

## THE GYPSY SMITH MEETINGS

In reporting on the Gypsy Smith meetings held in Honolulu January 7th - 21st for two weeks, I want to speak briefly under two main headings.

First. Why I was so much interested in Gypsy Smith that I went to Honolulu to hear him on my own expense.

I am a methodist. But I am not a hundred percent methodist. I am rather mixed with the doctrines and faiths of several denominations. The first sermon of christian gospel I heard was from a presbyterian missionary in the city of Seoul, Korea when I was attending the Royal English Language school some forty two years ago. A few years later, I was sent over to Tokio, Japan as a government student by the Korean government to study the modern science. While in school in Tokio, I was converted to christianity by an American missionary whose name I still remember but whose denomination was unknown to me. Perhaps he was a baptist and his name was Mr. Fisher. I began to learn the English bible from Mr. Fisher. After returning from Japan, I met a great methodist missionary known as Dr. George Heber Jones of New York city at Chemulpo a seaport of the west coast of Korea. By his advise and persuasion I came to Hawaii as an interpreter with the second shipment of the Korean immigrants in 1903. After landing in Honolulu in the early part of march of the same year, we went right down to Kahuku. In January 1905 while acting as interpreter at Kahuku Sugar Plantation, I was picked by the late Dr. J. W. Wadman then superintendent of the methodist mission in Honolulu. Under his leadership and supervision, I became an evangelist traveling from place to place and preached the gospel of Jesus Christ to my people. Then I was led to build many churches here and there both on Oahu and Kauai. Finally I did my bit in establishing the great Korean Mission Headquarters on Punchbowl Street in Honolulu. In 1907 I was called back to Korea by Dr. Jones to take up a school work in Seoul. From 1907 to 1914, my life had been spiritually enriched by serving my people in education, evangelism and sunday school work even though I was greatly disheartened by the unspeakable and the most pathetic national tragedies. Of course I was trained in the christian ministry by the methodist missionaries and was graduated from the Union Methodist Theological School in Seoul in the winter of 1911 a month after the outbreak of the Chinese revolution. While in Korea, again I was greatly inspired by many presbyterian missionaries. They impressed my soul to seek for the power of the Holy Spirit and encouraged me to practice my life on my knees. Thank God I did so. After doing much of fasting and prayer on a mountain top which was not far away from the church where I was pastor, I was set on fire just before the outbreak of the World War. My life was entirely changed and received new inspiration and new power. My heart was burning for Christ and for His salvation of human souls. Thus from the latter part of 1914 to the early part of

1919 when I had to leave Korea, I had been carried on evangelism and sunday school work mostly. Again and again I want to ascribe the glory to God for I had been able to lead many thousands of souls to Christ through my humble preaching. During that time I was paid by the methodist board, but I had to work for the Presbyterian church more than the methodist church because I was invited by many presbyterian churches throughout Korea to conduct revival meetings. One day while I was preaching at a presbyterian church, a presbyterian missionary said to me, "You act like Billy Sunday and preach like Gypsy Smith". Of course I knew Billy Sunday because I read several books of his sermons, but I did not know who Gypsy Smith was. Ever since then, I have been longing to meet Gypsy Smith and hear him preach. This was the chief reason why I was so much interested in Gypsy Smith that I went to Honolulu to hear him on my own expense.

Second. What impressions I received from Gypsy Smith's sermons.

I went to Honolulu to hear Gypsy Smith a few days later after he started to preach at the Central Union Church. I heard nine of Gypsy Smith's sermons from January 13 to 21. The texts or topics are something like this:

- Jan. 13. It was my first night at the Central Union Church. The text was Rom. 12:1-3. He spoke very intelligently on "God, The World, and Sacrifice".
- Jan. 14. The text was I Jh. 3:1. He spoke very emphatically on "The children of God".
- Jan. 15. It was given for the spiritual interest of the young people. The text was Math. 19: 16. He spoke logically on "Youth and Eternal Life".
- Jan. 17. It was sunday. He spoke twice at the civic auditorium. At 3: 30 P. M. the text was John 16:1-13. He spoke on "the Spirit of Truth or the Holy Spirit". At 7:30 P.M. the text was Luke 2: 45. It seemed to me that he reached the climax by presenting "The Lost Christ" to the audience which was sure enough to quicken every angle of the christian community in Honolulu. This wonderful sermon was broadcasted for the people on all the other islands to hear.
- Jan. 18. The text was Galatians 5:19. He spoke on "The Works of the Flesh". He strongly attacked upon the modern sins by enumerating all kinds of evils.
- Jan. 19. The text was Acts 16: 30-31. He spoke on "Full Salvation". This sermon especially recalled my old experiences in Korea about conversion when Gypsy Smith was telling a converting story about a respectful woman in Edenberg who made a strike wash out of all her disgraces.
- Jan. 20 and 21. For these two nights there were no particular texts. He spoke on his experiences during the world war and Gypsy tent respectively. Thus he ended his blessed talks by giving a lasting impression upon the minds of the people in Hawaii. Out of these nine sermons I have been also moved to produce



