

THE REBIRTH OF KOREA



HUGH HEUNG-WO CYNN

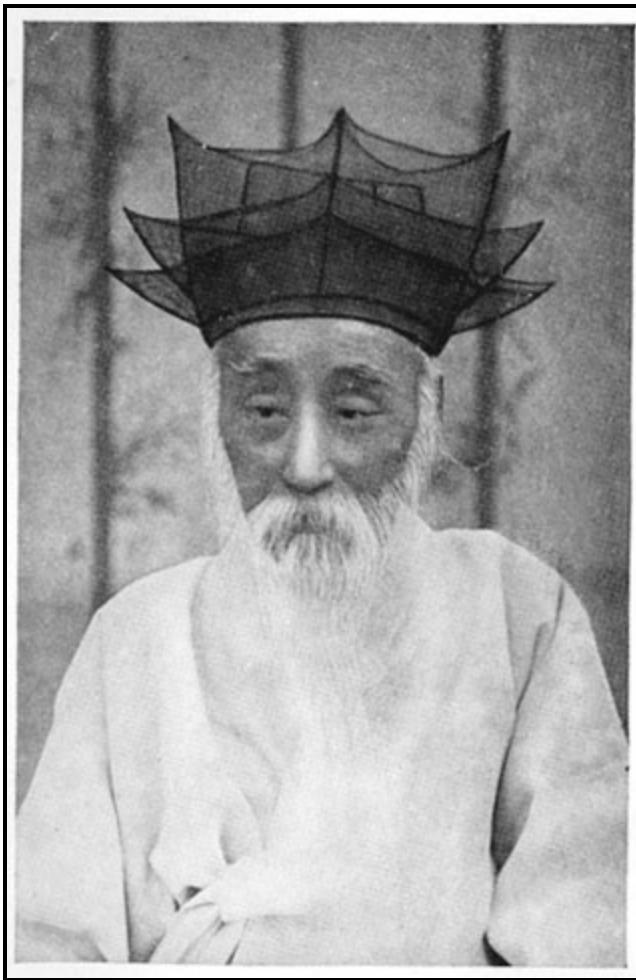
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Viscount Kim, one of the two who have petitioned and are prosecuted.

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TO THE
WOMEN
IN
KOREA

The Rebirth of Korea

The Reawakening of the People Its Causes, and the Outlook

BY

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Seoul, Korea

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ILLUSTRATIONS

VISCOUNT KIM, ONE OF THE TWO WHO
HAVE
PETITIONED AND ARE PROSECUTED.

—*Frontispiece*

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INTRODUCTION

ANY contribution of fact or interpretation touching the Korean situation will be welcome at this time to all true friends of Korea. There is a special value in the statement and conclusions of one who has had the training of Mr. Hugh H. Cynn and the opportunities which have been his for obtaining information at first hand. Educated in the University of Southern California, Mr. Cynn has been for several years the principal of the Pai Chai School in Seoul. His duties have, on the one hand, kept him in close contact with the Japanese educational authorities, while on the other he has been in sympathetic relations with his own people for whom he is a loyal champion. He has been modest, temperate, and firm in securing and protecting the rights of the important school which has grown steadily under his leadership, and has devoted himself to its interests. One who reads, however, what is herein recorded will find a spirit which is concerned with issues outside of the academic realm. The author is a Christian and a patriot, eager for the best that Korea can achieve, convinced of the justice of his country's appeal

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for freedom and self-government, satisfied, if once the main contention is accepted, to make progress by delay if the time for full autonomy shall seem not yet to have come. Mr. Cynn has a wide circle of acquaintances and friends, Koreans, Japanese, American. To them there will be a peculiar interest in these candid chapters in which, with clearness and courage, he makes record of his impressions and his convictions.

FRANK MASON NORTH.

New York City,
October 24, 1919

FOREWORD

To be an "author" in a tongue that is not his native has never been the ambition of the writer. When he left Seoul, his home city, in the latter part of last April, to come to America for a short visit, it was his intention merely to return as soon as the business for which he was coming was finished. When the time for the intended return came, however, several friends suggested to him to give a series of lectures in some of the Eastern institutions of learning before leaving, and wisdom counseled the acceptance.

While preparing for the lectures the thought of putting them in some permanent form and presenting before the public as an interpretation of one of the phases of Korean life gradually developed, and with encouragements received from his American friends he has ventured into a field entirely new to him.

Chapters IV and V are taken from a report made before the executive members of the Commission on Relation with the Orient of the Federal Council of the Churches of Christ in America in the early part of last June. The other chapters were given in substance in the

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Drew Theological Seminary and the Boston University, in three lectures at each place.

The writer has no apology to make on the subject-matter; he only feels a keen regret at the inadequacy in the presentation. For obvious reasons he has depended almost entirely upon the government reports for statistics and official statements and upon such other documents and testimonies that are quite well authenticated and known by this time.

As he now turns his face again toward the Far East, he wishes to avail himself of this opportunity to express his very deep appreciation of the courtesies and kindnesses shown him by Dr. Frank Mason North, of New York, Dr. John Franklin Goucher, of Baltimore, and the Rev. Bishop Herbert Welch, of Seoul, Korea. While these gentlemen have no responsibility for any part of the contents, their personal sympathy and helpful encouragement, during some of the blackest moments, have enabled the writer to make an attempt and complete the task.

HUGH HEUNG-WO CYNN.

New York City,
October 24, 1919.

PART ONE

THE REBIRTH

CHAPTER I

THE HISTORIC MARCH FIRST

"MANSEI! MANSEI! M-A-N-S-E-I!" Ten thousand years for Korea! Long live Korea! Thus in the midst of mighty shouts the Korea that had been "dead and buried" for eight and a half years "rose from the dead" at two o'clock in the afternoon of the first day of March, 1919. A different nation this reborn Korea is from the old, of whose *passing* an author wrote over a decade before. The tragic cry she uttered in her last moment was, "My God, my God, why hast thou forsaken me?" Now her inspiring and assuring words are, "Be not afraid: go tell my brethren." Be not afraid, you who abandoned me in my hour of trial; be not afraid, you who have done me to death, for I am not going to be revengeful; be not afraid, you my children who have suffered so much in humiliation and despair. Go tell my brethren, men of all colors and races, to take courage, for righteousness will soon triumph. My fullest realization is not yet, but it is bound to come, because I am fighting on the side of "God the

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crowd shouting "Mansei!" in front of Taksoo Palace, Seoul, March 1, 1919.

Invisible King," and my rebirth is dedicated to making the world safe for righteous living.

Ever since the signing of the armistice there were visible many evidences of a new spirit rising

among the Korean people. The conscienceless might that trampled down under foot every vestige of international law and personal rights was at last humbled before the banner of "righteousness and humanity," and the erstwhile "supermen" sued for peace at the hand of an academician. The hateful distortion of truth, which was made to say, "Might is right" is changed back so as to declare that "Right makes might." Hope leaped, and faith in a righteous cause mounted on its wings.

Then, again, Korea's sons and daughters did not witness in vain the heroism and sacrifice of the millions who fought with cool courage and impetuous daring in the trenches and "over the top" in "No Man's Land"; and who worked with patience and devotion in the factories and in the homes. The stories so full of pathos and inspiration told by Hankey and Casalis and a host of others moved the hearts of many who heard them, very profoundly. The exploits of Guynemer and D'Annunzio thrilled and impelled the minds of the young people to something sublime and self-sacrificing. The shining and soaring ideals

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of President Wilson flashed from one continent to another, and his clear and keen notes rang from shore to shore. All these things, contrasted with their own unendurable conditions, made the Korean people impatient with the gods that withheld from them an opportunity to express their yearnings and to attain their hearts' desires. What less could be expected of the Koreans, who have a proud history of over forty centuries, and whose hearts have been steeled by ten years of military rule of another people? The New Korea had to rise, and it did rise.

On that memorable March 1st there were more than two hundred thousand people on the streets of Seoul. The state funeral of the former Emperor of Korea, who died in January, was to take place two days later; and special trains had been running for days, bringing people from all over the country, who wanted to pay their last respect to the memory of one in whom all the bygone days of national independence was symbolized. Every inn and every home was full to the uttermost limit with people. The whole nation was in the most profound mourning, as never before on any other similar occasion. Flags draped with black crape were spontaneously hung out from every house, and

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even school children of six to ten years of age wore marks of mourning. There were signs of unanimity and determination on the part of young and old alike. For days and nights the square before the palace gate and the main thoroughfares were thronged with mourners.

Before the dawn of that day there was an extraordinary incident, which roused the keenest interest of everybody. A handbill was posted and distributed throughout the south-western section (the busiest section) of the city, and it said that the former Emperor was treacherously poisoned by hired traitors upon his refusal to sign a paper, which was said to have declared that Korea was perfectly happy under the Japanese regime, and which was said to have been used in case of necessity as a counter instrument against the Koreans trying to get a hearing of the Peace Conference at Versailles. This, added to the fact of the sudden and mysterious death of the former Emperor, fired the people with new indignation and horror. At about ten o'clock one of the Christian schools for boys near the West Gate

was surrounded by police, and the class rolls of the preceding day were minutely examined and the office staff was closely questioned. At one o'clock in the afternoon the police rushed to the Central Young Men's

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Christian Association and instituted a search of the buildings as well as of every member of the staff and all the employees. The atmosphere of the whole city was electrified with some vague expectancy, mingled with anxiety and boldness.

While this search was going on, all of a sudden, as a bolt from the blue sky, in the neighboring park, the Pagoda Park, a young man mounted the pavilion, held up a paper, and began to read in a loud voice. The crowd had already been great, but this unusual procedure soon gathered an immense mass of people, who strained their ears to listen; and to their astonishment and joy it was the Declaration of Independence of Korea! The salient points of the text are here given:

"We herewith proclaim Korea an independent state and her people free. We announce it to the nations of the world, and we also make it known to our posterity for ten thousand generations that they may hold this right as free people for all time. . . .

"Victims of the inheritance of an ancient age of plunder and brute force, we have come, for the first time in our history of thousands of years, to taste for a decade the bitterness of oppression by an alien race. How great a loss to the right of existence, what a hindrance to

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the development of mind, what damage to the honor of our people, what lack of opportunity for any originality we may possess to contribute to or aid in the onward march of civilization!

"We do not wish to find fault with Japan who made so favorable a treaty with us in 1876, for insincerity in breaking, time and again, this and that provision of that solemn agreement, nor blame her lack of honesty when her *literati*, speaking from the platform, and their officials, by their acts, count the inheritance of our fathers as a colony of their own, or treat our civilization as that of savages, only to be satisfied when they have beaten us to submission and put to shame the foundations of our society and our best mental endeavors.

"We, who have special need to reprimand ourselves, should not spend time on the faults of others; we, who need to organize for the present, should not waste a moment in finding fault with the past. Our one responsibility is to establish ourselves and not to pull down others. In line with the dictate of a clear conscience our duty is to break up the fallow ground of our new destiny, and, not for a moment, through long smothered resentment or passing anger, spitefully attack.

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"Our wish is to move the Japanese government, bound though it is with old ideas and passed-by influences, a victim of the love of fame that acts and manifests itself in unnatural and unreasonable errors, to change to something better and return by a straight road to the place of innocence.

"The result of unasked-for annexation has been oppression, timeserving partiality, statistics based on false reports intended to show the opposite of the truth in a profit-and-loss account between our two peoples. The farther they go the deeper they dig a trench of resentment between us that no reconciliation can bridge. Behold the present result.

"Let them make right what is wrong and, by a just comprehension based upon sympathy, open up a new and kindly relationship which shall put an end to trouble and bring blessing to both. Is not their need this realization?



"Independence for us to-day, while it means an honor due Korea, at the same time means Japan's departure from an unjust way to one in which she may truly assume the great responsibility of the protector of the Far East, as well as removing from China those disturbing fears which she cannot escape even in her sleep. It means too a step toward the peace

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and happiness of the whole human race, in which the peace of the Far East is so important a part. This is not a question which rests on trivial emotion.

"A new world is opening before our eyes; the age of force departs and that of truth and righteousness comes in. The refined, clarified mind of humanity, matured and trained by the ages of the past, now begins to cast the morning light of a new civilization on the history of the race. A new spring is dawning and all life hastens to awake. As insects, paralyzed by the season of ice and chilling snow, under the influence of soft winds and warm sunshine, return to life and being, so do we, beholding the renewal of the world and the turning of the tide of the age, step forward without hesitation or fear.

"Holding fast to the inherent right of liberty, let us find satisfaction in the pursuit of happiness, and, developing our distinctive ability which alone can satisfy the heart, let the inner nature of our people bloom forth in the great world flooded with the light of spring.

"We now rise in power. Our conscience is with us and truth accompanies us. We awake, without distinction of age or sex, from the old nest of gloom into an activity in which all creation will attain to a joyous resurrection.

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The spirits of past generations inspire us, unseen, while the forces of the world assist us from without. A beginning means a successful completion. All that is required is to press forward toward

the light that shines before.

"THREE ITEMS OF AGREEMENT:

"1. Our work to-day is the demand any people would make in behalf of truth, humanity, life, and honor, so let us manifest the spirit of independence only, and not the spirit of strife.

"2. To the last man and very end, let each one express his real opinion.

"3. Let everything be done in order, so that our purpose and attitude, in every circumstance, may commend themselves as right.

"The 4252d year
of the Kingdom
of Chosen,
March 1st."

(Signed)
"Representatives of the People:
Son Pyeng-heui, Kil Sun-joo,
and thirty-one other names."

After finishing the reading, the young man lifted his arms high in the air and began a rousing cheer for Korea, which was instantly caught up by the impassioned throng, and in the twinkle of an eye, the surging mass of people in the Park and in the main thorough-fare adjoining were giving deafening cheers for

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the independence of Korea. Soon, from the East Gate to the West Gate and from the Bell Tower in the center of the city to the South Gate, a veritable pandemonium of enthusiasm and joy reigned. Students with books in one hand and uplifted cap in the other; stately white-robed old gentlemen with their hoary beards flowing and their wrinkled hands waving; young girls with their dark skirts streaming and upturned faces shining; elderly ladies with their characteristic green veils on top of the immaculate dress; mechanics with their rolled-up sleeves and some of them with tools still in hand; sons of the rich with their shimmering silk coats flying; rustic farmers with horny fingers and bony arms lifted toward the blue heavens; stocky-limbed cart-pullers with their long white cloth wound tightly round the head and hung loosely behind; staid and substantial-looking merchants and shopkeepers, some with their long pipes, and others with pen either in their hands or behind their ears; fat and plump youngsters with their baggy wadded pantaloons, some in wooden shoes, and some in silk slippers; smart-looking young men dressed in European style and wearing rimless spectacles; and men and women of every and sundry description, age, and rank—one and all—were in a happy delirium,

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shouting, "Mansei! Mansei! Tok-rip Man-sei!"

All this time, what were the thirty-three signers of the Declaration of Independence doing? Before they delegated the young man to go to the Pagoda Park to read the Declaration before the public they met in formal session in the Tai-Wha Kwan, "Seoul's *Galerie des Glaces*. Like the palace of Versailles, here the independence of Korea was signed away ten years ago and here the first proclamation of freedom was issued March 1st, 1919." It is said that all the Japanese high officials had been invited to the function, and that there had come one, representing all the others who had official duties elsewhere. In due form they read the Declaration of Independence, and drank success to the movement that was thus launched out. (Imagine the consternation of the Japanese official present!) They then immediately notified the police what they had done and where they were. The wonderful police, who claim to be second only to that of Germany, and who struck such a terror in the minds of the Koreans that the austerity of their mere presence prevented the "conspirators" from harming Count Terauchi in 1911, were searching the pockets and purses in the Y. M. C. A., while this epoch-making pro-

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ceeding was going on less than a block away !

The police immediately surrounded the restaurant and "succeeded" in putting them under arrest. There were fifteen who belonged to the Chundoism (Religion of Heavenly Path), fifteen Christians (mostly preachers), and three Buddhists. Motor cars from neighboring garages were hurriedly commandeered, and they were taken to the Central Police Headquarters below the South Mountain. On their way the streets were so dense with people and the cheerings were so vociferous, it is said, that the police escorting the prisoners had also to cheer as a ruse. The overflowing enthusiasm and the utter disregard for themselves of the men arrested were illustrated by their distribution of copies of the Declaration right and left from the motor cars as they were being borne away to their destination of unknowns and unknowables.

At this point the crowd divided itself into three groups. One headed for the Tuksoo Palace, where the body of the former Emperor was lying in state, and where all the members of the former imperial family were gathered in mourning, and entered the square within the precinct. Here they gave three cheers, and withdrew very quietly. Another group

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was formed and went to the foreign consulates-general, first to the American and next to the French. There was still another large group that headed for the Japanese government-general. They passed the Bank of Chosen and entered the Japanese section of the city. Here they met opposition by the police, gendarmes, and Japanese civilians, who took part in nearly all the subsequent measures of repression. By this time the setting sun was hovering on the crest of the western hills, and the streets were filled with soldiers, gendarmes, and police. They were stopping and searching pedestrians and arresting people at random, but there were no consequential encounters, as there was no resistance of any kind. The experience of one of the government school students is here given in his own words:

"After we had declared independence in Pagoda Park we all rushed up the street toward the Palace shouting *'Mansei!'* Some went up to the consulates and some to the government-general offices. I went with the latter crowd. We had not gone far down Chin-go-gai before two policemen arrested me. They immediately struck me with the scabbards of their swords both on the head and body. While being led to the police station I was constantly kicked and struck by the Jap-

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anese civilians. One man even removed his wooden shoes and struck me. I was taken to the Central Police Headquarters, where I remained without examination until the 4th. On the first day a small ball of rice wrapped in paper was thrown in to us. On the following day and most of the succeeding days we were given a dish and chopsticks. They were occasionally withheld, and the officer remarked that 'such dogs are not worthy of chopsticks.' We were absolutely forbidden to speak.

"On March 5th I was brought before some official who questioned me as to (1) 'Who was behind proceedings? (2) Did I know any of the instigators?' I replied that I did not know, for which I was slapped in the face. I still persisted that I was absolutely ignorant of these matters, which was quite true. He then tied my hands tightly behind me and passed the loose end of the rope over the right shoulder, around the front of my neck, over the left shoulder and back to the hands where it was drawn tight and fastened. He again asked for information which I was unable to give. The officer continued to slap my face and poke me in the ribs with a bar of iron. While painful at the time, I was not seriously injured. I was also frequently struck on the head with a knotted rope. The punishment

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was now changed. I was told to hold a chair in my hands over my head. The weight of the chair soon made my arms ache badly, and I had to drop the chair. For this I was beaten and again made to hold up the chair. I was again questioned but refused to tell the little I knew and would give no information. On the sixth day I was brought before a procurator, who asked me about age, occupation, etc., and also if I was satisfied with the present government. I replied, 'Very dissatisfied.' He further asked why I wanted independence.

"In the evening I was sent to the jail...." Parenthetically, the one who took down the statement said, "The boy told me he had called '*Mansei*' even since he got out of jail."

Simultaneously with Seoul there were similar demonstrations in all the important centers throughout the country, in every case starting precisely at the same hour of the day. The one that took place in Pyeng Yang is quite typical, and it is briefly related here. In this city the Christians took the leading part, because they form the predominating element, as it is often called "the spiritual capital" of Korea. At one o'clock there were held in the two largest churches memorial services for the former Emperor. What is given here is a narrative of an eyewitness of

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what took place in these churches and what occurred afterward. There were in the church a large group of men, women, and children. The leading pastors and lay workers of the neighboring churches

led the service, and it was carried out in the spirit of solemnity and reverence that befits such an occasion. Toward the end of the program one of the Japanese secret service men, who was then present, as they are always detailed after such and all other meetings, caught a glimpse of a Korean flag hidden under a student's clothes. With a remarkable agility he rushed away, apparently to report in all haste. A few moments later, police officers, gendarmes, and policemen came in a gallop on horseback. When they reached the church the service was already over and the people were filing out. Outside of the church the crowd formed a line, each with a Korean flag, and all joined in cheering "*Mansei*" for the independence of Korea. Here, as elsewhere, the police and gendarmes were taken completely unawares, and they simply stood round and looked for the moment.

The long and motley line of men, women, and children slowly wended its way down the tortuous roads to the main thoroughfare in the heart of the city, where another throng

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marching out in the same manner from the other church was met. The multitude now increased to an immense size, densely filling the streets, and all the while shouting "*Mansei*" and waving the Korean flags. They paraded the main streets, stopping at short intervals before the government offices to cheer for the independence. Toward dusk they stood before the police headquarters, and a vociferous "*Mansei*" went up. In an instant the fire brigade, which must have been lying in readiness, rushed out and turned the fire-hose upon the multitude. Some one accepted this as a mark of contempt as well as a challenge, and a stone was thrown. Before anyone could realize what was happening, sharp reports rang out, and men and boys were seen falling. Volley after volley followed, and the day closed with numerous casualties.

In the other centers where the demonstrations took place on the same day they had varying results. In some cities the death lists were greater than in Pyeng Yang; and in others, as in the capital, nothing worse than beating and arresting occurred. The practice of atrocious methods was in the main reserved for later days, after the people were made to understand that the "Formosan methods" would be resorted to. The closing of this

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never-to-be-forgotten day found Korea in her throes with much loss of blood and with a promise of more, but it was her birth-pain; and she was reborn—never again to die. What form her career would take in the days to come time alone can unfold, but already the contagion of her new life is influencing the spirit and changing the policies of the whole Orient.

CHAPTER II

AGITATION AND REPRESSION

THE next day, March 2d, was Sunday and the young people planned to have a big demonstration, but some of the Christian leaders, true to their apostolic scruples about Sabbath observance, prevailed upon them to postpone it to a later date. The following day was Monday, but the state funeral of the former Emperor took place, and it extended to the 4th, and anything that would disturb the solemnity of the occasion was out of question. Consequently, the two days passed very quietly.

A word might be said about the funeral ceremony. Not a little friction was caused by the insistence on the part of the Japanese authorities upon having everything done in Japanese form, whereas the Koreans naturally wanted to have it done according to the Korean customs that have been handed down from times of old. Finally the officials representing the Japanese imperial household, the Tokyo government and the government-general decided to have the Japanese ceremony observed from the palace to the city gate, and the Korean custom from the gate to the tomb.

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Of course the Koreans were not in a position to make an effective protest, but ill feelings could not very well be repressed. All the hundreds of thousands who came purposely to the funeral went outside of the city, and all the students who were ordered to be present at the Japanese ceremonies absented themselves.

Another question that gave much trouble was the wording of the inscription on the banner that accompanied the bier. It was a choice between, "the Grand Emperor of Korea," because that was the title given him when he abdicated, and "the Grand Prince." Officially the latter was appointed to be used, and that caused a good deal of bitterness. The great crowd that went out to see the funeral nevertheless had the satisfaction of seeing a large silken banner of imperial color bearing an inscription which said "The Grand Emperor of Korea." It was carried by some loyal soul, who eluded all the vigilance of the police and managed to get into the line and marched along. It goes without saying that he was arrested when discovered.

On the 5th of March, the day after the funeral, another demonstration took place, and this time the teeth of militarism were plainly shown. A pamphlet called, *The Korean Situation: Authentic Accounts of Recent Events* by

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Eyewitnesses, was recently issued by the Commission on Relations with the Orient of the Federal Council of the Churches of Christ in America, and the following paragraph is quoted from it to show what an American saw that day:

"On Wednesday, March 5th, at the stroke of nine in the morning, commotion was heard on the main street in front of the railway station. Young men were swarming out of the stores and alleys and making toward the railway station, calling out their national cry. In a remarkably brief time a man in a ricksha started up the street toward the South Gate, surrounded by the throng, who with uplifted arms, carrying red bands, ran through the gate and into the old city toward the palace. This demonstration was composed almost entirely of students, and as it proceeded was joined by high-school girls. The police apparently had been taken by surprise, for the demonstrators had run about half a mile before they were opposed. In the large open space in front of the palace the police were drawn up and charged the crowd with sabers. Many wounds were inflicted. No respect was shown to sex, girls being handled roughly and beaten. Hundreds of arrests were made, including a number of school girls. No violence

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was attempted by the students. Their object apparently was merely to demonstrate, and they considered it an honor to be arrested for their country. Nearly all of the student nurses at Severance Hospital rushed out when the crowd passed by the street. They were carrying bandages and were prepared to do Red Cross work if required. Fifteen were arrested and were held in the police station until afternoon. They were questioned closely as to whether the heads of their institution (the missionaries) had ordered them out. The younger high-school girls who were taken did not fare so well. Most were kept in custody, and more will be told of their sufferings in the jail later."

In roughly handling the crowd the Japanese civilians and coolies were conspicuous. They pulled young girls by the hair, rolled them into the gutter, kicked them and beat them until the police would come round and take charge of them. In some cases, even while the police were holding the persons, the Japanese coolie continued the beating; and one policeman was heard to say, "Don't you overbeat him, because I must walk him to the headquarters." When they were taking the girls to the station they held two or three in each hand by the hair, and never ceased kicking and cuffing

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on the way. What happened after reaching the police station is found in numerous testimonies given by the girls after they were released, and portions of a few are here quoted:

". . . At the entrance of the police office twenty or more Japanese policemen who stood in line sneered and kicked me and struck me with their swords and struck me in the face so many times that I did not realize whether they were beating me or some one else.

"I was led into a room. They dragged me on the floor, they struck me in the face, they struck me with their swords, they flung me to the corner of the room. At this point I must have been completely

unconscious, as I do not remember what happened after that.

"On recovering my senses I found myself in a room packed with young men and women. After some time we were cross-examined by a police officer one by one. I was made to kneel down with my legs bound together, and each question and answer was accompanied alternately by blows in the face. They spit in my face. This with curses and invectives of the worst kind. I was ordered to expose my breasts, but, refusing, they tore my upper garment from me, and I was told all sorts of inhuman things. They tied my fingers together and jerked them violently. This made me feel

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as if my fingers were being torn from my hands. I shut my eyes and dropped down on the floor. Thereupon the examining officers uttered a loud angry roar and ordered me to kneel down as before, then rushed at me, seizing me by the breast and struck me violently. He then shook me fiercely by the hair. He pulled me by the ear. He was not satisfied with this, so he beat me on the head with a stick. They made me extend my hands and hold up a heavy chair, which, if I let drop he would strike my elbow with a stick. He made me kneel down near a window with the chair held up as before. If the chair was lowered or it touched the windowpane, he would come and strike me. An hour or so was passed in this manner, when I was told to go down the stairs. I could not walk. I crawled on the floor with much difficulty, even with the help of one of their professional spies, who followed me. I arose and attempted to go down-stairs. As I made the first step down my strength gave out, and so I rolled down the whole length of the stairs. I was again unconscious.

"On recovering my senses I was obliged to crawl into a room. The policeman in charge of the room laughed loudly at my misery. Then I prayed and seemed to see Jesus and was much comforted from on high.

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"I spent five days in all at the police station. Then I was sent to the West Gate penitentiary. There I was stripped naked and was looked at by the men. Then I was allowed to put on my dress and was led into a room. I was sneered at and cursed beyond my power to realize. In this room there were sixteen persons who were like myself. The room was not very large, and so we were densely packed together. The toilet arrangements are placed in the room just like the pig's shelter. The room was so filthy that it was not fit even for pigs. We were given beans and salt to eat. While we were eating now and then some one would look in and call us all sorts of names —'You dogs!' 'You pigs!' etc.

"On the second day a person called the police doctor and several others came in and weighed me stripped naked. They too sneered and spat upon me. Now and then I was told by the keeper there that I would be tried publicly. I looked forward to that with a great deal of consolation, as I thought I would have some chance to state my case without reserve, but alas! I was led out one day with-out trial and without being told the nature of my offense, or, indeed, that there had been legal offense."

From other testimonies one can learn a

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good deal about the rank and character of the Japanese officials and about the attitude of the Korean employees. One eighteen-year-old girl has the following in her testimony:

"...At this place [Chongto Police Station] for four days successively I was examined each day by a different officer. I told the same story each day. On the second day I was not beaten as much as the first day. The officer was of higher rank than the one who examined me on the first day. The first day's record was before the officer at which he looked. On the first day and on each succeeding day there were present a secretary and a Korean interpreter.

"After the preliminary examination had been through, the officer said, 'Then have you led an evil life?' etc.

"The officer then came up to where I was standing and tried to take off my clothes. I cried and protested and struggled, and said, 'This is not the way to treat a woman.' He desisted. When he was making these vile statements about us he did not use the Korean interpreter, but spoke in broken, faltering Korean. The Korean interpreter was ordered to beat me. He said he would not beat a woman; he would bite his fingers first. So the officer beat me with his fist on my shoulders, face, and legs.

