, for only a few years ago they built the present palace, with its enclosing wall, which speaks for itself; but it is unfit for a Korean to live in conditions superior to those of his parents. It is an unpropitious omen when the sons of a clan make or spend more than their forefathers, and so, faithful sons as faithfully see their homes and surroundings go to decay, as children in the West feel it their duty to improve all that their fathers leave them. With this thought in mind, the arts and sciences, of which we find traces still in Japan, have been purposely laid aside, sacrificed to the desire to be deferential to parents. But how filthy they are! People at home as filthy in their habits would be exiled, from all decent society and rightly so, but the Korean is not a free agent like people of the West. He must swallow even filth when offered him by the iron hand of custom. The mourner grovels in the dust and goes unwashed as a mark of his degradation, for a man considers it a personal sin that his parents should die. The more faithful he is, the more will be seen the uncleanness that marks his humiliation. As the faithful son is the very highest ideal of Korean life, need we wonder that a certain modicum of squalor has mixed with all their ways.

How unpatriotic they seem says another. When any other nation would rise to a man in defence of his country, the Korean sits and talks of other things, or perhaps, if no eavesdropper is about, speaks in low whispers of the fate of his country. All mouths are gagged, all hands are tied by custom, which says that no subject shall in any way by word or action interfere with affairs of State, neither shall the KING leave his palace, and enter the homes, or, in any unofficial way take an interest in the affairs, of his people. It is a capital offence for a subject to address those about him on the politics of the day. The Korean shows his devotion to his KING by silence in matters that in other countries would arouse me to action. The government of the country he leaves to the KING and officials, who are permitted to squeeze their revenue from him up to a certain point, a point we may say, as clearly defined as is any law on our statute books. They in their turn equalize matters by feeding off him as they feed off one another, so that con-

ditions arrange and rearrange themselves until they find a proper level where all live on comfortably and do practically nothing.

Neither is there any home-life in Korea; no circling about one spot under the ancestral roof, where interests are common. A rigid line of separation runs between the inner and outer apartments and divides them as widely as two different hemispheres. And yet there is a focus in life around which their interests circle as much as do ours about the home; namely, around the ancestral grave, which is measured off, and cut and dug with exactitude, is sodded and resodded, is raked and combed and brushed, is bowed over, spread with food, sprinkled with tears, entertained with wailings, made long pilgrimages to, treated as sacred, in fact is a much dearer spot to the household than is our family fireside.

Over and above all this, broods an atmosphere of ancestral spirits, demons, and goblins, all of whom have to be propitiated and kept in good humour, else there is an end to earthly prosperity. Thus custom like some hypnotic spell holds the country fast. Break the spell, and you have as energetic, as diligent, as clean, as intelligent, a people as are to be found anywhere. Behold them when the spell is on, and you have the most hopeless race alive. We trust that the present commotions will not end till they have shaken the nation free from a civilization in bondage to the terrible word *p'ungsoh*.

JAS. S. GALE.

THE PRESS ON THE ENTRY OF COUNT ITAGAKI INTO THE CABINET.

The entry of Count Itagaki into the Cabinet as Home Minister does not evoke any particular comment from the Opposition papers, though the *Kokumin* and the *Yominri* devote columns to the discussion of this event, the other two, the *Mainichi* and the *Nippon*, speak of it without their usual virulence. Journalist opinion is somewhat divided on the important point whether or not the Count was admitted into the Cabinet in the capacity of Leader of the Liberals. The dominant belief, however, that he owes his appointment to distinguished services rather than to party influence. The *Nichi Nichi* is explicit on this point. It declares that the Count will shortly sever his connection with the Liberals and that his party will be struck out of the roll of the party. The question, writes the *Kokumin*, whether or not the Count should be admitted into the Cabinet in the capacity of a Party Leader, constitutes one of the difficulties that prevented a prompt settlement of the negotiations between the Ministers and the Liberals. The latter, it needless to say, strongly urged the Count's admission in that capacity; while the former were equally opposed to such a measure. The fact is that Marquis Ito, even supposing he were willing to admit the avowed Leader of the Liberals into the Cabinet, could not have done so, for the Satsuma statesmen were absolute hostile to anything of the kind. They said, however, that were Count Itagaki admitted into the Cabinet simply on the ground of the di-

tinguished services rendered by him at the time of the Restoration, they might give their consent to the measure, the same treatment being, of course, extended in due time to other prominent personages belonging to the same category as Counts Matsukata and Okuma, and Viscount Shinagawa. The Premier, with his usual addressness, took advantage of the position assumed by his Satsuma colleagues, and by obliging the latter as well as the Liberals to yield a step, succeeded in composing the difficulty. Thus Count Itagaki received the portfolio, not in the capacity of Liberal leader, but for reasons that are neither distinct nor worthy of exceptional recognition at this period.

The *Tokyo Shimbun*, the organ of the Liberal Party, does not give us any particularly definite information. It holds that to simply secure the passage of all the important measures necessitated by the War, and abandon their practical enforcement to the Government, would have been an act deficient in the sense of responsibility. Hence the Liberals were obliged to ask for a share in the administration as well as in the legislature, in order that the reality of their alliance with the Government might be established. Our contemporary further informs the public that though the Count will never change the principles faithfully and indelibly upheld by him during two decades, yet, as an adviser of the Emperor in affairs of State, he will naturally be free from partiality, and will regard both his own followers and other politicians with strict justice. The public may expect to see in the future actions of the Count a model of party Government.

The *Nishi Nishi* writes that the absence of conditions between the Government and the Liberals in respect of their alliance, though construed by the Opposition as a sign of unconditional surrender on the part of the Liberals, must really be taken as an indication of cordiality and absence of all suspicion between the two. In point of fact, as the Ministers have to undertake the management of State affairs in accordance with the orders of the Sovereign, it is beyond their competence to conclude any compact with outsiders. Hence, when in 1888, Count Okuma received the portfolio of Foreign Affairs, his entry into the Cabinet was absolutely unconditional. Similarly, Count Itagaki's admission to the Cabinet will not be followed by any change in the policy of the Government or of its allies, the Liberals. The policy of the two is common and indivisible, as the proceedings of the last session of the Diet conclusively show. The Cabinet deeming that Government by party is not necessary in the interests of the empire, have admitted the Count in the capacity of a distinguished and meritorious statesman, not in that of the Leader of the Liberals. The distinction does not in any way affect the cordial relations between the two, for though the Count's name may be struck off of the register of the Party, he will enjoy the same influence as before. Some persons seem to entertain a notion that the Count's appointment will be followed by considerable change both in the administrative procedure and the personnel of the Home Department. Such ideas are entirely baseless, for the identity of policy between the Count and the Government dispenses with any need of change in administrative procedure, and as to changes of Local Governors, they can not be regulated by the Chief of the Department alone. Moreover, judging from the characteristic magnanimity, justice, and loyalty of the Count, any reasonable change in the personnel of his subordinates is the last thing to be expected from him.

THE EAST AND THE WEST

No one should write on Korea of the present day who has not first read such a book as Mr. Longford's. Moreover, it adds hopefulness to the vision of the Korea of the future. For example, Koreans have been great fighters. Their wars with China, with Kublai Khan in the thirteenth century, their descents upon Japan—these abundantly prove the possession of physical courage. Go deeper, and it seems to me impossible to rate too highly the moral and spiritual fibre of the Korean as exemplified in the persecutions of Christians during the first seventy years of the nineteenth century. We may look in vain anywhere for nobler acts of heroism, for endurance of tortures without flinching, for perfect steadfastness under immense temptations to recant. There must be a good future for such a race. So also on the intellectual side. It was Korea that evolved the use of metal types for printing, and as early as 1405. In 1450 they constructed an alphabet; they also gave Japan its early civilisation. It is true also that the Korean has had his age of decadence. Once they were brave and successful soldiers and sailors; of late years they have not been famed for such courage, but probably this has been the result of years of oppression. Crushed beyond hope of success between two such powers as China and Japan, they have naturally exhibited the weakness of subject races. Had internal government has also accentuated this result, for whilst Korea experienced as long a period of seclusion from all outside influences as Japan—both being thus secluded for about 250 years—there was all the difference in the world between the government of the two races during those periods. Japan, under the Shoguns, was governed by men of patriotic ideals, and the spirit of chivalry was fostered to the fullest extent. In Korea it is sad to read an almost unbroken record of unworthy and time-serving leaders with the inevitable effect upon the race.

It is said that the rejuvenation of a nation depends upon the entry into it of new blood or of a new religion. It is possible that both these causes may be in full operation in Korea in the twentieth century. The Japanese are pouring into the land; and on the other hand, the Christian religion is making such strides that one thinks instinctively of Uganda to discover a parallel. Indeed, the visitor to Korea has difficulty in believing that by persecution unto death all Christianity had been stamped out of the land by 1886, although in 1900 there were again 20,000. All honour to the Roman Church for its great roll of martyrs, both among the foreign priests and among the people up to that period. The record of the Roman missionaries, their sufferings and their heroism in returning to their posts in the face of almost certain death by torture, recalls the story of the Jesuits in North America so graphically told by Parkman.

There is another future factor on the hopeful side. Korean women have never in the past taken any part in public affairs; it is surprising how completely this seems to be true. Yet those best qualified to judge speak in

the highest terms today of the capacity of the Korean women. I met in one of the Anglican schools two little girls of about eight years who had attracted the attention of all; nothing could keep them back. All through my tour I was told the same tale, although even today it is very difficult to get the Korean man to look even with equanimity at a girls' school. Women are kept very much in the background, and I found that it was quite impossible for the men missionaries to accompany their women workers on a walk. On one occasion we had to keep a quarter of a mile behind for fear of breaking the rules of decorum.

The Korean always seems to have looked westward. China has been the beloved neighbour, not Japan, although, till of late their subjugation was effected by Mongols and Manchus from the West. Their dress, so strange at first, and soon so easily becoming natural to the eye, is the old Chinese dress of the Ming period, preserved complete long after it had entirely disappeared from China itself, because there it was abolished by the Manchus. Yet today the Korean must perforce look eastward for his political advancement. He does not love the Japanese, although twice in one generation it has been Japan which has saved him from absorption, first into China and then into Russia. Then, when Korea was for awhile independent, it fell, indeed, on bad times. Every one bears testimony to its having become then a hotbed of corruption. Who can help being sorry for Korea? Suddenly to be freed from outside control, yet quite unprepared for liberty; at a time when Korea needed seclusion in order to go to school to learn over again the true principles of national life, it found itself made the centre of designing Powers, ready to bribe, always watching each other. Some were simply desirous of keeping all foreign influence out; others looked to a protectorate or to annexation. China, Russia, Japan, had their own designs. The European Powers had trade interests. Korea went under at once; it was obvious that some one Power must become predominant. Japan won, and it would appear that it has been best so. Of course, Japan has been a hard master, but it has hardly ever been otherwise when war has preceded annexation. The conquered race makes the most of every petty act of injustice, and naturally. The dominating power has at once to find administrators in large numbers, ignorant of language and customs, to cover the whole region. Also you can hardly expect equal justice to be dealt out between the conquerors and the conquered till years have passed. No race has had such experience as ours in these subjects, and with the best intentions at headquarters there is sure to be much friction.

I cannot doubt that Japan means to use the best methods and to copy the best examples in making Korea a prosperous and contented part of the Japanese Empire; and the day should come when it will achieve this end. Unfortunately—and, of course, it is Japan herself which regrets it most—by no means the best section of the Japanese race first flooded Korea, following in the track of the army. Moreover, and again Japan regrets it most, the conduct of the Japanese army in its first advance through Korea in the war with Russia was very different from the conduct of the same army on its return march at the conclusion of the

war. There may be more than one excuse for this, but it makes the work of pacification more difficult.

At any rate, there can be but one opinion—that it is the duty of every foreigner, and especially of every missionary, to co-operate to the fullest extent possible with the Japanese in this time of transition. I admit that this has not been the most natural course. Missions here have been pro-Korean,

and who can blame them for it? But wisdom says, "Do not in consequence be anti-Japanese"; and I believe the lesson is being steadily learnt. It was the late Bishop Turner who discerned the right course from the first, marking him out as a far-sighted statesman whose loss seemed at first to be well-nigh irreparable. But that is faithfulness: God carries on His work and will carry it out by means of a succession of great leaders. The Japanese Government were, of course, more than grateful to Bishop Turner, and proved it at his funeral. That celebrated funeral illustrated once more also the capacity of the Koreans. I was informed that every detail of the long procession, from Seoul to the cemetery four miles off, was carried out by the Koreans themselves, unaided by the foreigner. Parties of carriers came from numberless villages, and were waiting at the exact spot arranged; there was no halt in the procession and no noise; all was ordered as though a great function had been exercised many times before the day of come.

On my sojourn in Korea, twelve days only, was too short to permit me to visit other Missions besides those of the Anglican Church. I know how vastly greater are those other Missions, whether Roman, Presbyterian, or Methodist. I believe the twenty-five Anglican missionaries from England are working beside 340 missionaries of other denominations, and excluding the Roman missionaries. I had the privilege, however, of meeting the veteran Dr. Pierson, and our greeting must stand as a specimen of the feelings I brought with me into Korea. Said Dr. Pierson to me as we shook hands: "I know all about you." I answered: "And I think I have read all your books."

Gradually I think it is dawning upon missionaries that their work has of late doubled in volume, and more than doubled in complexity. Today they find two nations needing their ministrations; soon they will be found everywhere side by side, different in characteristics, in level of education, in language. Among the thousands of Japanese entering Korea there are many Christians: these have to be shepherded. And here the Anglican Church is faced with a difficulty which does not touch the great American and Presbyterian Missions. The Japanese Christian is not helped by much ritual, nor has he been accustomed to it in Japan. The Korean, it seemed to me, was distinctly aided by elaborate ritual. The Anglican tradition leads us to establish national churches which in details of worship adopt their own customs. I presume Rome has no such ideals, but imposes on all races its one system. Yet the most difficult course—the Anglican—may yet produce the best results in Korea. Certainly it would appear to be the duty of the Anglican Mission in Korea frankly to accept its double duty of ministering to Koreans and Japanese, adapting its

ritual in each case to the education of each race. The language difficulty makes separate churches necessary. I suppose, for the present, but it will be one Church, one Bishop, one Diocese, for Korean and Japanese, for English and any other race that may be found within the boundaries of Korea.

What vivacity you find in the Korean; what affectionate, warm-hearted natures. Never have I experienced warmer greetings (in spite of a thermometer below zero!) than in the island of Kang-wai. As we approached the city, bands of Koreans clad in white emerged from the villages on each side, along the field paths, advanced, made their salutations with beaming faces, fell behind in ordered ranks, and followed us. Our number were thus continually increased, till soon a long procession, three deep and extending back 150 yards, was winding its way through the rice-fields toward the Church on the hill. It seemed to take one back to the joy and simplicity and fervour of the first century. There must surely be a power of vision of the unseen in the Korean in advance of that possessed by other races in the Far East. I have been tempted to say that the same amount of faithful Mission work would add to the Church respectively ten Japanese, fifty Chinese, and one thousand Koreans. If there be any truth in this, then obviously the danger in Korea lies in the direction of too rapid an advance. It is necessary thoroughly to establish and test before baptism. Perhaps also it may be wise to expect retrograde movements in the future. I am less inclined to ask for statistics of progress in Korea than in any land in the Far East. With all respect, I consider that to speak of a million Christians within a stated time is a mistake. Better far to omit the counting of heads for a while. In any case, the progress will be rapid in the years immediately before us, and if we are wise we may help to raise Korea mightily by the combined efforts of all Christian work in that land.

Korea is certainly a poor country, but not so poor as the traveller supposes as he watches the low, thatched houses from the window of his train. The dwellings seem to be hay, or straw, stacks. As a matter of fact, they are exceedingly warm abodes, with their flues under the floor. Yet the country is poor. An experienced person told me he doubted whether any Korean had it in his power to produce 5000. Doubtless this is an over-statement, but it looked to me as if Korea were a land of small proprietors in a country where the scale of cost is low. Even tea is not generally drunk. There seems to be hardly any well-to-do middle-class. On the other hand, unlike Japan, there are no earthquakes and no floods. But again, like Japan, unfortunately it does not appear that much of the land is cultivable. "The country is like the sea in a heavy gale," some one has said—an apt simile. There are narrow valleys everywhere flanked by low hills. Only the troughs of the waves can be utilised under the plough; but some day the immense area of the hills may be reafforested under the direction of the Japanese.

And here I hope I may be pardoned if I allude to the lighter aspects of life in Korea. I shall never forget meeting an excellent and talented lady with the following record: Herself a Spaniard, she had married a Chinese gentleman; her adopted daughter

was being taught English by a Portuguese governess; her servants were Japanese and Koreans, whilst she herself talked all the languages. Again, one of my first experiences in Korea—it was at Fusan—was the spectacle of a magnificent specimen of humanity carrying a long and a heavy plank horizontally on his back. It cleared his street, and I realised that even the self-reserviveness of the Anglo-Saxon must give place to the advance of such a Korean porter. I was just in time also to possess myself of some of the spacious coage of Korea ere it was swept away by more modern methods. A heavy string of coins amounted in value to twopence. But I did not have the privilege of seeing twenty pony-loads of money which went to the purchase of a Korean house not long ago.

One of the dangers to missionaries seems to arise from the excellence of the climate. It is so bracing that one is inclined to attempt far more in the day than strength will permit. Here again the Anglican is at a disadvantage as compared with many of the Missions in Korea. We had rightly or wrongly, determined to live in Korean houses; it is also the rule of the Anglican Mission to celebrate Holy Communion early, and fasting from food. It is here that difficulty arises, and in a manner unknown, I think, anywhere else in the Far East. The Korean service takes three times as long as the English service owing to the structure of the language. The communicants are so numerous that the service may often last for three hours. This puts a great strain upon the priest, more especially when he moves daily from centre to centre and finds himself daily in the same position. It seemed to me that St. Paul, were he with us today, would regulate the matter, bringing his strong common-sense to bear upon the problem. But it is not for me to enter further into detail, beyond the remark that for a Mission with a small staff, and living in a splendid climate, the record of four deaths and four invalided home in six years shows that some regulation is necessary in the highest interests of the Mission.

I can only speak from personal experience of our own Anglican Mission, because of the shortness of my visit, but no doubt our own Mission experience is but a specimen of the activity of all missionaries in Korea in the work of evangelisation and of edification. It is a joy to record the activities of any one of the four or five Anglican centres. At the central point of the district there would be two priests and three women workers, and possibly a hospital. Here would be the central school and catechists' training school. Round this centre there would be twenty sub-centres with some form of church building with its altar. Round each of these sub-centres there may be half-a-dozen churches. In this manner more than 100 villages are visited and tended in any one district. Each of these is a little diocese in itself, as it were, and there could be no happier life. In regard to our Anglican Mission, there is no doubt that strenuous, fervent, and fruitful evangelistic work in the villages has far out-tripped the work, equally needful, of higher education. In this I believe we are far

behind other Missions. The fact is fully realised, and every effort is to be made by the new Bishop to found and foster more advanced schools for catechists and for the training of Korean clergy. I think we have at present no Korean priest.

I return once more to the difficulties of Japan, drawn that way by sympathy for the task before that ruling race

in Korea. Some sad tragedies followed the abolition of the Korean Court in Seoul. As usual in these lands, a palace becomes the centre of an enormous group of idlers, parasites, and what not. Many no doubt have no right to be there, relatives of officials living on their more fortunate connexions. Doubtless all recognised officials were pensioned when the palace in its pristine form ceased to exist. But what of the followers and parasites? The Japanese Government had no responsibility for them; these unfortunate people on their part had no claim on the Government. Too long idle to be able to work for their living, what was to be their fate? I heard of some suicides even during last year. I chronicle such facts out of sympathy for ruled and for rulers. A time of transition, just as a state of war, entails many hardships on non-combatants. But the future is surely bright, bright for the Christian Church and for Korea generally. The Far East is once more in a ferment. But whatever may be in store for China or Russia or Manchuria, Korea at least should be at peace and free to betake itself to fruitful tasks outside the theatre of any possible war. The Christian Church will not be slow to utilise such a chance in so good a land.

H. H. MONTGOMERY

(Bishop).

—The East and the West.



MINISTERS OF STATE OF COREA.



THE COREAN ADMIRAL AND SUITE.

BLACK FLAGS AND MISSIONARIES.

LI HUNG CHANG'S conspicuity in the Asiatic war is surpassed, for the moment, by that of Li Han Chang. This latter, the Viceroy of Kwang-Tung, by his act of enlisting in the regular Chinese service five thousand Black Flags, has fixed upon himself the close attention of the whole civilized world.

The appearance upon the scene of the most brutal free-booters that the world has ever known since the days of the Free Companions—the guerrillas of the Middle Ages—is the most momentous episode to Occidentals that the strife of the Mongols has yet involved. It means check to Christian civilization and death to all protagonists of Christian doctrine who fall into the hands of the Black Flags.

Those concerned in the fate of missionaries now in China, Japan or Corea may well take alarm at the news of Li Han Chang's move. For it will make very little difference to his ferocious recruits whether the missionaries whom they come across belong in one country or the other. They regard these particular "foreign devils" as their especial enemies, and now that war has loosened even the slight restraints that they ever recognized, they will not delay to gratify their frenetic hatred at every opportunity.

The superior officers of the Black Flags will not be able to hinder these saffron savages from outrages upon the teachers of the western religion. All the forces and resources of the Chinese Empire have never dared even to attempt interference with the sweet will of these fellows. "What!" exclaimed the great Viceroy of Tien-Tsin when the French Legation sent to complain of their ill treatment of French missionaries. "You ask me to punish the Black Flags? You

ask China to punish them? Suppose you undertake the job yourself! We have no more control over them than you have. They are robbers, outlaws. China disowns them. Why don't you catch them yourself and bring us their heads? China would be delighted."

It is evident from that how little may be hoped for the protection of the missionaries from those who, in the natural order of things, are the commanders of the rascals.

Nowhere has Christianity been more relentlessly repulsed than in the states now engaged in war. It is a curious fact that in the case of Corea, the Christian religion entered the country by way of Peking. A student in the academy of the great Confucian professor Kwem grew so interested in certain tracts which that learned man had brought from Peking, where they had been given him by some Jesuit travellers, that he began to live the new life commanded by the doctrines and tenets set forth in the treatises. Gradually he drew about him a small company of disciples who set apart days of rest, fasting and meditation. Bent on learning more of this new religion they journeyed to Peking and after a season of study there under Alexander de Gorla, a Franciscan from Portugal, they returned to Seoul pledged to the propagation of the Faith. Among those whom they converted soon after their return home was the philosopher Kwem who became one of the most earnest and successful teachers of the Church; so that his district of Yang-kun is still called "the cradle of the faith."

The State soon grew uneasy at the rapid growth of the imported religion and set to work to crush by torture, death and document. The first victim was a native who had taken the name of Thomas Kim, who after weeks



GATE OF THE BLACK FLAGS IN CHINESE WALL AT PEKING.

of torture still refusing to recant was sent into exile. This was not without its desired effect, for according to one historian of the Church it was followed quickly by "an exhibition of shameful apostasy."

There still remained, however, a considerable number of loyal devotees who in order to cement more closely their bonds secretly formed a hierarchy after the model which the first Korean convert, had seen in Peking and to which their liturgical books so often referred. One was made bishop and others were chosen as priests. Separating to their various posts they baptized, confessed, confirmed and distributed the sacred elements in communion, all of which infused a new glow of faith among the converts. They robed themselves in rich Chinese silk and erected platform confessionals. For ordinary faults confessed by the kneeling penitents alms were ordered, but for graver derelictions the priest administered one or two smart blows on the legs.

These measures naturally served to still further arouse the Government against the converts and finally it was determined to make an example of those who persisted in their efforts to destroy the ancestral church of Korea. Accordingly in 1791, about eight years after the first Korean conversion to Christianity, two brothers of that Thomas Kim whose exile



NATIONAL WAR GOD OF CHINA.

hunting ground for the minions of the magistrates who sought out all who professed themselves Christians and threw them in prison. There the tortures, peculiarly Korean, were set to work to cause apostasy. The victims were beaten with rods and paddles on the flesh and shin-bones, or whipped until the flesh hung in bloody rags. In many cases their bones were disjointed until the limbs dangled limp and useless. One man, after wearing his torturers with his endurance, was tied round with a cord, laid on the icy ground at night, while pails of water were poured over him which freezing as it fell, covered his body with a shroud of ice."

Two years before this time, in 1791, a Portuguese priest, Jean dos Remedios, stationed at Peking, attempted to enter Corea, but while waiting at the frontier for assistance from secret sources within the country he sickened and died.

For two years no word came from the Korean Christians. The authorities at Peking then decided to send a messenger of encouragement, and for this perilous task a young Chinese priest named Jacques Tsui, of great bodily strength and piety, who closely resembled a Korean, was selected. Fortified with extraordinary ecclesiastical powers he left Peking and in twenty days arrived on the neutral ground. There he met the Christians who urged him to wait



WIVES OF THE KOREAN KING.

has been mentioned above were decapitated after a public refusal to recant.

"All the region," writes one historian, "now became a



A KOREAN FAMILY OF THE MIDDLE CLASS.

nearly a year on account of the vigilance of the sentinels. This he did, and on the night of December 23, 1794, crossed the Yalu, reached Seoul in safety and at once began his labors.

All went on well till June, when, through a treacherous visitor, the official spies were put upon his track. In spite of his removal to another place, three Christians—two who had guided him to Seoul and one an interpreter who tried to pass himself off as the Chinaman—were seized and tortured. With arms and legs dislocated and knees crushed they refused to betray their brother in the faith and were put to death. The three headless trunks were thrown into the Han River.

Then began a system of religious persecution that included persons of every rank, age and sex. The State maintained that the essence of Christianity was the hatred of one's parents and king and the destruction of the human race. There are still in existence Corean manuscripts showing how the magistrates reached this logical conclusion by pondering upon the doctrine of Romanism, that celibacy is a more perfect state than marriage; and that "the world," which, with the flesh and the devil, was to be regarded as one of the true believers' enemies, could mean only the king and country of Cho-sen. To this day, most of the pagans accept the magistrates' decision as a complete epitome of the gospel of Christ.

Men, women and children, of all ranks, callings and professions, were handed over to the official butchers who made a veritable Golgotha of the "Little Western Gate" of the capital.

Presently a conspiracy was detected among the Christians through the discovery of a letter written on silk in sympathetic ink to the Romish Bishop at Peking. This letter asked the Bishop to propose to European Christians to send sixty or seventy thousand soldiers to conquer Corea. The bearer of this reasonable letter was, naturally enough, beheaded on the spot and an active search for his fellow conspirators scattered the body of Corean converts into the mountains and northern forests.

Thence they addressed letters to the Pope, imploring help not only of the spiritual sort, but also in the way of ships and envoys. These missives, signed with fictitious names copied on silk and sewn in the clothing of the messenger, reached Peking and Rome; but the bishop of neither city could afford succor. His Holiness was then a prisoner at Fontainebleau, and the Roman propaganda was nearly at a standstill. With a supply of medals and crosses the messenger returned and the Church in Corea enjoyed peace until 1815, when a non-political persecution broke out for a while in Kang-wen and Kiung-sang.

The first attempt to introduce Protestantism into the kingdom was due to the chance visit in 1832 of a clergyman—a Prussian who, while voyaging for his health on a ship of the East India Company, reached the coast of Chulla and remained one month. Being a good Chinese scholar, and well equipped with medical knowledge, he landed on several of the islands and on the mainland, he distributed presents of books, buttons, and medicines, planted potatoes and taught their cultivation. Through an officer he sent the king presents of cut glass, calicoes and woolen goods, with a copy of the Bible and some Protestant Christian tracts. These, after some days of negotiation, were refused. A few of the more intelligent natives risked their heads and accepted various gifts, among which were Chinese translations of European works on geography and mathematics. "The Prussian could discover no trace of Christianity or the converts, though he made diligent inquiry. The lying magistrates denied all knowledge of even the existence of the Christian faith. Deeply impressed with their poverty, dirt, love of drink, and degradation, the Protestant, after being nearly a month among the Coreans, left their shores fully impressed with their need of soap and Bibles." This is the comment of Mr. Griffis, late of the Imperial University of Tokio.

From France came the next efforts to free the Coreans from the bonds of their religious servitude. The restoration to the throne of the Bourbons was coincidental with fresh activity on the part of the Papal powers. One of the first results of the reawakened energies at Rome was the establishment of a mission in Corea, directly attached to the Holy See, but under the supervision of the Society of Foreign Missions of Paris.

Pierre Maubant, the first of the French priests to make his way into the hermit kingdom, has told how he and five com-

panions—Corean Christians—entered Corea. They crawled through a water drain in the wall and despite the barking of a dog got into the city. Resting several hours they slid out again through another drain, reaching the country and friends beyond. "Two days' journey on horses brought them to Seoul, from which Maubant, the first Frenchman who had penetrated the hermit kingdom, or who, in Corean phrase, had committed *penkiong* (violation of the frontier), wrote to his friends in Paris.

Within the next two years Maubant was joined by two of his countrymen, Jacques Chastan and Bishop Imbert. They worked vigorously and without interference until the latter part of 1839, when Henchong came to the throne as regent and at once ordered the suppression of the new creed. Scores of native converts were beheaded forthwith.

In order to stop this carnage Bishop Imbert, who had escaped to an island, came out of his hiding place, delivered himself up and ordered Maubant and Chastan to do the same. The three met in chains before the same tribunal. During three days they were put to trial and torture, then transferred to the prison for State criminals. They were again tried, beaten with sixty-six strokes of the paddle and condemned to die under the sword.

With them perished score upon score of native followers of the Church of Rome, and Christianity was well-nigh driven from the land.

Not for long, though. The wise men at Rome have good memories and they had not forgotten the brave trio to whom they had trusted the fortunes of the Church in Corea. So when Louis Philippe sent his warships to the East, in 1842, two French priests went along to learn, if possible, some tidings of the fate of their brothers. After three years of marvellous adventures, and by the assistance of some native Christians, many of whom seem to have possessed extraordinary gifts of subterfuge and tergiversation, these men found a way past the guards of the Wall and succeeded at last in entering the country. Though much hampered by the secrecy with which they had to work, they made steady progress in the evangelization of the people, and in 1850 the Church of Rome could count over 11,000 subjects in Corea.

There came a recrudescence of religious persecution with an outbreak of cholera that carried off 400,000 Coreans and so utterly demoralized the whole nation that even the most cruel devices of fanaticism and superstition were resorted to to stop the plague.

The appearance of the Russian General Ignatieff on the borders of Corea, in 1860, ended for a time the troubles of the Christians; but a few years later Ni Kung, a veritable fiend and a rabid hater of foreign institutions, came into power and at once set to work to crush the missionary body.

In spite of the new current of hostility, Dallet records, the Christians began to be bold even to defiance. In Kiung-sang a funeral procession, carrying two hundred lanterns, bore aloft a huge cross and chanted responsive prayers. In the capital the converts paraded the signs of the Romish cult. A theological training school was established in the mountains, new missionaries entered the kingdom, 1976 baptisms were made during the year, and, with much literary work accomplished, the printing press was kept busy.

The regent, angered by this show of contempt for his authority, arrested the French Bishop, Berneux, who, after undergoing horrible tortures with club, paddle and pointed sticks thrust into his flesh, was cast into a common dungeon, where, in a few days, he was joined by three of his fellow missionaries with several converts.

All were led out to death. "An immense crowd of jeering, laughing, curious people followed the prisoners, who were tied by their hair to the chair so as to force them to hold up their faces, that the crowd might see them. Four hundred soldiers marched out with the doomed men to the sandy plain near the river. The lengthened programme of brutal torture and insult was duly carried out, after which the four heads were presented for inspection."

Within a month after this tragedy, every missionary and Christian teacher in the kingdom had been put to death or driven into exile.

neighbors came there to pay their last tribute of affection. His fine aquiline face still retained its manly beauty, and the peace of God rested on it. As we looked at the veteran in his coffin, we were ready to declare that Henry Chandler Bowen had taken a true man's life with him when he went up to meet his Master, and to receive his crown.

BROOKLYN, N. Y.

THE OUTLOOK IN KOREA.

AMERICAN INFLUENCE IN THE HERMIT NATION—AUDIENCE WITH THE KING.

BY BISHOP E. R. HENDRIX, D.D., LL.D.

The attitude toward foreigners so long maintained by the Koreans was but part of the antiforeign feeling which marks all Asiatic countries. Explorers, whether in Syria or in Arabia, travelers, whether in Persia or in Tibet, have had to encounter the same feeling which in Japan showed itself so long by the imperial edict in public places making it an offense to be punished with death to extend the Christian religion, and which in that country, as well as in China and Korea, has resulted in massacres of native Christians in the belief that they were committed to some foreign power and at a critical time would be found arrayed against their country. Foreign aggressions did much to foster this belief. What other foreign nation save the United States has ever had any dealings with China which has not sought to annex part of her territory? What with the Dutch at Malacca, the Portuguese at Macao, the Spanish at the Philippines, the French in Tonquin, the English in Hongkong and the Russians in Amur, it is not strange that the Chinese are suspicious of even the missionaries when they seek to buy a site for a residence or a chapel, lest it is being done in the interest of some foreign power seeking in this way to get possession of the soil. Korea has had such bad neighbors in China and Japan, each of which has sent armies at different times to overrun and devastate her territory, that she was unwilling to know anything of any other foreign power and sought to have as little as possible to do with those nearest her. Korea became a hermit nation in self-defense. Each of these countries has its own Monroe Doctrine for which it is willing to fight. Their territory is sacred to them, and they have never yielded any save at the cannon's mouth. Their soil holds the bones of their ancestors which it is a large part of their religion to guard. One of the first sights which met my eye in Korea was the removal of ancestral bones from graves where they had long slept, because the once

perers, in the belief that only by the overthrow of Christianity could the integrity of the Roman Empire be maintained, so patriotic but narrow-minded officials will continue to oppose Christianity in Asia until they can see that the purpose of the missionaries is not to Americanize or Europeanize but to Christianize Asia. If they can be made to see that the missionaries represent the highest mental and moral culture of the West, and that they are alike philanthropists and preachers, seeking the betterment of the physical and intellectual as well as the moral condition of the people, without being identified with any political faction, and that their converts are not less but more patriotic, then will the welcome given to missionaries in the capital of Korea be repeated all over the East. On the other hand, we must not forget the disappointment of missionaries who supposed that the anti-dynastic elements which were associated in the Tai Ping Rebellion under a nominally Christian leader meant the speedy establishment of Christianity in the Celestial Empire.

The King of Korea was formerly as inaccessible as the Mikado, or the Emperor of China, and his person was regarded as sacred; so that whoever entered his presence chamber must prostrate himself before the throne. Despite the effort of some of his ministers of state to keep him in seclusion, the present King has shown a disposition to welcome foreigners and to grant audiences when sought by the several legations. The Koreans

were startled by the innovation when it was learned that His Majesty had even begun to shake hands with such persons who was admitted to the presence chamber. In company with the Secretary of the American Legation, Dr. Allen (in the absence in Japan of the American Minister) and of the Russian *Chargé d'Affaires*, Mr. C. Waeber, whose valuable maps of China and of Korea show but one side of his varied scholarship, I visited the palace on the eleventh of October. The palace inclosure consists of two hundred acres, surrounded by a high wall and filled with numerous buildings, such as the great Audience Hall, where the King's birthday is celebrated, the Hall of Departed Spirits, used in the funeral celebrations of royalty, and separate palaces for the King and the Queen, the Crown Prince, and the Prince Regent, as the father of the King is called, besides many buildings for the royal household and the royal guards who are desired to be near the King's person. Some of the more important buildings are quite imposing, but these are reserved for state occasions, while the quarters occupied by His Majesty as his place of abode are much simpler and, doubtless, more comfortable. An older brother of the King, with ear-like appendages to his Korean headdress, such as are worn by all ministers of state to signify that they are ever attentive to the royal commands, bears the cards of the visitors to the palace from the reception hall in another building, and presently returns with the King's commands to attend in the audience chamber, where we had two white-robed persons, the King and Crown Prince, waiting in a kind of an alcove to receive us. Both extend a cordial welcome, with a somewhat perpendicular shake of the hand, which makes up in warmth what it lacks in grace. A missionary well up in "honorifics" serves as interpreter. When the King was informed by Dr. Allen that I bore an autograph letter of introduction from the President of the United States, he supposed that it might be to His Majesty, and some days later made fuller inquiries about it, fearing that he had not given the proper opportunity for its presentation. During the audience when the King expressed the hope that I was well, I replied in the affirmative, and added: "But if I were not, your Majesty's beautiful country of Korea would soon restore me to health." When this was interpreted, the King replied in English: "Thank you." This manifestly well nigh exhausted his knowledge of English, but it was in keeping with his kindly nature to give pleasure by using "a very little English," as he expressed it. He expressed much gratification at the interest which America took in the future of Korea, and at the presence of new missionaries who expected to make Korea their field of labor. The hearty handshake which closed the interview showed the influence of trusted foreigners in the Korean capital.

In the conversation which took place between the King and the representatives of the Powers present, much was said for the benefit of those then in earshot who were believed to be in sympathy with the soldiers who stormed the palace less than a week before when the Queen so mysteriously disappeared. Both American and Russian representatives announced the receipt of telegrams from their admirals, telling of the speedy arrival of additional gunboats at Chemulpo as an assurance that the Powers would have at hand a force of marines ample to give needed protection. An effort to separate the King from his American Military Adviser was promptly checkmated by encouraging his Majesty to express the wish that quarters might be provided for him near the new palace soon to be occupied by the King. When there was a manifest purpose to defeat this wish, the representative of Russia promptly answered the objection raised and said: "We will go at once to see the new palace selected for the King that we may select a suitable place for General Dye, that he may be

quiet hillsides were being covered with foreign residences.

As China chose an American, Anson Burlingame, to be her special Ambassador in negotiating treaties with the United States as well as England, Denmark, Sweden, Holland and Prussia, and thus ventured through her faith in a country that manifestly had no designs upon her soil to enlarge her intercourse with other nations, so Korea to-day makes no flag so welcome in her harbors as our national banner upon which she fired not many years ago in the belief that the United States was no less "land-hungry" than Russia or England, and that our armies might devastate her territory as had those of China and of Japan for many centuries. One of the oldest nations of the world has found a trusted friend in one of the newest, and the King's advisers are now wholly Americans. Whether or not they are the ablest and best which he could command, it is significant that the Military Adviser, the Adviser to the Foreign Office and the Adviser to the Royal Household, are all citizens of the United States. Our country is the only one which has so far recognized at once the independence and the importance of Korea, as to appoint a Resident Minister in Seoul. England, France and Germany are each represented by a Consul-General, while Russia, despite her imposing Legation Building, gives her able representative the rank of *Chargé d'Affaires*. By virtue of his superior rank as well as the unselfish spirit of his Government, the American Minister stands nearest to the person of the King of Korea and commands most fully the royal confidence.

Another reason for this large American influence is the fact that most of the missionaries in Korea are Americans. Aside from one missionary from Australia and a few from England, the rest are from the United States. American medical missionaries have always attended the King, and strong personal friendships grew up between the late Queen and her two physicians, who are American ladies that had gone to Korea as medical missionaries. A Government hospital is in charge of physicians and trained nurses from our country; and the school with which the Government has made a contract for the education of a large number of Koreans is under the auspices and control of American missionaries. Two members of the Cabinet are Koreans who were educated in the United States and returned to their native land after espousing the Christian religion. The King of Korea in an audience which he granted to Bishop Ninde, of the Methodist Episcopal Church, a year ago, gratefully recognized the work being done by our country when he said: "Thank the American people for the teachers which they sent and ask them to send more, *many*." When it is understood that the word for teacher is the same as for missionary the message is a distinct acknowledgment of the work of Christian missions. When it is remembered that the father of the present King of Korea, while serving as Regent during his son's minority sought, less than thirty years ago, to extinguish every spark of Christian life which had been kindled by Catholic missionaries, and stayed not the sword until he deemed that he had accomplished his purpose by driving out every foreigner, it is manifest in what different esteem the throne holds American Protestants and French Jesuits.

While I was in Seoul, a few days after the *émeute* of last October when the Queen was killed, one or more missionaries used to spend the night in the palace at the instance of the King's advisers, if not of the King himself, not for any supposed protection, but to serve as trusted interpreters between the King and his American advisers at a time when conspiracy was rife in the capital. It became manifest that such confidences, however gratifying, might result in the identifying of the American missionaries with the affairs of the Government so as to cause a possible reaction against them. This was really the case a few weeks later, when some of our most experienced missionaries were charged by one of the Korean factions with being identified with an insurrection whose object was to capture the palace and to relieve the King of the presence of unwelcome persons who have remained near His Majesty since the murder of the Queen. As the most objectionable person in the palace is the Tai Wan Kun, the bloody Regent of thirty years ago, whose power may yet equal his revengeful spirit, it is evident that the great influence of American missionaries requires wisdom and time to make it permanent. The well-known kindness of the late Queen to the missionary ladies in Seoul is gratefully remembered, while her enemies are seeking to ascertain if the mission compounds which are to be seen in different parts of the city are due in any measure to the royal bounty. It is fortunate that no suspicion can exist as to possible intentions on the part of the United States on any of the territory or desirable harbors of Korea so as to lessen the influence of our missionaries who might be charged with being emissaries of a designing foreign power. At bottom the feeling, whether in Korea or China, is not antichristian so much as it is anti-foreign, and is shared by the most patriotic who cannot always discriminate between the best friends of the country and those who seek its territory. As the bitterest persecutors of the early Christians were the most upright and patriotic of the Roman Em-

near the person of His Majesty." This was accordingly done, and before we were borne in our chairs through the outer gate of the palace inclosure we had an opportunity of seeing all the royal buildings in company with the diplomatic representatives. We were soon joined by several members of the Korean Cabinet, who assented to the proposed arrangement and accompanied us to the imposing Summer Pavilion, where our bearers soon reported with our chairs. Doubtless the firm stand taken by the Powers did much to quell a war of Korean factions then threatening.

The situation, in brief, is best summed up in the words of a noble Christian member of the Cabinet of Korea, at whose urgent invitation I visited his unhappy country, who looks to the Christian religion to give stability to the Government itself, and whose voice is therefore heard nearly every Sabbath in some one of the mission chapels: "The political condition of Korea is very unsettled. The bright hope the Progressive party had that the country may be put on the track of reformation and improvement was blown into nothing a few weeks ago. Old abuses are gradually coming back. But whatever may be the political difficulties in Korea, mission work need not stand back. That goes on."

KANSAS CITY, MO.

WESTERNIZATION OF CUSTOMS IN KOREA.

Of the many changes introduced in quick succession in Korea the recent adoption of the western mode of hair-dressing has, perhaps, attracted most attention. The subject was discussed several times after the downfall of the Ming faction, always, however, without any definite conclusion being reached. Finally the matter was taken up with much seriousness, and in the sequel a proclamation was issued on the 30th ultimo, over the signature of the King, urging upon the people the advisability of adopting the Western mode of hair-dressing, and adding, at the same time, that His Majesty himself would set the example. As soon as the proclamation had been issued, the King told his attendants to cut his hair and that of the Prince Royal. The attendants hesitated to obey, whereupon both the King and the Prince are said to have cut off a portion of their hair with their own hands. The proclamation created considerable commotion in both official and private circles. It caused the resignation of the Minister of Education, Li Dosai, who, strongly opposing the change, retired to his native place when he found his representations disregarded by the King and the Cabinet. Many less important officers in the various sections of the Government showed similar conservatism. Rather than have their locks unceremoniously chopped off, they resigned their offices and retired to the country. But among the people

Jan. 25, 1896.]

at large the proclamation created most consternation. Many humorous stories are told by the Korean correspondents of the Tokyo papers in connection with the affair. They show that the sentiment provoked in Korea by the change resembles that felt by the Japanese some 30 years ago when the same innovation was inaugurated. In Korea's case the method of enforcement seems to be much more rigorous than it was in Japan. Constables are said to be posted at the four gates of the capital, to await the coming of country people, their duty being to give information of the issue of the proclamation, and to compel the people, whether

they object or consent, to cut their queues. The Japanese barbers reap a golden harvest from the change. It is said that they levy 20 *sen* from each of the numerous customers flocking to their shops. It is a fine time, too, for Japanese engaged in the sale of hats and foreign clothes, for the Koreans find it natural to wear Western head-gear and coats after the cutting of their hair. There is no good without its evil, says the Chinese proverb. The poorer class of Koreans, who can not afford to buy hats and coats, have recourse to a very simple method of obtaining what they want: of late Japanese residents in Söul complain uninter-ruptedly of the mysterious disappearance of their head and foot gear. As for the Tai Wön-kun, how radical is the change that has come over that bigotted old politician's views may be inferred from the fact that, whereas he declined, some years ago, to receive a Japanese Representative who came dressed in foreign garments, he has now consented to dress his hair in the new style. It is said that, owing to the uncompromising method pursued to enforce the proclamation, more than two-thirds of the people of Söul now have their hair dressed in foreign fashion. But the event has so perturbed the provincial rustics that many of them are giving the capital a wide berth, to the great inconvenience of the citizens of the latter, who rely upon the country people for vegetables and other daily necessities. One correspondent says that the ex-Minister of Education was not opposed to the measure itself, but thought many graver matters called for attention. To show the true character of his protest, he had his hair cut before he retired to the country.

KOREAN INDEPENDENCE.

The Editor of the *Kobe Chronicle* is quite right when he says in his issue of July 21st:

"It will not be independence even if every street possessed its 'Independence arch' and every school sang its 'Independence hymn!'"

The question then comes up whether Korea is an independent state or not. Its place in the comity of Nations is that of a sovereign and independent state and therefore the burden of proof is with those who sneer at her independence and claim that it is a myth. If she is not independent, to whom is she subject? Not Japan surely, for both in theory and practice Japan disclaims all suzerain rights. Not China surely, since the events of 1894. Not Russia for though the King in accepting the hospitality of the Russian Legation for a time put himself in a position which might easily be warped into meaning that Russia had more power here than would be compatible with Korean independence, yet he is no longer there and we dare say that Russian counsels prevail little more in the deliberations of the council than they did five or six years ago. Russian drill masters have been employed and while that puts the military more or less under their control it does not mean that Korea is not independent of Rus-

sia. It simply means that the government prefers to have Russian drill masters than any others and it has a perfect right to choose for itself. Whether it is wise or not is another question. Now the Editor of the *Chronicle* has confounded two very simple ideas, namely the independence of Korea and her power to resist in case that independence is threatened, Korea is not merely nominally independent to-day; she is actually independent but that does not mean that she has power to maintain her independence. It is an independence by suzerainty rather than maintained by force. The law of equilibrium of forces comes in and countries are at *status quo*. There are many others that maintain in the same condition. Take Turkey for instance; can we say that she is not a sovereign power? And yet she exists, at least in Europe, by the sufferance of the Powers. Switzerland is independent but that does not imply that she could maintain her independence against all comers.

In the sense then that the Editor of the *Chronicle* impugns the independence of Korea we can with equal consistency deny the independence of half—yes, all the Kingdoms of the world—for none of them could

stand against all the rest combined. It is a matter of degree. *How much* would it take to overthrow Korean independence? Well let us grant that a breath would do it; until that breath is breathed the kingdom is as sovereign and independent as is England or Russia or Japan.

The Editor of the *Chronicle* is right when he says that Independence arches and patriotic songs cannot make a country independent but he knows as well as we do that it is exactly these things which appeal to the public and give them a taste for independence. We will grant that not one in a hundred here cares a straw for independence but what we want is to see two in a hundred and then three and so on until there is a powerful sentiment in its favor and that will help to make resistance to encroachment possible.

A country may be very badly governed and yet be independent. It may not have a single citizen who cares for independence and still be independent. What we want is to have the people of Korea wake up to the fact of Korea's independence and we can scarcely believe that the Editor of the *Chronicle* or any other lover of fair play will call in question either the fact or the wish.

As for his implication that we are a "missionary organ" we can simply say that we are the organ of the whole community and its interests are our interests and we have not gone so far out of our way as some of our contemporaries have to show ourselves the organ of only a fraction of our constituency. Our Kobe friend evidently thinks that if a man goes to church once in a while he must be a missionary organ. Well, if so, we stand convicted.

It has been well said that consistency is the bugbear of small minds but our contemporary need have no anxiety on that score.

Independent Aug 7 97
EDITORIAL NOTES.

The English Church mission in Korea is one of the most important missionary bodies in this Capital. It is under the "Society for Propagation of the Gospel" and under the immediate supervision of Bishop Cowie who is now in England on a furlough. During his absence the Reverend Trollope acts as the chief official. The headquarters of the mission are located in Nakdong in this city where the representative of THE INDEPENDENT spent a pleasant hour recently in conversing with the members of the mission and visiting the hospital and press rooms.

The compound which the various institutions of the mission occupy is very large and the buildings are spacious. They are mostly in the Korean style of architecture, conveniently arranged and neatly furnished. In the main building there are a number of quarters occupied by the mission workers and a large study which is used as a general sitting room, well stocked with books and magazines, where the members assemble during their leisure hours to read and converse. The further end of the study is used as a chapel where both foreign and native services are held. The press building is a small but conveniently arranged structure, sufficiently supplied with various types and apparatus necessary for printing.

The hospital is really more interesting to visit than any of the other institutions; the wards are kept scrupulously clean and the beds and clothing are neatly and uniformly arranged, presenting the appearance of a well regulated hospital. These wards are under the supervision of a sister, who is a professional nurse. It is said that a number of most difficult operations have been performed in that hospital, and the Koreans who have been there before are willing to sub-

mit themselves to the advice of the surgeons, which speaks well for the institution, in having obtained the confidence of these people, in the treatment which they received. There were some twenty patients in the hospital, mostly surgical cases. Those who had undergone operations seemed to be doing nicely.

The hospital needs a better operating-room than the one now in use, which is too small and inconvenient for the amount of work done there. We trust that the day will soon come when some large-minded philanthropist will give a handsome sum toward the erection of a suitable operating-room.

This mission works somewhat differently from other missions in the line of evangelistic work. The mission does not require any member to preach the gospel to Koreans until he has been here long enough to acquire a sufficient knowledge of the language. Therefore, with the exception of one or two, most of the clergymen devote themselves largely to the study of the Korean language, and customs of the people, preparing themselves for future work; although, in the island of Kangwha, the mission has many converts, and a large number of catechumens on the list. The mission has stations in Chemulpo, Kangwha and Mapo; and the woman's hospital in Chungdong does great good for the suffering females of the city.

One notable fact concerning this mission is that the missionaries do not receive any salary from the society to which they belong; but are simply supplied with food and clothing. In this respect the system is very much similar to that of the Roman Catholic mission.

The work of these missionary bodies will have a very beneficial influence in the welfare of this country, morally, physically and mentally. We wish them all success.

Stated - Independent Aug 14, 1897
GOVERNMENT GAZETTE.

AUGUST 19th.

Edict:—We have been blessed by Merciful Heaven and We have been guided by the royal spirits of our illustrious ancestors

in directing state affairs. But when we reflect upon Ourselves We realize that we are not worthy of being trusted with so great a duty as to rule the country of our royal ancestors. This thought causes Us

constant worry and discomfort. However, through Heaven's bountiful blessing Our country has been peaceful and many auspicious omens have manifested themselves since Our reign. We, instead of doing Our duty more diligently under the auspicious circumstances, have become negligent in the duties which We owe to the nation, resulting in a general confusion and perversion throughout the country. At last a most irreparable calamity has visited the Royal family, which event We can not bear to speak of again. It was solely due to Our unpopularity that such a horrible event happened.

After that event the traitors had their own way in the management of the state affairs. They destroyed the old customs of the country and abolished the formalities of ceremonies and sacrifices. But fortunately We have re-established some of the ancient customs and made some recoveries in those matters relating to the welfare of the country. We have cultivated the friendship of a neighboring Power and regained Our independent rights. In looking over the old history We find that during the Chiu dynasty the country became more prosperous after the reign of Emperors Sung and Kang; during the Han dynasty the country was regenerated after the reign of the Emperors Mun and Kyeng. Therefore We informed Heaven, Earth, and the royal spirits of our ancestors on the 16th day of this month that We are going to reform Our country in the same manner as was done during the Chiu and Han dynasties. We have changed the name of the current year to the first year of "Kwangmu" and We have asked the help and guidance of Heaven and the ancestral spirits. In order to be like Our royal ancestors We hereby issue this new decree to show that We are anxious to imitate the deeds of Our forefathers. Let this decree be known far and near.

(1) We have amply gratified the desires of Our officials by paying them sufficient salaries. They must respond to Our kindness by being loyal to Us and just to the people. They must not take bribes, squeeze public money or rob helpless citizens. From the 16th day of this month if any official of the Government violates these rules he will not escape lawful punishment. (2) The War Office must grant substantial relief to the families of meritorious soldiers who rendered valuable services during the riots

and disturbances in the interior. (3) The provincial officials are allowed to report the names of the dutiful sons and pure minded men in their districts to the Departments and the Departments must give them offices in the Government. (4) It is the law of generations that murderers must be made to confess their crime, therefore, hereafter all murderers must make confession before being executed. (5) To reduce the sen-

tences of those prisoners who offenses are other than conspiracy, robbery, murder and immorality. (6) To relieve the widows and orphans in the interior. (7) To rebuild temples and shrines throughout the country by the local officials. (8) To repair roads and bridges.

Alas, while we endeavor to do Our best in the accomplishment of the matters enumerated above We depend largely upon the assistance of Our officials. We hereby order every civil and military official in the Government to offer his most hearty co-operation, so that We may deserve the blessings from above and We will be able to purify the world. Let this be made known to all.

Appointments:—Chusa of the South Pyeongan Prefectural Office, Kim Kintai; Chusa of the South Hamkyeng Prefectural Office, Sŏ Junghan.

Resigned:—Chusa of the South Pyeongan Prefectural Office Pak Kiyang; Chusa of the South Hamkyeng Prefectural Office, Jun Hongso.

AUGUST 20th.

Appointments:—Superintendent of Royal Cuisine, Cho Pyeongpil; Chusa of the Royal Farm, Pak Sipom; Royal Grave Keepers, Sim Sangkio, Kim Kirin.

Resigned:—Councillor of State, Ye Sun-ik; Chusa of the Royal Farm, Choi Sung-yul; Royal Grave Keepers, Ye Chaik, Bai Heungjo.

Consul-General Jordan's report of Korean trade shows the following figures for the total trade of each year during the past five:—

Year.	Dollars.
1892	9,669,400
1893	7,986,840
1894	11,057,893
1895	12,884,232
1896	12,842,509

Speaking of Exports, the Consul-General says:—

It is barely ten years since the Korean farmer first realized that his surplus stock of beans, instead of being allowed to decompose, could be shipped with profit to a foreign country, and as there is still no lack of waste land suitable for the cultivation of the plant, the only limit to the supply will be the demand in Japan, where the land formerly devoted to bean cultivation is, it is said, being gradually utilized for more profitable crops. Contrasted with Chinese husbandry, Korean tillage is carried on in a careless and haphazard fashion, and hill sides which in China would be terraced with cultivation, are in Korea allowed to run waste. Beans flourish on poor soil, but the question of transport naturally militates against their extended cultivation in parts remote from waterways. It is, however, as a rice growing country that Korea is taking rank amongst the grain producing nations of the East, and becoming to a large extent the granary of Japan. Last year's export of the article was considerably over 250,000⁰⁰ sterling, and represented more than half of the total export trade of the country. In addition to the abnormal Japanese demand, there are other and more permanent causes which contributed to this expansion. One of the salutary changes recently introduced is that the land tax is to be paid in money and no longer in kind, and, as a result, the grain which was formerly diverted from the ordinary channels of trade by being conveyed to Sŏul, is now released for export abroad. Another impetus to the trade is the establishment, under American and Japanese auspices, of steam mills with machinery and appliances for cleaning and hulling rice.

JAPAN IN KOREA.

A SERIOUS ALLEGATION.

Chicago, Nov. 18.—Chicago ministers to-day demanded action that if taken may involve the people of the United States in two international complications. The Presbyterian clergymen laid plans to arouse the sentiment of Americans against Japan because of Japanese abuses of the Korean people. The Baptist ministers gave their attention to an attack on the atrocious conditions in the Congo Free State, and accusations that Professor Frederick Starr's recent report on those conditions are "false, misleading and far from the truth."

The first action followed an address by Dr. Homer Hulbert, formerly a teacher in the Korean schools. He urged that Christians take drastic action against the Japanese policy.

"To render the Korean people a degenerate nation, to rob them of their moral fiber and thus make it easy to conquer them the Japanese Government has placed men in Korea selling morphine to the natives and teaching them its use and supplying hypodermics."

LYING PROPENSITIES OF THE KOREANS.

Shanghai, 1897.

It is extremely disheartening to the friends of Korea, says the *Soul Independent*, to find that some of the most promising officials fall into the way of the old—namely: squeezing, lying and torturing, while they are in official positions. One of our latest surprises is the manner in which the Governor of Whanghai province, Kim Kaohin, acts in that part of the country. Many of our readers may know Mr. Kim, who has been quite a prominent figure in Korean politics for a number of years. He has always professed to be a sympathizer of reforms and claims a high position among the ranks of progressive men of the country. But his latest actions in Whanghai province show that he either played his part under false colours before or changed his ideas since he has become Governor. He has done some things which would make the most noted conservative man blush.

Some months ago the Magistrate of Hongan in Whanghai province squeezed \$10,000 from the people and this was known to the Governor. The Governor appointed the Magistrate of the neighboring district as commissioner to investigate the case and the whole matter was thoroughly looked into by the commissioner, who succeeded in making the guilty Magistrate refund the money. After returning it to the treasury of the magistracy, the commissioner reported to the Governor with the suggestion that the money may be returned to the people. The Governor replied that he would make good use of money and requested that it be sent to him. To the disgust of the commissioner and the people the ten thousand dollars has disappeared up the voluminous sleeves of the gubernatorial robs and nothing has been seen or heard of it since. We have no doubt that he has made good use of it.

Recently the Governor issued an extraordinary proclamation to the people of the province dealing with almost every subject of which a Korean could think, though there is not a single original idea in it. The whole document is simply a collection of phrases from Chinese classics. However, there are or two points which deserve public notice: He states emphatically that the gradual obliteration of the caste system in Korea is the crime of the age! He orders the people to observe the customs of *yangbanism* and requests the commoners to recognize the time-honored privileges of the *yangbans* in class.

Were the caste system to receive according to the Governor's wish we believe that he himself will lose by it. He knows as well as we do that under the old customs he could not have been a Minister of State or the Governor of a province. Such offices were never given to men of his birth. For his own sake he had best remain silent on that point.

Article 2 of the proclamation deserves special notice. The following is the translation:—"Our school were handed down to us by the sages of old days, whose teachings and doctrines are forever unchangeable. But of late the foreign religion came into the country; the foolish novelty seekers have fallen into the foreign teaching and they are unwilling to enquire and observe our own religion. Is it not a danger to our doctrine? I have heard a European say that if one country adopts the religion of another the country will surely be destroyed. I believe it to be true. Even foreigners entertain such a belief and gave us the hint and we, the disciples of the saintly sages, must not be enticed into foreign teachings which destroy our venerable customs and institutions. I desire our Confucian followers to be more diligent in studying the classics, making it their true religion and regard the new teachings as superficial doctrines. Thus they will all become useful vessels of the estate and accumulate great fortunes for the people."

We believe that the Governor has told a falsehood when he states that a European told him "if one country adopts the religion of another the country will surely be destroyed." There is no such record either in history or fiction. On the contrary, history repeatedly tells us that many pagan countries of old days became enlightened nations of the world after the introduction of Christianity by missionary saints. We are almost positive that no sane European would make such a statement to the Governor, and even if he was so told, believing it true shows his ignorance and stupidity. We are deeply disappointed in Governor Kim and judging from his latest actions, he is fast becoming a harmful factor in the progress of the country. The sooner he is relieved from the important office he holds the better for the people.

The Globe Herald.

SATURDAY, 4TH SEPTEMBER, 1897. 6.00 P.M.

BRITAIN'S AVARICIOUS COLONIALS.

From the *Osaka Asahi* we gather the interesting information that the British, as a race, are the most selfish creatures in the world, and that of all the British people, the Colonialists are utterly the worst in the matter of sordid egotism. Indeed the grasping avariciousness of these latter is so painfully pronounced and inconceivable

that, in many instances, the home government is hopelessly at a loss to know what to do with them. In view of this circumstance and the fact that many of these Colonialists have declined to take advantage of the many privileges offered by the new treaty, our vernacular contemporary suggests that all such British Colonialists be treated by the Japanese authorities as though they belonged to non-treaty powers.

Such treatment, we understand, entitles the unhappy subject of a power such as those mentioned to all the vigours of Japanese law in Japan without any of its benefits. It also leaves the subject liable to immediate and peremptory deportation at any moment the Japanese authorities may please to deport him. In fine it is a poor condition for an objectionable alien within the realms of this Empire to find himself. But then the invariable fact remains that these Colonialists, who ought to be deprived of all privileges and otherwise made uncomfortable in Japan, are all subjects of the great British Empire, and as such are entitled to the rights of Britishers in every quarter of the globe. Trouble may come of their declining to support the revision of the old treaties on lines that have disgusted 99 out of every 100 foreign residents in Japan; but that trouble cannot be of the nature suggested by our contemporary. It will have to be of some other nature entirely. We do not pretend to know what.

TOKYO, FRIDAY, NOVEMBER 19TH, 1897.

THE SITUATION IN KOREA.

WE publish in another column a translation of an agreement which is stated to have been concluded recently at Söul between the Russian Representative and the Korean Foreign Minister, relating to the engagement of M. Alexieff as Korean financial adviser. The document, as published in the *Nippon* and other metropolitan papers, bears unmistakable marks of Korean authorship, and there is little doubt that it was obtained by the correspondents of the Tokyo papers at Söul from a Korean source. In the absence of the official text, we are not in a position to state how far the document just published in Tokyo keeps true to the original, but judging from its general tenour, we feel it safe to state that it is substantially correct. We need not conceal from ourselves the fact that the agreement in question is one of vital and far-reaching importance. In virtue of its provisions, Russia will be enabled to control not only the finance, but, through finance, virtually the general administrative policy of the Korean Kingdom. What is worthy of special notice is the last article, which provides that the present agreement shall be unlimited in duration, and what is of more significance, that men of no other nationality beside Russian or Korean shall be appointed to the post of General Adviser to the Treasury. The reservation that the post shall be restored to a Korean official when a competent candidate shall have been found may be dismissed as a mere matter of form, for no one imagines that such a stipulation would have been inserted had there been any possibility of its being carried out. The simple truth is that Russia means to exercise not only exclusive but permanent control over the pockets and hands of the Koreans. It is no exaggeration to remark that the conclusion of the present international instrument marks a turning point in the history of the Peninsular Kingdom. It is a distinct advance toward the completion of Russian ascendancy there. What action, if any, our Government intends to take about this latest and most important move on the

part of Russia, we are not in a position to say. But there can be no question that Russia's conduct is incompatible with the spirit of the Lobanoff-Yamagata Convention. Article I. of that document provides as follows:—

With a view to relieving the financial difficulties of Korea, the two Governments of Japan and Russia will advise the Korean Government to retrench any and every superfluous expenditure, and to endeavour to establish a balance between outlay and income. If, as a result of essential official reforms, it be deemed necessary for Korea to have recourse to a foreign loan, the two Governments of Japan and Russia, by mutual concert, will extend help to Korea.

It may be contended that the engagement of a Russian financial adviser does not prevent Japan from offering advice on financial matters to the Korean Government, conjointly with Russia, and that, consequently, the agreement recently entered into at Söul is not incompatible with the Moscow Convention. But what is the good of giving advice to the Korean Government, when its financial management is placed in Russian hands permanently and exclusively? No amount of sophistry will be able to explain away the glaring inconsistency between the latest move on Russia's part and the spirit of the Lobanoff-Yamagata Convention, which is to secure in Korea a friendly and harmonious co-operation between Japan and Russia. The plea that the arrangement for the engagement of a Russian financial adviser had its origin in a compact entered into between Russia and Korea before the Moscow agreement was negotiated, is scarcely compatible with Russia's honour and self-respect, for it would amount to confessing that, while she solemnly pledged herself to act in harmonious co-operation with Japan in regard to Korea, she had in her mind all the while a scheme diametrically opposed to her professed intentions. When we view Russia's action in the present instance in the light of the policy followed in connection with the recent military mission, the conviction, we regret to say, is irresistibly forced upon our mind, that Russia has little intention to observe honestly the provisions of the existing understanding between her and Japan with regard to Korea. Our impression may be mistaken, we sincerely hope it is, but the fact must be recorded that we are not alone in taking this serious view of the situation.

THE ALLEGED RUSSO-KOREAN
CONVENTION.

THE KOREAN TEXT.

What purports to be the Korean text of a convention said to have been concluded between the Russian Representative and the Korean Foreign Minister at Seoul on October 5, 1897, has been published by the *Nippon*. We print below a translation of the document:—

Whereas His Majesty the King of Korea's Ambassador, H. E. Min Yonghwan, under His Majesty's instructions, requested the Imperial Russian Government to dispatch to Korea a functionary from its Treasury versed in financial matters, for the purpose of undertaking the general management of Korean finance as well as her customs; and whereas, in compliance with this request, the Imperial Russian Government has sent out M. Alexieff, who arrived here recently, therefore the Korean Minister of State for Foreign Affairs and the Russian Minister, each representing his own Government, have met together to consider the conditions upon which the said M. Alexieff shall enter upon his office, and they have agreed upon the following articles:—

Art. I.—The said Alexieff shall be appointed General Adviser to the Korean Treasury with authority over the Customs.

Art. II.—The said Alexieff shall be entitled, as General Adviser to the Treasury, to an annual salary of 3,000 yen.

Art. III.—The said General Adviser shall have charge of the following affairs:—

1. To compile every year the Estimates of the next year's expenditure and income and to submit such Estimates to the Korean Government. In compiling such Estimates, he shall consult with the Ministers of State concerned; he shall not be allowed to act independently.

2. To exercise control over all the revenue receipts; to see them delivered to the competent officials for strict custody, and to employ them for advantageous purposes.

3. To cause the necessary sums in conformity to the Estimates, to be defrayed out of the Treasury towards the expenses of the different Government offices throughout the country.

4. To exercise strict guard over the expenditures of the Government and to duly carry out the duties of superintendence.

5. To submit to the Korean Government monthly reports relative to the amount of receipts and expenditure in accordance to the current Budget.

6. To submit to the Korean Government

measures relative to the raising of new loans or redeeming old loans.

7. To submit to the Korean Government reports concerning the general finance of the country.

Art. IV.—Every financial affair of the Departments of State and all other offices of Korea shall be conducted in obedience to the advice and suggestions of the General Adviser of the Treasury; and every facility shall be afforded him for the proper discharge of his duties by acquainting him with every regulation and rule that may be enacted and by all other possible means.

Art. V.—The General Adviser shall recommend a candidate for the post of the Chief of Customs, who is to supersede the present incumbent. The Chief of the Customs shall forward reports on various matters under his charge to the General Adviser; and the latter in turn shall forward them to the Korean Government in case such reports are connected with the expenses of the Customs Offices or other monetary matters.

Art. VI.—All particulars as to the duties to be performed by the Chief of the Customs shall be determined by the Korean Government in consultation with the General Adviser, as soon as the new chief shall have been appointed.

Art. VII.—In case the General Adviser is obliged by unavoidable cause to leave his post temporarily, he shall, before his departure, select a competent substitute to act on his behalf during his absence. Such deputy shall only enter upon his duties, after the approval of the Russian and Korean Governments shall have been obtained.

In case the General Adviser intends to return home, he shall not leave Korea before the arrival of his successor or deputy.

Art. VIII.—The term of this convention shall be unlimited, for the friendship binding the two countries being already warm and cordial, the existence or non-existence of such limit will be immaterial. However, in case there has been found a Korean whose financial ability is deemed sufficient to undertake the functions of the Advisership, the matter shall be considered by the two contracting parties together, and when the General Adviser, as a result of such conference, is relieved from his duties, no person other than a subject of either Korea or Russia shall be engaged for the post.

The present convention shall lose its effect whenever an agreement in that sense shall have been concluded between the two contracting parties.

(Signed) THE KOREAN MINISTER OF
FOREIGN AFFAIRS.
THE RUSSIAN REPRESENTATIVE.
5th day, 10th month, 1897.

Commenting upon the new Russo-Korean agreement, which was entered into between the two countries, as a collateral to the hiring of Mr. Alexieff, the *Nippon* says in a word, it is a covenant in no ordinary sense. Omitting its article by article strictures, the journal's principal points are: 1. The agreement is not meant to be merely a specification of M. Alexieff's duties as an adviser, but it is to give him the *de facto* power of the Minister of Finance. But as the agreement is one between the Governments of Russia and Korea, it amounts to transferring to the former the right of control over the fiscal administration of the latter. Logic therefore forces the conclusion that Korea has become a dependency of Russia. 2. It places M. Alexieff above the native Minister of Finance, by specifying that all the departmental financing and undertakings needing funds shall be carried out by his advice and instruction. Besides, it further gives the power of recommending a proper person to be the chief of the customs department, which means that the latter will also be under his control. 3. It gives him the power of appointing his successor. The fourth point which the *Nippon* considers most significant is that in appointing his successor, he must secure the joint approval of the Governments of Russia and Korea. In this, the journal clearly sees the Russian determination to interfere in the internal affairs of Korea. Then the indefinite way in which M. Alexieff's term to remain in office is prescribed, and the stipulation that none but Russians and Koreans shall be employed with the same conditions as with M. Alexieff, even after his disengagement, are according to the *Nippon* both plain infringements upon Korea's rights as an independent nation. Hence the journal is very much exercised over the situation and impatiently appeals to the existing understanding between this country and Russia, by which the two powers are to share equally in the right and responsibility of the maintenance of Korean independence. But the high-handed proceeding on the part of Russia in the present affair, it claims, utterly ignores Japan's presence, and it calls upon the new Foreign Minister to bestir himself.