two sermons. "The work of the Holy Spirit" and "The Power to pray". Doubtlessly, Gypsy Smith is a man from God. I believe the work of the Holy Spirit is manifested constantly through the amazing personality of Gypsy Smith. I know also he has the power to pray. Otherwise he could not stand physically for his speaking task at the age of 75. He spoke three or four times every day for two weeks. This was possible only to his immeasurable spiritual force endued from on High.

In summing up Gypsy Smith's sermons I want to bring about four characteristic points briefly as follows:

I. To convince the people of their sins.

In every sermon Gypsy Smith never forgets to convince the people of their sins. Our preaching will be vain if we do not attempt to convince the people of their sins. The weak point of our modern sermon is too mild to win souls for Christ.

II. To emphasize the people on true christian living.

In every sermon Gypsy Smith is emphasizing the people on true christian living. He says, "there are two kinds of christians - nominal and real". Nominal christians are nothing more than those who have just joined the church, but the real christians are the truly saved ones who know their Christ well and try to live like Christ. At every meeting Gypsy Smith asks the congregation to join him in singing his chorus.

Jesus is mine, I know he is mine,  
This wonderful Jesus is mine.  
His love fills my soul and His blood makes me whole,  
This wonderful Jesus is mine.

III. To persuade the people to make full surrender to God.

In every sermon Gypsy Smith persuades the people to make complete surrender to God. He says, "I have done such and such a thing for God! Then he asks the congregation, "Am I right?" The congregation answers, "Yes!" Then he asks again, "Why don't you do the same thing as I have done now?" At a young people's meeting Gypsy Smith said, "I gave myself to God when I was very young. Was I right?" The young people answered, "You were right!" He said, "Why don't do it now?" Thus he handles the congregation in some intelligent manner and tries to bring the people to God.

IV. To reveal Christ before the people.

In every sermon the best of all that Gypsy Smith does is to reveal Christ before the people. By his intelligent way of expression, by his commanding appearance of personality and by his convincing manner of delivery, Gypsy Smith reveals Christ. What Christ? The sacrificing Christ, the risen Christ, the ever-living Christ, and the redeeming Christ before the people. What is the most outstanding need of today for this awe-stricken world? Is it fascism or communism? Or the re-adjustment of the economic system? or the military preparation of



every strong nation against one to another? We must say emphatically "No", but to the belief of all the ideal Christians, the outstanding need of today is that men and women shall reveal Christ by their devotion to Him, by their high and holy living according to the will of God, and by their unselfish service to one another. Let us put Christ first and every thing else second. In conclusion, I am praying earnestly for God's guidance in using us once more to spread the gospel of this wonderful savior among the Koreans as well as all the other peoples in Hawaii.

By Soon Hyun





하  
벗을 삼았다

괴도는 령의 點(焦點)을 알우는 범주이다 구하라 영원  
한 양식을 구하라 령의 초점을 알지 못하면 썩는 것을 구할  
셈이니 괴도로 령의 초점을 알우라 구할 바를 구할지니 주  
실 것이나

괴도는 자연계를 돌코 초자연계를 통하는 길이다 차  
저보아라 영원한 벗을 차저보아라 자연계를 알지 못하  
여 초자연계를 통치 못하면 썩어지는 것을 차저보아라