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"The third day I was again examined but not beaten. Only the regulation questions were asked. On Saturday (fourth day) the officer examining me had three gold stripes. I was asked the regulation questions again, and was beaten by this officer, but not as hard as on the first day. On Sunday, March 9 at — P.M., I was taken bound with other girls to the West Gate prison, three police guarding us. We were not allowed to look up or to speak. The driver, a Korean, spoke aloud once, loud enough for us to hear. 'Don't be discouraged and allow your health to be weakened; not yet condemned; this is only to break the spirit (murder the mind).' We reached the prison. While the Japanese policeman went to the prison office we were still sitting in the auto. A Korean who appeared to be a student came to the auto, put his hand on the side, and said, 'Be of good cheer; we cannot be dying all the time. The time to live is coming, since God is just and he will give us what we ask.' He then disappeared." What took place in the prison to this girl was precisely the same as that described in the first testimony. One girl, however, added: 'These men examined our naked bodies, and what we went through at their hand I would be ashamed to write on paper.

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Though I say only this, you may guess the rest."

The above quotations reveal several very significant facts. First, of the four examinations that at least two were carried out by the officials of the law court is certain from the descriptions given; the man with three gold stripes can be no other than the chief procurator of the Seoul District Court. He is a civil official of a very high rank, and according to the statement, he beat the girl prisoner. Second, that stripping the women and girls naked and subjecting them to all sorts of unspeakable indignities cannot

be said to have been isolated cases perpetrated by individual police officers, because the reports from all the girls, in so far as they could be obtained, not only in Seoul, but in Pyeng Yang and elsewhere, relate the same thing. Third, in a highly centralized government where every action is regulated to the minutest detail, it is unthinkable that any lower official can indulge in such gross irregularities entirely on his own responsibility.

After the experience of the 1st and 5th of March the military authorities posted at every corner a batch of soldiers and had all the streets patrolled constantly, and sometimes in order to overawe the populace machine-guns

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and field pieces were displayed. They tried to make the demonstrations physically impossible. If four or five were gathered, the soldiers would go and disperse them. If any attempt were made to either read or speak in public, the soldiers and gendarmes rushed at the person or persons and dealt mercilessly with swords and bayonets. Constant arrests were made, so that in a short while the newspapers reported that there were over six thousand agitators in jail in different parts of the country. In Pyeng Yang and other country places the firemen assisted the police by using long-handled iron hooks on passers-by so that innumerable people received ugly wounds.

From this time on the demonstrations and suppression took the character of hide-and-seek in Seoul, and sometimes the people thoroughly amused themselves. For instance, word would be sent round so that the Japanese police would get it that on a certain day a great demonstration would be held in the east ward of the city. Of course at the precise hour the place would be fairly swarmed by soldiers and police, but they would be doomed to disappointment, because immediately after the first word another had been sent round, this time so that the Japanese

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could not get it, that the demonstration was either called off or was to be held in the west ward. Then again the youngsters got not a little fun at the expense of the police. They would make Korean flags secretly, tie a stone at each corner, and throw them up on the telephone lines. Some of them climbed up tall and difficult trees and hoisted up large Korean flags. Nearly every night somebody would go up either the South Mountain or the North Peak and plant a Korean flag. One morning, it is said, the police went up the South Mountain and found a Korean flag floating from the top of a tree, the trunk of which was in such an uninviting state that they cut the tree down rather than attempt to climb it.

When the watch became so strict that it was impossible to have any demonstrations in the daytime, they took advantage of the cover of night. Here is what happened in one of these night demonstrations. "On March 27th, at about 9 P.M., a large body of young men gathered at Andong, Seoul, and shouted '*Mansei!*' The shouting had continued for a few minutes when a strong force of police, gendarmes, and soldiers arrived and dispersed the gathering. A young man named Koo Naksoh, like the others, was going peaceably home and was alone, walking along a small

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street, when suddenly some one pushed him violently in the back, causing him to stumble and fall. His assailant was a policeman, who had seen him in the crowd and followed him to the place where he thought fit to make the attack. After throwing him to the ground, the policeman drew his sword and literally hacked at him 'like a woodsman would attack a rough old oak.' His skull was cut right through so that the brain was visible. This had been accomplished by at least three sword cuts falling in and near the same place. His hands were terribly cut; his left wrist was also cut through to the bone. Those who saw the corpse stated that there were twenty sword cuts, but the photograph only revealed ten.

"After this brutal attack on this unarmed and defenseless young man the officer ran away, leaving him to expire in terrible agony in a few minutes. Some Koreans happening to pass by carried him to the nearest native hospital (Tuk Chei Hospital), but little could be done, so they placed him on a stretcher and started out for the Severance Union Medical College, still thinking that his life might be saved. While hurrying to the Severance Hospital they were stopped by a policeman from the Honmachi police station, who spoke

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to them in a threatening way and did all he could to prevent the case being taken to a foreign hospital. They remonstrated, declaring that the case was so serious that a delay in taking the man to the Japanese hospital, which was some distance away, would surely result fatally. The Japanese are naturally anxious that such cases should not be seen by foreigners. On arriving at the Severance Hospital medical examination revealed the fact that the man was already dead. It is impossible to say when he died. His dead body presented the most pitiable appearance. Numbers of sword cuts had mutilated his head and hands. His clothing was saturated with blood; it was, indeed, a sight never to be forgotten."

When the soldiers were reenforced from Japan, and the vigilance of the police and gendarmes became such that no demonstration on a large scale could be held in the thickly populated sections of the city, the people went up the hills in the nights and built bonfires like the beacon fires of the days of yore, and shouted for the independence of the country. In the country districts they often utilized the market days. In the outlying districts the people fared even far worse than in Seoul. Oftentimes the first thing that greeted their

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shouts was rifle shots, but they will be described in the next chapter.

On the same day when the Declaration of Independence was read there appeared a newspaper called *The Independence News*. The first editor was Mr. Yun Ikaun, president of a private law school called the Posung College of Law and Commerce. He was promptly arrested of course, but that paper never has missed a day up to this time. The police searched everywhere and confiscated every printing implement and material, but it comes out faithfully every day. Nobody knows who the editors are, nor how it is distributed, but every morning it makes its appearance. The following is a translation of one of the issues:

THE INDEPENDENCE NEWS, March 10, 1919

The Independence Arch under Mount Inwang with the Korean flags engraved upon its keystones has remained an empty name for ten long years. The arch as those who know it is a massive structure more than 30 feet high and 20 feet wide with an inner stairway leading out on top of the masonry. The Japanese perhaps because they loved the arch so much, locked the inner door and placed a fence around it, thereby preventing anybody from passing through the gates. On the morning of March 5th the lines on the engraved flags were noticed to be deep red. We do not know who accomplished this brave deed. During the day multitudes of Koreans desiring to see the flags crowded

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in from all directions. They conversed with each other about the wonderful occurrence, questioning as to how it had been done without scaffold or ladder. To many it seemed to be nothing short of a miracle performed by the hands of angels.

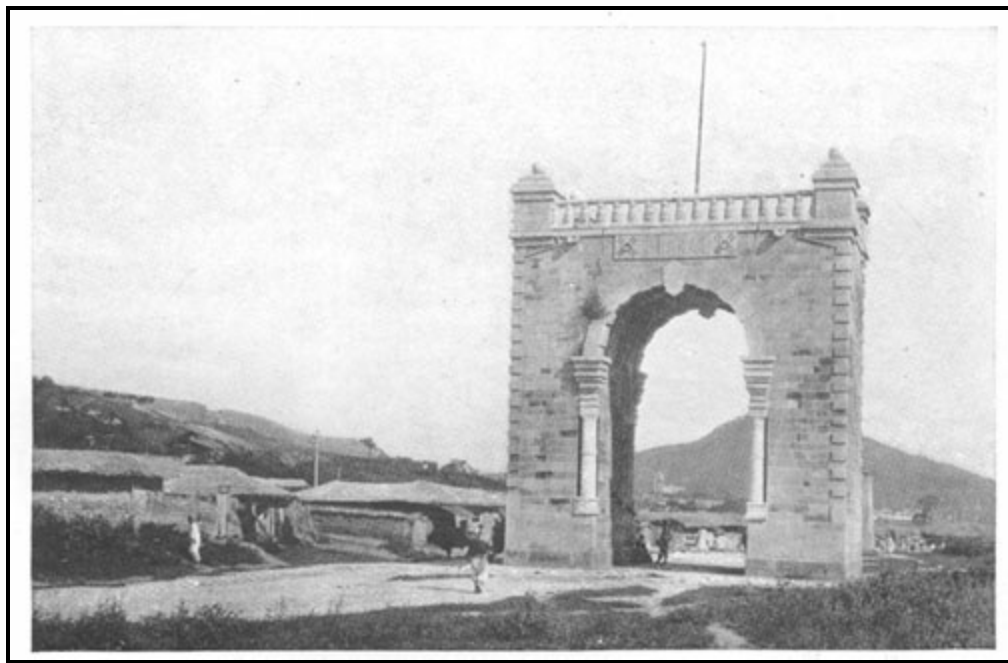
The Japanese authorities were greatly annoyed to see so many people coming to this, and so they did all they could to prevent them. Being so annoyed by the way these newly painted flags attracted the people, the authorities determined to remove the paint by means of water and so brought out the city fire brigade. But alas! To the gratification of the people, the dark red merely turned a lighter hue. Spellbound, they stood and gazed at these strange flags, and being unable to close the eyes of the people the government-general became most uneasy.

This incident has more than ever made the Koreans feel the impossibility of living together with the Japanese. Following this and stimulated by it, the conductors of the street cars, the employees of the tobacco company, and many other workers have gone on strikes.

Large Student Parade. Many thousand students, all shouting "*Mansei*" at the top of their voices, formed a procession and went from the South Gate Station to the West Palace. They were most fearless; and marching with empty hands showed the utmost contempt for the swords and bayonets that surrounded them. Many were cut on the hands and head by the swords and bayonets of the Japanese.

The business men could not endure to sit still at their trade while the young men and women of Korea were thus giving their lives for the nation, so from the day of the parade most shops were closed.

The Japanese are very much annoyed at this action



The Independence Gate, outside of West Gate, Seoul.

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of the shop-keepers and are trying to make a counter move against them.

Some wicked Japanese wearing Korean clothes and mixing with Koreans are trying to incite riots. O brothers, be very careful of them!

(Translator's Note: "I saw the painted flags, and the statement in the above newspaper is substantially correct. After this event one of Korea's greatest philosophers said to a government official, 'You Japanese have made one error which is typical of all the errors you have made during your administration.' Being asked what the error was, he replied, "Taking the city fire brigade out to wash the paint off Independence Arch."")

It was true that the government had irritated the people unnecessarily at this, and in this way revealed its narrowness and lack of wisdom.

"One Japanese who was dressed as a Korean was brutally attacked by other Japanese gendarmes. As far as it is known the poor Japanese dressed as a Korean was doing nothing worthy of such treatment, but such things are of daily occurrence."

As the *Independence News* has said, the stores in Seoul closed on the 5th of March and continued until the 1st of April, when they were forced to reopen. The closing of

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the stores in Seoul has historically a special significance. Even though Korea always maintained a monarchical form of government, there were many checks upon the extravagant use of the king's prerogatives. There were the grand censors, the referendum of the *literati*, and various other

institutions. As one of the last resorts, in case the king is obdurate, comes the merchant guild's strike, which means the closing of all the business concerns on Bell Street, the nerve center of Korea's commercial life. According to the traditions, when the stores are closed for three days consecutively, the king must descend from the throne. So it shows what a powerful weapon it meant to be upon despotism and oppression.

On April 2d, the *Seoul Press*, the official organ of the government, printed the following:

STORY NO. 1

"Yesterday at 10 A.M. Governor Matsunaga summoned over 40 representative Korean merchants in Seoul and advised them to reopen their shops immediately, promising them due protection from intimidation by agitators. At the same time the Governor issued a warning to Korean shopkeepers urging them to resume business. In consequence Korean shops in Chongno (Bell Street) and other principal

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streets were seen to reopen at noon." Upon this a Britisher (?) has the following comment (abridged) to make:

"So simply done apparently, but this is only half of the story. Everyone who has followed the movement in Korea has been struck by the action of the merchants, both large and small, in closing their stores and refusing to do business since the beginning of the Independence Movement. Early last month when the stores first closed, the Prefect called a meeting of merchants and remonstrated with them for their foolish action. But this had no effect. They decided almost unanimously to remain closed. They would reopen on only one condition, they said: 'When you let all our brothers, sisters, and friends out of jail, we will open shop.'

"I might say that the foolish statement that the shops were kept closed because the owners were afraid of assault from agitators can be disproved in at least six ways: (1) That it was the decision of the shopkeepers whereby they hoped to obtain the release of their imprisoned brethren. (2) That those stores that remained open were not molested except in a few instances. (3) That after the majority of the larger shops were opened by the police and no assault by the agitators followed, hun-

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dreds of large and small stores on the smaller streets still remained closed, indicating that it was something more than police protection that they required to reopen. (4) The Koreans knowing the absolute protection they could obtain if they desired to open, did not so desire; on the contrary, they had to be threatened, struck, and imprisoned before they would 'open up.' (5) When bankruptcy was facing them, the business men would not keep from opening shops for fear of an impossible attack by agitators. (6) Police officers when asked whether the Koreans were desirous of opening their shops, replied 'No.' The following stories need no explanation and could be duplicated by a hundred [only one given here]:

"On April 1st a Japanese policeman and a detective came to my home and asked to see the owner. I replied that the master of the house had gone to the country. I was then told to telegraph immediately for him, saying that the police required to see him at once. The officers then told me that I must go with them to the Provincial Police Bureau. I asked that they go first and I would follow right away. To this they replied, 'We must go together.'

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"On arriving at the police box the policeman telephoned somewhere, stating that the master was away and that he was bringing one of the employees, and asked whether that was satisfactory. The reply was, 'Yes.' I was then escorted by these officers to the Police Bureau of the Kyeng-Keui Province, where on entering I found a large number of business men. 'We were then spoken to and given a notice which we were told to read carefully. We were further told that we had broken the law and had done very badly for a whole month by keeping our stores closed, but for that offense we would be forgiven. If, however, after this special forgiveness we again offended by not opening, we would be punished severely by the law. We were then told to sign the following guarantee: 'If you will please help and protect us, we will open our shops immediately.' We were told that if we refused to sign this document, we would not be released. As far as I know all signed. A spy then accompanied me to the store and threatened that if I did not open, he would take me back to the Police Bureau. I opened reluctantly, and in a short time one Japanese and one Korean spy came and stayed around the store until closing time.

"On April 2d I did not come to the store

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until late in the morning. When I arrived I found that the lock had been wrenched and the staple broken so that the door could be opened. I had not been in the store long when a policeman came and stated that I must report to the police box at Kurigai. I went along with the policeman, and the son of the proprietor accompanied us. We were asked why we had not opened early. A Japanese policeman slapped me on the face. The son of the proprietor was also slapped quite frequently. I was slapped only a few times. One of the officers in the police box wrote on a piece of paper, 'I promise to open the store at about 8 o'clock in the morning.' To this I had to put my seal.

"On April 3rd I came down to the store at 9: 00. Pretty soon a policeman came and said, 'Why did you not open at 8: 00 o'clock?' I made some excuse, so again I was told to go to the police box. Once more I was scolded but not struck. The officer said that I must write another statement in which I was allowed to open between 8 and 9 A.M., but not later."

As there is a persistent attempt to create an impression that the movement was engendered and carried on only by certain self-interested parties, and that the Korean people are too well contented to be drawn into it,

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two of the many illustrations that prove the contrary are related here.

Toward the end of March in one of the public common schools (government primary school) in Seoul, there was held a graduation ceremony. The age of the youngsters ranged between eight and twelve years, and the principal and almost all of the teachers were Japanese. The ceremony began as usual, with the singing of the Japanese national anthem, followed by the reading of the Japanese Imperial Rescript on Education, during which everyone present was made to maintain the posture of the most profound bow. In due time the diplomas were given out to the graduates. It is customary for the principal to give an "introduction" to the graduates at this point on loyalty to the Emperor, self-sacrifice for the nation, etc. Just as the principal mounted the platform and was about to open his mouth, out came from the inside of the coat of each of the youngsters, a Korean flag, and a burst of "Mansei" greeted him! The poor pedagogue was thunderstruck. The children filed out into the yard, formed a line, and marched away to the Palace to shout, "Ten thousand years for Korea!"

The second fact that illustrates the unanimity of the people is shown by the number

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of petitions sent to the Governor-General and to the Premier by the various groups, most notably the one presented by the two leading literati, both made viscounts under the Japanese regime, President and Vice-President respectively of the government Confucian College, and held Cabinet posts under the old Korean Government. The petition is here given.

**"PETITION BY VISCOUNTS KIM YUN-SIK
AND YI YONG-CHIK**

"A way of doing things is good only as it accords with the time; and a government succeeds only when it makes its people happy. If the Way is not in keeping with the age, it is not a perfect Way; and if a government fails to make its people happy, it is not a good government.

"It is now ten years since Japan and Korea were unified, and though there has resulted from it no little profit to the people with the clearing away of abuses, still it cannot be said to have made the people happy.

"Today when the call for independence is given in the street, voices without number answer in response. In ten days and less the whole nation vibrates with its echo, and even the women and children vie with each

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other with no fear of death in their hearts. What is the reason for such a state of things as this? Our view is that having borne with pain and stifled resentment to the point of bursting, and being unable to repress it further, at last they have found expression, and like the overflowing of the Whang-ho River

the waves have broken all bounds, and once having broken away, its power will brook no return. We call this an expression of the people, but is it not, rather, the mind of God himself?

"There are two ways of treating the conditions today, one a kind way and one the way of repression. The liberal way would be to speak kindly, soothe, comfort so as to remove fears and misgivings. But in that case there would be no end to the demonstrations. The use of force, on the other hand, that would cut down, uproot, beat to pieces, extinguish, will but rouse it the more and never conquer its spirit. If you do not get at the cause, you will never settle the matter.

"The people, now roused to action, desire that restored to them that they once possessed, in order that the shame of their slavery be removed. They have nothing but bare hands, and a tongue with which to speak the resentment they feel. You can tell by this that no wicked motive underlies their thoughts.

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"The good and superior man would pity and forgive such as this, and view it with tender sympathy. We hear, however, that the Government is arresting people right and left till they fill the prisons. There they whip, beat, and torture them, until they die violent deaths beneath it. The Government also uses weapons till the dead lie side by side, and we are unable to endure the dreadful stories we hear.

"Nevertheless, the whole state only rises the more, and the greater the force used to put it down, the greater the disturbances. How comes it that you look not to the cause, but think only to cut the manifestation of it down by force? Though you cut down and kill those who rise up everywhere, you may change the face of things, but the heart of it, never. Every man has written in his soul the word *Independence*, and those who in the quiet of their rooms shout for it are beyond the possibility of numbering. Will you arrest and kill them all?

"A man's life is not something to be dealt with as the grass that grows. In ancient times Mancius said to King Sun of Che Kingdom, 'If by taking possession of the state you can make the people of Yun happy, take possession; but if taking possession will render them miserable, forbear to do it.'

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"Though Mancius spoke the king paid no attention, and, as a result, came to a place where he finally said that he was greatly ashamed. This is, indeed, a mirror from history worthy to be looked into. Even the sage cannot run counter to the times in which he lives. We read the mind of God in the attitude of the people. If a people are not made happy, history tells us that there is no way by which their land can be held in possession.

"We, your servants, have come to these times of danger and difficulty. Old and shame-less are we, for when our country was annexed we accepted the rank of nobility, held office, and lived in disgrace, till, seeing these innocent people of ours in the fire and water, are unable to endure the sight longer. Thus we too in privacy have shouted for the independence just like the others.

"Fearing not presumption on our part, we speak forth our hearts, in the hope that your Excellency will

be in accord herewith, and let His Imperial Majesty know so that the Cabinet may consider it, and set right the cause, not by mere soft words, not by force, but in accord with the opportunity that Heaven above grants and the wishes of the people speak. Thus may Japan give independence to Korea and let her justice be known to the whole world in-

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cluding those nations with whom she is in treaty relation. Undoubtedly, all will grant their approval, and like the eclipsed sun and moon Japan will once again resume the light and splendor of her way. Who will not look with praise and commendation on this act of yours?

"We, your servants, behind closed doors, ill and indisposed, and knowing not the mind of the world, offer our poor woodmen's counsel to the state. If you accede to it, countless numbers of people will be made happy; but if you refuse, we two alone will suffer. We have reached the bourn of life, and so we offer ourselves as a sacrifice for our people. Though we die for it, we have no complaints to make. In our sick chamber with our age upon us, we know not how to speak persuasively. We pray your Excellency to kindly give this your consideration. In a word, this is what our hearts would say."

Needless to say that both were immediately arrested.

CHAPTER III

CHRISTIAN MISSIONS FACE TO FACE WITH MILITARISM

Almost immediately after the news began to spread about the demonstrations, a Tokyo paper came out with an interview granted to a reporter by Mr. M. Komatsu, a former director of foreign affairs under Count Terauchi, in which he was alleged to have said that the foreign missionaries were responsible for the uprising. He himself later denied the correctness of the report, and Mr. Sangai Kokubu, director of judicial affairs, gave out a statement, the gist of which is as follows:

"Rumors have been rife that foreign missionaries incited the disturbances, or, at least, showed sympathy with the rioters. These rumors owe their origin to the fact that among the leaders of the rioters there have been found Christian pastors and students of mission schools, so it is not to be wondered that they gained currency. But that they are entirely groundless has been established by the result of investigations into the matter conducted by the authorities. The authorities have carried out thorough and strict inquiries

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concerning it and are satisfied that there is no trace whatever that foreigners instigated the disturbances. Nor is there any evidence that they knew beforehand of the occurrence of the trouble or gave support to the rioters. It is wrong to harbor suspicion against foreigners without justifiable grounds. It is still more to be condemned to spread through the press false reports and baseless accusations against foreigners, fabricating such reports and accusations out of mere suspicion. Such acts will excite the ill feeling of foreigners against Japan and may cause trouble in international relations. Should any foreigners be found guilty of sedition or similar offense, the authorities will have no hesitation in prosecuting them; but, as none have been found to be responsible for the recent trouble, people at large should cast away whatever doubt they may still entertain against them."

Despite this and other pronouncements made by the civil officials of the government absolving the missionaries, and the clear fact that this is a general uprising of the entire nation, the traditional hatred and suspicion of Christians, foreign and Korean, on the part of the Japanese militarists was accentuated to the utmost degree, and their wrath of vengeance knew no bounds. Their sentiment was plainly



Map of Korea, showing principal areas where the demonstrations took place. The number of demonstrations far exceeds the number of areas represented on this map.

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shown in the March 12th issue of the *Chosen Shim bun*, a Japanese daily published in Chemulpo and said to have been the official organ of the Police and Gendarmery Department. An extract from the said issue is given herewith:

"The stirring up of the minds of the Koreans is the sin of the American missionaries. This uprising is their work. In investigating the cause of the uprising two or three missionaries have been arrested and examined. There are a good many shallow-minded people among the missionaries, and they make the minds of the Korean people bad, and they plant the seeds of democracy. So the greater part of the 300,000 Korean Christians do not like the union of Japan and Korea, but they are waiting for an opportunity for freedom.

"The missionaries look upon the present Korean as they did upon the old Korean, and they consider it proper for the Korean to say anything he wants to, if they only enter the Christian schools. They take the statement of Wilson about the self-determination of nations and hide behind their religion and stir up the people. However, the missionaries have tried to apply the free customs of other nations to these Korean people who are not fully civilized. From the part that even girl stu-

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dents in Christian schools have taken it is very evident that this uprising has come from the missionaries.

"Behind this uprising we see the ghostlike apparition waving his wand. This ghost is really hateful, malicious, fierce. Who is this ghost wearing the dark clothes? The missionaries and the head of the Chundoism. These missionaries who have come out to Korea—their wisdom, character, and disposition—is of the low trash of the nation. They have sold themselves for the petty salary of \$150 a year, and they have crept out as reptiles on their belly, as far as Korea; there is nothing good that can be said of their character, knowledge, and disposition.

"These messengers of God are only after money, and are sitting around their houses with a full stomach. The bad things of the world are got into the league with the Chundoism. If we take all this into consideration, these missionaries are all hated brutes."

Everything in the above quoted invective shows such an obsession of mind with blind fury that it hardly would be worthy of serious notice were it not for the fact that the underlying spirit was soon translated into frightful actions. It is positively false to say that the missionaries are at the back of this movement,

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even though some may admit with no small degree of pride the truth of the charge that they "plant the seed of democracy," because Christianity itself is the seed of democracy. The statement, that the fact that girl students in Christian schools have taken part in the demonstration is an evidence that the uprising has come from the missionaries is untenable because the same argument necessarily will make all the principals and teachers in the Government schools traitors to their country for the simple yet ample reason that the girls and boys in the Government schools also took very prominent parts in the uprising. The government higher common school student, a part of whose testimony has been quoted in the last chapter, told his principal after his release from the jail that he was trying to live up to what he had learned in school.

Teaching in the abstract rests with the teacher, but the application must rest with the will of the learner. That is something that cannot be regulated by rules or outside forces. Mankind is very slow at learning this great lesson, and those who rely solely upon force and might for the accomplishment of things that they consider great, laugh at such a truth as an empty platitude and fall into the pitfalls they themselves have so laboriously dug.

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Some of those who consider themselves even wiser try to keep the people in ignorance and darkness, but they fail to realize that knowledge is humanity's common heritage, and is as pervasive as water, and that right principles are as free as air. No one needs to be told to be patriotic: the love of one's own is already there in the hearts of men and women and it asserts itself when the proper time comes. Be that as it may, terrible things soon made visitations upon the churches and individual Christians.

The massacre and burning of Che-Am-Ri is a familiar story by this time. It was published in the newspapers and magazines both in the East and West, and it is now in the United States Congressional Records. The following is a graphic description of what a British subject witnessed and heard three days after the firing of the village:

"On Thursday, April 17th, news was brought to Seoul by certain foreigners that a most terrible tragedy had occurred in a small village some 50 *ri* (17 miles) south of Suwon. The story was that a number of Christians had been shut up in a church, then fired upon by soldiers and when all were either wounded or dead the church had been set on fire, in this way insuring their complete destruction.

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Such a story seemed almost too terrible to be true, and being of such a serious nature, I was determined to verify it by a personal visit. The following day I took a train to Suwon and from there cycled to within a few miles of the village. A police station and gendarmery lying this side of the village, and knowing the strenuous objections that would be made to my visit, I made a detour of several miles over a mountain pass and thus gained access to the stricken village.

"Before entering I questioned many people as to the reported burning of the village, but none had any very accurate information, and all were very much afraid to speak about the affair. I finally met a boy who lived in the village where the massacre had occurred, but he absolutely refused to tell me anything. He protested ignorance. Terrorism was bearing its fruit. The people were almost paralyzed with fear.

"Making a sharp turn in the road, I came suddenly into the village and to my surprise found a number of government officials, military and civil, holding an investigation. After a conversation with some of these officials I was allowed to look further over this village and take some photographs. From Koreans I could get practically no information. They

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seemed to be dazed and stupefied, especially the women, while the younger men pretended ignorance of any detail.

The Village. The appearance of the village was one of absolute desolation. About eight houses remained; the rest (31) with the church had been all burned to the ground. All that remained were the great stone jars of pickle, *chang*, and edibles. These stood in perfect order silent among the ruins. The people were scattered about sitting on mats or straw. Some had already improvised little shelters adjoining the hillside. There they sat in silence looking down in bewilderment at the remains of their once happy homes. What had they done that this terrible judgment should overtake them? Why should they suddenly be made widows and their little ones orphans? Surely, some mistake had been made.

The Massacre. Before long the Government party left the village, and when the last officer was well out of sight the tongues of some of these poor frightened people loosened and they revealed to me the

story of the brutal murder. The story was as follows: On Tuesday, April 15th, early in the afternoon some soldiers had entered the village and given orders that all the adult male Christians and members of the Chundo-Kyo were to assemble in the church,

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as a lecture was to be given to them. In all some twenty-three men went to the church and, as ordered, sat down, wondering what was to happen. They soon found out the nature of the plot, as the soldiers immediately surrounded the church and fired into it through the paper windows. When most of them had thus been either killed or injured the devilish soldiers set fire to the thatch and wooden building that readily blazed. Some now tried to escape by rushing out, but they were immediately bayoneted or shot. Six bodies were found outside the church, these having tried in vain to make their escape. Two women whose husbands had been ordered to the church, being alarmed at the sound of the firing went to see what was happening to their husbands, and tried to get through the soldiers to the church; both were brutally murdered. One was a young woman of nineteen; she was bayoneted to death; the other, a woman of forty, was shot. Both were Christians. The soldiers then set the village on fire and left. This is briefly the story of the bloody massacre of Che-Am-Ri. The blame for this cannot be placed upon the shoulders of the ignorant and boorish Japanese soldiers; officials higher up were cognizant of if not directly party to the plot.