1898
REBELLION IN COREA.

The Disaffected People Are Rising Against the Government.

TACOMA, Wash., Jan. 23.—A Seoul, Corea, despatch to the *Japan Times* says that Jo Sai Hitsu, a naturalized citizen of the United States, is about to be removed from his position in the Korean department of education. Notice to this effect has been given to the American Minister at Seoul. This incident will give this country an opportunity to show its policy regarding the present Oriental situation if it desires. Sai Hitsu is editor of the *Independent*, published at Seoul.

Corea has a rebellion on its hands. The lower classes are dissatisfied with the high taxes and the Government's policy in admitting foreigners. Distress is prevailing in many parts in consequence of partial crop failures.

The people are organizing into bands to pillage and defy the Government. One large body of insurgents was endeavoring, late in December, to capture Mokpo, Corea's recently opened seaport, with the intention of closing it to commerce with the "foreign devils." Troops have been sent from Pusan to defend Mokpo. At Kowang the coal miners have risen in rebellion and defeated the troops. In the north-west part of Corea the rebels are being aided by many other bands from Manchuria, who propose uniting all the rebel forces in an effort to defeat the Korean army. Both infantry and cavalry are being recruited. They have defeated, and the troops are being recalled to fight nearer Seoul. In Japan it is thought possible that Russian troops will be called in to quell the rebellion.

The *Higo* (Japan) *News* says that as soon as China has settled its account over the murdered German missionaries France will demand attention on a similar basis. In October a French priest and two followers fell victims to the fanaticism of a Chinese mob.

France has filed a claim for compensation and reparation, which is still awaiting negotiation. Five Chinese priests, who, without authority, sold a great tract of land in the Kuklung Mountains, Manchuria, to Russian agents, have been left to their fate by Russia.

Two of the priests here died under torture and the other three are dying in prison. Russia claims the land, though the Chinese authorities refuse to stamp the deed and declare the sale fraudulent.

PYONGYANG NOTES

(Seoul Press Correspondence)

PYONGYANG, May 20.—The steady improvements going on in Pyongyang are more and more marked. A view from any of the high hills, any of them giving a beautiful panorama, shows cities where a few years ago there were empty fields. Looking from Peony Point one notices that the many former empty spaces within the city walls are filled with buildings while away to the South a city has sprung up around the railway station and nearer is the new Japanese city, with modern improvements, wide streets, sewers, etc. Nearer yet is the Korean city filled with all sorts of buildings where the banking, wholesale and a large part of the business of the city are conducted. Conspicuous in the distance, is the large and extensive Military Barracks while the two Missionary Stations of the Methodist and Presbyterian Missions show many large buildings beside the conspicuous churches. One hill is topped by the Roman Catholic Church, and new buildings of all sorts are constantly going up. Tree planting, commenced a few years ago, is showing much green and the city, already beautiful, bids fair to be one of the most attractive in Chosen. Material advancement is in evidence in all directions. Only those who have been here for some years can realize what a difference there is in business, in individual uplift and prosperity. The crowded streets, the overcrowded railway station, which when built was thought to be sufficient for many years, and general activity in all lines.

Yon James
KOREAN NEWS.

A HISTORY OF THE CONSPIRACY.

We have now at hand a more detailed account of the aims and the course of development of the conspiracy. It was started a month ago, by men of noble families and high positions, as we had already reported, to whom the incompetence of the Emperor for the momentous events of the renovating period of the nation, and the necessity of replacing him by the Crown Prince had been gradually growing more and more obvious. Their motive must be adjudged as patriotic and intelligent, from the very characters of the conspirators. An Keng-su (安翊壽), the President of the Independent Club, and the chief originator of the idea pledged for the cause the support of his Club. The former Inspectors of Police Kim Chai Phung, (金在登), and Ye Chung Ku (李忠求) were to muster their friends in the Police. Kim Chai Suu (金在殷, Commander of the 1st Regiment of the Guard, Ye Yong Han (李明漢), Ye Chong Im (李宗霖) and other members were to join the band with their men. The popular party, the police and army thus allied, were to make a resolute appeal to the Emperor to abdicate the throne in favour of his heir, and then, they were to have exerted absolute power in carrying out a series of revolutionary measures. They were on the eve of putting their scheme into practice, when the War Minister, Min Yoo-gwi (閔泳綺), who had joined them, cautioned his allies against taking a step that would invite the interference of foreign ministers, as the dethronement would necessitate international acknowledgement. By his advice the scheme underwent certain modifications. The Independents were to pursue their usual course, with a greater vigor, of making inquiries and representation. After denouncing the incapacity of the state ministers and the corruption of the official circles, they were to counsel the Emperor, as repeatedly as necessary, to abdicate. The Emperor, in his perplexity, would ask the advice of his Ministers, when Min would not fail to assure him of the necessity and wisdom of following the counsel of the Independents. The scheme was in a fair way of being carried out to the last item, when an obstacle arose in the shape of a league named "Empire Club." It was originally started by two Independent leaders under another name acting as the reserve force of the Independents. The members, 700 strong, canvassed from among the lower classes, amounted

at the best to a gang of rought. They might at some future time prove themselves useful tools but for the present they were kept in strict ignorance of the relations of the Club. The flagrant misdemeanors of the undisciplined members gave a pretext to the enemies of the leaders, not only to cause their resignation, but, through Ye Kwi Tong, one of the Court Chamberlains, they so far managed to ingratiate themselves with the Crown Prince as to receive from him a gift of 300 *won*, and the honour of his Presidency ex-Officio—of the new Club, which thus changed its name to the present one. The appointment of a former Minister of Agriculture, Commerce and Public Works, Chōng Rak Yong (鄭若驛), to the Presidency, and of Ye Kwi Tong himself to the Vice-Presidency, at last severed the connection of the Club with the Independents and dealt a final blow to the activity of the Independents in that direction. Besides that, the actions and counteractions by these factions led to the revelation of the nature of the scheme of the Independents, who soon found traitors among their own ranks.

The Emperor seems to have hesitated in giving orders for arrests, because of the eminence of the men connected with the movement. But a faction in the court led by one of his court ladies, who is the mother of a prince, exhausted every means to bring about the Emperor's determination in that respect.

The names of the arrested conspirators have already been reported. An Keng Su and a number of Independents and the army officers are still in hiding somewhere.

It has of late become a fact more and more recognized that there is a sincere desire among the Far Eastern nations, namely Japan, China and Korea for mutual good will and friendship, and the traces of former ill feeling between them have now disappeared. The recent dispatch from China of a number of selected Chinese soldiers to Japan to undergo military instruction, and the adoption of the Japanese silver *yen* by the Korean Government are further evidence of the strength of this feeling. But, so long as there remain any mutual differences to adjust the much desired intimacy cannot be cemented so strongly as it should be. With this view Mr. Kato, Japanese Minister in Seoul, Korea lately presented a manifesto to the following effect:—

- (1) That the Korean Government shall pay compensation of 149,000 *yen* for the 42 Japanese killed and 20 injured.
- (2) That an Imperial Ordinance forbidding outrages against Japanese shall be issued.
- (3) That the local officials of districts where the outrage was committed against the Japanese shall be dismissed.
- (4) That the sum of compensation for the merchandise robbed shall be communicated to the Korean Authorities after full investigation by the Japanese Authorities.

The fact that the above application has been overlooked by the Korean Government so far down to the present has been due to the prevalence of pro-Russian feeling. But now that all things in the Peninsula are tending in favour of Japan we may expect that the matter re-opened by our Minister will be shortly amicably adjusted.

The appointment of Yun Uun-yol, In Yu-retsu to the Inspector Generalship of Police was hailed by the public, as a sign of the mild policy to be pursued by the Court towards the conspirators. But as his son Yun Chi-ho is the Chairman of the Independent Club, and as in fact the last denunciatory memorial to the Court was the product of his pen, it is feared that further complications in the case would necessitate the removal of the new Inspector General from office.

The nobility and ranks of the chief conspirators has caused most stir, and the Police Office Rooms are being prepared for the reception of the prisoners, to whom every respect is being shown.

Pak Chong Yang end Min Yong Kwi who are placed in special cells, received a messenger from the Court, who gave them words of comfort, advising them to be solicitous of their health, and await the hour of release which could not be long in coming.

The present movement is a true reflex of public opinion, when judged by the extent of its supporters, which include the whole of the Imperial Guard, the Independent Club and men of high and modern culture. The second-grade leaders of the Independents were not satisfied with the solitary, though strong position of the Club, and canvassed for supporters among the veteran soldiers and wealthy contractors. The very magnitude of the plot appears to have hastened its frustration.

In spite of their leaders being under a ban or already in prison, the Independents assembled in great force and in high excitement, to discuss the royal reply to their recent representations to the Court. In effect the reply was that although their motives might be to secure the welfare of the Court, yet they must refrain from interference in affairs which lay beyond their rightful spheres. Reason enough for the patriotic Independents, to be incited to a firmer determination to enact their parts in the revolutionary programme. On the resolution of the Club, another memorial was presented to the Emperor. In it the Club advises the Emperor to have recourse to a more vigorous execution of the laws, the dismissal of bad characters from the Court, and the acceptance of public opinion. In developing the last point, the paper makes the explicit statement that the transfer of the throne to the Crown Prince is the prayer of the whole nation. If the prayer

be not listened to, it continues, death would be welcome to the members. They would be succeeded by others who would not cease making petitions until their object should be obtained. Even the wise and brave Ancestor King who had opened the country, did not hesitate to abdicate the throne to his heir, after a reign of seven years. The present Emperor had sat on the throne for 33 years, and had given merciful government to all his subjects; and it was not too early for him to retire from his toilsome labours, and add to the length of his days by repose and peace.

The petition, as might be expected, only added fuel to the royal ire, and summary arrests have begun to be made. Where these will stop no one knows.

The Court Lady who is leading the opposition against the Conspirators' party is Lady On whose enmity has been presented by some twenty Court scholars to the Emperor, with the object of raising her to the honour of Empress. As usual, the inclination for petition government seems strong among Korean officials.

Agitation in Korea

BY THE REV. H. G. APPENZELLER

We are and have been in some political excitement for over five weeks past. A few years ago the Independence Club was organized under the patronage of his majesty the king. The aim was to protect and promote the independence of the country and to cultivate the spirit and feeling of fraternity among the members. For a year the club, at its sessions on Sunday afternoons, discussed various questions, and later, when Russia showed activity, the members began to show life activity in watching the Russians. Last March the club was a factor in securing the dismissal of the Russian military officers. A foreign Minister agreed to deliver some things in the shape of islands and concessions which he found himself unable to deliver, thanks to the vigilance of this organization and the jealousies of other treaty Powers. During the spring and summer the club gave attention to the misdemeanors of some high Korean officials, and several men were compelled to lay down their offices and seek retirement. The king was seemingly fond of these men, but their conduct was so bad that public opinion—or what passes for that here—would not let them remain in positions of influence. These men naturally chafed under the questions asked by this organization, which, as far as we can see, is responsible to no one, save the people—that is, the sentiment of the best among the people.

Finally, having gained an impetus and the confidence of the people in its destructive work, the club went one step ahead, and attempted to be constructive as well. An immense mass meeting was called at Bell Street, the center of the city, and the king's sanction asked to the promulgation of six articles. The articles called for: 1. The strengthening and upholding of the imperial prerogative; 2. The signatures of Ministers of State and the president of the Privy Council to all concessions and foreign loans; 3. Public trial of offenders or criminals; 4. That his majesty appoint a Minister, but if a majority of the Cabinet disapprove "he shall not be appointed;" 5. The finances shall be placed in the hands of the Finance Department; 6. The enforcement of the existing laws.

I doubt not you will wonder what objection anyone could make to the adoption of six plain, common sense articles like these. Take the fifth—that all money shall be in the Finance Department. Who would think of placing it anywhere else? That is just it. The imperial household wants all the money, and robs all and every department it can get hold of. So of the rest. Even the existing laws, some of which are the result of the eruption of four years ago, and are good, are allowed to be, and expected to be, inoperative.

On Nov. 5 the Independence Club was to elect twenty-five of its members to the Privy Council, in order to take part in the reorganization of the government. That very night the government was changed, and in the early hours of the morning policemen were scouring the town in search of the leaders of the club. The president was a man of such high rank that he could not be arrested without an order from the throne; but the policemen were at his house by two o'clock, waited until dawn, and the Lord delivered him out of their hands. Seventeen men were arrested that morning and clapped into jail. Had the president been caught short work would have been

made of him. But he was safe under my roof, and I was glad to protect him.

The members of the club at first were dazed—they did not know what to do. They, however, rallied, assembled in front of the police office, and, in accordance with the custom prevailing, asked to be arrested, as they were equally guilty with those who had been arrested. The Commissioner of Police had more on his hands than he originally bargained for, and would not take them in. The assembly, which had grown to a few hundred, refused to disperse.

Then a brilliant suggestion was made to fire on the defenseless men sitting in the street. This murderous plot was thwarted by the attitude of the foreign legations, especially ours. It did credit to the minds of the men who secured the order for the arrests made during the night. Then a trial was ordered, and the men moved from the front gate of the police office to the front gate of the Supreme Court, to witness the trial. It resulted in the release of the seventeen men.

The people then adjourned to the public square (Bell Street), and demanded the reason for the arrests, which it was said was because of a placard wishing to make Korea a republic. Whence the placard? Who the author? were asked by the people. It was traced to five persons, implicated in one way or another, and uncomfortably close to the headquarters itself.

Then followed weary days of waiting, watching, planning, and memorializing the throne. It was believed the five men whose names were associated with the placard were supported by the government. Various devices were resorted to in order to bring about a reconciliation between the palace and the people. It was felt that an adjournment on the part of the latter meant the ascendancy of the officials who tried to murder the independents.

Some one called in the peddlers, a guild which in its palmiest days in the past, while nominally traveling merchants, was a powerful band in squeezing money from the people. They are mistrusted, hated by the people. This organization was reestablished with the avowed purpose of driving away from the king's front gate this modern Mordecai who refused to bow to the Hamans in the palace. Sunday, Nov. 23, 1898, was an anxious day, for the peddlers were assembled in full

force at Bell Street, and another gathering held forth in front of the palace. The next day (Monday) the peddlers moved upon the people who had been for over two weeks worrying the king. No resistance was offered, and the haves won the day.

But the peddlers were not to be left alone in possession of the palace. A large crowd of the enraged populace moved upon them, but were stopped by the police. Then they (the populace) moved round by the way of the west gate, a long distance round. When this move was made known the peddlers were asked to withdraw, which they did, only to meet the populace at the gate, when there was a collision, so that the police had to keep the two apart. The peddlers were put outside of the walls of the city. The palace front was clear, but the populace assembled at Bell Street, denouncing the peddlers, the officers who secured their reestablishment as a body, and making loud demands upon the king to help them. Promises were not wanting, but an honest effort at fulfillment was not perceptible. "Disperse, and give us time," was the response. But the people would not disperse, and the government showed no zeal in efforts to redeem the promises made. The tension grew with the hours and the days.

On Nov. 25 there was a feeling that the hand of violence could be restrained no longer. The populace had looted the houses of eighteen high officials; they sent a detachment of from 1,500 to 2,000 men and boys from the

CABINET OPPOSED TO IL CHIN HOI SCHEME

Japanese at Seoul Think Conditions of Annexation Unacceptable

BISHOP HARRIS THREATENED

Plot Against His Life Discovered
- Now Under the Protection of Police

A telegram to the Chuo from Seoul reports the discovery of a plot against the life of Bishop Harris. His attitude towards agitators is resented.

The bishop is now under the protection of the police.

Premier and the Christians

The Minister of State held a secret meeting lasting several hours on Sunday evening. Premier Yi is buying up the Christians and others for which purpose a sum of 4000 yen is being distributed. These people are paid to oppose the annexation scheme.

It is said the Premier offered 4000 yen to the Taikan Mainichi, a Japanese paper, if it would issue an article opposing annexation.

Cabinet Opposed
(Special Cable to the Hochi)

Seoul, Dec. 6.—The Cabinet is absolutely opposed to the annexation scheme advocated by the Il Chin Hoi. The Tai Han Pihyong Hoi which adjoined the Cabinet is again in negotiation with the Il Chin Hoi. The latter is anxious for the reply of the Resident-General to its petition.

The Japanese residents agree in concluding that the conditions proposed by the party for annexation are impracticable. The Il Chin, however declares that the conditions will be entirely entrusted to the choice of Japan as long as their object for annexation can be attained.

Received by the Emperor

Viscount Sone, Resident-General accompanying Vice-Admiral Ichiji Commander-in-Chief and other officers of the Training Squadron now at anchor in Chemulpo proceeded to the palace and were received in audience by the Emperor. No political significance is attached to this.


Excitement in Seoul

Excitement still prevails in Seoul but most Koreans, to whom the attitude of the Japanese Government or the Resident-General remains a mystery, are only waiting for the development of the situation.

Conference of Ministers

Premier Yi and the Minister of Agriculture visited the Resident-General on Monday and had an interview extending over an hour. Afterwards the Premier summoned the Ministers and had a secret conference lasting several hours.

The cabinet decided not to send to the Emperor the memorial submitted by the Il Chin Hoi, as it had ascertained that the Japanese Government did not favour the declaration of the society. See etc



PROPERTY AT MERCEDES, ARGENTINA, S

gathering in Bell Street outside the city to "clean out" the peddlers, who were at the river, three miles away. It was a mob or rabble, with not even a leader, and when those in front met a few were knocked down, one killed, and the "honor" of the other hundreds was satisfied, and there was a wild scamper for the gates of the city, the peddlers pursuing and clearing the country of everybody. This was on Nov. 23.

The cry was immediately raised that a "patriot" had been killed, and that defense was the only thing left. Greater excitement followed. Money ceased to come as a contribution, but it was only diverted to what was supposed to be more useful—short, stout clubs, such as the New York policemen wear. I once saw a coolie come with a big bag full of them and dump them down in the assembly. Small firearms were also carried by some. The people, who had been patient for over two weeks, were becoming desperate.

Just as matters were as bad as they could be, without open violence, the king decided to come outside the palace gate and meet his people. The news spread like wildfire, and was received as the best solution of the deadlock. As he did under similar circumstances three years ago, he requested the diplomatic body to be present to witness the conference. I was within hearing distance, as, of course, were other foreigners.

CHIN HOI FAVOURS ANNEXATION OF KOREA

Three Hundred Determined
Members Assembled at
Headquarters

WILL CARRY OUT RESOLUTION

Great Excitement in Seoul: Political Parties Divided and
Trouble May Ensure

The political parties of the Korean capital are greatly agitated over the question of annexation, which still seems to occupy a foremost place in the minds of Korean politicians as one of the probabilities of the near future. To the uninformed foreign observer the situation is complicated by the fact that the most ardent advocates of annexation are not Japanese but Koreans, namely, members of the notorious Il Chin Hoi.

To Do or Die

Seoul, Dec. 4.—Members of the Il Chin Hoi about 300 in number assembled at the headquarters last evening (Friday) and resolved to introduce a petition for the annexation of Korea to Japan. They swore to carry out their resolution even at the risk of death.

The same dispatch informs us that the Il Chin Hoi separated from the Dai Han Hyong Hoi on Friday night and published a declaration concerning the introduction of a petition in favour of annexation. The Sokpohak-hoi, another society, supports the resolution.

Submitted to the Emperor

Special Cable to the Hoshi.

Seoul, Dec. 4.—To-day the Il Chin Hoi submitted to the Emperor and the Resident-General its opinion on the annexation of Korea to Japan. Great excitement prevails here.

THE ANNEXATION OF KOREA

Text of Memorial Submitted
By the Il Chin Hoi to
Korean Emperor

The following is the petition advocating the annexation of Korea as translated by the Naigai Chukai-sha, news agency.

We, 1,000,000 members of Is-

sin Lai, respectfully submit the address to the Imperial perusal:

The Emperor is the parent of 20,000,000 Koreans, and we obedient subjects are now obliged to make this entreaty. We now can not die, though we desire to die, and can not live, though we desire to live. Our Korea is like a sick man: its life is now nearly gone. Where is our diplomacy? Where is our finance? Where is our constitution? We sincerely desired to die for the country, but the Emperor has not let us die. We could not find our leader in our Emperor. In the Chino-Japanese War we could resist the power of Japan and could die for the country. But when we once accepted Japan's advice and proclaimed our independence, there was no soldier in the land, no warship on the sea. Could this be called a country?

Therefore, at that time, we should have relied upon Japan and realised our independence. On the contrary we suspected Japan and made our attitude vague. Thus the lamentable death of the late Empress happened. Whose fault is it? When Japan concluded peace with Russia, she, first of all, arranged what steps we should take. Yet the member countries urged the Ex-Emperor to send a secret message to the Hague and brought the disgrace of abdication. In what direction should we progress? Thus we believe the best way in which the lives of 20,000,000 people could be preserved would be to join Korea to Japan and form a great Empire. The relation between Korea and Japan is a historical one. That we did not fall into the hands of China is due to the benevolence of the Japanese Emperor. That we did not fall a prey to Russia is also due to the virtue of the Japanese Emperor. Yet we have suspicion on Japan and often act against her good will. This is surely unhuman—an action of beasts.

Now the Japanese are coming to this country in great numbers. They will establish a new Japan here. Should we repent later that our action was not prompt?.....The Japanese Emperor will protect Korea with his unchanging love and good-will, and Koreans would be best ruled under him. It would be the greatest happiness for us Koreans. We wish that now a prompt action should be taken. We, members of "Iechin Kai," representing 20,000,000 Koreans, respectfully and in warm tears submit this address to your Imperial Majesty.

Dec. 4, 3rd year of Riu Ki.

It seems that the late Korean Minister to the United States, Mr. Soh Kwangpom, borrowed a sum of money from private Americans with which to purchase property on 14th street, Washington, which he mortgaged. On his decease the district committee of the Senate allowed the property to be sold, the proceeds of which were to go to satisfy Mr. Soh's creditors and the remainder to go to his heir. The new Korean Minister, Mr. Ye Pomelin, has claimed that the property was purchased with funds allotted to the embassy and has demanded that the house was sold without his knowledge. We are glad to know that the committee recognized the false presentations of Minister Ye and refused to alter their former decision. The Minister who attempted to make this "squeeze" is now reported to be saying bitter things against the U. S. government. He would better observe Senor De Lome's fate and not try any more Korean gags to get money in America.

In discussing the bill (which was originated in the Senate) in the House of Representatives, the interference of Mr. Ye Pomelin was mentioned by a member of the district committee, to which Representative Peter of the committee stated in the House as follows:

"I see no reason why the committee should reverse its decision for Mr. Ye or anybody else. Mr. Ye's charges are made without corroboration and are evidently actuated by political spite. If he could have had his way he would have had Mr. Soh hanged because he belonged to the opposite political party."

Mr. Peter was right in saying that Mr. Ye would have had his predecessor hanged if he had had his own way. We are informed that Mr. Ye had advocated the hanging of Soh when he was alive. The reason of Mr. Ye's hatred for the late Mr. Soh is solely due to the difference of opinion in Korean politics. The former believes in the old school of corruption and oppression and the latter strived to bring order and justice into the Government.

THE KOREAN AFFAIR.

A telegram from Seoul to the *Asahi Shinbun*, dated the 8th instant, says that the Minister of Agriculture and Commerce has issued a proclamation declaring that although the circulation of the First Bank's notes had been interdicted, the Commissioner of Customs, Mr. Brown, refused to receive the interdict, and consequently the notes must continue to be receivable in payment of dues. The Chinese Minister, says the same paper's correspondent, has also notified his nationals that the Bank's notes are receivable, and consequently the paper continues to circulate among Chinese merchants. This news is confirmed by the *Fiji Shimpō's* correspondent. It contributes to the bewilderment of the public, for while, on the one hand, it suggests that the Korean Government does not yet see the gravity of the situation, it implies, on the other, that the Authorities have not power to enforce their own mandates within the limits of Korean territory. As for Mr. Brown, he has exercised a wise and courageous discretion. He sees clearly, as every sensible person must, that the measure taken by the Government at Li Yong-ik's suggestion, is a flagrant violation of treaty, and that it displays an almost insolent indifference to the interests of trade convenience.

The Japanese Chamber of Commerce in Chemulpo has held a meeting and passed a resolution calling upon the home Government to bring strong pressure to bear on Korea, and inviting the other chambers of commerce in that empire to unite in protest against the arbitrary and injurious action of the Seoul Cabinet.

According to the *Hochi Shinbun* there can be no doubt that the reason for this action on the part of the Korean Government is in consequence of Li Yong-ik's project of establishing a note-issuing national bank. All his preparations are said to have been made. He has collected a sum of six or seven hundred thousand *yen* in silver and a small quantity of gold, and he has been carrying on the manufacture of bank notes for some time. From Japanese subjects engaged in the latter work it is learned that the notes are intended to go into circulation in February and that they bear that date of issue. The *Hochi* adds that in this matter Li is supported by a Russian and a Belgian, and that these two gentlemen have agreed to assist him in finding the capital necessary for the projected bank.

Of course there is no manner of reason why Korea should not have a national bank. It would indeed be well from many points of view that she should equip herself with that commodity. But there is here no manner of excuse for interdicting the circulation of the First Bank's notes. If such a course were admitted as legal, the

Korean Government, having conceived, some fine morning, the notion of monopolizing this or that important branch of commerce or industry for its own profit, might suddenly employ the machinery of the executive to thrust every one else out of the same line of business.

The impetuous section of the Tokyo press publishes various rumours. By these writers the Japanese Government is represented as having preferred demands which savour of the romantic. We do not reproduce our contemporaries' tales because we place no manner of faith in them. The Foreign Office in Tokyo will doubtless insist in the most unequivocal manner that Korea withdraw from her stupid and ill-considered position, but it will be time enough to frame menaces and formulate special demands should the Seoul Government prove obstinate. Even Li Yong-ik, who must be a singularly short-sighted politician, will hardly have the tenacity to stand to his guns under the circumstances, and we therefore anticipate a speedy and simple solution of the difficulty.

EDUCATIONAL EFFORT BY JAPANESE IN SŪL.

Some two years have passed, we believe, since a prominent Christian of Sendai, Mr. Oshikawa Masayoshi, who appears to be a second Nishima, began to interest himself actively in the question of education for the Koreans. He and several others formed a society for the purpose of establishing educational institutions in foreign lands. They started one school in SŪl, which is now in a tolerably flourishing condition, and they now think of extending the work to other parts of the peninsula, with which object a meeting was held in the Imperial Hotel, Tokyo, on the 13th instant, under the auspices of Marquis Ito, Count Okuma, Mr. Shibusawa, and Mr. Oshikawa. Among these present were Count Itagaki, Mr. Kioura, Minister of Justice, Viscount Aoki, Baron Mitsui, Mr. Asano, and others, to the number of some sixty-four. Marquis Ito delivered an address, in which, warmly applauding the work, he remarked that Korean students of the Japanese language were not entirely free from the reproach of having disturbed the peace of their country, and that it would be well to include in their course of study some means of educating a more law-abiding spirit. Count Okuma also spoke, confining himself to the commercial aspect of the question, and showing that the study of Japanese by the Koreans tends to promote trade between the two empires. This meeting has a special interest as showing that while men like Counts Okuma and Itagaki stand strongly opposed to each other in the political field, they can join hands to promote a humanitarian object.

The Land of the Winged Tiger

By William Elliot Griffis, D.D.

KOREA has many old names, but the latest one—since October 14, 1897, the king, to be equal with the Mikado in Tokio and the Son of Heaven in Peking, proclaimed himself Emperor—is Dai Han, or Great Han. Names like Cho-sen or Korai are meaningless to us, though the former signifies Morning Freshness. We might call the peninsula the White Land of Korea, because of the Ever-White Mountains on its northern border, or from the color of the national dress. Judging by the impression made on the native imagination, as mirrored in language, Korea is the tiger-land. The real creature of whiskers and claws is swift without wings, while the being of mythology has pinions. A common staple of dreams in this long "hermit nation" is the winged tiger.

Though far above the tropics, and noted for cold winters, which freeze the rivers and fill the valleys with snow, Korea is rich in *felidae*, or cat-like creatures. So numerous and active are these, that, in the Chinese proverb, "the Koreans hunt the tigers six months in the year, and the tigers hunt the Koreans during the other six." In short, men with firearms seek their game and gather harvest of splendid furs in summer, while in winter these kings of the mountain, forced by hunger, break through palisade and roof to get their human prey.

Scores of proverbs relate to the tiger, or correlate human strength, pride, malignity, and power with that of Korea's fiercest brute. Fear and admiration of the tiger color their whole literature, and influence mythology, folk-lore, and religion. On their war banners we see the tiger both statant and rampant, holding in his uplifted claws the lightnings of heaven, and on his body stout pinions for flight. "To give wings to a tiger" means to add shrewdness to force. "A broken-backed tiger" describes raging but impotent malice. "A wooden tiger" is our "ass in the lion's skin." Instead of "bearding the lion in his den," the brave man "beards the tiger in his cave;" for "if you don't enter the tiger's lair you can't get her cubs." A glutton is a man who has had "a tiger's repast." Ingratitude is pictured in the saw, "Nourish a tiger and have him devour you." "If you tread on the tail of a tiger you will know it." "It is hard to let go of the tail of a tiger," which means that you have "caught a Tartar," are between the horns of a dilemma, or the fire and the frying-pan. The richness of the Korean vocabulary treating of this striped beast is amazing. The imagination of the people of the ancient nations, Semitic as well as in the Far East, has conjured up, as a symbol of all animal forces and weapons, the dragon. This is a living cyclopedia of all the enginery and potency of beast, bird, fish, and reptile in tooth, claw, sting, and devouring power.

In Korea the dragon seems of less importance and the tiger gets first honor. The leopard is only a little less honored. His representations on battle-flags reminds one of Daniel 7 : 6 : "After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." The American forces, in 1871, led by Commodore W. S. Schley, during "our little war with the heathen," captured several of these flags, which show how largely animals figure in the demonism of the people.

Small as Korea is amid her mighty neighbors,—for she has less than ninety thousand square miles, that is, twice the size of Pennsylvania,—she has played in the

ordering of Providence (for has not God been with the nations of eastern as well as western Asia?) a great *role* in history. Has it not, indeed, been the divine purpose that the little states in the world's history shall each one do a great work? See what mighty results have been achieved by small kingdoms,—Phœnicia, Palestine, Greece, Venice, Holland, Switzerland, and Korea. The spirit of Korean independence seems inextinguishable. Again and again has this people been temporarily conquered by China, by Japan, by Mongol and Tartar conquerors; yet, lying between the mountains and the sea, Korea's strength has been in her weakness. In our day, neither France nor Russia, though greatly coveting the little kingdom, has yet succeeded in making more than a temporary impression.

A study of Korean history shows an ancestor of Confucius about the time of Solomon settling near Ping Yang. During the first thousand years of the Christian era three distinct states in the peninsula developed very much as did Wales, Scotland, and England, with differing ethnic stocks, tongues, and customs, though political unity came at last in A. D. 960, under the name Korai. Then the peninsula was divided into eight provinces, which are practically so many river basins. With the capital fixed at Sunto, some miles north of the present capital, which is Seoul, on the Han River, began the splendid Boeddhist age, in which were invented printing by means of movable types and an alphabet. Temples, monasteries, and images were erected in all parts of the country. Whatever be the defects of Booddhism, a great train of civilizing influences follows its introduction, which in the peninsula was in A. D. 352. Two centuries later, Boeddhist missionaries crossed over into Japan.

Indeed, Korea's great glory is that for many centuries she was the teacher of the Japanese, giving them religion, letters, medicine, art, science, and thousands of instructors, missionaries, skilled artists, and emigrants. In Europe the movements of the Protestant Netherlanders and Huguenots, which changed England from an agricultural to a manufacturing country, lasted but a few years, but Korea poured out her best for Japan's advantage during six centuries. The Koreans sent their own sons to study in India and in China. The Arabs and Persians came from the West. They traded, and even settled, at Korean ports, exporting to India and Europe saddles, ginseng, camphor, pearls, gold, porcelain, and articles of skill and art. The first clear notice in literature (A. D. 1122) of the use of the mariner's compass ("the south-pointing chariot"), used as a guide by the sailor, by thrusting a magnetized needle through a ball of cork and laying it in a bowl of water, relates to the fleet of Chinese ships which carried ambassadors from Ningpo in China to Sunto. The gimballs, card, and modern accessories, were added in Europe, after the Arabs had taught its use to the Italians.

To-day Booddhism is disestablished and fruitfully discredited in Korea. When the Boeddhist hierarchy became over-fat, rich, and lazy, the wealth, the intelligence, the knowledge, and the power of the country were made a monopoly, and concentrated in the monasteries. Instead of lifting up the masses of the people in righteousness, the priests strove to dictate the policy of the palace. When the old Korai dynasty was overthrown in 1392, and the present line of sovereigns came into power, Boeddhist priests were prohibited from entering walled cities, and compelled to live in the mountain monasteries,

where they were degraded into a kind of clerical militia. In these haunts of the priests' ignorance and worthlessness still hold their own. Yet, besides these secluded refuges for the shorn and the lazy there are superb monuments of art which have survived the ravages of time. Right in the heart of Seoul, amid surroundings of squalor, rises a lovely white marble pagoda, covered with tasteful sculptures, erected in the twelfth century, when the present site of the capital was amid rural scenery. Still more wonderful, hidden in dense forests, and as striking objects on the plains, where once stood densely populated towns or wealthy monasteries, rise the wonderful *mir-yek* (stone men), which are colossal sculptures cut from the solid rock, and usually of light tinted granite. One of these, seen at a distance by an exploring naval officer, was taken for a lighthouse. Often they are in pairs, with differing headgear, embodying the Buddhist philosophy of heaven and of earth, modified by the Chinese theory of the male and female principles which run through all creation.

It was during these long centuries of alternate peace and war that the Korean characteristics of mind, character, literature, art, and invention were developed which so fascinate the student of to-day. Passing over other themes, let us look at the writing of this country midway between China and Japan.

About as many as the sons of Jacob are the nations that have been bred in the ideas of Confucius, and become inheritors of the Chinese culture. All Asia east of the Ganges, from the tundras of Siberia to the Malay archipelago, have been influenced more or less profoundly by Chinese civilization. Though the number of languages spoken runs into hundreds, yet the one medium of standard writing is in these marvelous ideographs which speak so eloquently to the eye. Whether written with the vermilion pencil of the emperor in Peking or scratched with a stick on the sea sand by savage chiefs, we see in them an illustration of that passage in the Nineteenth Psalm, "There is no speech nor language; their voice cannot be heard. Their line has gone out through all the earth, and their words to the end of the world." For the Chinese characters, like our Arabic numerals, speak to the eye without sound, and are everywhere known and recognized. Sounded variously in a hundred tongues, men often use them to communicate without vocal utterance.

Every known method of writing (that is, of expressing thought in ink or by characters) is illustrated in the Chinese world, which, in both area and population, comprises about one fourth of all on earth. The ideogram, the syllabary, and the phonetic system, are the three forms of writing. The Chinese character, like the Egyptian hieroglyphic, expresses an idea, stands for a word, and makes a picture which, anciently, was a true one, being a real sketch or diagram. The Japanese syllabary of fifty characters represents syllables. The Korean *munun* is a true alphabet, expressing sounds most simply, beautifully, and accurately. It is one of the most perfect in the world, having twenty-five letters, — eleven vowels and fourteen consonants, — made with easy strokes, in which straight lines, circles, and dots or twirls, only are used. The inventor of the Korean alphabet classified the sounds of the language according to the organs of speech by which they are formed.

Korea, though degenerate, has had a notable history, and the fruits are manifest. Whether her people have lost mental initiative, and must hereafter be subject to the dominance of aliens both politically and intellectually, is a problem yet to be solved, but her history and literature are rich. Besides the very common cheap books, rudely printed and plainly bound, which through

circulating libraries find their way all over the country, there are finely printed works to be found in those bookshops of Seoul which are all gathered together in the center of the capital, in the broad street which begins at the Bell Tower.

The love of nature, a comparatively modern taste in Europe, expresses itself liberally among the Koreans, and finds expression in numerous poems, which are written at the poetry parties, and the best of which are preserved in their books. The three stout volumes of M. Courant's *Bibliographie Coréenne*, notices or describes 3,240 Korean books written or printed before the year 1890. In nine parts, he treats of introduction, study of languages, Confucianism, literature proper, romances, manners and customs, history and geography, sciences and art, divination, the military art, medicine,

agriculture, religions, and foreign relations. Some of the Korean works, especially on medicine and history, have been reprinted in China and Japan. Korean "great learning" is in Sanskrit and Chinese.

The popular taste craves the novel, and, like Sheol, is never satisfied. In the Korean variety, we meet the same characters who appear and reappear in our own stories of love and war. The heroine is usually as ideally perfect as our dime novel or weekly serial specimen. Her lover, the hero, has as many charms and graces as those evolved out of the imagination of our fiction-writers. Just as frequent is the stern parent who opposes the union of two hearts in one. Then there is also the wicked guardian, or man of power, who is after the property, or desirous of removing from the world the undesired heir or heiress. On the other hand, the kind-hearted friend, rich in resources, is always at hand to frustrate the designs of the refined intriguer or his hired villain. Of course, there is always the priest, the politician, the cunning female relative, and, vastly oftener than with us, the fortune-teller or wizard. Usually the lovers get married and the lost heir is found. With some variety in the shifting of the scenes, these episodes occur again and again, with descriptions of scenery and places, accounts of battles and clan feuds, the unraveling of political plots, of adventurers among mountains and caves, shipwrecks, and dreams which influence conduct. China is the great classic land of "the ancients," the precedents, and the "wise saws and modern instances," quoted by the Korean.

In modern days there has been considerable literature created by the Roman Catholic and Protestant missionaries, including an apparatus for the study of the language, — grammars, dictionaries, etc., with specimens of the abundant native folk-lore.

Physically, the Korean is midway between the Chinese and Japanese, being larger than the latter, and, as a rule, finer looking than the former. Indeed, very often the attractive physical appearance of the Korean disappoints one who expects moral stamina to reside behind the physiognomy; but the universal testimony of the missionaries is that the average Korean is an easy, good-natured, pleasant friend and neighbor, besides being true and faithful, with many winsome qualities.

The Koreans do not use asses, but horses, some of which are as small as the little donkeys of Egypt and Syria. Yet I always think of Korea as the Issachar of eastern Asia. The country's history may be written in the words of Jacob: "Issachar is a strong ass couching down between two burdens; and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute." Situated between the ever-rival and often hostile nations

1
 TOKYO, SATURDAY, FEB. 7TH, 1903.

2
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of China and Japan, Korea's chief work in history has been to bear the burdens of either and to pay tribute to both. Her soil has been a battle-ground. She has been often ruthlessly invaded, desolated, and robbed. Sometimes, when the spirit of her people flamed up in war, they have been roused to desperate defense. Then her mountaineers and plainsmen have gone forth under banners painted or embroidered with emblems of their own mythology, which bears striking analogy to the symbol-pictures in Daniel and in Revelation.

To sum up, the Koreans have been unfortunate in their geographical position, for they are confronted on either side by powerful rivals. The Japanese have a genius for art, for war, and for organization, and in these have shinningly excelled their peninsular neighbors. The Chinese have been supreme in all branches of literature, while for the practical struggle of life they have few, if any, peers and no superiors on earth. Shut off by the mountains and the seas from other lands, Korea has been wasted by Chinese, Mongols, and Japanese; yet, nevertheless, she has a homogeneous people, who, amid all vicissitudes of national life, have maintained their independence. She has been the teacher of Japan. Within her borders were invented movable types and the simplest of all alphabets. Yet undue reverence for the past has been so exaggerated as to debilitate and almost paralyze the intellect of her sons. Strife and discord have reduced the country's name to a synonym with poverty. Social progress has been arrested by sectionalism and feuds.

The coming of modern ideas and forces, the war by which she has been dragged into notoriety before the world, may mean to her political death; but, happily, beside these is the gospel brought by the missionary,

KOREA, like other Asiatic countries, has suffered from lack of a complete census. Under the old régime the Finance Department made an enrolment every three years; but it was in the hands of incompetent and unreliable men interested in making the figures small so that the taxes required of them might be less, while they might collect the more from their districts. One of the early measures of the present Government was an effort to secure an accurate statement of the population. There has been no attempt to give more than an enumeration of the houses and the persons, male and female, in the different prefectures. The result shows a total population of 5,198,028, of whom 2,869,567 are males and 2,328,461 are females. The number of houses is 1,332,501, showing an average of about three persons to each house. In Seoul City there are 45,350 houses with a population of 219,815. The two facts, of the large excess of males over females, and the very small average to each house, both contradictory to the observation of all foreigners, together with other considerations, lead such excellent authorities as *The Independent of Seoul* and *The Korean Repository*, to reject the census as absolutely unreliable. It is also stated that an official of the Department says that the figures really represent one-third less than the imperfect census of 300 years ago. These authorities, therefore, claim that an estimate of 17,000,000 is far more accurate than the official returns, and that the given proportion between males and females does not exist, there being in Korea as elsewhere, a considerably larger number of the latter than of the former.

A SECTION of the Press is very much exercised over the recent turn of events in Korea. It is alleged that the so-called pro-Russian faction at Sôul is rapidly regaining its strength and power, and that the Korean Government is taking an attitude more or less unfriendly towards this country. In support of this theory reference is made, among other things, to the rehabilitation of Li Yōng-ik at the Department of Finance, to the alleged negotiations for a large loan with a certain Belgian syndicate, and lastly to the prohibition of the circulation in Sôul of the promissory notes issued by our First Bank. Although we do not attach any importance to the doings of Korean politicians, whether in office or out of it, it may not be uninteresting to attempt a brief survey of the position of affairs in the peninsular capital.

The key to the situation there is to be found in the personality and aspirations of Li Yōng-ik and in his peculiar relations to the King. A man of obscure origin, he has worked

his way up by sheer force of ability and character, until at the present moment he is unquestionably the most important personage on the stage of Korean politics. What makes him particularly powerful, is the fact that he enjoys the almost unbounded confidence of his Sovereign, so that, although, thanks to his wilful and vindictive character, he is the best hated man in the whole of Korea, he can safely defy public sentiment and calmly pursue his own line of policy. In justice to him, it must be mentioned here that, unlike the majority of his colleagues, he is comparatively honest and clean-handed. Although ill-informed, he has a strength of character such as is seldom found among his countrymen, and being still in the prime of life, it may reasonably be

expected that we shall not soon cease to hear of him in connection with Korean affairs.

Such is the man who now happens to be the subject of so much adverse criticism in the columns of the Japanese Press. It is of course taken for granted that he is pro-Russian and working in unison with Russian diplomacy. We are not quite sure of this; there were even occasions, not so very long ago, when the Russians might have with equal reason accused him of a leaning towards and a partiality for this country. Then again it must be remembered that the Mint over which he presides is worked almost solely by Japanese experts, and that it was through his efforts more than those of any other Korean politician that Mr. Masuo Kato was appointed Adviser to the Korean Government. If he is now disposed to be more friendly to Russia than Japan, which is doubtful, he is at least not a confirmed pro-Russian. At all events, there seems to be little necessity to probe into the condition of his relative friendliness towards these two countries; his present attitude, we believe, can be sufficiently explained without recourse to any hypothesis of the kind.

Li Yōng-ik has a few hobbies, and one of these is the idea of placing the monetary system of his country on a gold basis. Thus stated, his aspiration is quite natural, and may even appear worthy of support and encouragement. But in reality, the carrying out of his scheme would mean the complete bankruptcy of Korea, for what he wants most keenly is not a stable system of currency but the power of issuing paper notes on the supposed basis of a gold reserve. That he will overstep the limits of safety in putting notes into circulation, and thus bring about a disastrous financial and economic crisis, must be obvious to anybody who knows anything about what he and his King have done in the way of flooding the market with debased nickel pieces. The principles of economy and finance are not understood by anybody in the

Korean Government; neither does anybody appear to care to understand these difficult subjects at all. It was for the purpose of carrying out this favourite idea of his that he wanted to negotiate a gold loan with a French syndicate two years ago, and it is probably for the same purpose that he is now alleged to be looking out for, or to be actually conducting negotiations with, certain Europeans for a loan. Be this as it may, there is little reason to doubt that he regards the circulation of the First Bank's notes in the peninsula with the greatest displeasure, because he is afraid that their popularity will seriously interfere with the success of the policy so dear to his heart. It is mainly for this reason that he is now trying so hard to stop the circulation of the, to him, obnoxious notes in the country.

He has so far been successful in his policy as to summarily drive from office a Minister of Foreign Affairs who, during his forced absence from the country, had yielded to the Japanese demand and agreed not only to revoke the former order prohibiting the acceptance of the notes by the Korean officials but to encourage their circulation among the people in general. In addition to this, Li has caused a proclamation to be posted all over the city of Sōul, forbidding the acceptance of the notes in question under severe penalties. So far, as we have stated, he has been successful, but only so far and for a short time. He will, we have no doubt, soon find himself at the end of his tether. Japan cannot be expected to put up with arbitrary proceedings of this sort on the part of the Korean Government. The matter, we are convinced, will be satisfactorily settled without much difficulty and loss of time.

THE KOREAN QUESTION.

THE situation of affairs in Korea continues to engage the serious attention of the public here. Naturally strong indignation is expressed at the grossly insulting conduct of the Sōul authorities—conduct which is as prejudicial to the real interests of Korea as it is contrary to treaty obligations and specific pledges of the most binding nature. It is to be remembered that the acceptance of Japanese money by the Koreans and its circulation among them, is expressly provided in the Treaty of Commerce of 1876. It might be argued—and it is, indeed, understood to be so agreed by the Korean Government—that the First Bank's notes which constitute the subject of the present dispute are not Japanese money, and that, therefore, they do not come within the purview of the treaty stipulations just alluded to. This contention, however, does not hold water, for, although in form they are not Japanese money, these notes are in reality possessed of the same validity as they are issued on the security of such money. Even granting for a moment that the Sōul Government's contention is valid, which it is not, so far as the Treaty of 1876 is concerned, it must be borne in mind that the legality of the issue and the circulation of these notes was formally and deliberately recognized by that Government in December last, when, in consequence of Japan's protest, it declared to the latter its willingness not only to revoke the interdiction it had promulgated against the acceptance by its people of the notes in question but to afford every facility and encouragement to their circulation. In face of these circumstances, it must be admitted even by the most partial of Korea's friends that there is no excuse whatever for her behaviour in breaking the undertaking so

recently and so expressly entered into with Japan. Ill-informed as Li Yōng-ik and other advisers of the Korean King are, it looks almost inconceivable that they could have been guilty of conduct which, as they ought to have known, Japan can never be expected to pass unnoticed. Whatever may have been the cause of their silly conduct, they will soon have reason to repent of their folly, if they are not already repenting of it.

The press despatch we reproduced on Sunday, saying that our *Chargé d'Affaires* at Sōul had threatened to

seize the mines, ships and other public property in Korea, in case the Sōul Cabinet did not at once rectify its errors, is too sensational to be true. There seems, however, to be no doubt that the present situation in the peninsular Kingdom is regarded very seriously by the Imperial Government of Japan. As our Minister to Korea, Mr. Hayashi, is to take passage from Tokugawa to-day on board the cruiser *Takasago* which will steam direct to Chemulpo, it may reasonably be expected that we shall be in receipt of some definite news before the end of the present week. It is to be earnestly hoped the Korean Government will lose no time in rectifying its errors and thus preventing the precipitation of a crisis fraught with the most serious consequences.

KOREAN NEWS.

THE BANK-NOTE AFFAIR.

As to the trouble in connection with the First Bank's notes affair, says the Sōul correspondent of the *Kokumin*, the diplomatic body in the capital is watching the event with keen interest. On the 6th inst. the British and Russian Representatives called on Mr. Hagiwara at the Japanese Legation apparently with the object of discussing the affair in question with our *Chargé d'Affaires*. Afterwards an attempt was made to re-instate Cho Pyong-sik at the post of Foreign Minister for the purpose of bringing about a compromise with this country; but the attempt was soon made known to Li Yōng-ik who at once sent several of his followers to the re-

sidence of Cho and tried to force the latter by threats not to accept the appointment. Although there is a party of politicians in Court circles who hold a moderate view on the question and desire its speedy conclusion if possible, Li is still insisting on pursuing his own line of policy, taking advantage of the strong support he is now getting from a certain quarter.

The Japanese Chamber of Commerce at Chemulpo is reported, by the same correspondent, to have adopted a resolution to the effect that a resort to the last means of settling international disputes should not be avoided by our authorities in deciding the question now pending between Japan and Korea, if it be necessary for the maintenance of our national dignity and the protection of our interests in the peninsula. Our Chamber of Commerce in Sōul is about to adopt a resolution of the same meaning.

According to the *Tokyo Asahi's* Sōul correspondent, the Korean Minister of Finance has issued instructions to every Custom House in the open ports not to accept the First Bank's notes, but Mr. Brown, Inspector-General, has refused to comply with the instructions and consequently the authorities of the Customs are continuing to accept the notes. It is the same with the Chinese merchants in the Korean capital who are accepting the notes as usual on account of the notices especially given them in this connection by the Chinese Minister there to the effect that the Japanese notes may be accepted by the Chinese merchants without objection.

RUSSIA AT MASAN-PHO.

The *Jiji's* correspondent at Fusan reports that, according to a rumour prevalent in that city, the Russian Consul at Masan-pho has started a movement for the dismissal of the present Korean Inspector of the latter port and is recommending the appointment of a certain pro-Russian official to the post. It is alleged that Russia will pay all the expenses required by the proposed successor in order to obtain the post for him, the principal item of expenditure being the payment of a certain sum of money to the central Government. This is a common practice among office-seekers in Korea.

THE KOREAN MAIL TO EUROPE.

The *Kokumin's* correspondent again reports that the Korean Government opened negotiations with Russia for the sending of mails from Korea to Europe by the Siberian Railway and that Russia has refused to accept the proposal of the Sōul authorities.

A NEW TELEPHONE SERVICE.

A telephone service has been opened between Kai-song and Phyōng-yang.

THE KOREAN AFFAIR.

Telegrams from Seoul suggest that the Korean Government is halting between two opinions. Some of its members lean towards immediate surrender of an untenable position, and others are in favour of obstinate resistance. Cho Pyong-sik appears to be the leader of the former party, and his attitude has had the effect of rendering his residence somewhat noisy, for he receives constant visits from gangs of the renowned Peddlers' Guild who make the welkin ring with cries of "country seller," "national robber" and other epithets which acquire peculiar force when they proceed from the mouths of men whose habitual lawlessness endangers the safety of the empire. The other side is generally by Li Yōng-ik, with Li Keung-thak for lieutenant, and it is understood that the Peddlers' vociferations are a gentle echo of these worthies' sentiments towards statesmen so small-hearted as to set the paltry obligations of treaties and the facilities of trade above the vast advantages of establishing a bank. The Russian Representative is said to be offering himself as mediator with some show of impertunity, but there is an impression that he contemplates the sport of fishing in troubled waters, and his advances are consequently rejected on the stereotyped plea of failure to apprehend his "points." On the other hand, the Representatives of England and America are lending their support to Japan, and the Representative of France is maintaining a demeanour of courteous neutrality. Meanwhile, other arguments begin to appear upon the scene in the form of war-ships, the *Tsukushi* having entered Chemulpo, where she will soon receive for consort the *Takasago*. The resolution of the Japanese Chamber of Commerce at Chemulpo, whose meeting was reported in our last, appears to have borne a very uncompromising tone. It is said to call for an immediate exercise of force. Perhaps the staid members of the Chamber understand better than unconcerned on-lookers what kind of measures the situation demands, but perhaps, also, they have allowed themselves to be naturally perturbed at finding their entire business dislocated by a stroke of the Korean official pen. In Seoul, too, the Japanese residents appear to be much excited. They are said to denounce the procedure of the Tokyo Foreign Office as altogether too hesitating and lenient, but inasmuch as this version of their thoughts and sayings comes through channels hostile to the Cabinet, a discount must be allowed. At any rate it is fortunate that the management of this possibly dangerous crisis is not entrusted to the man in the street. We presume that Japan will not decide upon any final step until the arrival of Mr. Hayashi in Seoul, which event is expected to take place on the 13th or 14th. Mr. Hayashi left Tokyo

on the 8th, an 'institute' of stopping at Korea as was anticipated, he proceeded at once by train to Takayama in Choshu, whither the *Takasago* was to call on the 10th to pick him up.

The *Jiji Shimpō* says that Mr. Brown's action in this matter might have been anticipated. He was prominently in favour of the issue of the First Bank's notes, and he spoke strongly of the convenience that would thus be conferred on the Customs administration. Last year, when the first attempt was made to veto the circulation of the notes, he declared that he should not observe the interdict unless valid reasons were given. On this occasion, therefore, he has been merely consistent. But our con-

temporary justly remarks that considerable interest attaches to the question of time in this business. Did the Korean Government communicate the interdict to Mr. Brown before or after Japan's protest had reached the Foreign Office in Seoul? If the communication followed the receipt of the protest, the fact would indicate marked indifference on Korea's part to Japanese remonstrances. We imagine that the sequence of events will not be found to suggest the latter inference.

Mr. Hagiwara, the Japanese Chargé d'Affaires, seems to be unable to obtain audience of the Emperor. His Majesty declines to be approached until his counsellors have decided definitely what course shall be pursued. There is also a reverse to the picture, as there always is. Li Yong-ik's project of limiting the business of note-issuing to a bank established under his own auspices would, if consummated, immediately enrich the Imperial treasury and ultimately confer much financial convenience on the Emperor's household. The Sovereign, therefore, is naturally disposed to take Li's view of the proper thing to do. Meanwhile, the question of the ginseng farming is also mixed up in this matter. The monopoly was sold to the Mitsui Bussan Kaisha for three years, which terminated in 1903. At present the sale of last year's yield has not been concluded, but some new arrangement must be made before next autumn when this year's crop will become available. Li Yong-ik is supposed to be desirous of pledging the monopoly as security for capital to run the projected bank. We do not see why he should not get his capital from the Mitsui, if that be his sole idea. But there is a general impression that he wants to go elsewhere, and thus the ginseng problem is becoming mixed with the question of the bank-note interdict. Japanese authorities allege that the monopoly could not be managed by Occidentals, and that it must be entrusted to either Koreans, Chinese or Japanese.

The minor journals of Tokyo write very strongly about this business. That was to be expected. Any international complication presents itself to a certain class of writers as an opportunity to attract public attention by vehemence of speech. Still, it must be admitted that we have here a formidable volume of public declaration, for although

journals like the *Jiji Shimpō* show greater self-restraint, there is unanimity of conviction that the needs of the situation will not be satisfied by merely exacting some small reparation, and that the occasion must be seized to establish a more satisfactory state of affairs. That would certainly be very desirable, but we must frankly say that this talk of establishing a more satisfactory state of affairs has become cobwebby from age. The public has been hearing declarations in that sense for more years than we can immediately enumerate, yet the "satisfactory state," seems to be as far off as ever. Its consummation involves a measure of interference which Japan may not be disposed to take in Korean domestic politics. Experience has never demonstrated that a school of unreasoning and squabbling lads can be ruled and disciplined by means of sermons delivered from a neighbouring mount. They have to be closely reached with the birch. Korean politicians and statesmen are little better than unruly boys, from the point of view of modern international intercourse and national administration. But who is going to assume the responsibility of taking them in hand? Perhaps, after all, the craft of twentieth-century statesmen has indicated the wisest path through these labyrinths; namely, the acquisition of privileges which carry with them rights of interference that are at once undeniable and exercisable without provoking too dangerous friction. Russian dealings with Manchuria constitute a fine object lesson in that kind of state-craft.

The Japan Daily Mail.

YOKOHAMA, THURSDAY, FEBRUARY 12, 1903.

BIRTH.

At No. 254, Bluff, Yokohama, on Feb. 11th, the wife of Wm. L. MERRIMAN, of a Daughter.

KOREAN AFFAIRS.

It is announced by telegraph from Korea that the Government of the country has finally decided to employ a Belgian expert in the position of adviser to the Throne. This arrangement has been effected by consultation between Li Yong-ik and the Belgian Representative in Seoul. It is added that the new foreign expert will occupy the highest position among Korea advisers, that he will have a salary of a thousand yen a month, that steps are now being taken to find a suitable person and that the money has already been provided. It is very fortunate for Korea that she can afford to furnish herself with a Belgian in this capacity. The Belgians that have served in the Far East have all been thoroughly competent men, and they appear to have the gift of adapting themselves cleverly to their circumstances. But it might be wished that this appointment should not have been made at such an inauspicious moment, for unquestionably the new adviser will be associated by the public with the arbitrary and reckless policy of Li

Yong-ik, which at one moment seems likely to plunge his country into serious difficulties. Another point suggesting itself at once is that any self-respecting adviser who enters Korea's service should stipulate beforehand to have his advice taken or his irresponsibility clearly declared. The course pursued by the Korean Government on more than one occasion during the past few years and especially on the present occasion, has not redounded to the credit of her foreign advisers, and while we are very sure that their counsels have not been sought, it may be doubted whether the public at large has held them equally blameless.

As to the bank-note affair, it appears that the veto published by the Governor of Seoul has been withdrawn, which may be taken as an indication that Korea is coming to her senses. The general interdict remains in force, but it is not to be supposed that Korea will defy Japan about such a matter. The question of compensation, however, may prove troublesome. It will be of little use to impose a monetary penalty, unless Japan is prepared to lend whatever funds are required to pay it. On the other hand, railway or mining concessions will not immediately repay the losses suffered by the Bank and by Japanese merchants at large.

On the 9th instant Li Do-chai's appointment to be Minister of Foreign Affairs was announced. This Li held the same post at the time of the political cmeute which involved the assassination of the Prime-Minister, Kim. He has the reputation of being a most obstinate man, and his name is prominently associated with opposition to the top-knot-abolition edict. Besides, he is Li Yong-ik's nonniece, which does not suggest that he will be anxious to satisfy Japan's claims. Nevertheless his appointment is regarded with satisfaction in some quarters in Japan, inasmuch as a good understanding is said to have been arrived at between the Japanese Representative and the Court, and the latter is necessarily a consenting party to Li's appointment. Cho Pyong-sik held the post of Foreign Minister during Li Yong-ik's temporary eclipse, and it was by representations made to Cho from the Japanese Legation that Li Yong-ik's anti-bank-note proceedings were reversed last December, to be renewed when the latter returned to power. The Emperor is understood to have been desirous of giving the portfolio again to Cho, in the interests of an amicable understanding with Japan; but Cho stipulated for a measure of independent authority which overtaxed the forbearance of his political rivals, and accordingly the post went to Li Do-chai. Nevertheless this is not counted a sinister incident, first because the Court is showing itself altogether placable, and secondly because the astute Li Yong-ik seems to be now taking great pains to dissociate himself from the note-veto madness. Meanwhile the Russian Representative is reported to be using his influence to convince the Koreans of the folly of obstinacy, a role which he would naturally adopt under the circumstances.

The First Bank is said to have received a telegram from Seoul saying that the run has ceased in consequence of a change in the policy of the Korean Government. Reports differ slightly as to the quantity of notes offered for exchange in consequence of the veto, but the most trustworthy figures seem to be 150,000 *yen* in Seoul, 80,000 in Chemulpo and 20,000 in Kusan, making 250,000 in all. The Bank's total issues aggregate 700,000 *yen*; namely, 300,000 in Fusan, Chemulpo 200,000, Mokpo 100,000 and Seoul 100,000. In Mokpo and Fusan the Government's veto produced no effect whatever. It will be observed that the run in Seoul exceeded the amount of notes actually issued there, but of course that is easily understood, as the Government itself probably presented any notes that had flowed in from the provinces.

The Japan Times.

TOKYO, SATURDAY, FEB. 28TH, 1903.

KOREAN AFFAIRS.

WHEN the news of the recent trouble about the bank notes first reached this country, we expressed our doubt of the belief generally entertained in journalistic circles in this country that the above-mentioned trouble was the result of Li Yong-ik's newly developed pro-Russian proclivities. Not a few journalists took it for granted that he was a mere tool of Russian diplomacy. We refused to accept such a view of the matter, as it was manifestly irreconcilable with the known character and the past history of the Korean Minister in question. The correctness of our view is confirmed by the mail news lately received from Seoul. According to the better informed of the Japanese correspondents in the peninsular capital, there seems to be reason to believe that the independent conduct of Li Yong-ik all throughout the recent complication has been a source of no small disappointment to the Russian *Charge d'Affaires*. The *Nichi Nichi's* correspondent, for instance, who has proved himself very well-informed, tells us that, in consequence of the recent trouble, the relations between M. Stein and Li Yong-ik are more strained than ever. According to the same correspondent, the Russian Representative is said to have

tried, in connection with the bank note affair, to play the rôle of "the honest broker" between Japan and Korea. But his Japanese colleague was equal to the occasion, and his scheme not only led to no result, but served to open the eyes of the Korean Emperor as to the motives of his diplomacy. Be this as it may, there seems to be reason to believe that Li Yong-ik's forced visit to Port Arthur did not convert him into a blind worshipper of Russian prowess.

Elsewhere we publish a translation of a letter recently received by the *Novoe Vremya* from its Seoul correspondent on the subject of Japanese activity in Korea. The writer takes a very serious view of the Japanese immigration in Korea. He charges our countrymen in the peninsula with acting in a manner highly prejudicial to the independence of Korea and in flagrant violation of treaty stipulations. He instances the buying of land by the Japanese in different parts of the country. It must be admitted that the ownership of land by foreigners outside a specified radius from the places opened for foreign trade is not recognized by the treaties. But that cannot prevent the Korean Government from tacitly recognizing such ownership by the exercise of its own sovereign right. And such seems to be the course pursued by that Government, for, unless we are grossly misinformed, the latter is collecting the land tax from the

Japanese and other foreign owners, and has never once questioned the latter's title to the property even outside the limits fixed by treaty. The Korean Government, it is true, makes it a point of honour to approach the Japanese Legation with a periodic request for the withdrawal of the Japanese from the interior of the country. But such a request is simply absurd in view of the fact that a large number of foreigners, other than Japanese, are permanently residing in the interior without any interference from the Korean Government. Many of them, it is true, are missionaries, but surely missionaries are not given any exceptional status by the treaties. If it is illegal for other foreigners to live in the interior, it is no less illegal for missionaries to do so. If any persons ought to obey the laws, it is surely those who make it their profession to point out the right course of conduct.

The *Novoe Vremya's* correspondent also refers to the case of Dagelet island, where it is said that in spite of the repeated protests of the Korean Government, the Japanese settlers still remain and still maintain their own police administration. We presume that the island referred to is that which the Japanese call Matsushima. On this island the Japanese have indeed been settled for a long time, and the Japanese police office there was originally erected at the request of the Korean officials themselves. The presence of Japanese police in that island and in other places is as much for the benefit of the Koreans as of the Japanese, and the matter is, we believe, regarded in that light by the Korean authorities themselves. For the rest, for whatever position the Japanese may have secured in Korea they can produce sufficient justification founded on the express or tacit acknowledgement of the Korean Government. In any case, it appears to us that Russian journalists would do well to clear up matters in Manchuria before pretending to examine into our position in Korea.

JAPAN IN KOREA

Japan Times Feb 28/03
A correspondent writing from St. Petersburg under date of January 10th, informs us that the *Novoe Vremya* lately published the following letter from its Soul correspondent regarding Japanese activity in Korea:—

"During the last few months much has been said in Government circles here and among the Koreans themselves, respecting the considerable Japanese immigration into Korea, and measures are being sought for to prevent the continuance of this dangerous influx of foreign settlers. A characteristic despatch has been received here from the North and South Kionsan Provinces, which states that 'the Japanese are buying—absolutely on their own authority—houses and fields from the Koreans, and if this is not prohibited all the Korean land will drift into the possession of the former. It is desirable to have a special agent sent from Soul for the investigation of these transactions and for the establishment of the identity of the Japanese, that suitable representations may be made to the Japanese Minister with the request to take the necessary measures against these unlawful acts as the provinces in question are not open to foreigners and any acquisition by the latter of landed estate therein is strictly prohibited.'

"But these are not the only places in Korea, whither the Japanese have penetrated, unceremoniously ignoring any lawful demands put forward by the Koreans, as is instanced on Dagelet island (near Geusan), where many Japanese have settled down, and even formed their own police administration. The island is not open to foreigners. The Korean Government has protested and demanded the abolition of the police administration and the removal of the Japanese who are unlawfully demolishing the forests. Notwithstanding the protest, the situation on the island in question has remained unaltered. Many Japanese have also settled down in Sondö (the chief place of production of the gin-seng root) which is likewise closed to foreigners, and from time to time they raid the Korean plantations as a simple means of acquiring this valuable product.

"Many other cases may be cited where the Japanese have acquired land in the interior of the country and settled down. The Koreans certainly have something to ponder over, and the communication from the Kionsan province that if such a state of affairs is allowed to continue 'all the Korean land will drift into the possession of the Japanese' is perfectly correct. If matters do not stop here, Korea will naturally lose her independence and will be entirely at the mercy of the Japanese. Only an energetic protest on the part of the Koreans can retard this unhappy consummation,

but it is doubtful whether Korea, actually, by herself, could gain any definite results. Has not the time come when we should help Korea in the maintenance of her lawful rights?

"If we would recall to our memory the many agreements concluded with Japan relative to Korea, we should find that they all, unreservedly, aim at the maintenance of Korea's complete independence, and this seemingly met with the approval of the Japanese. The proceedings described in the foregoing, viz: the immigration of the Japanese into the interior of the country, the unlawful establishment of post offices in Sando and Eudonpo (between Soul and Chemulpo), the organization of police forces in those places where the Japanese have no right to settle, and many other actions are quite contrary to their expressed wish of maintaining the independence of Korea.

"Our desire at present, and in the future, is to remain on the best of terms with the Japanese, and by no means to hinder their peaceful commercial activity in those Korean ports which are open to foreign trade, but any actions which are not in accord with our own agreements with the Japanese relative to Korea, and which threaten that country's independence, require to be seriously and energetically dealt with to ensure their removal."

EMPRESS OF KOREA BORN IN WISCONSIN

Unusual Career of Girl Who, Born in the Backwoods, Becomes Favorite and Afterward Spouse of the Emperor.

[SPECIAL TO THE RECORD-HERALD.]

APPLETON, Wis., July 18.—Born in the backwoods as the daughter of an itinerant missionary and at 40 the empress of an oriental kingdom and mother of the heir apparent to the Korean throne is the story of Emily Brown, born in Appleton, and now the Empress Om of Korea.

Last January Yi Hong, Emperor of Korea, celebrated the thirtieth anniversary of his coming to the throne, and on the same day Miss Brown, who had long been the light of the emperor's harem, was crowned Empress of Korea, and her son declared heir apparent to the throne. Up to the time of her coronation Miss Brown was known as Lady Emily. Now she is the Empress Om, which in English means "dawn of the morning."

Emily Brown was born in Appleton about 1850, her father, Rev. Herbert Brown, being a Presbyterian missionary, who lived here only a few months, and her mother a remarkably beautiful woman. When Emily was about 15 years old her father went as a missionary to Korea, and is said to have been the first Protestant missionary to settle in the capital city of Seoul. His wife and child went with him.

Emily sang in the mission church, and learning the language rapidly came to be used as an interpreter in church dealings with the government. Her beauty was reported to the emperor, and he commanded her to enter his harem, which she indignantly refused to do. About two years later she concluded to accept the emperor's protection and went to live in the palace after securing from the emperor a solemn promise of marriage with a view to a royal permit. This promise was kept soon after she bore the emperor a son.

These facts were learned here by recent private correspondence from Tokio, Japan, from American missionary sources.

JAPAN AND KOREA.

THE following agreement was published in the *Official Gazette* of the 5th instant:—

AGREEMENT.

Signed at Seoul on the 22nd of August, 1904, by the Representatives of the Japanese and Korean Governments.

I.—The Korean Government shall engage as financial adviser to the Korean Government a Japanese subject recommended by the Japanese Government, and all matters concerning finance shall be dealt with after his counsel has been taken.

II.—The Korean Government shall engage as diplomatic adviser to the Department of Foreign Affairs a foreigner recommended by the Japanese Government, and all important matters concerning foreign relations shall be dealt with after his counsel has been taken.

III.—The Korean Government shall previously consult the Japanese Government in concluding treaties and conventions with foreign Powers, and in dealing with other important diplomatic affairs, such as the grant of concessions to or contracts with foreigners.

Rumour had already informed us about the conclusion of this agreement. It is a very simple document and, in our opinion, very necessary. Japan's objects are understood to be two. The first is to promote the foreign commerce of the neighbouring empire. Nothing constitutes a greater obstacle to the achievement of that aim than the disordered state of the country's finances and thus a primarily necessary step is to concert some measures for their adjustment. Hence the stipulation for the appointment of a competent financial adviser, of whom counsel will be taken in all matters of this nature. There have been various forecasts as to the nature of the reforms contemplated, but obviously until the adviser has had full opportunity for considering the situation, no final policy will be adopted. Mr. MEGATA has been chosen for this responsible post. He has proved himself to be a man of the highest ability, and the fact that Japan gives the services of such an official is in itself a sufficient evidence that she is thoroughly in earnest. We presume that the copper, or iron, tokens now circulating in Korea will be abolished; that the flagrant abuses in connexion with the nickel coinage will be remedied, and that the whole system will be placed on much the same footing as that of Japan's own finances. Some very substantial aid may be necessary to accomplish this end, but doubtless Japan is prepared to give it, and that the adjustment of the currency must exercise a wholesome influence on the little empire's foreign trade, no one can question. It appears a very wise policy on Japan's part to proceed along these lines. The more important Korea's over-

sea commerce can be made, the greater will be the interest taken by foreign Powers in her welfare, and such interest constitutes a guarantee of the independence that Japan is anxious to secure for her.