괴도로 자연계를 돌코 초자연계를 통하 버라 차저보아  
를 차저보아라

괴도는 학천단의 다섯 권 형통은 여는 별 식이다 의심

1. 질투 2. 패박 3. 침략 4. 학화 5. 압박으로 서로 간멸하는 령들아 너의

문어 벌이기와 지터나 의무를 펴지 마나 한다

= 누가 나를 인도해야 괴도하게 하였는가

나는 이제 로버트 36년 전 즉 1898년에 일본 동명  
에 류학한 것이 맞았다 그 때 ~~내가~~ <sup>내가</sup> 친구가 나의 숙소에  
와서 나와 함께 괴도하였다 그 괴도는 이러하다

"대자 대비하신 ~~하~~ 나분이여 우리 대한 제국은 일본  
에나 혹은 아라사 <sup>에게</sup> 먹게 되었으니 이를 벗기 하물  
잇가 우리에게 능력을 주사 우리 나라를 구원 하야 주  
옵소서" 하며 슬피 울었었다 나는 그의 열렬한 만  
사와 강개한 뜻길에 감동되어 나도 괴도를 배웠  
었다. 동안에서 지극히 압혼자는 ~~하~~ 하늘을 부른다  
할 것 처 나는 지극히 압혼을 당할 셈이다 괴도하였  
다 1900년 봄에 나의 부친은 국사벌으로 몰리어 잡  
히고 나의 모친은 ~~하~~ 속환으로 별세하셨다는  
소식을 접하며 천다 마 유하야 수발간 식음을 전폐하고  
애곡하였다 그 때에 나의 가슴에는 이중의 압혼  
이 있었다 일본과 아라사는 한국과 만주를 교환  
하라는 말이 있었고 일본에서는 원아전쟁의 대거  
란 책자가 발간되어 전쟁심을 띄어하였다. 전쟁의  
성부는 너나 편으로 자든지 우리 한국은 남의 제 먹  
힐 것을 알았다 국세의 급변함과 가운의 비참함  
을 보지 못하야 공부를 못하고 귀국하라 하였어  
이 때에 나의 배운 괴도가 나에게 위안을 주었으며 나  
를 인도 하야 괴도케 하였다. 1902년 봄에 ~~가~~ <sup>동강</sup>  
~~장~~ <sup>의</sup> 장은진과 갖치사림 동경순례 중학을 졸업하였  
다. 장현두 <sup>의</sup> 람의 권고로 저 한 것은 경차나 범을 <sup>비</sup>



나 보 공 법이 났다 그러나 학자가 부족해야 할수 없시 그 해 봄에  
 귀국 하엿다 장우는 자귀고 할인 장원 으로 가고 나는 비운에서  
 녀 잇는 서울 집으로 드러왔다 부친은 평리원 감옥에 재수하  
 신지 3년 이 되엿으나 판결이나 지반 잇섯고 감옥에는 모친의  
 장장이 잇섯으며 70 당년으로 조모가 계시고 병든 아우와 약  
 한 만해가 잇섯다 거구러지는 나라와 집을 생각할 때에 그  
 뉘파나 애달음을 늦것을이요 그런데 평리원 감옥에 계시든  
 부친은 아래 감옥으로 옮겨가시고 사형의 선고를 받으시게되  
 엿다 나는 권문세가에 출입한 일도 없고 소교류하거론 조와라지  
 아니 하야 아마 사랑도 모른다 아만 나의 형해 볼 곳은 하나뿐  
 의 씨엿섯다 그리 하야 집안 사랑에 지 말이지 만코 황새도 록  
 기도 하엿다 '천능하신 하나님 나의 앞뒤고 두렵고 슬프고  
 내 다는 사정을 아시는 아버지시여 나를 생육하신 아버지가  
 독립 협회 거두 7년 의 하나로 충군 애국 하시다가 지금에  
 는 정부를 전복 하랴 든 죄목을 씌우시고 사형을 받으시게되  
 엿으 나 벗기 하오랴가 하나님의 뜻 이어든 아버지의 영혼이  
 나 주 하여 주옵고 미어린 자식의 정성으로 구하는 빛을 드리주  
 실진대 황상 폐하의 마음을 감동시켜 오날 밤이라도 칙교를 나  
 리사 매비 의 사형을 취소하오 향송 하야 주옵소서 예수의 발음  
 으르 구하네다"

과연 나의 부친은 종형은 의 주선으로 무죄 방면이 되시엿다  
 그 후로는 나는 하나님과 동행 하는 선념이 점점 깊어졌다 하  
 와 이로 처음 이단을 걸출하고 오게 될 것도 나의 기도 이요 소환하  
 와이에 역전도 들락한 것도 나의 기도 이요 귀국 하야 13년 동  
 안 종교 나고 후계종수 잇는 것 나의 기도 이요 셋트 운동