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"Some foreigners who were at the village the day after the burning and photographed one of the dead and burned bodies said that 'the smell of the burning flesh was frightful.' Do you wonder that the people were paralyzed with fear? The story was told me by several of the villagers; all their stories were substantially the same. The poor people begged me to give them protection. They said they were living in constant dread of further atrocities. They did not know when some more police and soldiers would come and, maybe, exterminate them. One young widow who had previously passed through a mission school came up and shook hands with me and told me in tears how her husband had been killed. Then another woman told me of her grief, then another and another. They wondered when the missionaries would come again, yet they were afraid that if they did come it would make things worse. Their plight was heartrending; their tears and sobs would break a heart of rock.

"I left them with some words of comfort, and while going one dear woman said, 'They can kill us or do what they like, but we will always believe in Jesus.' My presence seemed to have broken to some extent the spell that had been over them. They began to realize more keenly what had happened, and then

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across the valley came the sounds of the women wailing for their husbands and cries of the orphans for their parents.

"I returned that evening, and again stopped to give a few hurried words of comfort. While speaking a youth came running to me. He had escaped, but he said he had lost both father and mother. His mother worrying by her husband being in the church when the soldiers commenced to fire, had gone to rescue

him, and as reported above she was murdered on the spot. I had to leave them, hard as it was. Who would not want to stay and comfort these poor helpless souls? I left a little girl preparing the evening meal for her widowed mother, in a pot held up by some broken stones, with a little straw for kindling. I left a little orphan baby lying wrapped up in a few rags on a mat of straw. I left them desolate and broken, yet they realized that while alone they were not alone; they had the company of One who has a special care for the 'widow and the fatherless.' "

This is not the only village in the same neighborhood that met the frightful fate. One foreigner who visited the district remarked that from a hilltop smoke coming up from ten or eleven different places could be seen. One more report is here quoted:

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"The hamlet of Su-Chon is beautifully situated in a pretty valley some four or five miles from Che-Am-Ri, where the previously reported massacre occurred. I arrived at the outskirts of the village at four o'clock on the afternoon of April 17th, and seeing a woman standing on the top of a high bank which here flanks the road on the left side, I asked whether I had arrived at the village of Su-Chon. She replied, 'Yes, it lies at the bottom of the hill.' After a word or two with regard to the village she said in a broken voice, 'Are you a Christian?' I replied, 'Yes, are you?' She answered by rushing across the road and grasping my hands. She said, 'O I am so thankful! O I am so thankful!' She continued, 'Our village has been burnt, the church destroyed, and many of the people badly hurt; please come and look at the village.' I said that I had come for that purpose, and would cycle in ahead of her. She then introduced me to the two boys who were standing with her. They were the sons of the pastor. All three were standing on the hilltop watching the direction in which a small company of soldiers were going. They were awfully afraid of the soldiers and were anxious to make sure of their definite departure.

"It had been a beautiful village, so prettily

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located, with such cozy cottages, but the Hun had been there, and his fingerprints black and brutal lay heavily upon the landscape. The narrow streets were lined with ash heaps. Out of about forty-two cottages eight alone remained. Little attempt had yet been made to clear away the debris, for what security of life and property had they—might not their new homes perish like the old? Some old women were sitting by their few belongings. Their grief had almost overcome them. They were listless and indifferent, and one wondered if they were not wishing that they too might have perished when the cruel flame swept away their homes. There were some little children picking herbs out in the fields. They must have something to eat, and all their stock of rice and other food had been destroyed. The police and soldiers being absent, the people flocked around me and seemed anxious to tell me of their misfortune. They had recovered from the first shock, but were in the same constant fear lest the soldiers should come back once more and destroy them in the same brutal way as they had destroyed their homes.

"The Story of the Crime of April 6th. Before daybreak, while all were sleeping, some soldiers

entered the village and had gone from house

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to house firing the thatch roofs, which quickly burned and destroyed the entire home. The people rushed out and found the whole village blazing. Some tried to put the fire out but were soon stopped by the soldiers, who shot at them, stabbed them with bayonets, and beat them. They had to stand by and watch their village burn to ashes. After completing their nefarious work the soldiers left them to their fate. They said one man alone was killed but many seriously injured. I asked if wind had spread the fire from house to house. The reply was: 'The village was on fire at several places at the same time. The soldiers carried matches and lit the thatch of many houses.' A survey of the village showed the impossibility of the fire spreading to all the houses, the space between in some cases being many yards. Also the village was in three sections, a small valley and hill making this natural division. I asked to see the wounded, and was taken to an inner room of a house, and there found a middle-aged man in most pitiful condition. His left arm from elbow down was swollen to twice its normal size, the sore cut at the elbow was full of pus; also the rags which had been used for dressing. The smell was sickening. The man was a Christian, and said that when the vil-

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lage was fired he had gone out and was immediately attacked by soldier: who cut him with his knife (most likely bayonet). He had had no medical attention and said that, he was feeling very ill. His respiration was 36 and his pulse was 120. He seemed to be in much pain and had become somewhat emaciated. I told the people that he must be taken to a hospital immediately or else he would likely die. After bathing the wound and putting on a clean dressing, I left the poor fellow with a few words of cheer and a promise of further attention. Fortunately, the next day we made arrangements for him to be taken to a government hospital. When the local policeman saw him in his house before removal to the hospital, he immediately said, 'We did not do that.' I replied, 'You did'; but he was insistent. Then he said, 'This man is a very bad man.'

"As I left the house an old man came hobbling on a stick and told me he had been badly hurt. I asked him to show me. Rolling up his trousers, I saw five or six punctured wounds in the upper leg, all of them healing nicely. I asked how it happened, and he told me that on the morning of the fire a soldier jabbed him with a bayonet. He then showed me the other leg which was greenish yellow

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in many places. He said that another soldier tried to kill him, clubbing him with his rifle.

"I went into another house and found two men in one room lying quietly on the floor. I asked what the trouble was, and they replied, 'The soldiers beat us badly.' As I remember this story, they had been led out of the village and beaten on the roadside with a club. I saw their bodies; the bruising was indeed frightful.

"Nothing definite could be said about the church. It may have caught accidentally or have been definitely fired—they did not know.

"I told them I must go immediately and make arrangements for the wounded man to get to a hospital if his life was to be saved. There were many things they wanted me to see and many things they desired to say. They pleaded for protection. 'O when will the soldiers go?' 'When will people come and help us?' They were terrified, and in constant dread of burning, shooting, and arrest. I hurriedly said farewell and promised to return the next day with help for the wounded. They were so thankful and begged that I return.

"*Note.* The following day a number of missionaries visited the village, but due to the presence of the police, the people were unable to say anything."

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Further recital of these gruesome stories is harrowing, even though this brief account does seem inadequate without any of the many stories of cruelties that have been perpetrated upon the Christians and of desecrations of the churches in the northern provinces. Suffice is as a summary to append the following paragraphs taken from an extended report on the situation, found in the United States *Congressional Record*, 1919, p. 2859:

"From the very first day of the demonstrations the officials have paid more attention to Christian participation than to that of any other class. Arrests of those actually taking part in demonstrations and made upon the spot were naturally made without discrimination, but in the campaign of general arrests which followed throughout the country, Christians have been singled out for marked discrimination, even before demonstrations have taken place, in many instances.

"Throughout the country the police immediately began to arrest pastors, elders, and other church officers. Some of these have been released after weeks of imprisonment and examination. Sentences against others are being daily announced, even in the case of men who took no part in the demonstrations, ranging from six months to three years of penal

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servitude. Of course no apology is intended for those who took part in the uprising deliberately and expecting the consequences. We are emphasizing the fact of the wholesale arrest and beating of Christians simply because they are Christians. In some places the men and women of the village were called together; all those who admitted they were Christians were maltreated or arrested and the others sent away. Wayfarers met by soldiers and gendarmes are asked whether they are Christians, and beaten and abused on the admission of the fact. Korean Christians remaining in the villages are given all sorts of announcements by local police and gendarmes. They are told that Christianity is to be exterminated, that all Christians are to be shot, that meetings are to be forbidden.

"We cannot go into further details in this report. But it cannot be doubted that a persistent campaign is being carried on against Christianity under the plan of suppressing revolt.

"Vilifying, beating old men and little children, breaking up meetings by armed officers and men,

wholesale arrests, brutal treatment of those under arrest, threats and intimidation, and massacre are all being employed to break the spirit of Christians and to prevent the

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spread of Christianity. These statements are supported by photographs, signed statements, and narratives on file."

As it has already been dwelt upon, and as all other competent facts will show, this movement is distinctly a nation-wide Korean movement; and no one section of the country, nor any one group or class of people has a monopoly in its guidance. As Yi Sang-Chai, the Tolstoy of Korea, has said when he was asked by a secret service man who the people were that were running it said, "All the Korean people from Fusan to the Ever-White Mountains^[1] and beyond. They are all in it. They are the committees back of the agitation."

PART TWO

CAUSES

CHAPTER IV

JAPANESE ADMINISTRATION

To treat the causes of the Korean uprising exhaustively is obviously a hopeless task. The elements that enter into racial sympathies and antipathies should be studied. One has to recognize the sociological "consciousness of kind," as Professor Giddings has termed it. A historical setting that goes as far back at least as 1592, the time of Japanese invasion of Korea, is of vital importance for the proper comprehension of our problem.

A nation's memory is not erasible. As soon as a Korean child is able to understand, it picks up here and there the story of the terrible scourge that swept the country over three centuries ago. Tens of thousands of men, women, and children were massacred in the most horrible manner. Cities and hamlets were burned down to the ground. Whole villages were deported. Travelers and students who go to Japan now are reminded of the barbarities perpetrated upon their forefathers, by the sight of what is called the "Ear Mound." It is traditionally told with pride by the Japanese that over two hundred

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thousand ears cut off from the Koreans during the invasion are buried under the mound.

But space does not permit the recital of those parts of history that transpired during the past centuries, nor admissible is the recital of the intrigues, intimidations, and employment of armed forces since February 26, 1876, when intercourse between Korea and Japan was reestablished, until August 22, 1910, when the Treaty of Union^[1] was signed. Our task is of necessity confined to the conditions that obtain since the year 1910, when the two nations were politically unified. (For information on historical matters, the reader is referred to Hulbert's History and Griffis' *Corea*.)

MATERIAL IMPROVEMENTS

It is due to justice to give full credit to the Japanese in power for the material improvements introduced during the eight years, even without questioning the major motives that actuated the introduction or as to whom the improvements benefit most. Along with the Japanese, the Koreans ride on the railways, use the extended communication system, which

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include postal, telephone, and telegraph, and travel on the improved or new roads, which have been

built with their commandeered labor and land. The farmers take advantage of the encouragement given by the Government and better the methods of agriculture and afforestation. The inhabitants on the seacoast either buy new appliances from the Japanese or make slight changes in the old ones to conform with the new ways of fishing. Sometimes the new ways do not work, but the experiment is an education in itself.

According to the latest official statistics, the length of railway lines increased from 674 miles in 1910 to 1,066 miles; the number of post offices from 447 to 526; telegraph wires from 9,516 miles to 17,385; telephone lines from 12,544 miles to 26,382; and there were at the end of March, 1917, 1,923 miles of first-class roads (24 feet wide); 3,422 miles of second-class roads (18 feet); and 2,118 miles of third-class roads (12 feet). The output of rice, according to the Annual Report, increased from 7,917,621 bags to 12,531,009; wheat and barley from 3,548,441 bags to 6,259,007 (1 bag = 4.96 bushels); cotton from 11,473,170 *keun* to 45,335,505 (1 *keun* = 1.32 lbs.); cocoons from 13,931 bags to 71,921; cattle from 906,075 heads to 1,353,108; and the

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sea products from \$3,621,247 to \$7,875,711 in value.

While some of the greater disparities in the comparative figures can be, to an extent, accounted for by the better facilities afforded in getting more accurate reports during the recent years than formerly, owing to the more elaborate systems worked out by the police and other governmental offices, the increase nevertheless resulting from the improved methods and modern appliances has been remarkable. It bespeaks amply the efficiency of the Japanese administrative machinery in bringing about certain desired results along material lines, and the capacity of the Korean people for making progress under conditions where adaptation is possible.

TREATMENT OF THE PEOPLE

Attitude of the People in 1910. At the time of the fateful "Union of Japan and Korea" the people could be divided roughly into three groups:

First, those who were "profoundly sorrowful" over the termination of separate existence of the country. These were the progressives and the reform elements, who through long years of hard struggle had first to contend with the

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conservatives in the old regime and then in turn with the Japanese, the Russians, and again the Japanese. They suffered imprisonment, expatriation, and all other privations imaginable. But the cunning intrigues and the brutal forces were too much for them, and the opening of the Hermit Kingdom to the Western civilization to gather enough strength to turn the scale in the national crisis.

Second, those who were indifferent and self-sufficient. In number at least these predominated, but they utterly failed to comprehend the true import of the political disaster. Their attitude was that

Korea had governed herself under her own monarch and with her own laws for over forty centuries, and that no outward change could make a real difference. Little they knew that this time outward change spelled inward change as well! True, they would say, "We had our relations with the Chinese from time to time, but we always ruled ourselves. Now, you say that the Japanese are going to make some sort of connection with us, but what can the little Islanders do?" So on continued their dreamy talk, until their national life was cut short and their innocent slumber unceremoniously awakened by mailed fist.

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Third, those who placed themselves under the influence of the Japanese. They were the least in number, but they found themselves able to be the loudest in their sophisticated talk. They argued that Japan was one of the first-class powers of the world and that she had just laws and enlightened government. Under the Japanese laws, the Westerners could not exercise the exterritoriality, and their arrogance would become a thing of the past. Japan had the universal educational system, and as soon as Korea united with Japan all the children in Korea would be in school. Japan had a higher tariff than Korea, so Korean industry would be well protected. In short, Koreans would live under the same laws, get the same education, enjoy equal rights and privileges, and be happy ever after-ward. But by irony of fate these same people have taken the leading part in this Independence Movement, their vain hope having been ruthlessly dashed to the ground.

Peerage. The mind of the world was carefully prepared for the Unification. The Western nations were told that the Korean Court was hopelessly incapable, the officials irredeemably corrupt, and the people lost at once in stupidity and cunning, incredulity and superstition, illiteracy and sophistry, drudgery and

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laziness, etc., and that the Japanese rule was a "political necessity" as well as a would-be blessing to the Korean people. So the world believed, and the outcome was watched with great expectation.

The very first act that followed the *coup* was the creation of peerage and grant of monetary gifts to the old officials—the same old corrupt officials, who, up to the moment, were so studiously denounced before the world. The peerage was practically a new thing in Korea, but it was not the novelty that threw the people into consternation. The record and character of the persons who were chosen to constitute the new nobility were a standing challenge to the sincerity of the new regime, which elevated them. There were some seventy-two, who were made barons, viscounts, counts, etc., and with a very few exceptions they were all the corruptionists and "squeezers" who had ruined the country. Some of the more upright and respected statesmen were conspicuous by their omission. It was an evidence of a strange turn of psychology. A group of persons, hated and denounced when they had their own way, become so converted and metamorphosed overnight that their new worth is recognized by hereditary nobility and monetary grants, rang-

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ing from 25,000 *yen* to 200,000 *yen*, to add to the ill-gotten millions which some of them already

have in their possession.

How, on the other hand, were those who belonged to the former progressive party treated? They found their lives most miserable. Through the police espionage and gendarme's bullying, life was so unbearable for them that most of them had to leave the country and escape to Manchuria and Siberia, and some to Hawaii and America. Those who remain in the country have the possibility of becoming "the government's guest" staring into their faces night and day. In this world of interdependence, in theory at least, the interest of one social group is not necessarily incompatible with that of another, and may be mutually helpful; yet jealousy on the part of the Koreans for the interest of their own people often is looked upon as anti-Japanese. It is altogether easy that even an individual difference between a Korean and a Japanese receives such an interpretation. The duty of the ever-busy secret police under the military rule calls for the collecting of evidences of every action and inaction of these marked men (*joo-eui-mool*), and when they are pieced together it is not unnatural if a construction not free from some preconceived notion of the police should result. So they are in constant toils.

LAWS

1. *Legislation.* On the 15th of April, 1919, the Governor-General of Chosen promulgated a decree that on and after that date any Korean participating in the independence movement either in or outside of Korea would be punishable by ten years' imprisonment. This is one of the many laws applicable only to the Koreans. Its enactment and enforcement are practically at the pleasure of the Governor-General. The following is the text of the Imperial Ordinance empowering the Governor-General to legislate:

ORDINANCE No. 324 RELATING TO LAWS AND ORDINANCES TO BE ENFORCED IN CHOSEN

August 29, 1910

Article 1. Matters requiring the enactment of a law in Chosen may be regulated by a decree of the Governor-General of Chosen.

Article 2. The Imperial sanction shall, through the Minister President of States, be obtained for promulgation of decree mentioned in the

Article 3. In case of urgent necessity, the Governor-General of Chosen may *immediately issue the decree*^[2] mentioned in Article 1.

Imperial sanction shall be obtained for the decree mentioned in the preceding clause immediately after the promulgation; and if the Impe:

[2] Italics are mine.

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given to the said decree, the Governor-General of Chosen shall declare that the same decree shall cease to be effective for the future.

The purport of the last clause appears to be to preserve the dignity of the imperial prerogative, but the question may be asked, "What about the unfortunate men and women who shall have been dealt with under the decree from the time of promulgation until the declaration of the ineffectiveness *for the future* of the same decree?" Again, what safeguard have the Korean people against a Warren Hastings

promulgating another and similar decree and enforcing it until the sanction is officially withheld? It is presumed that government officials do not err, and it may be that that is thought to be a sufficient guarantee.

By virtue of this ordinance, the whole set of Peace Preservation Laws has been decreed, and under these laws many have been banished to lonely and far-away islands even without a public trial. To give one instance, there was a Christian pastor, named Son, doing missionary work in Manchuria. He was arrested, brought to Seoul, and confined in the police jail. He was not tortured. Torturing is against the laws of enlightened Japan. He was only "severely admonished" during examinations. The stories he told his friends after

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his release were pathetic indeed. Sometimes in the night he would be taken before the examiners. After asking some questions, they would proceed with the "admonition." They would bring his arms behind him, one arm over the shoulder, and tie him by his two thumbs. Then they would sling the rope over the door and pull it until his big toes barely touch the floor. When he is thus getting the full effect of this mechanical aid to his memory the inquisitors go back to their seats and play the game of *go* and sip away their cups of *sake*. Once so often they come back to him and tickle him, burn him with a lighted cigarette, or beat him, until he becomes unconscious. They kept this up for eight nights, but he would not confess anything he had not done. So he was, later, banished to the Chinto Island for two years, as usual, without a public trial.[\[3\]](#)

2. *Penal Codes*. Not only is there the difference in the procedure of legal enactment, but the penal codes are also different in degree and in kind in their application to Korea. The codes applying to Koreans are severer, on the assumption they need heavier penalties in order to bring about a desired result. The

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legal method of administering punishment to Koreans has also differences. To illustrate, one of the most primitive and disgusting methods of corporal punishment is systematized and retained for the "benefit" of the Koreans. A prisoner is stripped from waist down, made to lie prone upon a T-shaped paraphernalia, arms tied to the horizontal and legs to the longitudinal, and flogged on the gluteal region with a cane that has its thickness, length, and weight prescribed by the law. During the month of March and April, thousands of people from all over the country have been made to undergo this brutal and humiliating "punishment" at the rate of thirty strokes for each shout of "*Mansei*." Those who gave three cheers for their country were given ninety strokes, thirty per day for three days consecutively. That was because no human being could undergo the full count in one day without disastrous physical consequences. Many fatalities have occurred. It is said, as an excuse, that old Korea had it, and therefore it is retained. In the first place, the Korean method was not as severe as the new. The writer has a personal knowledge of cases under the old regime, where men were given as many as one hundred strokes without having the skin torn. Under this innovated method

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the skin and flesh become a pulp before thirty are counted. Furthermore, was it not that because of just such barbarities of the old Korean officialdom, Japan claimed the right to step in and "clean up"? Japan posed and still poses as the torch-bearer of civilization in the Orient, and yet the militaristic rule has given new sanction and increased the horrors of such barbarities. Time and again it is claimed that Koreans are living under particular social conditions, and that therefore they must be treated in these particular manners. Assuming that the conditions are particular, if that is to be taken as an excuse for these particularly barbarous manners of treatment, is not that tantamount to a confession that the Japanese militarists are no better than the Korean *yangbans*? And does not that confute either the claim of the bureaucrats for their efficiency, or their declaration of their altruism, or both?

3. *Police Summary Judgment*. The police and gendarmes play such a powerful role in the affairs of Korea and upon the life of the people that they must be discussed under a separate heading; but since they are empowered to exercise a very extensive measure of judiciary function, they are briefly described here. To quote from the official *Annual Report*:

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"In the Peninsula, minor offenses relating to gambling, bodily harm, etc., or to a violation of administrative ordinances," (Peace Preservation Laws included) "which would ordinarily come under the jurisdiction of the lowest court, are adjudicated by the police instead of by ordinary judicial procedure...."

"The total number of criminal cases decided during the year 1916 by the police summary judgment reached 56,013, involving 82,121 offenders, being an increase of 14,777 cases and 21,750 offenders over those of the preceding year. Of the persons implicated in these cases, 81,139 were sentenced, 30 *proved their innocence*,[\[4\]](#) and the remaining 952 were pardoned."

In the statement quoted above, the following points are to be noted:

First. The police, in addition to the regular function of prevention and arrest of crimes, have the power to adjudicate—to sentence prisoners to fine, flogging, imprisonment, and exile. A political suspect, against whom nothing can be proven, is often banished to some inaccessible island, as it was the case with the Christian pastor referred to above.

Second. The "administrative ordinances" referred to include such ordinances as that which

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was promulgated by the Governor-General on April 15, 1919. The number of people sentenced during 1916 shows the far-reaching scope of these ordinances.

Third. The fact that out of 82,121 persons only 30 proved their innocence leads the observer to one of two conclusions: that either the Japanese police in Korea are so superior to those of all other nations in detecting crime that they almost never run down any but the actual criminals, or, the Koreans, when they get into the meshes of the police and gendarme-interpreted ordinances, find it next to impossible

to prove their innocence.

4. *Law Courts*. To quote again from the same official report: "Along with the development of the idea of rights among Koreans who seek protection under the law, and with progress in the police system which enables a careful search to be made for criminals, judicial cases, both civil and criminal, are yearly on the increase, as shown in the following table:"[\[5\]](#)

YEAR		CIVIL CASES	CRIMINAL CASES
1912	Received	40,722	13,695
1913	"	41,970	17,294
1914	"	40,307	18,125
1915	"	39,695	20,420
1916	"	37,834	24,282

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But it is curious that the table of statistics does not bear out the explanatory statement. It shows that the civil cases have been on the steady decrease, excepting the one year of 1913. What does the fact of decrease in the civil cases and increase in the criminal cases signify in the light of this official explanation? Would not the clarified facts necessitate a different interpretation, namely, that "along with the development of the idea of rights among Koreans who seek protection under the law," the civil cases are yearly on the de-crease? "and with progress in the police system which enables a careful search to be made for criminals," the criminal cases "are yearly on the increase"? It is often asserted that a civil suit, in which a Japanese is defendant, is both a costly and unsatisfactory affair.

CHAPTER V

JAPANESE ADMINISTRATION

(CONTINUED)

EDUCATION

A GREAT deal has been said during the past years concerning the system of education inaugurated under the new regime. It is frequently assumed that under the old Korean government education was never fostered and held without value. Nothing is further from facts than this assumption. Incredible as it may sound to some, Korea accorded education a place of far greater importance than it is done now. From the very olden times Korea had the Ministry of State for Education, equal in rank with all other ministries in the Cabinet. To be honored by an appointment to that post has always been a recognition to which all men aspired, excepting the prime minister and possibly the ministers of interior and treasury. This veneration of education, carried to excess and at too great an expense of military preparedness, accounts for her misfortune more than any other single factor.

1. *Place of Education under New Regime.* When the Japanese militarists came into power

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in Korea they immediately reduced the Department of Education to a Bureau and placed it under the Department of Internal Affairs. The director of the Bureau of Education is a subordinate officer to the director of internal affairs. Not content with this reduction, there was a talk of abolishing even the Bureau and retaining only the Section of Education. About two years ago, when the then incumbent of that office was transferred to another office in the government-general and ordered to retain the post only as an additional duty, it produced an apprehension that that was done with the view to the final abolition.

2. *Expenditures in Education.* This reduction of the educational office would not have been of such a serious significance, were it not associated with other facts that unmistakably led the observer's mind to a certain conclusion. According to the latest official report, the amount of money allotted for education under the head of Ordinary Expenditure for 1917 was \$306,165.50, while the same for police was \$1,557,447, and for Law Courts and Prisons, \$1,373,088. In other words, for Law Courts and Prisons about four and half times as much, and for police more than five times as much as for education is expended. Under the Extraordinary Expenditure for the

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same year, even though the amounts for the education and police do not maintain the same discrepancy, the allotment for the latter is still larger than that for the former. The Extraordinary Expenditure includes such items as subsidies to the primary and industrial schools, erection of school buildings and hostels, etc., of more or less incidental and temporary nature, and the Ordinary Expenditure includes the running expenses of government schools, compilation and publication of textbooks, building repairs, etc., which are of regular yearly occurrence. It is highly interesting to study the ordinary budget in detail, because there the educational policy of the government is manifest. The itemized budget of the year 1916 is the latest available, and here follows:

ORDINARY EXPENDITURE		
Schools	. . . . .	\$233,959.00
Text-Books	. . . . .	48,323.00
Students sent to Japan	. . . . .	11,294.00
Lectures	. . . . .	3,499.50
Building Repairs	. . . . .	3,470.00
		\$300,545.50

The first item of \$233,959 may easily be understood to mean for the government schools for Koreans, but that was not quite the case, for about forty per cent of that goes to the schools

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for the Japanese youths. The following table, based upon the Annual Report, explains itself:

**ORDINARY EXPENDITURE FOR GOVERNMENT SCHOOLS
(1916)**

5	Korean Secondary Schools	. . . . .	\$101,300.50
1	Korean Special School	. . . . .	10,400.00
			\$111,700.50
.			
	Total Korean Schools	. . . . .	\$111,700.50
3	Japanese Secondary Schools	. . . . .	68,914.50
1	Mixed Medical College	. . . . .	14,748.50
1	Mixed Technical College	. . . . .	39,058.00
	Total Mixed Schools	. . . . .	53,806.50

		\$234,421.50
Grand Total for All Schools		

The amount actually spent as shown in the above seems to have exceeded the original estimate. Since both the medical and technical colleges admit the students of two peoples, if the expenditures are divided into two equal parts and added to each of the two, it will show that the amount for the Japanese schools in Korea is about forty per cent of that for the Korean. This, viewed in connection with the fact that the population of Koreans by official count is 16,309,179, and that of Japanese is 320,938, is all the more significant; but this phase of the question will be discussed more fully later.

It should be noted that the foregoing has to do with what are called "government" schools. The government, that is, the central govern-

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ment, maintains only the secondary and higher schools. Schools of primary grade are maintained by the local government and are called the "public" schools. The central government gives subsidies to the public schools wherever needed and keeps general supervision over them. The subsidies come from the Extraordinary Budget as stated above. In 1916, the amount of subsidies granted to the Korean public schools was \$296,338, and that to the Japanese public schools was \$171,040.[\[1\]](#)

3. *Number and Kind of Schools.* Concerning the number of the government and public schools, the following tables will be of interest:

**GOVERNMENT AND PUBLIC SCHOOLS FOR KOREANS
(END OF MARCH, 1916)**

KIND OF SCHOOL	NUMBER	SCHOLARS	APPLICATIONS
Public Common Schools	426	65,654	. . . . .
Government Higher Common Schools	3	1,111	2,561
Government Girls' Higher Common Schools	2	323	187
Government Special School	1	128	383
Government College of Medicine	1	204	261
Government College of Technology	1	107	200
Industrial Schools	18	1,504	2,114
Elementary Industrial Schools	72	1,449

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**GOVERNMENT AND PUBLIC SCHOOLS FOR JAPANESE
(MARCH, 1916)**

KIND OF SCHOOLS	NUMBER	SCHOLARS	APPLICATIONS
Elementary Schools	324	34,143	. . . . .
Middle Schools	3	1,138	1,425
Girls' High Schools	9	1,381	648
Commercial Schools	2	462(-)	220
Elementary Commercial School	3	222	. . . . .
College of Medicine	1	25	. . . . .
College of Technology	1	91	. . . . .

The figure includes that of a private commercial school.

These tables show us that 426 primary schools distributed among 16,309,179 Koreans give one school for every 38,284 inhabitants, while 324 primary schools for 320,938 Japanese give one school for every 987 settlers. Then, again, the number of scholars these schools together are capable of receiving and caring for, in comparison with the population of each people, is worth considering. The 65,654 Korean children that are able to find accommodation in these schools represent one to two hundred and fifty of the Korean population, while the 34,143 Japanese children in their schools represent more than one to ten of the total number of Japanese settlers in Korea.