The second step relates to foreign affairs. Here also a competent adviser is to be appointed, and it is further provided that in concluding treaties and conventions with foreign Powers, and in dealing with other important diplomatic affairs, such as "the grant of concessions to or contracts with foreigners, the Korean Government shall previously consult the Japanese Government." It will be suggested in some quarters that this condition constitutes an interference with the exercise of Korea's Sovereign prerogatives, but evidently in view of the responsibilities Japan has assumed towards Korea by the convention of February last—the guaranteeing of her independence and of the stability of the

Court—some security must be sought that Korea, on her side, shall not be blundering, by inexperience, by corruption or by selfish intrigue, create situations such as would render extremely onerous, if not impossible, the discharge of those responsibilities. Nearly all Korea's troubles during recent years have arisen from the facts that her diplomatic affairs are used as a stepping stone for the promotion of private interests, that family feuds colour her fickle policy, and that private interests are often the mainspring of her management. It is unnecessary to cite instances. Every one that has observed the progress of events in the peninsula during the past twenty-five years with even the most cursory attention can easily recall an array of examples. Japan, when she stipulates for the arrest of such dangerous and mischievous doings, adopts a precaution essential to Korea's best interests, in the first place, and to the discharge of her own treaty obligations in the second. A good deal will depend, of course, on the manner of exercising this function of advice, but for our own part we feel that now for the first time is any assurance provided against the constant recurrence of complications which have hitherto rendered Korea a most peril-causing member of the Far-Eastern comity. She has been a very seed-plot of troubles, and when the really admirable skill with which Japan's foreign affairs have been directed during the same period is recalled, it will be agreed that this new convention should be welcomed by all lovers of peaceful progress. Japan, it is clearly understood, does not seek for herself

any exclusive privileges or concessions in Korea; above all any concessions or privileges calculated to inure to the disadvantage of others. In the peninsular empire as throughout the whole of the East, her steadfast policy is the open door and equal opportunities for all. She merely intends now, as we understand, to protect the Koreans against their own indiscretions; indiscretions which have been continuous in the past and which do not seem at all likely to be discontinued unless some friendly and competent monitor steps in.

LETTER FROM KOREA.

An Interesting Korean Letter From
Rev. Henry M. Bruen.

Following is part of a letter from Rev. H. M. Bruen, written to his father here. His reference to the effects of the war on Korean interests will be especially interesting at this time.

Taiku, Korea, March 30, 1905.
I was out in the country last week with McFarland, giving him his initiatory experience, visiting five groups of mission churches. We spent Sunday in a village that I had never but once been in before. I found them with a church building and as the time for the service drew near we found that it would be altogether impossible to accommodate the people in the church so we had mats spread on the ground in the yard and abandoned the building to the women. With sightseers there were about 250 people there. In this village of 23 houses, 21 are Christians. They have an average attendance of 60 to 70. We notice one new evidence that the "gospel is spreading the fact that now we often meet Christians on the road. The other day we were crossing a pass when I saw called my attention to a crowd of white figures perched upon a flat rock near the top of the mountain and questioned me as to whether they were robbers. At the top of the pass we paused to eat a little lunch, and what was our astonishment to hear a strange sound coming from the mountain far above us. As we listened we distinguished "Oh happy day that fixed my choice," coming from the men, who were busy watching wood. Truly were the mountains and the valleys shall break forth into singing."

In this six days' trip I received 46 catechumens. I am home now for a few days. I am writing in my study with the door open. It is quite spring-like and we are starting our garden.

News comes today of a great revival in Pyong Yang city during six weeks' meetings almost a thousand names of those professing faith for the first time having been enrolled. McFarland has received word from the Board of the appointment of his fiancée, who expects to join him in June, I believe, so we are sure of one more woman in the station. Dr. Johnson writes that two more single women have been passed upon by the Board, in which case we should get the second. Dr. seems to be hustling things at home.

The Japs are continuing to drive back the Russians in Manchuria by the sword and at the same time they are taking Korea by commercial conquest. Taiku has leaped centuries in a day and is daily becoming modernized, with the railroad stores springing

up like mushrooms everywhere. Japanese town growing up outside the north and east gates with wide, straight streets, having razed a whole village that stood in the way. With bank and postal service, Taiku is becoming a different place from what it was five years ago when I came. We also have a new governor whom they sent down here to get out of Seoul. He used to be pro-Russian and was at the bottom of any number of intrigues and a fearful man, but the Japs sent him over to rusticate in Japan for awhile and he professes to have faced about. Certainly he has gotten some new ideas. He has ordered all the streets of the city graded and ditches repaired. He has permitted the Japs to put a street through the city wall between the west and north gates, and last market day he went unaccompanied to the market and walked around among the people, picking up a chicken or a fish, and asking the price, etc. Such a thing was never heard of in Korea before, I suppose. His name is Eyoung Ikr Li Yong Ik.

Chuhoo started off yesterday on his first trip as a colporteur. Baby "Nan" is growing, weighs over nine pounds now. She makes a great difference in the home. Martina is about again and is very well. I had a letter from Mrs. Blair in Egypt.

The Japan Times.

TOKYO, THURSDAY, JAN. 25TH, 1906

WELCOME TO KOREAN ENVOY.

We have now in Tokyo a distinguished guest from Korea, whose mission is singularly opportune and happily conceived. Prince Yi Chai-wan is here to return thanks to our revered Sovereign on behalf of the Emperor of Korea, for the conclusion of the new Agreement, which guarantees the permanent security of the reigning dynasty in the "Land of Morning Calm," and removes all possibilities of foreign aggression, so far as one nation can do so for another. The

treaty of peace is now in full force; and therein, Russia virtually acknowledges that the mischievous policy she had been pursuing in Korea is untenable, and promises henceforth to leave her alone, while Japan declares her determination to respect Korea's national independence. On the other hand, measures of practical reform calculated to strengthen the position of Korea's ruling House and give her people better and more reliable government, are being steadily adopted and put in operation by the guidance of this country; and Korea cannot be blind to the benefit accruing to her as the result of the new Agreement. Hence we say the present mission is well conceived, and comes at a well chosen moment. We with the nation extend our most hearty welcome to Prince Yi Chai-hwan and his suite, and assure them that their advent will not fail to produce the best results in the direction of promoting cordial relations between the two countries.

It may be thought a rather delicate

matter to refer here to the case of those Koreans who were swayed by violent impulses to the extent of taking their own lives, in consequence of the new order of things in their country. But frankness is an indispensable factor of perfect understanding, and it will be well, once for all, for right-minded Koreans to be told how we view those occurrences. While those men were beyond doubt misguided in their judgment, to a degree positively pernicious, all the same we do not hesitate to credit them with the spirit of patriotism. We strongly deprecate their act, but in deep sympathy we pity them and respect their memory. We only wish that they had been able to see a little further into the future, and a little beyond their narrow prejudices. And we wish to impress it strongly on all Koreans that we are not an unfeeling people, and will always side as we have done, with the weak and oppressed. That is precisely why we made such great sacrifices in under-

taking to fight Russia. Of course we had to protect our own national safety at the same time; but no intelligent Korean or Chinese would deny the inestimable services we have rendered to their countries, in cutting them free from the deadly tentacles of the treacherous northern octopus, which had been tightening its grip on them. And since that is our disposition, we must not be expected to be indiscriminately sympathetic, when unwarrantable acts are committed simply through honest misconception. While we are sorry for such woefully deluded individuals, we can only sympathise to a certain extent.

Let Koreans ask themselves: "Has Korea not been the victim of gross maladministration for centuries, with absolutely no security to person or property?" And again, "Has not the Court been in chronic trouble through dishonest financing and officially-plundered coffers?" And finally, "Has not our country been long looked upon an easy prey, to be snapped up in due time by the corrupt diplomacy of some foreign Power?" Their answers must be obvious. Further, with their ruling class split up into factions, constantly at war with one another for power, not in honest emulation to do good service, but in a snarling scramble for squeeze and plunder—under such conditions, do Korean patriots think that their country will come, unaided, to be regarded as a well governed nation? To be well governed ought to be the aspiration and pride of every nation. With their heedless, spendthrift Court always in need of money, to be got somehow by hook or crook, and with scheming politicians always enriching themselves by driving bargains between their sovereign and foreign agents, can they ever hope for the real independence of their country? Let them try honestly to solve these questions: not by idle talk and hollow theories, but by practical methods, and they will see that the programme of reform which the Japanese Government has mapped out for them is really inevitable.

And we will brook no intrigues or petty-fogging obstruction, intended only to undermine and counteract the line of policy thus laid down by force of circumstances for Korea's own ultimate good. A little time ago it was reported that a royal epistle had been conveyed from the Korean Court to the President of the United States, asking him to intervene between Japan and Korea. A letter certainly was published, and President Roosevelt announced that he approved of the Japanese action entirely. We doubted from the first, and we still doubt, whether the letter really came from the Korean Emperor, who is apparently quite sincere in his attitude towards us. But if he did or does in future send any such letters, they would constitute not only a direct affront to our scrupulously straightforward intentions for the benefit of himself and his people, but it would also be a most discreditable act of duplicity on the part of the Korean Monarch. Koreans should distinctly understand that such tricks can only prove suicidal to their country: because they could have no other effect than to compel us to act with ungloved hands.

We hope the Korean visitors now in our midst will take these remarks in the spirit in which they are meant. We mean well for Korea, and it is pre-eminently to our own advantage to have as neighbour a prosperous country with good government. Meanwhile, we wish them a pleasant time in this country, and good results for their mission.

ON THE TRAIL OF THE AMERICAN MISSIONARY

By WILLIAM T. ELLIS

This Distinguished American Journalist is Traveling Around the World for the Purpose of Investigating the American Foreign Missionary from a Purely Disinterested, Secular and Non-Sectarian Standpoint. Illustrated with Drawings and from Photographs.

MISSIONARIES CREATING A NEW KOREA

Taiku, Korea.—Picturesque, placid and pitiable, whitewashed but not angelic, Korea stands at the cross roads of the orient, a personification of the far eastern question. Religiously considered, the situation here is doubtless the most interesting in the world. Certainly this is the most promising and successful missionary field now before the eye of Christendom.

The contrast between Korea and Japan in this latter respect is marked. Across the strait, the missionaries are all concerned over the independence movement in the native church, and fearful lest they should do or say something to offend the sensitive Japanese pride. Here, the missionary has none of these problems; his one concern is how to visit all the localities that are calling for him, and how to find time to instruct all the catechumens awaiting him, and to receive into the church the men and women ready for membership, since some churches can be visited only every three months or half yearly. In a word, here are missionary conditions more nearly ideal, and more nearly what the Christians in America think foreign missions to be, than in the more famous country of Japan.

Wiping a Nation Off the Earth.

If ever a country needed the consolations of religion, it is poor Korea. As a consequence, chiefly, of her own incapacity and official corruption, she has fallen into the hands of a powerful neighbor, who, apparently, is systematically effacing all the manifestations of Korean national life and identity. Her king is a prisoner, unable

so much so to issue a pass to his own old unused palace, except as he obtains permission to do so from a Japanese functionary. Her laws are now made and administered by Japanese. Her government institutions are all managed by the latter. Even the semblance of self-government is being wrested from her feeble hand; while robbery, abuse, oppression, injustice and even murder are the lot of her common people.

Into these intensely interesting and significant questions it is not the purpose of this article to enter. To indicate them, however, is essential, if conditions here are to be understood. For in their helplessness and misery, the people are turning to the American missionaries as their only friends and advisers. The king himself leans

more heavily upon the protection and counsel of certain of the older American missionaries than upon the most trusted of Korean patriots. On one occasion, when a great plot was in process of execution, including an attack upon the palace, the king sought for the presence and help of three American missionaries, and while a mob of thousands howled outside the palace walls and soldiers surrounded the imperial quarters, his majesty clung—literally and physically clung—for protection to these three Americans.

The Missionary and Politic.

Like ruler, like people. I was inspecting this 'city' or 'village' of 60,000 people, as you may choose to call it—with a young American missionary, when an old man came to him for counsel and help, his aged wife having been brutally attacked by Japanese. The poor missionary is in Japanese. He will not meddle in politics. Whatever his sympathies, he dare not take sides on such questions, and so he is forever fending off the distressed and the persecuted, and bidding them endure their wrongs with Christian fortitude.

Already I have found illustrations of self-restraint and forbearance on

the part of missionaries in the pursuit of their difficult role, that fill me with admiration. After bearing of the arrogance and excesses committed by the Japanese immigrants upon white foreigners, as well as upon Koreans, I asked a muscular big missionary, who looks as if he could administer the law, as well as the gospel, how he managed to get along. "For the sake of my work I just give it. When a Japanese coolie bumps into me on the street and tries to knock me down, I simply say, 'Excuse me,' and step aside. A gentleman and his wife came to my house a few weeks ago in jinnickshas from the station. The fee should have been 20 sen each. He offered 25. The Japanese 'rickshaw' men, knowing that he was a foreigner, asked a dollar apiece. When, at my advice, he refused to give it, those two coolies came into my parlor, took out their pipes and began to smoke. There they stayed until I paid them a dollar apiece."

The Doctor's Opportunity.

One phase of missions about which there are no two opinions is the medical work. Immediately upon landing

in Korea from Japan I came in touch with this for the first time, because the Japanese have their own medical science, and there is practically no medical mission work in the usual sense, in that country. On the hillside as the traveler enters Fusan harbor, he sees flying a faded Cross flag, and this, he learns, floats over the hospital of the American Presbyterian mission. This is the only hospital in

Fusan and it was the first fully equipped modern hospital ever established in Korea. It was started 13 years ago by Dr. Charles H. Irvin, of Ohio, who has ever since been the only physician in the hospital, and the only European doctor in Fusan.

The building would be counted small as hospitals go in the West, but it has half a dozen wards, with two, three or four beds each, an operating room, a convalescents' room and a dispensary, with waiting rooms for men and women, the sexes being separated in Korea. The only assistants are Koreans whom Dr. Irvin himself has trained. When I visited the hospital I found each of the waiting rooms occupied by a group of patients. To the men, a venerable Korean evangelist, in wide horn spectacles, the curious horse hair stovepipe hat of his race, and a long flowing white robe, was talking religion. A Bible woman does a like service for the girls and women who visit the dispensary. In the convalescents' room I saw a young man who, afflicted with cataract of both eyes, had literally crawled over the mountainous part of a 200-mile journey, walking the rest of the way, and spending more than two months on the trip. Dr. Irvin had cured him. In little more than 12 years Dr. Irvin has treated 100,000 patients, and has performed more than 5,000 major operations.

The Orient As It Is.

Coming to this city of Taiku, in cars made in Wilmington, Del., and drawn by a Philadelphia-made locomotive, I found the Orient in all its ancient picturesqueness. Port cities always show the touch of the West upon them. Taiku has not so much as a jinnicksha, nor roads for it to travel on. The streets are narrow lanes, lined with mud fences and houses. Each Korean house has its own compound, or enclosure. The houses themselves are very low and very small. The usual room is eight feet square and in this a whole family will

live. As for furniture, there practically is no such thing. A chest of drawers will hold the family possessions, while others dangle from the rafters. A block of wood serves for a pillow; the Oriental sees nothing strange in Jacob's stony pillow at Bethel. The houses are thatched with straw, tied on with ropes. A village presents a dull gray appearance seen from any distance. Large ugly dogs, noisy but cowardly, swarm the streets waiting for the inevitable day when they will find their way onto their master's tables. Taiku is surrounded by a wall, in the fashion of all Korean cities; but the day I arrived the Japanese had begun to tear this down, after standing for centuries.

The American Colony Abroad.

On a commanding site outside the city of Taiku I found a settlement of American missionaries living in houses of mixed Korean and Western architecture. Formerly some of them lived in native houses right down in the heart of the city, where, I do not hesitate to say, no white man, missionary or otherwise should ever live. I quite agree with the contention that a missionary should ~~not live~~ ^{live} as close as possible to his people; but not at the price of discomfort, darkness, depression, dirt and disease which are inseparable from residence in a real native house in a crowded Korean community.

These missionaries at Taiku are all Presbyterian, except the French priest, who has an imposing European church on the edge of the city. The Presbyterians, North, South and Canadian, and the Methodists, North and South, and the Roman Catholics, have a monopoly of the mission work in Korea, except a modest enterprise by the Australian Presbyterians and the Anglicans. All the missionaries in Taiku are young people; yet some are called "old missionaries," which reminds one of the fact that all mission work in Korea is of comparatively recent development. It is only 20 years since Korea was "the hermit nation," and 20 years since the arrival of the first missionary. Each year since the beginning, the number of converts has been doubling, and the additions to the Protestant churches for the present year are given at 30,000. Korea, with 12,000,000 population, and 200 missionaries, has nearly, if not quite, as many Protestant converts as Japan, with 45,000,000 population and more than 800 missionaries.

The little colony of nine Americans here—including one unmarried woman, Miss Cameron, who lives alone in a little house overrun with rats and mice, of which she is afraid!—consists of Rev. and Mrs. J. E. Adams, Dr. and Mrs. W. O. Johnson, Rev. and Mrs. H. M. Bruen, Rev. E. F. Macfarland and Rev. Walter J. Erdman. They have imparted somewhat of an American air to their compound (every mission residence is surrounded by a fence or wall, and is called a compound) by setting out fruit trees and flowers from the homeland, so that they have apples, and peaches, strawberries, etc. They exchange plants and cuttings with their neighbor, the French priest. From him they obtained their strawberries, which proved to be bread upon the waters, for last year every one of the priest's plants perished and he was obliged to get a fresh start from which he had given to the Americans.

Re-Making a Nation.

A busier lot of missionaries than these I have not yet seen; most of them are engaged chiefly in country work, itinerating for weeks at a time among the villages. Down in Taiku I visited the mission's primary school, where a hive of gaily dressed youngsters were crowded in a native house, studying their lessons at the top of their lungs, and swaying to and fro as they studied. In another little na-

tive house I found Mr. Adams teaching the beginnings of a higher education to 25 Korean young men—most of them, by the way, with their hair up, lu token that they are married. There is practically no modern education in Korea except that given by the missionaries. The latter are spreading the desire and the opportunity for an education throughout the country, and many say that this will be the means of preserving the national identity.

So general is the belief that the influence of Christian schools, churches and literature may help Korea to find herself after centuries of ignorance, corruption and oppression, that I have been told by other than missionaries, that the Japanese government is backing a Buddhist propaganda and organizing a new native religion, in order to counteract the widespread acceptance of Christianity. The missionaries are alert to keep the churches from being used for political purposes. The Koreans, for example, not long ago established more than 1,000 patriotic societies, which they called "Y. M. C. A.'s" and the officials of the association had to secure an imperial edict correcting the abuse.

The missionaries have a thousand Protestant and a thousand Roman Catholic adherents in Taiku. The church of the former is simply a primitive native house, enlarged again and again, until more than 500 persons can crowd into for the weekly service. It looks scarcely large enough to hold 100, American fashion, but the Koreans sit cross-legged on the floor and crowd closely together. The women are separated from the men by a curtain, and in church they remove the cloak which ordinarily conceals their faces. This particular church, like all others in Korea, is entirely self-supporting. Mission funds are here not used for the churches, but entirely for medical, educational and evangelistic work.

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NEW EMPEROR SET UP IN COREA

JAPANESE CUT OFF THE OLD ONE FROM RUSSIAN CONSULATE.

Special Cable
Theories in Seoul is that Coup is intended to divert Public Mind in Tokio From San Francisco Trouble—Drastic Measures to Prevent Korean Revolt.

Special Cable Despatches to THE SUN.

SEOUL, July 19.—An imperial rescript issued at 10 o'clock this morning, announcing the abdication of the Emperor Yi-Hyeung, regret is expressed that during the forty-four years of his reign national calamities have followed in rapid succession. The popular distress, the rescript adds, has now become so aggravated that the Emperor deems it imperative to transfer the crown to the heir apparent, in accordance with ancestral usages.

It is stated that the Emperor tried to take refuge in the Russian Consulate, but the Japanese precautions prevented him. There is a disposition among some of the Japanese here to seek the real cause of the upheaval in the difficulty between America and Japan. They believe that this move is made to divert the attention of the Japanese populace from California and to placate the dissatisfaction arising from that cause by severity to the Koreans.

Baron Hayashi's visit is interpreted as being only partly connected with the situation here. It is thought by some that it is also for the purpose of consulting with Marquis Ito on the American question.

Thus far there have been no disorders although the excitement continues. The Japanese are leaving nothing to chance in this respect. Their police are armed with rifles, and they do not allow people to gather round the palace. Twice last night the crowds were driven back, the first time during the audience which ended in the Emperor's abdication, when 5,000 were driven away, and the second time when a band of students tried to present a petition to the Emperor.

The Imperial seal was transferred to the Crown Prince with imposing ceremonial this afternoon.

The ex-Emperor reassures that he was not responsible for sending a Corean delegation to The Hague.

Marquis Ito says the Corean Cabinet is entirely answerable for its action toward the Emperor. It was initiated and carried out without Japan's influence. Marquis Ito refused the Emperor's request for advice in the matter, saying "it solely concerned his Majesty."

TOKIO, July 19.—The Emperor of Corea, who abdicated his throne to-day, is succeeded by the Crown Prince Yi Syek, who was born on March 25, 1874.

Advices from Seoul say that the Emperor convened the Elder Statesmen at 1 o'clock this morning, and after conferring with them for two hours finally yielded and decided to abdicate.

It was then decided to hold the abdication ceremony at 10 o'clock to-day.

There is much unrest in the vicinity of the palace, where a crowd of 2,000 persons is assembled. In another part of the city a number of demonstrators attacked the offices of the *Kokumin*, a daily paper, and were dispersed only after much damage had been done.

It is reported that the Emperor implored Prince Ito to save Corea in a manner satisfactory to Japan and yet not derogatory to the prestige of the Korean court. It is said to have avoided carefully giving a definite reply.

The Elder Statesmen of Corea have written a letter to Prince Ito intimating that the Japanese will receive their support if the Japanese deal fairly with the Emperor. Otherwise they and the whole Corean nation will be prepared to die as martyrs.

A despatch from Seoul says that crowds, enraged at the forced abdication of the Emperor, had assembled in various parts of the city during the evening and that inflammatory anti-Japanese documents were being freely distributed.

THE HAGUE, July 19.—Prince Yi, the Corean emissary, who was in St. Petersburg with his colleague, Yi Ijoune, when the latter died, has returned here greatly distressed. He says that Ijoune died of a broken heart. His last words were:

"Help my country. Japan is destroying her."

Ijoune was a Judge of the Supreme Court at Seoul and president of the Young Men's Christian Association.

Up to July, 1894, when Japan declared war against China, the Corean monarchy was practically absolute, the laws and administration being founded on the Chinese model, though the government was entirely in the hands of a corrupt hereditary aristocracy. For centuries Corea had acknowledged the suzerainty of China, but by the treaty of Shimozonoki in May, 1895, China renounced this claim and the reign of Japanese influence in Corea began. Japan advancing money and Corea making a number of very necessary reforms in the internal government of the country.

in February, 1904, an agreement signed at Seoul on behalf of Japan and Korea, Japan undertaking to insure the safety of the Korean imperial house and guaranteeing the independence and territorial integrity of the country, while Korea, placing full confidence in Japan, agreeing to adopt Japanese advice with respect to administrative improvements. Under an agreement signed in August, 1904, Korea accepted a Japanese financial adviser and a foreign diplomatic adviser and promised to consult Japan in dealing with foreign powers and making concessions to or contracts with foreigners.

Under the Russo-Japanese treaty of peace, September 5, 1905, Russia acknowledged Japan's paramount interests in Korea and engaged not to obstruct or interfere with Japan's measures of guidance, protection and control in Korea. Great Britain had made a similar agreement with Japan a few weeks earlier. On November 17, 1905, Japan still further tightened her hold. Korea signed an agreement placing in the hands of Japan the control and direction of all of Korea's foreign relations and authorized the appointment of a Resident-General should be stationed in Seoul. Accordingly Prince Ito took up that appointment on March 2, 1906, and he still holds it.

Since the advent of Prince Ito Japanese domination in Korea has steadily increased, and the restlessness of the Korean patriots or malcontents has increased in equal proportion, accompanied by palace intrigues and various disturbances here and there outside. The culmination of the trouble came when a delegation of Koreans, aided by a contribution of \$50,000 from the Emperor's private purse, secretly journeyed to Europe and suddenly appeared at The Hague with a petition to the peace conference charging Japan with coercing the Korean Emperor, usurping the liberties of the Korean people and threatening the independence of the empire, and beseeching the conference and protection of the conference.

Japan was angered. It successfully used its influence to prevent the conference from listening to the Koreans and then proceeded to try to crush the protest and still further strengthen its grip on Korea.

COREAN SITUATION BAD.

Japanese Exploiting the Country for Their Own Needs, Returned Educator Says.

Homer B. Hulbert, educator, who has been a long time teaching the Korean idea how to shoot, returned yesterday after a two months' journey from Seoul aboard the Hamburg-American liner Deutschland. He said the Japanese were despoiling the Koreans of their lands and industries and that the latter were in a state of despair. The Koreans, he declared, looked upon the Japanese as barbarians. The Japanese had seized the salt works, driven the Koreans from their fishing grounds and apparently were also trying to drive them from the country. Japanese boys assaulted Korean gentlemen in the streets and went unreprieved and unpunished.

"While the Government at Tokio," Mr. Hulbert said, "is declaring that Korea is open for the trade of the world it is seeking by every possible secret act to aid Japanese merchants by creating conditions which will drive every foreign business man out of the country. Japan is also debauching the morals of the Koreans by selling them opium."

The elevation of the Crown Prince to the throne of Korea, Mr. Hulbert said, would bring no change for the better. The Crown Prince is irresolute, although of good education. Korea never consented to the Japanese taking control of her territory. The Japanese caused it to be reported to the Powers that Korea acquiesced in the protectorate, but the Korean Emperor sent a delegation to The Hague to do the real situation. This caused Japan to bring about the abdication of the Emperor.

Mr. Hulbert said the treaty between Japan and the United States would not stand in the way of Japan's ambition to gain exclusive commercial mastery over Korea. Mr. Hulbert says it is not true that he instigated the Korean Emperor in sending a delegation to The Hague.

THE JAPAN TIMES

Jan 24, 1906

JAPAN AND KOREA.

Mr. W. H. Hulbert, a former American resident at Seoul who is now at Washington in the capacity of "special messenger" of the Emperor of Korea, has received a telegram from Korea stating that the Emperor regards the recently-concluded Japanese-Korean Treaty as null and void on the ground that it was obtained by force, that disturbances such as attended the "outrage" of Nov. 17 (the date of the final Council at Seoul at which the treaty was signed by the Japanese and Korean representatives) are likely to be repeated.

Mr. Root on 11th inst. received Mi Yung-chan, Korean Minister to France, who told him a plaintive story on the way the Japanese military authorities are treating Korea. He made it evident that the Emperor would keenly appreciate the continuance of American official recognition of Korea's entity as a sovereign State. Mi Yung-chan seemed to find some satisfaction in the explanation given to him that the United States had not terminated diplomatic relations with Korea, although it was true that these would henceforth be conducted through Japan. It is improbable that Mi Yung-chan's informal mission will have any other outcome. He will return to France shortly.

The Washington correspondent of *The Times* supplies the following comment:—

"It is not understood precisely what the Korean agents who have presented to this Government a kind of memorial or protest against Japanese authority in Korea expect to accomplish. Whether this memorial really proceeds, as is alleged, from the Emperor may be a question. Its accusations against the Japanese of harshness, cruelty, and indifference to Korean rights find, perhaps, some support in independent testimony not, however, official. They are at worst the acts of subordinates, and are to be judged by Oriental and not by Western standards. But it is not easy to see how this Government can intervene. Not only has the President recognized Japan's suzerainty, but he has withdrawn the lately appointed American Minister to Seoul, Mr. Morgan, and sent him to Cuba. Prince Min has been received by the Secretary of State, but not officially. Mr. Hulbert, the bearer of the memorial, is not much known.

Japan And Korea.

In Sunday's *Japan Chronicle* appears the following important communication from Mr. H. B. Hulbert, editor of the *Korea Review*:—

Sir,—The endeavor of the Japanese authorities to discredit the statement of Mr. Douglas Story, by instructing the Korean Government to put out a manifesto declaring it to be all a myth, will not go far toward convincing thoughtful men. The people who put out this manifesto know nothing about the occurrences in question, and the most they can truthfully say is that they were unaware of any such transaction. I have seen and conversed with a man who was present when the Emperor wrote the letter to Mr. Story, and the evidence of a single man who saw the thing done is worth that of a thousand who did not see it done. At the time when Mr. Story received this letter I was in Washington and I received from the Emperor for transmission to the State Department there a cablegram couched in practically the same language as that of Mr. Story's letter. I know the avenue through which the cablegram was sent, and it is my full belief that it came direct from the Emperor.

It is due the Emperor, in view of criticisms that have been made, to say that the United States authorities were well aware that a protest was being forwarded to Washington. The only secrecy employed was such as was necessary to prevent the blocking of the plan. I say this because it has been rumored that it was said that if proper advice had been sought the message would not have been sent.

Whether in the estimation of the Japanese the protest that went to Washington was calculated to prevent, for the time being at least, the seizure of Korea may be determined from the following considerations. On the eve of his departure, the bearer of that message was approached by the highest Japanese official in Seoul and listened to flattering proposals which if accepted would have prevented his going. At Yokohama the hour of his sailing from that port was marked by a Japanese spy who, not being a Japanese, had not the tact to completely disguise his business. In the third place it will be remembered with what feverish haste the work of forcing the treaty was done in Seoul. For two days there was the most intense activity, which seemed to lead to no result and at last the Japanese moved on the palace, vowing that they would not come out till they had accomplished their work. The so-called treaty was signed the very night the message reached Washington. This may have been mere coincidence, but if so it was a very remarkable one. It would seem that by sending that message the Emperor secured this much at least—that it drove the Japanese to carry the thing through in such haste that they had to waive all forms of international justice and legal right. The so-called treaty was not signed in a way that makes it legally binding. It has never received the willing consent of the Em-

per, and furthermore—a point that should not be overlooked—it was signed at a meeting of the Cabinet illegally convened. The Japanese tried to make the Prime Minister call a meeting, but he refused and the Japanese themselves convened it before they had obtained the legal right to do so. Some will say that the Emperor's message did more harm than good because it precipitated the crisis, but who doubts that the Japanese would have gained the same end in any case? The illegality of the method brands the act as a usurpation and not a treaty and thus the Korean people are provided with a perfectly legal excuse for repudiating it if the time ever comes when they can do so. Whether such a time will ever come is hidden from all men. No one after Austerlitz could predict Waterloo.

One more word is necessary. It has been intimated by a certain foreigner in the confidence of the Japanese that the money necessary for the transmission of the message to Washington was obtained under false pretences. This is untrue. The treaty between Korea and the United States specifically obligated the latter Power to use her friendly offices in Korea's defence if Korea soified her of the necessity. The Emperor did not know that Japan had already been promised immunity from criticism, that she had bought a plenary indulgence. He supposed the game was to be played fairly and with no cards up the sleeve. He had every reason to believe that a protest lodged in Washington would make the American Government think twice before abandoning Korea. He had for twenty years been receiving assurances of the friendship of the American people and Government. American citizens in Korea had been always treated with the utmost courtesy. But it is said that the Korean Government was corrupt and needed reorganisation and that for this reason America was justified in handing it over to Japan. Allow me to ask whether this so-called corruption, a corruption which the Japanese have shown themselves unable to correct, interfered with the rights and interests of American citizens in Korea; to not one-tenth the extent that Turkish misrule interfered with the interests of Americans in Turkey. American merchants had every opportunity here. Rail-road and mining enterprises were given first to Americans. To my own personal knowledge, if any usurpation had not taken place American mining syndicates would now be exploiting gold and other mines in Korea worth hundreds of millions. In all this I was personally not interested even to the extent of a single dollar, but I know whereof I speak.

The question naturally arises, why the American Government should have taken a step so contrary to the genius of our history and so subversive of our traditions. As is now known Japan had to make peace. It was not a question of the necessity of sacrificing Korea for the sake of putting an end to a sanguinary war. The war was over. And even if it had not been over, there was no precedent in American history and no sophistry of law to justify

betrayal of a power in full treaty relations with the United States.

But there are those who say "Why say anything more about it? It is finished, the incident is closed." No incident of history is ever closed. The traitors of Korea need not try to hide their heads beneath so featherless a wing. If Japan will betray a weak ally she demonstrates her ability to betray a strong one when expediency requires. The saying that history repeats itself is based upon the fact that social and national character is so far consistent that in similar vicissitudes a people will have recourse to similar instruments whereby to extricate itself. The vicissitude which faced Japan was the necessity of betraying an ally and a friend, and if we wait patiently history will live up to its reputation as a repeater.

But we come back to the question. Why should the Japanese wish to discredit the statements of Mr. Story? It is because, if they are true, Japan's occupation of Korea to-day is confessedly a usurpation and not a legally defensible position. This being established it bids men pause before making hasty conclusions about the instruments which are likely to be effective in the rehabilitation of the Far East.

KOREA

Mr. Hulbert, whose visit to the United States on account of ill-health was well understood by those behind the scenes, is reported by telegram to have addressed to President Roosevelt a remonstrance, said to emanate from the Korean Emperor, in the sense that the new convention was concluded by force and that it ought not to receive the approval of the United States Government.

The *Kokumin Shinbun* believes that the Emperor of Korea never issued such instructions and that Mr. Hulbert is the conscious or unconscious agent of political intriguers. Of course the Japanese Government will demand from the Korean Court an explicit statement whether such attempts to misrepresent the situation have its sanction. It was the Emperor himself who, after hearing Marquis Ito's arguments, instructed his Ministers to conclude the convention, and the Minister who signed the document is now Premier, actively assisting in giving effect to its provisions. Had the Emperor refused to conclude such a convention and defied Japan to compel him, there would not have been wanting persons to sympathise with him and to accredit him with some measure of patriotic courage. But that, having agreed to the convention with merely a show of reluctance, he should then endeavour to purchase pity by pleading *force majeure*, is a proceeding too paltry to be believed of His Majesty, and we shall not believe it without very strong confirmation.

MR. WINN

For some time a rumour has been current that the Rev. E. C. Winn was recently in Korea and under suspicion of intimate association with Mr. Hulbert. The persistence of the rumour makes a public correction advisable. Mr. Winn is not even an acquaintance of Mr. Hulbert; has no sympathy with him in his attitude towards Japan; and has never been in Korea. Mr. Winn, who is now living in Tairen, has been a resident of Japan for thirty years; and Japan has no warmer friend.

JAPAN'S LONE BRITISH FOE

From Vol. 25-07
GOOD FIGHT PUT UP BY EDITOR BETHELL IN COREA.

With a Toy Paper and Plenty of Grit He Opposed the Assimilation of Corea With Such Vigor That Japan Got the Helth Government to Suppress Him.

The story of how E. T. Bethell, an Englishman with plenty of determination and a toy four page newspaper, has stirred up a hornet's nest at Seoul, Corea, and hectorated the whole Japanese Government for three years past is one of the comic elements in the little tragedy of the Hermit Nation's absorption by the Japanese.

After defying the Japanese Governors of Corea with impunity Bethell has now been squelched by his home Government by a special edict made at the instance of Prince Ito, the Japanese Resident-General. But this Englishman is enough of a sportsman to take pleasure in the reflection that while he had free rein with his little paper he gave the Japanese fair sport for their money. Moreover, it is not given to every obscure journalist in the Far East to play centre stage in the game of international politics.

Bethell is typical of the provincial British journalist who gets out his paper in the strange corners of the earth. Before he went to Corea he was a sub-editor on an English newspaper published at Kobe, Japan.

His task of grubbing through the exchanges that drifted up the China coast and writing an occasional editorial in the ponderous English style was not calculated to bring him distinction. It was a very ordinary sort of man who suddenly pulled stakes just in the middle of the Russo-Japanese war and moved to Corea.

When his little paper, the *Corea Daily News*, made its first appearance among the marooned foreigners that constitute the scanty colony in the poorest of capital of Corea there was a ripple of excitement. Everybody knew that the circulation would not be large enough to pay even the cost of getting out the paper on the rickety old hand press set up in tumble-down quarters near the palace.

There was hardly enough advertising in all Corea to cover the front and back sheets of the paper. The knowing foreigner began to look for the angle behind the new enterprise.

M Pavlov, the astute Russian Minister to Corea at the time of the outbreak of the war, had moved to Shanghai when the Japanese regiments marched in. But he left behind a firm of French merchants who were particular friends of his and who took an unequalled interest in the budding *Daily News*. The Russians had subsidized newspapers printed in English and Chinese at Chetu and Shanghai. Would it not be a stroke of diplomacy for Pavlov to leave behind him in a Japanese Corea a fly in the ointment of Japan's victory?

That is what the foreign residents said. Bethell hotly denied the imputation at once and whenever he heard the insinuation afterward. He was an Englishman who hated the Japanese, he said, and he was there to get out a paper which would express his views.

On the face of it the *Daily News* was innocuous. Bethell could not afford a cable service; he clipped the cable news from Japanese newspapers four and some even five days old.

He was his own editorial writer, reporter, press foreman and distributing agent. He paid several Koreans who did not know English to set type; they set by the appearance of the type letters and each proof had to be corrected three or four times.

The Japanese would not have cared (three straws for Bethell's paper were it not for the fact that this daring Englishman got out each day a Korean edition, printed in the vernacular. It was this that raised the alarm.)

For Bethell, right or wrong, stuck by his convictions and hammered the Japanese policy in Corea from A to Z. When the Japanese soldiers began to evict peasants from their lands on the pretence of military necessity Bethell's editorials in the vernacular burned their way through the clouded consciousness of the Koreans and stirred them to slow anger. Every incident of Japanese aggression and the individual acts of cruelty perpetrated by the Japanese that came to Bethell's ears he printed in his English and Korean editions with a spirit that nipped no facts.

His fighting Englishman had not been in Seoul a month before he began to be assailed. Over in Yokohama there is a paper called the *Daily Mail*, which is published by a man who has been the London *Times* correspondent in Tokio for many years. This man is pro-Japanese.

The editor of the *Daily Mail* was the first to take up the cudgels for the Government against Bethell. He called Bethell names, questioned his honesty, hinted at the Russian hand behind him and described him as a disgrace to British manhood and a black sheep of the mother fold.

Since it was obvious that the *Mail* was taking the attitude of the Japanese Government, Bethell was secretly tickled at discovering that he was getting under the Japanese skin. He in turn reviled the *Mail's* editor, but never stopped printing his editorials for the Koreans.

When the Resident-General, Marquis, now Prince, Ito, called upon the frightened Emperor of Corea to sign away his inherited rights and the independence of Corea on a certain night in November, 1905, it was the *Daily News* that contradicted the story given out by the Japanese press to the effect that the imperial seal had been affixed to the treaty of protectorate willingly and even with enthusiasm. Bethell told in his *Daily News* how Japanese troops had surrounded the palace at the conference between Ito, the Korean Ministers and the Emperor, how Ito had threatened and coaxed the Emperor, and finally, when he had failed to get his seal to the instrument, how at the Resident-General's order the strong box of the Korean Prime Minister was opened and the State seal taken from it and affixed to the treaty.

Since all of the news sources in Corea save this fiery and independent *Daily News* were controlled by the Japanese the Japanese version of the treaty making had at first been accepted by the world, and it was not until Bethell's *Daily News* began to sift to Europe and America that first the man papers and then some of the other organs of Europe and America began to cast doubt on the original story and to accept the version provided by Bethell.

Again the *Daily News* would not down when the Japanese by a generous use of cash began to organize a so-called patriotic society of Koreans, the Il Chin Hoi, whose province it was to applaud all the acts of the Japanese and bring all influence to bear toward the absolute Japanning of their country. Bethell through his paper exposed this society of spurious patriots, and his utterances led to many of these men being soundly beaten by their compatriots. Bethell traced money from the purses of some of the Resident-General's agents directly into the hands of the Il Chin Hoi leaders.

By this time the *Daily News*, together with the *Corca Review*, a monthly publication brought out by an American named Hulbert, which also opposed the Japanese regime in Corea, had become so unpopular in the side of the conquerors that no stone was left unturned to secure the downfall of the offending publication and the expulsion from the country of its editor. But Bethell was an Englishman and there was that alliance which Japan and England were still cooing over to protect an English citizen above all others of the most favored nations against any overt act.

Moreover, editorially he still obtains in Corea that is, the representatives of each foreign Government constitute courts of justice for their nationals. Bethell did nothing to offend the English Resident,

consequently the English Resident had no cause for taking against him.

Bethell and the *Daily News* flourished untouched, despite the fulminations of the *Daily Mail* over in Japan, the petty annoyances thrown in his way by Japanese strongarm men to make his residence in Seoul unpleasant if not dangerous, the secret attempts of the Japanese to buy his silence with money, and the open bluffs directed at him by the military arm of the governing power. Bethell sometimes was violent and highly partisan, but he never wavered or made apologies.

The last piece of work that Bethell was credited with having a hand in before his fall was the secret intrigue with the old Emperor for the purpose of sending Korean delegates to the Hague conference. Hulbert more or less openly admitted that he had helped engineer this particularly audacious piece of work, which brought down the wrath of Japan and forced the coup d'etat for the removal of the Emperor. Bethell admitted nothing, as was his irritating custom, but he said he was glad to see that the Japanese had been outwitted and he hoped the secret delegates to The Hague would tell the world of the iniquitous rule inaugurated in Corea.

This sympathy with and supposed participation in the palace plot was the last straw that broke the Japanese patience. They could not get Bethell assassinated because he was an Englishman, and his sudden death would be too much for Japanese ingenuity to explain away. So representations were made to the Foreign Secretary of the English Government that Bethell was a brawler and a trouble brewer and that his presence in Seoul was a menace to the peaceful Japanese regime.

About six weeks ago word came from Seoul that, acting on a policy dictated by the Secretary for Foreign Affairs, the British Resident-General in Seoul had arrested Bethell as a disturber of the peace and suppressed his paper. Authority was given to the Resident, the despatches said, by a new ruling of the home Government to the effect that in all countries where extrajurisdictionally prevailed the British representative may take steps to suppress any national whose presence seems a menace to the country in which he resides.

So Bethell was tried before the British Resident and held in bonds of 3,000 yen to curb his pen or be expelled from the country. In some of the seeds of his sowing with that fiery paper of his is a now bearing fruit in the desperate guerrilla warfare that the awakened Koreans are waging in the mountains of their land.

Emperor Is Guest Of Prince Ito.

Korean Ruler Visits Resident-General To Thank Him For Help.

STAYS WITH HIM FOR LUNCHEON

Prince Ito Then Proceeds To The Palace To Return Thanks — Prince's Significant Reply To Correspondent's Query.

(From Our Own Correspondent)

Seoul, February 6.

The Korean Emperor to-day paid a special visit to the Residency-General to see Prince Ito, ostensibly for the purpose of thanking the Prince for his companionship and constant help during his recent tour of the country. His Majesty stayed and took luncheon with the Prince.

Prince Ito later proceeded to the palace to return thanks to the Emperor for the unusual honor conferred upon him.

The incident affords occasion for no small amount of comment in metropolitan circles, the trend of which is frankly to the effect that His Majesty was actually taking final leave of the Resident-General on the eve of the latter's final departure from the country.

Your correspondent, anxious to obtain reliable first-hand information, solicited an interview with Prince Ito, who received him with his unflinching courtesy.

In response to a question as to whether or not he would return to Korea, the Prince simply said that his future conduct would depend entirely upon the will of his august master, the Emperor of Japan.

KOREAN EMPEROR'S TOUR.

PRINCE ITO'S SPEECH AT PHYONGYANG.

A Phyongyang telegram says that at the welcome meeting in Phyongyang on the 1st inst. Prince Ito delivered a speech in which His Excellency expressed his views on the subject of the national wealth of Korea. After making clear the true intent and purport of his mission His Excellency dwelt upon the existing financial condition of Korea. His Excellency stated that though the population of Korea was alleged to reach 20 million yet according to the investigations made by the authorities since His Excellency's assumption of the present post the actual number of families throughout the country was 2,233,087 with a population of 9,781,771 souls. Next with regard to the financial resources the total amount of taxable income five years ago was 3,470,000 yen while the estimation for the current year was 10,460,000 yen. The total of temporary revenue and miscellaneous income, exclusive of postage and other duties, was 21,435,723 yen. And the important item of the revenue was the loan accommodated by the government of Japan. Though a loan in its form, the accommodation was made without any interest and fixed term for redemption, as a good sum of money is needed for salaries and other allowances of Japanese officers and officials in the Korean government. The sum for the present year amounted to 4,653,500 yen. If one considered Japan was sending to Korea a number of officials at the latter's expense it would be a great mistake. The total area of cultivable land in Korea was at the end of last year represented at 1,015,555 kyol which is bound to pay tax to the government. One astonishing fact is that the sum of 3,874,698 yen, the amount of tax due to the government for the past eleven years, left unpaid. But the truth was that the sum was duly paid in but was misappropriated by the officials in charge. Since the establishment of the Residency General government the revenue is duly sent to the government. In the external trade the export during last year was 14,109,000 yen and the import 41,050,000 yen the total standing at about 55,000,000 yen. The figure shows the weak condition of Korea's natural

resources. Again the comparison between import and export of gold and silver specie and bullion shows an excess of import by 1,773,000 odd yen. It was a great mistake to consider that if the mining privilege be granted to foreigners the treasure of the country would be carried away by others. All works, no matter who works them, could not fail to be of good and interest to that country, if they develop the natural resources to the use of mankind. The national power of Korea was in so weak and bare condition and it was the grave duty of the Korean people to strive in the promotion of the national power with a sense of patriotism.

Prince Ito concluded his speech with *bauzai* for the Emperor of Korea joined by the audience.

Minister Song Arraigns The Christians

Native Converts In Korea
United In Opposing The
Administration.

MISSIONARY SUPPORT ALLEGED

Korean Home Minister Says He
Is Prepared To Annihilate
Malcontents Should They Rise
In Insurrection.

A telegram from Kobe to the Tokyo Asahi reports an interview obtained by that paper's representative with Home Minister Song of Korea, who is proceeding to Tokyo with Prince Ito.

Mr. Song is quoted as follows:—
The history of Korea, since the foundation of the kingdom 500 years ago, is a history of oppression and despotism. The political centre of the country has always been unsettled and the people have therefore been puzzled as to the real source of authority. They have become servile and enervated. They have also become highly suspicious and melancholy. I highly appreciate the efforts of Prince Ito, who has a keen

insight into existing conditions and has inaugurated a system of education calculated to remove anti-Japanese prejudices. Another significant fact is his success in persuading the Korean Emperor to take his recent trip through the country, since which the people have come much nearer His Majesty. Prince Ito has also succeeded in making known to the people Japan's attitude toward Korea. His Majesty during his trip demonstrated the advantage of modern military uniform in maintaining dignity. In consequence as many as 6,500 Koreans have had their old-fashioned queues cut off. As the Minister for Home Affairs, I am highly pleased that the Emperor came back in sound health after a long journey of half a month during the coldest part of the year.

The Korean Emperor will come to Japan sooner or later. It is only a question of time.

There were some 1,800 Court ladies prior to the great reorganization of last year, but now there are only about 100. Some of them have come to Japan with us to study usages in the Japanese Court. They are all senior Court ladies, who are often more influential than Cabinet Ministers.

The most serious question now before us relates to the native Christians, numbering about 350,000, whose affiliations are of a questionable nature. They are united in the common object of opposing the present administration and resort to underhanded measures. I am going to adopt drastic steps and annihilate them as soon as they take up arms in insurrection. Of course they are backed by a group of American missionaries. It is likely that this will become one of the most important questions in Korea.

Prince Ito's Plain Talk To Koreans.

They Might Not Like Japanese Interference, But
Later Inevitable.

JAPAN HAS DUTY TO PERFORM.

Resident-General Receives Missionaries' And Assures Them That His Methods Knew No Creed Discrimination.

(From Our Own Correspondent)

Seoul, February 3.

The Emperor, Prince and suite are back again in Seoul from the Northern tour, which from first to last was a complete success. The Emperor himself is in excellent health and spirits, looking better than your correspondent has ever seen him.

Prince Ito, in a speech delivered yesterday, declared that after the closest observation of the conditions existing throughout Korea during his personal tour in the North as well as in the South he was more than ever strongly impressed that Japan must continue fearlessly to protect and guide Korea. Speaking quite frankly to the Koreans in his audience, Prince Ito said that naturally Koreans disliked this interference and control of her affairs by Japan, but no matter how much it was disliked and how irksome it appeared to patriotic Koreans, it was the high duty of Japan to help the Koreans and to preserve the peace of the Far East. Continuing, he said that the weakness and helplessness of Korea are obvious to any impartial observer, and while naturally Koreans refuse to confess it he asserted there was absolutely no hope for Korea without the protection of Japan.

Prince Ito said he would report this to his Emperor on his approaching return to Tokyo.

On Monday morning the Emperor granted an audience to the leading residents of Pingyang, including the foreign missionaries and Messrs. Moffet, Wells and Nobel. The same afternoon Prince Ito received the leading missionaries and native Christians. He assured them that he made no difference in his mind or in his methods as between different creeds. He said that he recognized the good work the missions were doing for the education and civilization of Korea. Prince Ito said he was working for the political salvation of

the country, and desired the co-operation of the missionaries and the Christian Koreans. The expressions of Prince Ito were received with enthusiasm, and a much better feeling has been created among the missionary element in Pingyang.

Later in the same day Prince Ito addressed the leading Korean and Japanese residents who had invited him to a banquet. He pointed out frankly to his hearers that the economic weakness of Korea must be overcome before any great improvement could be secured in the condition of the country or of the people. Prince Ito urged the development of the natural resources of the country, for which he said he had worked unceasingly. He asked Koreans and Japanese residents in Korea to work together looking to these common objects which naturally improved the outlook for every citizen having interests in the country.

JOINT RESPONSIBILITY

Professor Ladd Points the Moral in Death of Prince Ito

Dr. G. T. Ladd, who will be remembered as having spent a considerable time in Japan and Korea a few years ago has written a long letter to the Seoul Press with reference to the assassination of Prince Ito.

Professor Ladd's letter which was written at New Haven, Connecticut, on the 8th ult. reads as follows:—

I ask the indulgence of your columns that I may express to my friends in Korea some of my impressions and thoughts awakened by the assassination of Prince Ito. A number of my colleagues here have remarked upon the likeness of this deed to the assassination of our own beloved President, Abraham Lincoln, who died a martyr at the hands of those whom he had especially befriended. In my judgment, there has been no other political murder comparable to these two, during the entire last century. But no student of social science, and no believer in one of the cardinal truths of all the world's greater religions,—especially of Biblical religion,—can fail to recognize the doctrine

of "corporate responsibility." The wretched men who planned and executed this fearful crime, are not the only ones who are responsible for it. On the contrary, all of us who have had anything to do with Korean affairs during these recent years should strictly examine ourselves to see what is our share, as looked at from the divine point of view, in this corporate responsibility.

First of all, then, there is a message which cries aloud to the whole nation of Korea. For Korea has been humiliated and disgraced in the eyes of the entire civilized world, as seldom or never before in recent times. Doubtless there are some of her professed foreign friends who are willing to look on this deed as an expression of patriotism; but all people of right minds in this country, which has been in the past and still is, so lenient and friendly in feeling toward your nation, consider the assassination of Prince Ito to be a cowardly and cruel murder of Korea's most devoted and powerful friend. No act of foreign oppression and tyranny could possibly leave such a blot upon the character of the Korean people as this act of her own has done. I have said upon "the Korean people" for every Korean, who by word, or deed, has fostered the spirit of race-hatred and revenge, out of which the deed, naturally and almost inevitably, grew.—Yes, every Korean, especially every professing Christian Korean, who has not in all proper ways opposed this spirit, must diligently question his own conscience as to his share in this corporate responsibility.

But the same message comes, with even greater force, to those "foreign friends," who for one reason or another, have identified themselves with movements that lie back of, and have culminated in, this deed of assassination. The motives of some of these men may have been unselfish but unwise; the motives of others may have been almost wholly shrewd and selfish. A few may have been quite benevolent and also wise, but unable under the circumstances to prevent themselves from being misunderstood, and so made to contribute to deeds from the commission of which they would themselves shrink back with horror. Only God can judge fairly their conduct in the light of its motives. We cannot even judge ourselves fairly in this way: how much less can we judge others. But those who play with fire, although they may themselves escape being burned through their comparative shrewdness, seldom are able to escape the responsibility of having added fuel, when the conflagration once breaks out. And so far as I have been able to discover

the facts and to discern their significance, there have been few more conspicuous instances of this truth than have been afforded by the last ten years of Korean history. It will be seen that I am now referring to those foreign friends of the nation, who have accepted and played the role of participating in its politics, internal and foreign. Surely, each one of these persons, whatever his business or diplomatic position, ought to be willing to pause for a few days and honestly face the question: What share have I in the corporate responsibility for this dreadful deed?

To my Japanese friends, however, I bring my message with a peculiar boldness; for they know full well that I am the devoted friend of their nation; and that I was honored in a very peculiar way with the personal friendship of the dead Prince. But I am also the friend of the Koreans; and I should remain their friend, too, even although I knew that some of their countrymen were planning to add me to the number of the friends sacrificed on the altar of their country. But now to the Japanese, of all pur-

suits and social grades, who have in any way been connected with, or influential in, recent Korean affairs, I bring this message: "Examine yourselves diligently, and see how far you are obliged to confess to a share in this corporate responsibility." As to those of your countrymen who have cheated or abused the Koreans, or have in any way treated them unjustly or cruelly, there can be no manner of doubt about the true answer to the question. Nor, in my judgment, is there much more doubt as to how the same question should be answered by all those who have failed to co-operate, according to their opportunities and ability, in the establishment of those peaceful and friendly relations between the two peoples on which Prince Ito had so set his heart, and which he really sacrificed his life to secure.

But to you, my Japanese friends, there is another call, which comes out of the very crime itself. I know how strong the temptation is to answer this deed of vengeance with a returning spirit of race hatred and vengeance. But I trust, and I believe, that neither your Government nor your nation will yield to this temptation. No other person in the world has been more sorely bereaved than your own "August Emperor." But His Majesty has a magnanimous soul.—And I do not hesitate to say that no other people impress me so much with their magnanimity toward the enemies of their nation as do the Japanese. There is yet another consideration which

appeals to you with peculiar force. You believe, as no other civilized nation does, that your great dead are a constant and effective spiritual force with the living. In the late war, almost every private soldier fought for his country as in the presence of a "great cloud of witnesses." It will not seem a mere superstition to you, if I ask: "What would the spirit of Prince Ito be pleased to have happen in Korea?" Surely, nothing less good than what pleased him when he was Resident-General in Korea. He would be pleased to see Korea uplifted and the reign of peace and good-will between Japanese and Koreans advancing over all Korea.

But we men of religious faith and teachers of moral and religious truths and upholders of moral and religious ideals, should press to our hearts with the utmost sincerity, the same question as to our corporate responsibility. And for us, above all others, it is not enough to be able to say that we have never approved of, or in any way encouraged, assassination. The question for us to answer is: "Have we bravely, and earnestly, and persistently, discouraged it, and all the sad and unwise and wicked ideas and sentiments, out of which such an assassination as that of Prince Ito so surely, and almost logically, issued?" For it is never enough for the teacher of morals, or the minister of the religion of Jesus or of any other religion, to maintain a negative attitude, and to exercise only a negative influence, in a matter of this kind. He above all other men, is in duty bound to lift up the prophetic voice, to "cry aloud and spare not," in the interests of righteousness and of good-will to all men.

New Haven, Conn., May 13, 1908.

To the Editor of The New York Times:

While carefully abstaining from all bitter, personal controversy, there are several things in Mr. Hulbert's letter of May 10 which, in the interests of truth and Justice, seem to require a brief rejoinder. And, first, as to what, from the historical and international points of view, is most important—namely, the trustworthiness of our conflicting published accounts of the doings of the Japanese Government in Korea. As I have said in its preface, my book is based throughout either on facts which I personally examined with great care and free access to the evidence, or—as is for the most part true—on private or published official documents. To take a single illustration for the purpose of comparison, the correct narrative of the night of Nov. 17, 1905, concerns the essential character of the convention on the foundation of which the Japanese protectorate over Korea was established. Messrs. Hulbert, McKenzie, and others have brought the gravest charges against Japan, such as that of using force to threaten the Emperor, of procuring fraudulently the imperial seal, &c. These charges, so far as appears, have been made for the most part on warrant from the gossip of the clubs, the hotel verandas, and the street corners, such as have entered into the history of similar affairs in the Orient from time immemorial. My story of the important transaction, however, is that told by a translation from the Japanese of the official report which Prince Ito sent to the Emperor of Japan, and by a translation from the Korean of a memorial which was laid by his own Ministers before the Korean Emperor, within about one month of the signing of the treaty. Does Mr. Hulbert suppose that Prince Ito lied to his own Emperor in his secret diplomatic correspondence, or that the Korean Ministers eagerly sought torture and deception in the interests of the truthfulness of this same, hitherto unpublished, report?

Mr. Hulbert is evidently touched by my statement that no "authentic and trustworthy history of Korea" has ever been written, although he has himself, after several years of labor, published a history in two volumes. A reference to the context would show that I was referring to what any one accustomed to modern historical standards would regard as a critical and—pardon the word—"up-to-date" history. I suppose that Mr. Hulbert even would not claim the unfortified mixture of story and legend which constitutes all the early part of his work to be "authentic and trustworthy history." I have nowhere in my book on Korea attacked his historical accuracy in general. But, since he raises the question, let us take a single instance, and let us take it from modern times—a transaction about which there should be little difficulty in ascertaining the truth. In his narrative of the shameful events of 1884 Mr. Hulbert represents the Japanese as officially conniving at the attempt of a party of Koreans to obtain control of the Emperor by force; as going with several hundred troops to his palace on a forged order, and when they were defeated and driven away by thousands of Chinese and Korean troops, as setting fire to their own legation buildings (!), and retreating to Chenuipo, "shooting at any Koreans whom they happened to see in their way." Opposite to this history, as told by Mr. Hulbert, let us place the brief account of Dr. Allen, ("Korea, Fact, and Fancy," p. 168^f), who certainly cannot be accused of being pro-Japanese:

Dec. 5.—The foreign representatives were invited to the palace for safety. The Japanese Minister went with 140 soldiers. The others declined. This was undoubtedly a serious diplomatic blunder on the Japanese part—one of several such as the Japanese have made in Korea.

PROF. LADD ON KOREAN AFFAIRS

Prince Ito's Secret Diplomatic
Correspondence the Chief
Source of His Book.

James W. H. 08
ANSWERS MR. HULBERT

Offers to Forward to Residency General of Korea Any Evidence of Wrongs Done by Japanese.

Prof. George Trumbull Ladd of Yale University replies to the challenges of Mr. Homer B. Hulbert, printed May 16 in a letter to THE TIMES, as to the authenticity of Prof. Ladd's recent book on Korea and his pecuniary relations with the Japanese Government, as follows:

Dec. 4.—TONG KWAN PAINE was attended by 7,000 Koreans and 2,000 to 3,000 Chinese soldiers under Yuan Shi Kwai. It was defeated by 140 Japanese soldiers, who fired a mine and dispersed the allies, after which the Japanese fought their way to their legation and on to Chemulpo.

Dr. Allen then tells how the Korean mob burned the Japanese Legation, their own Korean Post Office, and also burned and looted a number of Korean and foreign houses. But this is only a score of instances of what we are asked to regard as "authentic and trustworthy" Korean history.

Mr. Hulbert in his letter raises again the complaint, which has been answered over and over again, namely that no attention was paid by the Japanese Government, or by Mr. Stevens, to charges of fraud and oppression of Koreans by Japanese. Now in my book I have given a chapter on the subject of "Wrong, Real and Fancied," and I have taken for illustrative purposes one or more instances of the attempts made by the Residency General to investigate such charges when forwarded by Mr. Hulbert himself, (see especially p. 374f.) One of the things in which Prince Ito particularly requested assistance was just this: Getting trustworthy statements of the charges of this nature, and so having an opportunity to investigate them and to punish the guilty. The British Consul General, I will now add, in conversation with me said that he had at first interested himself officially in some of Mr. Hulbert's complaints, but he had been obliged—as, indeed, others have been—at last to conclude that they could not be relied on when examined, so as to afford any basis for a correction of the alleged wrong. If only Mr. Hulbert, or any one else, will put into my hands carefully prepared and sifted evidence of wrongs being done by Japanese to Koreans that will in any measure justify the statement he attributes to Dr. MacKay, I will at once willingly forward them to the Residency General of Korea. Before I came away one of the great missionary bodies operating in Korea had in the person of one of its officers issued instructions that if any missionary wished to take up the complaints of its converts at all, he should proceed in this sensible and businesslike way. No one has more explicitly declared than has Mr. Hulbert the lying nature and habit prevalent among the Koreans.

As to the relations of the Japanese Government to Messrs. Colbran and Bostwick and other promoting firms, I

have no brief for either party. The few words from me which seem to have so excited Mr. Hulbert were a protest against Mr. Millard's making, on the ground of rumor or partisan reports, statements reflecting upon the fairness and honor of a deceased American agent and Mr. Millard. It is to be noticed in the accounts of both Mr. Millard and Mr. Hulbert, however, that the real facts as to the connection of Mr. J. McLeavy Brown with this particular promoting scheme are left rather obscure. The truths of most importance are, first, that this incorruptible official, when he was Commissioner General of Customs, on auditing the accounts of the firm, recommended that items aggregating 1,100,000 yen be disallowed; second, that in 1896 he was through Russian intrigue dismissed in favor of M. Kir Alexieff, (although the plan met with only temporary success,) and that later, in 1901, presumably through the same influences, an attempt was made to dismiss him, and even to expel him forcibly from his residence by Korean officials, under the plea that the land was needed for a new palace for the Korean Emperor, (see Allen, pp. 201 and 214.)

One thing more only. I am sincerely obliged to Mr. Hulbert for his challenge "to state publicly whether I have received any money from the Japanese." Without this challenge it would have been undignified in me to publish the

fact, which I might have been compelled indefinitely to suffer from sensitiveness to the imputation of being a paid advocate of a doubtful cause; since, perhaps, there are comparatively few who can credit the possibility of such a relation as has always existed between me and the Japanese. The facts are these: I have been three times in Japan—in 1892, 1899, and 1903-7. I have never received a dollar of money from the Japanese; I have never had, with one exception, an offer of money, and this was for lectures on education in a rather remote place where my habit to decline pay was not clearly understood. But this offer, too, was disposed of by rejecting it without offense to the honorable feeling which prompted it. On the first visit President Dwight raised my traveling expenses; my entertainment and other expenses there were provided by native Christian friends. The second visit was in connection with a tour around the world. This time, with my own traveling expenses with the exception of a complimentary ticket from San Francisco to Yokohama, and the invitations for whom I lectured made Mrs. Ladd and me their guests. The same policy was adhered to during the following Winter, when I lectured throughout India. At the last and longer visit to Japan the same thing was true, except that from our shores back to our shores again we were both guests of the Japanese. All three times and all the time the sincere, heartfelt, and generous recognition which the nation has rendered for my services in lines of education, ethics, and religion (never, except in connection with the grievously exaggerated and false reports, the truth of which I investigated in Korea, has my service been of a semi-political character) has left me, as I hope it has left my Japanese friends, without the slightest trace of the commercial taint to our mutual relations.

It is not given to human judgment to apportion justly the responsibility for such a series of murders as that of which Mr. Stevens's is one. But certain it is that just at present public opinion in the Far East is laying a heavy burden upon those "foreign friends" who have without doubt fostered the "misguided patriots" that are committing these deeds of blood. And now that the patriots have taken to shooting at sight their own countrymen who are conveying fuel or food to the foreigners in Seoul and have promised to murder those of the former missionary friends of Mr. Hulbert himself who have openly declared their readiness to assist the Japanese Government in bringing in the reign of law and order for the uplift of Korea, almost any one might wish to deny the responsibility, indirect as well as direct, for so liberal a use of the method of assassination. But fires once kindled in such material as has for centuries been lying around loose in Korea are not easily extinguished—with water at any rate. And as long as the Korean ex-Emperor and his palace agents and Commissioners, native and foreign, are accusing each other of falsehood, it is not for outsiders to decide the delicate question of responsibility.

In a word, I am eager to have all my statements of fact submitted to historical tests; and as to charges or suspicions reflecting upon the disinterested character of my motives, I trust that the emphatic denial which I here make once for all will be found satisfactory.

GEORGE TRUMBULL LADD.

The Regeneration of Korea.

Advertizer *copy* 1908
Notwithstanding the continual

criticism of Japan's methods in Korea since the commencement of her actual suzerainty, it is doubtful if any country in the world could have administered the affairs of that unfortunate country to much greater advantage. Many things have been done by the Japanese that had better have been left undone. Mistakes have been made. What country has not made mistakes under similar circumstances? Japanese officials have gone wrong; Japanese soldiers and Japanese coolies have run amuck and committed outrages. The bad soldier and the hooligan of every nationality must and will take opportunity to show the brute that is in him unless kept under discipline and fear of the lash, and the proper discipline has at times not been there. The *Advertiser* is the last to seek excuse for such as these. We deplore the mistakes made in high places and the crimes committed by the lower orders as much as we deplore the cause that made the Japanese protectorate a necessity for Korea, for Japan and for the advancement of civilization.

But the control of Korea by Japan is *un fait accompli*. It was a necessity, and the statesmen of the world—the thinking people—not only admit the moral and political rights of Japan in the premises but likewise applaud the plan under which Japan expects to exercise control.

It is natural, nay, it is right and proper, that those Koreans into whose veins runs the blood of good and proud men should wince under the yoke and domination of the foreigner. They would wince under the yoke and domination of England or

America if either of those countries had stepped into the breach to save Korea from the result of the maladministration, corruption and wrongdoing of the ruling classes of Korea. That these protests should take the form of armed resistance is to be expected. Ireland, Wales, Scotland, India, the Philippine Islands and in every country that by reason of

weakness or decay has fallen into a state of dependence has produced the objecter with a rifle or how and arrow. But in turn every such country has eventually found after the first period of unrest that the new conditions were not to their advantage.

The mistake seems to lie in failure to fully understand the real attitude of Japan towards Korea. Japan is not treating the Koreans as a conquered people. We have the highest authority for the statement that annexation of Korea forms no part of the program of the Emperor of Japan. That authority is no less a person than Prince Ito, the Resident-General of Korea and close adviser of the Emperor.

We have the order issued by Prince Ito to the soldiers and civilians of Japan now resident in Korea that the Koreans must not be treated as a conquered people. We have the Resident-General himself ordering the severe punishment of Japanese officers and soldiers who commit acts of outrage or injustice. We have the Emperor of Japan paying royal honors to the future Emperor of Korea—the young Crown Prince, and at this day we find the aged statesman who has risen from the people to the highest place of honor in an honorable nation, acting as Grand Tutor to this Korean Prince. We find the old and wise

administrator of Korean affairs, who has been maligned and slandered for the last twelve months, riding through the streets of Tokyo with this boy Prince whom he rescued from the corruption, the isolation and the disgrace of a rotten court—riding in the Royal carriage, escorted by an imperial guard. And upon this drive through the streets of the capital of Japan His Excellency Prince Ito, warrior, statesman, great administrator, the present ruler in fact of Korea, gives to the boy the place of honor and himself sits in the seat of the man of lesser importance.

And this Grand Tutor and Resident of Korea is not only the tutor and the friend of the heir to the Korean throne, but he has been for a year the tutor of the whole people of Korea. He has said that he will give Korea an Emperor worthy of Korea and for such purpose he has brought the boy out into the sunshine of the world where by education, companionship, example and encouragement he may learn what is best for his people. Then when this renovated scion of Korea's Imperial house steps upon his throne he may be ruler indeed of Korea and his people will perhaps understand.

The Japan Times.

TOKYO, SATURDAY, FEB. 20, 1909.

MISSIONARIES AND KOREAN CONVERTS.

WITHIN the past few days several vernacular papers published interviews ascribed to Home Minister Song of Korea, who is now on a visit in this country. One remark which Mr. Song seems to have invariably made to his interviewers is worthy of attention. It is in substance this.

The Minister complains of obstacles offered at every step in the progress of reform measures which the Government of his country undertakes, the Tai-Han or Great Korean Association being the rallying point of the reactionary activity. The members of the association he represents as Christian converts, who derive their influence from the American missionaries behind them. In short, to believe the interviews, it would appear that the American clergymen in Korea are going out of their way to mix themselves up with politics and are actively engaged, if indirectly, in thwarting Government attempts at getting a new order of things established to the good of the country. This is rather an unexpected piece of news to hear at this eleventh hour.