참가케 된 것도 나의 기도 이요 정계의 물결을 밟고  
 다시 교역에 드라 오 것도 나의 기도 이요 나를 스사로 증제  
 하야 나를 잡아 끌고 하나뿐 밤에 나가서 자복 통회하  
 는 것도 나의 기도 이다

- 그런즉 나를 인도 하야 기도 케한 셋째 인도자 <sup>나의</sup>는 셋구  
 = 이요 둘째 인도자 는 나의 셋째 인도자 는 하나님  
 = 미시 님 그리 하야 나 도 바울 갖치

"나는 그들 힘입어 살며 유락이여 잇나이라"  
 부루치고 격도로 아버지 와 영원히 동행하노리

3 나는 두삼 말로 거도를 시작 하였는가  
 내가 ~~어렸을 때~~ 나의 할머니가 집에서 고사지벌 때 터쥬와 성쥬  
 에 엮시우를 낚고 두손을 합하여 비비면서 죽어하는 말을 드렸  
 을생이오 도판왕모네가해서 판공의 초상에 무수히 절을 하여  
 절통에서 절패대를 생아가지고 집안의 일년운수를 보~~는~~  
 시는것도 생각 이난다 그러나 나는 아마씨지던지 비러본  
 일도없고 절도처본일이 없다 그리하고 장영하야는 벌한  
 한학선생에게 무녀와 복술장이는 아요악한것이라함을  
 드렸으며 사불법정 이니 무서울생에는 옥쥬경판절을  
 위우라 하였나

1898년봄에 서울지고 개넛던 밭인집에 순이계신 부친과  
 병석에 누어계신 모친과 크형이외 패하야 가시는 할머니님과  
 잔질병으로 심수면은 신음하는 아유와 약한몸으로 시집사리  
 하는 난해를 맹면히 바리고 백동전 모원을 가지고 집을  
 떠나 인천으로 내려와서 심어말 동안 숨어잇다가 평양  
 천구 김경민 과 작별하야 일본동경으로 발정하였다 배에서  
 나 기차속에서든 늘 정문을 외왔다 동경에도착한후 밤시  
 벗으로알았던 한상룡에게도 맹대를 받고 갖치동행하였던  
 김경민에게도 버리를바왔다 사고무친한 만리하국에서  
 의로운몸이 되야누구를책차져 몸을 의지하야 목욕한공부  
 를 하리오 또 정문을 ~~외~~ 생각이나서 ~~삼종형~~극을 차저갔  
 외우다.

3종형극은 각 정한 안형중으로 터부러 짐사람을라며  
 동경판립공법 학교에 동화하고잇섯다-선 하려도  
 장연천주 장용진은 먼저와서 3종형과 동숙하며  
 장습소에 안잇다-그러나 나는 3종형의기모노  
 한개를벗어 입고 볼어는 화녀테루에게 배우며산  
 술은 안형중에게 배와서 장용진의 돈주고배운것  
 파치사러가고 볼어는 돈로려 장용진보다 많섯다-  
 그리하는동안에도 거문모-시도-그해쥬기에  
 잔은지키나도 과비루하생에부취선 동경시천구  
~~시립연구합선에~~이 주위라적(나가사키안구주)에잇  
 는 시립연구합선에 입학하야 산술,과학,대수,  
 물리,화학등배웠다 일년을 잘쳐른후에그학교  
 중학과로 옮겨가서 중학 4년급에 공부할생애에  
 나의게 거도를가라쳐준 친구가 왔섯다  
 그의도는 뜻쥬의거도 이마경문이입술에마조  
 워어북튼입은쥬의거도를 잘익힐수엿섯다-그러하  
 야 번너를독습할마음으로 명어표쥬의거도외왔  
 엿다.

## Korean Customs and Traditions

Address given by Dr. S. Park Lee at the Y.W.C.A., March 22, 1928

Before one can thoroughly appreciate and intelligently understand the strange customs, ideas and manners of a foreign people, he must understand the historical, religious, racial, educational and psychological background of that race. Human nature is the same the world over, but the type of emotional reaction exhibited in a given situation is determined largely by the context of the background of the individual who is experiencing the situation. A man thinks and acts with his past.