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In this connection, it may not be out of place to quote a passage from the United States Congressional Record, for July 17, 1919. On page 2863 it says: "This does not mean that the Koreans are unwilling to educate their boys. The Governor-General reports the existence of no fewer than 21,800 old-type village schools, which must provide the elements of education to some 500,000 boys. To this must be added the 22,542 children attending Christian schools." The status of the Christian schools and other "private" schools will be discussed later.

4. *Educational Standard.* It will have been noted in the foregoing that the names used to designate the primary and secondary education of Koreans and Japanese are not the same. For the former, "common schools" and "higher common schools" are used; and for the latter, "elementary schools" and "middle schools" are used. This is because the systems for the education of the two peoples are different. The long and short of the two systems can be seen from the following:

SCHOOL SYSTEM FOR KOREANS

Common School	4 or	3 Years	
Higher Common School	4 and	3 Years	(for Girls)
Special School or College	3 to	4 Years	
<hr/>			
Total for Boys	10 to	12 Years	

SCHOOL SYSTEM FOR JAPANESE

Elementary School	5 or 6	Years	Special School or Professional College
Middle School	5	Years	4 Years
Higher School	3	Years	
University	3	Years	Total (College)
University Hall (Grad.)	2	Years	14 or 15 Years.

Total (University),
16 or 19 Years.

Concerning the school system for Japanese, nothing much needs to be said, because it is identical with the one in force in Japan. From the elementary school to the completion of one of the professional colleges, it takes a boy from fourteen to fifteen years. To finish a course in one of the Imperial universities a Japanese youth gets sixteen or seventeen years' training with a provision for a postgraduate work in the University Hall that takes from two to three years more.

When it comes to the school system for Koreans it needs some elucidation. To quote from the official *Report*: "The school age for Koreans being eight, is two years later than that for Japanese. The period of study for common school is four years, but it may be shortened to three years according to local conditions." It should be noted that the same for the corresponding school for Japanese is

six years. To quote further: "The higher common school gives a liberal education to Korean boys of not less than twelve years of age for a period of four years." The corresponding Japanese middle school requires five years. This shows that while eleven years are provided for the Japanese youths for primary and secondary education, only eight years are allowed the Korean youths; and the law says that that may still be lowered to seven years, while no extension whatsoever can lawfully be made under any circumstance. After the common and higher common schools comes either the Seoul Special School, where the rudiments of law and economics are taught, or one of the two professional schools. The educational system ends there, as far as the government provisions in the land are concerned.

The sons of well-to-do people and a few who are selected by the government go to Japan to further

their preparations for life, but there they are greatly handicapped, because the only system that was accessible to them does not articulate with the system they are entering into. Even if he were able to take the entrance examination and qualified himself, he is given only a certificate when he completes the course, for the reason that he

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does not hold the diploma from the next lower school in the same system. It goes without saying that the holder of a certificate does not enjoy any of the privileges that a regular diploma carries.

5. *School Curricula.* A detailed and extensive discussion is impossible without violating the sense of proportion in this brief survey. Therefore only certain indications are made as follows:

(1) *Common School:*

First 2 Years:

Entire Curriculum, Japanese Language,	26 hours per week, (of which) 10 hours per week.
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Last 2 Years:

Entire Curriculum, Japanese Language,	27 hours per week, (of which) 10 hours per week.
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(2) *Higher Common School:*

First 2 Years:

Entire Curriculum, Japanese Language,	30 hours per week, (of which) 8 hours per week.
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Last 2 Years:

Entire Curriculum, Japanese Language,	30 hours (32, if English is taken) 7 hours per week.
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Throughout 8 Years:

Japanese Geography,	2 hours per week for 1 year.
Japanese History,	2 hours per week.
Foreign Geography,	1 hour per week for 1 year.

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From the above it is evident that after the time required for studying the Japanese language is subtracted there are not very many hours left to be divided among Morals, Korean Language, Chinese Literature, Mathematics, Nature Study, Singing, Physical Exercises, Drawing, Manual Work, Sewing and Handicraft, Elementary Agriculture, Elementary Commerce, History, Geography, Natural Science, Industry, Law and Economics, Calligraphy and (optional) English. It has been suggested, incidentally, that these curricula are probably the highest unintentional compliment the educationists of Japan pay upon the extraordinary ability of the sons and daughters of the "Land of Morning Calm."

6. *Private Schools*. The official Report for 1911-12, the fiscal year immediately following the Union, had this to say: "According to the new regulations, private schools must obtain recognition of the Governor-General, and should use textbooks compiled by the Government-General, or those examined and approved by the Governor-General, if they are compiled by any other than the Government-General." Private schools as well as public schools must use the curricula fixed by the government-general, and in no case are they permitted to be modified. It is also insisted that all lessons,

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excepting foreign languages (English) and literature (Chinese) must be taught in Japanese. To continue with the quotation, "a private school will be compulsorily closed should the school violate the provisions of laws and ordinances, should its work be considered injurious to peace and order, or to the public morals, or should it disobey the order given regarding the correction of above mentioned matters...."

"Several years ago the establishment of private schools became popular among the Koreans, so that one time there were more than two thousand private schools in the Peninsula.... By the end of the fiscal year 1911, the number of private schools, except those on the same level as common schools or industrial schools, had decreased to about 1,700." During the five years following more than 700 of these schools were closed. Thus the *Report* for 1916-17 says: "The total number of private schools at the end of the fiscal year 1916 was 970, and that of their pupils 53,000. Of these, 578 schools with a roll of 31,000 pupils were secular, and 392 schools with 22,000 pupils were religious."

These constant and rapid decreases are very significant, and the causes may deserve consideration. First, it is often stated that "on

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account of financial difficulty," the number closed during such and such year reach so many. True, the people are poor, but if they have been enjoying material prosperity as they are declared to have been, and if they were getting enlightened through the marvelous influence of this modern education, the tendency should have been on the increase. No one can reasonably assume that the Koreans by nature

do not care for schools, because the official *Report* says specifically that the establishment of private schools was "popular among the Koreans." If they were interested in establishing schools, they would be also interested in maintaining them, if other things were equal. Second, it is stated that these schools were not up to the standard in the way of equipment, teaching staff, etc. True, they were far from what they ought to be, but is it not at all conceivable that a school of limited facilities is better than no school, especially in view of the fact, that the government, as it is authoritatively stated, is not yet financially able to establish schools with any degree of rapidity? Then, again, what is the core of the standard? Is it not principally the proficiency in the Japanese language rather than anything else? A scholar in history or science, no matter how proficient he is in his

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knowledge, unless he can speak Japanese, is disqualified. Further than that, can there be a shadow of doubt that the valuation of a teaching staff of a given school is based upon the number of Japanese teachers on it? (They require nearly twice as high salaries as the Koreans.) Still further than that, does not the government insist that the head-teacher of a given school should be a Japanese? and is it not true that a school is found fault with as "inefficient" until these requirements are met? Third, the Koreans are told that they have nothing to do with political affairs. A Korean is not to discuss politics and is not to write politics. In the same breath he is told that industry is what he wants. He should be thrifty, he should eat beans and coarse rice, and export the best rice to some other land. A good part of this preachment is quite wholesome if it were not of certain inevitable implications. All these things, with the general atmosphere of the whole situation, have worked as discouraging influences upon the promoters and supporters of the schools.

7. Educational Ideal and Aim. The aim of education for Koreans is set forth in Articles II and III of the "Imperial Ordinance No. 229," promulgated on August 23, 1911. "The essential principle of education in *Chosen* shall

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be the making of loyal and good subjects," and it "shall be adapted to the needs of the times and the condition of the people."

In order to understand properly the meaning of these Articles, one has to look at them from the point of view of the Japanese, whether one is in sympathy with that viewpoint or no. Japan took Korea, and she means to retain her hold upon her; therefore her aim is to make "loyal and good subjects" of the Koreans, and her immediate *modus operandi* is to start from the actual "condition of the people," considering, at the same time, "the needs of the times." That is the most apparent meaning. When it comes to the practical application of the Ordinance by the officials, however, the possibility of a large amount of elasticity is discernible. "The condition of the people," instead of being used as the starting point, can be taken as the landmark; and "the needs of the times," instead of being taken as something transitional, leading up to something higher and better, can be looked upon as a fixed objective. To venture a pronouncement as to which is the working interpretation, conscious or unconscious, of those who have immediate charge of education in Korea seems suggestive of a task that is gratuitous, as the facts that lead to visible results reveal

the truth, and the same or altered facts will most decisively confirm in the future some of the conclusions that may already have been formed.

POLICE AND RIGHTS OF THE PEOPLE

As has been already intimated, the police and gendarmes in Korea hold almost an unrestricted power over the everyday life of the people. They can trail and spy openly, search both person and domicile, arrest, detain, fine, imprison with hard labor, flog and banish any Korean whom they may deem it proper and necessary to punish, at any time with impunity. In the single year of 1911, 14,443 were flogged, and 1,734 were subjected to major fines, besides those upon whom other punishments were inflicted; and it is reported that over 11,000 have been flogged, in connection with the independence agitation, between March 1 and the middle of July, 1919.

1. *Organization.* As it is announced in the Report, the police administration is conducted by placing all the police forces and gendarmes (military police) under the same command of the commander-in-chief of the Garrison Gendarmery. In other words, the ordinary police, as well as the military police, are placed under the military direction. Not only is this

true with the central organization, but all the powers of the chief of police of each province are vested in the person of the chief of the Divisional Gendarmery, and the individual gendarmes exercise the full police power in addition to their own.

In passing: one curious thing about the relative number of police and gendarmes since the unification is the increase of the latter, in spite of the belief the people have been led to entertain that the military rule would gradually disappear as the time went on. Thus, in 1911 there were 6,006 police and 7,749 gendarmes, showing an increase of 292 gendarmes while the police decreased by 385. Further, whereas the total of the forces of the two de-creased by 93, the number of stations and substations increased from 1,621 to 1,790, showing an addition of 179 during the same period of time. As far as these figures go, they show the opposite tendency of what the people and the outside world in general have been reasonably expecting.

2. *"Judicial Police."* Aside from the police summary judgment, which has already been briefly dwelt upon, there is in the police organ what is termed the judicial police, which "is a literal rendering of the German '*justiz polizei*', by which certain police authorities are charged

with the duty of searching criminals, of investigating criminal evidences as a preparatory measure for the preliminary hearing, and other *quasi* judicial measures." (See the *Annual Report* for 1911-12, p.

In "searching criminals" and in "investigating criminal evidences" the governing principle that pervades the whole system manifests itself to be to include not only the actual cases but all potential cases as well; and the very efficiency of the system cannot exclude any person from the purview. Consequently, every man, woman, and child must be registered, all movements that may require any length of time must be reported, and the privacy of any household can be entered whenever it is conceived necessary "for the verifying of the register." Delicacy forbids any rehearsal of extreme cases, but when we consider that the police are the interpreters and executors of the various laws and ordinances, and the people have nowhere to seek redress than the police themselves, it is apparent that the people are in serious plights.

3. *Espionage*. Dovetailed with the system of judicial police is the espionage branch of the police, which is called the "Higher Section." This has to do with getting information of all kinds, shadowing and tracking people,

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and keeping minute record of all individuals whom they consider likely to have some influence over men and affairs. If anyone of this character goes from one city to another, the "Higher Section" police follow in close proximity, and not rarely keep an uninterrupted company in an open and "friendly" way; and if the one followed is real game and good-natured about it, a good deal of amusement can be gotten out of the otherwise uncomfortable situation. One can look at the man from a detached and philosophical viewpoint. He is simply earning his bread and butter for himself and his poor family, and why should one have a hard feeling against him? You and he are in a bad "fix" created by the *system*, and he is not to blame. So the moral is to make the best of the thing you cannot yet help.

4. *Rights of Publication*. There is not a single newspaper or magazine as such published by Koreans in Korea. No permit is given to a Korean. There are two sets of laws controlling publishing work, one on periodicals and another on ordinary publications. To publish a periodical a certain sum of money is required to be deposited with the police in order to meet the contingency of a fine, and when an issue is printed two copies are required to be sent to the police censor. At the time

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of annexation all the papers owned and managed by Koreans were shut down. "At the end of the fiscal year 1916 there were 20 newspapers published in Chosen, of which 18 were in Japanese, 1 in Korean, and 1 in English," says the *Report*, but they were all Japanese, and three of them, including the last two, are government organs. Time and again Koreans tried to conform to the law controlling the publishing of ordinary books, etc., which law has this difference from the other: the manuscript must be submitted to the censor, and his stamp of approval gotten on each page, before printed. After printing, two copies are also sent to the censor, the same as it is with the periodical. Several tried to publish magazines under the last provisions, but all failed with heavy losses of money on account of the difficulty of getting the approval and of the irregularity and delay entailed in receiving back the manuscripts, which made it impossible to maintain any semblance of periodicity.

5. *Right of Assemblage*. The *Annual Report* states that "most of the political associations and similar bodies were ordered to dissolve themselves at the time of annexation, as it was deemed necessary to take such a step for the maintenance of peace and order. Since then there has been no political party or

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association, as such, among the Koreans." "The holding of public meetings in connection with political affairs, or the gathering of crowds out of doors, was also prohibited, except open-air religious gatherings or school excursion parties, permission for which might be obtained of the police authorities." Political affairs are referred to in the above, but the same prohibitive principle holds true regarding all other gatherings—even a field meet, in which two or more schools contemplate participation. From the foregoing one gets the impression that religious meetings are exempt from the severe police restrictions, but the facts are otherwise. Even a Y. M. C. A. meeting has to report the date, hour, speaker, topic for discussion, etc., beforehand for the police approval. A few years ago such a purely academic society as the "Law and Economics Association" was given "advice" to dissolve, and who is there that can afford to be heedless of such an advice?

The most frequent excuse is that, if associations and meetings are permitted, the Koreans would meddle in politics. What valid reason is there that a Korean must never be otherwise than blind, dumb, and deaf to political affairs that concern his own body and soul? There is nothing in the Treaty

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that brought the two peoples together that in any way can be construed as precluding Koreans from political participation. On the other hand, the same instrument, by virtue of which the present regime came into being, both specifically and impliedly provides for Koreans to have share in the public affairs of Japan; and how can they possibly take a real share while they are excluded from political concernment? Would it not, for the sake of mutual good of the two peoples, as well as for the sake of expediency, be better to welcome rather than to suppress and prohibit a wholesome and natural and irresistible development of the political life of the Korean people?

As a summary on the whole situation, a further analysis of which is too long to make, a document called, "Some Reasons Underlying the Present Agitation in Chosen," which was presented to "important Japanese in Tokyo" by a committee of foreigners from Korea, is here appended in the hope that it will make clear to the reader that these are facts as seen by disinterested third parties whose views can be relied upon as unbiased.

(Copy)

May 10, 1919.

The following paper is a condensed statement of what appear to be the most important of the underlying causes

of the present agitation in Korea. All of the reasons given have appeared in some form or other in declarations, petitions, and bulletins issued by the Koreans, and so may be taken as an expression of Korean opinion. The statement contains only what seem to some friends of Japan and Korea to be the most important of the causes involved.

It should be said also that it does not embody the immediate causes of this outbreak, such as the rumors in connection with the work of the Peace Conference, prevalent ideas of "self-determination," the activities of Koreans abroad, and the death of the ex-Emperor of Korea.

I. THE DESIRE FOR INDEPENDENCE

It must be remembered that the assimilation of an alien race is a difficult task at best, and that in this case it is made more difficult by the fact that the Koreans as a people never in their hearts have been reconciled to annexation.

II. THE RIGOR OF THE MILITARY ADMINISTRATION

Koreans do not know what it would be like to be under a civil administration. Their whole idea of the Imperial Government is drawn from their experience of military rule.

1. The fact that the police have gendarmes and soldiers associated with them in the administration of law leads the Korean to fear the police and to regard them not as civil servants and protectors but as oppressors.

2. This impression is deepened by the harsh and indiscriminate manner in which laws are administered. In the report issued by the government-general in July, 1918 (covering the year 1916-17), it is stated that out of 82,121 offenders dealt with in "police summary judg-

ment," 952 were pardoned, 81,139 were sentenced, and only 30 were able to prove their innocence. The unavoidable result of such a system is that a naturally peaceful and gentle-minded people are living in a state of constant terror.

3. The spy system has added to the terrorization of the people. Spies, usually low-class Koreans, are everywhere. No one knows when nor in what form the most harmless acts or words may be reported to the authorities.

4. The treatment of those arrested adds to the fear and hatred of the police.

5. The show of force on all occasions adds to the irritation. Civil officials, even primary school-teachers, wear swords.

6. This system has brought the people to believe that the administration has no idea of leading them, but only of compelling obedience.

III. DENATIONALIZATION

1. The Koreans are a different race, with different history, traditions, ideals, ethics, and customs. The present administration seems to aim at the elimination of many things traditionally Korean and the substitution of things new and strange. There seems to be no systematic attempt to win the Korean's loyalty for Japan but to make over the Korean into a Japanese.

2. The exclusion of the Korean language from schools, courts, and legal documents is a great source of irritation. It is recognized that the question of language presents a problem to the government, but the effect of the present policy on the mind of the Korean cannot be minimized.

3. The elimination of Korean history from school curricula is another source of irritation. The Koreans feel that the presentation of the subject of Korean history is neither as full nor as accurate as its importance would warrant.

IV. The Koreans have no real share in their government, either legislative or executive, and no hope of securing this has been held out to them.

1. Some Koreans do hold office, but usually minor ones, and in the case of those holding an important office they usually can be overruled by Japanese officials of lower rank.

2. The inferior education given to the Korean students deprives them of the hope of securing positions by competitive merit in the future.

V. DISCRIMINATION AGAINST KOREANS

1. There is discrimination in salaries for the same services in Government institutions, in business houses, and in labor.

2. In Government schools the curriculum is different for Japanese and Koreans. The latter have from two to three years shorter course than the former. In the matter of English also, which all desire to learn, the Japanese have four days a week for five years, while the Koreans have only two hours a week for two years. Such differences in educational facilities may be accounted for by the Government's inability to provide full courses as yet, but it works an evident hardship and is resented by the Koreans.

3. Corporal punishment can be legally administered only to Koreans.

4. There is discrimination in many apparently minor but really significant matters. For instance,

Koreans are rarely employed as train boys or *akabos*, and Japanese rickisha men are given the best positions at railway stations.

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VI. NO LIBERTY OF SPEECH, PRESS, OR ASSEMBLY

(Christian Koreans were arrested who were heard praying for a spiritual revival, the authorities insisting that this meant a political revival.)

VII. LIMITED RELIGIOUS LIBERTY

1. Religion cannot be taught in private schools according to the government revised educational ordinances, which recognize no difference between government and private schools.
2. In the case of Christianity, the Bible cannot be taught in private schools opened since March, 1915, or in any schools after 1925.
3. Ceremonies are required which seem to be a violation of conscience to Koreans.
4. Local officials constantly intimidate Christians and those intending to become Christians, in what appears to be an effort to discourage Christianity.

VIII. PRACTICAL PROHIBITION OF KOREAN STUDY AND TRAVEL ABROAD

1. Koreans know that Japan's progress is largely traceable to foreign studies at the beginning of the Meiji Era and since, and desire the same opportunity for improvement. With the exception of certain specially favored cases, Koreans are not permitted to go abroad, and those who have received their education abroad are not permitted to return.
2. Even Koreans who have been educated in Japan are so constantly watched by the police on their return to Korea that they can make no proper use of their education.

IX. EXPROPRIATION OF CROWN LANDS

In many sections of Korea crown lands have been occupied and farmed by the Koreans for generations on

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the basis of a moderate rental. In many cases the leasehold of these lands had acquired a value almost equal to that of land held in full possession. These lands, however, were in many cases turned over to the Oriental Development Company, and the former occupants required to pay greatly increased rents,

which compelled them to abandon the land in favor of Government-assisted Japanese settlers.

X. DEMORALIZING INFLUENCES NEWLY INTRODUCED

1. Licensed prostitution in all cities and towns has made this form of immorality more open and accessible, and hence has had a more demoralizing effect as well as a more wide-spread influence upon the young men of the country.
2. The persistent sale of the morphine needle has been unrestricted in many sections.

XI. FORCED MIGRATION TO MANCHURIA

The extensive migration of Japanese farmers into central and southern Korea and their occupation of often unjustly secured lands has forced the migration of thousands of Koreans into the less desirable and undeveloped sections of Manchuria.

XII. MANY IMPROVEMENTS BENEFIT JAPANESE MORE THAN KOREANS

1. Industrial, e.g.: The lumber industry, although extensively developed, brings no additional benefit to the Koreans. In fact, lumber costs more than formerly.
2. Commercial: The Korean merchants lack modern business training and experience, which makes it difficult for them to withstand the unrestricted competition of Japanese merchants.
3. In many cases licensed monopolies work great hardship to the Koreans and cause resentment; e.g., the cotton monopoly and the fertilizer monopoly in Sen Sen.

CHAPTER VI

THE RISE OF DEMOCRATIC SPIRIT

IT would be stating only a part of the truth, however large a part that may be, to say that the character of the Japanese administration is the sole cause of the Korean uprising. Man's desire to govern himself is an inevitable, irresistible, and innate nature. It is a part of his being, and in that sense it is beyond his control or responsibility.

There was a very touching scene before the writer's own eyes some two and half decades ago, which impressed him so strongly that the vivid picture remains with him always. It was in the year 1894, immediately after the promulgation of the emancipation law by the reform government of Korea. Up to that time there were many slaves belonging to the family. Some of them had been slaves for over four generations. In the main they were all well treated. Supplying of their bodily needs did not worry them. They were fed, clothed, and sheltered by the master. Further, being slaves to a respectable family, they could exercise a certain amount of influence upon the common people in the neighborhood. Yet,

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one early morning the following soul-stirring act was performed by a slave.

A trim-looking woman, not quite middle-aged, approached the outer quarter of the house where the master was. With due show of respect and modesty, she went and stood before him. He, looking up, said, "What is it?" She hesitated a little and in a faltering voice replied, "Please, sir, give me the title-deed of my little daughter." He produced a paper, yellow with age, and handed to her, expressing his regret at breaking the bond which had been in existence for so many generations. She received the paper politely, and with tears streaming down her cheeks said: "Your slave has served your Honor's family for over four generations, and has been privileged to receive many bounties, but has always longed to make this little daughter of mine free. This is the God-given opportunity, for which your slave is profoundly grateful." So saying, she took out a match from her bosom, struck it, lighted the end of the paper and held it until the entire sheet was consumed. Then she made a sort of graceful obeisance and quietly retired. Ties of generations' standing, old personal associations, considerations of bodily needs and risks attending an unknown future weighed nothing or

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little when freedom and liberty were involved. Heredity and environment show no effect upon these

fundamental qualities of manhood and womanhood. As water is to the fish and air to the birds, so is freedom to man. Life depends on it, and it is the first requisite for growth and perpetuation.

In the furtherance of modern democratic principles, the Christian religion rendered a distinct service in Korea. This does not mean that the followers of the church have consciously or unconsciously gone into the political arena as a body and busied themselves with national questions, nor does it mean that the Christians as individuals always have stayed out of politics. As it has been the case with the followers of other religions in Korea, there have been many shining examples of honest statesmanship and upright leadership among the Christians, but there never has been an attempt at religious domination or machination in politics on the part of the Christians, Korean or foreign. While it is true that the foreign missionaries had enjoyed up to 1910 a certain amount of privileges at the hand of local officials, it was due to their national status with regard to extraterritoriality and more largely to their personal qualities.

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When it is said that Christianity has furthered the democratic principles, it means that the democratic ideals are so allied to the Christian teaching, and that the democratic institutions are so linked with the Christian usages, that they are inseparable and indistinguishable. This is due, historically, to the fact that the principle and practice of democracy are the emanation and interpretation of Christianity. This is the true explanation of the reason why the rise and fall in the curve of the growth of Christianity have maintained such a remarkable parallelism with that of the democratic movement in Korea.

Not understanding this, or refusing to understand, outside critics attributed to ulterior motives the phenomenal growth of the mission work in the peninsula. At one time an ignorant journalist stated in such a well-known monthly as the *Tokyo Taiyo* that the Christians were paid so much each to join the church. Some ingratiating foreign writers talked about "rice Christians," etc. These are not surprising when we hear men of that ilk making even more preposterous statements to the effect that the Koreans are paid ten cents each to go out and shout "*Mansei!*"—ten cents to be hacked and shot! Life (of others) is held by some people very cheap, but it is

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worth more than ten cents (to those who live it). As to "rice Christians," suffice it to say Christianity as a "profession" has never been profitable in the way of worldly goods to anyone anywhere in the world, especially since the prevalence of high cost of living. Some of the best and most able Christian pastors are doing in their homes cobbler's work or any other work that comes in hand these days in order to help their family budget. In the following pages it is hoped to show how the Christianization has been also the democratization of the people in Korea.

Though Christianity came to the notice of Korean scholars in the winter of the year 1777 through some tracts that had been brought from Peking by the Korean embassy, and the first Korean to be baptized was a son of the third ambassador to the Chinese emperor in the year 1783, the real propagation work done by the Christian churches on their own rights did not begin until the country was opened up to

the Western nations in the year 1882. Dr. Horace N. Allen, an American Presbyterian missionary physician, arrived in the fall of 1884. In the following spring the Rev. Mr. Henry G. Appenzeller and Dr. W. B. Scranton, both representing the Methodist Episcopal Church in America, sailed from San

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Francisco for Korea. The first Presbyterian missionary for the evangelistic work, the Rev. Mr. (later Dr.) Horace G. Underwood, arrived in Seoul the same year.

Medical work was the entering wedge, then education followed, and then the evangelistic work as such gained a foothold. The story how Dr. Allen gained a way to the presence of the King by saving the life of Mr. Min Yung Ik, the Queen's cousin, is a familiar story now. At any rate, a hospital was started under government auspices with Dr. Allen at the head of it. It was christened "Che-Choong Won," or "the Multitude-Saving Bureau."

In what way is the modern hospital under Christian management a democratizing agency? The answer is simple. Probably the class distinction that was many centuries old received its first shock in the dispensary and operating room of this institution. It is also probable that the first gentle touch that has led to the process of doing away with the seclusion of women, and that is leading to the demand for equal rights for women, was felt here. The doctrine that all men are born equal was not preached here, but it was lived here; and all those who came to this place had to breathe and move about in the same atmosphere. A slave and master received the

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same kind of medical treatment, the same professional care and attention and the same personal regard, because to the Christian doctor they are both his brothers. His Christian ethical standard made him without knowing to show greater deference to the weaker sex, however beggarly the person might have happened to be. He may not even have dreamed of the import of what he was doing and of what the future effect would be, but the little leaven of a tremendous principle (equality) slipped in without having anybody's eyes raised.

There are numerous such seemingly trivial yet really significant instances that can be properly cited. Take, for instance, the family life of the missionary, contrasted with that of the people. What he first found was the old patriarchal family. In this religio-legal family, the father holds the supreme authority over the entire household. Austerity is the pervading atmosphere and obedience the paramount virtue. The father's wisdom never must be questioned and his judgment must be taken as law. Any manifestation of romanticism is frivolity, and a show of family affection is considered unmanly. The marriage is arranged by the elders, the bride and groom having no opportunity to see each other be-

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fore the wedding ceremony. Even after marriage, for decades, as long as the parents are living, they are nothing more than mere acquaintances to each other, and it is a violation of good form to speak to each other before parents. This follows out from the careful interpretation of the Five Moral

Principles of Mancius, one of which is that "there must be distinction between husband and wife."

Imagine the contrast between this and the "romantic family" the missionary brings into the land. The very expression he and his wife wear when they see each other is a contrast. Wherever they go, or whatever they do, their presence and their action preach, though silently and unconsciously, a social evolution and revolution. The people with whom they come in daily contact cannot help observing, and if there is anything that is good and beautiful, they cannot fail to adopt it in their own lives.

The next thing after the medical was the educational work. Letting in the light and knowledge and dispelling the darkness and ignorance are the fundamental duties of Christians. Furthermore, the pioneer missionaries saw that education would be the most effective and lasting channel through which their faith could be propagated. So in the year 1885,

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the first Christian school came into being and was formally opened in 1886 in a newly built modern brick building, under the King's own patronage. He gave the name *Pai Chai Haktang*, the "Hall for the Rearing of Useful Men." Mr. Appenzeller, the Methodist pioneer, was the founder and became the first principal of the school.