On more than one occasion we have referred to the inappropriety of evangelists mixing in local politics, and as far as they went our views on the question have been received sympathetically in the quarters they were addressed to. Beside we have since had assurances from men who can speak with authority on the matter, that the missionary boards in America do not send missionaries out to Korea or any other country to preach politics, and that the latter are not allowed to do so. Furthermore, information we have obtained from independent, reliable sources

has tended to indicate that correspondence reaching this country about the movements of the missionaries in Korea is often misleading, and also that, if there was once a tendency on the part of these missionaries to manifest unwanted activity in directions not in consonance with the proper domain of their work, they have since abandoned all such agitation. In face of all this, it is strange to find no less a personage than the Minister of Home Affairs of Korea making the kind of statement we have summarised above. It must be either that the missionaries must have changed their front very recently or

that Mr. Song is inaccurately informed, it is difficult to judge which. What is conceivable is that the native pseudo converts are making a tool of their religious organization for political purposes, and of their own accord giving out that they are being supported by the missionaries. If this be the true aspect of the case, Mr. Song must be said to be doing some injustice to the well meaning Americans. At the same time if the Tai-Han Association men are really making their influence felt in standing between the Korean Government and its people, as alleged, it is hard to believe that their action is wholly unknown to the missionaries. The question naturally arises then, what difference is there, in effect, between openly encouraging hostilities against the Government and winking at acts leading to the same end? It would thus seem that even if what Mr. Song says is only a half truth, the matter calls for serious attention. But it is only fair that the other side is heard before the last word is spoken, we have given only one side. The association is said to enroll 300,000 members and its movements must not be lightly passed over. It is important to know who is pulling the wires for it and how.

**SAY MISSIONARIES
PLANNED SLAYING
OF PRINCE ITO**
Heads for 12-09
Japanese Paper Makes Sensational Accusations Against American Evangelists in Corea.

**CHARGE RIDICULED
WHEN HEARD HERE**

Official of Mission Board Declares Messrs. Hulbert and Underwood Men of High Character.

SEE ANTI-JAPANESE PACI

Osaka Asahi Asserts Herald Peking Correspondent Sought American Protest Against Manchurian Agreement.

[SPECIAL DESPATCH TO THE HERALD VIA COMMERCIAL CABLE COMPANY'S SYSTEM.]

HERALD BUREAU,
LEADERS GUARANTY,
PEKIN, THURSDAY.

According to advices from Tokio the usually sane Osaka Asahi makes a remarkable accusation against Mr. Homer B. Hulbert and the Rev. Horace Underwood, the oldest American missionary in Corea, charging them with complicity in the assassination of Prince Ito and working in conjunction with the Peking correspondent of the HERALD to induce America to protest against the latest Manchurian agreement. J. K. OHL.

The intimation conveyed in a cablegram from Peking that a Japanese newspaper charged Mr. Homer B. Hulbert and the Rev. Horace G. Underwood, the latter a well known Presbyterian missionary in Corea, with complicity in the death of Prince Ito aroused much indignation in Presbyterian church circles in Peking last night. The opinion generally was expressed that the attempt to connect these well known churchmen with the death of Prince Ito was as ill advised as it was absurd.

"The report surely is a foolish one in my judgment," said Mr. Stanley White, secretary of the Presbyterian Board of Foreign Missions. "Knowing the Rev. Horace G. Underwood and Mr. Hulbert as well as I do, I can say that it is not within the range of possibility that either of them would be implicated in a plot to murder any living being to advance any purpose whatsoever. I cannot understand how such an impression could have been created in the mind of a Japanese editor and can only explain it on the theory that as both men have been prominent for many years in Korean affairs they have excited the hostility and resentment of certain Japanese."

Both men are well known in New York. The Rev. Horace Grant Underwood is a well known missionary speaker and was sent to Corea by the Presbyterian Board of Foreign Missions in 1884, and was the first ordained Protestant missionary to settle in that country. He is author of a dictionary and grammar of the Korean language and in addition to editing a journal in Corea he is author of a book entitled, "The Call of Corea." He was Deems lecturer at the New York University in 1908, soon after his return from Corea, his themes being China, Japan and Corea. He was high in the councils of the Emperor of Corea, but persistently refused all positions offered him by the Korean government. He returned to Corea last spring with his family and is now at Seoul.

Mr. Homer Bezaleel Hulbert is a well known author, educator and editor. He was graduated from Dartmouth College in 1884 and the Union Theological Seminary, New York, in 1886. In 1894 he took charge of the Trilingual Press, at Seoul, Corea, under the Methodist Mission Board. In 1897 he was made head master of the Imperial Normal School at Seoul, and since 1909 he has been a professor in that institution. He founded the Corea Review in 1901 and has been its editor ever since. He also was political agent for the Emperor of Corea for many years. He is author of numerous books on Corea and its institutions and has contributed numerous articles to American magazines.

The assassination of Prince Ito took place at Harbin on the morning of October 26. He was shot down by one of the Chinese who were in wait for him at the railroad station. The assassin denied that any one was implicated with him in the assassination and said that his sole purpose was to avenge the wrongs his country had suffered under the rule of Prince Ito during his term of office as Resident General.

The Manchurian agreement was signed on August 29. By the terms of this agreement Japan conceded China's sovereignty over Hailienoa, but absorbed practically all the administrative power. China was compelled to declare four open ports, giving Japan sole jurisdiction over them. The terms of the agreement aroused much bitterness in Corea.

334 COREANS SLAIN.

VICTORIA, B. C., Thursday.—According to mail advices from Corea, there is great activity in the campaign against Korean insurgents, and during the operations in October 1908 334 are said to have been killed and 100 captured. The Japanese loss was only three killed.

THE RESIDENCY GENERAL AND CHRISTIAN MISSIONARIES.

A NOTABLE SPEECH BY THE DIRECTOR-GENERAL.

As reported at the time a speech was given by Mr. E. Ishizuka, Director-General of the Residency-General, at the dinner to missionaries given a few days ago. As the speech may be taken as expressive of the views of the authorities with regard to Christian work in this country, it may not be useless to publish it at length, though unavoidable obstacles caused some delay in reporting it. Mr. Ishizuka, who spoke in Japanese, said in effect:—

"I offer my deep thanks to you all for your presence here this evening. I invited you with the desire of bidding farewell to Bishop Harria who will shortly go to Edinburgh in order to attend the World's Conference of Missionaries, and also of enjoying a happy evening in the company of Christian workers resident in the city of Seoul. I much regret that Bishop Turner and some others are absent owing to ill-health or some other unavoidable circumstance,

"I have always entertained, and do entertain, deep sympathy with you for your earnestness and sincerity in pursuing your work for so many years without the least flinching battling against great natural and artificial obstacles. In all things success is at first difficult to achieve. I have profound respect for you, gentlemen, for the great success you have already achieved in your work by unchanging enthusiasm and diligence.

"It is needless to point out that politics and religion are two separate things and they should never be mixed up. Still they are closely related to each other. You are quite aware, gentlemen, that they should co-operate with and assist each other in order to attain the progress and improvement of the welfare of people. In regard to this, I have full confidence in you. The Residency-General, therefore, will neither interfere nor offer any obstacles to the work of religious propagandism.

Far from it, the authorities are always prepared to afford what facilities and aid they can to religious workers. As you know, the Constitution of the Japanese Empire recognises the liberty of religious belief. The Japanese carry this spirit of toleration wherever they go. But I regret to say that there is a suspicion among a small section of people and some newspapers that misunderstanding exists between the Residency-General and Christian missionaries. Rumours to this effect have been either spread by those who are ignorant of the real situation or fabricated by unscrupulous men with malicious intentions.

"I declare that no misunderstanding exists between you and the Residency-General. Misunderstanding, however, is apt to arise. There may be some Koreans, who entertain an erroneous conception of religion and evangelical work and purposely interpret it to suit their own conveniences and indulge in wild dreams. I am sorry for you that such men exist, for they will bring discredit on Christianity and involve you in difficulty."

"Our meeting this evening, though a small event in itself, will exercise, I believe, much favourable influence externally. Especially will Koreans, hearing that we have met in the most friendliest manner, be enlightened and cease to indulge in misunderstanding and wild fancies.—Gentlemen, I have the honour to drink your health."

Bishop Harris replied eloquently in English. After thanking the host for the cordial entertainment the Bishop went on to state that he was grateful from his heart of hearts for the protection and help lent by the Residency-General to Christian work in Korea. In saying this he thought he expressed the sentiment felt by all the representative missionaries of the different sects present. The protection of the Residency-General extended over the whole body of missionaries. This was the case not only in times of peace, but also in days when disturbance overtook a greater part of the peninsula. He could not recall without feeling deep gratitude the fact that in those disquieting days the entire body of Christian workers in the country enjoyed a complete security of life and property. "We are determined," continued the Bishop, "not to violate the Law or disobey the Authorities. More than that, we have never ceased to teach our followers that they must follow our example in this respect too. Yes, we do not merely obey the Authorities absolutely, but we prohibit believers from committing any offence, however trifling."—*The Seoul Press.*

JAMES CHRISTMAS IN KOREA.

By F. S. and H. C. Curtis.

Oct 24 1899

(From the Japan Evangelist.)

"The wife of the Resident, and a Judge **Mr. Spette** in high position, are professing Christians, and have been gun to attend the services.

Chief Justice Watanabe, quiet and unassuming, but very cordial and efficient, is a true help, and his good judgment and devotion to the Master make his advice most valuable. While Mr Curtis was away, Mr Watanabe preached twice, greatly interesting and edifying the hearers. He gives time from his busy life for conference, whenever needed, and since we left, we hear that the organization of a Y. M. C. A. for Japanese there has culminated under his guidance, and he has consented to act as President.

The last Sunday of June another Judge and his wife true Christians, newly arrived in Seoul, appeared at the service; and during the whole of the last two months new people come in, some Christians and some inquirers, every Sunday. July 5th, our last Sunday there, we rejoiced together over the baptism of five persons, and twenty-five out of a company of thirty-five sat down to the Lord's table.

Col Hibiki is expected in the fall, to be located in Seoul or vicinity. Many of you know what this signifies. (Col Hibiki was in charge of the Commissariat and Pay Department during the late war and is one of the most active and earnest Christians in Japan, H. H. Coon.)

Mrs Watanabe, the wife of the Chief Justice, an elect lady, abundant and efficient in labors for the Lord, we also expect to welcome."

COOPERATION WITH JAPANESE.

By Frank Lenwood.

(From the Student World)

Writing on the attractiveness of student work in the East he says: "Though, like all work, you will find that it has some disadvantages, it offers the chance of fostering the independence of the Eastern Church. The Association can choose the best men and treat them as they deserve. In most missions that is difficult, because you can not treat one differently from the rest. The result is that in the Young Men's Christian Association the native is on an equality with the foreign secretary, and I have nowhere found kindlier relations between, for example, Japanese and Americans, than in Association circles."

THE JAPANESE RESIDENT GENERAL AND CHRISTIAN
MISSIONARIES IN KOREA.

Previous to the departure of Bishop Harris from Korea to attend the Missionary Conference at Edinburgh the missionaries in Seoul were invited by Mr. Ishizuka, the Director General of the Resident General, to a dinner, and the following is a part of his address upon that occasion.

"I offer my deep thanks to you all for your presence here this evening. I invited you with the desire of bidding farewell to Bishop Harris who will shortly go to Edinburgh in order to attend the "World's Conference of Missionaries, and also of enjoying a happy evening in the company of Christian workers resident in the city of Seoul.

"I have always entertained, and do entertain, deep sympathy with you for your earnestness and sincerity in pursuing your work for so many years without the least flinching, battling against great natural and artificial obstacles. In all things success is at first difficult to achieve. I have profound respect for you, gentlemen, for the great success you have already achieved in your work by unchanging enthusiasm and diligence.

"It is needless to point out that politics and religion are two separate things and they should never be mixed up. Still they are closely related to each other. You are quite aware, gentlemen, that they should cooperate with and assist each other in order to attain the progress and improvement of the welfare of people. In regard to this, I have full confidence in you.

"The Residency-General, therefore, will neither interfere nor offer any obstacles to the work of religious propagandism. Far from it, the authorities are always prepared to afford what facilities and aid they can to religious workers. As you know, the Constitution of the Japanese Empire recognises the liberty of religious belief. The Japanese carry this spirit of toleration wherever they go. But I regret to say that there is a suspicion among a small section of people, and some newspapers, that misunderstanding exists between the Residency-General and Christian missionaries. Rumours to this effect have been either spread by those who are ignorant of the real situation or fabricated by unscrupulous men with malicious intentions.

"I declare that no misunderstanding exists between you and the Residency-General. Misunderstanding, however, is apt to arise. There may be some Koreans, who entertain an erroneous conception of religion and evangelical work and purposely interpret it to suit their own convenience and indulge in wild dreams. I am sorry for you that such men exist, for they will bring discredit on Christianity and involve you in difficulty."

Bishop Harris replied that he was grateful from his heart of hearts for the protection and help lent by the Residency-General to Christian work in Korea. In saying this he thought he expressed the sentiment felt by all the representative missionaries of the different sects present. The protection of the Residency-General extended over the whole body of missionaries. This was the case not only in times of peace, but also in days when disturbance overtook a greater part of the peninsula. He could not recall without feeling deep gratitude the fact that in those disquieting days the entire body of Christian workers in the country enjoyed a complete security of life and property. "We are determined," continued the Bishop, "not to violate the Law or disobey the Authorities."

KOREAN SENTIMENT UNDERGOES CHANGE

After Period of Nervous Tension Following Assassination

John A. Stevens
AFTERMATH OF HAGUE AFFAIR
Nov 28, '09
Prominent Foreign Reformer's Return at an Unfortunate Moment and His Hurried Departure

(From Our Own Correspondent)

Seoul, Nov. 21.—Since the assassination of Prince Ito a very decided nervousness has been exhibited in strictly Korean Government circles. This has been attributed to various causes, the principal one published being that the Retired Emperor and the Emperor feared firstly for the safety of the Crown Prince of Korea in Japan, and secondly it was believed that Japan would take vengeance by prompt annexation or some other stringent measure. The Princes of Korea, delegates to the funeral of Prince Ito, were categorically informed by Marquis Katsura, the Premier, that there would be no change whatsoever in the policy of Japan towards Korea as a result of the assassination of Prince Ito by a Korean. The Crown Prince of Korea is believed to be eager in Japan than he would be in his own palace in Seoul.

But certainly an effort has been made to excite the populace by the publication of reports of Japan's intentions and to create prejudice by the assertion that Japan would demand that the Emperor of Korea should visit the Court in Tokyo in expiation of the crime of his countryman. Neither of these statements is well founded or indeed has any foundation whatsoever, other than a desire to arouse the anti-Japanese sentiment which was rapidly dying away.

The Assassination

There is a well defined suspicion that the assassination of Mr. D. W. Stevens a year and a half ago in San Francisco (he being at the time Prince Ito's chief advisor in Korea) and later the assassination of Prince Ito himself, were the direct result of a conspiracy to murder, which conspiracy received support and encouragement from personages holding very high positions. The activity of the police agents here since the assassination may therefore be regarded as the reason for nervous-

ness and until we are assured there will be no confession from the assassin and his associates it is reasonable to suppose that the nervousness will continue.

Unfortunately Korea has for centuries been a hotbed of intrigue, and Seoul has been the hatching place of many a plot. One is vividly reminded by the events of the last two weeks of the conditions existing immediately following the despatch of the mission to The Hague, followed so promptly by the deposition of the Emperor, the disbandment of the army and the entirely new era in Korea, which era was marked by the initiation of absolute control by Japan.

It will be remembered that Mr. H. B. Hulbert formerly an American missionary in Korea, and later editor of a magazine and newspaper and who was in the confidence of the present Retired Emperor, was dispatched as the advisor of the Korean Delegates to The Hague. Koreans credited Mr. Hulbert with having planned this step and with having induced the Emperor to take it. It is now known how fatal to Korea and Korean ambitions this move was. Mr. Hulbert remained in America and did not return to Korea after the fiasco until a few weeks ago. At the time of the Stevens assassination some of the newspapers published in Tokyo and elsewhere connected the active propaganda being carried on in behalf of the Koreans in America with the deed itself, and when Prince Ito fell a number of newspapers in Tokyo connected the leaders of the same propaganda with the assassination.

Revelation of Feeling

But as a matter of fact the killing of Prince Ito has had a singular effect. It has created a revulsion of feeling here and throughout Korea, where Prince Ito was sincerely liked.

It is felt that the Koreans have lost a very good friend and even a protector; there has been much murmuring among Koreans at this late date about the things that happened two years ago and which caused the final downfall of the country. The mistake of the delegation to The Hague has been raked up again and discussed publicly and in the newspapers until a very large number of Koreans appear to realize for the first time that the final action of Japan in taking absolute control of Korea was due entirely to the mistake made by those whom they now call false friends and false advisors.

Mr. Hulbert's Danger.

The Koreans are a quickly aroused people and vengeful to the extreme, so that there now exists a very distinct camp which will make it unpleasant for those who intrigued and were connected with the schemes

leading up to Japan's suzerainty and Protectorate. Unfortunately Mr. Hulbert returned in time to face some of this and he actually went in danger of his life from the very men whom he had hoped to befriend. There was no idea in the minds of the Japanese authorities of connecting his name with any conspiracy to assassinate; on the contrary the authorities questioned on the subject treated it with contempt; but Mr. Hulbert had warning that his life was sought by assassins and Koreans desired to be revenged upon him, blaming him for the downfall of their country.

As a result Mr. Hulbert was obliged to leave Seoul because he found it impossible to pursue his ordinary vocations in peace or even to find himself safe within the precincts of his own home. For nights he visited at various houses, no one knowing where he slept and the strain became too great. He was advised by his friends to take

the Siberian route homewards and so left Dairen a few days ago.

This is indicative of conditions. The feeling in Korea is not anti-Japanese wholly, and in very powerful circles the sentiment is running very strong and feeling very high against Koreans responsible for the present conditions, and foreigners who have unfortunately been mixed with the political history of 1906 and 1907 are not looked upon with favour.

THE ASSASSINATION OF PRINCE ITO.

Dec 8 '09

To the Editor of the *Soul Press*.

Dear Sir:

I ask the indulgence of your columns that I may express to my friends in Korea some of my impressions and thoughts awakened by the assassination of Prince Ito. A number of my colleagues here have remarked upon the likeness of this deed to the assassination of our own beloved President, Abraham Lincoln, who died a martyr at the hands of those whom he had especially befriended. In my judgment, there has been no other political murder comparable to these two, during the entire last century. But no student of social science, and no believer in one of the cardinal truths of all the world's greater religions,—especially of Biblical religion,—can fail to recognize the doctrine of "corporate responsibility." The wretched men who planned and executed this fearful crime, are not the only ones who are responsible for it. On the contrary, all of us who have had anything to do with Korean affairs during these recent years should strictly examine ourselves to see what is our share, as looked at from the divine point of view, in this *corporate responsibility*.

First of all, then, there is a message which cries aloud to the whole nation of Korea. For Korea has been humiliated and disgraced in the eyes of the entire civilized world, as seldom or never before in recent times. Doubtless there are some of her professed foreign friends who are willing to look on this deed as an expression of patriotism; but all people of right minds in this country, which has been in the past and still is, so lenient and friendly in feeling toward your nation, consider the assassination of Prince Ito to be a cowardly and cruel murder of Korea's most devoted and powerful friend. No act of foreign oppression and tyranny could possibly leave such a blot upon the character of the Korean people as this act of her own has done. I have said upon "the Korean people" for every Korean, who by word or deed, has fostered the spirit of race-hatred and revenge, out of which the deed, naturally and almost inevitably, grew.—Yes, every Korean, especially every professing Christian Korean, who has not in all proper ways opposed this spirit, must diligently question his own conscience as to his share in this corporate responsibility.

But the same message comes, with even

greater force, to those "foreign friends, who for one reason or another, have identified themselves with movements that lie back of, and have culminated in, this deed of assassination. The motives of some of these men may have been unselfish but unwise; the motives of others may have been almost wholly shrewd and selfish. A few may have been quite benevolent and also wise, but unable under the circumstances to prevent themselves from being misunderstood, and so made to contribute to deeds from the commission of which they would themselves shrink back with horror. Only God can judge fairly their conduct in the light of its motives. We cannot even judge ourselves fairly in this way: how much less can we judge others. But those who play with fire, although they may themselves escape being burned through their comparative shrewdness, seldom are able to escape the responsibility of having added fuel, when the conflagration once breaks out. And so far as I have been able to discover the facts and to discern their significance, there have been few more conspicuous instances of this truth than have been afforded by the last ten years of Korean history. It will be seen that I am now referring to those foreign friends of the nation, who have accepted and played the role of participating in its politics, internal and foreign. Surely, each one of these persons, whatever his business or diplomatic position, ought to be willing to pause for a few days and honestly face the question: What share have I in the corporate responsibility for this dreadful deed?

To my Japanese friends, however, I bring my message with a peculiar holdness; for they know full well that I am the devoted friend of their nation; and that I was honored in a very peculiar way with the personal friendship of the dead Prince. But I am also the friend of the Koreans; and I should remain their friend, too, even although I knew that some of their countrymen were plan-

ning to add me to the number of the friends sacrificed on the altar of their country. But now to the Japanese, of all pursuits and social grades, who have in any way been connected with, or influential in, recent Korean affairs, I bring this message: "Examine yourselves diligently, and see how far you are obliged to confess to a share in this corporate responsibility." As to those of your countrymen who have cheated or abused the Koreans, or have in any way treated them unjustly or cruelly, there can be no manner of doubt about the true answer to the question. Nor, in my judgment, is there much more doubt as to how the same ques-

tion should be answered by all those who have failed to co-operate, according to the opportunities and ability, in the establishment of those peaceful and friendly relations between the two peoples on which Prince Ito had so set his heart, and which he really sacrificed his life to secure.

But to you, my Japanese friends, there is another call, which comes out of the very crime itself. I know how strong the temptation is to answer this deed of vengeance with a returning spirit of race-hatred and vengeance. But I trust, and I believe, that neither your Government nor your nation will yield to this temptation. No other person in the world has been more sorely bereaved than your own "August Emperor." But His Majesty has a magnanimous soul. And I do not hesitate to say that no other people impress me so much with their magnanimity toward the enemies of their nation as do the Japanese. There is yet another consideration which appeals to you with peculiar force. You believe, as no other civilized nation does, that your great dead are a constant and effective spiritual force with the living. In the late war, almost every private soldier fought for his country as in the presence of a "great cloud of witnesses." It will not seem a mere superstition to you, if I ask: "What would the spirit of Prince Ito be pleased to have happen in Korea?" Surely, nothing less good than what pleased him when he was Resident-General in Korea. He would be pleased to see Korea uplifted and the reign of peace and good-will between Japanese and Koreans advancing over all Korea.

But we men of religious faith and teachers of moral and religious truths and upholders of moral and religious ideals, should press to our hearts with the utmost sincerity, the same question as to our corporate responsibility. And for us, above all others, it is not enough to be able to say that we have never approved of, or in any way encouraged, assassination. The question for us to answer is: "Have we bravely, and earnestly, and persistently, discouraged it, and all the sad and unwise and wicked ideas and sentiments, out of which such an assassination as that of Prince Ito so surely, and almost logically, issued?" For it is never enough for the teacher of morals, or the minister of the religion of Jesus or of any other religion, to maintain a negative attitude, and to exercise only a negative influence, in a matter of this kind. He above all other men, is in duty bound to lift up the prophetic voice, to "cry aloud and spare not," in the interests of righteousness and of good-will to all men.

GEORGE TRUMBULL LADD,
204 Prospect Street, New Haven, Nov 8 '09

Education in Korea

MANY millions of the children of Chosen have been, and are living, without the benefit of even the most elementary education. This may be regarded as the prime factor in the downfall of the nation. For hundreds of years—in fact, it might as well be said for all time in Korea—education has not been considered necessary if, indeed, it has been considered at all. True in later days of Korean control an effort was made to provide schools for the children of the masses. The missionaries too have fulfilled a great educational need in Korea, a fact admitted always by both the Korean and Japanese authorities. These good and hard-working people have established splendid schools at every centre where thousands of the Korean children receive education. Even in the outlying districts, removed from contact, the work has been, and is, going on with vigor. But all this is merely scattering, and there is still no real system.

A report in yesterday's Japan Advertiser speaks of an effort being made in this direction. This is good news, for upon the education of the children of the new territory of Japan nearly everything for the future depends. That the other millions of grown ups will at any time accept the Japanese rule without some sense of injury, would be too much to expect, unless, indeed, the nation must be further degenerated than there was reason to believe.

But the Chosen children of to-day are the generation of to-morrow, and only a few years will see the good result should prompt and effective attention be given to education.

One of the curses of Korea has been ignorance; the next, perhaps, has been indolence. Before the Korean people as a whole can become happy and contented they must learn the value of industry. The peasant and agriculturalist of Chosen is, as a rule, a hard-working man—that is to say, he labours fairly steadily for a bare existence but he lives in the dark-

est ignorance, and works in almost the most primitive of all primitive ways. The middle and upper classes are not industrious. For generations and centuries they have lived upon the lower. These classes too are densely ignorant, and add to ignorance the vice of sloth. There is great opportunity for Japan in this branch of its administration of the new colony.

We believe that too much attention is paid in Japan to what is known as "higher education." Too many lawyers, too many doctors and too many preachers cannot be considered as being conducive to a country's welfare. Technical and industrial education will certainly be more productive of wealth for a country than higher education in universities. True, some consideration is due to Letters and to Art; but the greatest attention should be paid to Craft.

In Chosen, Japan has practically a virgin field in which to work. We hope that there may be erected and equipped speedily in every village in Chosen a primary school, and that the next step of the pupil may be across the threshold of some sort of industrial or technical school.

MARQUIS ITO AT MAIKO.

Statements On Korean Affairs.

Marquis Ito arrived at the Kobe Station on Monday afternoon at 1.05 from Kyoto, says the *Kobe Herald*, and was received by Governor Hattori and a number of other officials. He left for Maiko, accompanied by the Governor, at 1.15, and proceeded to the Maikame-ro, where, together with the Korean Special Envoy, he was entertained in the evening by representatives of Kobe. The Marquis and the Envoy left Maiko for Miyajima early on Tuesday morning.

In the course of the dinner given by Mr. Saiko, Mayor of Kyoto, on Sunday evening, Marquis Ito delivered a speech to the following effect:—

"It has to be remembered that Korea

is a great reservoir in the way of mineral and agricultural wealth, etc., which the Japanese can assist to develop. The Koreans themselves are by no means unable to take part in this development, but it is a matter for great regret that up to the present many of the Japanese in Korea have been disposed to attempt to monopolise the riches of the country, paying no attention to the interests of the Koreans, and even excluding the natives altogether. It is a serious mistake to consider that the Koreans are fools. If they are given a kindly lead they will willingly follow Japan, and it is by enabling them to share in the advantages derivable from the development of the country that the Japanese can best benefit themselves. The frequent occurrence of anti-Japanese outbreaks in Korea is indubitably attributable to the contemptuous attitude of some of the Japanese. Now that the war has decided the question as to whether Japanese or Russian influence is to prevail in Korea, a point concerning which the Koreans had theretofore been in doubt, it is certain that mutual benefits can be obtained if the Japanese work together with the Koreans in extending the trade and commerce of the country."

On Monday, a representative of the *Mainichi* called on Marquis Ito at the Maikame-ro at Maiko, when the Marquis again emphatically denied the report that he is about to resign his position in Korea. The statements to that effect, he said, were absolute nonsense. It was his full intention to return to Korea in February or March next, and if any emergency arose at Seoul in the meantime, he should go back there at once. The Marquis added, however, that he felt that his advanced years would not permit of his public duties being very greatly prolonged.

ARBOR-DAY FOR CHOSEN.

INSTRUCTIONS OF GOVERNOR HIGAKI.

Pursuant with the instructions of Viscount Teruchi, the Governor-General, the 3rd of April—Anniversary of the demise of the Emperor Jimmu—has been chosen as Arbor-day for Chosen. Under date of the 13th inst. Mr. Higeki, Governor of Kyongki Province, issued Instructions as to how the new institution should be observed in his province. He orders the mayors, rural district magistrates and directors of schools to cause their subordinates or students to plant young trees on that holiday. The mayors and district magistrates are besides enjoined to induce members of public organisations and various

guilds as well as ordinary individuals as far as possible to co-operate in the plantation. Grounds for such afforestation are to be nominated by mayors or district magistrates who shall in their selections give preference in the following order to (1) compounds of government or public offices and schools or their vicinity, (2) roadsides (for purposes of making avenues) or parks and other public grounds, (3) outskirts of towns and villages, and (4) hills, plains, embankments and the like. Young trees to be planted on the day shall be cultivated in seedling nurseries which will be established in the different municipal and rural districts. For the time being, however, the young trees, seeds and seedlings required will be distributed by the provincial administration. Afforested grounds and seedling nurseries will be placed under control of mayors and magistrates, and the latter are to be attended to by municipal or district offices and schools. The Instructions also fix the maximum number of trees to be planted by members of the staff and students of a school as follows:— Three for a scholar of 10 years old or less; five for a scholar between 10 and 15; ten for a scholar over 15 and for each member of the staff. With regard to the public bodies, guilds and ordinary individuals who may co-operate in the plantation the mayors or district magistrates shall be informed beforehand by their respective representatives of the number of persons who intend to take part in the work, the number of trees to be planted and other necessary matters. Books containing all records are to be kept in each municipal or district office concerning these afforested grounds and seedling nurseries. Besides the mayors and district magistrates should report to the Governor on the affair twice a year. In case the 3rd of April be deemed unfit for planting on account of weather or otherwise it may be postponed until the first favourable day following.

MORAL PURIFICATION OF SEOUL.

What is most welcome for the moral purification of Seoul is the forced removal of gay houses and restaurants of questionable character from the city. These houses, numbering some 130, now stand side by side with decent houses in almost every street in the Japanese quarters of the city. It needs no elaborate argument to show that they have exercised a very bad influence over the morals of the inhabitants. In November last the police authorities ordered the keepers of those abodes of sirens to remove their houses to certain indicated

places within half a year. For obvious reasons these dealers in human flesh and womanly virtue have found the order very inconvenient to themselves and have put forth strenuous efforts to have the order rescinded if possible, and failing in this, to have the period assigned for the removal of their houses lengthened. We are glad to say that the authorities concerned have refused to lend ear to their appeals. In consequence they have now given up their attempt to move the authorities in their favour and are considering the best plan to adopt under the circumstances. But they must hurry up to make up their minds, for the police order is that they must remove before April 15 or wind up their business. It is stated that most of them will remove to Momoyama not far from South Gate Station, midway between Seoul and Yongsan. Some are preparing to go into the interior, while there is a third section which has decided to remove to native quarters of the city, with the hope of receiving native people as customers. At any rate, the time will not be long distant when the Japanese quarters of Seoul will be clear of one great cause of moral depravity.

THE JAPAN WEEKLY CHRONICLE

Apr 26, 1910

FOREIGN MISSIONARIES IN KOREA.

STATEMENT BY AN OFFICIAL OF THE RESIDENCY-GENERAL.

With regard to the missionary question in Korea, a certain high official in the Residency-General is quoted by the *Seoul Press* for the following statement:—

“Some papers have lately published reports alleging that foreign missionaries in Korea have been encouraging anti-Japanese sentiments among the Koreans. Naturally the missionaries, against whom these charges are laid, are anxious to clear themselves of the accusations. To me it appears that at this juncture it will not be altogether useless to try to remove all causes of irritation and misgiving on both sides by giving an unbiased opinion concerning the question and stating the reasons that give rise to such charges against the missionaries.

“Missionaries are after all but human, and it is not surprising that even among eminent clergymen in Western countries there are occasionally found men who commit errors and sins. But all fair-minded men must appreciate the noble sentiments of missionaries, who have willingly left their home-land in order to lead the people of other lands to light and truth, living, as they do, in strange and far off countries, where scarcely any bodily comfort can be obtained. In view of this, it is not only unreasonable but quite useless to condemn the missionary body as a whole, because a few black sheep exist in it. Is it not more befitting the subjects of a great nation to endeavour to bring to reason any erring missionaries by gently pointing out their mistakes?

The present remarkable prosperity and activity of Christianity in this country dates from 1882. Since that time no such serious disturbances as the Christian insurrection at Amakusa in the seventeenth century or the Boxer Rebellion have occurred in this country on account of the presence of Christian missionaries. On the contrary, there have been in their careers examples worthy of commendation, such as the winning of the high and honourable post of Minister Plenipotentiary by Dr. Allen, who was a missionary doctor labouring first in China and subsequently in Korea. From these facts, it is not difficult to see that foreign missionaries in this country have been and are men of good and upright character. Nevertheless, why is it that some of them have been misrepresented as being instigators of anti-Japanese sentiments among Koreans? This is, in the opinion of some men, due to the hasty conclusion arrived at by those who have not much knowledge concerning the question, that most missionaries must be men of the type of Mr. H. B. Hulbert, who cannot be said to be very unfriendly to Japan both in his utterances and conduct, seeing that on his recent return to Korea he was allowed to deliver lectures and sermons at various churches. I think, however, there exists a deeper and more significant cause. It is this. In Japan or China foreign missionaries stand simply as moral teachers of the people, because in neither country is there any great political discontent in evidence. But in Korea the case was quite different. Here about the time when foreign missionaries first set foot in the land, the Korean people enjoyed no security of life or property. They were subjected to all sorts of unjust squeezing at the cruel hands of their officials and were in a condition where their first thought was how to avoid difficulties arising out of corrupt administration. In fact, they appear to have been more concerned in getting rid of physical discomfort and pain than in obtaining spiritual salvation. Naturally native believers sought the aid of foreign missionaries in regard to this matter, with the result that the latter were forced to step outside of their pro-

per sphere and take up the cause of their converts against corrupt and oppressive Korean officialdom. But all this is now a matter of the past. Since Korea came under the protection of Japan, all corrupt officials have been removed, and these naturally have come to dislike Japan, and, along with those who had received benefits from them, have become opponents of the new régime. It is these men who have been causing disturbances either by speech, writing, or deeds. On the other hand, those who now constitute the Government of Korea, no matter whether they are Japanese or Korean, are aware that their first duty is towards the people and are doing their best to enhance the welfare of the masses by discharging their task in strict accordance with modern laws and regulations. It is possible that there may be found now and then had men among them, but what country is there that has not such men in its Government? It is simply unjust to condemn this country on this score, but let us endeavour to weed out all bad elements from its Government.

"To return to the question of missionaries. Having been freed from political troubles, they have now been enabled to devote themselves whole-heartedly to their proper task. They have increased their churches, established numerous and splendid schools and hospitals. I am told that the total sum of money which is annually expended in this country by various missionary bodies for the evangelization of the people reaches as much

as two million yen. These figures are an eloquent proof of the activity of Christian work in the peninsula. Now all this great sum of money being realised by voluntary contributions for the moral uplifting of the Korean people, the foreign missionaries would be abusing the trust placed in them if they were to mix themselves up in Korean politics. As far as I know, they are too busy in the discharge of their duty to do any such thing, nor have they any inclination whatever to go outside of their proper sphere. I am in a position to assert that the foreign missionaries, to whom my high esteem is due, are not only standing aloof from politics, but are quite aware that it is most advantageous to both parties to co-operate with the Government as far as possible. For instance, in regard to the missionary schools, they have decided to place them under the Government Regulations concerning Private Schools. Accordingly up to date as many as 370 missionary schools have asked for recognition by the Department of Education. This fact shows how the trend of opinion has changed since some years ago. On the other hand, the Government, knowing well that all religions worthy of the name aim at making good citizens, is only too glad to give assistance to the work of Christian missionaries and never even dreams of placing obstacles in their way. "I will now give an incident which will go a long way towards dispelling the misunderstanding concerning missionaries. Some time ago, at a certain village in North Korea, the inhabitants insisted that as they were all Christians they were not bound by duty to pay taxes unless they were ordered by their mission headquarters. They even went so far as to act violently against the tax collectors by hoisting a banner bearing the inscription of a cross. The attention of the missionaries alleged to be concerned was called to their proceedings, when it was found that the rioters were not real Christians and had no relation whatever with any missionary body. In the circumstances, the missionaries were indignant and welcomed the due punishment of the rioters, who had dared to abuse the sign of the Cross in so unlawful a manner. It is quite likely that there have been many similar occurrences. For this reason, it is not wise to entertain suspicion against innocent missionaries on the flimsy authority of unscrupulous Koreans. At the same time, it is highly desirable that for-

January 8th, 1911.

THE JAPANESE GOVERNMENT AND MISSIONARIES IN CHOSEN.

BY J. H. DEFOREST, SENDAI.

(Concluded from yesterday.)

It is necessary to state the attitude of the authorities thus fully in order to have a right perspective of the work of missionaries and of their attitude towards the Government. For many lawless and brutal acts on the part of Japanese rascals hitherto have shocked the missionaries who have witnessed them, and naturally these wrongs have made some of them doubtful of the Government that did not prevent such deeds. There is no use in trying to cover

up or minimize the shameful wrongs that bullying Japanese have committed on the natives, or the repeated and persistent insults they have offered to different missionaries. I slept in a room of a missionary house where a worthless Japanese soldier with drawn sword had used an inoffensive old man and cut him down. His gashed head was sewn up by a neat medical missionary. This was some two years ago when the Japanese Government did not have things well in hand and much disorder prevailed through the peninsula. Yet I wondered how the missionary's wife who was terrified by this frightful invasion of her house during her husband's absence, or the medical missionary who cared for the wounded native, could ever think kindly and rightly of the Japanese as a whole. And yet, they really had the right perspective and spoke even glowingly of the true Japanese whom they knew, and of the Government in whose righteous purpose they fully believe.

It is to the great praise of the missionaries in Chosen that they, so far as I could learn, have precisely this attitude. They are broad minded enough not to be too severe on the Government for what lawless Japanese have done in the unsettled days of the past. They know that insults and brutalities are unavoidable, even on the part of occasional under officials, in such transition times as Chosen has witnessed. And of the present Government, here are some of their opinions, which I believe represent pretty well the entire body of missionaries:—"Auuxation is now a fact, and therefore many things that were giving trouble are now settled easily and naturally." "The people already dress better, eat better and do better." I asked whether they as a body would prefer to go back to the earlier political conditions and the reply was:—"No, it is much better now in many ways. It is done now, and everybody feels the advantage of a settled government with a fixed purpose to be fair." To my repeated inquiry about the attitude of the native Christians, a large body roughly estimated at 200,000, I was everywhere told: "It pays missionaries to make only subjects loyal to the powers that be. It is a part of our business." "The Christians of Chosen are a law abiding and orderly body of people. They are taught that it is a Christian duty to honor and obey those who rule over them." I heard again and again this statement that is worthy of the sympathetic consideration of the Government, and ought to give a wave of joy to the supporters of missions in the States; "Had it not been for the large bodies of order loving Christians in the large cities, the excitement

and hatred against Japanese at certain critical times would have broken out into uncontrollable riots that would have made the streets run with the mingled blood of Japanese and Chosenites. But the Christians, by refusing to countenance resistance, acted as a break on the unbalanced crowds and thus made it vastly more easy to maintain order." I believe the Japanese Government understands this great benefit that the work of missionaries has given to the stability of society all through these trying three or four years. They certainly had a very delicate situation confronting them day and night. If they showed political sympathy with the people of Chosen, they were liable seriously to offend Japan. If they were too pro-Japanese, they would weaken the affection of the Christians who could not but feel the loss of their country's independence. They have done nobly in saving their great work as a distinctly Christian movement, one that saves men from sin, that makes for family purity, that is all aflame with enthusiasm to bring the people to Christ. Never once to have been ensnared in unworkable politics is a real crown to this missionary body of Chosen.

In this new environment trying misunderstandings and all sorts of wretched rumors are bound to get into print. The motto adopted by the missionaries, "A million converts for 1910," was perverted by a Japanese newspaper to mean that the United States missionaries are trying to rush as many as possible into their churches in order that the Christians may get political aid from the States against the aggressions of Japan! It was recently published in many Japanese papers that the Korean Christians were leaving the churches by the tens of thousands because they had at last found out that the missionaries could not protect them any longer under extraterritorial privileges. The United States history that missionaries in all innocence were teaching, was exaggerated into a plan to teach political independence to the pupils. And a recently promulgated order by the Government that the seven Japanese national holidays should be henceforth observed everywhere in Chosen, on which days schools should be closed and Japanese flags displayed, gave rise to a wide and serious misunderstanding. For the word Matsuribi (holidays) means in Chosen, bowing down and worshipping, while in the official language of Japan it has no religious significance whatever. With thousands of Christians, whose sincere faith would lead them to death before they would bow down and worship any other than the true God, it was an anxious time until the

Government announced that nothing of a religious nature and no question of conscience were involved. Some missionaries were relieved to learn that we missionaries in Japan never had any trouble over the national holidays after we once understood them.

It was such rumors and misunderstandings that led Count Okuma, a strong friend to missionaries, to say; — "People talk about the harm done by missionaries in Chosen. Of course they will have their defects, but I believe they are doing not a little for the benefit of Chosen. First of all, the people of Chosen, during the five hundred years of the reigning house, really thirsted for religion and hungered for spiritual truth. The missionaries have satisfied this hunger and thirst. It must never be forgotten that to them belongs the merit of having given food to the hungry. In short, if it is asked, 'Has the work of the missionaries been successful?' it must be answered, 'Of course it has.' To have made such a record in such an immature country, is a fact rare in missionary history. We regard their work as a great work and thank them for doing it."

It remains to state one effect of annexation on the missionaries' standing in Chosen. Under the old regime, the missionaries rose to the highest plane of influence attained by such workers anywhere in the East. One became a Minister of the United States in Seoul. Several have had easy access to princes and even to the royal family. They were approved and encouraged by the Emperor. They had the only hospitals and real schools in the realm. "They are real kings," exclaimed a Japanese official in admiration of their boundless influence over their converts. The position they have won surprised me too. They are not only superintendents and pastors but the native pastors and evangelists whose entire expenses are paid by the Christians, put themselves under the direction of the missionaries, never seeming to think of such a thing as independence of foreign direction.

How different from Japan! I went to Chosen, not on my own initiative or that of my mission board, but on the invitation of the leaders of the Congregational Church here to visit their missionary work there. I was welcomed and invited to preach in their churches. But had the American Board sent me there to oversee the work of these Christians, I fancy every door would have been shut in my face. It is this spirit of complete independence that has been worked out in Japan by long years of experience and even of friction, that is bound to enter Chosen and affect the exalted place the missionaries have gained. Every dis-

affected pastor and Christian, who sees the Japanese churches in the same city wholly independent of missionary control, is bound to become an advocate of a like independence, and to undermine the exceptional position of the missionary. The successful Japanese pastor has worked out, often through years of painful struggle, his own spiritual problems and has related them to the other problems of his country and to the age in which he lives. He is in every sense an independent thinker, drawing his spiritual life from the

great source of all life and from his God-given environment. I should say that the Chosen pastor is of a simpler type, more childlike, taking naturally, confidently and joyfully what the missionaries teach him. As yet he has not worked out his own intellectual and spiritual salvation in connection with world thought. And if the missionaries can tide them successfully over the perils to faith that attend every intellectual advance, they will have done even greater things than they have already so signally accomplished.

KOREA.

Mr. Oye Taku, the well known Japanese publicist, has been speaking very frankly to a representative of the *Nichi Nichi Shimbun*. He says that even after an absence of a few months one can detect the changes that are taking place in Korea. There is steadily spreading through the educated classes a conviction that Japan is really friendly to her neighbour and that the latter's development and progress are the main objects of the former's policy. It is true that the Emperor objected strongly at the outset to the supremacy of Japan's influence and that he made various secret appeals to foreign intervention. These appeals are now coming to light and there is thus created an impression that Korea labours under a feeling of strong resentment. But if such a feeling existed once, it has been softened almost to complete disappearance. The Emperor not only knows now that such appeals are futile and that there is nothing left for his country except to rely on Japan, but also he and his most intelligent subjects see that the best interests of their country will be consulted by doing so. It is a great achievement on the part of Marquis Ito to have educated this new conviction. Some people say, by way of criticism, that the Residency General is supreme and that it virtually rules Korea. That is true so far as administrative functions are concerned, and were it not true, the hope for Korea would be very much smaller. But the Residency-General never interferes with the Court. The line of distinction is drawn there with absolute distinctness. Marquis Ito, by his great prestige and by his able management, has succeeded in carrying out a reform which was needed above all others, the differentiation of the Court and the Administration,

and his own practice sets the example that he desires to have followed by others. That seems to be the only sound method of dealing with the problem. Certainly throughout the years immediately following the Tai Won-kun's *coup d'etat* and the murder of the Queen, a sentiment of the strongest umbrage against Japan permeated the bosoms of the Koreans. But it has gradually been softened or replaced by a conviction that Korea's sole hope is in Japan. There is not the least reason to apprehend that the Emperor will allow himself to be betrayed into a renewal of the futile appeals he made a year ago for foreign intervention. He trusts Marquis Ito thoroughly. As for the Marquis, there are those who seem to expect miracles of him. He has indeed worked something very like miracles already. It is very doubtful whether any other Japanese statesman could have achieved so much. But there are limits to human competence, and those limits are exceeded when a man is asked to accomplish the metamorphosis of a nation in the space of a few months. The seeds of reform have to be sowed first and their growth patiently waited for afterwards. They have been sowed in abundance under Marquis Ito's direction and the harvest will surely come in due time unless the folly is imitated of the Chimaman in the proverb who pulled up the seedling to observe its growth. The one thing to be apprehended is that Marquis Ito's health may break down and that he may be compelled to abandon his great work in Korea. That would indeed be a calamity.

A Day of Prayer for Korea.

Through the evident guidance of the Holy Spirit the General Council of Evangelical Missions in Korea was led to decide to pray and work for a million souls in Korea this year. Therefore, because the present is without doubt God's opportunity for making Korea a Christian nation; and because Korea is the strategic point of the Far East, and to win Korea NOW means to help immeasurably in the evangelization of the East; we ask Christian people in all lands to observe Sunday, March 20th, as a "Day of Prayer" for the milliou movement in the onetime "Hermit Land." Pray that through the gracious outpouring of the Holy Spirit upon the missionaries, the Christian Koreans, and those who are still in the darkness of heathenism, the million may be more than realized.

It is especially requested that in the church services, and at Sunday School on that day, Christians be urged to pray daily, individually and in groups, that the full harvest may be gathered in by the 9th of October, 1910.

Committee.

DR. JAMES S. GALE, - - - - Chairman.
MR. HUGH MILLER, - - - - Secretary.
DR. H. G. UNDERWOOD.
REV. D. A. BUNCKER.

A MILLION SOULS FOR CHRIST.

KOREA'S GREAT CAMPAIGN FOR A MILLION CONVERTS IN A YEAR—HOW TO HELP IN PRAYER.

By GEORGE T. B. DAVIS.

Korea is in the midst of an evangelistic campaign which is stirring the country to its center, and which may well astonish the world. On the ninth of October 1909, the General Council of Korean missionaries, assembled in Seoul, decided to pray and work for a million converts in Korea in a year's time.

This without doubt constitutes the most daring and courageous forward movement undertaken by any country in the history of the Christian Church. And it is strangely significant that such a conquest should be attempted in a nation where the first mission was opened only a quarter of a century ago; and where the people have had the New Testament in their own language for less than a score of years. The splendid faith of the Korean missionaries is seen even more clearly when it is known that to-day the number of church members and catechumens in the country is only about 80,000, and the total adherents about 200,000.

The great movement for a million souls originated in prayer and the study of God's Word. About six months ago a little group of missionaries in Songdo felt keenly the need of more power in their own lives and in the lives of the Koreans around them. They called for a week of prayer and each day they studied God's Word to find out how to pray. On the evening of the fourth day the meeting was prolonged until midnight, but three of the missionaries remained in prayer until 4 A.M. At that time God's Spirit descended upon them in power, and they were filled with a great peace and love, and an intense desire to pray through to victory.

A few days later these same three missionaries,—Dr. W. T. Reid, Rev. M. B. Stokes and Rev. F. K. Gamble,—met together for an entire day of prayer. Suddenly, as they prayed, the Holy Spirit seemed to fill the room, while Mr. Gamble seemed to see Christ standing over Korea with hands outstretched in blessing. Following this these three young men and two other Songdo missionaries spent several days in prayer in a temple on a near-by mountain, and then went forth filled with a consuming passion for souls.

As Mr. Stokes went through the country villages he asked the Koreans in a certain district whether they would work and pray for 50,000 souls in a year. They went to work so willingly, that the matter of asking God for a great multitude of converts was brought up at the Annual Conference of the Methodist Church, South, held in Seoul. They adopted as their watch-word for the ensuing year: "Two-Hundred-Thousand Souls for Christ." Dr. Reid reported to the General Council of Evangelical Missions the action of the Methodist body, and a committee was appointed to consider whether all the missions working in Korea ought not to unite in a similar plan. After prolonged prayer and careful consideration the committee recommended that all the missionary bodies should unite in asking God for a million souls the following year. The Council, after earnest prayer for guidance, at length adopted the plan, and thus was inaugurated the most remarkable gospel campaign in history: the attempt to Christianize in a year's time one million of the thirteen million inhabi-

Korean, and is being sung in churches and homes throughout the land. The chorus is:

"A million souls for Jesus,
Lord, grant our heart's desire;
A million souls for Jesus,
Lord, spread the gospel fire."

Another contribution of the Chapman-Alexander party to the movement was the Pocket Testament League, which was adopted by the General Council as one of the methods of winning the million souls. Mr. Hugh Miller, Agent of the British and Foreign Bible Society, was placed in charge of the work in Korea.

The million movement was born of faith, and it is by faith that it is being carried forward. At the close of the Chapman-Alexander conference a call was sent to the churches for two weeks of united prayer; and the missionaries are now asking Christian people throughout the world to unite with them, and with the Korean Church for a great out-pouring of God's Spirit upon the land.

When I asked Dr. Horace G. Underwood of Seoul, who is one of the founders of the Korean Church, having been there for a quarter of a century, for his opinion of the million movement, he said:

"The prayer for a million souls for Christ in Korea this year, is not as impossible as the prayer offered at the first watch-night service held in Korea on the last day of December 1885. There were then less than ten missionaries in Korea, including the women and children. The first prayer offered was for souls for Christ in Korea the coming year. It seemed impossible that such a request should be granted in Korea, the 'Hermit-Land,' the last of the nations to open its doors to the gospel. In Japan they had to wait six years before they baptised their first convert, and twelve years before they had six members with which to organize their first church; while in China they had to wait nearly a score of years for their first convert.

"Weak indeed was our faith, but we plead with God to strengthen it. We baptised two converts that year. At the next watch-night service we were led to ask for a score of souls, and before the end of 1887 there were 23 baptised believers. With strengthened faith the next year we plead with God for a hundred, and before the end of the year there were 125 professing Christians. And now with the number of missionaries in Korea; with the strong church; with the organized body of personal workers; I believe it will be more than a million before the end of the year.

"China and Japan and Russia have all acknowledged that Korea is the strategic point of the Far East. We can well believe that it is also the strategic point religiously; and to win Korea now means to win the Far East."

It is said that the prayers of one woman in Texas started the great revival which has been sweeping over South China. Will not Christian people everywhere unite in crying earnestly to God for the million souls in Korea. The following are some suggestions for prayer:

1. Form little prayer-circles or groups among your friends, and each day both with others and alone plead with God for a

tants of a heathen land.

From the beginning of the movement the blessing of God has rested upon it in a signal manner. Within a few hours after the Council has passed the motion, Dr. J. Wilbur Chapman and Mr. Charles M. Alexander and their party arrived in Seoul, in the course of their tour of the Orient, to conduct a series of special meetings for the missionaries and Koreans. For five days they conducted a conference which was a source of untold blessing to all who attended it. The atmosphere of heaven was in the meetings and everyone gained new faith and courage for the great work before them. Mr. Robert Harkness, the pianist and composer of the Chapman-Alexander party, became so enthusiastic over the million campaign that he set it to music by writing a special hymn entitled "A Million Souls for Jesus." It was at once translated into

million converts in Korea by October 9, 1910.

2. Pray that the Korean Christians, church officers and leaders, and the missionaries, may be so filled with the Holy Spirit that they may have power to win the heathen to Christ.
3. Pray that the hearts of the heathen may be prepared by the Holy Spirit to receive the truth and be saved.
4. Pray that God's Spirit may be poured out upon the land so mightily that the entire nation may speedily turn to God, and thus the prophecy be fulfilled of a nation "born in a day."

In another article I hope to tell how the Korean Christians and missionaries are praying and working with thrilling heroism to win "a million this year."

THE MILLION MOVEMENT IN KOREA.

THE HEROISM OF THE KOREANS IN THEIR CRUSADE FOR CONVERTS—CHRISTIANS EVERYWHERE ASKED TO ASSIST BY PRAYER.

By GEORGE T. B. DAVIS.

The movement for winning a million souls to Christ in Korea in a year is sweeping over the hermit nation like a tidal wave, and is arousing the highest pitch of enthusiasm. The passion for souls displayed both by the missionaries and the Koreans is little less than apostolic in its fervor and heroism.

Upon my return to Korea, after several weeks absence in Japan, my first glimpse of the million campaign was at Ichun, in the interior, at a conference with the Koreans presided over by Rev. J. L. Gardine, of the Southern Methodist Church. I reached Seoul at night and the next morning set off with Mr. Hugh Miller, Agent of the British and Foreign Bible Society, on the journey of about 150 miles by rail and horse. Leaving the train at Cham Suug shortly afternoon, we set out on our journey of 140 li on Korean ponies, and reached Ichun the following afternoon. The two and a half days spent at the conference were days of heaven upon the earth. God's Spirit was present in such power that one was carried back in imagination to the first century of the Christian Church when all hearts were aflame with love to Christ and a holy passion for souls.

There were about 300 delegates in attendance from all over the Southern Methodist district in Korea. They included pastors, leaders of groups of churches, helpers, colporteurs, Bible women, merchants and farmers. All were there at their own expense; all had walked from their villages; and some had travelled for a week a distance of 200 miles in order to enjoy the gathering and get inspiration for another year's work. I saw three Bible women who walked over 100 miles to be present, and a blind man who groped along more than 20 miles.

The keynote of the Conference was the "Million Souls for Christ" this year. Every address, every talk, and every song was concentrated on this one great aim. At the first meeting Dr. W. T. Reid led the congregation of over 400, in the beautiful country church, in singing the campaign song by Mr. Harkness: "A Million Souls for Jesus." It was the most popular hymn of the Conference. They never tired of singing it. Some of the Korean leaders suggested that it be sung at family prayers each

days had been pledged. This was later increased to over 5,000 days of self-sacrifice for God and souls, or the equivalent of about 14 years of service for one man!

During the sessions of the Chai Ryung class the men also purchased over 5,000 gospels, at one sen each, to take back to their villages, and give to unbelievers as a means of leading them into the light. This widespread distribution of God's Word, by the Koreans themselves as a method of personal work, is one of the prominent features of the campaign. Already in less than three months over 250,000 gospels have been sold to the missionaries or Koreans, and 400,000 have been ordered from the printer.

The Koreans are praying for souls with an intensity and simple faith which puts to shame those of us in Christian lands. They think nothing of spending all day or all night in prayer. Last winter during some revival meetings in Songdo it was a common thing for Christians to go out on the hills after the evening meeting and kneel on the frozen ground while they cried to God for the outpouring of the Holy Spirit. At Chai Ryung at 5:30 each morning several Koreans came to the home of the missionary with whom I was staying to spend an hour in prayer with him. At Pyeng Yang Pastor Kil and an elder were in the habit of meeting at the church for prayer at dawn each morning. Others heard of it and asked permission to meet with them. Mr. Kil announced that any who wished might pray with them for a few days at 4:30 A.M. The next morning people began gathering at 1 A.M.; at 2 A.M. a large number were present; and at 4:30 A.M. over 400 had assembled. Is it any wonder that they have faith for a million souls in Korea?

Because of the oppression of centuries the Korean is often lazy and shiftless, but when he becomes a Christian his transformation is marvellous. He becomes an intense personal worker. In many Korean churches it is a kind of unwritten rule that a new convert must lead someone else to Christ before they are admitted to church membership. A day or two ago I was told of a big hulky Korean who had been a drunkard and criminal. He found Christ,

morning, and this is now the custom in not a few homes.

The most thrilling hour of the Conference came when Rev. C. T. Collyer called upon the delegates to give their whole time for so many days during the next three months to working for the lost. I was amazed at the marvellous response to the appeal. Sometimes there would be 10 or 15 or more men on their feet at once eager to call out their "days of service." A merchant arose and said: "I am going to do this work continually; but I will devote my entire time to it for one week in every month," making 21 days during the next quarter.

A boatman said he would give 60 days to the Lord during the three months. A third declared he would give every day, *save Sunday*, when he wanted to attend church himself! Another said he could only give three full days, but he was going to preach every day no matter where he was. A travelling merchant said he was going to preach all along the road, but he would give six entire days. One man aroused enthusiasm by stating that he would devote 60 of the 90 days to the Lord, and would keep on in this way until the million souls were won. At length the blind man arose—the one who had walked 20 miles to be present—and said he would give the entire ninety days to the work. One of the women delegates said she could only promise six days, but she was going to preach to everyone she met. The total number of days promised was 2721; or the equivalent of one man preaching Christ constantly for seven years, seven months, and five days!

The second notable gathering I attended in Korea was a great Men's Bible Training Class held at Chai Ryung, 15 miles from a railroad. It was one of those classes for the study of God's Word for which Korea is famous. Each winter the country is literally honey-combed with classes for both men and women at which hundreds of Christian workers gather from scores of villages to spend a week or two studying God's Word. In these classes lies one of the open secrets of the marvellous progress of the gospel in Korea. Between 500 and 700 men had come to Chai Ryung, some from long distances, to spend eight days at their own expense learning more of the Old Book.

As at Icheon, the climax of their enthusiasm for souls came when Rev. W. B. Hunt asked how many of those present would devote their entire time for a part of the next three months to winning others to Christ. In a moment ten or more were on their feet declaring they would give the entire ninety days to God for the work. Others said they would give 60 days, others 30, and so on, until in a few moments over 4,000

and less than a year later, when the *Wesley* visited the heathen district in which he lived he found 200 believers in three villages as a result of that one man's efforts. In another village the membership of the church was recently doubled in a month. Upon investigation it was found to be due largely to the prayers and work of one man. They said the man simply prayed the people into the church.

One of the foremost missionaries in Korea is Dr. James S. Gale, of Seoul. He has been here for a score of years, and is the author of "The Vanguard" and other books on the country. In response to my request for his opinion of the million souls movement he gave me the following:

"The present moment calls for special effort in Korea. Its watchword of 'A Million Souls' rings out at a time of supreme national hopelessness. Wrecked and humiliated through her own failures, incapable of self-defence or self-government, she has fallen to a place of contempt among all nations. Authority no longer rests with her, finances are out of her control, the world of graft and fraud in which she lived has been spirited away, and to-day stripped, and convicted and undone, she looks for a Saviour. This is the supreme moment. We cannot reckon on the future or forestall it. Now is the moment, and it is here: the wide-open door, the humbled people, the waiting heart. Will he come, this great somebody for whom they wait? Is it the Church? Is it the Salvation Army? Is it Education? Is it America? Who will save them? This is the question. Jesus the Nazarene, specialist for all hopeless ones, despised ones, incapable ones, impure ones, fools and knaves, thieves and robbers, outcasts and riffraff of men and nations. He is here, touching this one and that. Reader if thou knowest how to pray, pray that this moment may be made sure, this sealing of a hundred and forty four thousand and all the extra ones to make up the million."

Will you not pray, and pray daily for a great outpouring of God's Spirit upon Korea? A call has just been issued by a committee of missionaries in Seoul asking that March 20, 1910, be observed in America, England, Australia, and other lands as a "Day of Prayer" for Korea. It is suggested that on this day the million souls movement be explained both in church and Sunday School, and all Christians be requested to join in daily prayer, alone and in little groups, for such a mighty outpouring of God's Spirit upon the land that the million converts may be secured by the 9th of October, 1910. The missionaries are convinced that *NOW* is the hour of crisis for Korea. Will you help by prayer?

Goto Thanks America Through The Times For Help Given to Earthquake-Stricken Japan

Oct 20, 1910

By Wireless to the Editor of THE NEW YORK TIMES.

TOKIO, Oct. 19.—I am grateful to THE TIMES for this opportunity to thank the American people for their marvellous generosity in our time of terrible trial. Their noble action has struck chords in our hearts which will vibrate forever.

Their countrymen in Japan, the American Ambassador, Mr. Woods, his entire staff, and other American residents stayed with us through the darkest hours of our calamity like soldiers at posts of duty, giving aid and comfort to our stricken people. Disasters may hurl down monuments of stone and bronze, time may wear them into dust, but nothing can destroy our precious

memories of American service and heroism during the most appalling convulsion of the elements in all recorded history.

Available statistics up to the present give the officially known dead as over 150,000. People suffering property damage, 2,874,018.

Houses were injured as follows: Destroyed by earthquake, 110,588; half destroyed by earthquake, 61,564; burned, 350,912; half burned, 75; washed away by tidal waves, 1,451; total 654,600.

VISCOUNT SIMPEI GOTO,
Minister of Home Affairs and President
of the Board of Reconstruction.

TERAUCHI'S WORK IN KOREA

General Akashi and the Policy of Espionage.

[JUN BAN BA IN THE SHIN NIJON.]

Immediately after the annexation of Korea, General Count Terauchi invited all editors at the time in Seoul and prepared for them an entertainment. At this function the Governor-General declared his respect for public opinion and urged that there should be universal harmony in the effort to accomplish their allotted tasks in Korea.

These introductory remarks ended, the Governor deliver a tirade against editors, which in substance was as follows:—"I am desirous that you as editors do your work faithfully, but I want it understood I do not fear you. Let any one blindly criticise the acts of the Government or interfere with the administration, and it will be seen the Governor has a method of dealing with such."

This raised a storm of protest among the chief editors and they were surprised at being entrapped. Such irresponsible reasoning, if obeyed, would lead to the commission of errors that one hundred years would not correct, and the pronouncement could not be treated lightly. Of course the more spiritless among the editors acquiesced, but all who possessed spirit knitted their brows and were indignant at the Governor-General's rudeness. When Terauchi's speech was at an end, Mr. Okano, of the Osaka Asahi, greatly angered, rose and dared to attack the Governor-General. On account of Mr. Okano's conduct efforts were made to prohibit the Asahi's circulation in Korea.

The first Emperor of the Ts'in dynasty was a follower of Confucius, but when his conduct brought forth the reproof of learned Confucianists, in anger



HIS EXCELLENCY GENERAL COUNT TERAUCHI,
G.C.V.O., GOVERNOR-GENERAL OF CHOSŌN.



MAJOR-GENERAL AKASHI, CHIEF OF GENDARMERIE,
GOVERNMENT-GENERAL OF CHOSŌN.

he had their books burned and four hundred and sixty learned men put to death. He arrogated to himself the title of Emperor of all the Ages. How consistent it was of him to be afraid of Confucian scholars!

Governor Terauchi got together the leading editors and with them as invited guests was discussing ways and means of harmonious co-operation. But in the midst of the feasting he began to abuse them: when this act of his was condemned in the Osaka Asahi he did all in his power to escape criticism. In this how like the Emperor Ts'in!

The dog that barks fiercely and snaps his teeth is sure to be cowardly at heart. The man who boasts he does not fear the newspapers is the one who does fear. The Emperor who abused and put to death the learned Confucianists saying "What are these corrupt fellows!" in truth knew they had power to harm him and did them violence out of fear. In all cases men who suppress free speech and dare to resort to prohibitive measures are cowards. Already fear filled his heart, and he felt there could be no peace for him unless he could suppress the free speech that ran counter to his own will; whoever condemned the Emperor these he would kill. Unless they were destroyed root and branch his fears were unceasing. In this one respect the Emperor Ts'in and Governor Terauchi are alike.

Count Terauchi succeeded Prince Ito and before annexation was accomplished, he by bringing pressure to bear upon influential Koreans made them

CONDITIONS OF KOREAN PEOPLE.

Referring to the Report for 1912 of the Korea Agency of the British and Foreign Agency, briefly reviewed in these columns a few days ago, a correspondent draws our attention to some of the general remarks given in the pamphlet. He says that these are very interesting and deserve to be quoted. For instance: "It is becoming more and more difficult to hold sessions of classes or conferences during the day." This, our correspondent thinks, is an excellent sign, showing that the Koreans are giving up the old lazy habits and appreciating the efforts of the authorities to encourage farming and industrial work and labour in general. Likewise: "New wants are manifesting themselves and what were luxuries a year ago are now necessities." Our correspondent wonders what will the *Japan Chronicle* say concerning this remark by a disinterested party? Finally our correspondent calls our attention to the following remark: "Men who belonged to the upper or official classes, although they owned no farms, disinclined to engage in commerce or other pursuits which would add to their own or the nation's wealth. Many of these are now forming companies for trading and manufacturing purposes and others have left the city to live on the land and to encourage the development of farming, the greatest wealth producer in Chosen." It is of course chiefly for the reason of the changes of economic conditions that all these have been and are taking place, but he would be a petty-minded man who would grudge some credit to the Japanese administration. There is little doubt that it has instilled new life, ideas and aspirations in the minds of the Korean people at large and is rapidly changing them into active, alert and intelligent people, full of hope and ambition.

The Japan Times

TOKYO, FRIDAY, MAY 17, 1912.

EDUCATION IN KOREA

If one should ask what is the most important work at this time in Chosen for the future of that country, the answer would undoubtedly be, education. And this, we think, is the most natural one for us to make. For it has largely been education that has made us what we are as a nation today,

and there will be no gainsaying that, taking all classes of the people, we are on a higher plane of civilization than we have ever been. It is true that, as has been recently noted, there is now a demand for a larger effort in the moral education of our young people, and this need is regarded by certain observers as the result of an error made decades ago in secularizing our system of education. But the very fact that such a want is felt must be accepted as proof positive of the educational advance of the nation, and if the fact that a nation pays more attention to its moral welfare means a higher conception of civilization, as it no doubt does, then it should follow that the progress achieved materially and intellectually as well as morally by this nation during the last half century has largely been the work of education. To hope for a similar advancement on the part of our fellow-subjects in Korea, we must look to education for its realization.

Nor does there seem to be any reason why one should suppose that the Korean people will not be amenable to the influences of education as the Japanese nation has been. It is long since the Koreans themselves, or at least their governing class, have awakened to the importance of promoting this branch of national well-being, their attempt at educational reform dating back to some seventeen years ago. Followed by a more radical step in this direction in 1906. Worthy as their efforts and aims were, they have borne hardly any fruit, for the simple reason that in the midst of the general administrative corruption and malpractices, educational work alone could not make much headway. Yet those attempts show that the Koreans are advanced enough to see in education a factor indispensable to the progress and welfare of humanity. And under the Vice-regal administration, the social and political conditions of the country have much improved and are still rapidly improving, at the same time that every facility and encouragement is being given to all that tends to the

moral and intellectual elevation of the people. One should infer, therefore, that the prospect of educational activity is brighter in the peninsula than ever before. As it is, the country possesses already 235 common schools with a total attendance of 27,501 children, taught by 719 Korean and 256 Japanese teachers, while the num-

ber of special course institutions of higher grades is 35 with 2,028 students, the figures excluding those of Japanese schools for Japanese children.

In another column we reproduce a speech recently delivered by the Governor-General Count Terauchi before a body of Japanese teachers recently brought to the peninsula to engage in the teaching of Korean children. The warnings and suggestions contained therein are, we think, opportune and all that could be desired. We hope that those teachers, together with those already in the harness, as well as others to follow them, will bear constantly in mind the vastness of the work before them and the heaviness of their responsibility. How future generations of Koreans will turn out as our fellow-subjects will mainly rest on their shoulders. If a deficiency is felt here in the moral training of our children, its necessity will be all the greater in the peninsula, and the Japanese teachers in Korea must not regard themselves as mere machines for the intellectual development of their young wards. But more need not be said on these points, as we believe that these teachers can be depended on for their common sense.

While we are on the subject, however, it may not be out of place to express our strong hope that the dual system of education—Korean schools for Korean children and Japanese schools for Japanese children—will be abolished as soon as possible. The retention of the system may have been unavoidable while Korea figured as an independent country; but in the present relations of the two peoples, who are now one, to tolerate its

existence can be productive of nothing but undesirable tendencies. We urge the Government-General to work out a plan whereby the Korean and Japanese children will be taught in the same schools, on an equal footing, and with the same opportunities. Not that there exists any discrimination between the two sets of children even under the present system, but the existence of separate schools can not fail to be a source of many unfortunate conceptions on both sides.

TOKYO, FRIDAY, AUGUST 2, 1912.

The Cloud in Korea

REPRESENTATIVES of the Presbyterian Board of Foreign Missions in the United States on July 30th paid a visit to the Japanese Embassy in Washington and expressed their deep sympathy with the Japanese nation on the death of the Emperor, Mutsuhito. It is this board which has been responsible for the publication of the charge that the gendarmarie in Korea have been guilty of a course of conduct calculated to break the spirit of loyal and innocent people and to discredit the influences which have rendered the best support to all Japanese efforts to advance the interests of the Korean people. It is this board which wrote to the Ambassador in Washington that the recent course of the Japanese gendarmarie in dealing with the people of Northern Korea has awakened grave misgivings as to its justice and its effect upon that reputation for the humane and enlightened rule of a subject race which the Japanese have shown that they rightly value and the expectation of which has hitherto led the American and British peoples to give to Japan a large measure of respect and sympathy in her international relations. It is therefore somewhat surprising that this same board should seek such an early opportunity of testifying its sorrow over the passing of the Japanese Emperor unless it be admitted the Board has been actuated throughout by feelings of real friendship for this nation as well as by a desire to see justice done to its converts in Korea. And the same spirit marks the communications from its mission-

aries upon which the Board's letter to Viscount Chinda was based. Thus Dr. Sharrocks, the pioneer medical missionary at Syen Chyun, wrote to Mr. Komatsu many months ago in reference to the arrest on a charge of conspiracy of Christians whom he knew to be most law-abiding and peaceful citizens, to rumors that these arrests were aimed at the existence of the Church and to the many stories of torture emanating from many sources and concluded his letter by saying:—

I know that Japan wants to win the love and respect of its newly acquired people in Chosen. I am sure moreover from my twelve years of close contact with Koreans that they are a people easily won and full of love and affection when won. I am equally sure that these present methods can have no other results than filling their minds with bitter resentment and making a backward, sullen people out of what otherwise might prove intelligent patriotic citizens proud of their new government.