If one were to examine the condition of the European states today, he would find that they are enlightened just in proportion as the feudal idea was worked out to its ultimate issues, and wherever, as in southern Europe, the centrifugal power of feudalism was checked by the centripetal power of ecclesiasticism, one finds a lower pride of enlightenment, education, and liberty. In other words, the feudal system is a chrysalis state from which a people are prepared to leap into the full light of self-government. Neither China nor Korea had enjoyed that state and it was therefore manifestly impossible for them to effect so startling a change as some of their neighbors had exhibited.

Korea is a good illustration of the great influence which environment exerts upon a people's mental and moral character.

In the sixth or seventh centuries A.D., when Korea was in the formative stage, the ponderous load of Chinese civilization was laid upon her like an incubus. From that time on she lost all spontaneity and originality. Intrinsicly and politically the Korean is a man of intellectual possibilities, but he is superficially what he is by virtue of his training and education. The religions of China were forced upon Korea irrespective of her needs or desires. Confucianism, while apparently satisfactory to a man utterly devoid of imagination, can be nothing less than contemptible to a man possessed of actual humor. Two things had preserved the uniform political solidity of the Chinese Empire for the last 3000 years, - the sacred precept and the ancestral grave. Confucianism is no religion; it is patriarchal law. That law, like all other civil codes, received its birth and nutriment from the body politic of China by natural generation. But the Korean belongs to a different intellectual and temperamental species, and thus the law which was flesh of China's flesh, was less than a foster child to Korea. Its entire lack of the mystic element rendered it incapable of satisfying the religious cravings of the Koreans.

Buddhism stood at the opposite pole. While Confucianism left nothing to the imagination, Buddhism left everything. Here the rational side of the Korean temperament came into play. While Confucianism contained too little mysticism for him, Buddhism contained too much, and so while nominally accepting both, he made neither of them a part of himself.

There are two types of faces in Korea, - the one distinctly Mongolian, and the other tending to a Malay type. Five centuries B.C., northern and southern Korea were distinctly separated. The Kija dynasty in the north has consolidated the people into a more or less homogeneous state, but this kingdom never extended south farther than the Kau River. At this time the southern coast of the peninsula was peopled by a race differing in essential particulars from those of the north. Their language, social system, government, customs, ornaments, traditions, and religions, were all quite different.

French missionaries first noted a curious similarity between the Korean and Dravidian languages. India was formerly inhabited by a race closely allied to the Turanian peoples, and when the Aryan conquerors swept over India, the earlier tribes were either driven in flight across into Burman and the Malay peninsula or were forced to find safety among the mountains in the Deccan and the Korean peninsulas. The Korean language reveals remarkable phonetic, etymological, and syntactic similarity to those of the Dravidian, so that one is forced to recognize in it something more than mere coincidence.

The Korean language belongs to that widely disseminated family to which the term Turanian has been applied. At its widest reach, it includes Turkish, Hungarian, Basque, Lappish, Finnish, Dravidian, etc. The main point which differentiates this whole family of languages from the Aryan tongues is the principle by which declension and conjugation are effected through the addition of post-positions and suffixes, and not by modification of the stem. In all these languages, the stem of the word remains, as a rule, intact through every form of grammatical manipulation. That Korean belongs to this family of languages is seen in its strictly agglutinative character. Our typical Korean verb can be conjugated through its thousand different forms without finding the least change in the stem of the word.

The study of Korean grammar is rendered interesting by the fact that in the surrounding of China by Turanian peoples, Korea found the place where the two surrounding branches met and completed the circuit. Northern Korea was settled by the Turanian people and the southern part was settled by the Dravidian branch. It was not until 193 B.C. that each became definitely aware of the presence of the other. At first they refused to acknowledge their relationship but the fact that when in 690 A.D. the southern kingdom of Silla assumed control of the whole peninsula, there remained no such line of social cleavage as that which obtained between the English and the Normans after 1066, shows that an intrinsic similarity of languages and a similar racial aptitude quickly closed the breach and made Korea the unit she is today.

In Korea, as in most of the Turanian languages, the idea of gender is very imperfectly developed. The ideas of person and number are largely left to the context for determination, but in the matter of logical sequence, the Korean verb is carried to the extreme of development.