Of all the Christian institutions, perhaps this school has done more than any other in ushering in the agencies and instruments that helped the people to gain the knowledge of modern democratic ideals. As an industrial department of the school to help students of needy circumstances, a modern printing and publishing work in three languages—Korean, English, and Chinese—was started. It was the first of its kind at that time. This press published the first English monthly, *The Korean Repository*, in Korea. A little later the first Korean weeklies, the *Korean Advocate* and the *Mutual Friendship Weekly*, were published, the latter by the students for the general public as well as for themselves. Soon after that the first Korean daily paper was started by the faculty and the students of the school.

In the halls of this school the first public lectures were given under the leadership of Dr. Philip Jaisohn, now in Philadelphia, and these

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lectures grew out into the formation of the famous Independence Club, which played so important and dramatic a part in infusing the principles of democracy and patriotism in the hearts of the Koreans during the latter years of the 90's. Hundreds of young men, after once passing through the halls of this school, wherever they went, have been walking testimonies for the excellence of Christian and democratic ideals.

The reasons are not far to seek. If a man is at all sincere, he cannot be a Christian and at the same time not be democratic in spirit. "Liberty, Equality and Fraternity" were the great political principles during the bloody French Revolution. They were preached to frenzied mobs, and in their name many horrible works have been wrought. But where have those principles originated, and what more effective and wholesome method of producing a firm conviction is there than that of a man sitting

down quietly and calmly meditating over the Golden Rule? Fraternity is there when one is taught to love one's enemy. Equality is there when one is told that there is only one Master, and that if any man would be first, he shall be last of all, and servant of all. Liberty is there when one is told to gain freedom from self and make one's righteousness

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exceed that of those who fulfill only the letter of the law.

This revolutionizing effect of the Christian educational work is not only true in the case of young men, but it is equally so with the young girls and women. The pioneer Christian education of women was undertaken by Mrs. F. M. Scranton in Seoul under the auspices of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. The school opened about the year 1885, and it was named the *Ewha Haktang*, or the "Pear Blossom School," the ground upon which the school stands having once been occupied by a noble man's villa of that same name. Through the transforming influence of this and other similar institutions that followed during the later years, the meaning and outlook of women's lives have been greatly changed and broadened. Instead of "reverence to ancestors and hospitality to guests" being almost the sole duties of women, other things that make life worth while have been added. They have come to the point where they feel that knowledge is just as important to them as to men for the full enjoyment and development of life. They have to a large measure restored to music and art the place of honor and respect which it once occupied in the life of

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noble women, but had been neglected and lost during the latter years.

It has been distinctly fortunate for Korea that the leadership in the broadening of the sphere of women has been taken by the Christian women, and all the quiet but effective transforming movements went hand in hand with Christian service of one form or another, because without the association of the Christian virtues the result might have been disastrous to the edification of homes.

There are other schools established by the Presbyterian Church in different parts of the country. The most notable among them are the John D. Wells Academy and the Woman's Academy in Seoul, the former started by the late Dr. Horace G. Underwood; the Pyeng Yang Christian College; and, more recently, there have developed under union management the Severance Medical College and the Chosen Christian College, both under the presidency of Dr. O. R. Avison. All these schools have exerted and continue to exert a powerful influence of Christian democracy upon the lives of young men and women. All these men and women who devoted so many years of the best part of their lives in the advancement of knowledge of the Korean youths have shown conscientious scruples with regard to direct

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meddling with things political. They have been teachers of great truths of eternal and world values, but they always refrained from being iconoclastic reformers. They have taught the truth regardless of applications, which were wisely left with those who received the teaching. During the twenty-five

years of more or less close association with them the writer never once has heard a missionary giving advice as to what political course one should take, even when such an advice is asked for.

Chronologically, next after the schools is the evangelistic work proper. In the case of the Methodist Church the first church organization was formed in the chapel of the school, namely, the Pai Chai School. A nucleus was formed in the school with the students and their friends, and it later developed into a church, the First Methodist Episcopal Church of Seoul, from which grew other churches in the city and in the outlying districts. Even to this date schools form the most powerful link between the church and the non-Christian community in a given area. During the recent years, the inability to support a church school has proven to be a great handicap to the evangelistic work. If the evangelistic work is going to have its full scope, all the church schools, both primary and higher, must be

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retained, and the facilities enlarged. This retention and enlargement are justifiable as long as the government is not in a position to make provision for universal education of children possible and are permissible as long as nothing but education pure and simple is given therein.

Soon after the effective organization of the churches with strong and nascent constituency—that is, since the beginning of the present century—the growth of the evangelistic work has been phenomenal, and it is quite well known throughout the world. From an absolute nothing thirty-five years ago to 300,000 now is remarkable indeed. Korea has more Christians in proportion than either China or Japan has—in fact, than any other country in the Orient. The Protestant work in China dates back to 1807, whereas in Korea only to 1884. According to the latest statistics available, China has a missionary body of 5,517, while Korea has less than 400. Yet, the Christian population in China is only 511,142 out of a total population of nearly 400,000,000. That means that China has one Protestant Christian in every 800 of her population, and that Korea has one in every 55.

What is the secret of the extraordinary growth? Various answers have been given, and

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certain insinuations have not been lacking, as it already has been touched upon; but the writer will try to state his own answer as a Korean in the light of what he knows and what he has experienced.

First, Christian teaching makes for an abundant life. The hospitals, the schools for both men and women, the splendid ways of organization, the periodicals, the literature and art, and a host of other things that help to make life full and interesting have followed the train of Christianity. These are the things that help to make life happy and worth while, whether we call them democratic institutions or by any other name. Whether the question that they grew out of the Christian religion is debatable or not, they are now the part and parcel of the church, and wherever the church goes they follow.

Second, Christianity recognizes the personalism of individuals. Man is not merely a part of a mass of humanity, but he has his own peculiar personality distinct from any other's, and that personality is in the final analysis solely responsible to the Supreme Being. Every person has his worth, his rights, and

duties. This is a mighty germ for liberalism and democracy. This helps one to find one's own place in the world scheme of things, and it

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compels one to recognize and respect the personality of others. This doctrine is not interested in any political or social idea of a given period, but it holds up a lofty ideal for the whole of humanity to reach approximately. This doctrine abolishes slavery without antagonizing it, it removes oppression without drawing a sword, and it steadies radicalism without being reactionary.

Third, Christianity gives an undying faith and a living hope. This universe, according to Christianity, has not been brought about by spontaneity and is not sustained spontaneously, but there is a Master Mind, which is constantly evolving this order of things to a something better and higher. That gives the Korean mind something to depend on. To the Koreans the outside circumstances look black enough, but once they get this eternal faith and hope that good will come out of all these evils, that right will make might, that their triumph will come when the Master Mind triumphs, and that there is a great future awaiting everybody, their immediate difficulties seem trivial, discouragement vanishes, and life's outlook seems bright to them.

Fourth, Christianity teaches self-sacrifice for the fulfillment of life's mission. Up to the time when Christianity came, the mental

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horizon of the Korean people was rather circumscribed within the geographical limits of the three seas and the Ever-White Mountains. We were hermits within those limits, and isolation was quite Utopian. But Christianity comes and teaches that every life, individual or national, has a mission—"Go ye therefore and teach all nations, ... teaching them to observe all things whatsoever I have commanded you"; and this must be done by self-sacrificing love. This lifts the Koreans from an isolated self-centered life to the world life. They are to take a place in the affairs of the world, they are interested in the welfare and advancement of other peoples, and they are eager to contribute toward the common good of the whole humanity. While they think of helping others *pari passu* they help themselves. This shifting of thought center from self to the world is the greatest blessing Korea has received from Christianity, and this will lead to the complete transformation of the religious, social, and political life of the whole East.

All the potent factors that enter into the teachings of the Son of man, only a few of which are enumerated above, have been the vital and transforming forces that worked silently and unostentatiously upon the minds of the Korean people, who in due time have

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arrived at the place where they are conscious of the necessity of appropriating those forces for their advancement and the world's betterment. Such a consciousness and desire are the logical and inevitable result of the teaching of the eternal truth.

This emphasis upon the potency of Christianity, and its inevitable realization in the lives of the people, which have characterized the missionary enterprise during the last three decades in the "Land of Morning Splendor," must not be understood as saying that aside from the Christian movement there has been none other which directly promoted the democratic ideals, for there have been many with varying degrees of success. They have become a part of the Korean and Eastern history, and they need not be detailed here, but a mere indication of a few of them seems proper.

In the year 1884, a group of young and progressive men conceived of a plan to free Korea from all foreign influences. Both Japan and the United States officially recognized the independence and integrity of Korea, but the historical relation with China was still a mooted question. Yuan Shih Kai was the Chinese envoy to the Korean Court, and his personal influence and official prestige were quite strong. The young and ardent patriots

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were impatient with the situation, and were determined to overthrow the influence of China. In trying to do so they adopted a wrong method. Instead of taking time to build up a strong and healthy constituency which will ultimately overwhelm the conservatives who favored China, they planned a *coup d'etat*, by which they endeavored to exterminate the conservatives and cast out the Chinese shadow. A company of men, progressive and sincere, led by Mr. Kim Ok-Kiun, Prince Park Yung Hio, Soh Kwang-Pum, Soh Chai-Pil (Dr. Philip Jaisohn), Hong Yungsic, and Cynn Chwa-Mo, took possession of the person of the King with the aid of the Japanese and tried to change everything at one stroke. The Korean military were not with them, the people took alarm and sided with the conservatives, and the Chinese were stronger and better prepared than the Japanese. Consequently, after a bloody struggle of a few hours, the progressives were ousted and outlawed. Hong and Cynn were killed in the fray, and of the remainder nearly all escaped to Japan, and a few went to the United States. This gave an undisputed advantage to Japan over China, and later over Russia, as a nation that espoused the cause of progress and freedom before the eyes of the world. Their ardent love for

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their country and their sacrifices were unwittingly turned into plowing a fertile field for the crop of a third party!

In 1894, when the Chino-Japanese War was fought, Prince Park returned, and others soon followed, excepting Mr. Kim Ok-Kiun, the arch-patriot of Korea, who was brutally murdered in Shanghai the year before. These men introduced remarkable reforms, and their achievements are of lasting value, but their hands were not entirely free. After a few months, Prince Park had to leave the country again, and men more amenable to the wishes of the power behind the scene took his place. Mr. Soh Kwang-Pum also left the country as Korea's minister to Washington. Dr. Jaisohn remained a few years longer, having started a bilingual daily (Korean and English) called *The Independent*, and also having organized the Independence Club. But it was not very long before he had to leave also. He entrusted his paper to Mr. Yun Chi-Ho, a tried Christian and a leader of balanced judgment, and left the country with his family for America. The Russian Czarism was getting stronger and stronger in the politics of the Orient, and the democratic movement in Korea was getting its full effect. The Independence Club

was soon dissolved, and many of its members were

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imprisoned and killed. Among them probably the most notable one is Dr. Rhee Syngman, whom the present movement has chosen to be the President of the Provisional Government. Owing directly to his activities in the Independence Club he was imprisoned for life, but was released in 1904 when the Russians were defeated.

From 1904 until 1910 the democratic movement acquired a new energy, and it was growing rapidly. Newspapers and magazines rose here and there in rapid succession, literally thousands of schools were established all over the country by private persons, and associations looking toward the promotion and strengthening of the welfare of the people and the country were formed with great enthusiasm in all the important centers. The former leaders of the Independence Club rallied themselves and organized what was called *Cha-Kang Hai*, or the "Self-Efficiency Association," with Mr. Yun Chi-Ho as their president. This and other associations moved the people tremendously to come to a social and national consciousness. One of the most sturdy and conspicuous leaders in these and the previous movements is Mr. Yi Sang-Chai. An American who is a great leader in the Christian movement in America and the Orient once

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said to the writer that in his opinion Mr. Yi was one of the greatest men in the world, and now foreign opinion is fast coming to the same conclusion. A fearless and rugged character is his, and though he embraced Christianity in his late years—for he is an old man—he is one of the most inflexible yet the sunniest Christian one can meet anywhere. His fearlessness and humor were illustrated in his answer to the secret agent, as briefly narrated in a previous chapter.

All these movements came to a sudden stop in the fall of the year 1910, when the country was annexed to Japan and a rigorous military regime inaugurated. Liberalism was taboo, and the machinery and agencies of democracy were systematically suppressed. All associations have been dissolved, all newspapers have been suppressed, all voices and writings on political matters silenced and stopped; even schools were feared to have any political leaning, and, therefore, certain circumstances were created which led to their gradual elimination.

There are other factors besides those which have been given in the preceding three chapters that enter into the causes of the Korean uprising, but in the main they are the chief and immediate factors. The outcome of the World War has been alluded to in the first chapter

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in an incidental way, and much more might be said along that line, but, in the opinion of the writer, the victory of the Allies, though it had a great influence upon the Koreans, such influence was that of hastening the awakening rather than giving cause to it. In other words, whether there had been a war and a victory of the world democracy or not, the Koreans could not go on much longer with their stifled aspirations. The situation might be likened to water in a vessel, which when heated to its

evaporating point, will throw off any lid, no matter how heavy it may be.

CHAPTER VII

JAPAN'S POLICY AND KOREA

THE natural question that rises in one's mind after these analyses is, Why is Japan in Korea? Japan claims that her occupation of that country has been costly to her both in money and in man-power. The initial cost of the *coup* that brought about the "Union" was twenty million *yen*, and she has two divisions of her army garrisoned in Korea. Since the outbreak she has sent six battalions in addition. Recent reports say that fifteen hundred police have been asked to be sent from Japan to reenforce some fourteen thousand police and gendarmes that are already there. She has in the meantime received some very strong criticisms and condemnation from the outside world on account of her administration of Korea. Why, then, is she so determined in holding on to the possession of the peninsula?

As far as the official explanations go, they vary according to the exigencies of the times. Up to the middle 90's it was claimed that Japan's noble and broad altruistic instinct could not let her sit complacently by and see Korea laboring under the old conservative

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influences. It was said that she was getting the full blessing of the Western civilization as a result of her early and ready intercourse with America and European nations; and Korean reformers were told that the first step toward an unhampered progress was the total separation from the Chinese. Then, and only then, the three countries could maintain a tripodal relation of perfect harmony, and the peaceful development of the East would be assured. Before the outside nations Japan was an apostle of the Western enlightenment and an exponent of the most progressive ideals. She was their spokesman and messenger, and, therefore, to them it seemed natural that she should be so solicitous about the welfare of a neighboring country, and her disinterested good will was to be greatly praised.

After 1895, when the Chino-Japanese war was fought and won, the official countenance changed its complexion somewhat. Now it was said that the independence and integrity of Korea must be preserved, because a buffer-state was needed between China, Russia, and Japan for the defense of Nippon. In this her profession of altruism was in a degree weakened. The situation gradually developed into a tug-of-war between herself and Russia. The initial mistake was made by Japan in her

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dealings with Korea. Instead of pursuing a broad and sympathetic policy, she tried from the beginning

to control everything herself. She appointed her "advisers" to all the departments in the Korean government. Her military masters drilled the Korean army, her agents controlled the finance, communication, and the police. On account of the uncompromising attitude of the Korean Queen, she was removed in a most horrible manner. All these acts created an opposite effect on the Koreans. Inexcusable as it was, the King felt that anything was better than the circumstances under which he was placed, so he fled into the open arms of the unscrupulous and ambitious Russians. This fatal act ushered in the ascendance of the Russian influence and caused the total expulsion of the Japanese from the places of importance for the time being. Japan's defeat at the hand of Russia, as one of the three nations which protested against her taking Liao-tung from China, and her discomfiture in Korea at the same hand have worked as a cumulative cause of the Russo-Japanese War in 1904. There is no intention of condoning the wantonness of the Russians or of belittling the significance of the flight of the Korean Emperor, but a future historian might well make a query as to whether

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Japan could not have avoided the war, which was so costly in blood and wealth, and removed the need of all the subsequent troubles, including the present one in Korea and in China, if she had followed a different policy—a policy of genuine magnanimity and good will toward her neighbors—immediately after the war in 1894. Until her own aggressiveness embittered the minds of the progressive leaders of Korea, the new Japan had the confidence of the Koreans. They were willing to forget the invasion of 1592, and were ready to join hands in the forward march. Her open espousal of the cause of Korea was taken as sincere by the Koreans as well as by other peoples. But it is always the same mistake that brings disaster to her, namely, her inability to overlook petty interests for the fulfillment of larger things. The same dominating instinct that urges that even a railway porter must be a Japanese is manifest in all her political dealings.

In 1904 the great war between Russia and Japan was fought, and the latter came out a victor. In the consequent treaty at Ports-mouth she gained Russia's acknowledgment of her "preponderating interest" in Korea. Al-most immediately after this the immigration question suddenly began to loom up before the

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Japanese and the American public. The San Francisco school question served as a good prelude, and it proved itself to be a very opportune one. The official reason of Japan's interest in Korea changed its complexion once more. Japan was growing rapidly in population, and her territory was too congested already. She must have more room, and since America does not want her overflowing population to migrate to the Pacific Coast, she must go to Korea and Manchuria. The argument seemed logical, and it was held that if she went to those places the immigration question would be at once settled for all times. Whether that was considered so or not, President Roosevelt was the first to withdraw the legation from the Korean capital in 1907. Subsequent events have proven that the American immigration question was not solved then, and it is not solved yet.

Let us study this problem of colonizing the "unoccupied" lands in Korea and Manchuria by the Japanese at a close range, to see whether Japan's occupation of the peninsula can be for that reason or

not.

Has Japan reached the maximum degree of the cultivation of her land so that she cannot find any room anywhere except by going to some other country? Some eminent author-

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ities, who can be taken as competent judges on agricultural questions of this nature, do not think so. The late Professor F. H. King, of the University of Wisconsin, in *Farmers of Forty Centuries*, page 425, as quoted by Bishop Bashford in his monumental work *China: An Interpretation*, speaks as follows:

"If all lands having slope of less than fifteen degrees may be tilled, there yet remains in the four main islands of Japan as much as sixty-five per cent of the uncultivated land which may yet be brought under cultivation. If the new lands to be reclaimed can be made as productive as those in use, there shall be an opportunity for an increase in population to the extent of about 35,000,000 people. While the lands remaining to be reclaimed are not as inherently productive as those now in use, improvement in management will more than compensate for this difference; and the empire is quite certain to double its present maintenance capacity and provide for at least 100,000,000 people in the four islands with many more comforts than they now enjoy." .

On the other hand, what is the feeling of the Japanese people, the agricultural class, with regard to the question of emigrating to these areas in the East? Whatever arguments the publicists may put forward to the

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contrary, the facts stand that the Japanese farmers have not responded to any appreciable degree to the call of "new" opportunities in these countries. There are at least four reasons why they are apathetic to the efforts for colonization on the part of their government.

First. There is the reason of climatic difference. Japan is a warmer country than either Korea or Manchuria, and the Japanese as a rule cannot stand the severely cold weather prevailing invariably in Manchuria and frequently in Korea. Through the powerfully subsidized Oriental Colonization Company many inducements are offered to the settler, such as leasing the former Korean state land on small rents, together with some cash capital and an option of letting the rest go into the payment for the land in case he should decide to buy it after so many years, but excepting in the southern provinces of Korea the offer has been very little taken advantage of. In the central and northern provinces it has been the large land-owners of Japan who acquired large tracts of farming land either through the above-named organization or by reclamation under-takings. Men like Prince Tokugawa, of Tokyo, are said to own a great deal of land near Chemulpo and elsewhere, but the number of

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small farmers who own and cultivate the land in Korea is quite negligible.

Second. There is the reason of economic disadvantage. The price of labor is cheaper in Korea than in Japan, and the cost of living is even higher to them in some cases, because they want many things that are made in their own country and imported to Korea. Furthermore, as soon as they are placed on equal footing with the Korean people they lose out in competition. Without the tacit and open preferential treatment they get under the officials of their own nationality they are at a decided disadvantage. Prince Ito is said to have acknowledged that long ago while he was living; and Professor Iyenaga, "the unofficial spokesman of Japan," has been quoted by Bishop Bashford in his book, giving expression to the same opinion of his people in comparison with the Chinese in Manchuria. Whether the authoritative opinions of the Japanese agree or not on this point, the Koreans do not fear the Japanese competition, if they can be assured of being left to their own individual resources.

Third. There is the reason of the subordination of the industrial, agricultural, and commercial to the political considerations on the part of the government officials. Con-

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sequently, greater degree of limitation and more "red tape" are met with by them in Korea than in Japan. The Japanese themselves often complain that their government in Korea is far more regulative and paternalistic than their government in Japan, and that nothing is left to personal initiative.

Fourth. There is the reason of the clan psychology of the Japanese people. They are so attached to their native land and to their kinsfolk that they cannot think of permanently settling in another country. They may go to Korea or Manchuria, the United States or Canada, Mexico or South America, but always to earn money and return to Japan in the end. In this they cannot be blamed, because it is natural for them to wish to go back to their native land, in which they take a great pride, and live in opulence and honor rather than remain alien throughout life and fill an unknown grave in death. Nor must the fact be lost sight of that to change the local conditions of all those parts of the world where they go to the degree of their own satisfaction in compelling the inhabitants of those localities to accord them the places of honor and respect is a task that is as yet remote from realization.

It must be plain from these facts, together

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with the official statistics, which have shown us that during all these years there have been not more than three hundred and twenty thousand Japanese of all classes in the peninsula, that the plea for more room for the "overflowing" population cannot be a serious one. The extent of her own land-cultivation, the climatic and economic disadvantage (if unaided) in Korea, and then her people's psychological consideration would naturally lead her to more extensive and intensive farming of the four main islands, if the agricultural question purely is reflected upon. Further-more, Japan is fast developing into an industrial country, and in order to get the raw material for her industries she needs the good will of her neighbors rather than their lands.

Then, why is it she feels that she must have a foothold upon the Continent at such a cost and at the risk

of a permanent alienation of the good wishes of her friends, who are beginning so severely to criticize her on account of her recent acts in Korea? China is at the present moment rent in internal dissension, and it will be many years before she will be strong enough to be reckoned as a menace to Japan, even if she were inclined to act aggressively. The Russian bogy has long passed into oblivion. No stretch of imaginat-

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ion can make one believe that the United States, for some reasons now inconceivable but which may develop in the future, would mobilize her troops over Alaska, cross the Bering Strait, come down through the Pacific littoral provinces of Siberia, occupy Korea and thrust "an arrow into the heart of Japan." Granting, for the sake of argument, that America could and would do that, Japan is well able to defend herself on her own ground. She has a well-disciplined army of 21 corps (4 divisions), and the total strength of her field army is taken at about 600,000 combatants.

On the other hand, is there a possible danger of a foreign navy breaking through the Japanese Sea forces and occupying the Korean peninsula, thereby endangering the existence of Japan? Without doubt Japan has the strongest navy on the Pacific, besides her five naval bases and fortified zones. The following table may be of interest to those who wish to make comparisons:

A STATEMENT OF THE JAPANESE FLEET SIMILAR TO THAT GIVEN FOR OTHERS [1]					
		Completed at the end of			
		1917	1918	1919	?
Dreadnoughts	10	10	9	13
Pre-Dreadnoughts	13	13	13	13

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		Completed at the end of			
		1917	1918	1919	
Armored Cruisers	13	12	12	..
Light Cruisers	13	12	12	..
Torpedo Gunboats, Scouts, Etc	..... ...	5	5	5	..

Destroyers	..... ...	62	67	92	..
Torpedo Boats	..... ...	26	26	26	..
Submarines	..... ...	16	18	39	..

Of the dreadnoughts there are four that have a speed of 27 knots, and another four that have each a main armament of twelve 14-inch guns. The four that are being built now will each have eight 16-inch guns, with a displacement of 32,000 tons.

The only other navy on the Pacific is that of the United States, and, even though no reasonable person could foresee any possible contact between the two, a study of the composition of the American navy is of some interest:

A CLASSIFIED STATEMENT OF THE STRENGTH OF THE U. S. NAVY ON DECEMBER 31					
		Effective at end of			
		1916	1917	1918	?
Dreadnoughts	.....	13	15	19	23
Pre-Dreadnoughts	.....	23	23	23	..
Armored Cruisers	.....	10	10	9	..
1st, 2d and 3d Class Cruisers	.....	27	27	26	..
Monitors	.....	7	7	7	..
Destroyers	.....	50	58	90?	..
Coastal Destroyers	.....	16	16	20	..
Torpedo Boats	.....	19	19	19	..
Submarines	.....	48	66	92?	..

Of the dreadnoughts there are five that have each an armament of twelve 14-inch guns, a speed of 21 knots, and displacement of 32,000 to 32,300 tons. The four battleships that are being built now will each mount eight 16-inch guns, and are designed to have a speed of 21 knots. There are six battle-cruisers that will have, when built, each a main armament of eight 16-inch guns and a speed of 35 knots.

The United States navy as a whole is larger than that of Japan, but when it is divided into two equal parts, one for the Atlantic and another for the Pacific, each fleet will be considerably smaller. At the present there are three fleets, namely, the Atlantic and the Pacific Fleet of equal strength, and a small Asiatic Fleet.

The foregoing has, again, proven to us that Japan's desire to hold on to a territory on the Continent cannot be out of fear of a possible attack from a third power that may be made upon her by first occupying that territory either by land or sea. If it is mainly neither for colonization nor for defense of her empire, what, then, is the controlling object?

The history of Japan's soul-pervading object that is seen to be the animating spirit of all the political actions in her international relations in the Orient dates back to the time

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of Hideyoshi, if not, indeed, earlier. It must be remembered that his ultimate aim was to conquer China, and that Korea was attacked in 1592, when he was refused the right of way through the peninsula to China. To keep faith with China and to preserve her honor, Korea chose the harder road, which led her to the complete exhaustion from which she never has been able sufficiently to recuperate. What a parallel in the circumstances between this war and the more recent and greater one in Europe! After eight years of hard struggle the allied armies of China and Korea drove the invaders to their island homes. But Japan's object to be some day the dominant factor does not seem ever to have been relinquished. Fortune smiled upon her in the nineteenth century by letting her come in early contact with the Western civilization, and she has acquired the modern method by which she can enforce her will upon her neighboring peoples. Her object is apparently the *hegemony* of Asia, and her desire to have a territorial foothold upon the Continent lends itself to appear as for nothing else but to have a stepping-stone for her final goal.

This may be an obsolete idea in these modern times, but the Japanese militarists seem to be imbued with that idea of pan-Asian empire, or

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a world-empire, as all militarists are, and Korea lies on their way now as she did over three hundred years ago. From this one idea have resulted all the things that have been touched upon in the preceding chapters. This idea has been found to be the central thought in her administration in Korea. The laws, the educational system, the police system, the indirect encouragement of Shintoistic ideas and usages all had their bearing upon this consuming object. Koreans, to these militarists, must be "amalgamated" with the Japanese so that they shall be an asset to their plans, but in the meantime they must be kept down so that nothing vital to the attainment of that object should be interfered with or risked.

When the present uprising started, the militarists thought that it must be put down at the earliest moment, no matter what it cost. Terrorism was employed, because they hoped to cow the people to submission in the twinkling of an eye, and thereby occasion the least damage to their cause. It is

perfectly reasonable to suppose that, if they had thought that some other method would bring about a speedier result and at the same time would have accelerated the fulfillment of their dream, they would without a doubt have employed that.

The apparent concession they have made with

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Premier Hara may also be viewed in that light. If the Korean uprising had occurred during the time when Prussian militarism had its way, it would in all probability have fared even worse than it has; but now, since democracy is in ascendance, a belated reform is talked of. In other words, this military imperialism is a heartless thing, and one that always chooses the line of least resistance to its goal.

The statement made public by Premier Hara sounds fair to an outsider, and it promises various changes. He owns the guilt of the military that has done the massacring and burning and says that the gendarmes will be removed in a qualified way. He also says that in due course Korea is to be treated in all respects as being on the same footing with Japan, but is there in the whole of his lengthy statement anything that indicates a change in the main issue—that Koreans are to be recognized as a people with history and aspiration and are to be allowed further to develop their civilization for the benefit of humanity at large? Or is it simply that another cloak is to be put on them to act as a convenient help in her push toward the long-cherished object? The statement itself follows:

Nearly ten years have elapsed since Korea was incorporated into the Empire of Japan, and in view of

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significant changes which meanwhile have presented themselves in the conditions of the country, a plan of various reforms in the Korean administrative system for some time has been engaging my attention. Unfortunately, in March last disturbances broke out in several parts of the peninsula which for obvious reasons have retarded the introduction of the contemplated reforms. It will not be necessary at this moment to file a full account of those disturbances.

It is much to be regretted that, as is generally the case under the circumstances, they gave birth to wild and baseless representations, some of which even went so far as to make new stories out of old incidents antedating the annexation. Being determined to be perfectly just and fair in the conduct of affairs connected with the recent uprisings, the Government will admit no excuse for any culprit, whether he be a Government official or a private citizen. Take the Suigen occurrence, for instance. There the Government has caused the responsible officers who had already been subjected to administrative censure to be brought for trial before a courtmartial.