Exactly the same tone characterizes the address which Messrs. Moffett, Whittemore, Avison, McCune, and Sharp made to Governor General Terachi. In admirably calm and careful language they pointed out the ready acceptance which the Christian Missionaries had given to the annexation of Korea, their reluctance to believe the police

department had actually employed practices associated only with uncivilized or semi-civilized governments, and their observation of the growing distrust among the Koreans of the new regime. Indeed the only statement in the whole affair emanating from the American side which does not bear the stamp of studied moderation, is that which the editor of the Presbyterian organ "The Continent" publishes in his paper, but even he, while guilty of declaring that the arrests numbered thousands, expressly repudiated the interpretation that his voice was raised through political prejudice.

Since the preceding letters and articles were published, the trial at Seoul has been held. It has brought forth much evidence in corroboration of the missionaries' suspicion as to the treatment of the prisoners; it has been conducted in such a way as to arouse the sharpest censure from both Japanese and foreign observers and to prompt the prisoners' counsel to resort to a move for a new trial in their despair of obtaining a fair hearing for

their clients. What the final issue of that appeal will be we do not know, but it would seem to us now that in this matter not only the reputation of the gendarmarie system but the good name of that judiciary over the perfection of which Prince Ito took such pains, is at stake. And finally when this affair is disposed of, there will remain a serious question for Japanese statesmanship to consider.—Is the new rule in Korea, while developing the country as it has never been developed before, alienating the feelings of the people, if not driving them to despair and worse? Like all true friends of Japan, we sincerely hope that at this propitious moment, at the dawn of a new Era, she will honestly and resolutely reconsider her position in Korea and not hesitate to change her course if she finds that her footsteps have erred.

AMERICAN MISSIONARIES IN CHOSŌN.

Seoul *Prep.*

Elsewhere we reproduce to-day an article translated by the *Japan Advertiser* from the *Hochi* urging the expulsion of American missionaries in Chosen in retaliation for the Californian persecution of Japanese. We need scarcely say that we do not share the absurd views of the Tokyo journal and we are quite safe in saying that no intelligent Japanese will endorse them. Let some foreigners not acquainted with the condition of journalism in Japan should misunderstand the matter we may say that the *Hochi* is a journal of the yellow type and though it is widely read by the man in the street, its views are rarely taken seriously by the general public. We do not think that the anti-Japanese articles which frequently appear in the Hearst papers are expressions of the true American feeling towards us. Similarly we hope that our American readers will not regard the anti-American sentiment expressed by the *Hochi* as representative of the feeling of the Japanese nation as a whole towards their country.

It is hardly worth while refuting the opinion of our jingoistic Tokyo contemporary. We may, however, ask—*what good will come by returning evil for evil?* We resent the treatment given by Californians to our countrymen living in their state and we believe there are many among American missionaries in Chosen who do not approve of this particular action of Californians. But returning evil for evil

can only result in augmenting the trouble and no good can possibly come out of it. If American missionaries in Chosen are really "undesirable aliens" as the *Höchi* alleges, it might be well to put into practice the suggestion made by it. But as a matter of fact the American missionaries in Chosen are far from being "undesirables." They are very good and valuable friends of Japan in that they have powerfully contributed and are contributing to the success of her regime in uplifting and developing the Korean people. The peace and good order which prevail throughout the peninsula to-day are due to a great extent to their good influence. Apart from their remarkable evangelistic work, which has given to hundreds of thousands of Koreans new ideals of life and changed them from easy-going, indolent and despondent people into active, industrious men full of hope and courage, the American missionaries have given them education, saved them from diseases and otherwise helped them in a thousand ways. All this good work they undertake without asking on our part nor do they receive one penny from us. What folly to suggest the expulsion of such friends! And, then, supposing that the suggested expulsion of American missionaries should be carried out, think of the result. Will thousands of Korean Christians, who have been converted by them, calmly look over it? Will the American people at large allow such an act to be committed with impunity? Will the world sympathize with us and think that we have done rightly?

There is no reason why because a nation wrongs us, that we should do wrong too. The Californians, in trying to exclude Japanese, are without doubt committing an act unworthy of the people of a great and civilized country, and they will some day receive the reward of their selfish, narrow-minded and wrongful act. But that is no reason why we should follow their example. Let us endure their un-Christian act with Christianlike patience and let the world judge which is more Christian in spirit, Christian California or pagan Japan.

GREAT PROGRESS IN CHOSEN.

BISHOP HARRIS TALKS OF ADVANCEMENT
IN ALL DIRECTIONS.

There are 200,000 Protestant Christians and 70,000 Catholics in Chosen. Bishop Harris of the Methodist Episcopal Church for Korea and Japan, who has been in touch with Japanese and Koreans for thirty years and whose work was recognized by

the Emperor with the award of a decoration, is passing the month of August in Japan. He is the religious leader of 53,000 Korean followers of Christianity and 7,000 Koreans who receive religious education in his schools.

The Bishop kindly gave to the *Japan Times* the following general remarks on Korea and Christian work in this country:—

"First of all I must say that I am delighted with the receptions given to the Korean pastors. I learn from the Koreans themselves that they carry away very deep sense of appreciation of kindness and cordiality extended to them by the Japanese friends. On the other side, Japanese friends tell me that the Korean pastors have made a very favorable impression with their general conduct. This is not surprising because there are in every country superior men of high Christian character, and devoted to the cause of religion. The Korean Christians' visit will bring Christian churches in Japan and Korea nearer together and affect the fortunes of both churches in a very favorable way. The growth seems to be very normal, but very little of the hot-house or forcing process. There is a regular training and instructing the candidates to go through before admitted into the membership.

"On account of the union with Japan, we have not heard of any defection, but tens of thousands are enrolled as converts. This is not strange because the Government-General is very liberal and just in the treatment of religion. The missionaries as a body feel profoundly grateful for hospitality and friendliness extended to them,—and for encouragement given to those engaged in Christian work. Under the efficient administration, there is good order maintained in all parts of the land.

"The conditions in the line of the real religious and moral education are all that could be expected. The Protestant missionaries as a body was closely incorporated in their work, especially in educational lines. The spirit of union and co-operation continues to grow and has brought forth a great deal of good fruit and the end is not yet.

"In traveling through Kores, it is most interesting to observe the building of railways and the improvement of service, and also the construction of roads connecting country towns with the provincial capital. It is estimated that within a short while all the country towns in the provinces will be joined by good roads; this is a great boon to the people. There is also a rapid creation

of public schools by the Government. The schools are, of course, constructed according to rules and the buildings are sanitary and attractive, and the playgrounds are ample. And in every case, the schools are crowded with the awakened and progressive youth of the land.

"In the interior towns we meet everywhere larger or smaller Japanese communities living side by side with Korean neighbors, mingling together in true neighborly fashion, and indicating that the two peoples are becoming well acquainted and assimilated. The Government-General is heartily commended for the preservation of order. Many plans are being carried out for the welfare of the people. Under these most favorable conditions, the people will no doubt make rapid progress in material and spiritual welfare."

KOREAN PASTORS IN JAPAN.

The *Japan Times* of the 5th inst. writes editorially:—

A number of Korean pastors are now on these shores, busy with visiting institutions of learning, museums and representative sights, and welcomed and entertained by their fellow-believers of Japan. It is not only the Christians of Japan, but all classes of people who sincerely welcome them in this Home-land which is both ours and theirs. We sincerely hope that they will enjoy themselves and carry back pleasant memories of their fellow-countrymen across the Strait of Shimonoseki.

A great deal has been written and talked about the Christians of Korea. We believe it is not much more than twenty years ago that missionary work was begun in Korea, and yet some of their churches number thousands of converts, and the new religion is spreading, at least as far as numerical growth is concerned, with surprising rapidity. It was this phenomenally rapid growth of Christianity, among a people who were regarded almost destitute of any deep religious feelings, that called forth much suspicious and doubt in regard to the motives of their conversion. It was widely rumored at one time that missionaries and their converts were intensely anti-Japanese and their churches a hotbed of treasonable propaganda against Japanese protectorate. We do not know how much truth there were in this sort of criticism, but we should not wonder that, if before the policy of the Japanese Government had become thoroughly understood by the missionaries, some of them took sides with the Koreans and that the latter looked upon the foreign missionaries as protectors first

against their own corrupt officials and later against the dominating Japanese. We think it is perfectly natural that such should have been the case and both missionaries and converts would not have been human if they were not drawn together by a kind of mutual sympathy in view of the sudden growth of Japanese power. For we believe the missionaries found themselves restricted, many liberties they were allowed to take in days of anarchy were taken away, by the lawful régime introduced by Japan. Yet already in the latter days of Prince Ito's administration, the missionaries had come to put a large trust in his enlightened policy, which was calculated not only to protect and increase the well being of the people of the Peninsula, but also the work of the missionaries. The incorporation of Korea in the Empire, and the later administration of the Governor-General Terauchi must have removed, if such a process were at all necessary, any desire for the old order of things on the part of both missionaries and converts. It is mainly as well as utilitarian for men to recognize frankly the inevitable, and to try to make the best use of the situation. Some of us would very likely have acted in the way these missionaries and converts have acted if we were ourselves in their places. Let the dead past bury its dead.

We trust the Korean pastors will appreciate the welcome extended to them, as fellow-countrymen, by all classes, especially by Japanese Christians, as brothers in the same faith. And the mutual trust and sympathy thus engendered will become, no doubt, a powerful factor in welding together the peoples, originally of close kinship, and lately again brought together in the fellowship of the common Empire.

Japanese and Korean Christian Churches in Seoul

Hitherto there has existed little if no connection between Japanese and Korean Christian churches in Seoul, each standing aloof from the other in the mission field. We learn with pleasure, says the Seoul Press, that this indifferent relation between them has been done away with thanks chiefly to the efforts of Dr. Gale of the Presbyterian Church and the Rev. Mr. Inokuchi of the Congregational Church, and that arrangements have been made that sermons by Japanese, foreign and Korean preachers should occasionally be exchanged. As the first step the Rev. Mr. Inokuchi preached at Dr. Gale's church the other day and on Sunday last Dr. Gale delivered a sermon at Mr. Inokuchi's church.

WAGES RISE IN CHOSŒN

LABORERS GET BETTER PAY AS INDUSTRY DEVELOPS

According to a recent issue of the *Keijo Nippo*, the workmen's wages in various places in Chosen have been on a strong upward tendency since last spring. The article may be summarised as follows:

In proportion to the rise in prices of commodities, various wages have been gradually rising, although there are no reliable statistical returns to show the exact proportion. Originally labor, especially that from the interior, was well paid, on account of the limited supply. This naturally affected the price of hand-made articles, and prices became comparatively high, despite the cheapness of raw material. This high cost of labor is still maintained, because of the development of new industries which has kept up a demand for labor.

The rate of increase in wages differs according to the kind of work. The following statistics compiled by the Bank of Chosen, show the general tendency in wages at Chemulpo for the 6 months from April to October.

	Average During		
	Highest. Year.	Lowest. Year.	Average. April. Year.
Carpenter	1.55	1.35	1.40
(Native)	1.15	.95	.97
Stone-Mason	2.50	1.90	2.10
(Native)	1.30	1.10	1.15
Wood-hewer	1.60	1.35	1.45
(Native)	1.30	1.20	1.22
Brick-layer	2.00	1.80	1.85
Tiler	2.00	1.80	1.85
(Native)	1.20	1.00	1.05
Painter	2.00	1.80	1.85
Smith	1.90	1.70	1.75
Carpet-maker	1.70	1.60	1.60
Cobbler	1.90	1.50	1.65
Tailor	1.70	1.50	1.55
Plasterer	1.60	1.50	1.50
Rikisha-man	1.50	1.30	1.35
(Native)	1.40	1.00	1.15
Coolie	1.40	1.00	1.15
(Native)	.65	.50	.55
Well-digger	2.00	1.80	1.85
Thsmith	1.80	1.60	1.65
Paper-hanger	1.70	1.50	1.55
(Native)	1.20	1.00	1.05

Among the 23 kinds of laborer rates, 2 were not affected, 6 declined, while 15 show more or less increase; or a general increase of 14.4 per cent. The most remarkable is found in the rate for stone-masons, which increased 31.2 per cent. for the workers from the interior and 61.43 per cent. for natives.

The cause of such a rise in wages may be found in the commencement of projected works, and in the fact that the Chinese laborers have been scarce in Manchuria, for they had been prohibited from immigration on account of the prevalence of plague. The rise in wages of stone-masons may be considered as abnormal, but the others well represent the general tendency.

KOREA.

The Minister of the Household in Seoul has resigned his post, alleging for reason that the funds available for meeting the expenses of the Department at the New Year are quite inadequate, and that the Finance Department, having already lent money in anticipation of incoming revenue, refuses to entertain any further appeals. It is stated that the real source of difficulty is to be sought in the enormous personnel of the Household Department. No less than 5,600 officials or parasites of various kinds have to be provided for, and the privy purse's capacities have not kept pace with the growth of this flagrant abuse.

The leading Japanese residents of Seoul, to the number of 84, gave a farewell banquet on the 23rd instant in honour of Mr. Hayashi, who leaves his Korean post with the highest reputation. Mr. Hayashi has presided over the Japanese Legation in Seoul throughout a long period marked almost continuously by grave diplomatic perplexities, and not a single mistake is known to disfigure his record. That is a signal achievement, and it will doubtless receive due recognition at the hands of his Government.

It is stated that in consequence of the new sumptuary regulations a great demand for coloured *kanakin* has sprung up in Seoul, and the Korean women are taking largely to wearing goods of Japanese manufacture.

The man who threw a stone at Marquis Ito and struck him in the face, has been released from confinement at the expiration of the lenient sentence pronounced on him by the desire of the Marquis. We may mention that the so-called "stone" would be more accurately described as a chunk of granite. Several other persons connected with recent demonstrations, including the editor of the *Kejo Shimpo*, have also been set at liberty.

Mr. Maruyama, the Japanese adviser of the Police Department in Korea, has just inspected three prisons under the Chemulpo jurisdiction. He reports that the 25 prisoners detained in these places have only one garment, in spite of the bitter cold; that they have no sleeping furniture, and that they receive but one meal a day. Mr. Maruyama describes their condition as most pitiable. He adds that among these prisoners there are some who have been 10 years in confinement without judgment being definitely pronounced on them, their offense being that they sold land to Japanese subjects. Mr. Maruyama obtained the immediate release of 3 men, and has drawn up a very strongly-worded report.

Christianity in Korea

(By the Rev. GEORGE SHIGETSUGU MURATA)

[Mr. Murata was an officer of the Japanese Army in the war with Russia and fought through the Manchurian campaign. After the war he became the pastor of the Japan Methodist Church in Ping-Yang, Korea, and then came to America as a mission worker. The following article, specially written by him for *The Oriental Review*, throws a new light on the Korean situation and explains much that has seemed to need explanation.—Ed. *Oriental Review*.]

The Christian Church in Korea is in the most primitive condition possible to imagine. It is almost no historical basis worthy of mention, and, frankly, can in no sense be understood as we understand the church not only in America but even in Japan. The beginning of Protestant mission work in Korea dates back from but a quarter of a century ago, the first Methodist Conference in Korea being held in 1885. There are many defects apparent in the status of the Christians in Korea. The education of the native Christians is conspicuous by its absence, and there is noticeable, unfortunately too, a decided lack of plain ordinary common sense. The same thing is to be said of the native preachers, whose sermons are masterpieces of commonplace stupidity and misunderstanding such as is not to be imagined in America or Japan. The result naturally is that the Christians in Korea are as easy victims of any outside influence as a child might be. Since the Russo-Japanese War, many young Koreans, with just enough education to make them ambitious, but with not enough to bring them any real success either as writers or orators, have become "church workers." And notwithstanding the serious defects in the make-up of the Christian churches of Korea they have brought about the condition that these churches are prosperous financially and have a large membership. The reason for the condition as we find it is well worthy of careful and accurate investigation. The number of converts to the Methodist Episcopal Church in Korea since 1903 is:

1903, 1,060; 1904, 70; 1905, 811; 1906, 4,995; 1907, 10,664; 1908, 789; 1909, loss 1,001; 1910, 1,481; 1911, 302.

During the same period the number of Presbyterian converts also fluctuated. The reasons for so phenomenal an increase of converts are manifold. The success must be primarily attributed to the divine dispensation and the so-called Korean revival be duly praised. Still the human side of the movement cannot be forgotten. The Koreans are a people who are exceedingly sensitive to psychological influences, exercised by music and rituals. To this is due the remarkable success

achieved by revivals which were taking place at several strategic places. There revivals from time to time, however, flourished as seeds sown in a rocky field, decaying rapidly. The social condition of the Koreans is also responsible for the sudden increase of converts. The Koreans are a leisurely, even a languid people, and consequently have more time for church-going than is possible in any civilized country. They have too practically no places of amusement, so that the church, as a result, has come to be considered as a sort of place of entertainment, and the people have flocked thither. The free dispensary, the medical, educational and other charities undertaken by the churches in Korea have also resulted in a bountiful crop of converts. Any impartial observer of the Korean churches cannot but agree with this statement of actual conditions.

The situation of foreign missionaries in Korea is also necessarily peculiar. Coming usually directly from their home universities, it is a cause for wonder, when we consider work they have to do outside of their regular mission work, that they have not made many more mistakes. Under the Korean administration, these foreign missionaries had to assume the duties of judges when they were called upon to help the converts from the grip of misadministration; at times were compelled to the part of the civilian or military officer, to furnish arms, and even in rare cases, to engage in business.

Then too the missionaries have in Korea generally occupied large residences, a matter of astonishment to missionary visitors from Japan. There is no intent in these frank statements regarding the missionaries of animosity. Far from it; I have the sincerest wishes for their success, and an unstinted admiration for their efforts to make the best of their environment, circumstances and atmosphere. But we must not forget that they are, after all, human. They should provoke sympathy rather than criticism, because so little genuine interest can be aroused in dealing with those who are dead to theological or academic discourses, and who leave books alone.

There is, however, one bright side to the Korean Church. The faith it holds is thoroughly orthodox. We see many devoted faithful followers of Jesus Christ for whom we have no criticism; but admire. They not only support the native preachers, but send their own missionaries to Manchuria. They truly do live up to their religious faiths, and an admirable spirit of cooperation exists among the different denominations, a circumstance that arises from their strong determination to make a Christian country of Korea.

Before the Russo-Japanese War, foreign missionaries in Korea were more powerful in all respects than the native district magistrates. There were numerous instances when they even interfered with the proceedings of the law courts to save the converts from a wrong administration of jus-

tice. The converts have naturally come to rely upon the American missionaries in their secular affairs. And in the period of their misgivings as to their fate, preyed upon by Russia and Japan, they naturally sought safety under the American flag, and called themselves believers in American Christianity, even posting signs to that effect on the entrance to their houses. This is the sole explanation of the abrupt increase in the number of converts after the war. The decrease in 1909 was a reaction.

A serious mistake has been made by the missionaries who failed to recognize that the Japanese régime in Korea did not allow the mixing of religion not with politics only, but with education. When they attempted to treat

the Japanese officials in the same overbearing way they had been accustomed to use with Korean magistrates, they were met with a rebuff, polite or otherwise, according to the circumstances. Some of them were charged the Japanese with being tyrants and militarists, and their prejudice was not entirely free from the suspicion with which the Koreans in general regarded the Japanese. One missionary went so far as organizing a Korean mission to the Peace Congress in the Hague.

In my belief, the Koreans are a more patriotic people than the Chinese. Otherwise, they could not have remained even partially independent from China for so long time. When in Seoul as an army officer, I witnessed a Korean major committing hara-kiri before his troops on the occasion of their disbandment. Coming from a patriotic nation myself, I could not but deeply sympathize with the Korean patriot in his desperate act. Patriotism, even if a mistake, is worthy of sympathy.

Moreover it is not only Koreans who make mistakes. A few of the Japanese low class officials and gendarmery are also guilty of mistakes. When I was in Korea, a company of Japanese soldiers burnt down a Christian church from a mere fit of passion. On another occasion a party of soldiers entered a church during a prayer-meeting and demanded lodging. When asked to wait till the end of the service, they drove out the congregation at the end of bayonets, and occupied the church for the night. A drunken soldier forced his way into the house of Dr. W. A. Noble, a missionary friend of mine, without the slightest reason for so doing. These acts caused just criticism against the Japanese officials.

Then there are cases of misunderstanding between American missionaries and Japanese officials due to the difference of national customs. The missionaries are famous for standing "on their rights," not only as missionaries, but as American citizens. They are strict in money matters. This is very different from the Japanese idea about priests, who are generally considered as hermits, indifferent in money matters and always ready to make way for others. I was at one time a teacher in the Ping-Yang college, presided over by an American missionary of the highest personal character. One day, a Japanese artillery corps brought a battery of guns into the baseball ground, which had no fence. The missionary excitedly told me to drive out those wagons which had come into the school grounds

without permission. Such a mental hurry would have been spared him if he had but known the position of Japanese soldiers. In Japan, soldiers are recruited by conscription and given no remuneration for their services. There is not a paid service, but a duty. In consequence they have certain privileges. For instance, if they maneuver in farm lands, the farmers, far from asking damages, rather consider it an honor to be able to do their little something for their country. In America, soldiers are paid and they have no right to demand any consideration from other people as have those of Japan. Both ways may be right but there is no reason why the American usage should be forced on Japanese soldiers so long as they are in their own field of action.

The Korean Church is a young institution. It may have many troubles; but I firmly believe in its ultimate success. To that end, however, the Koreans ought to be taught that fate has decreed that their national welfare is interwoven with that of the Japanese. The missionaries must also thoroughly understand the system of the country in which they are working—a system which allows no mixture of religion with secular affairs but which guarantees a perfect freedom of religious belief. In Japanese Christian churches in Korea the mutual understanding between the Japanese and Korean believers is perfect and this fact was recognized by the late Prince Ito as an agent promoting the well-being of the Koreans. For the purpose he gave a fund to build a Japanese church in Ping-yang and at the time of the dedication of that church he was assassinated in Harbin by the people for whose welfare he had worked with such wonderful energy and devotion. The Ping-Yang chapel remains his monument. The man died but not his endeavor or his purpose.

WEDNESDAY, SEPTEMBER 6TH, 1911.

A KOREAN-ENGLISH DICTIONARY.*

Dear Prof. Chamberlain

THE position occupied by Prof. Chamberlain in the study of things Japanese and by Dr. Giles in that of Chinese literature is indisputably occupied by Dr. James S. Gale as far as the study of things Korean is concerned. It is a position envied by all students and obtainable by a few only gifted with uncommon brain power and extraordinary capacity for hard work and perseverance. It is not an easy task for a person to attain excellence even in the study of one subject only of a foreign country, say, its language. Herculean then is the task to attain profound and thorough knowledge of foreign things such as is possessed by Prof. Chamberlain with regard to the Japanese language, literature, art, history and institutions or by Dr. Gale with regard to similar Ko-

rean subjects. There have been and are many Japanese scholars who have made things Korean the subject of their special study for years, but we doubt if any of them know of them as much as does Dr. Gale. He is the authority on things Korean par excellence. He has lived in this peninsula for more than twenty years engaged in evangelical work. He has achieved a signal success in this branch of work, his church in Seoul being to-day one of the greatest in Chosen. For this alone Dr. Gale is justly entitled to the high respect and reputation he enjoys. But to us it appears that Dr. Gale's name will go down to posterity more as a great Korean scholar than as a great missionary. His several literary works on Korea rank equally in literary annals with those Japanese works by Lafcadio Hearn. But Dr. Gale's greatest work is "A Korean-English Dictionary," a second edition of which has lately appeared. The first edition of this work appeared in 1897 and has since been of invaluable help to those who study the Korean language. During the twelve years since it appeared, the author has been constantly and carefully revising it adding many new words and changing the order of words from that of the Western alphabet to that of the Korean. With but a few previ-

* A KOREAN-ENGLISH DICTIONARY by James Searle Gale, Seoul, Korea. Published by the Christian Tract Society, Chongno, Seoul. Price 5 yen.

ous works upon which to base his work, we can well imagine the tremendous difficulty and painstaking work the author must have gone through in collecting words and defining them. He gives in his preface to the first edition a modest account of the difficulties he met with, but it requires no unusual power of imagination to picture in one's mind the stupendousness of those difficulties. We should imagine that they were often exasperating and severely taxed the patience of the author. Indeed none but one with a great love of work for work's own sake would have attempted and completed such a work as Dr. Gale's dictionary. Monetary gain is out of the question, for such a work will not bring any to its author for obvious reasons. Neither is wide fame likely to reward the author, for not many foreigners will study the Korean language. We think the love of work and the desire of helping

chiefly his fellow missionaries in Chosen induced Dr. Gale to undertake the compilation of his dictionary. Dr. Gale, however, is amply rewarded, for, we suppose, he must know he has accomplished a great and arduous task and produced the best Korean-English dictionary that has ever appeared or will appear for many years to come.

We have almost forgotten to mention that Dr. Gale is probably the only man who could compile a Korean-English lexicon such as his. Not a few Americans and Englishmen know the Korean language very well, but there are few of them having the remarkably thorough knowledge of Chinese ideographs possessed by Dr. Gale. Now, as every body knows, Korean like Japanese contains a vast amount of words originating from Chinese. In fact the number of colloquial words is quite small compared with those of Chinese origin. For this reason, the command of Korean colloquial does not entitle a person to set about the work of compiling a Korean dictionary. A very good knowledge of Korean colloquial is of course necessary to a compiler of a Korean dictionary, but he must at the same time be equally, if not more, well versed in Chinese ideographs. Dr. Gale knows them both thoroughly well and so it is not surprising that his Korean-English dictionary is all that could be desired.

EDUCATION IN CHOSŌN.

Res. 100
SPEECH BY DIRECTOR OF EDUCATION.

On Wednesday morning at the Mott Conference in the Y.M.C.A. building Christian missionaries in Chosen took up the question of education for discussion. Bishop Harris, Dr. Gale, Dr. Underwood and the Rev. Mr. Rufus were among the speakers on the occasion. Mr. T. Sekiya, Director of the Educational Affairs Bureau, was present by special invitation, and being asked to speak on the educational policy of the Government in Chosen gave an address to the assembly through the interpretation of Mr. S. Uyeda. We have been privileged to publish the following resume of the address referred to:—

I was specially invited this morning by Dr. Mott to attend this meeting and consider it a great honour to speak before this gathering. I was not, however, prepared to give an address and consequently I am afraid that I may not be able to speak in an orderly

and complete way. But it seems to me that I need not speak on education in Korea in detail, for the Government policy on education in this peninsula is clearly defined in the Ordinance regarding Education in Korea made public many months ago. Still I may speak a few words with regard to two important features of the object of education in Korea, namely the making of good citizens and the necessity for it to meet to the needs of the times. Mr. Rufus has referred to the making of good citizens as the object of education. I venture to endorse his view and say that it is the first principle of education. I hear that in America boys and girls are admitted to any school, irrespective of their nationality, no matter whether their parents are Germans, Russians, French, Jews, Chinese or Japanese. But every American school is under the shadow of the Stars and Stripes and endeavours to nationalize boys and girls studying in it, that is to say to make them good citizens of the United States. This is quite natural and nobody can object to it. It is exactly the same with Japan. Today this peninsula is part of the Empire of Japan and all Koreans are subjects of the Empire. As all Japanese are required to be loyal to their Emperor and country, so all Koreans are required to be so. It is no easy task and will take years of hard work to make all Koreans, only recently made subjects of Japan, loyal and patriotic subjects of the Empire. Nevertheless nobody can deny that loyalty is the fundamental basis in combining and uniting all peoples within a country. Dr. Underwood has just said in his speech that loyalty is the principle of Christianity. If I have correctly understood his speech, I do not hesitate to say that the Government policy in education in Korea is fundamentally coincident with your idea with regard to the education of the Korean rising generation. As you are endeavouring in America to make American-born boys and girls good and loyal citizens of the great republic, so we wish to make all Japanese subjects good and loyal citizens of our Empire. The Government wishes all those concerned in education in Japan, no matter whether they be foreigners or not, to direct their special efforts to this point. I know a certain great school in Japan Proper, which is managed and controlled by foreigners. All the same the foreign faculty of the school leave nothing undone to inspire the sense of loyalty in the minds of the young men studying there. I trust that you are

doing the same in the education of Korean young people and venture to express an earnest hope that this educational policy will be pursued steadily and vigorously at all times.

Secondly, Korean education must meet the needs of the times and be adapted to the present condition of the people. The Government is paying great attention at all times to this point and has established Industrial Schools everywhere. Besides, we have included industrial subjects in the curriculum of Higher Common Schools as well as in that of Common Schools. We also intend to establish a higher special school for scientific study when progress has been made and the need for such a higher institution is felt. We can not establish in this country as many schools as we desire to do at once, because if we do so the people will have to be burdened with extra taxes, with a result that would not be agreeable to the Korean people of to-day. But I need scarcely say that the Government is ready to establish new schools as far as the financial condition of the country permits.

The Government thinks that the spread of the Japanese language among Koreans is a key to the fostering in them of the sentiment of loyalty to the Empire and for this reason hopes that the teaching of the national language will be diligently carried out in all schools in Korea, besides industrial education being given, so as to enable graduates to make useful members of society. In this connection, I may speak a few words on the efficiency of education. In my own opinion, the degree of efficiency of education depends upon the way in which graduates from schools walk in society. I have hitherto seen many private schools in Korea, and frankly speaking I regret to say that I have found many if not most of them in an unsatisfactory condition, for the reason that those connected with the schools seem not to be very much interested in and careful of the future of the graduates of their schools. I know a Korean student who studied ship-building in Tokyo. When he came back here to this country, he could not find a suitable position because of non-existence of ship building yards and was obliged at last to be contented with becoming an official. I know another student who studied mining. Now, Korea, as you know, abounds with mines and he might easily have found a position. He was, however, averse to going far away from his native district and so he wants now to secure a position in the district office. As these instances show, it will not do to encourage industrial education alone but it is necessary

to guide students in such a way that they will not go astray and be spoiled by disappointment.

We always appreciate the evangelistic work which you have pursued in this country for many years past with enthusiasm and courage often struggling with great difficulties and sometimes facing danger from virulent epidemics. We trust you and hope that you will pay special attention to our desire to bring up Korean young people as good citizens, useful, loyal, temperate, diligent and thrifty.

As to the protection of the missionary work we have done our best and intend to continue to do so in the future. You have experienced not a few troubles owing to misunderstanding and it is possible similar cases may occur hereafter. If you find yourselves standing in such a case, I hope you will inform the government promptly and we shall try to settle the trouble in a smooth and satisfactory way.

In summing up, I may say that the Government of Japan in its relation to the Korean people is, so to speak, a step-mother, but it earnestly wishes and is striving to become a good and tender-hearted step-mother. A step-mother is sometimes made an object of suspicion by the general public. Some step-mothers treat their foster children with harshness, and some others make a show of being good to their proteges, but there are also step-mothers who are really good and love their foster children with sincerity. Such step-mothers will chastise the young people when they commit blunders. They do so not because they hate them, but because they love them and wish to make them good. Our Government, though it is in the position of a step-mother to the Korean people, hopes to become such a step-mother, loving and guiding them with the love of a true mother. I hope that you will appreciate the stand it takes.

In conclusion, I thank Dr. Mott and Dr. Underwood for having given me the opportunity and honour of speaking before you to-day.

KOREA AND CHRISTIANITY.

What Mr. Ebina writes on any subject, says a writer in the *Japan Mail*, it is always a pleasure to read. He never bents about the bush. On all the many topics he treats he invariably goes at once to the point. Here is the gist of his most recent utterances on the position of Christianity in Korea, extracted from the August Number of the *Shinjin*. The state of Buddhism in Korea is most forlorn. The temples are in many places in ruins, the priests are mostly beggars and the nuns have become prostitutes. Though there are a certain number of prop-

agators of a creed that teaches nature-worship, by far the most influential religious teachers in Korea to-day are the English, French and American missionaries. They are earnest-minded and have capital and hence their power is very great. Politically Japan governs Korea, but in religion the missionaries exercise supreme control over the lives of Koreans. The Koreans subject themselves to the Japanese from fear only, but the missionaries they follow voluntarily and gladly. Japan is having rather a bitter experience in Korea. Here from the beginning of the Meiji era onwards her learned men have always despised Christianity and have constantly attacked it, but now she finds that Korea can not be properly governed without it. Will she benefit by this lesson, we wonder? In the home country she shows no signs of changing her ways. She is going backward instead of forward when urging more ancestor-worship on her citizens. What will the Koreans think of this new move on Japan's part? Just as they have given up the primitive form of religious faith called ancestor-worship, their rulers are preaching this creed with great fervour. Nothing could be more opposed to Japan's political interests in Korea than a thorough revival of the spirit of ancestor-worship. This kind of conservatism would mean increased hostility to Japan. There is nothing to be feared more by us than the growth of narrow-minded patriotism such as this new official Gospel is likely to promote among the Koreans. To this thoughtful officials ought to take heed.

What the future of Korea will be it is hard to foresee. In some respects the Japanese and Koreans are very different. The Japanese, for instance, have always been a very patriotic people, but the Koreans have never been this way inclined. Much hostility exists between the two nations at present. There seems to me, says Mr. Ebina, only one way of blending the two races into one strong nation. The Koreans and the Japanese alike must accept Christianity and they will then find their hearts beating in harmony.

March 18th, 1913.

Dear Sirs
CORRESPONDENCE.

(We do not hold ourselves responsible for the opinions of our correspondents.—Ed. S.P.)

AN OPEN LETTER.

Addressed to the Rev. Mr. Gardine, President, Mr. Gillett, General Secretary, the Rev. Dr. Underwood, Director, and other Directors and a few Korean members of the Chosen Central Young Men's Christian Association.

Gentlemen:—

Through the medium of this journal I beg to submit some questions to your consideration in the hope that you will enlighten me thereon. As you are well aware, about the end of last year a proposal was mooted in our Association to introduce some alterations in its organization and at the beginning of this year those members approving the proposal having organized the Yusin Hoi presented some representations to that effect to the President, Board of Directorate and Advisory Committee. I am a strong sympathizer of the Yusin Hoi in what it advocates but sincerely regret that the reform movement started by it has caused an unpleasant discord in the Association, bringing in its train suspicion by the general public and decline of the Association. History, however, shows that reform movements frequently meet with opposition from conservative elements and are not carried through in peace and amity. Seen in this light, the unpleasant sequence of the reform movement in our Association may not be a cause of wonder.

Gentlemen, you will be greatly mistaken if you think that the Yusin Hoi is a body of ephemeral growth. It is a body having its origin in the long past. I need scarcely remind you that during the past ten years since our Association was founded, during which time it has been steadily growing thanks to the efforts put forth by the members as well as to the help given it by sympathizers and friends at home and abroad, the Board of Directorate of the Association has been almost exclusively constituted by the General Secretary, who is an American, and foreign missionaries. Now in not a few instances there have occurred things incomprehensible in the actions of this Board of Directorate. To me it appears that there is no room to doubt that the aim of our Association is to work for the spiritual, intellectual, social and physical elevation of the young men of Chosen as well as for their evangelization in the Gospel of Christ. For this reason, all work undertaken by the Association must have in view the interests of Koreans above anything else and also must be managed so as to conform to the popular sentiment and usages of Chosen. Mr. Gillett, General Secretary, and the foreign missionaries constituting the Board of Directorate, however, have always spoken and acted in the name of the International Y.M.C.A., regarded our Association as if it were their own property and have not allowed Korean officials and members to know anything about the Constitution and regulations or the financial affairs of the Association. In fact there has been something arbitrary and unjust in their conduct in agreeing

with their profession, which is declared to be the teaching and guidance of Koreans. On the other hand, Koreans have been meekly submitting to their dictation without venturing to protest. Gentlemen, I beg to prove this to you by citing a few instances.

Korean members of the Association concluded that the root of all evil lay in the fact that no constitution and regulations were promulgated for the Association. So in January, 1906, as well as in December of the same year they asked the staff of the Association to do this, but the officials concerned evaded and shelved the question. In May, 1909, the Monday Society, organized by officials and baptized members of the Association with Mr. Brockman as Chairman passed a proposal to publish a constitution and regulations for the Association, but the proposal was never carried out. As to financial affairs, in 1909 the Advisory Committee passed a proposal that all the receipts and disbursements of cash should be made after both the American and Korean General Secretaries had signed their names to the papers and that the two officials should jointly manage all affairs of the Association. In January, 1911, the Advisory Committee adopted a resolution that the annual expenditure of the Association should be fixed after it had been discussed by the Committee. But neither proposal was ever carried out. Let me hear your reason, gentlemen, why you ignored the request of members with regard to the question of the constitution and regulations of the Association and why you refused to let Korean members take part in the financial management of the Association, when as a matter of fact the ordinary expenditure was borne by them without any assistance from the International Y.M.C.A. Perhaps you will reply that our Association being a branch of the International Association, Koreans had no right to ask for a constitution or take part in its financial management. But you know, as well as I do, that when on behalf of the Association you asked for the annual subsidy of 10,000 yen of the former Korean Government and subsequently of the Government General and solicited help in the United States, you made the requests in the name of Koreans. Thus when you ask for monetary help of other people, you act in the name of Koreans and when you refuse the just request of Koreans you do so in the name of the International Y.M.C.A. I venture to say that such contradiction ill agrees with the justice and love you preach.

Gentlemen, you must understand that the Yusin Hoi has come into existence, not spontaneously but on account of your arbitrary and unjust conduct. In other words, it is you who

have created and brought it into being. However much you may dislike it, unless you change your course of action and act justly, you will not be able to suppress it.

You have been endeavouring to suppress the reform movement by misrepresenting and villifying the Yusin Hoi and myself. I do not care to pay attention to those small tricks you have been resorting to, but I think it is important to recapitulate briefly the history of the present trouble, so that I may be enlightened by you as to certain doubts I entertain.

For eight years I was General Secretary of our Association. All this time I entertained strong doubt concerning some longstanding evil existing

in the Association, but was unable to decide how to remove it. In autumn last year, on the occasion of my trip to Japan Proper in the company of a baseball team from the Association I had an opportunity of visiting kindred associations at Tokyo, Kyoto and Kobe. I observed and studied the constitutions and regulations of these associations and was very much delighted to find some rays of light as a result of my observation and study for reforming our Association. I was not the only man who resolved to undertake a reform of our Association on our return to Seoul. A certain Korean gentleman, who now sides with you and is bitterly opposed to the Yusin Hoi, was one of my travelling companions on the occasion. He shared my views and solemnly promised to work with me in undertaking the reform movement. On my return to Seoul, I laid views before you and impressed upon you that the Association must be reorganized. You were not pleased with myself. Especially was Mr. Gillett angry and regarding me as a disturber of the Association he has since practically excluded me from all conferences concerning the business of the Association. In consideration of our long friendship, however, I bore the indignity with patience and prayed to God that he would soon see his error.

It happened about this time that our Association received a notification from the Chinese Y.M.C.A. that an annual meeting would be convened in Peking. I thought that whatever advantage there might have been in former days, it was now not advantageous, but harmful for the Korean Association to continue its connection with the Chinese Association, and that our Association ought now to separate from the Chinese and join the union of the Japanese Y.M.C.A. I submitted this proposal together with drafts of certain regulations to the consideration of the Advisory Committee. After some discussion the Committee passed the proposal and the Board of Directorate subsequently decided to adopt it. This act of mine, however, was greatly resented by Mr. Gillett. The day prior to his departure for Peking as one of the delegates of our Association bearing the proposal referred to to the annual meeting there, Mr. Gillett suddenly pressed me to resign the General Secretaryship. I refused, as I had no mind to resign.

In this connection, I may mention a very strange and incomprehensible attitude taken up by Mr. Gillett. As before said, he and two Korean delegates were entrusted with announcing at the annual meeting at Peking the resolution of the Korean Association to withdraw from the union with the Chinese Association. On their way to Peking, Mr. Gillett repeatedly asked his Korean colleagues not to say anything about the resolution referred to. Not only that but Mr. Gillett did not announce it at the Peking meeting, and, for some reason unknown to me, he hastily returned to Seoul leaving his companions behind him. The Korean delegates, though privately asked by him to keep silent, thought that duty impelled them to speak the truth. Accordingly they announced to Mr. Brockman, General Secretary of the Chinese Y.M.C.A., the resolution of the Korean Association they had brought with them. Mr. Brockman was very much surprised at the strange conduct of Mr. Gillett in failing to fulfil his duty, but readily expressed his approval of the resolution of the Korean Association. Not only that, but Mr. Brockman counselled the Korean delegates to endeavour to establish the best of relations between Koreans

and Japanese, as Korea was now part of the Japanese Empire. I was really very much astonished when I learned from the Korean delegates of the strange behaviour of Mr. Gillett.

It was some days after this that members of the Association organized the Yusin Hoi and presented representations to the staff of the Association advocating reform in its organization. Seeing the justice of their views, and finding these views coincident with mine, I resolved to stand by the framers of the representations. I hoped that the staff of the Association would receive their proposals in a fair and broadminded spirit and deal with them in a satisfactory way. My hope, however, was not realized. For a long time the representations were not taken up for consideration, so that at last some representatives of the Yusin Hoi called on the Rev. Mr. Gerdiue, President, and Mr. Gillett, General Secretary, to hear their views. At first the two gentlemen said that the question would be considered after a week and the next time promised that a definite reply would be given after two weeks. The reformists patiently waited in the hope that some satisfactory solution of the question would be given by them. At last after three weeks, a letter was written by Mr. Gillett to one of the members of the Yusin Hoi, in which he stated that a constitution was already adopted by the Chosen Central Young Men's Christian Association in 1903 and that it was now being translated following the suggestion of the Advisory Committee made in the autumn of 1912. Why was the constitution adopted as early as 1903 withheld by Mr. Gillett from promulgation? Why, if it was true that it was being translated, did not Mr. Gillett tell the representatives of the Yusin Hoi so when they asked for his views?

It is really astonishing that after the delay of three weeks the only information Mr. Gillett gave

was that a constitution was waiting to be translated for ten long years and that he failed to give any reply at all to another important item in the representations, namely the proposal for joining the union of the Japanese Y. M. C. A. In the face of these strange actions on the part of Mr. Gillett and other foreign officials of the Association, we considered that it was imperative to hold a conference with members of the Association in general and asked Mr. Gillett to lend the Association building for the purpose. Mr. Gillett, however, refused in defiance of precedents and we had to give up the proposed conference. It was hard for us to announce to those coming to the conference that it was abandoned, but we thought it the best thing to be done under the circumstances in order not to complicate the situation. The staff of the Association, however, seems to have recognized the necessity of taking some measures for relieving the situation. A meeting of the Advisory Committee was convened, at which Mr. Yi Sang-chai, Mr. Kim Kenisik, Mr. Sin Heungoo and myself were appointed a committee for drafting a constitution and regulations as well as for considering the advisability of the Association joining the union of the Japanese Y. M. C. A. It was also decided at the same meeting that Mr. Yi Wonkyong and myself, besides two foreign missionaries should call at the office of the Yusin Hoi in order to inform it of the arrangements made as well as to establish a reconciliation. All these decisions were approved of by the Board of Directorate. I was very happy, thinking that our long-cherished hope was about to be realized. We offered

our sincere thanks to God for this, had hopes of the future of our Association and waited in high spirits for the realization of decisions referred to.

An unexpected development was the result. Soon after these decisions were arrived at by Rev. Mr. Gerdine, President, informed me by letter that the Board of Directorate had accepted my resignation and that should I continue to attend the office after February 21, the Board of Directorate would urge my resignation I was completely perplexed at this action of the officials concerned.

It was just at this time that Mr. Yi Wonkyong intended to call on the Rev. Dr. Underwood in order to urge him to carry out the decisions of the Advisory Committee above referred to at an early date. He was surprised on his way to the residence of the Rev. Dr. Underwood to hear concerning the contents of the Rev. Mr. Gerdine's letter to me, and when he saw the Rev. Dr. Underwood asked him to explain the reason of my dismissal from the General Secretaryship. In the presence of Dr. Avison, who happened to be in the same room, Dr. Underwood evaded giving a definite reply to Mr. Yi with regard to my forced dismissal and in answer to Mr. Yi's pressure to make a formal call at the office of the Yusin Hoi declared that there was no obligation to do so, as the society was not publicly recognized by him and his foreign colleagues in the Board of Directorate. Dr. Underwood, however, expressed a wish to interview representatives of the Yusin Hoi in the Association building on a certain fixed day. In the face of all this inconstancy and arbitrariness on the part of the Association, Mr. Yi had no other course to pursue but to second the proposal for the interview referred to. On the day fixed for the interview Mr. Yi went to the Association building, but found that neither Dr. Underwood nor Dr. Avison was present. Mr. Yi Wonkyong and Mr. Yi Sangchai went one after to ask them to come, but they refused under one pretext or another.

It was quite natural that all these faithless acts on the part of the foreign officials should have caused, as they did, great indignation among the members of the Yusin Hoi. They concluded that the blame was mainly due to the irresponsibility of Mr. Gillett, the General Secretary, and that unless he was removed the reform of the Association would never be accomplished. With this idea, some of them called on him at the Association building and requested him to resign, with the result that a quarrel ensued between Mr. Gillett and them and one of them was roughly handled by him.

With regard to the letter of Mr. Gerdine informing me of the acceptance of my alleged resignation, I addressed him a letter stating that I had no intention to resign and the acceptance by the Board of Directorate of my alleged resignation was invalid. (It seems that the foreign officials unable to find any other measures have represented me as desiring to resign. Though I know something about the intrigue, I refrain from mentioning it as I do not think it is important to the issue.) I also stated that though the Board of Directorate urged me to resign, it did not explain the reason for taking that step and that it had no power to do so. At the same time I returned the letter of Mr. Gerdine to the writer.

I hear, gentlemen, that thereupon you hastily convened meetings of what you call the Advisory Committee and the Board of Directorate as well as an alleged general meeting of members. I hear further that at these meetings you caused Mr. Yi Sangehai appointed as Acting General Secretary and had the number of the Committee for framing a constitution increased in order to suit your own convenience, appointing to the post certain persons who are simply your tools and finally caused a resolution to be passed to the effect that the enforcement of the constitution should be decided at an annual general meeting to be held in June. Gentlemen, allow me to ask: Why, whilst formerly only the Advisory Committee and the Board of Directorate elected the committee for framing a constitution, was the same afterwards done at the alleged general meeting? Why, whilst formerly you alleged

that I wished to resign and accepted my alleged resignation by virtue of a decision of the Board of Directorate, did you submit it to the discussion of the same so-called general meeting? For what urgent reason, did you have meetings of the Advisory Committee and the Board of Directorate as well as the alleged general meeting held on the very day on which notice to that effect was given and had, such important questions decided so quickly? Finally, why in holding these meetings did you not take the ordinary procedure and why did you exclude all members except those taking your side by informing them by letter or telephone? I cannot but wonder with what words you explained your proposals to those who attended these meetings. I venture to say that in doing these things you deceived others as well as yourselves, acted faithlessly and altogether set aside justice. Can you still say you are entitled to teach and guide Korean young men?

I trust, gentlemen, that you will not grudge giving clear replies to all the questions I have so far put. But I have a few more important questions concerning which I must ask you to enlighten me. I know you have been slandering the Yusin Hoi and myself to the best of your ability. I think you do this, because you regard the society and myself as disturbers of our Association. I regret very much that instead of publishing your views on the representations made by the Yusin Hoi, you only try to evade the main issue by taking up side issues. Now allow me to sound your views on the following questions.

I. The first item of the representations made by the Yusin Hoi is a proposal to have a constitution and regulations framed and promulgated for our association. The drafts for those were prepared chiefly by following the examples of the Y. M. C. A. in Japan Proper, besides referring to those of the International Y.M.C.A., so as to suit the present condition of Chosen. Nevertheless, so long as the fundamental principle is not tampered with, I do not object to amendments being introduced. Do you think that in the present state of things in Chosen there is still no necessity for our Association to have a constitution and regulations of its own promulgated and that the constitution and regulations said to be in the hands of Mr. Gillett are good enough for our Association? Do you think that what we advocate disturbs our Association?

II. The second item of the representations

made by the Yusin Hoi is a proposal advocating that all the officials of our Association should be elected and appointed accordingly to the provision of a constitution and regulations.

Do you think that this proposal is unreasonable and out of place? Hitherto our Association has had no constitution and regulations governing our actions (though these might have existed in your circle). In conjunction with the foreign General Secretary, the Board of Directorate composed almost exclusively by foreign missionaries has been accustomed to appoint or dismiss officials of our Association. Do you think that despite the fact that ten years have elapsed since our Association was founded Koreans are still too foolish to be able to manage the business of our Association?

Gentlemen, I ask you to investigate in whose name and by whom both the movable and immovable properties of our Association are owned and managed. No Korean is allowed to take part in the management of the estates donated by Koreans. Do you think that all the financial management of the Association must be entrusted to a foreigner and no Korean be allowed to participate in it?

III. The third time of the representations made by the Yusin Hoi is a proposal that as our Association has already separated from the Chinese Y.M.C.A. it should speedily adopt a constitution and regulations of its own and join the union of the Japanese Y.M.C.A. It is our conviction that for a Y. M. C. A. to join the union of brother associations in one and the same country is consonant with the spirit of the International Y.M.C.A. Union and is also an act to be taken in consideration of Christian fellowship.

Do you think that this proposal is unreasonable? There can be no refuting the contention that Koreans being now subjects of the Empire of Japan must stand in the best of relations with Japanese, so that by cooperation and mutual reliance both peoples may work for the promotion of the welfare of the Empire. When this is true with all Koreans and Japanese, how much more true is it with us Christians who aim at our spiritual elevation and moral enlightenment.

Do you think in defiance of the spirit of the International Y.M.C.A. Union and the brotherhood in the name of Christ that it is injurious for our Association to join the union of the Japanese Y.M.C.A.? Foreign missionaries allege that, though in principle the proposed federation of the Korean Association with the Japanese is desirable, it cannot be carried out because Koreans do not wish it. Certain Korean members of the Association, who side with the missionaries, allege that although they wish it yet they can not do so because the foreign missionaries do not wish it. We are at a loss to see which allegation is true.

I have yet one more thing to question. I have so far briefly described the arbitrary actions and unjustifiable blunders of Mr. Gillett. Besides these, in conjunction with the Rev. Mr. Gerding, he has brought upon our Association great trouble by a certain act. I need not mention what it is, for you are well aware of it. Do you still place confidence in these two gentlemen and think that we must allow them to dictate over our Association?

I have stated the views held by the Yusin Hoi and myself with regard to the present trouble of our Association. I do not think that it is be-

coming of you, gentlemen, taking upon yourselves the mission of teaching and guiding young men of Chosen, to misrepresent the situation, speak ill of your opponents and concern yourselves with side issues, as you are doing, without coming to the main point and speaking out your views in a manly way. The result is that friends of our Association are filled with doubt and fear, while all sorts of scandal go round the general public. I challenge you, gentlemen, to give clear answers to my questions if you still retain the spirit of a Christian.

Yours respectfully,

KIMM INN.

Seoul, March 12, 1913.

THE CONSPIRACY CASE.

Seoul Trip - Jan 15/13
DR. HANAI DECLARES CASE IS OUTSIDE JURISDICTION OF APPEAL COURT.

1913
After many a session of dull and monotonous proceedings, the Court room, in which the Conspiracy Case is being tried, was filled on Monday with air of briskness tempered with some excitement. No session having been held in the morning, spectators who were assembled from about ten o'clock went home, but in the afternoon the audience was as large as in the morning. The seats for Counsels of the defence and the Press Box were literally overcrowded, some cor-

respondents who have not hitherto been seen very often making their appearance. Counsels, who numbered about ten, included two Korean barristers.

When the Court was opened, Mr. Suzuki, presiding Judge, read the decision on examination of evidence asked for by the accused and their Counsels. He first gave the names of witnesses to be summoned. They numbered thirty-three including, in addition to Police Inspector Kunitomo, Police constable Sunano, one of the three tenants of the building at the back of the General Branch Office at Suwonchon, Mr. Suginaka, elected Representative of the Japanese Residents at the same town, Mr. Hayakawa, Manager of the Pyongan Agricultural and Industrial Bank, and five other Japanese. The rest were all Korean. The Judge next stated that the Court would send for the diaries of the Pyongyang Police Station, Chongju Police Station and Chongju Gendarmerie, the patients' book of the Pyongyang Charity Hospital and the report to the Police at Sakju about Kim Ikkyom's departure. He also announced that the Court would seize two books, and send, through exercise of its authority, for some documents, besides those asked for by the accused. After the decision was rendered into Korean by a Court interpreter, a number of the accused were interrogated about the address of some witnesses. This process over, Dr. Hanai rose and delivered

a speech lasting for about an hour. He said in effect:—

In the interests of all the accused he would propose by virtue of Clause 10 of Art. I of the Chosen Penal Regulations and Clause 1 of Art. 186 of the Law for Penal Procedure that the present case was outside the jurisdiction of the Appeal Court. He made this proposal on the basis of facts recognised in the judgment by the Court of first instance. He believed that numerous items of evidence would surely enable the accused to maintain their contention successfully and secure for them acquittal. But he was also convinced that should a judgment in favour of his proposal be obtained before the conclusion of the trial, it would better serve the interests of all the accused.

The Court of first instance, he went on, dealt with the case as one of attempted murder and recognised that it came under provisions in Arts. 473, 86 and 137 of the old Korean Penal Code. In the opinion of the Counsel, however, facts recognised by the original judgment constituted the crime of internal disturbance stated in Arts. 77 to 79 of the Penal Law. The Law that ought to be applied to the present case was not the old Korean Penal Code but the Penal Law. The crime was not a murder case but a case of internal disturbance. It was not an ordinary offence but a political crime.

The internal disturbance, he proceeded to explain, was the crime of many people uniting in a disturbance with the object of dislocating the constitution of the State. All acts disturbing the fundamental laws of government (both written and unwritten) were included in the phrase "dislocation of the State constitution," and Art. 77 of the Penal Law gave, as the most grave instances of it, subversion of government and usurpation of territory. Again, the ward disturbance used here comprised all acts of united effort by a large number of people, such as murder, incendiarism and robbery. So, united efforts of many people for murder of a great responsible official with a view to subversion of government or usurpation of territory was not the simple crime of murder but a crime of internal disturbance provided for in Art. 77 of the Penal Law.

In the present case, Dr. Hanai pointed out, it was recognised that the accused did not attempt to murder Count Terauchi as a private individual, but attempted the life of the Governor-General of Chosen. And the object of the plot was nothing but usurpation of territory. In other words, the accused, with the object of usurping territory, conspired against the life of the Governor-

General of Chosen as an agent of the government of Japan. It was concluded by the original judgment that the accused, being dissatisfied with annexation, acted with the object of driving the rule of the Empire out of the territorial limits of Chosen. In brief their deed was recognised as an act of violence aiming at the usurpation of a portion of territory.

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He then quoted a passage in the original judgment referring to the Simin Hoi, and declared that in order to attain the political object of the recovery of sovereignty, the

society might use murder, arson and robbery as its means. The acts of An Chungkeun against Prince Ito, of Yi Chaimyong against Count Yi Wanyong and of Lyu Tongsol and others who went to Tokyo to assassinate high officials were all means to achieve the above object. That the plot for assassination of the Governor General was a means for the object of recovery of sovereignty was recognised in the original judgment. Recovery of sovereignty was a political term, but from the viewpoint of criminal law it meant expulsion of the administrative power of the Empire from Chosen which constituted part of its domain, that was, usurpation of territory. On the other hand, the intent of the accused was not to kill a private individual called Count Terauchi but the Governor General of Chosen, as part of the administrative machinery. They thought that his murder was an expedient for the recovery of sovereignty. If so, the purpose and acts of the accused were not the killing of a man but the destruction of an organ. It would show clearly that the case was possessed of the constituent elements of political crime and was a crime of internal disturbance provided for in the Penal Law. The inner organization of the Simin Hoi, as recognised by the original judgment, included a President, a Vice-President and leaders in the different provinces, and its membership exceeded 100,000. Of the members, some, like Yang Keuitaik and Ok Kwanpin, held command through newspapers, some, like Lyu Tongsol, took hold of the popular mind by means of speech, some supplied funds for the purchase of revolvers, some committed robbery to contribute to the fund, and some endeavoured to inspire the idea of recovery of sovereignty morally into the brain of young men. They thus conspired to disturb the fundamental laws of the Imperial government. Should the inner organization of the Simin Hoi be such, it would not be difficult to trace the plan for the assassination of Count Terauchi. The Headquarters gave command to provinces and provinces acted on the command, and there were evident signs

that both united in efforts to the commission of the crime. What was it but an act of disturbance in which many people joined forces? It was a case of internal disturbance stated in the Penal Law. On the strength of the reasons above mentioned, Dr. Hanai firmly believed that the present case was possessed of the constituent elements of an internal disturbance. First, the purpose or objective of the crime was recovery of sovereignty, namely, usurpation of territory or dislocation of the State constitution; secondly, the subjective of the crime was a large number of people belonging to the Sinmin Hoi, especially was there an organizing system among the accused; thirdly the deed of crime was disturbance, that was murder by the united efforts of many people. So he believed that the case, by virtue of provisions of law, was under the jurisdiction neither of the present Court or the Local Court but ought to be examined in the Supreme Court of Chosen.

In order to maintain his opinion, he said he thought it necessary to add a few more words. Some might argue that the present case was the crime of internal disturbance, but that as attempts were made on the life of a person by way of executing the crime, it ought to be interpreted as the double crime of internal disturbance and attempted murder. Some others might argue that of the two the accused were prosecuted against on the score of attempted murder, and the present Court had jurisdiction over it. But both were mistaken. The crime of internal disturbance was a special offence comprising murder, arson and other acts of violence, and a case like the crime under trial ought to be prosecuted or punished as one of internal disturbance only. Should opinions cited in the above prevail, every political offence would be interpreted as a combination of double crime and there would be no pure political offence at all.

The eloquent orator finally appealed to the sympathy of the Court and concluded his speech by hoping that the Court would give judgment in favour of his proposal.

Dr. Uzawa seconded the above proposal of Hanai.

D, FRIDAY, JANUARY 17

KOREAN CONSPIRACY TRIAL
Japan - Friends
POLICE INSPECTOR ASSERTS
THAT PRISONERS WERE
NEVER TORTURED

WERE TREATED KINDLY, ALLOWED
TO SEE VISITORS AND TO
RECEIVE PRESENTS

At the resumption of the trial of the Koreans charged with conspiracy against Governor-General Count Terauchi on the 15th instant, says a Seoul dispatch of that date, the witnesses in the case were examined.

Among them was Police Inspector Kunitomo who originally turned the defendants over to the Public Prosecutor. Mr. Kunitomo testified that in July, 1911 the case came to light, and strict investigations were made during the following two months, and the Police authorities arrested the alleged conspirators in October. The fact that some Korean students shadowed the Governor-General to Syon-chyon made the police suspect them, and it was after the inquiry had progressed that their intention to assassinate Count Terauchi was ascertained. At first the police knew nothing of their real intention.

As regards the considerable interval between their arrest and the end of the investigations, the Police Inspector stated that the chief cause of this was the fact that the police were too short-handed to make rapid progress in the examination of so many defendants. The police kept the Koreans involved in custody in a building attached to the gendarmerie, in front of the Kyong-Pong Palace. The defendants had been examined by Mr. Kunitomo himself, with four assistants.

No torture, he said, was even resorted to. On the contrary, the authorities treated them kindly, allowing foreigners to see them or to give them presents. The rumor that the authorities tortured them by striking them with sticks or by fastening them to pine-trees on the top of Nansan is a ridiculous fabrication.

The Japan Times

TOKYO, THURSDAY, AUG. 21, 1913

PROGRESS IN CHOSEN

ONE great problem facing the Imperial Government on the annexation of Korea in 1910 was how to make an industrious, thrifty, and hopeful people out of lazy, careless, and self-abandoned masses of the peninsula, on the one hand, and, on the other, how to be rid of, or rather how to ameliorate, the condition of the aristocratic class that for ages made political strife their life business. As regards the old "fire brigands" and other evil elements, products of generations of maladministration, their effective suppression was judged to be a task of no great difficulty, by improving and amplifying the organization of police and gendarmerie systems inaugurated under the preceding protectorate régime. But it was different with the

other problem. Five hundred years of extortion and other malpractices by the ruling class had killed in the people all higher desires and ambitions, but to live on, in animal contentment, accepting in its lowest form the adage that "sufficient unto the day is the evil thereof." They had forgotten the arts and occupations in which their ancestors once excelled, and the love of work, and hopes and aspirations, accompanying it had to be newly aroused in them. As for the yangbans and higher classes, they were not inactive; but they were divided, broadly, into groups of little despots and sycophants, and what ambitions and energy they were possessed of were all directed toward concocting and promoting intrigues and conspiracies in order to get into power. Proud, haughty, and all bounded in self, they thought little of the people, but to gain influence and satisfy their personal desires. And it may be noted, *en passant*, that, such being the condition of the country before annexation, it was all

nonsense to talk of patriotic movements for the preservation of independence, as the desire of the nation; it was all a movement carried on by a handful of agitators under a euphonious name, as one now sees, to attain their personal ends. What was worse, the agitators did not stop at bringing to their service forces available at home, but, in order to be more successful in their conspiracies, they did not hesitate to call foreign influences to their aid, to the constant menace to the peace of the Far East and to the safety of this country. It is not astonishing, therefore, that Japan had finally to resort to annexation to insure its own security as much as to save from tyranny and slavery the peninsula people who had come under its protection. But, to get back to where we left off it was the most imperative necessity to devise some plans to cure the Korean aristocrats of their long established habit of engaging in nefarious politics as their profession, and to educate them in more legitimate and peaceful occupations, probable both to themselves and their

country. The task was obviously a most difficult one.

This survey, extremely brief as it is, of the state of things at the time of annexation, will be of help in better appreciating the work now going on under the Government-General of Chosen. We have before us a copy of the official "Annual Report on Reforms and Progress in Chosen," published in Seoul December, 1912. It is a quarto volume of nearly 300 pages, neatly printed, with numerous illustrations and, what is more important, with a large store of valuable information,—altogether a great improvement on its predecessors. In view of the subject with which we started, we naturally turn first to the pages where the people's occupations are dealt with. In chapter XI, entitled "Agriculture," we read:

"Agriculture being the principal occupation in Korea, the welfare and prosperity of the Peninsula are affected by an increase or decrease in agricultural products. Therefore, with the object of improving agriculture in Korea, a Model Agricultural and Industrial Farm, a Cotton-Planting Station, a Horticultural Garden, Seedling Stations, Sericulture Training Stations, etc., were established during the Protectorate régime. From these stations better seeds, and superior seedlings and plants are being distributed among the agricultural class. The farmers are further encouraged to correct their lack of knowledge by having distributed among them improved agricultural tools, mulberry trees, silkworm eggs, etc. Also the improvement of irrigation has been encouraged. By these various progressive measures the agricultural products of the Peninsula are gradually on the increase. . . . A table, which follows, gives the amounts of the chief agricultural products in *koku* in 1909, thus: rice 7,457,916, wheat and barley 3,642,023, beans (white) 1,533,027, beans (red) 613,203, millet 2,464,588, cotton (native) 2,300,375 (*kan*), cotton (upland, American) 72,026 (*kan*), cocoons 11,984, and cattle 628,142. These figures increased in 1911 to rice 10,163,370, wheat and barley 5,024,

391, beans (white) 2,124,966, beans (red) 721,649, millet 2,989,835, cotton (native) 3,195,059 (*kan*), cotton (upland, American), 437,928 (*kan*), cocoons 20,211, and cattle 906,057, the increase ranging between 17.7 and 68.7 per cent, that in the case of American cotton being exceptional at 508 per cent.

If the above figures show anything, they are, of course, evidence of remarkable increase in the industrial capacity and inclination of the Korean farmers, together with improved methods of cultivation introduced among them. But that very fact is, we think, a most eloquent proof of a new period of peace and hope under good administration that has set in, in the peninsula, a turn of affairs that is well borne out by other developments, as we shall show in our next issue.

THE CHOSEN "CONSPIRACY" CASE.

JAPANESE METHODS SEVERELY SCORED.

MILITARY ALLEGED TO BE RESPONSIBLE FOR THE PROSECUTION.

Dr. Richard A. Bolt, writing in the *National Review* (Shanghai) of the 16th instant, on the alleged "Conspiracy" Case in Korea (Chosen), heavily scores the Japanese administration, and especially the gendarmerie, in the peninsula. With the addition of cross-heads, we print the article in *extenso* :—

1. When shera of all its fiction and frills the whole so-called Chosenese "Conspiracy" Case was really a determined attempt on the part of the Military Authorities in Chosen to assert their supreme power to control, or eliminate, any independent organization in the peninsula, whether that organization was a "New People's Society" or the Christian Missionary Church.

HOW THE CASE WAS WORKED UP

2. The entire affair was worked up by the Gendarmerie Department under Major-General Akeshi, acting upon the suggestions of certain Japanese and Chosenese spies, with at least the tacit sanction of the Governor-General, upon very flimsy evidence and many groundless suspicions. For some time Count Terauchi had apparently been suffering from a constant and exaggerated fear of assassination.

3. The Japanese authorities in Chosen, from Count Terauchi down to the meanest underling, have entertained, since the Annexation, the lugubrious of a reactionary Society as a real object of terror, and have rather welcomed the presence of the "New People's Society" as offering a long-sought-for opportunity to crush out the last vestige

of independence amongst the Chosenese. The "Conspiracy" Case, if properly handled, was intended to be a sharp two edged sword, one edge of which was to hew down any independent political or social organization (as represented by "The New People's Society"); the other to decapitate any religious organization about which the authorities did not know all the details and which they did not in large measure control (as represented by the progressive Chosenese Christian Church).

4. The germ of this case first appeared at Nap Cheng-jong in North Chosen, where some men happened to be arrested on the charge of "burglary with violence." In the course of the preliminary examination the local Police elicited statements which implicated a number of men at Chiyong-ju and Syon Chyun, a majority of whom were leading Christians in their community. On the strength of information secured by the Japanese and Chosenese detectives in those localities, and other "confirmatory evidence" furnished by a disgruntled and disreputable Chosenese spy from Seoul, the case was pushed further and the infection soon spread to other centres. In order to justify their summary actions the Gendarmes had to spin a conspiracy yarn which would satisfy the higher authorities, and at the same time seem plausible to the outside world. Without any thorough investigation the higher authorities allowed the case to proceed. The Police had secured "voluntary confessions" from the accused which justified them in announcing that it would develop a case which would "startle the world." After they had begun to spin such a yarn, and secured so many "voluntary confessions," the authorities could not well back down without a severe loss of face. The accused were therefore browbeaten and intimidated—without doubt severely tortured; the Public Press was throttled; the Public Procurators and Judges received their instructions as to how to proceed.

THE PERNICIOUS INFLUENCE OF THE GENDARMERIE.

5. The Judiciary Department in Chosen, which is supposed to be independent of the Gendarmerie and Police in the administration of justice, is in reality dominated by them the two strong arms of the Government-General working co-ordinately in all important affairs.

6. The Gendarmerie practically control the situation in Chosen, not only in conducting Police affairs but also in strongly influencing the Judiciary. Vested as it is with the power to conduct the preliminary examination of all witnesses, suspects, and actual criminals, the Gendarmes is given authority liable to grave abuses. With large powers of summary judgment and the "Peace Preservation Law" in their hands, this "massive armed machine" is a constant terror to the subjugated Chosenese.

THE USE OF TORTURE

7. That various forms of physical and mental torture were used by the Police and Gendarmes in examination to extract confessions of guilt, or to intimidate those, no one who knows all the facts can reasonably deny. The circumstantial evidence on this point is overwhelming; the direct evidence is conclusive; the absolute evidence is lacking only so far that no foreigner has actually

seen the tortures with his own eyes. The accused, practically to a man, openly declared in Court that the so-called "voluntary confessions" had been obtained by the Police examiners by means of unbearable tortures, or threats of torture. They stoutly affirmed that the "confessions" had been framed for them by the Police, who had forced them by torture to admit their own guilt, or to implicate others. The accused and their lawyers demanded in the first trial that the charges of torture be thoroughly investigated, but the presiding Judge did everything in his power to thwart such an investigation. The Public Prosecutors simply denied the charges of torture on the strength of the assertions of the Police that it had never been resorted to. They claimed that no marks of violence could be found on the prisoners, but when any of them attempted to show such marks in open Court the Judge sternly reprimanded them and forbade any such evidence being brought forward. Ample evidences of torture, however, were found by responsible foreigners on the bodies of the prisoners after their release. Until, therefore, the Japanese Government has instituted a thorough, impartial and searching investigation into the charges of torture, and made those public, we must regard the evidence already at hand as conclusive.

FIRST TRIAL A JUDICIAL FARCE AND A TRAVESTY UPON JUSTICE

8 The public trial in the Court of First Instance was a judicial farce—a mere travesty upon justice.

The whole procedure was focussed upon getting the accused to substantiate the "voluntary confessions" which had been obtained under duress by the Police examiners in secret. This they flatly refused to do, stating practically to a man that they had been subjected to torture in order to elicit the confessions. There was certainly not enough evidence aside from the "confessions" to convict the men. The Court in every way possible tried to cajole, browbeat, and to force the accused to acquiesce in their former statements. The presence of Major-General Akashi and Police-Inspector Watanabe on the dais facing the accused was undoubtedly intended to intimidate the prisoners. The language used by the Judge in addressing the accused was such as would have been usual to the lowest class people. During the examination the Official Court Interpreter misinterpreted many phrases in his attempt to cover up the serious charges of torture.