The genius of the language has led the Korean to express every possible verbal relation by a separate model form. Besides having simple forms to express the different tenses and modes, it also has forms to express all the



more delicate verbal relations which in English require a circumlocution or a free use of adverbs. For instance, the Korean has a special mode to express the idea of necessity, contingency, surprise, reproof, antithesis, limit, acquiescence, exhortation, imprecation, propriety, concession, etc.

Korean has no dialects. There are different brogues, but they are generally understood just as the four words guess, reckon, allow, and calculate, while peculiar in a certain sense to particular sections of America, are universally understood.

No people have followed more implicitly nature's law in the matter of euphony. The remarkable law of the convertibility of surds and sonants has been worked out to its ultimate results in this language. Korean is characterized by a large number of mimetic words, and as their colors are drawn directly from nature, so their words are often merely phonetic descriptions.

It may be said with considerable truth that the whole literature of Korea, as of China, is history and belles letters. The practical side of life is hardly touched upon. Korean literature consists of voluminous histories, Chinese Classics, heavy works on medicine, geography, astronomy, beography, law, and government. One of the really valuable books is the Min-hon Li-gu, and encyclopedia in 112 volumes. This work is well known by name in Korea, as the Britannica is in England and America.

Korean music sounds peculiar and far from pleasing to the westerner because he does not possess the Korean temperament and training. To the Korean, music is the spontaneous expression of his emotions. It is nature made audible and articulate. The westerner complains that they are not in tune. But why should they be? There is no analogy for it in nature. The thrush does not keep in tune, and the skylark, that joy of Korean waste places, knows nothing of art. It is a question whether music as a pure expression of feeling, should be hampered by "tune." There are times when both rhythm and time are necessary adjuncts, and even Korean music frequently draws a rhythmic succession of notes which closely approximates to what we call "tune". Every note is produced according to a fixed law. There is a distinct science of music here that has been in existence for wards of 1500 years. Every note and cadence is produced according to a specific law. Among the common musical instruments are Komungo, flute, hoflum, zither, drums, etc.

Vocal music is divided into two classes, the siji or classical style, and the hachi or popular style. The former may be described as extremely andante and tremulous, and the progress of such a piece is very slow and dignified.

The Koreans are very fond of music. The children on the street are always singing. In the spring, when the grasses and rushes are beginning to grow, almost every child will have his little reed whistle.

Korean labor songs form the most charming piece of Korean music. The peculiar and elusive rhythm is captivating. It is a curious psychological study. Throughout the east there is a lack of the personal element. Individuality is adumbrated, and men count themselves not so much integral factors of society as mere fractions of a social whole. The unit of society is not the individual but the clan, company, or the crowd. Thus in their work they band together and accomplish tasks by the multiplication of muscle power. This necessitates a rhythmic motion in order that force may be applied at the same instant by every arm. Each band of ten or twelve workers has its leader, whose only duty is to conduct the chorus. He stands at one side and chants a strain of four syllables, and immediately the men take it up and repeat it after him, and as they take up the chant they all heave together.

Korean poetry is all a lyric nature. There is nothing in the nature of an epic. It is all nature music, sensibility, and emotion.

"O cloud-born rivulet that down this mountain slope  
Dost thread thy devious way, fret not thyself because  
Obstructions bar thy path, nor say "I may not be."  
The rock that buffets thee to-day shall melt away  
Before thy constancy. Thou'rt mightier than men,  
For though by human craft, athwart thy humble course,  
Mountains be piled, time shall be with thee, and ye twain  
Shall overtop them all, though thou be curbed and bound,  
Divided, used, aye, soiled, a thousand li shall seem  
In retrospect, triumphal progress, Dost thou now  
Like trembling hare peep forth from out yon covert's shade?  
Fear not, but know that 'ere days shall give birth to mortals  
Thy voice shall mingle with the chorus of the sea."

Here is a type of convivial song:

"'Twas years ago that Kim and I  
Struck hands and swore, however dry  
The lips might be, or sad the heart,  
The merry wine should have no part  
In mitigating sorrow's blow  
Or quenching thirst. 'Twas long ago.

And now I've reached the flood-tide mark  
Of life, the ebb begins, and dark  
The future lowers. The tide of wine  
Will never ebb, 'twill age be mine  
To mourn the desecrated fane  
Where the lost pledge of youth lies slain.