In proceeding to the reorganization of the system of the Governor-General of Korea, I regret to announce the resignation of Marshal Hasegawa, Governor-General, and of Yamagata, Director-General of Administration, both of whom have rendered eminent service to the State at the important posts which they have occupied for several years. To fill the vacancies caused by their retirement, Baron Saito and Mr. Midzuno have now been appointed respectively as Governor-General and

Director-General of Administration. Baron Saito, who had long distinguished himself as a Minister of State, requires no introduction for his high personality and powers of statesmanship.

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Nor is there any need to refer to the high esteem in which Mr. Midzuno is held at home and abroad as a public servant who has not only filled with credit several important executive posts during a period of more than twenty years, but also held a Ministerial portfolio in the late Cabinet. I have no doubt that these two gentlemen will prove equal to the trust placed in them for carrying out the contemplated reforms in Korea in conformity with the expressed wishes of the Government. Korea is united geographically with the main islands of Japan and the two peoples are closely related to each other in race, in manners and customs, and in sentiments.

No distinction of inequality should be allowed to exist between them as loyal subjects of the same sovereign, whether politically, socially, or otherwise. These considerations are understood invariably to have been kept in view in the imperial rescript issued at the time of the annexation, as well as in that which has just been issued. It should be noted that the existing administrative system of Korea is not meant to be of a permanent and unalterable nature, but that it embodies provisional arrangements calculated to meet the passing needs of the transitory period until the final goal is reached.

In pursuance of this policy the Government are now decided to carry out various reforms in Korea, and it is their fixed determination to forward the progress of the country in order that all differences between Korea and Japan proper in matters of education, industry, and of the civil service may finally be altogether obliterated. The Government are, moreover, confidently looking forward to the eventual adoption in Korea of a system of provincial and municipal administration similar to that in operation in Japan proper, so far as circumstances would permit. For a speedy attainment of the objects

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one naturally cannot rely solely on the force of organ and machinery: a great deal must necessarily depend upon the efforts of Koreans themselves toward their own upliftment.

I am well aware that the system of gendarmery prevailing in Korea is being made a subject of criticism at home and abroad, but I would call attention to the fact that the institution originated in attempts to meet the exigencies of the situation under the regime of residents-general and was never intended to be a permanent arrangement. It is now proposed to have gendarmery replaced by a force of police to be placed under the control of local governors in a manner similar to that which obtains in Japan proper, except in districts where conditions make immediate elimination inadvisable.

It is not possible at this moment to make any further announcement on the details of the contemplated reforms, which it remains for the newly appointed authorities to work out. To sum up, however, it may be stated that Korea and Japan proper, forming equally integral parts of the same empire, no distinction should in principle be made between them, and that it is the ultimate purpose of the Japanese government in due course to treat Korea as in all respects on the same footing with Japan proper. In this wise may be attained the only true object of the annexation, and on these lines may be

expected the permanent advance and enlightenment of the Koreans. I trust that the above brief observations may assist the public at home and abroad to arrive at a full comprehension of the true intentions and policy of the Japanese government.

The statement speaks for itself, and no comment is necessary except to call attention

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to the fact that the same deferment of the necessary reforms is found in the phrases such as, "may finally," "eventual adoption," "in principle," "in due course," etc., and to the fact that the same insistence is made that the Koreans are related to Japan "in race, in manners and customs, and in sentiment." On May 15, he gave an interview to Bishop Herbert Welch, of the Methodist Episcopal Church, and an account of it appeared in the *New York Evening Post* on August 23, in which the Bishop says: "The central thought in his mind, coming out repeatedly during the interview, was that the Koreans were not substantially different from the Japanese. He recognized the close kinship in race and in tradition, and this view was evidently determinative of his whole policy." In what respect does this differ from the policy of his predecessors? The same insistence ignores the Koreans as a people, the same insistence spells their obliteration, and the same "in principle" but not in fact will perpetuate the discrimination. The Korean desires to be recognized as *man*, and a mouthful of rice more or less, or a copper or two more or less does not weigh with him much. "What is a man profited if he shall gain the whole world, and lose his own soul?"

CHAPTER VII

JAPAN'S POLICY AND KOREA

WHAT is going to be the outcome? To venture a forecast is at the least foolhardy. But there are some unmistakable signs that come with the changing times, and they help us to form conclusions which the future may prove not too far from being correct.

The World War has shaken up humanity in a way that is unprecedented. Men of all classes, nations, and races have been on one side or the other; and they have been all on equal footing. They have been in the "Army of Democracy." In the *Student at Arms* its author describes how men of all stations, high and low, rich and poor, appeared alike, when they were made to discard their civilian clothes of various kinds, which ordinarily gave the distinguishing marks, and were made to don the uniforms and line up for inspection. Then he tells us how in the trenches and behind the barbed-wire entanglements when the sand-bags had to be refilled, the real distinguishing mark—between a "white man" and a "worm"—came out.

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Not long ago, in an Eastern city in America, the following story was confirmed by one of the guests at a friendly gathering as a part of his own rather humorous experience. There was a colonel in service over there," and he had with him, as it is the custom, an orderly whose duty it was to clean his boots, brush his clothes, etc. Every time when he was pleased with the work the orderly did, he gave him a dime or a quarter as a reward or "tip." The orderly always received the money politely and put it in his pocket. This went on for quite a while. But the time for the raising of the Liberty Loan came, and to the utter amazement of the colonel, the orderly subscribed \$500,000 in cash! Later the colonel found out that the orderly belonged to a prominent banking family in one of the New England States.

This great shaking-up has made the men instinctively feel that the society in which they have been living has many things that need reform. It has made them feel that a revaluation and a new appraisal were a necessity. Then, again, the sufferings of their parents, wives, and friends, who are counted by millions, have helped humanity to focus its attention upon the higher and nobler ideals. These have crystallized into a demand for the wider

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scope of democracy and the fuller application of its principles. This is not only true in America and Europe, but there is also in the Far East a rising tide of democracy, which in time will sweep away

every obstacle before it.

China took up the democratic form of government some years ago, but she is now experiencing a new democratic spirit, in which the younger men and women figure very largely. They have come to see that the danger confronting them is real and that they need to busy themselves. Their immediate political fortune is secondary in importance. They may or may not succeed in the things they try to accomplish, but the spirit they have awakened in themselves and in others is some-thing permanent, and that spirit knows only one goal toward which to travel, and that is *Success*. It momentarily may experience retardation, or it may at times receive even an actual setback, but ultimately it will reach the goal.

The democratic movement is also gaining its momentum in Japan, especially among the younger intellectuals, such as Professor Yoshino and his associates, and among the industrial class. Such associations as the Democratic League are being formed and fostered in Kioto, Osaka, and elsewhere. In spite of the police

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interferences, the organizations grow, and their publications increase in circulation.

The high cost of living prevailing in that country as elsewhere is also hastening this movement. Even school teachers talk about going on "strike," and the salaried men have formed unions. They demand "that net profit be divided between capital and labor equally, after an amount equal to bank interest on the capital has been deducted and given to the capitalist." True to the time-honored paternalism, the government tries to organize labor unions under the patronage of the state and capital, but the workers have begun to take their own initiatives. They have organized what is called the *Nippon Bodo Rengo Kai*, or the "Japan Associated Labor Society." The women of Japan also are taking their place. At a recent meeting a factory girl said in effect:

"Labor is the most serious problem in Japan at present, and so a number of learned men, politicians, statesmen, capitalists, and others, are trying to solve this serious problem by the application of various principles; but I think *we ought to find the solution ourselves*.

"The workers must hasten to participate in corporations. According to the investigation made by the Department of Agriculture and

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Commerce, in 1916, there were four hundred and fifty-eight thousand male workers and six hundred and thirty-eight thousand female workers in Japan in that year. The problem regarding female workers, which must naturally be serious, is far behind that regarding the male workers in the consideration it receives. As we women get a wage for our work just as men do, we are right in striving to elevate our position. Therefore this society cries for cooperation and union."

Of course, while this need not be taken as an evidence and expression of a generally awakened social

consciousness, it is a clear indication of the direction which the mind of the Japanese men and women will take when the general awakening once is experienced.

Then it must be kept in mind that there is in Japan a Christian element that is as yet comparatively small in number but fearless in spirit and growing in vigor and influence quite rapidly. The devotion of Christians to their faith has been historically demonstrated, and their fair-mindedness was brought to the surface in connection with the Korean uprising.

When the news of the military atrocities began to leak out of the country the Federation of Churches in Japan sent a deputation to Korea together with a similar one of the

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Federated Missions of the foreign missionaries for investigation. When they returned one member of the Japanese deputation reported the whole thing without fear or attempt at mitigation before a large gathering in Tokyo. Here is a part of what a foreigner who was present at the meeting describes:

"I went to church, wondering just what the speaker would do. I confess that I was afraid that he would make a colorless speech. . . . I prayed hard that the Lord would make him bold, but now I feel sure that he never needed my prayers at all.

"In the first part of his speech he told about the reasons for the discontent of the Korean people—the educational discrimination, the land question, the police and gendarme system, the incubus of hateful militarism everywhere, even in the schools; the difficulty of educated Koreans to advance in any field of activity; the constant police surveillance, even over Koreans here in Japan. He said that the Japanese residing in Korea were almost as dissatisfied as the Koreans with the present administration of affairs there.

"Then he drew a vivid contrast between the attitude of the missionaries toward the Koreans and the attitude of the Japanese over there. He told about the intelligent sympathy of the

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missionaries as contrasted with the harshness of the Japanese, and said that it was natural that the Koreans went to the missionaries in their troubles and depended upon them. They had no freedom of publication, and their only intelligent means of communication among themselves or with the outside world was through the missionaries.

"Then he started in to tell about the atrocities. He told them all, and he told them from the Korean standpoint, and with no excuse or whitewash or palliation for the government. He told the story of the massacres in the church in detail and in the village too. He added the fact, which I had not heard before, that the Governor-General had given 1,500 yen out of his own pocket for the rebuilding of that and other churches. Then he told about the floggings in jail and the treatment of women, and all the rest. His voice broke in trying to tell it, and he could hardly continue the story of the sufferings the Korean people had endured. You can imagine the condition of our eyes who listened. Then he ended

with a very fine religious outburst, saying with broken voice that if the Japanese officials and the Japanese people had the love of the God of the New Testament in their hearts such things could not have happened.

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"The whole service was one of the greatest Christian services I have ever been in. My confidence in the genuineness of the Japanese Christian Church has risen high."

These growing forces in Japan—the new intellectuals, the restless industrial class, and the conscientious Christians—are fast converging to something definite and eventful. They all hate militarism, they all are enemies of bureaucracy, and they all either by choice or by force of circumstances espouse the cause of democracy. It may need a crisis for them to join hands to work for a common cause, but their meeting ground does not seem to lie very far hence.

When we come back to Korea, what conditions do we find? Have they been "disillusioned," as some people would call it, or are they just as eager and just as hopeful about their cause now as they were before? They are neither "disillusioned" nor just as eager and hopeful, but they are *more* eager and hopeful than they were ever before. Here is a part of a report of Dr. J. Z. Moore, superintendent of the Methodist work in Pyeng Yang District, where the storm raged fiercely. The resolve and the determination of the Christians is quite illustrative of the whole movement:

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"In the midst of this darkness, with fear and trembling, I decided to call a workers' conference. The call went out to the workers who remained. To my surprise a total of fifty-six came to the meeting.

"Our first hour was spent in prayer and meditation on 'Have Faith in God.' It was a great hour and got us back to bed rock. Then we called the roll and found who were present and who absent from the district. The following facts were brought to light: Seven of our ordained preachers, fifteen local preachers, nineteen exhorters, twenty class leaders, one district steward, thirteen men and three women school-teachers, three students, and sixty members were in jail on account of the independence movement. This is a total of one hundred and forty of our leading workers and members. One had been killed and three were still in the hospital on account of wounds received.

"After this report on the situation we had another session of prayer. Then came an effort to care for the work. For instance, Pyeng Yang City, with five churches and formerly six ordained pastors, was without a single pastor. Some country sections were untouched, and others were all shot to pieces, the congregations not having met for three months.

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The problem was to cover the work with the fragments that remained. In fact, that was the subject of the Korean pastors' talk at the beginning of this session. Such a spirit of unity, of unselfishness, of willingness to give up for the good of the whole work I never have experienced among the Korean workers. One of the country circuits willingly gave up its pastor for Pyeng Yang City, and he was

given the work six men formerly did.

"There was a tenseness, an earnestness, a reality about it all I never had experienced before. Plans for the summer campaign were made, including the summer workers' conference, for the first week in August, and we closed one of the best workers' conferences ever held on Pyeng Yang District.

"Even the men in prison are not idle. One pastor reports that he is in a room with nineteen. At first there were but three Christians. Now they are all Christians and have service in their cell. One boy, a student, said it had meant more to him than a year of study.

"Whatever may or may not come of this independence movement, it has opened the minds and hearts of the Korean people as fifty years of ordinary days could not have done. Never have I preached to such eager, earnest congregations. The new day is upon us."

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The effect or, rather, noneffect, of torture and imprisonment upon the young men and women can be seen in the testimonies of those who were released during last summer. The following is one given by a young lady, who is a college graduate and a teacher in one of the Christian schools in Seoul (in her own English) :

"On Mar. 12th, accompanied by Miss _____, I was taken to police headquarters and questioned. Miss _____ was compelled to leave me there and I did not see her again until June 16th. As long as I live, I shall not forget that one look, neither shall I ever cease to remember my feelings when the first meal came in bearing her name, as I was practically starving after nine days of prison fare which I could scarcely eat at all. Yes, I have known what it is to be hungry, and cold, and the utter torture of inactivity.

"After more than a month of sitting in an uncomfortable position with absolutely nothing to read and no one to speak to, nothing to see, I received with joy unspeakable a copy of the New Testament in my own tongue. I read it thru in two and a half days, then read it again, and memorized Matt. 5, I and II Samuel, and the Psalms. I read twice, memorizing Psalms 1, 23, and 121, also David's bow song.

"I never knew before what the Bible could

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mean to a human being, and God was my one hope, my all. My constant prayer was: 'Thy kingdom come. Thy will be done on earth as it is in Heaven.' My first Sunday there, when I heard some one sing, 'Nearer, my God, to Thee,' it was like a river of peace flowing into my soul, and I knew all was well, if we only have His presence and comfort. Many times every day I sang 'I hear my Saviour calling,' and knew that he would 'go with me all the way.'

"July 3rd I received an English Bible, which was a real feast to my soul until I was released. For eight days I read eleven hours a day, almost ruining my eyes. I read much of the Old Testament and all

of the New in the language which lends such beauty to God's Word.

"The only other book given me was a book of the Chinese Classics. I memorized ten pages of this.

"When not reading I often occupied myself composing descriptions, in prose and poetry, of my life in prison, and, by recording in my mind my inspirations from nature and friends, I memorized these and am now putting them into written form.

"I found what a wonderful faculty memory is, and got not only comfort but amusement

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from recalling past experiences and impressions. God has been wonderfully good to me, and I only love Him the more because of these experiences.

"I was kept in prison 133 days and, when released on July 28th was told I had broken no law."

The following was composed in English while in prison:

"When I was shut up in prison I was troubled, worried, and lonely. I felt like one being thrown into the wide, deep ocean, and also like a wanderer in the desert. The dark clouds of sorrow were around me and no earthly friend could help me. I was merely helpless.

"But suddenly a hopeful sound rang thru my ear. It was a sweet, tender voice saying, 'Trust the Lord.' I bowed my head amid the darkness around me and prayed: 'Father, I trust Thee only. "Throw out the lifeline" and save me while I am drowning in the ocean, and show me the way while I am wandering in the desert. Come and stay with me when I am so lonely and friendless. Give me Thy perfect peace. Father, I need Thy love, sympathy, and care more than ever before. With Thee all things are possible; I just trust Thee and obey Thee. Amen.'

"When I prayed, thru the darkness I saw

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Christ kneeling in Gethsemane, and Calvary, where Jesus hung on the cross and shed His blood for me. I felt as if I were standing beneath the cross, and prayed again: 'I give my life to Thee for my own Chosen people. I'll be true to Thee forever.'

"All my troubles were gone; and His peace was in my heart. O, how sweet it is to trust the Lord! No matter what comes to my life, even tho death comes to me, I'll be happy and at peace, if I only trust Him. These three words, 'Trust the Lord,' are my life. They will lead me to the throne of God, my Father."

What has been described, interpreted, and said in the foregoing brief chapters leads one's mind to the following considerations regarding the course before the Korean people:

When Korea first fell into misfortune there were discernible three, or perhaps only two, steps on her course toward her coining to her own. Those steps, as it seemed, might or might not synchronize with visible political changes. The fortune of immediate activities might hasten or retard the steps, but the steps could not be arrested by friend or foe.

The steps discerned are none other than the stages in the irresistible upward movement of

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the psychology of a people. Just as water seeks its own level, the forces of modern civilization permeate the thoughts of individuals, then of groups, and then of society. When a principle has a merit of being right and just, it takes root, grows, and bears fruit. A tyrant now and then or a despot here and there makes futile efforts to extirpate it, but always fails in the end. Otherwise, evolution is an impossibility and the universe is a black chaos.

The first step for the Korean people appeared to be the social consciousness. It does not mean that it had been totally lacking, but for centuries there were no occasions for them to bring it out into prominence. Hunger feeling is physiologically in every human being, but one does not feel it until one experiences hunger itself. In their homogeneous, but isolated, life this consciousness of the Koreans existed in a latent state. But, thanks to the sufferings and humiliation, they are awakened to it—much sooner than any prophet could have predicted. Their rigorous measures of forcible assimilation have produced the opposite effect.

Since it has come into being, It will grow; it has grown already. What do the Pyeng Yang report and the touching words of the young woman quoted above indicate except-

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ing this growth? This process of growth and maturity will steadily go on. A sudden liberation of the cumulative democratic forces in Japan may furnish the second step to the Koreans, but this may come simultaneously with the final step, which will mean the fullest realization of the ideals of the Koreans.

What is this final step going to be? Before answering that, let us take an account of the world's growing interest in the Orient. Take, for instance, the case of China. Will the interest of Great Britain, France, the United States and other great Powers be best served by partitioning China? Partitioning means the sowing of seed for immediate troubles among those nations that take share, and it will end in a sure disaster to all the Occidental nations. Therefore, to keep one out they all will try to keep out, at least for the time being. This is China's opportunity, and apparently she is taking it. Then, again, when all nations are decrying militaristic imperialism, can any one power long maintain it single-handed? When democratic spirit is growing everywhere, can any one group of militarists forever stifle it? It is, therefore, certain that the growing intelligence on the part of the Occidental nations in Oriental affairs, the awakening of China, and the rise of democracy in the peo-

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ples of the East will all come together to a climax. That climax is the final great step.

The processes leading to the climax may take the shape of a slow and gradual evolution, or they may assume a very sudden and violent character. Results will depend largely upon the foresight of the statesmen who are at the helm of affairs of the nations of the world. It usually is credited that the statesmen of Japan, when they see an approaching crisis, meet it by going one better. Will they do it in this case?

Whatever the maneuvering of each group of statesmen may be, it is certain that the spirit of democracy will triumph, and in that triumph Korea will have a share. By her worth manifested and acknowledged, she will get justice—full justice. In that full justice Korea will become free from all bonds but the love for humanity, and will endeavor to bring spiritual and material blessing, particularly the former, upon the other peoples in the Orient. Her progress and unselfish service to the other peoples will spell true peace in the Orient, and the world. Statesmen may come and statesmen may go, but the ideals of the Korean people will be realized, because their *faith* and *hope* are in the "*Invisible King*" and their *love* is for humanity!

A

AN OPINION OF MISSIONARIES AS TO WHAT CHANGES ARE DESIRABLE IN THE EXISTING LAWS AND IN THE ATTITUDE OF THE GOVERNMENT TOWARD THE CHRISTIAN CHURCH AND MISSION WORK IN KOREA

FROM the time disturbances began on March first the opinion has been freely expressed that the Japanese government would adopt a different and more liberal policy in Korea. The highest officials in Korea have repeatedly said that modifications were necessary, and, indeed, that they were in contemplation when the revolt began. Officials and publicists in Japan also, in public speech and through the press, have urged the necessity of making radical changes in the Japanese policy in Korea. The present official opinion seems to be that Korea should be bound to Japan by other than physical force, and that a confidence should be created, which would convince the Korean people that it is to their interest to be a part of the Japanese empire.

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We may assume, therefore, that questions touching changes in the present policy of administration soon will be open for discussion in concrete form. Mission Boards operating in Korea and missionaries engaged in work there will be vitally interested in these changes and especially in such as affect their special field. It would seem proper, therefore, for those related to the missionary enterprises in Korea to study the situation as it affects their interests and formulate suggested changes that look to relief at any point where their work may have been improperly hindered or interfered with.

In presenting this statement with its suggestions for change in governmental regulations or policy, we do so with the idea of securing real religious liberty in Korea under whatever government may exist; but in no sense do we presume to interfere in the political situation or in the effort for independence now being carried on by the Koreans. We are not pro-posing anything in the nature of a settlement of that question, or anything which may be suggestive of a settlement of the political de-sires of the Korean people. What we present is a statement of our own opinion as to what is called for under any government in order to secure real religious liberty and freedom for the

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church to develop, without being directly or indirectly hampered by the government.

We Urge That Religious Liberty, Which is Already Guaranteed by the Constitution of the Empire of Japan, as of All Other Great Nations, be Made Effective.

Ten years' experience under the rule of the government-general of Korea has proved to us conclusively that real religious liberty cannot be enjoyed under the laws as now administered. The reason for this is that religious liberty is not possible where the government insists upon regulating the minutest details of the church. The requirement that all sorts of exacting reports be made by the church, mission, church schools, and mission hospitals implies that freedom is not intended, but that the government reserves the right to interfere in the management of the church and mission whenever it desires to do so.

The intricate rules and regulations applying to evangelistic, educational, and medical work, the censorship and curtailment placed upon the publication of religious literature, the restrictions so often placed upon the freedom of assembly even for religious purposes, are all contrary to the idea of religious liberty.

Moreover, the multitudinous ways the police have of injecting their presence upon the

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church and the mission, of arrogating to them-selves the right to dictate as to what is allowed and what is forbidden, is contrary to the spirit of religious liberty.

The changes which we herein suggest in the interest of the missionary enterprise, are made with the hope that the government will adopt a more liberal policy, granting religious liberty in fact as well as in form.

IN REGARD TO OUR EVANGELISTIC WORK WE RESPECTFULLY REQUEST:

- 1. That fewer restrictions be placed upon the church and upon missionaries.*

The propagation of the gospel is continually hindered. Christian workers are interfered with when attempting to preach by the road-side, on the street, and in the market places. The distribution of scriptures and tracts is often stopped. Groups are prevented from meeting for worship in Christian homes on the ground that they do not have a permit. Permits are required before organizing a church or preaching place. A permit must also be secured before erecting or altering a church building. These permits are delayed, or even refused, much to the detriment of our work. Even Bible classes, evangelistic services, and meetings of church officers are not free from

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needless restrictions and unwarranted interferences. Missionaries in their travels are watched constantly and often needlessly interfered with by officials. The arrival of each foreign guest must be

reported within a day's time; under this law, if an itinerating missionary does not stop within easy reach of a gendarme, he causes his Korean host great inconvenience.

The result of such restrictions is hampering, and we request that they be removed, in order that the propagation of Christianity be not curtailed by such limiting regulations.

2. We ask that discrimination, against Christians and against Christianity by the officials be not allowed.

It has often happened that people arrested have been held in custody if they are Christians and let go if they are not. Reports from those who have been in prison give abundant proof that those who are Christian are more severely beaten than those who are not, that they are mocked by nonbelieving officials, who say slighting, insulting things about Christianity and about the foreign missionaries. Teachers in many government schools forbid or discourage their pupils from attending Christian Sunday schools.

We also deprecate the fact that newspapers

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are permitted to persistently publish false and unfounded charges against missionaries and Korean Christians. The effect is to create prejudice in the minds of the people against Christianity.

3. We ask that officials do not depreciate the character of the church nor the ability of church officers.

This attitude is not uncommon on the part of officials in their public addresses and in their writings. They publicly suggest that we place emphasis on numbers rather than the intelligence of Christians, and they further insist that church officers are not sufficiently well educated. Christianity is not primarily a matter of education, but of belief in God and in Jesus Christ his Son as the Saviour of the world, and in the Bible as the Word of God, together with upright living corresponding to such a belief. Whether the believer is educated or ignorant, rich or poor, high or low, is not of primary importance. The history of the Christian movement in any country shows that there is always a trend toward education and toward the training up of an educated leadership. This has been true in Korea. Christian women have learned to read, schools have been established for boys, for girls, for young men and women, for church leaders. Officials should recognize and appreciate this.

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It is not fair for them to intimate that Korean Christians and church officers are ignorant and by so doing depreciate the character of the church.

4. We ask that the government encourage the right of petition and complaint.

That missionaries and Korean Christians be made to feel that they are at liberty to report to the government any grievance against local officials, or to make request for change or leniency in

applying the existing laws, with-out being regarded as offenders, and without fear that the authorities will assume an unfriendly attitude toward the petitioners.

5. We request freedom from annoyance from petty officials.

This takes the form of intimidating Koreans to prevent them from becoming Christians; of troubling church members with all sorts of questions in connection with the visit of a missionary; of unnecessary and annoying inter-views with our lady missionaries while itinerating; of forbidding Christians for inadequate reasons from holding their regular church services; of calling out Christians to work on the road and to meet officials on Sunday; of local police assuming that they have the right to control the churches. We deprecate the custom of sending officials and plain-clothes

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men to our church services; but if this is deemed necessary, we request that the officials sent do not in any way interfere with the regular church service, and while later reporting all that they saw and heard, do it without misrepresentation and prejudice.

6. That the system of reporting be abolished or simplified.

The application of the law for reporting churches and propagandists as applied at present is a serious embarrassment to the prosecution of our missionary work and is an annoyance to both missionaries and to church officials. Long delays occur between the time of presenting the application for the registration of a church and the granting of recognition by the government. According to the law, no service can be held till such recognition is granted; thus under certain circumstances a congregation is denied church privileges for months. The police will not permit the erection of a church building till recognition is granted by the government, so that serious delays occur in building construction which involves financial loss to both the mission and to the contractor. These delays are frequently caused by the local officials insisting that the proposed new building is not needed, supporting their arguments by the statement that

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other church buildings are already erected in the city or section, and also that there are not numerically enough Christians to warrant the erection of a church building.

Greater leniency should be granted churches that for valid reasons fail to report on time, and in case reports are returned. As it is, fines are threatened, and church officers are frightened. The failure on the part of the propagandist is not from a lack of willingness but from uncertainty as to the requirements, and also from the lack of uniformity of demands on the part of local officials. We meet the difficulty of having men refuse to hold office in the church for the sole reason that they are embarrassed by the responsibility of having to make these reports.

Again, the method of registration of propagandists opens the way for continual espionage on the part of the police which results in intimidating the pastor, church officials, and members of the

congregation and prevents non-Christians from entering the church; thus the zest and spirit of our Christian people have been greatly impaired by the present application of the law of making reports of churches and of propagandists.

7. We ask reparation for church property that has been destroyed.

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We request that the burning of all churches and the destruction of church property in the recent disturbances be looked into by the government, and if in any case the damage was done by soldiers, police, or gendarmes, or by others with their knowledge, or connivance, that the government make restitution for the property and buildings destroyed.

We ask that in the investigation the government depend not only upon reports from officials but that also evidence be obtained from missionaries, Korean Christians, and others.

IN REGARD TO MEDICAL WORK:

1. That the details of the management of our hospitals be left to the staff without interference from officials.

The chief governmental difficulties we have had to contend with have been caused by what we regard as an overdemand in the way of minute reporting concerning matters which we think should be left to those in charge of our hospital, and these are retained in the new regulations which went into effect June 1, 1919.

In special we may refer to Sections 2 and 3 of Article XVII, which require reports:

- (2) When making or changing hospital regulations.
- (3) When appointing or dismissing . . . doctors, pharmacists, midwives, or nurses.

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It seems to us that the regulations of a hospital are matters which the president and staff should be considered to have enough wisdom to determine. They have to be frequently changed to meet changing conditions and experiences, and no government officials are well enough acquainted with the conditions to enable them to decide upon their necessity or otherwise.

In regard to the appointment of doctors, nurses, etc., also it would seem to us that the authorities should trust the president, who naturally will employ men and women capable of doing the work satisfactorily.

2. That the application of the government regulations for private hospitals be uniform, nor overstrict for the higher grade and not too lenient for the lower grade.

This would raise the general standard while not making it overdifficult for mission hospitals to

operate with their limited equipment and means.