THE "VOLUNTARY CONFESSIONS"

9 The "voluntary confessions" not only implicated the Chosenese involved, but also about twenty foreign missionaries who were alleged to have incited the accused to edit^{on}, to have harboured the "assistants" on mission premises, and to have distributed weapons to them. Although these serious charges were brought against the missionaries in the "confessions," and were at first handled by the Court as a part of the general evidence, no attempt was made to apprehend the missionaries. When the Japanese authorities realized that they had gone as far as they dared in the face of severe criticism in the foreign Press of England, Germany and the United States,

they suddenly dropped all the charges brought forward from the "confessions" of the accused in the official statement against the missionaries and then directed their efforts entirely against the unfortunate Chosenese—not, however, as Christians, but as members of a "New People's Society." The Judges then essayed to split the testimony, accepting those portions which fitted in with the theory of the case, and rejecting those parts which implicated the missionaries. Of course no missionary was called in as a witness, and no serious attempt, during the first trial, was made to hear the many outside witnesses proposed by the defence. Very few proofs of alibi were admitted, although many such were offered by the counsel for the accused. The Court refused the motion to have the case tried before other Judges whom the counsel for the accused felt would be less biased—amounting in Western parlance to a "change of venue." The final judgment rendered by this first Court was admitted by all who closely followed the case to be very arbitrary and absurd, terms of confinement being noted out to all but seventeen of the accused, who were mostly young men and boys.

10 The wide publicity given to the first trial, and the criticisms resulting therefrom, appeared to have produced a change of heart when the case was brought before the Appeal Court. Beside the foreign criticism, it would seem that the political upheaval in Japan, resulting in a change of cabinet, and the set-back in the military programme for Korea, had something to do with the attempt to "regain face." At any rate, the whole attitude of the Judges in the Appeal Court appeared to have altered. The trial was conducted according to strict Court etiquette. The examination of the accused was carried on in a very thorough and painstaking manner. The prisoners were allowed to detail their stories of torture, and to mention certain characteristics about the men who tortured them. A goodly number of witnesses were admitted, the missionaries, however, being studiously avoided. A considerable number of alibis were produced and substantiated. A wild feint was made to examine the officials whom the prisoners claimed conducted the torture examinations; but no full, fair or exhaustive investigation of the charges of torture was even suggested. In fact, these charges were greatly discounted, even by the Japanese counsel for the prisoners. The counsel for the defence adroitly managed, towards the last of the trial, to shift the issues somewhat and involved the case in certain technicalities which left the way open to carry it to the Supreme Court should the decision appear unfavourable. The Appeal Court acquitted nineteen of the men, and reduced the sentences of Bara Yun Chilo and five other "ringleaders." This decision, in the light of all the evidence brought out, was almost as absurd as the first; for the twenty and nine who were acquitted had their "voluntary confessions" extracted in much the same way as Baron Yun and the five others. There was absolutely no direct convincing evidence produced

to show that there was even a plot much less that Baron Yun and his co-sufficers attempted to carry one out. The one conclusion we can draw from this decision is that the Japanese authorities had instructed the Judges that a certain amount of "face" must be saved.

11. The case of Baron Yun (Chih) and the five others was then brought to the Supreme Court at Seoul. Here there was no long drawn-out formal trial as before, the Judges simply reviewed the evidence, and without much ado announced that the former Courts had been trying the case on the wrong counts—in other words the indictment of the other Court was quashed, and a re-trial ordered in the Taiku Appeal Court upon a mere technicality which had been raised. The existence of a plot was still assumed, but it was no longer a "case of premeditated, but unconsummated murder." It now resolved itself into a question whether Baron Yun and the five "ringleaders" formulated a plot to assassinate the Governor-General and took any definite steps to carry it out. It looked very much as though the Supreme Court wanted to wash its hands of a final decision—which could only logically have been a complete acquittal of all the men.

AUTHORITIES DETERMINED TO "SAVE FACE."

12. After the decision of the Supreme Court it was generally felt that when the re-trial in the Taiku Appeal Court came off, the men would be freed. In fact some of the prominent foreigners in Chosen who are quite close to the highest officials were assured that such would be the result. The trial at Taiku has recently closed, and great was the surprise of everyone interested in the case when the Judges of that Court pronounced all the men guilty, and continued the sentences of im-

prisonment with hard labour. There is still a chance that the case may be taken back to the Supreme Court, and perhaps as a final test to Tokyo, but what the end result will be no one can forecast. The authorities are determined to "save face" at all costs.

13. From all the obtainable evidence it is not reasonable to suppose that even the military authorities in Chosen, though responsible for this "conspiracy yarn," now really believe that there was any concerted effort on the part of the best element of the people to assassinate the Governor-General. If they had, it is certain that no such blunder, as they now realize they have committed in bringing the case to world-wide attention, would have been permitted. There are no more swift and certain methods which could have been used in Chosen in punishing such a crime.

14. From the evidence presented we must conclude that a patriotic society (Sin Mun Hoi), called the "New People Society," was quietly organized in Chosen shortly before the Annexation, with the object of regaining, if possible, the waning independence of the country. This Society was a branch of the Society already established in America. It subscribed to a paper published by Chosenese in San Francisco which set forth some articles in which the assassination of high officials was advocated. There is no doubt that a

few of the members in Chosen were actuated by motives of assassination. It is equally certain that since the Annexation has become an accomplished fact the "New People Society" has taken on a purely educational character and dropped all ideas of violent means to accomplish their original purpose. There is absolutely no direct, convincing evidence to prove that Baron Yun Chih and his confederates used this Society to carry out a plot to assassinate the Governor-General.

WORK OF MISSIONARIES IN CHOSŌN.

15. The Christian missionaries in Chosen while deeply sympathizing with the subjugated Chosenese have never been so rash or so foolish as to counsel sedition or advocate violent measures to regain independence. The personal character of these missionaries makes it absurd even to raise such a question. They have conducted a magnificent religious and educational work scarcely paralleled in any other mission field. Throughout the present affair the missionaries have exhibited commendable self-restraint under the most provoking circumstances. They have been accused of being accomplices in the alleged conspiracy, of preaching sedition, of concealing weapons in their homes, and of harbouring the "assassins" on mission premises. They have been grossly lied about, slandered, and reviled in the public Press and yet they have maintained a dignified silence throughout.

OFFICIALS WANT CONTROL OF ALL ORGANIZATIONS

16. The ultimate results of this distressing case; no one can clearly foresee. There are certain signs, however, which warrant a tentative statement as to the probable outcome. Whilst Christianity in the peninsula may perhaps suffer a temporary set-back by this apparent persecution, it will finally result as in every attempt to restrict religious freedom, in adding only strength to its cause. The form of Church organization, however, may have to be radically changed to meet Japanese requirements. From a careful study of the situation it appears that the present case is not so much a thrust at Christianity as such, as it is a formidable attempt to suppress a movement over which the Japanese authorities in Chosen have not yet been able to achieve control. There is a subtle jealousy of any organization about which the authorities do not know all the details and which they do not in large measure control. When the Chosenese Christian Church is completely under the wings of the Japanese Church, and then of course under the direct supervision of the Japanese authorities, we shall hear less and less of "the persecution of the Chosenese Christians."

JAPAN'S REPUTATION SERIOUSLY AFFECTED.

17. How can Japan clear herself in the eyes of the civilized world of the gross injustice she has permitted the military authorities in Chosen to perpetrate? Japanese justice has really been placed on trial. Japan, as well as the foreigners realize that a blunder was made in this "conspiracy case." It would be a terrible "loss of face," however, to humiliate the Police and Gendarmerie of Chosen, and degrade those who are responsible for this

blot upon Japanese justice. A full, searching open investigation of the charges of torture should be made - no whitewashing to be permitted. If the charges are substantiated, those who are responsible for this outrage from the highest to the lowest, should be severely punished. The poor Chosenese who have suffered so long should be duly compensated for their disabilities. Japan, in order to clear herself honourably, will have to disavow and repudiate the extreme military policy in Chosen; make suitable apologies to the missionaries who have allowed to be so cruelly slandered; and free all the Chosenese who have been entangled in this "conspiracy case." Any less righteous policy will seriously discredit the avowed good intentions of the high officials in the peninsula, and materially affect Japan's reputation in the family of nations.

THE REFORM OF CRIMINAL PROCEDURE.

LESSONS OF THE KOREAN "CONSPIRACY" CASE.

Japan Forts Jan 13

THE INDIFFERENCE OF THE JAPANESE PRESS.

In the January issue of the *Japan Evangelist* there appears an interesting editorial dwelling upon the need for reform in the matter of criminal procedure as shown in the course of the trials in Seoul of the Korean "conspirators." We quote this article, as follows:—

"The trial on appeal of the Korean 'conspiracy' case has been conducted, if we may judge by the newspaper reports, in an eminently fair and dignified way, in gratifying contrast to the first trial. In September we hazarded the opinion that if the Court would allow the defence to call witnesses and to give unrestricted testimony, it was probable that damaging alibi could be established, and that the use of torture could be proved. The proceedings in the appeal tend to confirm that opinion. But nevertheless we must reiterate our conviction that it is unbecoming to anticipate the verdict or to attack the Government. What is wanted first is simply a fair trial, which it now seems to be the intention of the Court to give, and then, if the evidence does incriminate the police or any other officials, let justice be executed upon all the guilty; and furthermore, let whatever Koreans may be proved to have suffered unjust imprisonment, exile, or loss, be reinstated and indemnified. If this be done, then every man and nation whose friendship is worth having will rise up and bless Japan, whereas no amount of patronage or honeyed words can eradicate the shame and resentment which will be felt by all friends of Japan if justice be denied.

"Considering the case in its effect upon the Korean people, we feel certain that unswerving justice, even more than mercy, is the master-

key to win and keep their confidence and loyalty.

"In connection with the trial, one point has seriously disturbed us, namely, the apparent apathy of the Japanese Press, both secular and religious. We regret their failure to report it, not because Christians are involved, but because it offers so good an opportunity to fight for judicial reform and humanity. For, whatever be the ultimate verdict, the proceedings thus far suggest that the issue is between a coterie of unscrupulous under-officials and a group of helpless private individuals. We hope this is not true; we would be the last to say anything to weaken reverence for law and established authority; but thus far, we say, it appears that there has been an abuse of both law and authority, and the law in Japan at best leaves the prisoner too much at the mercy of the police. It is in view of such considerations that we urge publicists and journalists to keep this trial before the public. It ought to be the forum upon which to agitate for the revision of criminal procedure, for humane treatment of prisoners, and for the purification of the police. As far as the Criminal Code is concerned, the Lower House of the Diet would have passed, some thirteen years ago, an amendment giving greater protection to the accused, but it was defeated by the House of Peers. Should not this amendment be revived and carried through by public opinion? And whatever the character and conduct of the police may be in Korea, there are not lacking authenticated cases of their high-handed ways in Japan Proper. Surely the subordination of the judiciary to the Governor-General in Korea opens the door to flagrant abuses. Since this power was conferred on him by act of the Diet, it is to be hoped that it may be thoroughly reconsidered by the present session. It is one aspect of a large problem vitally affecting public order and morality. Surely it is not unreasonable to hope that reputable journals and publicists, and especially all those who profess to be guided by Christian principles, will in a dignified but fearless way agitate for the reforms suggested by this trial."

THE JAPANESE JUDICIARY IN KOREA

SUICIDE OF A JUDGE.

A REMARKABLE INCIDENT BROUGHT TO LIGHT.

JUSTICE UNDER GENERAL TERAOCHI IMPOSSIBLE.

The death is reported, in extraordinary circumstances, of Mr. Nakamura Ryueho,

Chief Judge at the En-yong branch of the Taikn Dietriot Court, and a man of considerable strength of character. According to the *Osaka Shimpo* (quoted by the *Japan Chronicle*), for a long time past there have been ramonce of ehady oondnot and bribery among the officials of the Government, and the death by his own hand of Judge Nakamura has disclosed something of the corruption which exists in official circles.

Judge Nakamura, says the *Osaka journal*, was a man of the most upright character, and was known to be very etriet in controlling his eubordinatee, reprimanding them for even trifling misconduct. Recently the Judge discovered that one of the judiciary under his control had been bribed in connection with a case which oams before him. Judge Nakamura reported the matter to headquarters, with the result that the offending Judge and several other officials suspected of heing also concerned in the existing corruption were compelled to resign. These men, says the *Osaka Shimpo*, decided to revenge themselves, by spreading defamatory stories about Judge Nakamura, in the hope of getting him removed and themselves re-instated.

Learning of the plot against him, Judge Nakamura is said to have been seized with a fit of despairing indignation. Knowing that he was innocent of the charges which were being made against him by his enemies, he also knew that orruption was so rife that even officials like himself in charge of the administration of justice might be ruined. Judge Nakamura accordingly decided upon desperate measures to vindicate his name. On December 28th, after the Court was closed for the New Year vacation, he returned to his official residence, and on some pretext managed to send all the members of his family out of the house, and then committed *hara-kiri*.

On the return of his family, the body of the Judge, dressed in official uniform, was found in an inner room, lying on the floor in front of a portrait of Meiji Tanno, which was hung in an alcove. On a table was found a statement written by the deceased, expressing his deep regret at the amount of official corruption prevailing, and the hopelessness of preserving the sanctity of the law and successfully administering justice under the administration of Count Terauchi. The statement concluded with the expression of a hope that his death would be the means of awakening his degenerate oollagues to a sense of their responsibility.

Leunt Press
March 23rd, 1913

THE CONSPIRACY CASE.

APPEAL TO THE SUPREME COURT.

Baron Yun Chibo and the five others, who were found guilty of unaccomplished murder by the Seoul Court of Appeal and sentenced to penal servitude on Thursday, appealed yesterday to the Supreme Court against the judgment of the Second Instance Court.

RELEASE OF PRISONERS.

As anticipated the ninety-nine prisoners acquitted by the judgment of the Seoul Court of Appeal on Thursday were allowed to leave the prison the same afternoon. Before their departure, medical examination of each prisoner was made by prison doctors. The result was found to be very satisfactory, almost every one of them having gained in weight during their imprisonment. Compared with the time when they were first received, most of them increased in weight by 1.5 *kwan* (some 12 pounds) to 5 *kwan* (40 pounds.) Among them was An Seiwhan who was in very bad health when he was received at the prison, and at one time was in a critical condition. Thanks to the medical treatment and attendance he received at the hands of the prison doctor, he quite recovered and at the medical examination on Thursday it was found that he had gained in weight by some 40 pounds. The medical examination was finished at 4.30 p.m. and after certain formalities the prisoners were allowed to leave the prison at 8.30. Some time before that many of their relatives and friends had arrived, and were in waiting in front of the gate to receive them. A number of them spent the night at the residence of Dr. Underwood. On Friday the writer passed three of the ex-prisoners near the above residence. They at once recognized him as a regular attendant at the Appeal Court, and saluted him by taking off their hats. He turned back and congratulated them on their acquittal. One of them who understood Japanese interpreted to the others, and then returned cordial thanks for the congratulations offered. The man said that he was from Wiju and many of his companions in misfortune were still staying in Seoul, which most of them would leave for home in a few days. All the time they talked with a pleasant smile, looking very well and exceedingly happy.

before...
13

Everything's All Right In Korea, Says Mabie

Except the American Residents,
Who Take Narrow Views

Dr. Hamilton Wright Mabie, accompanied by Dr. Nitobe, has returned to Japan from Manchuria and is now in Kyoto. He is expected to come to Tokyo today or tomorrow. Dr. Mabie is represented as having spoken as follows about conditions in Korea:—
"Politics, education, religion and other things in Korea, as I have actually observed them, are just what I expected in my own country. My visit to Korea has only furnished me with materials all confirming what I had in my mind before about Korea. I am glad my views were right. I am highly satisfied with the political methods that the Japanese authorities have been carefully pursuing in Korea since the annexation, and I hope the same methods will be continued in the future.

"Most of the Americans now in Korea, have been residing there since before the annexation, when Korea was in a state of irreligious faith and anarchy. They take a narrow view and do not realize what the peace of the Far East means and what is the general situation of the world. As they are deficient in capacity to grasp world circumstances, they have, I regret to say, been led into exaggerated criticism of the Japanese administration in Korea or they have placed too much confidence in what the Christian Koreans say against the Japanese. During my visit in the peninsula, I utilized every possible opportunity in public and private meetings to call their attention to this joint and I urged them to reconsider their attitude, and I believe my efforts will bear some fruit in the future.

"In Manchuria I endeavored in my speeches to correct the past misconception of the Japanese that the Americans are money-worshippers. I told them that the present wealth of the Americans was derived from the natural resources of the country and was not the result of the greedy efforts of the Americans. America is rich in natural resources such as gold, silver, iron, and coal, not to say anything about the fertility of the land. Should the Japanese have been set to work these natural resources in America, they would have made more wealth than the Americans have at present. There are many philanthropists in America such as Rockefeller, Carnegie and Morgan. The Americans have made great progress in material civilization, but they have made an equal advance in spiritual things too."

APPEAL ONCE AGAIN IN CONSPIRACY CASE

Leaders Sentenced on Thursday
Carry Case to Court of
Last Resort

DETAILS OF LAST SCENE

Prisoners Acquitted Wild With
Joy—Jurisdiction Plea
Thrown Out

Agency Despatch

Seoul, March 22.—Baron Yun and five other prisoners in the conspiracy case appealed to-day the Seoul Supreme Court, being dissatisfied with the sentences imposed on them by the Court of Appeal on Thursday.

The Final Sitting

The Seoul Press of March 21 says:—

Yesterday morning at the Seoul Court of Appeal, judgment was given on Baron Yun Chihō and 104 other accused in the Coconspiracy Case. All the prisoners were present and appeared more or less optimistic except Baron Yun Chihō and some others who were rather restless. Mr. Takahashi and two Korean barbers appeared, while in the seats behind the Judges were noticed among others General Akashi and M. Andre, acting French Consul in Seoul. The Press Box was well attended, and the section for spectators overcrowded. Dr. Moffet, the Rev. Mr. McCune, Mr. Gerdine and some thirty other foreigners, including a number of ladies, were present. Korean spectators exceeded well over one hundred.

The prisoners seemed to be very expectant, and each time the door leading to the Bench was opened, they turned anxious eyes towards it. The opening of the Court however, was delayed and it was not until 11.20 a.m. that the Judges appeared. Mr. Suzuki, Presiding Judge, at once announced that the judgment would be given and ordered the prisoners not to utter a single word or make any noise during the reading of it. He then read the judgment which declared that the judgment by the Local Court of Seoul against the 105 accused would be quashed. It pronounced Baron Yun and five others of the prisoners guilty of unaccomplished deliberate murder and meted out punishment as follows:—

Penal Servitude for six years—Baron Yun Chihō, Yang Keuitak, Yi Seunghun, An Taikuk, and Im Chichong;

Penal Servitude for five years—Ok Kwanpin.

The rest of the prisoners, 99 in number and including Lyu Tongsol and Chang Eungchin, were declared not guilty and acquitted on the ground of

lack of sufficient evidence.

The reasoning of the above judgment recognized the existence of the plot against Count Terauchi and the holding of conferences at Seoul, on the strength of evidence afforded by the *process-verbal* of Baron Yun Chihō at the preliminary examinations, depositions of some prisoners at the Appeal Court, part of the testimony of Police-Inspector Kunitomo and statements by Kang Munso and Yi Chikeun. It stated that the plot failed as there were not men resolute enough to execute it. As for the two pleas advanced by Drs. Hanai and Uzawa that the case was outside the jurisdiction of the Appeal Court, and that the indictment be refused, the judgment rejected both, declaring them unreasonable.

The Court rose shortly after 12 p.m. The judgment was apparently an unexpected one to not a few of those who followed the case with keen interest. Needless to say, the acquitted prisoners showed signs of indescribable joy when their acquittal was announced. Almost all the spectators looked very cheerful and many of them waited outside the Court room to see their relatives and friends escorted back to the prison. When asked by our representative what he thought of the judgment, a missionary, one of the foreigners who have been attending the trial most regularly, smiled and said: "Yes, it is very good!"

Subject to the approval of the Public Procurator, we understand that acquitted prisoners were to be allowed to leave prison the same day.

No. 7,017 *Advertiser*

QUIZZING POLITICIANS ON KOREAN CONSPIRACY

Ozaki Knows Little of It and
Wonders About the
Torture Charges

KOKUMINTO INTERESTED

Committee Will Consider Matter
—Demand for Positive,
Tangible Evidence

Mr. Ozaki, the leader of the Seiyu Club, was seen by a representative of the *Japan Advertiser* yesterday, on the subject of the Chosen conspiracy case. His opinion was solicited particularly on the matter of the torture which the Chosen prisoners have repeatedly declared they underwent at the hands of the police during their preliminary examination. Mr. Ozaki, however, was apparently very little informed of the particulars of the case or else reluctant to commit himself on the question, which evidently appeared to him one of special delicacy. Consequently the interview ended in

one of those paradoxical affairs in which the visitor is more interviewed than the visited. The writer was put to the task of representing the facts of the case as nearly as possible, and then ventured to ask what Mr. Ozaki thought of the matter.

"I had not seriously thought about it," he replied in a somewhat perfunctory manner. "I had thought that the charges of torture against the police were all too ridiculous. What possible reason could there be, I thought, for having recourse to torture in Chosen? I wonder if there is really tangible evidence to prove the charges?"

The writer explained the claims of some writers and also recounted the wholesale denial by General Akashi.

"If it is so unmistakably asserted by some missionaries that torture has been employed and if the same charge is so flatly denied by a responsible man like Akashi, the question what should be done is plain enough—the issue must be fought out. The foreign missionaries concerned must, as gentlemen, defend their honor by proving their assertions in the manner suggested by Akashi and thus disprove his accusation, which practically amounts to calling them liars."

"How about your attitude on the question as a leader of a Japanese political party?"

"I am sorry I have not studied the question deeply, but if there are indisputable proofs on the charge of torture we must make it a question for the Diet to take home the responsibility for the disgrace. But we must have something tangible to go upon. We must procure every possible guarantee that we are fighting on sure ground lest a single denial from the Government should unsettle us. So far we have made no investigation into the matter. But if, as you say, the matter is threatening to become a world wide affair involving the prestige of the country, we are bound to make a proper inquiry into it, and I hope that those who are already engaged in the controversy will bring it to a head.

"But does it appear to you at all impossible that torture should be used in Chosen? The general impression is that there is no room for doubt about it."

Officials and Missionaries

Mr. Ozaki did not think it would be statesmanlike in him to say anything definite in reply to such a question, seeing that he was very imperfectly informed on the matter. To the question whether he had ever been to Chosen Mr. Ozaki replied in the negative, which he confessed was to his discredit. Being assured that Mr. Ozaki had not only no inclination but little qualification to talk about Chosen matters in general and the conspiracy case in particular, the writer suffered the conversation to turn into a general chat.

The personal characters of Count Terauchi and General Akashi were touched upon, and the foreign missionaries in general were briefly commented on. Mr. Ozaki spoke to the following effect:

"I know practically nothing about Terauchi and Akashi. They appear to be inseparable cronies at present, but they seemed at one time to be on cat-and-dog terms. Akashi, they say, is a clever, capable man, but considering his present position he must have found something congenial in Terauchi. The latter, whatever his real character, gives me the impression of being a hard-necked, unaccommodating sort of man, an exponent of the "sabre policy," precisely the man who might offend the susceptibilities of foreign missionaries, who, if my diagnosis is correct, are apt to be easily excited over small affairs. I regret to note that there is misunderstanding between the foreign missionaries and Japanese officials, especially in Chosen. While on the one hand the missionaries seem to regard officialdom with suspicious and distrustful eyes, the officials seem to consider them in the light of nuisances more to be respected than befriended. The officials go to Nikko in summer, the missionaries to Karuzawa; the former seem laboriously to eschew the latter. It must surely be a hard and trying experience for any valu-

able statesman to have his conduct or character under the constant surveillance of the ultra-susceptible missionaries. I wonder if the so-called torture problem does not partake of the nature of a sentimental question between certain officials and certain missionaries. If so, the thing is hardly worth being taken up as a Parliamentary matter *per se*."

Questioned as to the advisability of maintaining the military rule in Chosen, Mr. Ozaki expressed himself as strongly opposed to it. He declared that Chosen must have a civil administration and that it is impossible to gain the hearts of the people by a "sabre policy" or the policy of centralization, which is now followed in Chosen. Mr. Ozaki promised at the close of the interview that he would read the report of the interview with General Akashi.

Kokuminto Member's Statement

The Kokuminto headquarters were also visited by a representative of the *Advertiser* on the same question. Mr. Suzuki, M.P., responded to the interviewer, but preferred to speak more in the capacity of an individual M.P. than in that of the party's representative. The writer had also to try to take the

The Korean Trial

Y. M. C. A. Organ's View

The following is an extract from an article in the February number of the *Kaitakusha*, the Y.M.C.A. organ of Japan, by Mr. Seiji Niwa, entitled "Korea and Christianity" :—

"What may be the truth in regard to the 'Assassination Case' or the 'Conspiracy Case'? Although the Court of First Instance has passed judgment on the matter, we cannot yet definitely say, for it is now

under appeal. Nevertheless, we hope that the issue will be such as to satisfy the international public of the justice of the decision, for much attention is being paid to it all over the world, as is shown by the recent conference in New York, where Americans of the highest intelligence assembled to discuss it. Moreover, from a desire to secure a just decision, they determined to employ the very best Japanese counsel, and to collect money by voluntary contributions to defray the expenses of the defence. Among those present were such men as Dr. Eliot, President Emeritus of Harvard, Mr. Seth Low, former President of Columbia, Mr. Foster, formerly Secretary of the Interior, Prof. Jenks, of Columbia, and others. This makes it clear that the affair is not merely a great problem for discussion in the press, but that the result is carefully watched by thinking men, at least in England and America.

"We hope that thinking men in Japan will pay profound attention to this affair, that they will make a thorough study of it, and that they will urge the authorities to renewed self-examination, to the end that such a just and impartial verdict may be reached as will cause men both at home and abroad to entertain a sincere respect for the Government-General, and will increase the general prestige of the Japanese. We cannot at present express any opinion on the merits of the case. We cannot say whether the verdict of the local court was just or not, especially in view of the fact that the accused have appealed without exception. Even assuming that there was some such thing, there is nothing for us to do but to wait for the judgment of the Court of Appeals as to whether all of the accused were implicated in it or not.

"In the same way we cannot tell whether it is a fact, as the accused declare with one voice, that they were tortured, or whether it is all false. Looking at it from the legal standpoint, there can have been no such thing as open and avowed torture, for it is absolutely forbidden by law, and if found to have been employed, would certainly expose the perpetrators to punishment. Yet, might it not sometimes be necessary, by the use of force, or by withholding food, or in some other way, to inflict mental or physical suffering upon the accused, to a certain degree, depending upon the times and persons concerned, with a view to obtaining confessions in cases where suitable proof indicates that they are in all probability guilty? Especially since it is that habitual untruthfulness is a weakness of the Koreans, and it is a common idea among them that a man may one day say a thing is "right" and another day take it all back and assert that it is "left," thus absolutely contradicting his former statement? If this is really true, may it not be an avoidable, in dealing with the Koreans, to inflict more or less pain upon the flesh, or to cause them to feel some physical suffering, in order to elicit sincere confessions?

"In saying this we by no means wish to assert that torture is necessary, or to defend the use of it. On the contrary, we emphatically declare that it is absolutely wrong, and insist that it should be abolished. Only, we would fain believe that from the view-point of making the accused confess the facts, the infliction of physical or mental suffering may in some cases be the only possible method. To what degree did the Police Department of the Government-General, acting from this standpoint, and taking into consideration the character of the Koreans, as well as various other circumstances, in order to obtain sincere confessions, to some degree inflict bodily suffering upon the accused? Is not this the point in regard to which the public desires further information?"

WEDNESDAY, NOVEMBER 26TH, 1913.

Leif Puff

Once more we find the *Japan Chronicle* labouring hard to represent the existing state in Chosen in black colours, the subject chosen by it this time being race prejudice. In a long editorial published in its issue of the 21st instant it strives to show that despite all things said to the contrary, a bitter race prejudice exists between Japanese and Koreans. We may say in reply that it would be a miracle if only three years after annexation all traces of race prejudice had disappeared from this peninsula. No one will say that such a miracle has taken place in Chosen, but we can say that the relations between Japanese and Koreans have remarkably improved within the past few years. We can assure our Kobe contemporary that nothing so bad as that existing between its countrymen and Indians in South Africa exists here between Japanese and Koreans. If our contemporary is really anxious to see all race prejudices disappear from the world, it should first go to Englishmen in India and South Africa and preach sermons to them. When they have set up a standard to follow in this respect, it is time for our contemporary to undertake the task of giving us a lesson. Our contemporary refers to labour requisitioned of Koreans in building roads and insinuates that no such obligation is borne by Japanese. As usual, the *Chronicle* does not know that Japanese pay for it and if Koreans do the same they are not required to contribute labour. As this single instance shows, all points raised by our contemporary are, as usual with it when dealing with things Korean, wide of the mark. We have neither time nor space to refute its ridiculous argument.

KOREAN CONSPIRACY CASE AND ACTIVITY OF MISSIONARIES.

To the Editor of the *Seoul Press*.

Sir,—Does it not strike you as rather curious that with regard to the conspiracy case while missionaries in Chosen are now discreetly silent, the Rev. Mr. Pieters of Oita and the Rev. Mr. Dunlop of Kanazawa are still endeavouring to rouse public feeling in Japan against the authorities in Chosen by marshalling forth various absurd charges? I am glad to note that all their efforts find little echo save in the columns of a few English papers, which are known to be bitterly prejudiced against Japan. It is unfortunate for Messrs. Pieters, Dunlop and Co. that their strongest supporters are these papers, for people, knowing how unfair they have been in discussing things Japanese, naturally regard their criticisms of the Japanese authorities in Chosen with regard to the affair as another outburst of their prejudice against Japan and do not take it seriously. The fact that not a single Japanese paper of good standing has taken their side shows in what light the Japanese people look at these officious, grumbling missionaries and their journalistic friends. I am almost tempted to say to Messrs. Pieters, Dunlop and Co.: "Mind your own business and do not meddle with affairs of other people!"

Some days ago I read in the *Japan Advertiser* an article concerning Rabindranath Tagore, the Indian poet, who has been awarded the Nobel prize for literature this year. In that article I read that during the voyage home from a visit to England, the great Indian poet made a very pointed retort to two over-zealous missionaries who tried to make him a convert. Tagore is represented to have stated:

"Two zealous missionaries I met on board used to preach Christianity to me with a view to making me a convert. I lost my patience and had to tell them I was too old for all that, and inquired why they did not preach to their own people, who were always drinking and gambling."

Commenting on this incident, the *Pall Mall* says, "The retort, coming from the most spiritually-minded poet of the day to an insult which could only be founded upon ignorance, might well have been more severe. If those particular missionaries conduct their labors in India with the same plentiful lack of discretion which characterised their effort on board ship, one cannot be surprised at the evident reluctance of

the Hindoo to embrace the Western religion."

I submit the above extract to the careful consideration of Messrs. Pieters, Dunlop and Co. They have been, I am told, working in Japan for years to Christianise Japanese, but, as is well known, they have achieved little success in their work, though, I am sure, in their reports home they give glowing accounts. There are a great many Japanese of good education and high character, who, though Christian in thought and deed, are not willing to enter the Church.

Do Messrs. Pieters and Dunlop and some other American missionaries of their type know why their work brings in little result? Let me tell them bluntly: It is because Japanese despise them for not practising what they preach.

Mr. Pieters prefaces his series of articles in the *Japan Advertiser* on the Conspiracy Case with the following quotation from Lowell:

"Wherever wrong is done

To the humblest and the weakest, 'neath the
all beholding sun,

That wrong is also done to us, and they are
slaves most base,

Whose love of right is for themselves, and not
for all the race."

These are beautiful lines expressing a beautiful sentiment. No doubt Mr. Pieters endores it. If so, why does he not go home to America and preach sermons to his own countrymen? With all their faults in their treatment of Koreans, Japanese have never been guilty of such a shameful and atrocious treatment as has been and is being given to coloured people by Americans. Japanese might have tortured Korean prisoners, as Messrs. Pieters and Dunlop allege, though I do not believe they did, but even though they did, their offence is not comparable to the cold-blooded lynching by Americans of many and, in not a few cases innocent, coloured people. Wrong is constantly done in America to the humblest and the weakest. Messrs. Pieters and Dunlop and American missionaries of their type, who pose as champions

December 13TH, 1913.

of wronged people, should speedily return to their own country, where more wrong is done in a month than in a year in Japan to the humblest and the weakest. "Charity begins at home." After they have thoroughly Christianised their own people at home, they should come to Japan to preach righteousness and love.

Yours respectfully,

ANTI-HYPOCRISY.

Tokyo, December 8, 1913.

ANOTHER OUTBURST ON THE TORTURE CHARGES

Rikken Doshi Kai M.P. Carries War Into Camp of Missionaries

THEY ARE "NUISANCES"

And Mr. Kinoshita Invites Them to Depart—Some Impetuous Logic

The Kokuminto and the Seiju Club having been already approached on the subject of torture in connection with the Chosen conspiracy case, there remained only one other non-official party to be sounded, and that was the Rikken Doshi Kai, which is popularly known as the "New party." Accordingly a representative of the *Advertiser* went to this party yesterday to elicit further argument upon the subject, and the following is the result of the interview between him and Mr. Kerjro Kinoshita, N.P., the manager of the Doshi Kai.

The writer found it necessary to make the situation as clear as possible to the gentleman ere he deigned to express his views. Prefacing his discourse with the warning that he should be understood as speaking in the capacity of an individual politician, not as representing the party, he then plunged into an harangue which in tone of delivery and diction was stronger than that of General Akashi, so much so that the writer hesitated to quote him, but Mr. Kinoshita having explicitly consented to have his sentiments quoted in their entirety, his statement may be given.

"The case is indeed very clear. What more could you want to add to the hubbub on such a nonsensical affair? The circulators of those stupid stories must be American missionaries. They ought to be the last men in the world to talk about humanity and all that, especially to the Japanese. Do they know what their people and country are doing towards what they think inferior countries and peoples? What is lynching? Yes, the people, not the officials, are responsible for it! Well, the moral character of a nation can better be known by the conduct of the people than that of the officials. How about the American treatment of aliens, of their own nationals, the negroes, of Orientals, particularly Japanese, and of Mexicans?"

Lessons Learned

"If there is any nation that has taught Japan the lesson of how weaker people should be treated, it is the United States. Until not many years ago there was in Japan extra-territoriality. Then we thought it was

just, but now that we are called on to govern an inferior people we know that the same law cannot apply at once to civilized and uncivilized peoples. This is the lesson we have learned from the practical examples afforded by the superior peoples of the West. We acknowledge that they were right. What wonder if we deviate a little from the provisions of the law which is intended for Japan proper when we are dealing with semi-barbarous Ko eans. The Japanese law is as near a perfect code as possible; it has been adapted from the best in Europe. Now if we were to apply this same perfect law to the Koreans, all Korean criminals would have to be declared innocent. Would the Americans have treated the Koreans thus, if they had been in the position of Japanese? We have too many instances of the American sense of justice and fair play to believe that they would do what the American missionaries are preaching that we should do.

"To make the torture allegation a Parliamentary question indeed! We would like to know what Congress has done in regard to the treatment of the Japanese and other aliens? The American missionaries in Chosen are nuisances. We do not want their presence there; they are self-invited guests. Instead of driving them off, as the Americans have done with the Japanese, we are making a virtue of necessity by treating them as courteously as we can; and they, instead of feeling grateful for our generosity, have the impudence to question the honor of our administration. If they find Chosen disagreeable to their purposes, let them quit it as soon as possible. Japan is under no obligation to go out of her way to please the American missionaries in Chosen in return for the villainous treatment the Japanese are receiving at the hands of the missionaries' own country.

Boasts Terauchi

"Even if I suppose that torture is really practised in Chosen, which I cannot grant because of Count Terauchi's denial, what business have the missionaries to pick a bone with the Government-General? It is none of their business. Terauchi is a very sagacious statesman."

Here the speaker dilated upon the statesmanlike qualities of Count Terauchi. (The reader may as well bear in mind the fact that a rumor has recently been started by some politicians, presumably those of the Doshi Kai, to the effect that the Governor General of

(Continued on Page 10)

Chosen has a desire of becoming commander-in-chief of the Doshi Kai in succession to the late Prince Katsura.)

"Being sagacious," proceeded Mr. Kinoshita, "Count Terauchi may or may not have profited by the American style of treating inferior peoples. Anyhow he is a sincere and capable man, and I would sooner trust his words than those of all the American missionaries in

Chosen. He declares that there has been no torture, and I believe him. I have not the slightest confidence in the missionaries."

The writer, who had been a passive listener, ventured an interruption, pointing out the great benefits which have been conferred on the Japanese community at large by virtuous American missionaries in the past.

"Do you know," Mr. Kinoshita blurted out, "how the so-called mothers of young Geisha are treating their 'daughters'? They clothe the girls with costly kimono, have them instructed in all kinds of accomplishments, and otherwise spend much money upon them. But do they do all this out of kindness or humanity? No! It is their business to do so. It pays them to do so. You cannot blame the Geisha if some of them fall in love with men and run away, and thus become 'unfaithful daughters,' in the eyes of their benefactors. What if some Japanese should turn ungrateful to their missionary benefactors?"

"You know that Japan has long been a constitutional country, but of real constitutionalism there is even to day little or nothing here." Then speaker here plunged into a tirade against the powers that be, in the interests, evidently of his own party, and then resumed:

"Considering that there is no real constitutional regime in Japan proper, would you have us govern Chosen by a truly constitutional administration? Nonsense. Chosen has become a dependency of Japan to all intents and purposes; it rests on our shoulders to tackle it the best we can. We do not want the missionaries to say anything about the matter. Americans are really rude, impertinent busybodies. They are trying to thwart the progress of Japan at every turn, without the slightest provocation on the part of Japan. You have, I suppose, sufficient knowledge of human nature, or rather of malignant human natures, to know that a man who does you wrong unprovoked is your most deadly enemy. He knows he has done you a wrong, and in order to kill his guilty conscience will torment you till you are dead. The Americans have no earthly excuse for all the anti-Japanese outrages of which the world knows, and go about busily endeavoring to set the whole world against Japan by floating baseless canards. If I were the Prime Minister and Japan had more money, well—there would have been a war long ago. But alas, being only a poor sinesa,....."

The Japanese Hobson burst into mirth as if to infer that he had been jesting all the while. Mr. Kinoshita spoke much more in the same jingo strain till he was interrupted by a visitor demanding an instant audience; and the interview abruptly closed as he was muttering something about the hatefulness of the Americans.

PROGRESS IN CHOSŌN

II

OF the many sources of domestic troubles in old Korea, the most prolific were the *yangbans*, or a privileged class standing between the reigning House and the middle class. With the exception of a few who were rich and powerful, they were generally impecunious, with no wealth but that of empty pride and a supreme contempt for work. Their sole occupation was to engage in politics, which meant for them not so much the establishing of any ideal government as obtaining by factional intrigues and conspiracies, positions that would bring them money and influence. Another disturbing element was the literati class. On the peninsula's coming under Imperial protection, it was seen at once that the first need was to work out a plan that would gradually induce the aristocratic class to engage in different lines of definite occupation that would enable them to earn a living by legitimate means, instead of depending solely upon a kind of Tammanyism for their field of activity. For this purpose, a number of educational institutions of practical courses were established or extended at the instance of the Residency General, and the same policy was pursued and amplified, when the country was annexed to the Empire. But if education is the surest and most effective way to shape the destiny of a nation, it is still a slow process, too slow to meet immediate wants. For this reason, almost simultaneously with annexation, the late Emperor Meiji sanctioned the issue of bonds to the amount of 30,000,000 yen, to constitute the "Extraordinary Imperial Donation Fund for Chosen." Of the proceeds of the bonds, 17,398,000 yen has since been distributed among 12 prefectures and 317 districts of the peninsula as permanent local funds. As to the rest of the

money, it has been provided that the annual interest derivable from it shall in fair proportion be given to the *yangbans* and literati class, in order to afford them a means of livelihood. Of this benevolent measure, the Report before us says: "The aim was not only to select such industrial training as might easily be acquired by them, but to stimulate the improvement and growth of local industries and agriculture. Consequently, the authorities concerned most carefully selected undertakings which might be varied according to local conditions. These undertakings numbered as many as 314 at the end of 1911, and in them 285 instructors were giving an industrial training to 4,175 students." The institutions thus established are, according to the Report, 49 for sericulture, 44 for silk, 33 for cotton-weaving, 1 for silk-weaving, 2 for mat-making, 8 for paper manufacture, 21 for "training undertakings entrusted to private institutions," 72 for fishery or agriculture, 57 for planting seedlings and mulberry trees, and 27 for agricultural seedlings. Judging from the general tranquillity now prevailing among the *yangbans* and literati class, it is evident that the plan was opportune, and it is a healthy sign, both economically and politically, that the aristocratic families are turning their attention to productive industries, as indicated by the number of students.

Coming to the masses of Chosen, here again the showing is encouraging, in that their earning power is increasing. Says the Report in this connection:

"The wages formerly paid to laborers in Korea were miserably low. These low wages, though due to the lowness of the standard of living, were the natural results of the uncertainty of payment. The wages were not only reduced by the large commission taken by an agent, but were often cut down by an employer after employment, if not altogether unpaid. As a matter of fact, *nobi*, male and female slaves or serfs, existed until very recently. Thus labor or physical

work was dispensed on account of the social status of the laboring classes, and as payment of wages was also very uncertain, most of the people became accustomed to being idle, and bore their consequent impoverishment quite contentedly.

"With the growth of various civil-engineering works, following in the wake of the inauguration of the Protectorate régime, industrial expansion and development of communication facilities, wages had a tendency to rise, and labor was encouraged by the sureness of payment of wages, the authorities concerned in railway or road construction being especially careful to pay wages directly to the laborers themselves. After annexation, with the establishment of peace and order, life and property enjoyed more effective protection even in the remote interior, and farmers have been enabled to labor on public civil engineering works in addition to cultivating their own lands." It should be noted, however, that for a few years after the late war, there was a general boom of things in Korea as in Japan, and wages rose abnormally. And it is only fair that subsequent years should be chosen for the purpose of comparison to see how things progressed under the normal state of affairs. Thus we find from a table given by the Report that the Korean carpenter's wages rose from 82 sen a day in 1908 to 86 sen in 1911, the plasterer's from 66 to 82, the sawyer's from 77 to 81, and the stonemason's from 70 to 83, while the shoe-maker's fell from 70 to 69, unskilled laborer's from 60 to 51, and common coolie's from 66 to 43.

We have picked out but a few items of great many dealt with in the Report, those few shedding light most directly on the actual condition of the Koreans themselves, and they are, after all, the most important in studying the immediate results of the annexation of the peninsula. Such a result is encouraging as far as it goes. As the enterprise and energy displayed in a hundred and one forms in Chosen as a field of Japanese ac-

ivity, we refer the reader to the Report itself. Suffice it to say that if Japanese administration in Formosa has been a success, Chosen we think, is furnishing another example of it.

WOULD SECURE KOREAN LOYALTY BY RELIGION

Writer in Yomiuri Urges Propagation of Modified Form of Shintoism

TO CHECK POPULAR WILL

And Compel Respect for Propagandists with Aid of Educational Organs

An editorial in the Yomiuri Shimbun of November twenty-eighth discusses Japanese policy in Korea. The writer recognizes the need of a religion broad enough to include Koreans and Japanese. He would find this in a modified form of Shintoism which as a monistic pantheism must be relied upon for the tranquilization of the Far East. The writer sees that Japanese nationalism cannot be thrust upon the Koreans. But by means of a comprehensive Shintoism, he would unify Korea and Japan, brooking no local or popular opposition which might arise in Korea. He would give place for a certain freedom of the popular will in Japan proper. But in Korea, respect should be directed to the propagandists of this broader loyalism.

The following is a translation:—

The Roman Empire, which tranquilized ancient nations and sought to unify the spirit of different peoples, taught that the seat of the divinities of the various countries was in Rome, and made provision for an assemblage of the gods of various countries which was called the Pantheon. As a result, the peoples of the various countries drew the conclusion that in each country there existed its own gods; consequently, the feeling toward Rome as the center of worship was weakened. The attempt to unite the spirit of the people at last ended in failure.

Fundamental Oneness

In view of this, the propagation of the principle of loyalty to the Imperial House among the Koreans is a very relevant case. If the feeling of worship and reverence toward our Imperial House be transmitted just so to the Koreans, then the Koreans also will probably manifest a similar feeling toward the ancient rulers. It is here that

we may see the necessity of a religion teaching a more fundamental oneness. What we mean is none other than this: People, though different, are manifestations of One Original Source. Hence all men are brethren. And among the Imperial families of the world, our Imperial House is the oldest, and it is explained that our Imperial Ruler receives divine honors as a living manifestation of deity. From the Imperial House above down to the most lowly family, it is explained, all are alike manifestations of One Primal Deity. Though this may invite ridicule as being pantheistic, yet it is the most easily understood by the common people, it is the simplest interpretation of truth, it is the most effective way of establishing intelligent and peaceful bonds of union between human life and the universe.

Even should the present authorities of the Educational Department escape including religion as a part of education, and though permission may not be given for the propagation of the religion of loyalty and patriotism such as our comprehensive Shintoism is; yet, during continuous extension of the spirit of the Japanese people, at some time this monistic religion must be relied upon for the tranquilization of the far East and must become its tutelary religion. We by means of this religion must attain fame for the maintenance of

world peace. With this hope, in considering the adoption, sooner or later, of an educational policy for Korea, we positively affirm that this policy should not be, as at the present time, in separate hands from those to which has been committed education in Japan.

Uniform Religious Education

It is our opinion that the religious side of education would be unformed in Japan and in Korea. Only in this particular should education in Japan be different. There should be conceded to interior education more or less liberty as regards popular tendencies (the writer uses the word democratic in kana); while on the outside of the country, the principle of superintendency (the writer uses the word episcopacy in kana) should be introduced. That this is to say, the element of organized supervision should receive emphasis in the education of dependencies to a greater degree than in the home country. For whatever the teaching may be, those who have the task of propagandists in our outer territory should not seek to make the natives feel a sense of responsibility toward the native populace, but rather should know the secret of making them feel responsibility toward the propagandists. The reason for this is that when a people are homogeneous and are securely established on high moral traditions (as are the Japanese people) it does not matter if opposition should arise from among preachers, priests, judges, officials and other functionaries which exist for the purpose of effecting order and unity in society, or, if antagonism should be evoked on the part of organizations over which these functionaries exercise control.

In our dependencies, however, such an expression of popular will cannot be permitted, especially when the colonists are small in number as compared with the native population of the dependency. The minority would be overwhelmed by the majority. It is important that popular movements, which may arise from time to time, should be frustrated, that the first intimations of a manifestation of the faith and ideas of the alien people should be nipped in the bud, and that with each recurrence of such events, the foundation stones should be cemented together the more firmly. Buddhism, for example, in the country of its origin was indeed spontaneous and free as regards its teachings. But when this religion entered Tibet, did it not adopt a firm and despotic policy? Our propagandists should exercise the greatest caution in this matter, keeping on the alert. To whatever extent a comprehensive Shintoism (Kaminagara no Michi) may be pressed, in the policy of popular education in Korea, it is necessary that this caution should not be overlooked.

106 KOREANS SENTENCED IN CONSPIRACY CASE

Six to 10 Years, 18 to 7 Years,
40 to 6 Years and 42 to

5 Years

Admitted
SEVENTEEN ACQUITTED

As of 29/12
Court Tells Prisoners of Right to Appeal—Chances of Pardon Discussed

For the purpose of passing sentence on the 123 Koreans charged with conspiracy against the life of the Governor-General of Korea, the Seoul Local Court sat yesterday at half past nine, 5:45 a despatch from Seoul. The interest which the case has aroused among foreigners was evidenced by the presence in the strangers' gallery of the French Consul-General, Mr. J. K. Ohl, Peking correspondent of the New York Herald, and many missionaries and other foreigners. They appeared to await the judgment with the keenest interest.

The proceedings of the day began with a preliminary address by Chief Judge Tsukahara, to the accused. He said that should they be dissatisfied with the sentences which he was about to impose they could appeal at any time, and warned them that they should receive their sentences calmly, without creating a disturbance. Then in a clear voice he announced the sentences as follows:

Baron Yin and five other leaders ten years.

Eighteen others seven years.

Forty others six years.

Forty-two others five years.

Seventeen, acquitted.

Many people, especially those Japanese and foreigners specially interested in this case, will be anxious to know whether the Imperial clemency may be extended to these Korean prisoners or not. The question depends on whether the case is interpreted as a conspiracy, or as an abortive attempt at murder. Should the case be decided to be in the former class of crime, the prisoners are entitled to receive the privilege of the general pardon, but the exercise of clemency would be impossible if their crime is interpreted in the latter way.

In this connection a certain authority concerned is quoted by the Tokyo Asahi saying that, while he does not know what was the motive of these prisoners, the public prosecutor declared that their object was simply to deprive the Governor-General of Korea of his life. Of course, the Governor-General of Korea is a high Government official, yet the case of these Koreans does not correspond to conspiracy as defined in Article 78 in the Penal Code where it is stated that those who start any disturbances with a view to overthrowing the Government or to seizing public land, or to violating a Government order shall be punished as conspirators. The present case in Korea, therefore, cannot be called a conspiracy case, but only an unsuccessful attempt at murder, and none involved in it is entitled to benefit by general pardon. It may be presumed, however, that the prisoners may be accorded either the privilege of the special pardon or that of a decrease of sentences.

JAPANESE PRESS.

The Change in the Residency-General.—The *Nichi Nichi* would regret the change in the Residency-General, unless it leads to an earlier solution of the basic question of the Japanese-Korean federation.

The business, in our contemporary's view, that awaits the immediate attention of the new heads of the Resident's Government is the reduction and reform of the Residency and of the Korean Government itself. No objection, thinks the paper, could come from any disinterested quarters to the abolition of the position of chiefs of the General Administration of the Residency and of the Home and Finance Departments of the Korean Government. This reform is impossible under the present circumstances, but it should be the starting point for the realization of federation. In the paper's opinion, the actual possession of governmental power in Japanese hands is no reason for delaying the early establishment of the federation.

The *Hochi* sees no necessity under the circumstances, which have changed

much since the early days of the Residency administration, for the appointment of a Deputy Resident-General, and much less for the War Minister's holding the position of Resident-Generalship in addition to his Ministerial post. If General Terauchi's ability may be sufficient to fill the Korean post, but there are many others, the paper thinks, who are equally well-qualified for the post.

If, on the other hand, the General be the best qualified person for the Korean service, then his successor for the War Office can readily be found. The double rôle of the War Minister and the fresh appointment of the Deputy Resident when there exists no longer the necessity for such a position, which existed under Prince Ito, are indicative of private considerations which generally govern Marquis Katsura's official appointments. As to the first business to be attended to by the new Resident-General and the Deputy Resident is to bring order into the chaotic conditions of the Residency Government, and to effect reductions of expenditure as far as possible.

The *Yomiuri* would not criticize the appointments, but considers Japan's Korean policy now firmly fixed and unchangeable with the change of the Resident-General. The only point worthy of notice in the present change is the appointment of a military official to a post hitherto held by civilian statesmen. Not that the paper has any objection to raise on this point, but it takes the change as an improvement in the colonial administration of Korea. It is in accordance with the policy followed by the Formosan and Kwantung Governments. The paper does not expect from this the adoption of a military policy for Korea, but Gen. Terauchi's movements are to be watched with interest. As to the Deputy Resident, his ability as Minister of Communications was such as to command respect from the public, and his success may safely be expected. At least, representing as he does, the Yamagata faction on which Imperial favours have fallen thickly since Prince Ito's death, he will be an efficient means to keeping amicable relations between the Residency officials and the military officers.

Inspires Doubt as to Japan's Future Course of Action

Special Cable to the Hochi.

Seoul, June 2.—The Cabinet and various political bodies are sending spiss to Tokyo in order to ascertain the attitude of the new Resident-General towards Korea.

Radical Change in Personnel

A Seoul special to the Kokumin says that with the change of the Resident-General all high officials at the Residency have tendered their resignations. It is believed that the new Resident-General will carry out a wholesale change among the officials in the near future. This is a prelude to the further development of the Japanese policy in Korea.

Reflections on the Appointment of a Military Man

In an article on the new Resident-General and Japanese policy the Eibun Tenshin writes:—

The appointment of the new Resident-General of Korea has excited the attention of the Powers and since various opinions and conjectures are formed upon Japan's policy towards Korea it may not be altogether useless to hazard an opinion on our part. As often reported to our readers it has been our opinion that Japan's policy towards Korea does not change with that of the Resident-General because it is unalterably fixed and determined, so that there is but little reason for adopting any new-fangled notion concerning Korea her administration. It is apprehended by some that Japan will use military strength in order to oppress the poor Koreans but no notion could deviate from the truth farther than this. We do not see why the appointment of Viscount Teranohi as Resident-General should be regarded as oppression and tyranny for Korea. Is Viscount Teranohi not a member of the enlightened Cabinet under which Japan is making her progress in industry and commerce as well as in other economic activities? It is a mistake to confound militarism with despotism. The study of the history of Japan at least will show that militarism is not necessarily incompatible with the creation of the industry of the country and the advancement of the interests of the people. Are not the Koreans patronized and protected by the Japanese? We do not see why these Koreans should suffer from the appointment of a military man to the post of the Resident-General. For anything that appears to the contrary it must be stated that the resignation of Viscount Sone has been caused purely and simply by his illness, and Japan's policy has not been altered in the least degree. Any apprehensions therefore held con-

THE COMING CHANGE IN PENINSULA POLICY

Residency General Officials Re-
sign in Anticipa-
tion

KOREAN FEARS FOR THE FUTURE

Personality of Resident-General

cerning Japan's policy towards Korea on the part of foreigners must be regarded as superfluous. As far as we can see, Japan's administration in Korea is quite successful and it scarcely needs any radical change. Considering all the circumstances Japan's experience has showed that the Koreans are willing to submit themselves to the Imperial care for the securing of peace and order and the protection of their property. The change of the Resident-General therefore need not concern us to any serious extent; the Japanese will be working always for the interest of the Koreans.

INTERNATIONAL DISCORD IN THE KOREAN Y.M.C.A.

Komatsu Reproves Koreans for Wishing to Monopolize its Management

In a local paper, we find, says the Seoul Press, a statement attributed to Mr. Komatsu, Director of the Foreign Affairs Bureau, concerning the internal discord in the Korean Y.M.C.A. According to it, Mr. Komatsu believes that the Y. M. C. A. is an international institution in its nature, being connected with the international Y. M. C. A. For this reason, it is as unreasonable for Koreans to wish to monopolize its management, as it is unjust for foreign officials to desire to place it under their absolute control. Both foreign officials and Korean members should be thoroughly united in working for the attainment of the object of the association. It is disgraceful that instead of doing so they are at variance with each other, Koreans demanding by force the resignation of foreign directors and the latter dismissing a Korean director. It is even said that not only are they engaging in a verbal quarrel but that violence has been resorted to. It is desirable that both parties should show themselves in a better light. Mr. Komatsu admits that there may be plausible reasons on each side, but thinks it is unbecoming of an association like the Y.M.C.A. to show itself to the public in such an unpleasant light. Both parties must share responsibility for the present trouble, and the officials of the association should endeavour to bring about a settlement as soon as possible. Finally Mr. Komatsu is quoted as having remarked: "In short, granting that the so-called reformists acted rather immoderately, it seems to me that the officials of the association should take proper steps to show their regret at their inability to prevent the disagreeable affair."

Revision of Constitution

We learn that a constitution was adopted for the association in 1903, but for some reason it was not published. As this constitution is considered not quite in keeping with the times, it has been decided by the officials of the association to revise it. Some days ago a committee of five was elected for the

purpose and the work has just been completed. It will be submitted to a general meeting of members shortly to be convened.

It appears that a few Japanese Christians are in sympathy with the so-called reformists and have been helping them in their agitation. This has given rise to a suspicion that the Government General is at the back of the reform movement. It is stated that an American official of the association actually asserted before a meeting of members that unless they were on their guard the building and equipment of the association, which were given to Koreans, would be stolen by Japanese. Seeing that this official has not hesitated to misrepresent Japanese standpoints on more than one occasion, it is likely that he again spoke falsely. We are in a position to state that the assertion referred to, if it was made, is a lie, pure and simple. The Government General is not backing the reformists in any way nor has the Japanese Y.M.C.A. any intention of intruding itself in the Korean association.

KOREAN Y.M.C.A. TROUBLE

The trouble of the Korean Y.M.C.A. has been amicably settled, thanks chiefly to the influence of Dr. John R. Mott. Previous to his departure, he presided at a general meeting of active members, held in the association rooms on Saturday morning. The draft of a constitution for the Association was submitted and adopted after some amendments were introduced. The Seoul Press understands that the amendments concerned clauses bearing on the relation of the Association with the International Y. M. C. A., which required the Association to be under the control of foreign officials. These clauses were struck out, as advocated by the Yusin Hoi. With regard to the proposal of the reformists advocating the entry of the Association into the Y.M.C.A. Union of Japan, the question was indefinitely postponed. In this way, the main object of the Yusin Hoi was accomplished much to the satisfaction of the men composing the body.

COUNT TERAUCHI.

On Friday, Count Terauchi and party were favoured with fine weather, for the first time during the present journey, says a telegram from Hamheung. On the morning of that day, His Excellency made the ascent of a hill called Panyongsan, and had a bird-eye's view of the city as well as of the neighbouring country. He also paid visits to public and private institutions. After luncheon, His Excellency summoned the Provincial Governor and other high officials and delivered them an address of instruction. Subsequently His Excellency received leading Japanese and Korean businessmen of the city. The party left Hamheung at 3 p.m., by the light railway for Sohhojin, where they were to embark on the *Kosai Maru* and sail for Wonsan.

IMPRESSION OF LOCAL KOREANS.

The visit of the Governor-General to North Chosen, wires our correspondent who is accompanying His Excellency, seems to have made a very good impression on local Koreans. Everywhere they have welcomed His Excellency with genuine pleasure and have shown their good will towards him. Mr. Sin, Governor of South Hamkyong Province, said that he had an interview with a literateur, who was received by the Governor-General the previous day and asked him to express his impression. In reply the literateur stated that he had long heard how deeply Count Terauchi was interested in the welfare of Koreans and now having had the honour of personally seeing him and hearing his address he was convinced of the truth of the report. He was specially impressed at seeing His Excellency speaking to Korean peasants and consoling old people with kind words. It was quite a novel thing in Korea that a person of such an exalted position as His Excellency should act so kindly and familiarly towards humble people. The literateur went on to say that it was really fortunate that the Korean people should have such a benevolent and kind-hearted man to govern them. The Korean people could now engage in their business and live in peace, placing complete reliance on His Excellency. Mr. Sin emphatically asserted that these remarks of the literateur represented the sentiment of all the local Koreans.

ARRIVAL AT WONSAN.

It is wired that the Governor-General and party arrived at Wonsan by the *Kosai Maru* on Friday at 9 p.m. His Excellency slept on board the ship and yesterday at 8 a.m. landed at the port.

COUNT TERAUCHI.

VISIT TO A HUMBLE KOREAN HOUSE.

Siuchang, North Hamkyong-do wiers under date of Wednesday that the Governor-General arrived there from Pokchyong at 5 p.m. that day and immediately left for Sohbojin by the *Kosai Maru*.

From Pokchyong, an anecdote of His Excellency is reported. On Tuesday, as reported, the Governor-General arrived in Pokchyong and received leading citizens. There was some little interval between that and supper, so the Governor-General slipped out into the street without being noticed, accompanied only by one or two attendants, in order to take a walk. His Excellency suddenly hit upon the idea of taking advantage of the occasion to pay a visit to a Korean house which he saw on the roadside. To his annoyance, however, the Governor-General was not accompanied by his Korean interpreter, nor was it likely that the inmates of the house understood Japanese. The Governor-General was ready to give up his idea, lest his visit should be misunderstood and give the landlord and neighbours useless uneasiness and was about to turn back, when fortunately a young Korean happened to come along the road. The man had his hair cut short, and his style apparently showed him conversant with Japanese ways. The Governor-General made one of his attendants accompany him and ask if he understood Japanese. The young man replied that he did, and was immediately asked by the Governor-General to act as interpreter for him. He readily consented, and on entering the house His Excellency, through him, conversed with the master and learned many things about the condition of his life and of his neighbours. After a while, the Governor-General left the house, much satisfied with the result of his visit. Before he got back to the barracks, the story of his visit had spread among the townspeople, for the young man who acted as interpreter during the visit was a teacher in a Korean common school. He was greatly struck with the incident and lost no time in going about the town telling the story and causing a great sensation. The townspeople were much impressed with the incident, for they were not slow to understand through the story how the Governor-General loved Koreans and paid attention to their conditions of life.

Word was received here yesterday that Count Terauchi and party were at Sohbojin yesterday morning and subsequently went to Hamheung, 8 miles distant, by the light railway.

CORRESPONDENCE.

MR. KIM IN'S OPEN LETTER.

We have been requested to publish the following letter:—

To Readers of the *Seoul Press*, concerning the letter of Mr. Kim In of March 18th.

The letter from Mr. Kim In to several gentlemen connected with the Korean Y. M. C. A. mentions Dr. Underwood's name as one addressed and challenges a reply.

Dr. Underwood is now in China, but I think I may say for him, that were he here, he probably would not feel it right to reply to such a letter as Mr. Kim In's appears to be. This would not be from any spirit of discourtesy, or any desire to ignore any sincerely aggrieved person, but only that in instances like the present, these correspondences are apt to be provocative of fruitless recriminations and unkindness, and useless to any good purpose.

Missionaries who have come to the Far East, away from home, from friends and country, and have spent thirty years among Koreans as Mr. Underwood has done, facing cholera and small pox in caring for the sick and many kinds of dangers under a great variety of trying conditions, to bring to Koreans the story of the Lord of Love, trust to the good sense of the ordinary Korean, to believe, that (no matter what may be said by misled people), they love Koreans, and their whole hearts and minds are set only to do them good.

Wishing that Mr. Kim In and his friends may some time realize this.

I remain,

The friend of the Association,
I. H. UNDERWOOD. (Mrs. H.G.)
JAPANESE Y.M.C.A. IN SEOUL.

As reported some days ago, the Japanese Y.M.C.A. in Seoul has started a movement for raising 10,000 yen to buy 500 *tauho* of land as site for a proposed new building. We are glad to learn that it is meeting with success, already about 3,000 yen having been promised. Among the chief donors are found Mr. N. Watanabe, President of the Supreme Court, 500 yen; Mr. N. Sakaide, Chief of the Engineering Affairs Section, 300 yen; Mr. O. Saito, Chief of the Forestry Section, 300 yen; Dr. Y. Wada, Proprietor of the Wada Hospital, 240 yen; Mr. I. Yamagata, Editor of the *Seoul Press*, 240 yen; Mr. S. Niwa, General Secretary of the Y.M.C.A., 200 yen., and Mr. N. Isumi of the Police Headquarters, 150 yen. Nearly all the prominent gentlemen of the Government-General as well as leading Japanese merchants of Seoul have consented to be supporters of the movement.

Tokyo, September 6.

Yesterday Count Terauchi removed from the official residence of the War Minister (where he has lived for the past decade) to his private mansion in Kogai-cho. To-day I waited upon his Excellency and we had a talk. When the topic of our conversation turned to the administration of Chosen the Governor-General said:

"The recent Ministerial change has given rise to a theory that the policy of the new Cabinet may bring on a change in the policy of the Chosen Administration. But such report is without the slightest ground. When I was recently relieved of the War portfolio which I had held in addition to the Governor-Generalship of Chosen his Imperial Majesty personally honoured me with a very gracious message commanding that I should continue in the latter office and complete the work in the Korean peninsula. It may be permissible to interpret this Imperial message as an approval on the part of his Majesty of the policy I have already taken in Chosen and an order that the same policy shall be carried on to its end. I have, therefore, made up my mind that in future I shall do my utmost for the execution of the policy hitherto pursued. Had his Majesty thought it necessary to introduce some change in the principle for the Chosen Administration I am disposed to think that he would not have ordered me to retain my post in Seoul. The Governor-General of Chosen, needless to say, is under the control of the Prime Minister, and Marquis Saionji will not hesitate to see his views carried out if they differ from mine with regard to the government of the land. I, however, have so far failed to observe any difference between us, which fact leads me to form the firm conviction that the Premier agrees with me as regards the principle of the Chosen Administration. The Governor-Generalship being now my sole office I shall be able hereafter to devote my whole time and strength to the work in Korea. Measures to be adopted there ought, of course, to be adapted to the requirements of the times and the place for which they are intended. I am still studying some of these measures. I hope I may have an opportunity at no distant future to talk of them with you."

JAPANESE CHRISTIAN MISSION
AMONG KOREANS.

For the past few years, the Rev. Tsunekichi Watase, formerly Pastor of the Congregational Church at Kobe, who is one of the ablest evangelists of Japan, has been engaged in propagating Christianity among Koreans. It is stated that his work is bearing splendid fruit. Not only in Seoul, but in several places in the interior, he has established churches and gathered quite a large flock of converts. A mass meeting of these will be held for the first time at the Japanese Congregational Church near South Gate on the 1st prox. at 3 p.m. It will be presided over by the Rev. T. Yamamoto, Pastor of the church, and reports concerning the mission, addresses by representative Korean converts, congratulatory addresses and so forth will be given, besides a speech by the Rev. Kakiichi Tsunajima, President *ad interim* of the Congregational Church in Japan, who has lately arrived in town from Japan.

GOVERNOR-GENERAL TERAUCHI AND FOREIGN MISSIONARIES IN CHOSEN.

According to the Seoul correspondent of the *Kokumin*, Viscount Terauchi, Governor-General of Chosen, saw foreign missionaries at Taiho and Fusan on his way back to Tokyo. At Taiho he met M. Robert, a Catholic missionary who has been 35 years in Chosen. Mr. Robert told him that he had not been allowed freedom to work for his cause when he first came to Chosen and that a magical change had now taken place. He also paid tribute to the excellent government of the country under the Governor-General.

At Fusan Viscount Terauchi saw the foreign missionaries there. But as the day fell on a Sunday, he could not see many of them. However, Mr. Erwin, who has charge of a Home for Lepers, had a familiar conversation with the Viscount. He said that he had once visited the country eight years before, that he now noticed a remarkable change for the better in all things, and that ten years hence Chosen would have become a new country. He especially emphasized the fact that such a great event as the annexation of the country by Japan had been carried out in a most peaceful way.

TERAUCHI DISCUSSES EDUCATION IN KOREA

Hints at Withdrawal of Privileges from Mission Schools

TALKS OF MORE PLOTTING

By Christian Koreans Who Are Living in Vladivostok and Harbin

General Count Terauchi, the Governor General of Korea, gave a dinner to representative businessmen of the capital and others at the Peers' Club on Monday at 6 p.m. Among others there were present Mr. Hashimoto, Vice Minister of Agriculture and Commerce, Mr. Shoda, Vice-Minister of Finance, Mr. Mizuno, Vice Minister of Home Affairs, Mr. Matsui, Vice-Minister for Foreign Affairs, Viscount Mishima, the Governor, and Dr. Mizunachi, the Vice-Governor of the Bank of Japan, Mr. Shimura, the President of the Hypothec Bank of Japan, Mr. Shidate, the President of the Industrial Bank of Japan, Lieut-General Usagawa, the President of the Oriental Colonization Company, Mr. Inouye, the Governor of the Yokohama Specie Bank, Baron Shibusawa, Baron Kondo and Messrs. Mimura, Hayaakawa, Yasuda, Ikeda, Murai, Okura, Nozawa and Asano.

The Governor-General of Korea availed himself of the opportunity to read a detailed account of his administration in the peninsula for the past three years, i.e. since the annexation of Korea in 1910. He assured his hearers of the perfect quiet prevalent in the peninsula and told them of the improvements effected in railways, roads, harbors and other means of communication, productive of invaluable facilities for industrial activity. He urged the need of investment in Korea by capitalists in Japan proper. Speaking of education in the peninsula, the Governor-General said:—

Formerly Koreans were educated in the old fashion upon the basis of the teachings of the Chinese sages, Confucian and Munfucian. After the annexation the Japanese Government enacted the Education Regulations in Korea in 1911, and various grades of schools have since been established in the peninsula in accordance with these regulations. The polytechnic institute has been established for technical instruction and another institution for the study of elementary medical science.

"Besides these Government schools there are over 500 private schools run by Christian missions. Here the teaching of Christianity was formerly the main task but since the promulgation of the education regulations the system has been changed in accordance with the principles embodied in them. Both politics and religion should be eschewed in education, nor should even

the private schools be conducted contrary to the principles laid down for the education of the nation.

"The only difference between Japan proper and Korea in the administration of the schools is that in Korea religion is permitted to be taught in the common elementary schools, which is not permitted in Japan proper. This privilege was accorded to these private schools in Korea while the late Prince Ita was Resident General and he could have followed no better course under the circumstances. When Dr. Goucher visited the peninsula, I explained to him the aim of the said education regulations, and he declared himself perfectly satisfied.