Nay, nay, begone! The jocund bowl  
Again shall bolster up my soul  
Against itself. What, good man, hold!  
Canst tell me where red wine is sold?  
Nay, just beyond yon peach tree? There?  
Good luck be thine - I'll thither fare!"





The Koreans have developed a keenness of insight and a tenseness of expression that is remarkable. There is a whole sermon in the proverb: "A finger prick will demand attention though the worms be eating the heart unknown." "The blind man stole his own hen and ate it" is a finely ironical way of saying that the covetous man will overreach himself. "Even the hedgehog says her young are smooth," is similar to saying "Every-man's goose is a gander." Insincerity is epitomized in the trenchant words "Honey on the lip, but a sword in the heart." It shows a keen insight into human nature to evolve the proverb: "Never buy from a man who has once been a beggar himself."

The discussion of women's position in Korea falls under general heads, such as - seclusion, occupation, education, etc. The degree of seclusion which a Korean woman enjoys depends upon the position she holds. The higher her position, the more complete is her seclusion. Up to the age of ten, the little girl of good family enjoys considerable freedom, but the time soon arrives when she is never to be seen without a "Chang-ot". From that time on she remains mostly indoors until she is married, which is comparatively early. After a young bride arrives at the home of her husband, she will have free access to the private rooms of her mother and father in law; but neither her father in law nor any other man except her husband will ever step into her rooms. Sewing and embroidery are usual occupations of the ladies, but they do very little of it for money.

The professional go-between who acts in the capacity of a matrimonial bureau is one of the peculiar excrescences of the body politic of Korea. It is her business to find brides for the bachelors and vice versa. Her services are not absolutely necessary, but there are many instances where her services are of value.

Korean women must master the three principles of conduct: 1- the treatment of parents; 2- the rearing of a family; 3- housekeeping.

Korean geomancy forms a distinct profession. The geomancer works with a yundo or compass. It was a general belief that a man's prospects in life may be blighted by burying his father's body in an unpropitious spot; hence his services were always sought.

The question asked about any site is ~~if~~ whether it has a good advance, or a range of hills leading to the side. The declivity where a long unbroken line of hills drops to the level of the valley is usually considered a good site. The prospect, to be perfect, must be toward the south. It must never be toward the north, for it looks away from the sun. The flanking hills on the east and west must be of equal length. The most dangerous thing is the "kynbong" or "spying peak". If from the grave site there can be seen the top of a hill peeping over the top of a nearer one, it means that the descendants of the man buried there are fated to become robbers.

Between the lips of the deceased is placed the um-gong-fu, the pearl without a hole. At his head is placed the hon-oak-keme, a small wooden

box which is supposed to hold in some occult way the spirit of the dead. Two memorial stones in Chisua are made, one to be buried at the foot of the grave and one other to be placed over the grave.

The coffin is invariably made of pine. The pine, being an evergreen, is the symbol of manhood, for it never withers nor casts its leaves until it dies. In the second place, serpents and other reptiles will not go near it. In the third place, pine never rots at the core, leaving the trunk a mere shell, but decays rapidly and evenly. The catafalque is usually gorgeously painted. In the funeral procession the myung-jung or banner bearing the name of the deceased, and the sinju or spirit master, take a prominent place. The latter is a chestnut board, also bearing the name of the deceased. Chestnut wood is used because the Koreans believe that when a chestnut sprouts and the meat of the nut is used in feeding the growing sprout, the shell does not decay but remains attached to the root of the tree until the latter dies. Thus they believe that the seed is preserved, and this typifies the long life of the family.

The vegetable life of Korea is like that of other parts of the temperate zone, but there is a striking preponderance of a certain kind of pine, the most graceful of its tribe. It forms a conspicuous element in every scene. It is a constant theme in Korean art and plays an important role in legend and folk-lore in general. Being an evergreen, it symbolizes eternal existence. There are ten things which the Koreans consider immortal - pine tree, tortoise, rock, stag, cloud, sun, moon, stork, water, and a certain licen named the "ageless plant."

Next in importance is the bamboo, which is used throughout the land in almost every conceivable way. Take the bamboo out of Korean pictorial art and half the picture of the land would be ruined. From its snape, it is the symbol of grace, and from its straightness and the regular occurrence of nodes, it symbolizes faithfulness. The willow is the symbol of peace and contentment. As the pine is the symbol of manly vigor, and strength, so the willow is the synonym of womanly grace and beauty.