3. That Korean and Japanese gifts to mission hospitals be encouraged.

The existing law is too stringent, requiring as it does a special permit to solicit contributions, and in case the permit is granted only gifts for a specific purpose in connection with the work of the hospital may be solicited. Since mission hospitals are charity institutions,

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with no thought of profit, gifts to the general support of the hospital should be allowed without special permit. The existing law is so restrictive that so far as we know no mission hospitals have attempted to solicit gifts from Koreans and Japanese. Such gifts are very much needed, and, indeed, necessary, if mission hospitals are ever to grow into self-supporting institutions.

4. That local officials be not allowed to interfere with Koreans coming to our mission hospitals, as occurred in several places during the recent disturbances.

IN REGARD TO CHRISTIAN LITERATURE WE REQUEST:

1. That the censorship be abolished or else made less onerous.

At the present time Christian literature in Korea is placed at a disadvantage regarding preparation, production, and sale by the restrictive regulations and general attitude of the Police and Educational Departments of the government. The repressive measures they adopt are those of censorship, confiscation, and limitation of circulation.

By the Law of Publication of 1911 all books, newspapers, magazines, and tracts issued by foreigners have to be completely printed before

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they can be submitted to the police for inspection. The censor declines to pass on manuscripts. Immediately on completion two copies of every publication must be sent to the police authorities for examination, and must be in their hands for three clear days before the date of publication. If any of the contents are considered objectionable, the whole edition is immediately confiscated.

The close censorship thus maintained results in a loss of freedom of thought and expression on the part of the authors. Many topics can-not be dealt with effectively for fear of being misunderstood by the censor.

A tract, *How to Drive Away Devils*, was confiscated because the police thought it had political significance. Our weekly paper, *The Christian Messenger*, has been confiscated several times on the plea that innocent articles might be construed by disloyal readers into veiled attacks on the government.

2. That we be not restricted in our church news-papers, magazines, and other publications to publishing merely church news and religious literature.

Another check on the production of Christian literature caused by the Press Law of 1911 is that it prohibits the publication of any newspaper or magazine of general character without a government permit. An application

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made by the Tract Society for such a permit was refused without any reason being offered. The only Korean newspapers in the country are under government control, and no Korean magazines of a general character are published in Korea. The result of this regulation is that our Christian periodicals have to confine them-selves to religious topics only. News items relating to the war, to the political situation at home or abroad, or to ordinary passing events are alike prohibited.

This restriction is most unfortunate in Korea, where most of our Christians must depend largely upon Christian publications for their knowledge of current events and for general information along any line whatsoever.

3. That colporteurs and others engaged in selling the Bible tracts and other Christian literature be not hindered by the local officials from freely carrying on their work.

Colporteurs have been subjected to rough treatment at the hands of the police and gendarmes. These officials are a decided hindrance to our work because of their arrogant methods in dealing with colporteurs and the irritating way they have of following up purchasers to ask why they bought the books and other questions which have the effect of intimidating them. The people are afraid of

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the police and gendarmes, and in many cases would rather not buy books than run the risk of being subjected to such questioning.

Colporteurs are frequently followed by detectives in plain clothes, and when their presence is known, as it usually soon is, the colporteurs are hampered in their work, for they do not know when a statement of theirs may be misinterpreted by men who are ignorant of Christianity and religious terminology. Our men have been imprisoned and fined through this method. An examination by the police, even without imprisonment, is not a light matter, and the men dread it.

The attitude of the police and gendarme, with rare exceptions, is that of those who are opposed to Christianity. It is not going too far to say that the police and gendarmes, in so far as their sphere of influence extends, nullify to the people the benefits of religious liberty which is accorded to them by the constitution.

IN REGARD TO EDUCATIONAL WORK WE RESPECTFULLY REQUEST:

1. That we be allowed to include the teaching of the Bible and chapel exercises in the curricula of our church schools.

This is almost universally the prerogative of all private schools in other countries. The

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purpose of mission schools is to give a liberal Christian education. We desire to teach the Bible and religion for the intrinsic value of these subjects, and as the best means of training up law-abiding, patriotic citizens. It is only fair to the authorities to state that when-ever the church, missions and the Mission Boards submit to. that part of the revised educational ordinance which excludes the Bible from the curricula of our church schools, it is only under protest. In the future our schools may continue to operate under the restrictions imposed, but it always will be with the feeling that we are unreasonably denied this right.

In this connection also we wish to respectfully protest against the government's order that religious exercises shall not be allowed as a part of the program of the graduating exercises of our Christian schools. The effect of such restriction is to belittle the Christian religion in the eyes of the people.

2. That teaching and the taking of examination in the Korean language be allowed.

It is right and proper that students should spend a reasonable part of their time in studying the Japanese language, but we believe it is not good policy to forbid the use of the Korean language in the schools. It is not

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reasonable that missionaries, who have come to teach the Korean people should be required to learn a second foreign language, which, when learned, is foreign to the people whom they are to teach.

3. That we be accorded more liberty in the management of our schools and freedom from unnecessary official interference.

We recognize the government's right to pass upon the record and qualifications of the founder and principal of our schools and to require proper standards of efficiency for the school, but it is not necessary, as is done at present, for the government to seek to regulate the amount of salary paid to teachers and other minor details; and to require reports on and approval of every change in the subjects he is to teach; nor should the school be unable to dismiss a teacher without consulting the government and be required to secure the government's approval of the school rules which cover the ordinary routine of administration; or even to ask permission before the rate of tuition can be changed. Such methods are stifling to progress and destroy initiative, which is one of the great advantages of a private school.

As to interference from officials we may mention that they often urge an increase in

teachers' salaries and order a report as to the amount of the increase. They also urge the appointment of Japanese principals and re-quest that a certain percentage of the teachers be Japanese. We believe that private schools should be free to have Korean principals and teachers and to do their work in various ways, so long as the main purpose of a school is con-served and efficiency maintained.

As a further request regarding interference from officials we wish to ask that no under official be allowed to use pressure upon Christian parents to send their children to government rather than to the church schools, and that non-Christian parents who wish to send their children to church and mission schools be not opposed.

4. That teachers and pupils be allowed liberty of conscience.

Pupils of our Christian schools are not in-frequently ordered to participate in processions or other public demonstrations, and are called out to welcome visiting officials on Sunday. Teachers' examinations are often held on that (lay. For conscientious reasons Christians object to complying with such requirements.

Furthermore, we wish to protest against any order from the government which requires the pupils of our Christian schools to participate

in any ceremony in which bowing to the Emperor's picture or worshipping the Emperor is a part of the program. To refuse to do so is not an act of disloyalty. Christians are taught by the Word of God and by their teachers to revere and obey their earthly rulers; prayer for the Emperor and for those in authority is often a part of our worship on Sunday. But it is not possible for Christians to worship the Emperor as God, as the equal of God, or as divine, and we respectfully urge that such a request be not made. To say that bowing to the Emperor's picture may be regarded by Christians as merely an act of reverence will not satisfy the conscience of many Christians when the ceremony itself is regarded as an act of worship by the general public and by the large majority of non-Christians participating in the service.

5. That Koreans be allowed the same opportunities for an education both as to length of course and subjects taught as the Japanese are allowed.

The present system seems to take it for granted that Koreans should not expect the same educational advantages as Japanese; that they are not capable of receiving the same training, and should be content with a rudimentary or, at least, a more elementary knowl-

edge for the present. The primary schools' course for Japanese is six years, while for Koreans it is four. English is required five hours a week in the Seoul government middle school for Japanese boys, while in the higher common school for Korean boys it is an extra for two hours a week. The

government position seems to be that higher education for Koreans is largely a matter for the future. This is unjust. Any implication that Koreans are less capable of receiving or less desirous of obtaining an education is contrary to the facts, and any system that educates the Korean for a lower grade of government positions and a lower grade of commercial and professional occupation is decidedly unfair.

6. That there be a less rigid censorship of textbooks.

Certain textbooks are forbidden for trivial reasons. History is taught in a distorted way. A difficult textbook is ruled out because Korean teachers and pupils supposedly are lacking in the mental caliber to use it. Some textbooks that are permitted in Japan are forbidden in Korea. We ask that more freedom be allowed in the use of textbooks, that Korean students be allowed to study fully the history and geography of Korea and of other countries as well as of Japan proper.

7. That private schools be allowed to solicit gifts at large without a special permit, and that the government do not impose upon private schools excessive financial requirements.

Koreans should be allowed to give freely to the support of recognized schools. It is impossible and unwise to expect to operate continually our mission schools with foreign funds. Tuition money is never sufficient to pay expenses. The church is constantly appealed to. But often non-Christians are willing to help support Christian schools, and there is no reason why they should be discouraged from contributing, since the school is an institution for the good of the community.

As to the second part of the request, we are in sympathy with the desire of the government to have the best schools possible. But the value of a school does not depend primarily upon the size of building, grounds, and material equipment, but upon the character and ability of the teachers. If the government is satisfied on these points, the school should be allowed to continue, even though the financial resources and the material equipment are not all that is desired, so long as there is a constant effort on the part of the management of the school to provide adequate financial support.

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IN REGARD TO THE HOLDING OF PROPERTY WE REQUEST :

Facilities for the incorporation of the church and of the missions so that property can be held and registered in their names.

For ten years we have made repeated efforts to secure such recognition for the church and missions as judicial persons so that property might be held securely for the church, but so far our efforts have been in vain. Tens and hundreds of thousands of yen worth of property is now registered in the names of individuals, and much of it is held in the names of missionaries, entailing complications and annoyance and unnecessary expense. The Korean church is deprived of a recognition of its rights in this respect to such an extent as to constitute a grave injustice.

Under present conditions local authorities, unfriendly or antagonistic to the church, may easily throw church property into litigation, and whenever disputes over church property arise the rights of the church as such have no recognition in the law, so that contentions or disgruntled individuals in whose

name property may be held, or the unbelieving heirs of those in whose names it is held, in collusion with mercenary and dishonest officials, may deprive the church of its property, and so far

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as the law is concerned the church has no redress.

Again, the missions have been refused incorporation, and all property bought since annexation has been registered in the names of individual missionaries, entailing complications, difficulties, and expense whenever such a missionary dies, resigns, or goes home on furlough.

CONCLUDING STATEMENT

In conclusion we wish to state that in pre-paring these requests we have no idea of injecting ourselves into the present political situation. On that question we have endeavored to maintain a strict neutrality. Whether Korea is granted independence or home rule, whether the present military government continues or is changed to a civil administration is not a matter upon which we can make any representation. We are missionaries commissioned to preach the gospel in Korea, and feel justified in making representation to any existing government upon things affecting our work. It is because we have not been satisfied with the government regulations and attitude during the last ten years, because in connection with the present political disturbances proposed changes are talked of both in the secular press and in official circles, and

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because we as missionaries have already been asked by a few officials as to what changes affecting our work we would wish, that we feel called upon to draw up a formal statement of this character.

B

A STATEMENT OF MISSIONARY POSITION ON KOREAN AGITATION

THE political aspect of the agitation—that is, as to whether Korea shall be entirely independent of Japan or shall be a part of the empire of Japan—is not a question with which we foreigners have any concern. We regard that as a matter to be settled between the two peoples themselves. If Japan can make it to the interest of the Korean people to be politically under its guidance to the extent that the Koreans desire to be so linked up, why should we object? On the other hand, if the Japanese cannot satisfy the Korean heart, and the Koreans can establish themselves as an independent nation, why should we stand against such an outcome? It is enough for us that we secure a fair opportunity to do the work which we are here especially for, viz., to bring the Koreans to a knowledge of God through Christ. It has been laid down by some as a settled proposition that we must recognize that Japan will never give up Korea, and so Korea must always be a part of Japan;

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and we are told that we must plan everything on that basis, and so, while we may urge the government to grant administrative reforms, we must make it plain to the Koreans that they must not expect independence.

Again we must repeat that it is not for us to make this matter plain to the Koreans, neither can we or anyone else know what is to be the future status of these two countries any more than we could have known that Poland would again become an independent nation, or can know what will be the future of Canada, or of India, of Egypt or of the Philippine Islands.

We have recognized, since the annexation, the authority of the present government, have been loyal to it, are so now, and shall continue to be so long as it exists in fact. If it passes away and the Korean government takes its place, it will be then our duty to be loyal to it. We are not government-makers or government-breakers, but are loyal to the de facto government under which we live. Many of us have lived here since long before the present government came into existence. Our lives have been devoted to the well-being of the Korean people, and it is but natural that our sympathies are bound up in their happiness so that we want to see them enjoy

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the natural liberties of mankind, whether they find them in connection with Japan or as in-dependent people. Each of us may have his individual opinion as to what political status might be best, but we leave it to the Korean people to determine this for themselves.

For the reason set forth above we have not been able to accede to the request of the government officials and leading Japanese citizens to use our influence with the Koreans to stop the agitation and

return to their former acquiescence in things as they were. The Koreans did not ask our advice when they began their demand for independence, they have not asked our help in the carrying of it on, and it has been made plain to us that they do not want us to interfere by proposing any compromise settlement.

Even should we feel inclined to try to influence the Christians over whom we might be supposed to have some influence, and even should we succeed in persuading them to desist from their connection with the agitation, it is to be re-membered that the proportion of Christians engaged in the demonstrations is small as compared with the number of non-Christians. Our participation, therefore, in the struggle, whether on the Korean or Japanese side, would

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be ineffective, injudicious, and contrary to our position as foreigners.

But then it may be asked, "Why do you concern yourselves with what the police, gendarmes, and soldiers are doing in their efforts to control the agitations?" Our answer is that, quite apart from the political question, there are some things that do concern all true men who must, in such matters, act as citizens of the world rather than aliens in a given country. Injustice, oppression, and cruelty, wherever perpetrated, call for protest from everyone cognizant of them. When it became manifest that the police, gendarmes, and soldiers were deliberately shooting, sabering, bayoneting, and clubbing unarmed people, we reported to the government officials in Chosen, but our re-ports were received as idle tales or denied as incorrect. When deaths had multiplied and the number of prisoners had amounted up to thousands, and it was known that prisoners were being cruelly tortured, and thousands of them had been flogged until many died as a result; when whole villages were burned to the ground (317 houses in one neighborhood), and men were gathered in a church, shot and bayoneted, and then burned in the church, we could no longer restrain our outraged feelings, and we felt it impossible to live in the midst

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of such methods without acquainting the world with the facts, especially when we re-called that the world had just been pouring out its wealth and the blood of its best citizens to bring the era of such things to an end. Neither do we consider that we are taking sides in the issue when we state that the Koreans are not allowed to enjoy such ordinary human rights as freedom of speech, freedom of press, freedom to meet and discuss with one another their wants, right of petition for redress, right to read and study the history of their own country, right to use their own language in studying, opportunity to participate in the election of those who make their laws or execute them, or right to develop their own national spirit. Their present demonstration is the outburst of this repression of their growing appreciation of freedom. It was made without violence, and in our judgment should have been met with the sympathy that might be reasonably expected from a nation just emerging successfully from a great war fought for the freedom of mankind.

C

THE KOREAN SITUATION

A STATEMENT BY THE BOARD OF BISHOPS OF THE METHODIST EPISCOPAL CHURCH

WITH deep interest and grave concern we have heard of the conditions prevailing in Korea, which so closely affect the prosperous and growing work of our church in that land. Charges are made, and appear to be sustained by ample evidence, that freedom of worship, which is secured in Japan proper by the constitution of the empire, is sadly limited in Korea by the military administration. When to that is added impairment of the elemental rights of free speech, free publication, free assembly and organization; when it is remembered that no beginnings of self-government, nor any promise of such development have been made to give hope to the Korean people; and when unquestionable testimony proves the drastic and cruel treatment with which the people have in numerous instances been met in the recent unarmed demonstrations, we can-not refrain from an expression of our sympathy, especially with our Christian brethren, some of whom seem to have suffered the more because of their religious faith.

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These events cast a deep shadow over the notable achievements in material and educational affairs which the Japanese government has accomplished during its sovereignty in the Korean peninsula.

Such events are not to be charged against the whole Japanese people, many of whom repudiate most heartily the abuses which have logically resulted from a military government. This feeling, we are assured, is also shared by responsible statesmen in Japan.

In a day like this, whose watchwords are humanity and justice for all men, including the weaker nations and the backward races, surely the friends of liberty everywhere may confidently appeal to the higher sentiments of the Japanese nation for a new consideration of its relation to the Korean people.

With political questions we have no authority or wish to interfere. Such is our uniform practice in foreign countries where our missionaries are at work. But on questions of human right all men should be free to express themselves. Our Board of Foreign Missions and our Woman's Foreign Missionary Society, in their profound interest, look to the Bishops as the general executives of the church, to speak for the entire body.

We, therefore, frankly urge that our Jap-

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anese ally in the great war for freedom and righteousness—with whom friendly relations have so long existed, and we pray God may continue to exist, now and always—accord to the people of Korea all those religious and social privileges to which all men in these days of progress naturally and properly aspire; and we express our ardent hope that every-where, in the East and in the West, may speedily obtain that condition which is sought alike by the church and by the state--a world of peace, of justice, of freedom and of brotherhood.

Adopted by the Board of Bishops of the Methodist Episcopal Church, June 28, 1919.

L. B. "WILSON, Secretary.

**TREATY OF AMITY AND COMMERCE
BETWEEN KOREA AND THE
UNITED STATES,
MAY 22, 1882**

The United States of America and the Kingdom of Chosen, being sincerely desirous of establishing permanent relations of amity and friendship between their respective peoples, have to this end appointed, that is to say: the President of the United States, R. W. SHUFELDT, Commodore, U. S. Navy, as his Commissioner Plenipotentiary; and His Majesty the King of Chosen, SHIN CHEN, President of the Royal Cabinet, CHIN HONG-CHI, Member of the Royal Cabinet, as his Commissioners Plenipotentiary; who, having reciprocally examined their respective full powers, which have been found to be in due form, have agreed upon the several following Articles:

ARTICLE I

There shall be perpetual peace and friend-ship between the President of the United

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States and the King of Chosen and the citizens and subjects of their respective Governments.

If other Powers deal unjustly or oppressively with either Government, the other will exert their good offices, on being informed of the case, to bring about an amicable arrangement, thus showing their friendly feelings.

ARTICLE II

After the conclusion of this treaty of amity and commerce, the high contracting Powers may each appoint diplomatic representatives to re-side at the Court of the other, and may each appoint consular representatives at the ports of the other which are open to foreign commerce, at their own convenience.

These officials shall have relations with the corresponding local authorities of equal rank upon a basis of mutual equality.

The Diplomatic and Consular representatives of the two Governments shall receive mutually all the

privileges, rights, and immunities, with-out discrimination, which are accorded to the same classes of representatives from the most favoured nation.

Consuls shall exercise their functions only on receipt of an exequatur from the Government to which they are accredited. Consular au-

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thorities shall be *bonâ fide* officials. No merchants shall be permitted to exercise the duties of the office, nor shall consular officers be allowed to engage in trade. At ports to which no consular representatives have been appointed, the consuls of other Powers may be invited to act, provided that no merchant shall be allowed to assume consular functions, or the provision of this treaty may, in such case, be enforced by the local authorities.

If consular representatives of the United States in Chosen conduct their business in an improper manner, their exequaturs may be revoked, subject to the approval, previously obtained, of the diplomatic representative of the United States.

ARTICLE III

Whenever United States vessels, either because of stress of weather or by want of fuel or provisions, cannot reach the nearest open port in Chosen, they may enter any port or harbour either to take refuge therein or to get supplies of wood, coal, and other necessaries, or to make repairs; the expenses incurred thereby being defrayed by the ship's master. In such event, the officers and people of the locality shall display their sympathy by rendering full assistance, and their liberality by furnishing the necessities required.

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If a United States vessel carries on a clan-destine trade at a port not open to foreign commerce, such vessel, with her cargo, shall be seized and confiscated.

If a United States vessel be wrecked on the coast of Chosen, the local authorities, on being informed of the occurrence, shall immediately render assistance to the crew, provide for their present necessities, and take the measures necessary for the salvage of the ship and the preservation of her cargo. They shall also bring the matter to the knowledge of the nearest consular representative of the United States, in order that steps may be taken to send the crew home and to save the ship and cargo. The necessary expenses shall be de-frayed either by the ship's master or by the United States.

ARTICLE IV

All citizens of the United States of America in Chosen, peaceably attending to their own affairs, shall receive and enjoy for themselves and everything appertaining to them the protection of the local

authorities of the Government of Chosen, who shall defend them from all insult and injury of any sort. If their dwellings or property be threatened or attacked by mobs, incendiaries, or other violent or lawless persons, the local officers, on requisition

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of the Consul, shall immediately dispatch a military force to disperse the rioters, apprehend the guilty individuals, and punish them with the utmost rigour of the law.

Subjects of Chosen, guilty of any criminal act towards citizens of the United States, shall be punished by the authorities of Chosen according to the laws of Chosen; and citizens of the United States, either on shore or in any merchant vessel, who may insult, trouble, or wound the persons, or injure the property of the people of Chosen, shall be arrested and punished only by the Consul or other public functionary of the United States thereto authorized, according to the laws of the United States.

When controversies arise in the kingdom of Chosen, between citizens of the United States and subjects of His Majesty, which need to be examined and decided by the public officers of the two nations, it is agreed between the two governments of the United States and Chosen that such cases shall be tried by the proper official of the nationality of the defendant, according to the laws of that nation.

The properly authorized official of the plain-tiff's nationality shall be freely permitted to attend the trial, and shall be treated with the courtesy due to his position. He shall be

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granted all proper facilities for watching the proceedings in the interests of justice. If he so desires, he shall have the right to present, to examine, and to cross-examine witnesses. If he is dissatisfied with the proceedings, he shall be permitted to protest against them in detail.

It is, however, mutually agreed and understood between the high contracting Powers, that whenever the King of Chosen shall have so far modified and reformed the statutes and judicial procedure of his kingdom that, in the judgment of the United States, they conform to the laws and course of justice in the United States, the right of ex-territorial jurisdiction over United States citizens in Chosen shall be abandoned, and thereafter United States citizens, when within the limits of the kingdom of Chosen, shall be subject to the jurisdiction of the native authorities.

ARTICLE V

Merchants and merchant vessels of Chosen visiting the United States for purposes of traffic shall pay duties and tonnage dues and all fees according to the customs regulations of the United States, but no higher or other rates of duties and tonnage dues shall be exacted of them than are levied upon citizens

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of the United States or upon citizens or subjects of the most favoured nations.

Merchants and merchant vessels of the United States visiting Chosen for purposes of traffic shall pay duties upon all merchandise imported and exported. The authority to levy duties is of right vested in the Government of Chosen. The tariff of duties upon exports and imports, together with the customs regulations for the prevention of smuggling and other irregularities, will be fixed by the authorities of Chosen and communicated to the proper officials of the United States, to be by the latter notified to their citizens and duly observed.

It is, however, agreed in the first instance, as a general measure, that the tariff upon such imports as are articles of daily use shall not exceed an *ad valorem* duty of ten *per centum*; that the tariff upon such imports as are luxuries, as, for instance, foreign wines, foreign tobacco, clocks and watches, shall not exceed an *ad valorem* duty of thirty *per centum*; and that native produce exported shall pay a duty not to exceed five *per centum ad valorem*. And it is further agreed that the duty upon foreign imports shall be paid once for all at the port of entry, and that no other dues, duties, fees, taxes, or charges of any sort shall be levied

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upon such imports either in the interior of Chosen or at the ports.

United States merchant vessels entering the ports of Chosen shall pay tonnage dues at the rate of five mace per ton, payable once in three months on each vessel, according to the Chinese calendar.

ARTICLE VI

Subjects of Chosen who may visit the United States shall be permitted to reside and to rent premises, purchase land, or to construct residences or warehouses, in all parts of the country. They shall be freely permitted to pursue their various callings and avocations, and to traffic in all merchandise, raw and manufactured, that is not declared contraband by law.

Citizens of the United States who may re-sort to the ports of Chosen which are open to foreign commerce shall be permitted to reside at such open ports within the limits of the concessions, and to lease buildings or land or to construct residences or warehouses therein. They shall be freely permitted to pursue their various callings and avocations within the limits of the ports, and to traffic in all merchandise, raw and manufactured, that is not declared contraband by law.

No coercion or intimidation in the acquisition

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of land or buildings shall be permitted, and the land rent as fixed by the authorities of Chosen shall be paid. And it is expressly agreed that land so acquired in the open ports of Chosen still remains an

integral part of the kingdom, and that all rights of jurisdiction over persons and property within such areas remain vested in the authorities of Chosen, except in so far as such rights have been expressly relinquished by this treaty.

American citizens are not permitted either to transport foreign imports to the interior for sale or to proceed thither to purchase native produce. Nor are they permitted to transport native produce from one open port to another open port.

Violations of this rule will subject such merchandise to confiscation, and the merchant offending will be handed over to the consular authorities to be dealt with.

ARTICLE VII

The Governments of the United States and of Chosen mutually agree and undertake that subjects of Chosen shall not be permitted to import opium into any of the ports of the United States, and citizens of the United States shall not be permitted to import opium into any of the open ports of Chosen, to trans-

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port it from one open port to another open port, or to traffic in it in Chosen. This absolute prohibition, which extends to vessels owned by the citizens or subjects of either Power, to foreign vessels employed by them, and to vessels owned by the citizens or subjects of either Power and employed by other persons for the transportation of opium, shall be enforced by appropriate legislation on the part of the United States and of Chosen, and offenders against it shall be severely punished.

ARTICLE VIII

Whenever the Government of Chosen shall have reason to apprehend a scarcity of food within the limits of the kingdom, His Majesty may, by decree, temporarily prohibit the ex-port of all breadstuffs, and such decree shall be binding on all citizens of the United States in Chosen, upon due notice having been given them by the authorities of Chosen through the proper officers of the United States; but it is to be understood that the exportation of rice and breadstuffs of every description is prohibited from the open port of Yin-chuen.

Chosen having of old prohibited the exportation of red ginseng, if citizens of the United States clandestinely purchase it for export, it shall be confiscated, and the offenders punished.

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ARTICLE IX

The purchase of cannon, small arms, swords, gunpowder, shot, and all munitions of war is permitted only to officials of the Government of Chosen, and they may be imported by citizens of the United States only under a written permit from the authorities of Chosen. If these articles are clandestinely imported, they shall be confiscated, and the offending party shall be punished.

ARTICLE X

The officers and people of either nation residing in the other shall have the right to employ natives for all kinds of lawful work.

Should, however, subjects of Chosen, guilty of violation of the laws of the kingdom, or against whom any action has been brought, conceal themselves in the residences or ware-houses of United States citizens or on board United States merchant vessels, the Consular authorities of the United States, on being notified of the fact by the local authorities, will either permit the latter to despatch constables to make the arrests or the persons will be arrested by the Consular authorities and handed over to the local constables.

Officials or citizens of the United States shall not harbour such persons.

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ARTICLE XI

Students of either nationality who may proceed to the country of the other, in order to study the language, literature, laws, or arts, shall be given all possible protection and assistance, in evidence of cordial goodwill.

ARTICLE XII

This being the first treaty negotiated by Chosen, and hence being general and incomplete in its provisions, shall, in the first in-stance, be put into operation in all things stipulated herein. As to stipulations not contained herein, after an interval of five years, when the officers and people of the two Powers shall have become more familiar with each other's language, a further negotiation of commercial provisions and regulations in detail, in conformity with international law and without

unequal discriminations on either part, shall be had.

ARTICLE XIII

This treaty and future official correspondence between the two contracting governments shall be made, on the part of Chosen, in the Chinese language.

The United States shall either use the Chinese language, or if English be used, it

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shall be accompanied with a Chinese version, in order to avoid misunderstanding.

ARTICLE XIV

The high contracting Powers hereby agree that should at any time the King of Chosen grant to any nation, or to the merchants or citizens of any nation, any right, privilege, or favour, connected either with navigation, commerce, political or other intercourse, which is not conferred by this treaty, such right, privilege, and favour shall freely inure to the benefit of the United States, its public officers, merchants, and citizens; provided always, that whenever such right, privilege, or favour is accompanied by any condition or equivalent concession granted by the other nation interested, the United States, its officers and people, shall only be entitled to the benefit of such right, privilege, or favour upon complying with the conditions or concessions connected therewith.

In faith whereof, the respective Commissioners Plenipotentiary have signed and sealed the foregoing at Yin-chuen, in English and Chinese, being three originals of each text, of even tenor and date, the ratifications of which shall be exchanged at Yin-chuen within one year from the date of its execution, and imme-

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diately thereafter this treaty shall be in all its provisions publicly proclaimed and made known by both governments in their respective countries, in order that it may be obeyed by their citizens and subjects respectively.

Chosen, May the 22nd, A. D. 1882.

[L. S.] (Signed) R. W. SHUFELDT,
Commodore, U. S. N., Envoy of the U. S. to Chosen.