"Let me tell you a little about the religious affairs of Korea. Buddhism was formerly the religion of the Koreans but was replaced later by Confucianism, in pursuance of the policy of the Li dynasty, which aimed at the abolition of Buddhism and the establishment of Confucianism in its place. After the introduction of Christianity many Koreans sought shelter in the churches. In the last twenty or thirty years the number of missionaries in Korea has increased and some of the Koreans under the teaching of these missionaries are still opposing the administration of the Government-General. They are living in Vladivostok, Harbin and other places, and it is reported that they with their fellow malcontents have been plotting against the Japanese regime in Korea.

"At present in Korea there are 50,000 native Roman Catholics, and 300,000 native Protestants, besides 60,000 native boys and girls who are being brought up in the schools established upon the basis of religion. Here is an influence which requires our attention as our aim is to bring up the Korean along the lines of our own national policy."

The Governor-General solicited the help of business men in the difficult educational work in Korea.

Baron Shibusawa in behalf of the guests, praised Count Terauchi's work in Korea in the past three years, in which period the Governor-General had done very valuable service not only for the material development of the peninsula, but for the intellectual uplift of the Koreans. He said he was glad to observe the existing peaceful conditions in Korea, under which the Koreans were making remarkable progress, and he assured the Governor-General of the business men's assistance in his work.

TERAUCHI DEFENDS HIS RULE IN KOREA

Relates Conditions Before Budget Committee in Diet

KOKUMINTO LEADER INDIGNANT

Mr. Oishi Maintains Military Rule Prejudicial to Peninsula's Prosperity. Hot Debate

Before the Budget Committee of the Diet yesterday, Viscount Terauchi, Governor-General of Chosen, delivered a speech on the annexation and his future administration. In substance his Excellency spoke as follows:—

It was in February last year that I succeeded Viscount Sone as Resident General. There were over ten leagues or political parties in Korea at the time. Some of them advocated annexation while others were opposed to it. Koreans in Vladivostok and America cherished dangerous opinions which resulted in the sad event at Harbin. Seeing the situation in and outside of Korea, I thought it the most proper step to annex the country in order to save the good and innocent people of the peninsula and develop the country as well. The annexation Treaty was then concluded between the two countries.

The first step taken after the peninsula was annexed was the abrogation of the extraterritorial rights enjoyed by foreign residents. In order to protect the peninsula from any disturbance which might be expected on such an extraordinary occasion the unification of police was effected. One thousand gendarmes were added to the force, and the police and gendarmes were brought under the control of the Metropolitan Police Bureau.

The fact that Korea enjoys peace and tranquillity after annexation is due to the following points:—

1. The annexation was executed by the desire of the Korean Emperor.
2. Koreans were assured of the safety of their lives and property.
3. The land tax for the latter half of 1910 was reduced by one-sixth and the debt amounting to yen 6,000,000 which the people owed to the Government was cancelled. One thousand officials were discharged.

The new Company Regulations are severely criticised, but there were many wealthy Koreans who lost their fortune engaging in various undertakings. Seeing the necessity of protecting these people the Regulations were promulgated. People talk of

JAPANESE CHARACTERISTICS.

President Emeritus Eliot of Harvard University on Our Relations With That People.

Through the American Association for International Conciliation, Charles William Eliot, president emeritus of Harvard University, has prepared a pamphlet on "Japanese Characteristics." He has noted, he says, in prefacing his conclusions, the work of intelligent Japanese students at Harvard since 1871, has known personally and has recently talked with leading men of Japan on social conditions, industries and government policies. Mr. Eliot relates the rapid advance of the Japanese in adapting Occidental knowledge in all lines to accord with Japanese conditions and the hethering of Western practices, especially along the lines of taxation and government finances, for instance, in adopting the gold standard in two years, while this country took thirteen years to accomplish it. He continues:

Considering that it is only forty-five years since the profound changes in Japanese government and society began, the achievements of the race are nothing short of marvelous. They prove beyond question that the Japanese possess as a race the physical, mental, and moral endowments. Their dominant sentiment is an intense patriotism, in which pride, loyalty, and love are ardently united. Are they then, a formidable and dangerous addition to the competing nations of the world? Is their demonstrated strength dangerous to us because we are white and they like people? In spite of the fact that they have waged with a few years two wars in which they took the part of invaders. The war with China and the war with Russia were Japan on the continent of Asia two huge nations. China and Russia are in possession of immense territories. Bitter experience has convinced the Japanese leaders that Japan would not be at home on the continent of Korea and Korean harbors were in the hands of either one of her immensely powerful neighbors. In those wars the Japanese soldier's motive was an intense patriotism—not a quest of glory or a natural love for fighting, or a desire for new conquests and possessions.

Dr. Eliot says that the Japanese is bound to have a strong, enduring and achieving nation, for the desire for children is intense in a Japanese family and the women as a rule are fecund. Japan is not threatened, as the American people are, with increase in the number of defectives in mind or body who breed their like without restraint. He refers to the current statements by foreigners resident in Japan that Chinese are honest and the Japanese dishonest; that Japanese do not trust each other but employ Chinese cashiers and accountants. The fact is, he says, in banks, stores and factories are no Chinese cashiers in most establishments in Japan. But, as elsewhere, confidence is sometimes betrayed.

In the matter of Japanese warlike aggressiveness, Dr. Eliot says: "The Japanese are accused, chiefly by Occidental army and navy men, of intending to 'dominate the Pacific,' and to seize upon the Pacific possessions of other nations in the Pacific, and to extend their dominion to all Japanese statesmen and political publicists recognize the fact that Japan is and always will be, unable to 'dominate the Pacific.' No one nation in the world could possibly control the Pacific Ocean. For that purpose a combination of at least four powers having powerful navies would be necessary. Five or six powers combined, such, for example, as Great Britain, Germany, France, the United States, Japan, and Russia, or Italy, could do it, and at the same time 'dominate' all the other oceans and seas. There are many who think that a control by combination would be desirable. All Japanese leaders recognize that it would be impossible for either Japan or the United States to send an army of a hundred thousand men with their baggage, munitions, animals, and stores across the Pacific Ocean in safety, although the fleet should be conveyed by scores of battleships and armored cruisers. The means of attack might be a wide-spread mine fleet in motion, by almost invisible vessels, as now too many and too formidable.

It is Dr. Eliot's opinion that Japan will be prevented from engaging in offensive wars for at least a generation to come; public works and the expansion of industrial enterprises at home will require all available capital. He says:

"The commercial and industrial interests of Japan require peace with all the other nations of the world. There is no interest of Japan which could possibly be promoted by war with the United States or any other nation; and, conversely, there is no interest of the United States which could possibly be promoted by war with Japan. I was repeatedly assured last summer in Japan that such was the opinion of every Japanese statesman and man of business; and that the gentlemen with whom I talked said that they had never met any Japanese political or commercial leader who was not of that opinion. The entire commerce between Japan and the United States is for the mutual advantage of each country; and the United States is Japan's best customer. It is not to be supposed that Japan would commit an act of aggression against the United States, which would necessarily cause war, is wholly unreasonable, fantastic, and foolish, the product of a morbid and timorous imagination. The right state of mind of Americans toward Japan is one of hearty goodwill and cordial admiration. The Japanese should have every privilege in the United States which the most favored nation has; and that is all Japan wants from the United States. Her statesmen by no means desire any extensive migrations of Japanese people to other lands. On the contrary, they want Japanese emigrants to settle in Japanese territories, and Japanese home industries need all the labor that the population can furnish. The Japanese economists greatly prefer the development of Japanese capital or labor in foreign lands to the recent methods of planting foreign capital in Japan, and the development of Japanese industries at home. This preference is natural and judicious, and it is noticeable that foreign capital is promoting in Japan the new kind of industrial development.

After noting the encouragement in Japan of American interests there, Dr. Eliot goes at considerable length into the Japanese religion and adds:

There can be no doubt that the Japanese field is wide open for the advent of a simple, rational form of Christianity; and it is also clear that the educated Japanese are in search of religious motives adequate to keep the lives of their children pure and strong, and to inspire the nation with the love of truth, and the expectation of unlimited human progress toward universal justice and goodwill.

DR. NITOBE RETURNS

PLEASED WITH HIS RECEPTION IN AMERICA

Dr. Nitobe, Principal of the First High School, with his wife, who was sent to the United States as a messenger of peace, returned home last evening after six months' absence. In an interview he said that he spent the best part of the journey (one hundred and twenty days) in America and during that time he delivered one hundred and forty-four addresses on international peace and on the Japanese Constitution. He was cordially welcomed by the people everywhere.

The Korean conspiracy case, he said, was considered as of a very serious nature in the United States. The *New York Herald*, which is known as always unfriendly in attitude toward Japan, printed an account by an American missionary in Chosen as to the conspirer question, though it contradicted the views of the paper, which made some impression upon him.

my administration in Korea as characterized by the "clattering of the sabre." Everybody will, however, feel that it is important to behave with dignity and firmness in such a situation. Although I have been in the position of Governor-General only one year I interviewed influential Koreans in the local districts and also met missionaries. Chosen has 400 missionaries, 500,000 Christians and 80,000 students.

Mr. Oishi put the following questions.

1. The post of Resident General in Korea was held by a civil officer. Why is it that the Governor-Generalship is now confined to soldiers? The Government puts much value on gendarmes. Freedom of speech and writing have been suppressed. Thus a militaristic administration has been fully established. Give the reasons.

2. It is said that it is due to the pressure of England that the Customs duties in Korea are to remain unchanged for ten years. Does the Government admit this fact?

3. The Government checks the progress of industry and commerce by depressing instead of encouraging them. The new Company Regulations can have no effect but to harm industry. The immigration policy has failed, no immigrants being content to stay in a country which is under the yoke.

Viccount Terachi, apparently indignant at the questions put by the Kokuminto leader spoke as follows:

Mr. Oishi talks of militarism in Chosen. Should we invest Koreans

with the suffrage, would the Koreans desire it? There are many Koreans abroad who are indulging in divers kind of intrigue and plots. Some Christians are often singing the song of independence. Under the circumstances the administration to be taken must be one suitable to the occasion.

Mr. Oishi was not satisfied with Viscount Terachi's explanation and replied.

Both were excited to the highest degree and their dispute seemed endless.

Mr. Inouye intervened and tried to make Mr. Oishi stop his arguments. The latter would not listen, and demanded an explanation of Count Komura.

This Minister explained that Japan consented to the maintenance of the status quo for ten years as regards the Customs Tariff in Korea, and in return extraterritoriality was removed.

Mr. Oishi was about to continue but on the motion of Mr. Shimada it was decided that the Budget Committee should be adjourned until today.

KOREAN CONSPIRACY TRIAL

DR. SOMEI USAWA PLEADS FOR ACCUSED

At the hearing in the trial of the alleged Korean conspirators held August 30, Dr. Somei Usawa, who went to Seoul from Tokyo specially in connection with the case, stated at length his finding and argument in regard to the affair.

At the outset Dr. Usawa remarked that he had two questions in mind in regard to the case; first, whether the confessions of the accused were forced by torture as alleged; second, why religious persons should particularly be suspected of such crimes as these men were charged with. Explaining the object of religion, Dr. Usawa observed that there was no truth in the confession of the accused. He cited examples and illustration from the Christian persecution by Romans and Paul's Epistle to the Romans, and from religious cases that were tried in the Tokugawa Shogunate to prove that Korean Christians could not have intended to assassinate Japanese officials. Dr. Usawa further went on to say that he could not forego some doubt as to the findings of the police and the prosecution.

The majority of the accused are religious persons, who are not concerned with politics so much as with peace and welfare of mankind. What reason could these religious people have for such a conspiracy as they are alleged to have attempted, Dr. Usawa asked even if they had reason to attempt such a scheme, they could not be executed for what they had not performed.

Dr. Usawa concluded his speech extending for two hours, by warning the Court that inasmuch as the result of the present case, in which the whole world had come to take deep interest, the judges and prosecution should be prudent, deliberate, and cautious in declaring verdict in the case, as the dignity of Japanese law or Courts might not be impaired.

TEACHING KOREANS THRIFT

A Wise Old Man, a Misunderstanding & an Explanation

A very interesting story appears in the Keiji Nippo, a Seoul Japanese contemporary, dealing with an experience of Mr. T. Murakami, the Government General Commissioner, during his recent trip delivering speeches to Koreans on thrift and saving. A few days ago, he delivered a popular speech to Koreans on the subject, at Paju, Kyongki province. All his hearers were greatly impressed, except one named Song

Hyenyung, who is a well-known scholar in Chinese classics there. He is eighty years old and is greatly popular among local Koreans. Naturally he is a great bigot, and the effort of the Government-General through Mr. Murakami, to encourage the habit of thrift and saving among Koreans, was, it seems, interpreted by him as a Government device to cheat the people of their money.

He accordingly spread a rumour to that effect saying that the Government was only planning confiscation of the money of the people by first making them deposit it with the Government by plausible words, as the policy pursued by Count Terauchi, Governor-General, in making munificent grants of money to Koreans who have shown conduct worthy of reward, had almost emptied the Government coffers. As the old man was looked up to by local Koreans and his opinion had accordingly great influence among them, the foolish explanation was generally believed by them, and has given rise to many wild rumours. The gendarmes were compelled to take the old man to the office and give him severe admonition.

When Mr. Murakami heard of this, he was greatly vexed and felt sorry for the man, who through ignorance had fallen into such a foolish error. He felt as if it would be a neglect of duty on his part, to leave the old man without making him understand the true purport of the Government-General in connection with the encouragement of thrift and saving among Koreans. He immediately went to the office, saw the old man, and expounded with great care the purport of his speech. His earnestness was not spent in vain, for the old man was at last convinced of his error and deeply regretted his foolish misunderstanding. It is stated that he has at once become a great admirer of Mr. Murakami, and has now made himself an earnest expounder of the doctrine of thrift and saving to local Koreans.—Seoul Press.

PRISON TORTURES IN RUSSIA.

Recently there was published throughout Europe a protest against the alleged ill treatment of political prisoners in Russia. The protest is issued on behalf of the victims of this treatment, and bears nearly 500 signatures of politicians, artists, and men of letters of European repute.

The protest states that since the Tsar's manifesto of October, 1905, promising liberty to the people of Russia, over 40,000 persons have been sentenced for political offences. Of these over 3,000 were executed, and more than 10,000 thrown into the horrible Katorga (hard labour) prison.

AN ENDLESS TORTURE.

"Imprisonment has become an endless torture," the protest continues. "The prisons are overcrowded to such an extent that it is impossible for the prisoners to find rest even on the bare floor; absolute starvation and most barbarous treatment have made the prisons a perfect hell. Ten kopeks (2½d.) is the daily allowance for a prisoners' food, but a great part of it is pocketed by the various officials."

"Packed in overcrowded rooms, which are devoid of the simplest hygienic equipment and cleanliness, the underfed prisoners are almost deprived of any medical assistance and become the victims of all kinds of epidemics. Those sentenced to long terms of imprisonment—chiefly politicians—are in actual fact condemned to a cruel form of slow death. The personal treatment of the political prisoners is described as "extremely horrible."

TRAGEDIES OF SIBERIA.

"An epidemic of suicide has developed amongst the prisoners, who see in death the only way of escape. "Most tragic is the fate of those tens of thousands of political exiles, of whom most are deported to Siberia without trial, but simply by the arbitrary action of the administration. Most of them are sent to a frozen waste, where, unable to obtain the necessary food, clothing, and housing, they perish."

"The descriptions of George Kennan aroused a storm of resentment in Western Europe, now, after the lapse of a quarter of a century, we are face to face with more revolting conditions."

AN APPEAL TO CONSCIENCE.

The protest, it is pointed out, is an appeal to the conscience of humanity against the torture and destruction of many thousand human lives. It is necessary to show that the unhappy victims in the prisons and in the frozen wastes of Siberia have the sympathy of the civilised world.

GOVERNOR GENERAL AND FOREIGN MISSIONARIES.

With regard to the Governor General Viscount Terauchi's interviews with foreign missionaries at Taiku and Fusan, which His Excellency had on his way from Seoul to Tokyo, Mr. Komatsu, Director of the Foreign Affairs Bureau, spoke as follows: "The Governor General had an interview with P^{er}e Robert, a French missionary at Taiku. P^{er}e Robert is now 59 years old, and has spent 35 of them in Chosen. He is one of those self-sacrificing missionaries who have devoted their lives to the good of the country and people and though not recognized as real friends by them have yet loved them with their heart and soul. He has been living in Taiku for the last 25 years. 'Looking back at the time when I first set foot in Chosen, then known as Korea only,' said he, 'from which foreigners were excluded and accordingly propagation of Christianity was performed only in secret, I have indeed experienced great changes.' He also recognized the zeal and faith with which the Governor-General is dealing with the administration of Chosen.—In Fusan also, the Governor-General had an interview with the Chinese Consul and several foreign missionaries, though most of the missionaries could not be present the day being Sunday. Dr. Irvin, an American gentleman who has the charge of the Junken Leper Hospital there, however, was present and had a very close conversation with the Governor-General. He is now 40 years old, of which 18 years have been spent in Chosen. Eight years ago, he made a tour in Europe and America with a view to prosecute his medical studies which are his speciality. In the course of his tour he delivered at the request of people some 200 lectures on Chosen. He is now expecting to go on a trip of inspection to Europe and America, this time to be absent for one year and a half. Lectures on Chosen will be given this time too. His lectures of eight years ago left nothing, he thinks, in the introduction of 'Korea as it was then' to Europe. Lectures this time will, he expects, be based on a comparison of past Korea with present Chosen. Korea, eight years ago was indeed a doomed country. Chosen of the present day has seen the dawn of innovation and has been given new life. It is widely expected that Chosen will prove a new country in ten years time during which Japan will do her best to put Chosen in a better condition. The annexation the Governor-General worked out was a great success.

The calmness which prevailed in the annexed country at the time of annexation was indeed a marvel in the history of annexations. And after that the administration on a new line is steadily progressing. 'All these facts,' said he, 'are sincerely recognized by myself and other foreigners who are free from prejudices, and contribute to the enhancement of the government by the Governor-General.' Dr. Irvin is a gentleman of character and ability who would no doubt have succeeded in his native country, had he had a mind to establish himself there. But he believes his mission is along the line on which he is at present engaged and he will not leave Chosen for any lengthy term. I hope he will not. He is now intending to produce a work on Chosen, and is busily engaged in collecting material for it."

PROF. STARR FOR CONFUCIASM.

Prof. Frederick Starr of Chicago University, who recently visited Chosen, is now staying in Tokyo. He will leave for home on the 10th inst.

In the course of an interview he gave to a representative of the *Japan Times* a few days ago, the learned gentleman is represented as having stated as follows:—

"The Koreans have shown a wonderful improvement in their general ideas and thought in the last two years or so since I was there before. My visit to Chosen this time was primarily to see some places which I left out in my previous trip, and to fill up the gap, so to speak, in the comprehensive view of the land and its people. I went to Wonsan and the neighbouring districts by the new railway, and to the town of Kanju. I have read a dozen of well-known English, French, and German books dealing with subjects on Korea. But I only desired to see the Koreans as they are and feel as they feel. I had delightful experience in the recent trip when I addressed the assemblage of one thousand Korean young men. My subject was 'If I were a Korean young man.' The speech seemed to appeal strongly to the youthful audience. If I were a Korean young man, I said I would be a diligent student of Confucius." Professor Starr upholds the Oriental philosophy and religious morality and thinks that by embracing the doctrine of a sage like Confucius the people of Chosen, for instance, may ennoble their nation. He also advocates the reverence of ancestors.

Nota Bene:

The "Seoul Press" is the English semi-official paper owned and operated by the Government General of Korea. Its words are usually inspired from Headquarters. Indeed its editor is said to have compared himself to a pen that writes but as the hand of its owner moves it.

A year ago this paper was attacking the missionaries covertly or openly in connection with the "Conspiracy Case". The changed tone as above is one of the fruits of victory. It is not necessary to publish this comment of mine, but the words of the "Seoul Press" with a brief statement of what kind of paper it is may well be made public. I wonder whether the officers of the Presbyterian Board have had their attention drawn to this clipping.

A. P.
Albert P. Peterson

IN PRAISE OF AMERICAN MISSIONARIES IN KOREA

Advertizer - Sept. 6, 1913
Seoul Press Replies to Demand
for Their Expulsion by
the Hochi

Says the semi-official Seoul Press of recent date:—

Elsewhere we reproduce to-day an article translated by the *Japan Advertiser* from the Hochi urging the expulsion of American missionaries in Chosen in retaliation for the Californian persecution of Japanese. We need scarcely say that we do not share the absurd views of the Tokyo journal and we are quite safe in saying that no intelligent Japanese will endorse them. Lest some foreigners not acquainted with the condition of journalism in Japan should misunderstand the matter we may say that the Hochi is a journal

of the yellow type and though it is widely read by the man in the street, its views are rarely taken seriously by the general public. We do not think that the anti-Japanese articles which frequently appear in the Hearst papers are expressions of the true American feeling towards us. Similarly we hope that our American readers will not regard the anti-American sentiment expressed by the Hochi as representative of the feeling of the Japanese nation as a whole towards their country.

It is hardly worth while refuting the opinion of our jingoistic Tokyo contemporary. We may, however, ask it what good will come by returning evil for evil? We resent the treatment given by Californians to our countrymen living in their state and we believe there are many among American missionaries in Chosen who do not approve of this particular action of Californians. But returning evil for evil can only result in augmenting the trouble and no

good can possibly come out of it. If American missionaries in Chosen are really "undesirable aliens" as the Hochi alleges, it might be well to put into practice the suggestion made by it. But as a matter of fact the American missionaries in Chosen are far from being "undesirables." They are very good and valuable friends of Japan in that they have powerfully contributed and are contributing to the success of her regime in uplifting and developing the Korean people. The peace and good order which prevail throughout the peninsula to-day are due to a great extent to their good influence. Apart from their remarkable evangelistic work, which has given to hundreds of thousands of Koreans new ideals of life and changed them from easy-going, indolent and despondent people into active, industrious men full of hope and courage, the American missionaries have given them education, saved them from diseases and otherwise helped them in a thousand ways. All this good work they undertake without asking on our part nor do they receive one penny from us. What folly to suggest the expulsion of such friends. And, then, supposing that the suggested expulsion of American missionaries should be carried out, think of the result. Will thousands of Korean Christians, who have been converted by them, calmly look over it? Will the American people at large allow such an act to be committed with impunity? Will the world sympathize with us and think that we have done rightly?

There is no reason why because a nation wrongs us, that we should do wrong too. The Californians, in trying to exclude Japanese, are without doubt committing an act unworthy of the people of a great and civilized country, and they will some day receive the reward of their selfish narrow-minded and wrongful act. But that is no reason why we should follow their example. Let us endure their un-Christian act with Christianlike patience and let the world judge which is more Christian in spirit, Christian California or pagan Japan.

Every house in Japan, excepting the Mikado's palace, has over its gateway two crossed bamboo poles, holding fluttering Japanese flags, says a Tokio message. Each pole is tipped with a gold ball, and at the point where they meet a large purple or scarlet tassel is suspended. Beneath hangs a round, white lantern, decorated with a scarlet rising sun and the characters of "Ban-zai," which means "Ten thousand years of life and happiness to the Mikado!" All this is the result of the recent announcement in the *Kwan Po*. The *Kwan Po* is a small bulletin issued daily from the palace containing Court news. The latest issue announces that "the white storks have risen from the branches of the pine tree, and, with widespread wings, have launched into the blue depths of the sky; the wooden rice kettle has been thrown from the palace roof; the high Court messenger is on her way to Isle Temple, and Japan may know that the happiness of womanhood has come to the Princess Sadako, and through her great joy to the people." In plain English, this means in common parlance that a boy is born to the Crown Princess.

THE ANGLICAN CHURCH IN KOREA.

London, March 13.

At the Church House, Westminster, on 11th inst., the Bishop of Oxford presided over a largely-attended meeting in connection with the Church of England Mission to Korea.

The Archbishop of Canterbury, in a letter referring to the importance of the Korean Mission, said it was a work which had been led by a series of devout champions of the faith, and they had found it possible to develop the infant church's life upon lines which were courageous, practical, and loyal. The Mission had in some respects a personality of its own, and work at this stage might prove fruitful and of abundant consequence in the Master's cause. The Archbishop of York, in a message to the gathering, hoped that the Church at home would relieve the Bishop of Korea of the anxiety of finance, as they owed that much to one who had gone out to a most difficult and important missionary outpost. The Bishop of London wrote expressing his disappointment that it was not possible for him to be present. He had had, he said, a rather sharp attack of influenza, and his doctor had ordered him to go away for a few days. He took a great interest in the Mission and all that concerned it, and he asked that there should be a liberal response to the appeal for financial aid.

The Chairman confessed that he was amongst those who at first doubted the wisdom of embarking on the Mission to Korea. He thought that was a part of the world they might leave to the Russian Church. But he recanted long ago, and he was there to profess again his complete and total conversion, in the light of what had happened, to the wisdom of embarking on that great Mission, difficult as it must have been. After 21 years they could look round the mission field and say there was hardly one where the amount of effort of building up a mission church had met with an equal degree of response. There was about the Korean Church a quality which made it of extraordinary value. If he mentioned Kikuyu doubtless their ears came alert. (Laughter.) Over again great and solid unity of Rome, leaving for the moment the Russian and Orthodox Churches, there was a very widespread tendency to a great Protestant alliance was obvious that a great multitude of competing missions represented disaster. If they then amalgamate side by side the great unity of Rome let them be

Protestant unity or confederacy of Churches. To allow the Church's mission to be weakened by lack of support would be nothing less than faithlessness that would be unpardonable.

COUNTESS Lord William Cecil said no country in the world had Christianised more quickly than Korea. There was a desire of the Eastern people to secure the temporal advantages of the West; the whole East looked towards the West. Some saw merely the material advantages of Western thought, but he was convinced it was the spiritual side which was appealing to the Korean people.

BENEFIT TO WORLD SEEN BY JAPANESE

Counselor of Embassy Says 'New Order' in Far East Will Stimulate Trade
Jan 15 - Apr 15 '38

DENIES CONQUEST IS AIM

Suma, at University of Maryland, Says Tokyo Has Only Reconstruction Program

SPECIAL TO THE NEW YORK TIMES.
WASHINGTON, Dec. 14.—A plea for the Western World to be patient and give time for Japan to work out a program of reconstruction in China without condemning it in advance was made tonight by Yaki-chiro Suma, counselor of the Japanese embassy, in an address at the University of Maryland at College Park, Md.

Mr. Suma said Japan would not close the commercial door in China to Western powers if they recognized the new order.

"Western nations are justified in their desire for commercial opportunity in the Far East," he said, "just as Japan is justified in her desire for commercial opportunity in Occidental trade. Japan has no desire or intention to impair full freedom of commercial opportunity in the Far East for any nation which recognizes the implications of the new order.

"The Far East is at present in the first stages of a great reconstruction. Japan expects to share in the benefits of the new system, for whatever is good for China will in the long run be good for Japan. And whatever benefits the two great nations of the Far East will benefit the world as a whole."

Lists Japan's Aims in China

Japan's aims, he said, were the complete surrender of authority by the Chiang Kai-shek regime and the emergence of a new government based on new principles, the "abandonment of anti-japanism as an instrument of political policy and firm opposition to Communist penetration in China."

"A corollary of these policies," he said, "is to be the realization of political, economic and cultural cooperation between China and Japan."

"We Japanese are not under the illusion that we can conquer China. That is not our aim and never has been. A nation of 400,000,000 people cannot be forced against its will. Our purpose is to swab out the sources of infection within China which have poisoned Sino-Japanese relations, relying on the sensible and progressive elements of China to build up the new order. We are the surgeons, and this conflict has been a major operation, but China will heal herself.

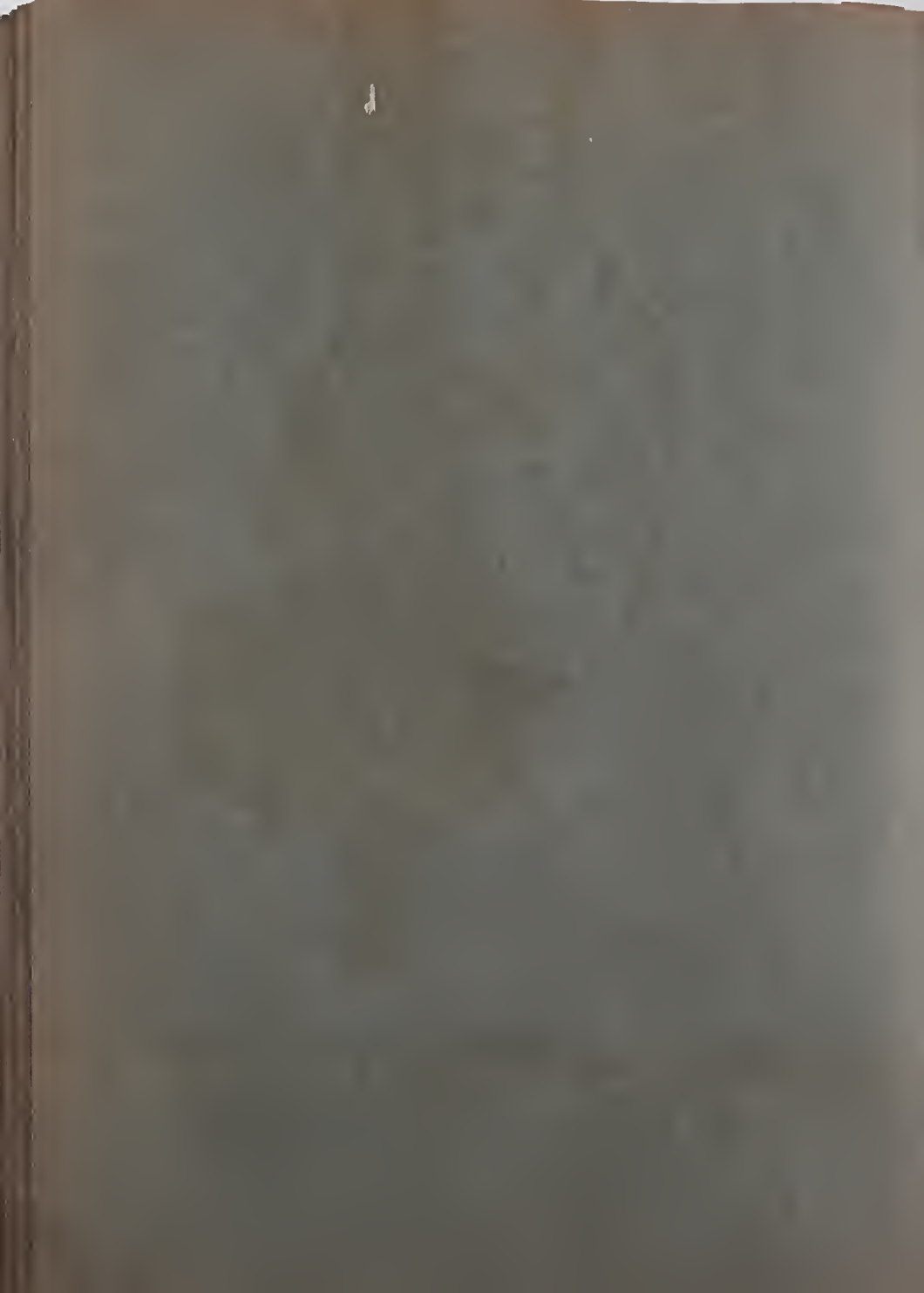
"Some people profess to view with alarm Japan's hopes for the development and modernization of China. They say that an industrialized China will threaten the present pattern of world economies. They ignore the fact that China's millions can consume as much as their industries can produce and more too."

Sees World Trade Helped

It was unreasonable to assume, he contended, that the achievement of close economic cooperation between Japan and China would adversely affect the trade of other nations with either China or Japan.

"For a number of years," he added, "Japan has bought more than she has sold in world markets, and in particular her trade with the United States has been heavily in America's favor. Economic cooperation between Japan and China would not aim to fence in a private preserve closed to outsiders. A direct result would be so to improve the economic conditions of these two nations that each of them could buy more and sell more in its trade with the world as a whole."

He declared that in the Far East there would be no discrimination because of nationality, race or religion. "It is inconceivable," he declared, "that racial or religious intolerance should be sanctioned or encouraged either in Japan itself or in any region where Japan's influence is paramount."



CHRISTIAN PROPAGANDA AT TAISHO EXHIBITION

Campaign Launched on Sunday
with Support of the Gov-
ernor and Mayor

The Christian forces of the city of Tokyo have, through a representative committee, for months been planning to inaugurate a special evangelistic campaign in connection with the Taisho Exposition. The plans are now fully matured, and the Inauguration Ceremony opening the campaign was held last Sunday afternoon at the building specially built for the work.

His Excellency Governor Mueekata—Governor of Tokyo Fu and the official head of the exhibition—sent his representative to read a congratulatory address. In this address His Excellency expressed deep satisfaction that the Christian forces of Tokyo had undertaken to carry on an aggressive campaign for the moral and spiritual uplift of the thousands who would attend the Exhibition.

Baron Sakatani, Tokyo's efficient Mayor, graced the occasion with his presence. He delivered a short address that voiced high ideals and had a ring of sincerity. He deeply deprecated the fact a cause so worthy had to carry on its work in such inadequate quarters. He said that it was a sad fact, and yet it must be faced as a fact, that the other buildings of the exhibition in their immensity and grandeur represented the material and physical progress of the nation, while the comparatively small and insignificant building provided for this Christian campaign represented the spiritual advance of the nation. Throughout the world the spiritual progress lags behind that of the material. That the spiritual progress of Japan is so far behind that of the material is a cause of real concern. On the contrary, he expressed his strong conviction that the work and results of a campaign such as was here being inaugurated could not be judged by the quarters in which it was conducted. Unseen things cannot be measured by those which are seen. And this campaign had to do with the things which are unseen. As such, it is a movement much larger than the building in which it is housed. This campaign will make a real contribution to those who are hungry for the things that are unseen, and he wished it the greatest possible success.

Pastor Hoshino and Colonel Yamamura gave stirring addresses. Representatives of the Japan Temperance Movement and of the Women's Christian Temperance Union spoke words of encouragement.

The campaign will be conducted daily during the four months of the Exhibition. An experienced evangelist will manage the campaign, and all of

the Christian denominations working in the city of Tokyo will write in helping to have continuous preaching from two o'clock until six every afternoon.

In addition to this there will be morning and evening meetings for Children, for Women, for Young Men, and for Inquirers. There will also be Temperance Meetings, Social Purity Meetings, and Magic Lantern Meetings. It is especially hoped that it will be possible to do a good deal of work for Women and Children. The scope of the campaign is therefore broader than that of any hitherto undertaken on similar occasions.

THE FINANCIAL AND ECONOMIC CONDITION OF JAPAN.

III.—Her Mechanical Industries.

Prior to 1868 manufacturing in Japan was carried on almost entirely as a house industry. That is, articles were made by individuals in their own homes or by small groups of individuals in some modest building suited to their special occupation. The factory was an unusual institution. The system then prevailing was the primitive system of the craftsmen of our own early days, the time of the bench shoemaker, the spinning wheel and the house loom. The factory came gradually and in no small degree as a result of the establishment of model workshops and factories by the Government, practically as object lessons.

Japanese statistics for 1905 show 4,335 factories in which are employed engines driven either by steam, gas, oil, electricity or water, and 5,441 not worked by power motors. The number of hands in these factories is reported as 567,651. It is of interest to note that only 240,286 of these were men or boys, while 347,563 were women or girls. The list of industries covers a fairly wide range of products, with textile mills a long way ahead of any other line. These gave employment to 33,544 males and 289,179 females. Nearly four-fifths of these people were makers of silk. The larger part of the remainder were operatives in the cotton mills. The percentage of males in the cotton factories is larger than it is in the silk factories, but even in them the females outnumber the males by more than 4 to 1. In the silk mills more than 80 per cent. of the workers are females.

Female labor is one of the notable features of Japan's mechanical industries. Even in machine and iron factories 3 per cent. of the workers are women. In the so-called chemical factories there are 40 per cent. Two-thirds of the 21,400 people engaged in making explosives are females. Three-quarters of the 27,600 employed in the tobacco factories are women. Women work in shipyards and in iron foundries and in metal refineries. They make leather goods as well as feather goods, and work on the farm as well as in the kitchen. In this respect, at least, the Japanese standard of civilization differs widely from that of the Western world, notwithstanding our more than 5,000,000 females reported by the census as "engaged in gainful occupations."

The statement of the number of factory operatives gives only a vague and limited idea of Japan's industrial army. There are 302,723 workers reported as employed in textile mills, but there are 767,423 others

whose work in the same line is done practically under the old conditions of house industry. These operated in 1905 no less than 715,755 hand looms and 16,420 machine looms in 448,609 "weaving houses" or homes of weavers. More than 61,000 "families" are reported as engaged in making Japanese paper; 254 "families" make matches; more than 10,000 "families" are engaged in the manufacture of earthenware, porcelain and lacquered ware, and 1,564 "families" handle crude camphor and camphor oil.

Figures showing classified occupations are not available, but an important percentage of the Japanese people are now dependent for their livelihood on wages in lines of mechanical industry. From a table given in the Seventh Financial and Economic Annual of Japan it appears that there has been a steady increase in wage rates until in 1905 wages were practically twice what they were in 1894. A carpenter in 1905 got 30 cents a day, and a plasterer the same. The highest rate quoted is for stonecutters, whose wage was 33 cents. Compositors got 21 cents and printers 19 cents. Blacksmiths got 24.5 cents and jewellers 21 cents. The rate for a long list of industries ranges between 20 cents and 30 cents a day. The American workman gets as much for an hour as the Japanese gets for a day and works a smaller number of hours. Such rates place a heavy handicap on foreign commercial competition even when the maximum allowance is made for individual efficiency.

There is ample ground for the now prevalent belief that Japan's policy is one of development along manufacturing lines. She aspires to become the England of the East in that respect. She has coal, but very little iron or copper. She can raise cotton, but only in very limited quantity from lack of area in which the staple can be grown. The future of her mechanical industries depends mainly upon the importation of raw materials and their conversion by cheap labor into finished products for sale in the general markets of the Far East. The value of output is not given, but there can be no doubt that it already runs into the hundreds of millions of dollars. Japan buys raw cotton, which she converts into yarn and cloth in eighty-five mills having a total paid up capital of about \$19,600,000. The mark "Made in Japan" is already becoming familiar in the Orient. She is buying machinery, a large part of which will be used as patterns for reproduction in her own shops.

The ambitions and aspirations of Japan's unquestionably able leaders are, in the economic domain, almost boundless. Their prevision undoubtedly reaches far beyond that of any other nation which aspires to an interest in the commerce of the Orient. It is that rather than Japan's fighting powers with which other countries, and perhaps our own particularly, should be most actively concerned.

Done - 7/20
1907

Mr. Fnkuchi Genichiro delivered a very interesting lecture in the Y.M.C.A. Hall, Kanda, Tokyo, the other day, on Nagasaki as the Cradle of Western Learning. It was just 41 years ago, said the speaker, when I, a lad of 15 years, was first initiated into a knowledge of a Western language. It was the Dutch tongue. My native place, Nagasaki, was in fact the cradle of Western languages, and therefore of the new civilization of Japan. I am a little proud of that fact. About 340 years ago, in the days of Ota Nobunaga, Spanish, Portuguese, and Dutch vessels first came to Nagasaki and thereby indirectly paved the way for the new learning in our Empire; and the arrival of a party of Jesuits was primarily instrumental in propagating Occidental studies in Japan. The Psalms of David were translated into the Japanese tongue, and the rendering was so excellent that it would seem that Japanese must have been employed in the work. This shows that from an early day Western languages must have been secretly studied by certain of our countrymen. During the Regency of the Eighth Shogun, the Government appointed official interpreters of the Dutch tongue, who acted as intermediaries in any verbal communication that took place between foreigners and Japanese officials. It is curious to recollect that their interpretation was strictly oral, the employment of written communications having been rigidly forbidden. I once saw an official record bearing on foreign affairs, which bore the date of 1636 A.D. The translation was excellent, and was evidently the work of one whose knowledge of the Western language was very profound. The strange injunction against the use of written foreign communications was removed nearly a century afterwards, in consequence of some dispute regarding dates. Japanese almanacs had been drawn up for centuries by professional Court almanac compilers belonging to the house of Tsuchimikado. The almanac for the year in which the prohibition was removed erroneously mentioned the lunar eclipse for the solar eclipse, while its dates were anything but exact. Nor was the Chinese almanac for that year more precise. However, the date of the eclipse was exactly stated in a foreign almanac, and the real merits of the Occidental knowledge were so strikingly manifested, that at last the conservatives were obliged to remove the ban. This happened in 1723. But western books must have been secretly studied much earlier, one of the proofs for this assumption being furnished by the fact that only five years afterwards Suzuki Ryuho translated a treatise on Seclusion written by Kœmpfer. During the Bunsei era (1818-1829) Wayland's Grammar was for the first time brought to Japan, Yoshio Sonnosuke having procured the book from a Dutch trader. The news that a grammar had reached Nagasaki and that Yoshio would start a Grammar-school was received with great joy by the small coterie of pro-foreign scholars in Japan. Such distinguished Dutch scholars of the time as Sugita Genzui, Udazawa Genshu, and Otsuki Shinshi expressly came down from Yedo to Nagasaki, covering the distance of 900 miles on foot. Many were the earnest students who flocked to Nagasaki from Kyushu, Kyoto, Shikoku, and other districts. I remember the

late Mr. Aoki Shusuke, father of Viscount Aoki, Minister to Germany, who came down from Hagi to Nagasaki. I was one of those that attended Yoshio's grammar lessons, and was the youngest, being only 15 years old. It was a most trying task, for we were taught nothing in regard to spelling but were made to attack the Grammar phonetically right away. I remember, and am very proud of my retentive memory, how we were non-plussed by the phrase "In net algenci (?) " which we were taught to pound at in the very beginning. When I went to Yedo some years afterwards and told Viscount Enomoto of the trouble I had had with the phrase, he let drop a very useful suggestion. "That was because you took the matter literally; take it symbolically as *Fu ni haitte arukenti*, and you can get along quite easily." Enomoto was very clever, and a genuine Yeddokko. This incident took place more than 40 years ago. The senior Aoki used to tell me of the almost insuperable difficulties that he and others had to surmount in the days when there was no foreign grammar in Japan. They wrote down Japanese equivalents, word for word, in a Dutch book, and then proceeded to ponder over them for the meaning of the passage, gazing at it sometimes for many days before a glimpse was vouchsafed. After I came up to Tokyo I began to learn English. At that time Moriyama in Koishikawa and Nakahara Manjiro in Shiba, both taught English. I consulted with Fukuzawa and we began English in real earnest. This was more than 34 years ago, but the picture of Fukuzawa in a *hakama* much the worse for hard wear and with foot-gear not much better in condition, is even now vividly present in my mind's eye. From that time onward the study of English and other languages grew steadily, culminating in its present wide diffusion. To Yoshiwo must be accorded the honour of being the father of the study of foreign languages. When we first began to learn Western tongues, our books were almost exclusively treatises on grammar, natural philosophy, anatomy, and history. Anything relating to ethics or theology were unknown at that date. It was therefore thought that the West was a place where practical knowledge and appliances alone were valued, and that ethics and morals must be considered of no account. This idea was apparently inconsistent with the wide diffusion of Christianity in Japan in the early days of the Tokugawa Shogunate, that culminated in the shocking tragedy of Amakusa. The policy of persecution which the Government of the time adopted for exterminating Christianity was of a very terrible character. It was for that purpose that the three tenets of Shintoism, Buddhism, and Confucianism were artificially encouraged in Nagasaki and its vicinity. As a result of this persecution, the State-aided sects momentarily triumphed; then rivalry began between the Confucian votaries and Buddhist priests, the former greatly despising the latter. The followers of Confucius in Japan have gradually become estranged from any religious observances and have developed into materialists, and at the present moment materialistic ideas are practically supreme in Japan.

YOKOHAMA, THURSDAY, OCT. 7, 1897.

A NEW POLITICAL ASSOCIATION.

THE organization and dissolution of political parties in Japan have ceased to greatly interest foreign observers. It is now recognised that these events do not possess the significance attaching to them in the West. When men are linked together by a chain of principles the strength of their union can generally be estimated by the nature of the principles in question. But when their coalition depends upon personal considerations, incalculable influences may, at any moment, dissolve the cohesion. There are no principles available at present for the construction of political platforms in Japan. If we recall the course of events during the past twenty years, we perceive that representative institutions originally constituted the main line of cleavage between the "ins" and the "outs." The *Shizoku*—not the *Heimin*; not the bulk of the nation—that found themselves outside the pale of officialdom, agitated in favour of a national assembly, and the *Shizoku* that held the reins of power, though pledged to the principle of a parliament, sought to defer the event, partly because they doubted the nation's readiness, partly because they found their own account in preserving the *status quo*. The time, however, gradually ripened for the desired consummation, and it came. That great question having been disposed of, the agitators—we do not use the term disparagingly—had to seek some new ground of intelligible opposition to the Government. They found it in the problem of Party Cabinets. The Diet had become an accomplished fact. The "outs" had at length acquired the right of scrutinizing the acts of the Administration and controlling its legislative functions. They had also obtained a rostrum from which they might criticise, attack and condemn the conduct of officialdom. But so long as the Cabinet remained independent of the Diet, just so long did the sweets of office lie beyond the reach of the majority in the Lower House. Party Cabinets, therefore, became the second shibboléth of the Opposition.

Now here are two broad and perfectly plain issues: first parliamentary institu-

tions; secondly, party cabinets. Are any other main lines of cleavage discernible in the political world of Japan? We can not discern any. There have been minor questions, it is true. There has been the question of Korea—a question that broke up the Cabinet in 1873; that nearly broke it up five years later; that involved collateral complications, such as the organization of the Kyodo Unyu Kaisha and its ultimate amalgamation with the Nippon Yusen Kaisha; that plunged the country into war with China; that led to the Liaotung embarrassment, and that finally necessitated the programme of military and naval expansion which the nation is now devoting its energies to carry out. It was always conceivable that the general problem of Korea, or some one of its numerous corollaries, might have furnished a platform for a political party. But it did not. The attitude of an ITO Cabinet towards Korea may appear to differ from the attitude of a MATSUKATA Cabinet, but there is no real difference. The nation has only one mind in the matter, and every coterie of statesmen or combination of politicians reflects that mind. Then, again, there has been the question of the Land Tax; there has been the question of freedom of speech; and there has been the question of official salaries. These, however, are dead issues, nor can it be said that they ever sufficed to differentiate parties. They were chiefly means to an end; sticks for beating the Government into acceptance of the Party-Cabinet System. Thus we revert to the conclusion that only two great issues have been before the country for the past twenty years—Constitutional Government and Party Cabinets. Moreover, the two issues are really one: Party Cabinets are the inevitable sequel of parliamentary institutions. Under such circumstances there appears to be now a *raison d'être* for only two political parties in the country: a party advocating immediate recourse to responsible cabinets, and a party advocating the postponement of that consummation. So, too, before the proclamation of the Constitution, there should have been room for only two parties: a party advocating the speedy inauguration of a parliament and a party advocating delay. But the state of affairs indicated by reason has never been attained. When all the "outs" were ostensibly fighting for the same end, constitutional government, they divided their forces into *Kaishin-to* and *Jiyu-to*, and fought even more bitterly

against each other than against their common foe. When nearly all the members of the Lower House were nominally struggling to overthrow the clan combination and introduce party cabinets, they struggled in half a dozen sections against each other more violently than against the *Sat-cho* statesmen. There is now a *Fiyu-to*; there is a *Shimpo-to*; there is a *Kokumin Kyo-kai*; there are "caves" of seceders; there is a Business Men's Party, and there are Independents, but no man has ever yet been found capable of defining the theoretical differences that hold them all asunder. Nothing emerges clearly except the personal element. We have no choice but to conclude that persons, not principles, are the bases of political associations in Japan. On the whole, perhaps, no other result could reasonably be expected. Differences of principle can not be established where

uniformity of principles prevails. The whole country may be said to be liberal and progressive, and its advance along liberal and progressive lines has been so rapid—not to say precipitate—that no body of politicians with any sense of responsibility could venture to advocate a higher rate of speed. Conservatives calling for greater deliberation would seem to be a natural outcome of the situation, but they have not yet raised their heads in any appreciable numbers.

In such a state of affairs a new political association has been born. It calls itself the *Kodō-Kai*, or "public unionist party." Probably our readers remember that when the Diet met last December, the members of the Lower House were supposed to be divided into nine sections, thus:—

GOVERNMENT SUPPORTERS.

Progressionists (<i>Shimpo-to</i>)	99
Parliamentary Club (<i>Giin-kai</i>)	25
Business Men	13
Independents	10

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GOVERNMENT OPPONENTS.

Liberals (<i>Fiyu-to</i>)	100
National Unionists (<i>Kokumin Kyo-kai</i>) ..	30
Kishu Section	3
Independents	5

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Unclassed Independents	7
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The Government had not a working majority; indeed, there were doubts whether it commanded a majority at all. But the first important division showed unexpected results. Several of the Liberals had seceded from their Party and formed an independent cave; several of the National Unionists had adopted the same

course, and formed a National Club and both groups voted with the Government though they refrained from enrolling themselves in the ranks of the latter's acknowledged supporters, the *Shimpo-to*. These seceders, together with the Parliamentary Club, making a total of about 50, have now coalesced to form the *Kodō-kai*, under the leadership of Viscount TAKASHIMA, Minister of State for War. It is rumoured that they will be strengthened by another draft from the Liberal Party, bringing their number up to 70, but even though they receive no further access of strength, they will be in the position of holding the balance of power. As for their principles, we look in vain for anything to differentiate them from existing parties. They aim at securing the advantages of responsible cabinets; they intend to improve the country's foreign policy; they propose to adjust the finances and to develop the resources of the nation so that the prestige which ought to accrue to the State after its victorious war may be realized, and they declare themselves independent, free to support the right and condemn the wrong whatever its source. It is the usual string of vague platitudes. Every party might adopt the same platform. Interpreted by the light of the past, this movement seems to mean that Japanese politics have entered what may be called the fifth stage of their history. First, the affairs of the country were absolutely directed by the band of statesmen who planned and achieved the Restoration. Secondly, some of those statesmen falling away from the majority of their colleagues, gathered about them a number of disaffected politicians, who, though working in separate parties under rival leaders, were guided by a common purpose, namely the establishment of representative institutions. Thirdly, that purpose attained, the parties still found it necessary to continue their joint campaign, with the object of compelling their official opponents to bow to the mandates of the Diet. Fourthly, the nation's leading statesman, Marquis ITO, identified himself with the most powerful party (the *Fiyu-to*), thus tacitly acknowledging the principle for which it fought, and destroying the platform upon which the various sections of the Opposition had hitherto stood together; and now, fifthly, the parties having no longer any common purpose to compass, or any general principles to assert,

are sending themselves to the moule'ty individual statesmen for purely political ends. After all, parliamentary institutions seem destined everywhere to develop some such mechanism.

A COMMUNITY OF BEGGARS.

The *Nokumin* gives an interesting account of a certain beggar community living in a secluded State forest at Hada-mura, Higashi Tsukumagori, Nagano Prefecture, a forest that extends for 5 miles or so from east to west and about a mile and a half from north to south. This beggar "Kingdom," containing above 300 souls, was founded in the forest more than three decades ago. The "King" is named "Bushyn Matsu." He is an old man of above 60 years of age, and was originally a gambler living at Kumagaye, Musashii Province. After a peculiarly checkered life, he fled to Shinano and from some cause or other established his head-quarters in the Hada-mura Forest. Little by little his followers increased till they now include more than three hundred persons, comprising men, women, and children. They all follow begging as a professional pursuit and now and then supplement their incomes by theft. They confine their operations to a radius of a few miles of the forest, and at the close of every day return to their *al fresco* fire-sides. When rain or snow does not fall they eat, talk, and sleep in the open air, but when bad weather sets in they htake themselves to the shelter of tents made of oiled paper (*shibu-kami*). They are up and stirring before the day has dawned, and pack everything they possess in boxes or wrappers, and then they take great pains to obliterate all traces of the evening's rendezvous so as to avoid arousing the suspicions of woodmen or forest guards. This is one of the most important features in the unwritten Code that "King Bushyn Matsu" enforces with great severity upon his "subjects." The writer of the article from which we are quoting says that, until lately, not only the Police and the forest guards, but even the inhabitants of Hata-mura were entirely ignorant of the existence of this beggar community living almost in their midst. The only evidence that the beggars furnish of their existence to the outer world, is an occasional gleam of fire that the villagers have observed from a distance, while of course there are traces

of burnt out fires that forest guards or hunters have stumbled across in the course of their rambles. "King" Bushyn Matsu does not live upon the labours of his "subjects;" but himself shares in their work and daily goes forth to beg or steal. Each beggar is under strict obligation to pick up daily enough wherewith to sustain himself, and, upon returning to the rendezvous, he or she must gather faggots for making the fires on which they cook their food, or at which they warm themselves. This fixed routine Bushyn Matsu himself observes with the greatest strictness.

The beggars own almost every necessary culinary and domestic utensil, but these are of such a handy size that all can be packed within a small box or wrapper and so are easily transported. Oiled paper is an invaluable material to the beggars, and is put to purposes not dreamed of by ordinary folk. They use it even for a hath. First they dig a suitable hole in the ground, which is next lined with a large sheet of paper. Into the receptacle water is poured; then, after the manner of primitive man, they heat a large number of pebbles, and plunge them into the

water. By this means they eventually obtain a bath heated to an agreeable temperature. Oiled paper is also indispensable for their beds. A quantity of grass is burnt to ashes and upon the ashes fresh green grass is stewn, over which a sheet of *shibu-kami* is afterwards spread. The sleeper requires but a thin covering, the heat of the ashes keeping him comfortably warm. When rain falls a tent is erected and inside a fire is kindled upon a large stone, around which they huddle. The beggars are said to indulge in quite a luxurious diet, patronizing various shops where they can obtain soy, *miso*, and other necessities, either in exchange for money or rice. They prepare *mochi* (rice cakes) and *udon* (macaroni) and partake of these luxuries pretty frequently. Many members of the community are, comparatively speaking, well off, many hoarding enough to sustain them for a year without working. The "King" is, of course, the richest of all, and is said to be able at any moment to spend as much as 300 *yen*. Many also possess quite a number of valuable articles of a portable nature. For instance, the well-to-do among them generally possess mosquito nets made of wild silk worm threads. Many are married and have a number of children. Children, however, constitute an important source of income as they can generally collect on an average more than an adult. Consequently those who can boast of the greatest number of little ones, are the best off; bachelors being generally the poorest units of the community. The "Kingdom" has also diplomatic relations, for such a community is not confined to this particular corner of Shinano: similar coteries are found in Guma, Saitama, Fukushima, Hida, Echigo, and other places. The "Kings" entertain most cordial relations, and fraternal messages are frequently exchanged. These messages involve the despatch of a special messenger, following the style of a feudal lord in pre-Restoration days. It is needless to say that the majority of "King" Bushyn Matsu's subjects are gamblers or criminals that have fled society. The introduction of a new corner is attended by a peculiar ceremony. When the initiate and Bushyn Matsu meet for the first time, they both repeat, a dozen times or so, the phrase *Ohikaye nasare*,—which means that the other should forbear from narrating his personal history. That is merely a matter of courtesy, for it is an ancient usage among such communities for a junior to narrate his history to a senior. After this formality has been gone through, the newcomer commences to relate his life-story. If the King is satisfied, the aspirant is admitted into the community with due ceremony. If he is rejected, then money is given him and he has to turn away. The authority that Bushyn Matsu wields is despotic. He inflicts severe punishment, and even pronounces sentence of death, on a convicted criminal. The remains of a deceased member of the community are concealed with scrupulous care so that no trace is left behind. Of the many wonderful unwritten laws that are rigidly enforced by Bushyn Matsu, one that will particularly impress the general public is a strict injunction against the beggars seeking pleasures among dwellers of the outer world, and they may not haunt brothels or restaurants, under pain of severe punishment. It is said that as the members of this community owe much to the villagers of Hata-mura, they, as compensation for favours shown, secure the village from being infested by thieves. The writer of this strange story says that it emanated from a friend of his who was thrown last summer into prison at Matsumoto, Nagano Prefecture. This unfortunate man was confined in the same cell with a notorious gambler who had for some while escaped the pursuit of the law through the protection of Bushyn Matsu.

PUBLIC OFFICIALS' SUMMER VACATION.

On the subject of public officials' summer vacation, the *Nippon* ventures to say that if this custom were not one of those introduced from abroad but one coming down from old Japan, it would long since have been considered out of fashion. It is ridiculous that this custom still survives with us. The Westerner, says the *Nippon*, has his hours and regulations about everything he does. He has his hours for work, he has his hours for play, he has again his hours for sleep. When he is engaged about his business he will even decline a visit from a friend. It is seldom that he indulges in a smoke in a working hour, so regularly does he keep to his routine. With the Westerner, therefore, a summer vacation is a necessity, and a compensation for his labours at other times. Our public officials, however, present a totally different case. They spend half their business hours in smoking, reading newspapers, and gossiping. And yet some of these public officials have gone so far as to imagine that a summer vacation was a sort of special privilege due to them. The *Nippon* says that it is a very small minority of the people that can afford the pleasure of spending hot summer days at cool summer resorts. It calls attention to the fact that the press never takes any summer vacation, but fulfils its functions of publishing the news of society at all times. Our contemporary shows how important it is for the machinery of the State to be continually at work. It points to the fact that there are numerous prisoners awaiting trial, who are unjustly detained in prison simply because the judges are taking their vacation. It therefore concludes by saying that the summer vacation of public officials is a needless institution and ought to be totally abolished.

JAPANESE SEES THREAT

Tokyo Writer Says Britain Is the Ultimate Enemy

Wireless to THE NEW YORK TIMES.
TOKYO, Thursday, Nov. 11.—Japan's ultimate enemy in the present warfare in China is Great Britain, according to Yasuzumi Yamasaki, special writer for the newspaper *Yomiuri*.

"Nothing decisive can be achieved until our ultimate enemy, Britain, is disposed of," he said. "In the future this enemy might create a worse incident than the present one. It might instigate the powers to bring pressure on Japan or to accelerate the quarrel between Japan and the Soviet."

"One thing certain is that, irrespective of the Chinese incident, the world is about to advance in a new direction and that the restoration of liberal, political and economic social conditions is an utter impossibility."

The inference intended in the article is that the three Fascist powers, Japan, Germany and Italy, have allied themselves to profit at the expense of the British Empire.

He Forgot Two of the Ten Commandments.

An astonishing letter written by the Rev. GILBERT REID to the *North China Herald*, and published by that journal on March 27, puts an entirely new aspect on the question of looting by the missionaries. The Rev. Mr. REID confesses that he has looted, and describes the circumstances with a candor and minuteness of detail that leave nothing to the imagination. For example:

"A few days after the relief, while the American troops were encamped in mud and on the city wall, I carried a note from the American Minister, and conducted some American officers, especially deputed, to a certain palace as possible future headquarters for the American army. The palace was that of Prince Li, head of the Cabinet which had decided to support the Boxers and fight foreigners. Not to our surprise Prince Li and attendants had fled, but much to our surprise we found French soldiers and a French priest surrounded with vast wealth—iron safes containing nearly 300,000 taels of silver, trunks laden with magnificent furs, silk and satin and rooms adorned with the finest of China art. For a moment I forgot the tenth commandment. I had no house, no art, no books, no silver, no clothes except a suit made for me by missionary ladies while I had been lying in the hospital. The only trouble was, the French were there, and were not kind enough to leave. The French General came in and told us that on that morning that action of the city had been voted to the French. Seeing our downcast countenances he magnanimously took a moment. 'I am very sorry, gentlemen, but each one take a memento.' I selected two things and returned."

JAPAN SEES THE ENEMY IN CURRENT EXPENSES.

(From the Japan Advertiser Oct. 3d)

"Japan has often surprised the world by accomplishing the unexpected. It is now actually astonishing mankind by deciding to go without what it cannot pay for. The authorities have taken the bit in their teeth and resolved to cut down expenses at a rate which will effect an annual saving of \$100,000,000 which, considering how much more a dollar will buy in Japan than in the United States, is probably equivalent to a cut of more than \$200,000,000 by the United States. The cut is in military expenditures and public works which had been resolved upon."

Never was there a better or greater example of national common sense. The economy will not only relieve the taxpayers of Japan—and in Japan about everybody is a taxpayer—but it will strengthen the public credit and tend to more cordial relations with other nations.

It is useless to deny or disguise the fact that the world has been suspicious of Japan by reason of its military expenses, not called for by any fear of attack and so greatly beyond what the nation could afford. Knowing the astuteness of Japanese statesmen, the world could conceive of no reason for such costly military preparations except a latent intention to make aggressive use of the material accumulated.

Japan's example might well be followed by Europe and also by our own country."

After narrating several other cases in which he possessed himself of the property of other men, the Rev. GILBERT REID proceeds to say:

"Having lived in Peking, I was able, better than foreign soldiers or war correspondents, to discriminate real friends and foes. Those whose places should be looted and those not. For weeks I was busy in seeking protection for the friendly disposed, and in encouraging shops to reopen their doors with proper passports. Now and then I branched out to loot from those who were our enemies, and I only regret I didn't have more time to loot from such despicable wretches, instead of leaving so much to others, including not a few local critics. If, however, those from whom I have looted want their things back, let them meet me face to face, and I will take the matter into consideration."

"It has also grieved me that so many really good people think that thy loot is good enough for them to want. The friends of looters are beyond my calculation. At this late date it should be known that looting under all circumstances is wrong, and therefore 'none need apply'—for loot, on sale or donated."

Barring the final touch of irony, with which the Rev. Mr. REID apparently intends to rebuke the hypocrites who condemn looting yet want to profit by his enterprise in that direction, this is a straightforward and circumstantial confession that at least one missionary besides the Rev. Dr. AMENT did loot at Peking.

"I confess I looted," writes the Rev. GILBERT REID, "and in good company." And this particular missionary is so far honest in his confession that he does not, like some of his brethren, attempt to justify the looting upon the plea of absolute necessity and strictly altruistic motives.

ANGER AHEAD IN CHINA.

AMERICA AND ENGLAND WARNED TO ACT QUICKLY.

Over of the Vegetarians Over the Demoralized Government and the Demand for a Joint Penitentiary Expedition—Americans in Shanghai Protest Against Having Their Country Represented by a British Consul in the Kuecheng Inquiry, and Call upon President Cleveland for a Reorganization of the Commission.

Special Cable Despatch to THE SUN.

LONDON, Aug. 10.—There are manifold indications that both the British and the United States Government fail to realize the condition of anarchy to which the Chinese empire has been reduced—a condition which threatens the lives of all the foreigners within its borders. Protests against the inadequacy of the measures adopted thus far by both the Governments concerned have been pouring in for the last three days from the foreign residents of Peking, Canton, Hong Kong, and other places. All urge in the strongest possible language that the Chinese Government is powerless to redeem any of its easily given promises, and that only foreign guns and men will be of any use in the grave crisis which is at hand.

Simultaneously with the cabled accounts of outrage and massacre, have come fresh shadowings of these and more worse events, which were reported by mail more than a month ago. These letters tell of the rapid growth of the secret society of Vegetarians, which now openly defies all authority, even that of Peking. The society was organized several years ago. One tenet was that the members should eat neither meat nor opium. They, therefore, have been described as Vegetarians, although there are numerous vegetarians in China who do not belong to any secret society. Proceeding slowly, they discovered that their actions were not opposed nor repressed, and from one bold action to another. The leaders, who were well known, defied arrest. Still nothing was done. By degrees they realized that the officials were afraid of them. They, and not the officials, were the true rulers.

The war with Japan was just what the Vegetarians wanted. At last news came that Foo Chow might be attacked, and they seized the opportunity to plan an attack upon the officials at Kuecheng city. It was found out in time, and the city gates were closed. The Vegetarians had received their first check, and they held action to nothing further was to be done beyond replacing the mandarin. No soldiers were sent against them, and they knew that many of the troops were members of their society. Knowing perfectly well the power that lies behind the Englishman and the American, they thought that to get rid of them both would be a bold stroke. They knew the policy that so often had been pursued, of paying so much money, and they reckoned that they never would be punished. The plan was risky, but worth trying. They tried it and succeeded, and at the present moment they openly defy the authorities. The way they are to be met is by orders from Peking, for which they care nothing, and by an inquiry, for which they care less. Their names are known and have been known long. An inquiry will suit their plans excellently, as it will give them time to spread ramifications of their society.

The Englishmen at home who are familiar with the situation in the disturbed district unite in this view, and all agree that the only effective policy which England and America can adopt is such a display of force as will amount to more extensive operations which would not be short of war. The blow must be struck without at a moment's unnecessary delay to be properly effective.

By the United Press.

Although Lord Salisbury is determined to avenge the recent massacre of foreigners at Kuecheng and the other outrages committed by

the Chinese mob at that place, he refuses to entertain the claims of the missionary societies that their rights be protected wherever they may go, and in this action the Premier is backed by the Liberals. The Daily News says the missionaries can be, if necessary, and ought to be prevented from going beyond the limits of British authority.

The missionary societies, seeing that the sympathy of the public is confined to the victims of the outrages, have published a long statement, signed by the editorial Secretary of the Church Missionary Society, saying that the last thing they desire is that the Gospel shall be carried into China by the aid of the bayonet, but, nevertheless, the British Government cannot pass lightly in China over the murder of British subjects who have a right to be there. The statement is criticized adversely by the lay press.

Lord Salisbury has found another difficulty in the way of general action, which is the same as was felt in 1891, when similar attacks were made upon the missions in China. The German Government at that time failed to back the

Chinese side with any real earnestness. In consequence of this, the Tsung-Li-Ymen successfully played off the powers against one another. In the present instance the same spirit is displayed by Germany. The North German Gazette yesterday printed a constrained article ending thus:

"China's whole intellectual tendency is against reforms, but this fact will not keep European nations from knocking more and more loudly at the doors of the Chinese empire, which are as good as closed. But it is hardly to be expected that China will meet us half way."

SHANGHAI, AUG. 10.—Americans here have sent a cable despatch to President Cleveland protesting against the action of Minister Denby in consenting that a British Consul should represent the United States at the inquiry into the outrages on Christians at Kuecheng. They recommend in the despatch that the commission of inquiry be reformed, and that an American official of adequate rank be made a member of it, while Chinese officials who were guilty of the "unpleasant" massacres be excluded. The despatch also urges that the Commission be escorted to Kuecheng by marines.

WASHINGTON, AUG. 10.—There is a dearth of news at the State Department concerning the Chinese attacks on Missionaries. Errors in the telegraphic transmission of Chinese names and the different spellings are giving the people of this country a somewhat erroneous view of the outrages, which are undoubtedly generalizing, but the department has learned that Kuekin is the repetition of despatches concerning attacks on the same place, but with the name spelled differently, and in substance the State Department's view of the matter, and it is borne out by several examples.

One that is noted is that a riot had occurred at Kuekin, apparently adding another to the list of places where missionaries had been ill treated, but the department has learned that Kuekin is merely the British spelling of Kuecheng, where so many English missionaries were murdered. Most of the missionaries who were killed by the department come from its officers in China come by way of Siberia.

The protest that to President Cleveland by American citizens in Shanghai against the alleged inactivity and indifference to American interests of Minister Denby, particularly in allowing a British Consul to represent the United States in the inquiry into the Kuecheng massacre, was received by Acting Secretary Adee by telegram this morning from the State Department. A conference followed between Mr. Adee and Acting Secretary Meadlo of the Navy Department. As a result of this conference, the admiral, Admiral Carpenter, informing him of the complaints of inactivity and requesting him to do all in his power to bring all the vessels under the distribution of United States naval vessels under his command. The admiral was requested to state in his message the number of ships and say whether his force could be so placed as to give protection and calm the fears of Americans in danger. After the conference Mr. Meadlo gave out the statement:

"The Navy Department presumes that Admiral Carpenter is in constant communication with Minister Denby regarding the protection of American citizens in China, and that he is doing everything in his power to that end. He

has been communicated with by the department, which expects to hear from him very soon."

The departure of the cruiser Detroit to-day from Shanghai for Foochow, of which a cable report was received at the Navy Department, was one of the reasons why the admiral was not Admiral Carpenter. It was thought that Shanghai Americans might be apprehensive because the protection of the Detroit was removed.

The Chinese Legation is still without advisers from Peking regarding the recent troubles in southern China. The British minister stated this morning that they would not likely be allowed to attend to future developments, inasmuch as they have ever intelligently the Peking office would communicate to the United States, would come through Minister Denby. Minister Denby will remain in Washington until some settlement of the troubles shall have been reached, when he will proceed to Spain and Peru, to which countries he is also accredited.

KUECHENG WAS FOREWARNED.

The Missioners Forewarned by a Missionary, Arrested and Murdered.

OTTAWA, Aug. 10.—The Rev. R. W. Stewart and his wife, of the British missionaries who were murdered by the Chinese mob at Kuecheng, were in Ottawa in October last, as the guests of the Rev. J. M. Snowden. To-day Mr. Snowden received a letter, written by Mr. Stewart some time before he and his family were killed. The letter says:

"We have had some dark days. Owing doubtless to the Government's being fully engaged with the war, a sect known as the Vegetarians, but hitherto without influence or power, has suddenly sprung into vigorous life in this part of the country.

"They first came into prominence in August last, a month after the declaration of war, and at a village called A-Deng-Bang, where an unusually large number of men were joining our church. They attacked the converts, beating some, pillaging the shops of another, and finally cut down and carried off \$100 worth of rice crops belonging to a leading convert of the place. I at once visited our chief Mandarin, who promised to take the matter up without delay, but on sending out an armed mob, and they were and some soldiers near by, there being no soldiers nearer than Foo-Chow, nothing could be done.