[L. s.] (Signed) SHIN CHEN. *(In Chinese.)*

[L. S.] (Signed) CHIN HONG-CHI. *(In Chinese.)*

E

THE JAPANESE-KOREAN TREATY, FEBRUARY 26, 1876

The Governments of Japan and Chosen, being desirous to resume the amicable relations that of yore existed between them, and to promote the friendly feelings of both nations to a still firmer basis, have for this purpose appointed their Plenipotentiaries, that is to say: The Government of Japan, KURODA KIYOTAKA, High Commissioner Extraordinary to Chosen, Lieutenant-General and Member of the Privy Council, Minister of the Colonisation Department, and INOUE KAORU, Associate High Commissioner Extraordinary to Chosen, Member of the Genro In; and the Government of Chosen, SHIN KEN, HAN-CHOO-SU-FU, and IN-JISHÔ, FU-SO-FU, FUKU-SÔ-KWAN, who, according to the powers received from their respective Governments, have agreed upon and concluded the following Articles:

ARTICLE I

Chosen being an independent state enjoys the same sovereign rights as does Japan.

In order to prove the sincerity of the friend-ship existing between the two nations, their

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intercourse shall henceforward be carried on in terms of equality and courtesy, each avoiding the giving of offence by arrogance or manifestations of suspicion.

In the first instance, all rules and precedents that are apt to obstruct friendly intercourse shall be totally abrogated, and, in their stead, rules, liberal and in general usage fit to secure a firm and perpetual peace, shall be established.

ARTICLE II

The Government of Japan at any time within fifteen months from the date of signature of this Treaty, shall have the right to send an Envoy to the Capital of Chosen, where he shall be admitted to confer with the Rei-sohan-sho on matters of a diplomatic nature. He may either reside at the capital or return to his country on the completion of his mission.

The Government of Chosen in like manner shall have the right to send an Envoy to Tokyo, Japan,

where he shall be admitted to confer with the Minister for Foreign Affairs on matters of a diplomatic nature. He may either reside at Tokyo or return home on the completion of his mission.

ARTICLE III

All official communications addressed by the Government of Japan to that of Chosen shall

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be written in the Japanese language, and for a period of ten years from the present date they shall be accompanied by a Chinese translation. The Government of Chosen will use the Chinese language.

ARTICLE IV

Sorio in Fusan, Chosen, where an official establishment of Japan is situated, is a place originally opened for commercial intercourse with Japan, and trade shall henceforward be carried on at that place in accordance with the provisions of this Treaty, whereby are abolished all former usages, such as the practice of Sai-ken-sen (junk annually sent to Chosen by the late Prince of Tsushima to exchange a certain quantity of articles between each other).

In addition to the above place, the Government of Chosen agrees to open two ports, as mentioned in Article V. of this Treaty, for commercial intercourse with Japanese subjects.

In the foregoing places Japanese subjects shall be free to lease land and to erect buildings thereon, and to rent buildings the property of subjects of Chosen.

ARTICLE V

On the coast of five provinces, viz.: Keikin, Chiusei, Jenra, Kensho, and Kankio, two ports,

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suitable for commercial purposes, shall be selected, and the time for opening these two ports shall be in the twentieth month from the second month of the ninth year of Meiji, corresponding with the (late of Chosen, the first moon of the year Hei-shi.

ARTICLE VI

Whenever Japanese vessels, either by stress of weather or by want of fuel and provisions, cannot reach one or the other of the open ports in Chosen, they may enter any ports or harbour either to take refuge therein, or to get supplies of wood, coal, and other necessaries, or to make repairs; the expenses incurred thereby are to be defrayed by the ship's master. In such events both the officers and the people of the locality shall display their sympathy by rendering full assistance, and their liberality in supplying the necessaries required.

If any vessel of either country be at any time wrecked or stranded on the coasts of Japan or of Chosen, the people of the vicinity shall immediately use every exertion to rescue her crew, and shall inform the local authorities of the disaster, who will either send the wrecked persons to their native country or hand them over to the officer of their country residing at the nearest port.

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ARTICLE VII

The coasts of Chosen, having hitherto been left unsurveyed, are very dangerous for vessels approaching them, and in order to prepare charts showing the positions of islands, rocks, and reefs, as well as the depth of water whereby all navigators may be enabled to pass between the two countries, any Japanese mariners may freely survey said coasts.

ARTICLE VIII

There shall be appointed by the Government of Japan an officer to reside at the open ports in Chosen for the protection of Japanese merchants resorting there, providing such arrangement be deemed necessary. Should any question interesting both nations arise, the said officer shall confer with the local authorities of Chosen and settle it.

ARTICLE IX

Friendly relations having been established between the two contracting parties, their respective subjects may freely carry on their business without any interference from the officers of either Government, and neither limitation nor prohibition shall be made on trade. In case any fraud be committed, or pay-

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ment of debt be refused by any merchant of either country, the officers of either one or of the other

Government shall do their utmost to bring the delinquent to justice and to en-force recovery of the debt.

Neither the Japanese nor the Chosen Government shall be held responsible for the payment of such debt.

ARTICLE X

Should a Japanese subject residing at either of the open ports of Chosen commit any offence against a subject of Chosen, he shall be tried by the Japanese authorities. Should a subject of Chosen commit any offence against a Japanese subject, he shall be tried by the authorities of Chosen. The offenders shall be punished according to the laws of their respective countries. Justice shall be equitably and impartially administered on both sides.

ARTICLE XI

Friendly relations having been established between the two contracting parties, it is necessary to prescribe trade relations for the benefit of the merchants of the respective countries. Such trade regulations, together with de-tailed provisions to be added to the Articles of the present Treaty, to develop its meaning and

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facilitate its observance, shall be agreed upon at the capital of Chosen or at Kokwa Fu in the country, within six months from the present date, by Special Commissioners appointed by the two countries.

ARTICLE XII

The foregoing eleven Articles are binding from the (late of the signing thereof, and shall be observed by the two contracting parties, faithfully and invariably, whereby perpetual friendship shall be secured to the two countries.

The present Treaty is executed in duplicate, and copies will be exchanged between the two contracting parties.

In faith whereof we, the respective Plenipotentiaries of Japan and Chosen, have affixed our seals hereunto, this twenty-sixth day of the second month of the ninth year of Meiji, and the two thousand five hundred and thirty-sixth since the accession of Jimmu Tenno; and, in the era of Chosen, the second day of the second moon of the year Heishi, and of the founding of Chosen the four hundred and eighty-fifth.

(Signed)
KURODA KIYOTAKA.
INOUE KAORU.
SHIN KEN.
IN JI-SHÔ.

F

SUPPLEMENTARY TREATY BETWEEN JAPAN AND KOREA

Whereas, on the twenty-sixth day of the second month of the ninth year Meiji, corresponding with the Korean date of the second day of the second month of the year Heishi, a Treaty of Amity and Friendship was signed and concluded between KURODA KIYOTAKA, High Commissioner Extraordinary, Lieutenant-General of H.I.J.M. Army, Member of the Privy Council, and Minister of the Colonisation Department, and INOUE KAORU, Associate High Commissioner Extraordinary and Member of the Genrô-In, both of whom had been directed to proceed to the city of Kokwa in Korea by the Government of Japan; and SHIN KEN, DAI KWAN, HAN-CHOO-SU-FU, and IN-JISHÔ, FU-SO-FU FUKU-SO-KWAN, both of whom had been duly commissioned for that purpose by the Government of Korea:

Now therefore, in pursuance of Article XI. of the above Treaty, MIYAMOTO OKADZU, Commissioner despatched to the capital of Korea, DAIJO of the Foreign Department, and duly empowered thereto by the Government of

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Japan, and CHIO INKI, KÔSHOO KWAN, GISHEIFU-DÔSHÔ, duly empowered thereto by the Government of Korea, have negotiated and concluded the following Articles: ---

ARTICLE I

Agents of the Japanese Government stationed at any of the open ports shall hereafter, whenever a Japanese vessel has been stranded on the Korean coast, and has need of their presence at the spot, have the right to proceed there on their informing the local authorities of the facts.

ARTICLE II

Envoys or Agents of the Japanese Government shall hereafter be at full liberty to despatch letters or other communications to any place or places in Korea, either by post at their own expense, or by hiring inhabitants of the locality wherein they reside as special couriers.

ARTICLE III

Japanese subjects may, at the ports of Korea open to them, lease land for the purpose of erecting residences thereon, the rent to be fixed by mutual agreement between the lessee and the owner.

Any lands belonging to the Korean Government may be rented by a Japanese on his

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paying the same rent thereon as a Korean subject would pay to his Government.

It is agreed that the Shumon (watch-gate) and the Shotsumon (barrier) erected by the Korean Government near the Kokwa (Japanese official establishment) in Sorioko, Fusan, shall be entirely removed, and that a new boundary line shall be established according to the limits hereinafter provided. In the other two open ports the same steps shall be taken.

ARTICLE IV

The limits within which Japanese subjects may travel from the port of Fusan shall be comprised within a radius of ten ri, Korean measurement, the landing-place in that port being taken as a centre.

Japanese subjects shall be free to go where they please within the above limits, and shall be therein at full liberty either to buy articles of local production or to sell articles of Japanese production.

The town of Torai lies outside of the above limits, but Japanese subjects shall have the same privileges as in those places within them.

ARTICLE V

Japanese subjects shall at each of the open ports of Korea be at liberty to employ Korean subjects.

Korean subjects, on obtaining permission from their Government, may visit the Japanese Empire.

ARTICLE VI

In the case of the death of any Japanese subject residing at the open ports of Korea, a suitable spot of ground shall be selected wherein to inter his remains.

As to the localities to be selected for cemeteries in the two open ports other than the port of Fusan, in determining them regard shall be had as to the distance there is to the cemetery already established at Pusan.

ARTICLE VII

Japanese subjects shall be at liberty to traffic in any article owned by Korean subjects, paying therefor in Japanese coin. Korean subjects, for purposes of trade, may freely circulate among themselves at the open ports of Korea such Japanese coin as they may have possession of in business transactions.

Japanese subjects shall be at liberty to use in trade or to carry away with them the copper coin of Korea.

In case any subject of either of the two countries counterfeit the coin of either of them, he shall be punished according to the laws of his own country.

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ARTICLE VIII

Korean subjects shall have the full fruition of all and every article which they have become possessed of either by purchase or gift from Japanese subjects.

ARTICLE IX

In case a boat despatched by a Japanese surveying vessel to take soundings along the Korean coasts, as provided for in Article VII of the Treaty of Amity and Friendship, should be prevented from returning to the vessel, on account either of had weather or the ebb tide, the headman of the locality shall accommodate the boat party in a suitable house in the neighbourhood. Articles required by them for their comfort shall be furnished to them by the local authorities, and the outlay thus incurred shall afterwards be refunded to the latter.

ARTICLE X

Although no relations as yet exist between Korea and foreign countries, yet Japan has for many years back maintained friendly relations with them; it is therefore natural that in case a vessel of any of the countries of which Japan thus cultivates the friendship should be stranded by stress of weather or otherwise on the coasts of Korea, those on

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board shall be treated with kindness by Korean subjects, and should such persons ask to be sent back to their homes they shall be delivered over by the Korean Government to an Agent of the Japanese Government residing at one of the open ports of Korea, requesting him to send them back to their native countries, which request the Agent shall never fail to comply with.

ARTICLE XI

The foregoing ten Articles, together with the Regulations for Trade annexed hereto, shall be of equal effect with the Treaty of Amity and Friendship, and therefore shall be faithfully observed by the Governments of the two countries. Should it, however, be found that any of the above Articles actually cause embarrassment to the commercial intercourse of the two nations, and that it is necessary to modify them, then either Government, submitting its proposition to the other, shall negotiate the modification of such Articles on giving one year's previous notice of their intention.

Signed and sealed this twenty-fourth day of the eighth month of the ninth year Meiji, and two thousand five hundred and thirty-sixth since the accession of H.M. JIMMU TENNO; and of the Korean era, the sixth day of the seventh

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month of the year Heishi, and the founding of Korea the four hundred and eighty-fifth.

*(Signed) MIYAMOTO OKADZU,
Commissioner and Dajiô of the Foreign Department.*

CHO INKI,
Kòsho Kwan, Gisheifudôshô.

G

PROTOCOL CONCLUDED BETWEEN JAPAN AND KOREA ON FEBRU- ARY 23, 1904, REGARDING THE SITUATION OF KOREA

HAYASHI GONSUKE, Envoy Extraordinary and Minister Plenipotentiary of His Majesty the EMPEROR OF JAPAN, and MAJOR-GENERAL YE-TCHI-YONG, Minister of State for Foreign Affairs *ad interim* of His Majesty the EMPEROR OF KOREA, being respectively duly empowered for the purpose, have agreed upon the following Articles: ---

ARTICLE I

For the purpose of maintaining a permanent and solid friendship between Japan and Korea and firmly establishing peace in the Far East, the Imperial Government of Korea shall place full confidence in the Imperial Government of Japan and adopt the advice of the latter in regard to improvements in administration.

ARTICLE II

The Imperial Government of Japan shall in a spirit of firm friendship ensure the safety and repose of the Imperial House of Korea.

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ARTICLE III

The Imperial Government of Japan definitely guarantee the independence and territorial integrity of the Korean Empire.

ARTICLE IV

In case the welfare of the Imperial House of Korea or the territorial integrity of Korea is endangered by aggression of a third Power or by internal disturbances, the Imperial Government of Japan shall immediately take such necessary measures as the circumstances require, and in such cases the Imperial Government of Korea shall give full facilities to promote the action of the Imperial Japanese Government.

The Imperial Government of Japan may, for the attainment of the above-mentioned objects, occupy, when the circumstances require it, such places as may be necessary from strategical points of view.

ARTICLE V

The Governments of the two countries shall not in future, without mutual consent, conclude with a third Power such an arrangement as may be contrary to the principles of the present Protocol.

ARTICLE VI

Details in connection with the present Protocol shall be arranged, as the circumstances may require, between the Representative of Japan and the Minister of State for Foreign Affairs of Korea.

HAYASHI GONSUKE, (Seal.)
Envoy Extraordinary and Minister Plenipotentiary.
The 23rd day of the 2nd month of the 37th
year of Meiji.

MAJOR-GENERAL YE TCHI-YONG, (Seal).
Minister of State for Foreign Affairs ad interim.
The 23rd day of the 2nd month of the 8th year of Kwang-mu.

H

AGREEMENT BETWEEN JAPAN AND KOREA KOREA, SIGNED AUGUST 22, 1904 RELATING TO FINANCIAL AND DIPLOMATIC ADVISERS

ARTICLE 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.

ARTICLE 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.

ARTICLE III

The Korean Government shall previously consult the Japanese Government in concluding treaties and conventions with foreign powers, and in dealing with other important

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diplomatic affairs, such as the grant of concessions to or contracts with foreigners.

HAYASHI GONSUKE, (Seal.)

*Envoy Extraordinary and Minister
Plenipotentiary.*

The 22nd day of the 8th month of the 37th year of Meiji.

YUN CHI-HO, (Seal).

Acting Minister of State for Foreign Affairs..

The 22nd day of the 8th month of the 8th year of Kwang-mu.

I

AGREEMENT BETWEEN JAPAN AND KOREA, SIGNED APRIL 1, 1905, REGARDING COMMUNICATIONS SERVICES

The Imperial Governments of Japan and Korea, finding it expedient from the standpoint of the administration and finances of Korea, to rearrange the system of communications in that country, and, by amalgamating it with that of Japan, to unite the two systems into one common to the two countries, and, having seen the necessity, with that object in view, of transferring the post, telegraph and telephone services of Korea to the control of the Japanese Government, HAYASHI GONSUKE, Envoy Extraordinary and Minister Plenipotentiary of Japan, and I HA-YENG, Minister of State for Foreign Affairs of Korea, each invested with proper authority, have agreed upon and concluded the following Articles:—

ARTICLE I

The Imperial Government of Korea shall transfer and assign the control and administration of the post, telegraph and telephone

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services in Korea (except the telephone service exclusively pertaining to the Department of the Imperial Household) to the Imperial Japanese Government.

ARTICLE II

The land, buildings, furnitures, instruments, machines and all other appliances connected with the system of communications already established by the Imperial Government of Korea, shall, by virtue of the present Agreement, be transferred to the control of the Imperial Japanese Government.

The Authorities of the two countries acting together shall make an inventory of the land, buildings and all other requisites mentioned in the preceding paragraph, which inventory shall serve as evidence in the future.

ARTICLE III

When it is deemed necessary by the Japanese Government to extend the communications system in Korea, they may appropriate land and buildings belonging to the State or to private persons; the former without compensation and the latter with proper indemnification.

ARTICLE IV

In respect of the control of the communications service and the custody of the prop-

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erties in connection therewith, the Japanese Government assume, on their own account, the responsibility of good administration.

The expenses required for the extension of the communications services shall also be borne by the Imperial Government of Japan.

The Imperial Government of Japan shall officially notify the Imperial Government of Korea of the financial condition of the system of communications under their control.

ARTICLE V

All appliances and materials which are deemed necessary by the Imperial Government of Japan for the control or extension of the system of communications shall be exempt from all duties and imposts.

ARTICLE VI

The Imperial Government of Korea shall be at liberty to maintain the present Board of Communications so far as such retention does not interfere with the control and extension of the services by the Japanese Government.

The Japanese Government, in controlling and extending the services, shall engage as many Korean officials and employees as possible.

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ARTICLE VII

In respect of the arrangements formerly entered into by the Korean Government with the Governments of foreign Powers concerning the post, telegraph and telephone services, the Japanese Government shall in behalf of Korea exercise the rights and perform the obligations pertaining thereto.

Should there arise in the future any necessity for concluding any new convention between the Government of Korea and the Governments of Foreign Powers concerning the communications services, the Japanese Government shall assume the responsibility of concluding such convention in behalf of the Korean Government.

ARTICLE VIII

The various conventions and agreements respecting the communications services hitherto existing between the Governments of Japan and Korea are mutually abolished or modified by the present

ARTICLE IX

When in the future as a result of the general development of the communications system in Korea, there is some adequate profit over and above expenditures defrayed by the Japanese Government for the control and main-

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tenance of the old services and for their extensions and improvements, the Japanese Government shall deliver to the Korean Government a suitable percentage of such profit.

ARTICLE X

When in the future an ample surplus exists in the finances of the Korean Government, the control of their communications services may be returned to the Government of Korea, in the sequel of consultation between the two Governments.

HAYASHI GONSUKE, (Seal.)

*Envoy Extraordinary and Minister
Plenipotentiary.*

The 1st day of the 4th month of the 38th year of Meiji.

I HA-YENG, (Seal).

Minister of State for Foreign Affairs.

The 1st day of the 4th month of the 9th year of Kwang-mu.

J

AGREEMENT RESPECTING THE COAST TRADE OF KOREA

The Imperial Governments of Japan and Korea, deeming it necessary, for the purpose of improving the trade, and promoting the development of the resources, of Korea, to allow navigation by Japanese vessels along the coasts and in the inland waters of Korea, HAYASHI GONSUKE, Envoy Extraordinary and Minister Plenipotentiary of Japan, and I HAYENG, Minister of State for Foreign Affairs of Korea, duly authorized by their respective Governments for the purpose, have agreed upon the following Articles:

ARTICLE I

Japanese vessels shall be at liberty to navigate along the coasts and in the inland waters of Korea for the purpose of trade in accordance with the stipulations of the present Agreement, which, however, shall not be applicable to navigation between the open ports.

ARTICLE II

Licenses shall be obtained for all Japanese vessels to be employed in navigation of the

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coasts and inland waters, upon reporting through the Japanese Consular Officers to the Korean Customs the names and residences of the owners, the names, types and carrying capacity of the vessels, as well as the limits within which such vessels are to navigate.

Licenses shall be available for one year from the date of their issue.

ARTICLE III

Upon receipt of a license, fees shall be paid to the Korean Customs according to the following rates:

For a vessel of foreign type below 100 tons,	15.00
.....	
For a vessel of Japanese type,	15.00

	
For a vessel of foreign type above 100 and below 500 tons,	.....	50.00
For a vessel of foreign type above 500 and below 1,000 tons,	.....	100.00
For a vessel of foreign type above 1,000 tons,	.....	150.00

ARTICLE IV

Japanese vessels may freely navigate within the limits specified, but shall not proceed to any place not in Korean territory, except in case of stress of weather or other emergency, or in case special permission has been obtained from the Korean Customs.

ARTICLE V

The licenses shall be carried on board the vessels during their voyages, and shall be shown whenever requested by the Korean Customs, or by local officials of Korea, or by Chiefs of villages duly authorized by such local officials.

ARTICLE VI

Japanese shipowners shall have liberty to lease land for the purpose of building warehouses at the places where their vessels call.

Such owners may also construct piers or wharves on the banks and coasts with the permission of the Korean Customs.

ARTICLE VII

In case of infraction of the present Agreement by a Japanese vessel, the Korean Customs may cause the license of such vessel to be confiscated, or may refuse to issue a new one, if the offence be found, upon examination, to be of a grave nature.

ARTICLE VIII

When a Japanese vessel, or the crew thereof, infringes the stipulations of the present Agreement or of other treaties, or when a member of the crew commits any crime, the Japanese

Consular Officers shall deal with the case in accordance with the provisions of the treaties and the laws of Japan.

ARTICLE IX

The present Agreement shall remain in force for a period of fifteen years from the date of its signature, and, after the expiration of such period, further arrangements may be made by mutual agreement.

The two Governments may, however, conclude such an agreement by mutual consent even before the expiration of the aforesaid term, when in future the navigation of Korea shall be further developed.

HAYASHI GONSUKE, (Seal.)

*Envoy Extraordinary and Minister
Plenipotentiary.*

The 13th day of the 8th month of the 38th year of Meiji.

I HA-YENG, (Seal).

Minister of State for Foreign Affairs.

The 13th day of the 8th month of the 9th year of Kwang-mu.

K

AGREEMENT BETWEEN JAPAN AND KOREA, SIGNED NOVEMBER 17, 1905, BY WHICH JAPAN ASSUMED CHARGE OF THE FOREIGN RELATIONS OF KOREA

The Governments of Japan and Korea, desiring to strengthen the principle of solidarity which unites the two Empires, have with that object in view agreed upon and concluded the following stipulations to serve until the moment arrives when it is recognized that Korea has attained national strength:—

ARTICLE I

The Government of Japan, through the Department of Foreign Affairs at Tokyo, will hereafter have control and direction of the external relations and affairs of Korea, and the diplomatic and consular representatives of Japan will have charge of the subjects and interests of Korea in foreign countries.

ARTICLE II

The Government of Japan undertake to see to the execution of the treaties actually exist-

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ing between Korea and other Powers, and the Government of Korea engage not to conclude hereafter any act or engagement having an international character except through the medium of the Government of Japan.

ARTICLE III

The Government of Japan shall be represented at the Court of His Majesty the Emperor of Korea by a Resident-General, who shall reside at Seoul, primarily for the purpose of taking charge of and directing matters relating to diplomatic affairs. He shall have the right of private and personal audience of His Majesty the Emperor of Korea. The Japanese Government shall also have the right to station Residents at the several open ports and such other places in Korea as they may deem necessary. Such Residents shall, under the direction of the Resident-General, exercise the powers and functions hitherto appertaining to Japanese Consuls in Korea, and shall perform such duties as may be necessary in order to carry into full effect the provisions of this Agreement.

ARTICLE IV

The stipulations of all Treaties and Agreements existing between Japan and Korea, not

inconsistent with the Provisions of this Agreement, shall continue in force.

ARTICLE V

The Government of Japan undertake to maintain the welfare and dignity of the Imperial House of Korea.

In faith whereof, the Undersigned duly authorized by their Governments have signed this Agreement and affixed their seals.

HAYASHI GONSUKE, (Seal.)

*Envoy Extraordinary and Minister
Plenipotentiary.*

The 17th day of the 11th month of the 38th year of Meiji.

PAK CHE-SOON, (Seal.)

Minister of State for Foreign Affairs.

The 17th day of the 11th month of the 9th year of Kwang-mu.

L

AGREEMENT BETWEEN JAPAN AND KOREA, SIGNED ON JULY 24, 1907, RELATING TO THE INTERNAL ADMINISTRATION OF KOREA

The Government of Japan and the Government of Korea, desiring to attain the speedy development of the strength and resources of Korea and to promote the welfare of her people, have with that object in view agreed upon the following stipulations:

ARTICLE I

The government of Korea shall act under the guidance of the Resident-General in respect to reforms in administration.

ARTICLE II

The Government of Korea engage not to enact any laws, ordinances or regulations, or to take any important measures of administration without the previous assent of the Resident-General.

ARTICLE III

The judicial affairs in Korea shall be set apart from the affairs of ordinary administration.

ARTICLE IV

The appointment and dismissal of all high officials in Korea shall be made upon the concurrence of the Resident-General.

ARTICLE V

The Government of Korea shall appoint as Korean officials the Japanese subjects recommended by the Resident-General.

ARTICLE VI

The Government of Korea shall not engage any foreigner without the concurrence of the Resident-General.

ARTICLE VII

Article I. of the Protocol between Japan and Korea signed on the 22nd of August, 1905, shall hereafter cease to be binding.

In witness whereof the Undersigned, duly authorized by their respective Governments,

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have signed this Agreement, and have affixed thereto their seals.

MARQUIS HIROBUMI ITO, (Seal.)

H. I. J. M.'s Resident-General..

The 24th day of the 7th month of the 40th year of Meiji.

YI WAN-YONG, (Seal).

Minister President of State.

The 24th day of the 7th month of the 11th year of Kwang-mu.

M

THE TREATY OF ANNEXATION, SIGNED AUGUST 29TH, 1910, BETWEEN RESIDENT-GENERAL VISCOUNT TERAUCHI AND MR. YI WAN-YONG, MINISTER PRESIDENT OF STATE OF KOREA

ARTICLE I

The Emperor of Korea to make complete and permanent cession to the Emperor of Japan of all rights of sovereignty over the whole of Korea.

ARTICLE II

The Emperor of Japan to accept the above-mentioned cession, and to consent to the complete annexation of Korea to the Empire of Japan.

ARTICLE III

The Emperor of Japan to accord to the Emperor of Korea, ex-Emperor and Crown Prince of Korea and their Consorts such titles, dignities and honours as are appropriate to their respective ranks, and sufficient annual grants to be made for the maintenance of such titles, dignities and honours.

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ARTICLE IV

The relatives of the Emperor of Korea also to receive due dignities, titles, honours and solatia.

ARTICLE V

The Emperor of Japan to confer peerages and monetary grants upon Koreans who, on account of meritorious services, are regarded as deserving such special recognition.

ARTICLE VI

In consequence of the aforesaid Annexation, the Government of Japan will assume the entire government and administration of Chosen and undertake to afford full protection for the life and property of Koreans obeying the laws in force, and to promote the welfare of all such.

ARTICLE VII

The Government of Japan, so far as circumstances permit, will employ in the public service of Japan Koreans who accept the new regime loyally and in good faith and who are duly qualified for such service.

INTRODUCTION

ANY contribution of fact or interpretation touching the Korean situation will be welcome at this time to all true friends of Korea. There is a special value in the statement and conclusions of one who has had the training of Mr. Hugh H. Cynn and the opportunities which have been his for obtaining information at first hand. Educated in the University of Southern California, Mr. Cynn has been for several years the principal of the Pai Chai School in Seoul. His duties have, on the one hand, kept him in close contact with the Japanese educational authorities, while on the other he has been in sympathetic relations with his own people for whom he is a loyal champion. He has been modest, temperate, and firm in securing and protecting the rights of the important school which has grown steadily under his leadership, and has devoted himself to its interests. One who reads, however, what is herein recorded will find a spirit which is concerned with issues outside of the academic realm. The author is a Christian and a patriot, eager for the best that Korea can achieve, convinced of the justice of his country's appeal

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for freedom and self-government, satisfied, if once the main contention is accepted, to make progress by delay if the time for full autonomy shall seem not yet to have come. Mr. Cynn has a wide circle of acquaintances and friends, Koreans, Japanese, American. To them there will be a peculiar interest in these candid chapters in which, with clearness and courage, he makes record of his impressions and his convictions.

FRANK MASON NORTH.

NOTES

[1] The Ever-White Mountains, or Chang-Paik San, are the long range of high mountains between northern Korea and Manchuria.

[1] Even though *Annexation* is more generally used, *Union* conveys the exact meaning of the original Chinese term used in the text of the Treaty.

[3] The method of extorting confession described here is only one of many. The same man was subjected to many other forms as well.

[4] Italics are mine. It must be noted that the burden of proof is upon the accused.

[5] Abridged. The number of decisions of the courts of 1st, 2d, and 3rd instances has been omitted.

[1] It should be explained that there are two government primary schools in the country, but they are schools attached to the teacher training courses for model teaching. Elementary industrial schools are run in conjunction with and in the common schools, so they can hardly be considered as separate institutions except in the technical sense.

¹ The Statesman's Year-Book, 1919.

¹ Appendices D to M are taken from Korean Treaties compiled by Henry Chung, and are used here with the permission of the compiler.