"I ought to say, perhaps, that on paper we have 100 soldiers attached to Kuecheng, but the Mandarin does without them and pockets the pay.

"A month or so later, in another part of the district, these Vegetarians, with whom are allied one of the most dangerous of the secret societies, committed some offence—but not in any way connected with our church, so that the Magistrate, who was compelled to seize three or four of our mission men.

"This was a signal for a rising. Messages were quickly despatched in all directions, and a mob assembled round the Yamen. All that day they beat round the house, shouting threats of vengeance. On their way to the Yamen they passed outside our city church. Some were rushing in and demolishing it; others were advised to move on to the Yamen, and they proved unobedient there they could return and take it next.

"The poor women and others in the church buildings heared these words, as you can imagine, terrified, knowing by past experience that there was every chance of the threats being carried out. As the mob crowded round the Yamen, ever increasing in numbers, one leading citizen after another, who had been closeted with the Mandarin, was driven out of his consciousness. The first, holding up his hands for silence, cried:

"Go home! go home! The Mandarin will allow you to build your headquarters in the city, which before he has retaced, and will give you \$500 himself."

"After a moment's pause this was greeted with shouts of disapproval, and so for hours it went on. As our children listened to it you can imagine the feelings that were in their minds. The Yamen would probably have meant an attack on us. At last, as the evening was closing, the Mandarin showed his determination to have the mob as Mr. Lang, one of the best known men in the city, and he being asked for his aid; the prisoners would be liberated and sent home in peace, and was dismissed. The next morning the secretary to be publicly beaten before the people, and was dismissed. The day following the Mandarin was himself beaten and brought to his knees in pain.

"From that day, when they learned their power, recruits have crowded in. All we are in trouble with is the mob, through their debt of lawsuit, lock to their standard. Since last August, their numbers have rapidly increased, and in December notices were posted up all through the city and county, calling for a monster gathering at their new headquarters. The converts urged me to organize them and procure arms. Of course, I would not do this, and showed them how futile any such proposals would be."

ried. The meeting was held, but no injury was done.

"I have just learned that no to the present 3,000 have been enlisted in the last half year, mostly of the lowest orders, and at the present time the mobs of government are practically in their hands. What the immediate future will be also no one can say. One most significant fact, as indicated by the above mentioned factories in this city, is that they have subscribed some thousands of dollars to rebuild their city wall and repair the forts and put all in order to resist attacks. They are working with quite unprovoked vigor."

Mr. Stewart's letter ends with these words: "The outlook may yet be dark, but we know very well that the Lord is reigning and carrying out his own designs."

Before mailing the letter this postscript was added:

"Since writing the above the Vegetarianes mustered in force and looked so threatening that the Mandarin suddenly ordered all the gateways of the city to be watched night and day to resist an unexpected attack at daylight, and thus, for three days, we were closely shut in. The danger passed over, and now, since we have with Japan is declared we need expect, I think, no more interruption to our work."

THE OUTRAGE AT TARSU.

Minister Terrell Ordered to Report on the Attack on St. Paul's College.

WASHINGTON, Aug. 10.—No official information about the reported attack on an American school at Tarsu, Acha Minor, has reached the State Department, but this morning Acting Secretary Adee received the following telegram:

"BALTIMORE, Aug. 10.

"ACTING SECRETARY ADEE: A mob has attacked the St. Paul's Institute at Tarsu. A strong cablegram to Terrell (the United States Minister at Constantinople) is imperatively necessary. ALEXANDER S. CHRISTIE, American Consul at N. China street."

Mr. Christie is a professor in Georgetown University, not the Catholic college in this district, but a Protestant institution, and has a brother who is in charge of the college.

Acting Secretary Adee cabled Mr. Terrell to report the facts in the matter.

AMERICA SHOULD ACT QUICKLY.

The Outlook may yet be dark, but we know very well that the Lord is reigning and carrying out his own designs.

Denby's Plan to Let England Represent Us in the Chinese Inquiry Defeated.

In regard to the despatches from Shanghai, protesting against the action of Minister Denby in consenting that a British Consul should represent the United States at the inquiry into the recent outrages, Dr. F. E. Ellonwood of the Presbyterian Board of Missions said yesterday:

"Although I believe that the United States should take a firm stand in the matter, yet I am doubtful as to the advisability of delay. What is needed is strong, immediate action, and in such a case the British will be much more effective than we could possibly be. The United States enjoys too much of a reputation for non-interference with the rights of other nations. Her interests are identical with ours in the present difficulties, and I see no reason for delay."

The Presbyterian Board has the greatest faith in the United States, and we have thanked him, through the Secretary of State, for his efficient work in behalf of missionaries."

Foreign Branch No.

DENBY ON MISSION WORK.

ITS RESULTS IN CHINA HIGHLY COMMENDED BY HIM.

The American Minister's Friendliness to the Foreign Missionaries in the Chinese Empire Proved by a Letter Which He Sent to the State Department Last Spring—Their Hospitals and Schools a Civilizing Influence—\$40,000 Converts.

While a great many persons are criticizing United States Minister Denby for his course regarding the messengers of the missionaries in China, and many, who do not know anything about it, are asserting that the Minister is not friendly to the missionaries, a letter written by the Minister to the Secretary of State in March last is interesting reading. It is as follows:

"The main broad and crucial question to be answered touching missionary work in China, is: Does it do good? The question may properly be divided into two. Let us look upon them separately.

First. Does missionary work benefit the Chinese? I think that no one can controvert the patent fact that the Chinese are enor-

mously benefited by the labor of the missionaries. Foreign hospitals are a great boon to the sick. China, before the advent of the foreigners, did not know what surgery was.

Second. Does it do good? The answer to this question is of great ability as can be found elsewhere in the world. Dr. Kerr's hospital is one of the great institutions of its kind in the world. The Viceroy, Li Hung Chang, has for years maintained at Tien-Tsin at his own expense a foreign hospital.

"In the matter of education the movement is immense. There are schools and colleges all over China taught by the missionaries. I have been present often at the exhibitions given by these schools. They show progress in a great degree. The educated Chinaman who speaks English becomes a new man. He commences to think. A long time before the war the Emperor was studying English, and it is said was fast acquiring the language."

"Nowhere is education more sought than in China. The government has to some extent founded on it. The system of examination prevalent in the district, the province, and Peking too well known to require comment. The graduates become expectant officials. There is a Chinese imperial college at Peking, the Tung Wen, presided over by our distinguished fellow citizen, Mr. A. Martin. At the university conducted by the Methodist mission.

"There are also many foreign orphan asylums in many cities, which take care of thousands of waifs. The missionaries translate into Chinese many scientific and philosophical works. A former missionary, Dr. Edkins, translated a whole series of school readers.

"Reflect that all these benefactions come to the Chinese without much, if any, cost. When many of our cities are filled with beggars, and are made only when they are necessary to prevent a rush, which in this vast population would overwhelm the hospitals, here the victims of this vice are cured. There are industrial schools and workshops.

"This is a very brief and incomplete summary of what missionaries are doing for the Chinese. Protestants and Catholics from nearly every nation under the sun are sending their children and in my opinion they do nothing but good. I leave out of this discussion the religious benefits conferred by converting the Chinese to Christianity. This, of course, is the one supreme object and purpose of the missionaries to which all else is subsidiary, but the subject is so large it is discussed by the Secretary of the United States. There is no established religion in the United States, and the American Buddhist, Mohammedan, and other sects are invited to send their delegates to the hands of his country's representatives abroad exactly the same consideration and protection that the other religions receive. There are converts to Christianity are numerous. There are supposed to be 40,000 Protestant converts now in China, and at least 100,000 converts to other religions. There are many native Christian churches. The converts seem to be as devout as people of any other race.

"As far as my knowledge extends, I can and do say that the missionaries in China are accomplishing that their lives are pure, that they are devoted to their work, that their influence is beneficial to the native, that the arts and sciences and civilization are greatly spread by their efforts, that they are doing good, that they are translated into Chinese, that they are the leaders in all charitable work, giving largely themselves and persons who are entrusted that the funds with which they are entrusted that they do make converts, and such converts are mentally benefited by conversion.

"In answer to these statements, which are usually acknowledged to be true, it does not do to say, as if the answer were conclusive, that the liberal and contrary are usually opposed to missions. This antagonism was to have been expected. The missionaries antagonize the worship of ancestors, which is one of the fundamental principles of the Chinese polity. They compel their converts to keep Sunday holy. The Chinese have no Sabbath. They work every day except Sunday. They use the same language. No new religion ever won its way without meeting with serious opposition.

"Under the trouble of the missionary has the right to go to China. This right being admitted, no amount of antagonism can prevent its exercise.

"In the second place, let us see whether and how foreign countries are benefited by missionary work done in China. The pioneers of trade and commerce, civilization, learning, instruction breed new wants which commerce supplies. Look at the electric telegraph now in every Chinese town. Look at our long lines of steamships which ply along the coast from Hong Kong to Newchwang and on the Yangtze up to Chungking. Look at the cities of Hankow, Hanko, and Shanghai, which are the great foreign cities, object lessons to the Chinese. Look at the railroads, the Amoy, of which about 200 miles are completed. Will anyone say that the 1,500 missionaries in China, of Protestants and of other religions, have not contributed to these results?"

"Two hundred and fifty years ago the pious Christian fathers came to China, and the natives, and the languages as Peking. The lu-

terior of China would have been nearly unknown to the world had not the missionaries visited it and described it. Not the missionaries but commercial agents might have been made, but they are not allowed to locate in the interior. The missionary inspired by the holy zeal goes everywhere, and by his presence foreign commerce and trade flourishes. The history of the world attests this fact, civilized country becomes civilized or semi-civilized and dealings with Western nations increase. Humanity is improved, and the world, or even any as good, engine or means for bettering savage peoples as proselytism to Christianity.

"In the interests, there only to be tolerated, but entitled from official protection to which they are other classes of people.

"The existing work there was any trouble in China, is a complete answer to his critics.

Minister Denby's friends say that the letter, written here there was any trouble in China, is a complete answer to his critics.

MISSIONARY EXPERIENCES

Described in Letters by One to His Brother in Brooklyn.

Three letters from Mr. Edward Thwing, a missionary near Canton, to his brother, Mr. Eugene Thwing of 150 North 11th place, Brooklyn, give some idea of the attitude which is maintained toward our missionaries in China. The first letter is dated San Kong, March 30, and is:

"The past week has given us some excitement here. Last year some property was bought near Lien Chan to open a hospital. The official in Lien Chan hates the foreigners and tried to hinder our taking possession of the place, which is a good brick house on the place, and this was Mr. Lingle (Mr. Thwing's companion) thought he would test the matter by trying to live there awhile."

"This letter from Mr. Thwing to United States Consul Seymour at Canton gives Mr. Lingle's experiences:

"The Lien Chan official is making much trouble for us here and has arrested and put in jail some of our helpers and severely beaten them. We need your help at once to stop this. We have entered the house at Lien Chan which we rented last year and Mr. Lingle was having a few repairs made. Yesterday, at the instigation of a military graduate and with the connivance of the official, a mob of over one hundred came to drive Mr. Lingle from the house. Failing of this, the soldiers of the official caught several of our native helpers and carried them off to prison. They were taken will arrest all the church members at Lien Chan they can find. One of the men taken was the preacher at Lien Chan, who had himself come over to see what was the matter. He was very severely beaten and locked up. Mr. Lingle had returned to admit him to the street and locked up and beaten. In the jail the preacher was beaten 500 blow and the boy 200

blows. All the Christians have now fled from Lien Chan."

"In these proceedings Mr. Lingle was alone. Mr. Thwing hastened to his assistance. His sister continues:

"I reached Lien Chan at 9 A. M. As my passport was run out I had to hold the fort while Mr. Lingle went to see the official and get our helpers out of jail. The people said that the mob was coming to run out of the prison, to burn down and kill the foreign devils, but fortunately the mob did not come. At 1 P. M. Lingle returned. The official had refused to admit him to the street, and he was taken to a room to break down the door and force his way into the official's presence. They had a long and stormy talk, but he had to leave for the present and wait for word from Canton."

"That is a typical case," said Mr. Eugene Thwing. "If the Chinese of the interior are maintained, for outside of Peking and a few scattered towns not one Chinaman in a thousand knows that there has been a war. The frontier has the traditions and tales of centuries, and naturally they will do their utmost to prevent the introduction of a modern life. My brother says that he finds the masses eager to receive enlightenment."

"The theory that the recent troubles are an outbreak of the Chinese of the interior is maintained, for outside of Peking and a few scattered towns not one Chinaman in a thousand knows that there has been a war. The frontier has the traditions and tales of centuries, and naturally they will do their utmost to prevent the introduction of a modern life. My brother says that he finds the masses eager to receive enlightenment."

...Pekin Government, "encouraged Sir...
 They "isa and letter and audit action with...
 the best a slow and unsatisfactory method of...
 They two or three United States or British...
 and war could teach a lesson to a few local...
 governors that would have a more wholesome...
 effect than ten years of arbitration."
 "Do you think that the present difficulties...
 will result in the return of our missionaries?"
 asked THE SIX reporter.
 "I replied," Mr. Erwing. "Every missionar...
 that goes to China realizes that he is taking...
 his life in his hand. Even though the present...
 missionary Boards should in some such ac...
 tion, I believe that individual missionaries of...
 their own accord would be ready to fill places...
 thus vacated."

U. S. EXTENDS CHINA \$25,000,000 CREDIT

June 16, 1936
 Continued From Page One

mid-January. He plans to return to his post as speedily as possible.

Materially, the credits may be of great value if the automobile trucks and gasoline are used to haul munitions over the new road from Burma into the interior of China for the Chinese troops, which are reported feeling the pinch of dwindling supplies now that Japan controls the coast and the Yangtze River as well as most of the Chinese railroads.

Negotiations for the loan have been under way for three months between Treasury officials and Federal credit agencies and a Chinese financial mission headed by K. P. Chen, Shanghai banker. As the announcement was released, Mr. Chen visited Secretary of the Treasury Henry Morgenthau Jr. to voice appreciation for his "sympathetic aid."

Mr. Chen told newspaper men that the Universal Corporation was incorporated under New York State laws, was composed of Chinese stockholders, and was headed by T. M. Hsi, general manager of the Bank of China and a member of the Chinese financial mission. Mr. Chen said none of the materials to be purchased were intended for military use by China.

Mr. Jones's announcement gave some details of prior government loans to China apparently intended to show that there is a good credit risk and that the loan was not unprecedented. Of the \$50,000,000 loan authorized in 1934, the statement recalled, only \$17,105,385.80 was used. In April 1937, it added, a \$1,600,000 loan was authorized for the purchase of locomotives in this country, this loan also maturing over five years.

In 1931, it said the Grain Stabilization Corporation sold to China 15,000,000 bushels of wheat for \$9,212,826.56. All of these credits, it was explained, were now being handled by the Export-Import Bank.

"The total actual disbursements for loans to China since 1931," the statement concluded, "have been \$27,051,412.36. \$14,419,892.36 has been paid and the balance is being paid as it matures; \$3,801,058.62, including interest, has been paid since Sept. 30, 1937, the last payment having been made Sept. 30, 1933."

Far Eastern Trade Figures

The value of United States exports to Japan, it was estimated today by the Commerce Department, decreased 24.3 per cent during the first ten months of this year over the same period last year, falling from \$253,708,000 to \$191,932,000.

At the same time the value of exports of crude petroleum to Japan increased from \$17,250,000 to \$26,827,000, or 50.5 per cent; gasoline and other petroleum fuels from \$2,455,000 to \$5,130,000, or 109 per cent; power-driven metal working machinery from \$9,019,000 to \$19,541,000, or about 143 per cent, and

aircraft and parts from \$1,600,000 to \$9,587,000, or 499 per cent.

The value of Japanese imports decreased from \$175,171,000 in the first ten months of 1937 to \$100,747,000 during the same period of 1936, or about 42 per cent, with the value of imports of raw silk falling from \$84,741,000 to \$65,659,000, or about 28 per cent.

As compared with the first ten months of 1937 the value of exports to China decreased about 36 per cent for the same period of this year, falling from \$48,015,000 to \$32,802,000, and the value of imports 59 per cent, dipping from \$62,599,000 to \$37,776,000. However, increased shipments to China were reported in raw cotton, motor trucks, buses, chassis, aircraft and parts.

A PRETTY PAMPHLET.

THE *North China Daily News* has the following review of a Chinese pamphlet recently issued:—

Kwei-kiao hai-se. A Devil's religion unfit to live. By a Mandarin, a disciple of Chow Kung and of Confucius.

A venomous pamphlet against the Roman Catholic religion, written from the standpoint of a Chinese who, although a Confucianist, professes a perfect tolerance for Buddhism, Taoism, and the popular fetishism of the Sun and Moon, Kwan Ti, God of War, the God of Wealth and the Kitchen God. He writes for the people in colloquial mandarin like the exposition of the "Sacred Edict." He begins by heaping abuse on the head of the Founder of Christianity, whom he calls

耶穌鬼邪; the sinister adjective *sie* being in itself about as malignant a term of opprobrium as any contained in the Chinese language. It would be an odious task for a self-respecting white man to write this in a European language a translation of what this so-called follower of a great sage has written; yet it is to be hoped that it will be done, so that it may be known of what some of the *litterati* of the Far East are capable.

All the old stock lies about Christian converts are paraded in this book, which if it yields a little in obscenity to most other productions of the sort, exceeds them in blasphemy, and far surpasses them in boldness. After accusing Christians of causing the Taiping rebellion, and Christian Powers of now taking advantage of the youth of the Emperor to harass and oppress China with opium and missionaries, with a view to obtaining the government of the country, it calls on the people throughout the Empire to persecute the converts to Christianity by binding them, cramping their mouths with excrement, and making them formally adjure by vomiting on a cross drawn on the ground, any recalcitrant to be taken to the nearest river and drowned. It ends with ribald songs for men, women, and children. The men are called upon to keep at a distance the *people with hats*. The women, to beware lest they lose their honour, and contribute their breasts as ingredients for photographic chemicals. The children, to keep clear of foreigners and Christians, lest their little eyes and hearts should go into the same infernal brew. This book is now being freely distributed in Nanking.

This is certainly a very pretty kind of literature to be circulating at present in China. The same journal says that it has received four posters from Hunan. Three of them are "too filthy to be re-produced," but a facsimile of the fourth is issued with the newspaper. It is a sheet measuring some 15 inches by 13. The superscription, in large letters, is:—"Picture of the beating of the devils and the burning of the books."

The picture, which in the manner of its execution recalls rude but expressive sketches of mediæval days, has two repulsive-looking fo-

OCTOBER 6, 1891.

reigners for its central figures. They lie upon the ground, one on his face, the other on his back, while Chinamen of fierce aspect hold them down with pronged instruments or labour them with sticks, the operation being directed and superintended by a long-bearded, grave official. In the left-hand corner of the sheet four literati are throwing books into a huge brazier, holding their noses the while as though the stench of the burning literature was unbearable. On either side are legends, of which that on the right, as translated by our Shanghai contemporary, reads thus:—"Doctrines filthy as hogs' ... are brought from abroad; mock at heaven and earth; abolish ancestors; are not to be expiated under a myriad arrows and a thousand swords." That on the left runs:—"The books of witchcraft like dogs breaking wild are stinking as ordure; slander our saints and sages; revile the Rishis and the Buddhas; and are universally execrated within the nine continents and the four seas."

The publication of books and the circulation of posters aiming by such brutal methods to foment hatred and encourage violence against foreigners, are very evil features of the time. It is impossible to doubt that affairs in China are in an exceedingly disquieting condition, and that further outrages can be prevented only by recourse to the most decisive measures.

CHINA.

THEN AND NOW.

BY THE REV. C. R. HAGER, M.D.,

Missionary of the American Board.

It is four years since I left China for the United States on account of ill-health, and I have been pleased to note the manifest change in the minds of this almost unimpressible people since my return. The cry of "foreign devil" is still heard on the streets. The temples of Confucius and Buddha are still thronged by thousands, the geomancers and fortune-tellers still deceive the credulous people, the mandarins are, perhaps, as oppressive as before, but the truth of Jesus Christ is winning its way gradually into the hearts of the people. Said one of the foremost Chinese preachers of Southern China:

"The scholars of China have changed their attitude toward Christianity materially during my absence of four years at Berlin University in Germany. Formerly they were proud and haughty, and treated the religion of Christ with utter contempt; but they are beginning to treat the professed followers of the lowly Nazarene with more courtesy, and do not utterly despise the teachings of the Son of God."

Many missionaries stand ready to corroborate the statement. A short time since I had the privilege of baptizing one of these scholars. He had reached the meridian of life. His parents, wife, four sons and three daughters (the ideal number in every Chinese family) were around him. He had everything to lose and nothing to gain by becoming a Christian; but after having examined the doctrine for ten years, he decided to be baptized into the name of Jesus Christ in the presence of his former associates. And this is not an isolated case.

The loyal sons of China are feeling to-day as never before the falsity of their system of education, and are ready to question the validity and usefulness of their revered system of examinations for official preferment. They see that something else is needed besides the classics—a knowledge of the tactics of war and correct geographical locations. The majority of the learned classes feel also that their whole system of government needs to be changed, that corruption in high places ought to cease. They may not know how to remedy the evil, but official peculations and squeezing are receiving their just condemnation. When the Inspector of the Public Schools of Hongkong asked a number of his Chinese teachers recently what they would recommend in China's present dire distress, they replied: "Remove the corrupt officials, and give their places to more honest ones."

All these stern and hard facts are beginning to lead China's leading men to lose faith not only in their idols, but also in their whole system of government and education, and it is now that the clear and convincing truths of the Gospel can strike solid and effective blows. China is learning a lesson that she will not soon forget. She cannot much longer despise the hated European or American. She is beginning to see that the foremost nations of the world have something which she has not, and sooner or later she must acknowledge that the true source of their greatness lies in the Christian principles with which they are governed. In this present crisis, when the nation lies bleeding at every pore, the truths of the Gospel may be presented with more than the usual effect. The patient labors of the early missionaries are slowly but surely ripening this great union for a grand harvest of souls. This is no time for halting in the prosecution of missionary enterprises. Forward is the watchword of the hour. Canton.

All Presbyterian Bodies in China Are Now to Be United

First Steps Taken at Third Annual Meeting of Federal Council at Tsinanfu; 16 Presbyteries Represented

Special Correspondence of the China Press

Tsinanfu, May 18.—An important step in the direction, we hope, of a more complete Christian unity in China was taken by the Federal Council of Presbyterian Churches in China when they voted unanimously in favor of organic union of the various Presbyterian bodies in this country.

This action was taken at the third meeting of the Council which convened at Tsinanfu on May 13th and remained in session four days. Although these federated churches are the outgrowth of work done by a number of Missions from the United States and various parts of the British Empire, nearly all of them have for some years been entirely independent of the parent churches, and have organized themselves along territorial lines with little regard to their respective origins. It was a surprise even to many of the delegates to learn that the number of communicants in this federation in five years had grown from 48,000 to a total of not far from sixty-five thousand.

The following bodies were represented in this meeting: two presbyteries of the Synod of Manchuria, five presbyteries of the Synod of North China, four presbyteries of the Synod of the Five Provinces (central China), two presbyteries of the Synod of West Kwangtung, the Synod of East Kwangtung, the Synod of South Fukien, and the Presbytery of Chang Wei Hwai (in Honan).

After a very helpful sermon by Rev. Li Pen-ken of Peking on "Abiding in Christ," the Council unanimously elected as Chairman Dr. Watson M. Hayes of the Theological College at Tsingchow and proceeded to business, pressing eagerly on to the great question of organizing a General Assembly with authoritative powers.

Question of Language

With careful deliberation the difficulties in the way were considered. That of language, while at present a very real one, was by no means insuperable and would, it was thought, diminish with the spread of Mandarin as the national language. So, too, the once formidable barrier of distance was being overcome by modern facilities for travel and the steady growth of the church in ability and willingness to shoulder financial burdens.

As to the effect of forming one Presbyterian Church for China upon the movement for interdenominational union, it was pointed out that both the Centenary Conference and the Con-

tinuation Committee had urged the various branches of each denomination to unite among themselves as the first and surest step toward a stable and comprehensive union between the denominations.

Hence, feeling that the difficulties were by no means insurmountable and that such a union of Presbyterianism in China would add immensely to the strength and effectiveness of its testimony and work, the Council unanimously decided to refer to the various presbyteries the question of the formation of a General Assembly to be constituted if two-thirds of them were willing to come under its control.

Features of the Plan

Some of the outstanding features of the plan of organization to be passed upon by the presbyteries are the following.

"The word of God as contained in the Scriptures of the Old and New Testaments is to be held as the supreme rule of faith and life. For an interpretation of that rule, the General Assembly will stand upon the general basis of the doctrinal standards recognized by the various uniting bodies until such time as the united church shall formulate its own creed. The Westminster Shorter Catechism is recommended as being an excellent brief digest of the doctrines now held in common.

"The name is to be the Presbyterian General Assembly of the Church of Christ in China, thus acknowledging that it is an essential part but not the whole of that Church. "Its courts shall consist of a General Assembly, Synods, Presbyteries and Church Sessions.

"The General Assembly shall be composed of ministers and elders elected by the Presbyteries, each presbytery to have at least two, and presbyteries with a church membership of over three thousand to have four representatives.

"Twelve members shall constitute a quorum provided that six of them are ministers and at least three synods are represented."

It is proposed that meetings be held triennially and that an effort be made to secure a fund the interest on which may be sufficient to defray all the expenses of the meetings.

Next Year's Meeting

Each synod is asked to present to next year's meeting of the Federal Council its ideas as to what duties and powers should be entrusted to the General Assembly. The Federal Council will then, upon the basis of

these, make out a statement to be referred to the presbyteries for their adoption. If this is secured, the General Assembly can then be constituted.

Last Sabbath, all the pulpits of the city were filled by delegates who were still in our midst. A particularly powerful sermon on "The Need of a Vision of Christ" was preached at the English service by the Rev. J. W. Davis, D.D., of Soochow. To secure this vision Dr. Davis maintained that, like the Seer on Patmos, we must be "in the Spirit," honor the Lord's Day, hear, believe and "tremble at His Word," have right views of Christ's Person and Work, and, above all, take up our cross and follow Him.

Those attending the Council were the Revs. G. Douglas and Wang Hwei-ch'ing and Mr. Chao Feng-ming of Manchuria, and the Revs. C. H. Fenn, D.D. and Li Pen-ken of Peking, W. M. Hayes, D.D., Ch'en Yen-chang, Tung Wen-chen, Chao Tou-nan, J. Ashley Pritch, Ma Ching-fang, Kai Yu-ming, C. H. Yerkes of Shanghai, Hu Feng-hwa, and W. H. Grant of Honan, Hou Yi-Ch'u, P'eng Hsiung and Hwang Hsu-sheng of Kwangtung, G. M. Wales of Amoy, H. W. Hudson of Kashing, Ch'en An-ling of Hangchow, O. V. Armstrong of Hsuehchow, J. W. Davis, D.D., of Soochow, J. A. Silsby, Yu Wwoa-cheng and Chang Pao-ch'u of Shanghai, Hsieh Chin-hsi and E. F. Knickerbocker of Ningpo and Sun Hsi-sheng of Nanking.

WOLF PLUNDERS THREE MORE CITIES.

Special Despatch from 15, 1914
DEMOLISHES CHONI, AND OLD AND NEW TAOCHOW.

BURNS TWO MISSION STATIONS.
MISSIONARIES REPORTED SAFE.

(Special Despatch to the "P. St.")
Lanchow fu, Kansu, June 14.

White Wolf came into south west Kansu at the end of May and completely looted and considerably burned the mission station at Minchow. Here many people were killed and much property destroyed.

He has now arrived at Taochow and it is estimated that at the New and the Old City some ten thousand lives have been lost. Much of the people's

property has been completely destroyed. The mission station in the Old City has been partly burned.

At Choni the mission station has been looted, it is reported by local thieves. All the missionaries are safe.

The mail routes to the affected country have been cut for several weeks. The provincial guards arrived at the destroyed cities a week after the "Wolf" left.

Choni, New and Old Taochow, the three latest victims to "White Wolf," form roughly a triangle in shape, and are directly West from Minchow. The New and Old cities lie about sixty li apart the roads leading to them branching off from Choni, the New City being the nearer of the two to Choni—roughly thirty-five li while the old city is fifty li distant.

The New City is the the more important of the two Taochows, but the Old, being on the Tao river and practically on the border of Tibet, has an extensive intercourse with the Tibetans. The country about here is chiefly inhabited by these people and Mohammedans, while among the Chinese proper the Kelan-hui has strong supports. It is therefore likely that this society, which has an anti-foreign tendency, has had a good deal to do with the destruction of the mission stations. Another point is that once missions have been destroyed, as has been done in this instance, it is more than likely, if adequate protection for the foreigners is not forthcoming from the government, that similar outbursts will be constantly occurring. In the wild the foreigner is looked upon as having backing from his country, and the thought of the retribution which would follow keeps the foreigner from being molested. The mission chiefly affected in Kansu is the Christian and Missionary Alliance, the three stations which have been burned being theirs. The report of the looting of Minchow, Choni and the Taochows received by the local agent, Mr. F. A. Beer,

includes the statement that "protection is needed."

It is presumed that the missionaries who were at Choni and Old Taochow escaped across the river Tao into Tibetan country. The names of those at the Taochow station are Mr. and Mrs. W. N. Ruhl and two children, Mr. and Mrs. Sayder, Mr. and Mrs. Diehl and one child, Dr. I. Kauffman and Mr. J. Rommen, the last named being Norwegian and the others American. Mr. Ruhl was in Henkow a short time ago and was in charge of the mission while Mr. Beer was at home on furlough. Mr. and Mrs. J. MacGillivray were stationed at Choni. Although they are all reported as being safe they will be suffering keen hardships as a result of the destruction of their stores of clothing and food.

"WHITE WOLF'S RAID ON MINCHOW.

THRILLING CHAPTER OF MISSIONARY PERILS.

The following letter from Mr William Christie at Minchow has been courteously handed to us by the "Christian and Missionary Alliance" Mission, Wuchang:

Minchow, Kansu, May 27.
The Lord has called upon us to take joyfully the spoiling of our goods. "White Wolf" reached Minchow on May 20th. The official attempted to protect the city but failed. There was a sharp fight on the city wall and near the north gate, for about 15 minutes. On the Wolf's side one was killed and a few on the Minchow side. After the retreat of the Minchow soldiers the robbers came into the city and began shooting down all kinds of people. They reached the Yamen but the official had made his escape. Then they began the hunt for horses. They came to our place and I gave them the two poorest but they demanded the two best. Band after band came to our place asking for this end that. I could only give them what they asked for up till dark. Other two bands had come into our premises but I had been

don't reason with them and keep them from

WHOLESALE PLUNDER.

However after dark other two bands of very wicked men came to our place and demanded women. They began to search with two largo lanterns and got two native women, one a servant and one the wife of an evangelist. They searched the foreign house from top to bottom for our ladies, but in the infinite goodness of God they were not seen having hidden in a closet in the attic. They were much ohagrined and threatened to shoot me dead several times.

After the last party left I knew there was no time to lose, as they would soon return. The city swarmed with them, (there must have been from 10,000 to 20,000) so taking Hazel from her bed, the ladies Mrs. Christie, Misses Meckimom and Haupberg and I left the house. We each took a rug for protection. It was impossible to take anything else with us. We

ESCAPED OVER A WALL

and most fortunately met with our two evangelists. They said that the north gate was open and by it we made our escape and walked toward the hills in the South West. At cockcrow we reached a small farm house where our evangelist had a friend. After a meal of barley flour here, and after a rest, proceeded and came to a large village where there was a forest. In this we took refuge. Hundreds had already done so. That afternoon some of the robbers came to the village in search of horses. We could hear their voices and their shots. Then they left and near sunset another band came, surrounded the woods and fired shots into it from all sides. We thought our end had come for we lay near the top of the wood. But it began to get dark and the sbots to go further and further away.

That night we left the wood under the guidance of a hunter who knew every path. He led us during the pitch dark night to

A PLACE OF SAFETY

—a little hut in a lonely valley.

Hearing that the last of the robbers had left Minchow we returned to the city footsore and weary. Our dwelling

house and all our belongings, as well as those of the two ladies, were burned to ashes, but the church and street chapel were saved, also our servants quarters and stables.

The strain on the ladies has been great. If the "Wolf" leaves the foreign houses at Taochow intact we will go up there for a change and to get some clothing.

The report is that the marauders have left the New City of Taochow intact. They are a band of merciless murders, utterly vile and cruel. I searched out the official yesterday and had him go and investigate the ruins and report to the governor of Kansu.

A CONTRADICTORY REPORT.

From the above letter it would appear that the robbers went on from Minchow to Taochow, where there is also a station of the Alliance Mission, but left the city intact. But from another letter of later date, June 2nd, from their representative at Tsinchow it would appear they went North to Titeo in the direction of Linchow. The letter says:

"Just a line as you will not be getting any news from Minchow. From what we can hear all the people have left Minchow leaving their city empty for the Wolves. We hope the friends there retired to Taochow as the bridge was removed and the thievee could not cross the Tao river which is now in flood as this year there has been much rain. The latest news is that the Wolves are near Titao. The soldiers are very many and ought to be able to surround them. We get plenty of rumours, and the city people were all running away again this morning but it was only a false rumour."

We now learn by telegram that the Wolves did cross the river and that Taochow has been destroyed. The information of both writers proved to be incorrect a fact which strikingly shown the difficulty of obtaining accurate news in times of stress and panic.

Hunan Mission Chapel Attacked.

(From our own Correspondent.)

Iyang, Hunan June 9.

The Roman Catholic Chapel at Yen Chia Ho, about forty li from here, was attacked by the Police Administration, and received considerable damage from the Policemen, because they affirmed that the R. C. Mission was hiding from arrest a thief wanted by the authorities. Not much has been said about this matter, and I think the Officials are trying to hush it up.

MISSIONARIES NOT WELCOME AT YAMENS.

On Wednesday last I made a formal call upon the newly appointed Magistrate here. He looked very worried when I saw him, and was relieved to find that I was only paying a formal visit. It was very significant that he asked me "How many members have you in your Church?" and "How many of your members reside in the country?" I did not give him much information, as it is my practice not to answer such questions from Chinese officials. It was very significant that the Official should have asked me such a question at this juncture.

CONFUCIANISTS ON THE WAR PATH.

The Police Magistrate was obviously acting *ultra vires*, inspired by that masterpiece of wisdom, the ordinance against Chinese Preachers preaching on the streets. No proclamation has yet appeared here dealing with the matter, and I don't think it is likely to do so. It is evident that the Confucian Party want to start persecuting Christians, and will do so if allowed.

CLEVER CHINAMAN THIS.

Had a New Store Hired Before the Flames Got to His Laundry.

While a big fire was in progress in the business district of Ridgewood, N. Y., on Saturday night, a Chinaman, whose laundry was in the centre of the burning block, lost no time in leaving the quarters. There was but one secure new quarters. The Chinaman vacated store in the neighborhood. The Chinaman hunted up the landlord and hired the man on the spot, binding the bargain by paying one month's rent in advance. By the time the transaction was completed the flames had nearly reached his old store. Wishing his hands aided the Chinaman, and in a short time all his goods were transferred to his new store, and he announced that he was ready for business again.

writes to Rev. B. C. Hawthorth of Osaka,

"In Yokushima, Japan," there is a remarkable old man who has copied the whole New Testament and the Hymn Book in large Chinese characters, so as to be able to read the Precious Word with his feeble and failing eyes. The story of his prodigious labor in accomplishing this task is almost past belief. But I saw the old man and his Bible, and heard from his own lips the account of this great work, which is a monument of his great love for God's Word. He is past 75 years of age. When he goes to church, he has the twenty volumes of his Bible carried along, and always follows the reading of the lessons."

GIVES FACTS ABOUT LIFE OF MISSION WORKERS IN KOREA

Research Extra. News Wed. 29, 1904
Criticism in Hamilton's Book Answered by Officer of the Presbyterian Board.

FAITHFUL TO LAST EXTREMITY

Angus Hamilton, author of the recently published book, "Korea," writes, in that volume, very slightly of missionary effort in the Hermit Kingdom. American missionaries coming under his special criticism. Rev. Dr. Arthur Judson Brown, of East Orange, secretary of the Presbyterian Board of Foreign Missions, takes issue with Mr. Hamilton, expressing the views given below in answer to a request from the Newark EVENING NEWS that he make some comment on "Korea." Dr. Brown speaks with authority on the missionary situation in the Far East, not only as an official of an important board, but also as a traveler. He says:

"Any one who has visited Korea, or is acquainted with even the A. B. C.'s of foreign missions, will read with curious interest the chapter on the missionary question in Angus Hamilton's 'Korea.' He begins by severely criticizing the French Roman Catholic priests for their 'unnecessary sacrifices.' He says that they 'live in abject poverty,' that 'they promote anarchy and outrage, even encompassing their own deaths, whenever the interests of their country demand it,' that 'they have won the glory of martyrdom,' that 'the diffusion of Christianity (by them) is not unattended with bloodshed and disaster,' that 'in the case of Quakerism this feeling of animosity and the immunity from taxation which the French priests gave to their followers created an intolerable position; that in consequence anarchy swept over the island and some 600 believers were put summarily to death; and that 'whatever may be the compensating advantages of this martyrdom, the reckless and profli-



Rev. Dr. Arthur J. Brown.

gate sacrifice of life which missionary indiscretion in the Far East has promoted is an outrage upon modern civilization."

The Protestant Missionaries.

"Having thus paid his respects to the French Roman Catholic priests, he calmly proceeds to criticize the Protestant missionaries because their 'comfortable existence' does not equal the 'self-abnegation so manifest in the lives of the Roman Catholic priests.' Mr. Hamilton appears to be a difficult man to please.

"He expresses the remarkable opinion that the Protestant missionaries are 'well paid,' that 'as a class American missionaries have large families, who live in comparative idleness and luxury,' that 'they own the most attractive and commodious houses in the foreign settlements, and appear to extract from their surroundings the maximum of profit for the minimum of labor."

"As a matter of fact, the salary of the individual Protestant missionary in Korea is about \$600 a year with free rent and an allowance of \$100 for a child. The missionaries do not own the most attractive and commodious houses in the foreign settlements," as Mr. Hamilton alleges, nor do they own any houses at all, the houses being owned by the mission boards and costing, as I have occasion to know, but a modest sum. Nor is it true, as Mr. Hamilton asserts, that servants are provided free, while the vaunted 'provision for the education of the children' is \$50 a year, and that is paid only when the child is in America and both parents are on the field.

"As to whether a missionary can live in 'luxury' on \$600 with rent and an allowance of \$100 for a child, the people of this country can judge as well as Mr. Hamilton by simply asking themselves what scale of living such an income would permit in the United States. Korea does not produce the kinds of food and clothing that an American has to use, and the missionary must buy in the United States at the same price that the average American at home pays, and in addition he must pay the cost of freight to Korea. Thus he can purchase some of his supplies in a few foreign stores in Korea at what we should regard as exorbitant prices; but he usually finds it cheaper to buy his food and clothing in New York, Chicago and San Francisco, and then pay the freight on them to Korea. If in such circumstances he can live in 'luxury' on \$600 and free rent he is a very remarkable financier indeed. The average parent in the United States can doubtless give Mr. Hamilton some valuable information as to whether it is possible to feed, clothe and educate a child on \$100 a year if at home, or \$150 if in college. It is true that it costs more to maintain the Protestant missionary than it does the Catholic Roman Catholic priest, but Protestantism long ago decided for itself the question of marriage versus celibacy; and I am not afraid that the sensible people of the United States will be disposed to follow Mr. Hamilton's lead in condemning the Protestant missionaries in Korea for any such reason.

Missionaries and Business.

"Mr. Hamilton alleges that 'American missionaries in Korea were formerly closely associated with the more important export houses in the leading industrial centres of America.' He is careful to use the word 'formerly,' and he also tells us that this practise is 'no longer openly indulged.' He intimates, however, that such business interests represent the spirit of the American missionaries and

that they would be confirmed it were not for "diplomatic representation." The simple facts are that when the first missionaries went to Korea they found a people who were quite destitute of even the commonest conveniences of life as practised by Americans. Christianity means much to civilization as well as to religion. To change a man's heart and to give to him the great ideas of the Gospel are ordinarily to beget in him a desire for a higher type of physical life. It was quite natural that when a Korean called saw the clock or cook stove or sewing machine in the missionary's home, he should manifest an interest and ask the missionary to get him one, and it was equally natural that the missionary should comply with the request. This was done in some instances by a very few of the missionaries. They did not do it, however, for financial profit, but simply out of kindly interest in the people, and now that foreign business firms are introducing American and European goods, the missionaries do not do such things at all except in rare individual instances as a matter of personal friendship, or, perhaps, to prevent extortionists from being some unscrupulous trader. It is grossly unjust to represent the nearly 200 Protestant missionaries in Korea as doing anything of the kind, and it is malicious to charge mercenary motives upon a whole body of self-denying men and women simply because a few of them, more or less, gave such assistance as has been indicated in the earlier years of the work.

"The charge that the missionaries do the minimum of labour and that their families live in comparative idleness, is equally false. For example, the Presbyterian missionaries with whom the writer of this article is more particularly acquainted. Seventy missionaries, including wives and mothers who have the same family cares, such women have in America, have charge of 223 congregations, seventy-nine schools, five hospitals and about 35,000 communicants and adherents. I have visited Korea and I did, what Mr. Hamilton evidently did not do, take pains to inspect the missionary work. I have seen these missionaries know what they are doing, and I can testify that they are among the hardest-worked men and women in the world. They are literally wearing themselves out in their efforts to found and maintain churches, schools and hospitals, and to create in a heathen land some of the conditions of decent society. To represent such men and women as living lives of ease and luxury is an outrage, not only upon truth, but upon common sense.

"I personally know the majority of the Protestant missionaries in Korea. It is my business to know about them. I am an officer of a board which is responsible to the home churches for the maintenance of a large number of them. What possible motive have the boards for maintaining in Korea incompetent men and women? Would not the strongest considerations of self-interest lead us to minutely recall missionaries who were guilty of the things which Mr. Hamilton alleges? I have no hesitation in setting my personal knowledge of Korean missionaries and their work over against the ignorance of Mr. Hamilton, colossal as it is, and I

assert that the Korean missionaries are among the very best men and women I know, except in the matter of devotion and in self-sacrificing labors for God and for man.

"The missionaries in Korea to-day are exposed to no small anxiety and even peril in the war between Russia and Japan. A part of the region in which they reside is already within the zone of hostilities. Everybody is advising them to leave in order to seek their personal safety and escape the scenes of carnage which are imminent. If they are the kind of people that Mr. Hamilton supposes them to be, why do they not leave? Why is it that they are staying at the post of duty? Many of them are in the interior. They are absolutely unarmed. They are forbidden by their principles to fight, and they are too few and too helpless to do so even if they were disposed. It takes more courage for them to stand their ground in such circumstances than it does to shoulder a rifle and join a regiment. Yet they

are staying there to comfort and guide those terror-stricken Koreans in their time of sore need. It would be difficult to characterize too strongly the commendable meanness of a scoundrel who at such a time will attempt to arraign those men and women as unworthy of our sympathy and support.

"Some people, indeed, to whom the missionaries are always wrong, have just been cited to them because they declined to leave Pyeng Yang on the warship which the United States Minister had sent for them. The engineer who stays at the throttle in time of peril is called a hero. The physician who refuses to desert his club-footed patients is highly praised. The Roman Catholic priest who entered the burning Iroquois Theatre in Chicago to administer the last rites to the dying was lauded by the secular press the country over. It is not fair that missionary duty should be forsaken, 'whose zeal is eating him up,' and regarding whom, in the language of Mr. Hamilton, 'it is imperative that certain measures should be adopted by which his life and safety, if of the individual zealot and be agreeable to the general comfort of the community.' He sagely adds that 'these restraints upon missionary labors will, of course, be resented,' but that 'if we wish to avoid another such man-made disaster as the terrible and pitiful carnage which is now necessary to superintend all forms of missionary enterprise more closely.'

"And yet, if the missionaries had run away on that warship these very people who are now criticizing them as zealots who are now lauded at them as cowards, and would have descanted upon the superior bravery of the engineer and the physician and the Roman Catholic priest.

"After all that has been disclosed regarding the real causes of the Boxer outbreak in China, the man who ascribes it to the missionaries does so at the expense of either his intelligence or his honesty. It is all too clear that that outbreak was primarily caused by the political and commercial aggressions of European nations. It would be ludicrous, if it were not so serious a matter, to represent the missionaries in Korea, who have to an extraordinary degree the confidence and the affection of the people from the Emperor to the coolie, as a source of disturbance. The Koreans know well enough who their real friends are, and they testify to the accuracy of their knowledge by loving the missionaries, but by hating the 'White-sneakers,' and mobbing the 'Winter-shinies,' whom Mr. Hamilton would probably regard as congenial friends and high authorities.

The Foreign Trader.

"While Mr. Hamilton makes the remarkable suggestion that the activity of missionaries ought to be limited by governmental authority, it is significant that he does not propose that the activity of traders should be so limited. But I got the very distinct impression from my own long journey through Asia, and conversation and correspondence with hundreds of foreigners and Asiatics have confirmed

the impression, that the foreign trader has done ten times more than the missionary to alarm and irritate the Asiatic. While some of those traders are men of high Christian character, it is notorious that the typical trader in Asia is brutal, profane, intemperate, lustful and greedy, and that his treatment of the natives and in his remorseless pushing of his own selfish interests he creates the very conditions of hatred and unrest which Mr. Hamilton ignorantly ascribes to the missionaries.

"Mr. Hamilton gives only eight and one-half pages out of 307 to the missionary question, but he has packed into those eight and a half pages more ignorance, misrepresentation and maliciousness than can be found in an equal space in any other book of my acquaintance. It is plain that he knows practically nothing at first hand regarding the missionaries in Korea; that he has simply picked up the sneers and slanders current among the foreigners who, for reasons best known to themselves, find it convenient to slander pure, high-minded men and women who are not in Korea for personal aggrandizement, but for the uplifting of an oppressed people.

"Those who wish to know what Korea

and the Koreans really are should turn from Mr. Hamilton's overwrought pages to Mrs. Horace G. Underwood's "Fifteen Years Among the Top-nocks," and to Dr. James S. Gale's "The Vanguard." It is true that these authors have not spent any time at treaty-port hotels and drawing on their imagination for facts to be sent to foreign newspapers. But they have lived in Korea more than a dozen years. They know the language of the Koreans. They have studied the country and the people until they have more knowledge of Korea in their little fingers than Mr. Hamilton has in his whole body. They know better than to tell us, as Mr. Hamilton does, that filthy Seoul is "neat and orderly," with "streets clean and well drained"; that stragling Chempoo has "imposing shops"; and a "magnificent bond"; that Korea, "once the least progressive of the countries of the Far East now affords an exception almost as noticeable as that shown by the prompt assimilation of Western ideas and methods by Japan; that Korea is '200 miles' from Japan; that while the passage across the Korean Strait requires 'fifteen hours,' the trip from Fusan to Moji can be made in 'four hours'; that the cost of the journey from Moscow to Dalny by the Siberian Railway is almost prohibitive if compared with ocean steamer charges; and that several other statements are true, which any one who has been in Korea will read in Mr. Hamilton's book with gasps of amazement.

"Mrs. Underwood and Dr. Gale have written with intelligence and sympathy. Their books give a picture of Korea of such vividness and accuracy that one feels by the time he has finished them that he really knows something about the land of the Morning Calm. They have, what Mr. Hamilton has not, eyes to see and ears to hear the mighty forces which are gradually inaugurating a new era in Korea. They show us the real American missionary, not as an idle, luxurious mercenary individual, but as an educated, consecrated man or woman, the embodiment of the highest type of American Christian character and culture, going about among those people in the name and in the spirit of the Master—healing the sick, teaching the young, translating the Bible, creating a wholesome literature, and, above all, preaching those great truths of the Christian religion to which Europe and America owe whatever of true greatness they possess. No one is perfect, not even a critic, but the man who can write only evil of such men and women is not one whose judgment will be accepted by sensible people."

San Francisco

May 1

Missionary Convention

Fourth vol: 9

Send all communications to Headquarters, 1037 Market Street

San Francisco, Cal., March 17th 190

Mr. Robert H. Speer,
New York City, N. Y.

Dear Brother Speer:-

I suppose you have seen the new book on Korea by Angus Hamilton, which is having such a sale now. If you have you have read his infernally unjust chapter on missions. I was so struck with the similarity of it to much that I had heard in the Orient from ship captains and the like, that I thought that there was probably something in Mr. Hamilton's character which would account in a large part for his opposition to missions.

On inquiring of a missionary who has recently returned from Korea I was told that this man Hamilton was a drunken b ³ ~~man~~, that at times he had delirium tremens, and that ~~he~~ ^{he} or ~~she~~ ^{she} the English consuls seriously thought of sending him out of the country, as he was a disgrace and a danger to the foreigners residing in Seoul.

I asked this missionary if he was willing to take this matter up, and he said that he would rather not, but that if I would write to Mr. Gale who knew Hamilton thoroughly, I would learn more especially about him. Now, as Gale is one of your missionaries would it not be well for you to write to him? Hamilton's book is having such a wide sale that it will inevitably shock,

China Trusts the Missionary

John Earl Baker*

THE whole question of relief of the distressed Chinese just now often revolves about personalities; the human element plays a large part. Whether certain requests for relief can be granted depends somewhat upon the manner of approach of the missionary or local relief committee member making the request, as well as upon the character and personality of the local magistrate or government authority or representative who must be consulted in certain areas before foods can be brought in.

This is one place where the Christian missionary's inviolate reputation for personal honesty and integrity throughout all China is bearing richly deserved rewards. No one questions his unselfish and sacrificial service in giving food to the hungry, clothing to the naked and shivering, and medical and hospital care to afflicted minds and bodies, shattered by the horrors of war, famine, and flood. And no one hesitates to entrust large sums of money to these missionaries, to be placed to the credit of persons in far-off cities or even countries, in order that the relief of China's suffering may be carried on without interruption.

Missionaries may have failed to work miracles when the people hoped for them, and thus may have disappointed some of the Chinese in rural areas, but they never have failed in their personal honesty and honor regarding the handling of funds and supplies, no matter whose these might be. If a missionary should ever break faith with the Chinese in this respect, it would be tragic for the whole missionary cause—but to my knowledge not one of these missionary men and women ever has broken faith.

It is impossible to exaggerate the story of China's sufferings or to overestimate the tremendous and appalling needs for relief among the children and adult civilian population. During these two years of war, China has suffered more casualties of dead and wounded than

* Dr. Baker, of Shanghai, a world famous authority on flood, famine and refugee problems, is now serving as a volunteer lecturer in America for the Church Committee on China Relief.

... I am written to ... being ... what
 ... about ... things. I admit the latter to you
 ... your consideration. I wonder when the men will ... to be
 ... enough to make white appear black, and when other
 ... will ... to be fools enough to believe them.

with best wishes and kindest regards, I am,

Yours sincerely,

Geo. B. Lingle

A TRIP INTO EXCLUSIVE HUNAN.

Independently BY MRS. W. H. LINGLE, *Oct 16 '36*
 Missionary of the Presbyterian Board.

About a year and a half ago the first Protestant church in the Province of Hunan was organized by my husband. Since that time he has made several trips to the two places where we have Christians.

This autumn, we discussed, *pro* and *con*, the advisability of my going to visit the two stations. No foreign woman had ever entered that exclusive anti-foreign, cruel (?) province from the south, and as far as I know, no woman has entered from the north. The reports of the character of the Hunanese were almost enough to stop the most determined. Moreover, the inns on the road are simply long rooms with no partitions, where all the people sleep together. However, I did not "ten parts" believe the first, and the second difficulty could be endured, and so we decided that it would be wise for me to go. Our bedding had ever entered that exclusive anti-foreign, cruel (?) province from the south, and as far as I know, no woman has entered from the north. The reports of the character of the Hunanese were almost enough to stop the most determined. Moreover, the inns on the road are simply long rooms with no partitions, where all the people sleep together. However, I did not "ten parts" believe the first, and the second difficulty could be endured, and so we decided that it would be wise for me to go. Our bedding was carried in baskets, and I was carried in a sedan chair by three men. The range of mountains dividing the Canton province and Hunan, is quite high and difficult to cross. We were four days in reaching our first destination, Lin Wu, a distance of seventy-five miles. My husband and our servant walked all the way. I felt as if I were a part of some Dime Museum, for I was inspected by thousands. "Is it a woman?" And when I would assure them, as I passed along, that I was "really and truly" a woman, their wonder knew no bounds. It was not my face that they wanted to see, but my feet! My shoes were very strange, and my feet were not bound! When my chair-bearers put down the chair, in order that they might rest, I had to get out and walk up and down to show myself to an admiring crowd. When we reached Lin Wu, and my chair was deposited in the inn, I was instantly surrounded by hundreds, curious to see. I escaped into a room and shut the door; but the crowd continued to press, and quickly grew to thousands. When Mr. Lingle tried to send them away, they said (and with reason), "If you do not want us to see her, why did you bring her?" I walked out and allowed them to inspect me. After a while one of the high officials of the city came, and said that he was afraid there would be trouble from such a large crowd, and that I

id better stand in a high place and let the people see
ed then be would tell them to go away. And like I had
ready done this several times, I did it again to please
him. He talked to me for a few moments, narrowly
scanned me, and then walked off without saying a word
to the people. The fact of the matter was, he simply
wanted to satisfy his own curiosity. All day the people,
high and low, wealthy and poor, literary and ignorant,
flocked to see the wonderful foreign woman.

Last summer when Mr. Lingle was spending some time
in Lin Wu, he was visited by a number of the "literary
graduates." He told them of our prospective marriage,
and added that I was teaching in a college in Shantung.
Some of these gentlemen called on us, and asked if I would
not teach them foreign mathematics. They said if I
would, they would gather together a class of twenty and
would furnish a hall and a place for us to stay while there.
The literati of Hunan are very eager to study Western
mathematics, especially since some are required in the
Government examinations. They are also anxious to study
Western sciences.

We were invited to the home of the wealthiest man in
Lin Wu city, where we were treated with great considera-
tion. I was also invited to many homes, rich and poor.

From Lin Wu we went on to Kia Hwoa, about thirty
miles further north. In that place there are about
twenty Christians, most of them young women. I was
received cordially by all. The whole city of Kia Hwoa
came to see us. The women listened well as I told them
the old, old story. My reputation had grown amazingly!
Some one had reported the offer made in Lin Wu, and so
in Kia Hwoa I was a wonderful mathematician; in fact, I
knew everything it was possible to know. I did not realize
when I was teaching the first volume of arithmetic in
Chinese, in the Tungchow College, that I was going to
build up such a reputation. I was also invited in Kia
Hwoa to teach mathematics and the sciences. It is diffi-
cult to make these graduates understand that these things
cannot be learned in a month. However it shows how
anxious they are to learn when they are willing to ask a
woman to teach them.

We stayed ten days in Kia Hwoa. In company with
some of the Christian women I visited some of the vil-
lages. During the whole trip there was never a stone
thrown at my chair, and I went everywhere with the cur-
tains rolled up!

The Christian world has been praying for the opening
of Hunan, the province from which the scurrilous litera-
ture comes—the province which will not allow the tele-
graph within its borders—the province which, once gained,
opens a great step in advance for the coming of Christ's
kingdom in China. That province is open, and with pru-
dence and care can be traveled through. Everywhere the
people were friendly, and invited us to return. We hope
to return in the spring and go still further into the inter-
ior. Dr. Chesnut will probably go with us.

The arrangements are not completed, but it is probable
that some of the scholars from Lin Wu will come here to
study mathematics. We hope also to open their hearts to
the Gospel as well as their minds to the mysteries of
mathematics and the sciences.

Lin Chow.

James ~~_____~~ 3/40

Following is the text of the
speech of Mme. Chiang Kai-shek
at the Madison Square Garden
mass tribute meeting last night
and broadcast over the Columbia
and Mutual networks:

To all my friends in America,
including those of you who have
come here to listen to me this eve-
ning, I wish to express to you my
heartfelt appreciation of your
concern for me and your thought-
fulness for my well-being, which
you have so generously demon-
strated in various ways during
my illness and convalescence.

I wonder whether I can convey
to you how deeply touched I am
that so many people from every
section of America have taken

the time and trouble to send me
messages of affection and good
will. I wish I could acknowledge
every one of the many thousands
of letters and telegrams which I
have received. But since this is
impossible, will you not let me
take this opportunity to thank
you one and all?

I wish, too, that it were possible
for me to accept your invitations
to visit your States, cities, col-
leges, churches and other organ-
izations. To my regret, however,
my doctors will not allow me to
do all that you so wish me to do,
and which I would so like to do.
But I know that you will under-
stand the wisdom of their decision
when you consider that eleven
weeks is but a short time in
which to recover from the strain
of six long years of war, and that
I must conserve as much as pos-
sible some strength to enable me
to continue my work in China.

Thoughts in Hospital Recalled

Since I came out of the hospital
many of you have asked me to
give my impressions of America.
My reply has been that, whatever
impressions I have gained are not
deep and comprehensive enough
to enable me to give a really
worth-while answer. I think
nevertheless that you may be in-
terested in sharing with me some
thoughts which surged through
my mind during my convales-
cence. Mind you, they are
thoughts only, not erudite opin-
ions and conclusions formed after
deep and prolonged study. I can
only hope that, such as they are,
they will touch a responsive chord
in your hearts and will prove
helpful in your own thinking.

We live in the present, we
dream of the future, but we learn
eternal truths from the past. It
would be just as irrational for a
man to claim that he was self-
made as for a nation to believe
that it could be self-sufficient.
Nations and individuals are but
links between the past and the
future. It would be interesting
and valuable, therefore, for us to
consider the deep meaning which
lies behind the Chinese proverb:
"Watch the cart ahead," in our
endeavor to avoid the pitfalls in
which former civilizations, dynas-
ties and systems have fallen.

Those pitfalls are many, but one
of the deepest and most omni-
versous is pride. That pitfall
has swallowed many whose arro-
gance led them to think that they
could safely and permanently
defy mankind's deep-rooted sense
of justice and right-dealing. Fig-
uratively speaking, it was only
yesterday that Herr Hitler said:
"No human power can ever oust
the Germans from Stalingrad."
Where are those Germans today?

Japanese Boast Cited

Again, in July, 1937, Prince
Konoye said: "We shall bring
China cringing to her knees with-
in three months." How many
three months have elapsed since
he said that? And China still
stands on.

Those utterances by two of the
most deeply dyed aggressors were
inspired by unrighteous pride
run absolutely mad. But there is
another kind of pride, a right-
ful pride, which my countrymen
possess. I am reminded of two
little Chungking incidents which
offer testimony to the pride to
which I have alluded. After the
first of the terrible bombings to
which Chun kin was thereafter

increasingly subjected, free con-
gee (rice gruel) centers were es-
tablished for those of our people
whose homes had been demol-
ished and reduced to charred
rubbish and who consequently were
unable to prepare their food.

Many declined to accept this
help on the ground that they had
suffered no more than others and
preferred to fend for themselves.
It was only when they were told
that they were entitled to the
food since they were contribut-
ing their share in the national ef-
fort to combat aggression that
they were prevailed upon to ac-
cept any at all.

Again when the generalissimo
and I placed our cars at the dis-
posal of the organization charged
with the evacuation of civilians
in view of the bombings, as soon
as the evacuees learned to whom
these cars belonged, they refused
to ride in them on the ground that
our duties to the nation were too
important to be impeded.

Apprecates American Aid

It is this kind of pride that gov-
erns our people's attitude toward
America today. We are genuin-
ely and warmly appreciative of the
assistance that the American peo-
ple have given to our effort in the
common cause. It is not only
since my visit to your beautiful
country that we have become
aware of the affection and friend-
ship which your people have for
ours. Throughout these hard
breaking years, when we have
been daily faced with the bard-
ships which the people of an in-

jured land have to suffer, we
have been heartened to carry on
by the knowledge of your sym-
pathy.

I have received innumerable let-
ters and messages from your peo-
ple in large cities and in small
country towns—from business
men, farmers and every-day work-
ers, professors, ministers, college and
high school students, hard work-
ing mothers, and even little chil-
dren. Contributions large and
small have poured in; some peo-
ple sent money orders of one or
two dollars and everything else
often-times accompanied by the wish
that they could do more. These
gifts spelled real sacrifice on the
part of the givers, and in the eyes
of our people they were multi-
plied a thousandfold and illumina-
ted by the beauty of the spirit of
the donor.

We thank you wholeheartedly
for what you have done and are
doing for our suffering people,
all the more because in this pres-
ent world struggle we are giving
unstintingly the flower of our
manhood and everything else we
have in contributing our part
in this titanic fight for a free and
just world. I say all this because
I feel that you are entitled to
know how the Chinese people to-
day think and the national char-
acteristic upon which that think-
ing is based.

Reviews Ancient History

Without necessarily possessing
a very profound knowledge of the
history of the world, we can take
warning from the fate of the Ro-
man and Persian Empires and
the ephemeral system established
by Napoleon. Rome, in the ear-
lier days, had liberal enough po-
litical ideas. Perhaps you will re-
call that in the second century
A. D. a Roman recorder wrote
that the last of the Emperors
came to effective because the peo-
ple delegated to the Senate the
power to make them. The im-
perium or power admittedly rest-
ed in the people.

The august title of imperator under the Republic signified no more than the present-day title of "general," and was bestowed by the soldiers upon their victorious leaders. The honors conferred upon Augustus as Prince of the Senate by the Romans in reality far transcended any honor claimed for monarchs some 2,000 years later in accordance with the theory of the divine right of kings. Thus we see that the power of the leader stemmed from the people, and to claim divine rights and privileges was usurpation of the natural rights of men.

All the peoples in the Roman Empire could become citizens. Some of the emperors even were Syrians or sprang from other foreign origins. There was no racial discrimination as we have it today. The Armenians and other tribes of the so-called barbarian world of that day were accepted, and welcomed as allies of Rome, and not as subject peoples. This broad and practiced concept of the Romans was, I think, the chief cause for the Roman Empire lasting for over a thousand years.

Tyranny, Dictatorships Linked

On the other hand, tyranny and dictatorships have been proved to be short-lived. We ask ourselves why is it that the ancient Persian Empire only remained at its comparative zenith for a few centuries, while the high tide of the Napoleonic era only lasted for a few decades?

It is said that Sapor, the Persian Emperor, after defeating the Romans, used the neck of Valesian, the Roman Emperor, as a footstool for mounting his horse. Was it this cruelty and arrogance of the conqueror toward the conquered which contributed to the fall of the dictatorships and leaders strutted about in a frenzy of exhibitionism during their short day as invincible conquerors and masters?

Let us contrast this with the Chinese way of life as shown in the following historical incident: During the period of the Three

Kingdoms in China, Kuan Kung, a valiant warrior, met Huang Tsung, also a brave warrior, in single combat. With a sweep of his long sword, Kuan Kung cut off the forelegs of his opponent's steed. Horse and rider both toppled to the ground. The vanquished warrior awaited his doom with resignation. The victor, Kuan Kung, however, extended his weaponless hand and cried: "Arise! My sword falls edgeless against a dismounted and unarmed foe."

Dark Ages Laid to Romans

To return to the Roman Empire, its final fall was due, among other things, to the sybaritic and effete practices indulged in by the Roman people. In the declining days of the empire they hired others to do their fighting, while they themselves wallowed in sensuality which culminated in the total eclipse of the Roman Empire in the West. On the heels of the fall of this empire followed the Dark Ages in Europe with all the attendant evil results. To safeguard ourselves against retrogression into another dark age, I feel, the greatest task now confronting the United Nations.

Whether the principles of freedom, justice and equality for which we are fighting will be able to stand the strain and stress of the times is a question

depending largely on ourselves as individuals and as nations. Convicts are subject to coercion, but it must be remembered that they have proved themselves to be anti-social and had first committed crimes against society. Their exclusion from their fellowmen is but a logical consequence of the necessity for expiation, whereas slaves or subject peoples arrive in that estate often through no fault of their own.

The Axis powers have shown that they have no respect for anything but brute force and, such being the case, they logically hold that conquered peoples should become shackled slaves. They lack the imagination to visualize the fact that a man may be enslaved physically but cannot be controlled in his thoughts and in his innate desire to be free. Nor do they recognize that, if people are deprived of responsibility, there can be no real discipline, for indubitably the highest kind of government is maintained through self-discipline.

Tells of Resolve to Fight

Nor are they imaginative enough to realize that unrest, however ruthlessly suppressed, will continue to create situations which successive riotings and reforms cannot ameliorate, leaving in their wake only bitterness and determined hatred of the oppressor. The implacable underground hostility of Austria, Czechoslovakia, Poland, the Low Countries and France, and the indomitable resolve to keep on fighting as shown by your people, and by my people, and by the peoples of Britain and Russia, attest incontrovertibly to this fact.

The world today is full of catch phrases. Men often pay lip service to ideals without actually desiring and working for their fruition. Fascist Italy has sometimes claimed to be an organized, centralized and authoritative democracy. Nazi Germany on occasions has also called itself a democracy. Do we of the United Nations wish to follow in their footsteps?

The universal tendency of the world as represented by the United Nations is as patent and inexorable as the enormous sheets of ice which float down the Hudson in the Winter. The swift and mighty tide is toward universal justice and freedom.

In furtherance of this tendency, we in China have bled for the last six long years to demonstrate our repudiation of the inert and humiliating philosophy that a slow, strangling death is the

more merciful though some people in other parts of the world maintain that the absence of hope would prevent the acrimony of a losing fight and leave man's nature untrammelled to compose itself to the mercy of God.

We shall hold firm to the faith that nothing short of race annihilation will ever prevent any people from struggling against wanton domination, whether economic or political. Are we right?

Two Theories Assailed

Again, there are peoples who are obsessed by the fear that the stage of economic stagnation has been reached; there are others who preach totalitarianized doctrines of economic autarchy. If we accept these theories, then we must all be self-sufficing, for when any of us lack raw materials and labor, instead of obtain-

ing them through legitimate means of trade and commerce, we would have to resort to the brutalities of invading our neighbors' territories and enslaving the inhabitants.

In reality, neither theory is possible, for the vast and rich undustrialized hinterlands of China alone would bear witness to the obvious falsity of the former theory. The processes of history, composed of sequence-co-existence and interdependence—just as people in society are inevitably entwined through common interests, common efforts and common survival, prove to us the folly of the latter theory.

What are we going to make of the future?

What will the revalescing world, recovering from this hideous blood-letting, be like?

The wisest minds in every corner of the world are pondering over these questions, and the wisest of all reserve their opinion. But, without letting temerity outrun discretion, I venture to say that certain things must be recognized. Never again must the dignity of man be outraged as it has been since the dawn of history.

Says Strength Is a Trust

All nations, great and small, must have equal opportunity of development. Those who are stronger and more advanced should consider their strength as a trust to be used to help the weaker nations to fit themselves for full self-government and not to exploit them. Exploitation is spiritually as degrading to the exploiter as to the exploited.

Then, too, there must be no bitterness in the reconstructed world. No matter what we have undergone and suffered, we must try to forgive those who injured us and remember only the lesson gained thereby.

The teachings of Christ radiate ideas for the elevation of souls and intellectual capacities far above the common passions of hate and degradation. He taught us to help our less fortunate fellow-beings, to work and strive for

their betterment without ever deceiving ourselves and others by pretending that tragedy and ugliness do not exist. He taught us to hate the evil in men, but not men themselves.

Finally, in order that this war may indeed be the war to end all wars in all ages, and that nations, great and small alike, may be allowed to live and let live in peace, security and freedom in the generations to come, cooperation in the true and highest sense of the word must be practiced. I have no doubt that the truly great leaders of the United Nations, those men with vision and foresight, are working toward the crystallization of this ideal, yet they, too, would be impotent if you and I do not give our all toward making it a reality.

Chinese Experience Retold

Over two thousand years ago, during the feudal period, when many little kingdoms co-existed in China, there were two conflicting theories: the principle of imperialism, or lien-heng, and the principle of concerted effort, or hoh-tung.

The originator of the principle of imperialism, or lien-heng, connived to swallow up the six weaker States by the State of Tsing. The originator of the concerted effort, or hoh-tung, on the other hand, advocated the union of the

six weak States for mutual protection against their dominant neighbor Tsing.

The central idea was, in the event of aggression by the State of Tsing against any of the six States, the others were under moral obligation to come to the assistance of the invaded State. Unfortunately, the six States were lukewarm toward this idea of united effort and did not take any pains for its support, with the result that gradually, one by one, the weaker States were destroyed by the strong State of Tsing. Do we want history to repeat itself?

At the present day I should like to point out that we often use the term "community of nations." If we would only pause to think for a moment, we would realize that the word "community" implies association not of voluntary choice but of force of circumstance. We should, instead, think of ourselves as a society of nations, for society means association by choice. Let us, the United Nations, which have come together by choice, resolve to create a world resting on the pillars of justice, co-existence, cooperation and mutual respect.

Selfishness and complacency in the past have made us pay dearly in terms of human misery and suffering. While it may be difficult for us not to feel bitterness for the injuries we have suffered at the hands of the aggressors, let us remember that recrimination and hatred will lead us nowhere. We should use our

energy to better purpose so that every nation will be enabled to use its native genius and energy for the reconstruction of a permanently progressive world with all nations participating on an equitable and just basis. The goal of our common struggle at the conclusion of this war should be to shape the future so that "this whole world must be thought of as one great State common to gods and men."

