

magistracy after magistracy there is the church house, the primary school, and the devoted band of believers and students. Some would possibly criticise the work done for the people in these villages and suggest rather that a more determined effort be made in the large cities. This might be good judgment if the Koreans were not ready believers. The farmers of any nation are its backbone. If you fail to reach them you are short of the great object of the Church of Christ. These villages are the homes of the men of honest toil and the Gospel in their hearts is the Gospel in the heart of the Korean nation. It might be said that, because the country work in certain parts of Japan has gone to pieces, we should be careful. True, good advice should always be heeded, but history in this instance surely does not have to repeat itself. Country work is the glory of the work in Korea.

The Native Religions.

BY REV. GEO. HEBER JONES.

The Korean is a religious man. He is no atheist. It might be said of him, as Paul said of the Athenians of old, he is very religious, for he finds gods everywhere. All nature is animate with them. He has a dim conception of continued existence after death, as his worship of the dead clearly indicates. He has moral values, and for generations the chief occupation of the thinking class has been to philosophize about ethics. Korea is rich in its religious phenomena, for we find existing side by side with the most highly developed forms of national religion in Confucianism, survivals of savage religion, such as the belief in ghosts and the fear of the powers of nature.

SPIRIT WORSHIP.

The most universal belief among the Koreans is that of spirit worship, of An-

imism. The sky, thunder, trees, mountains, and the tiger are regarded as gods, and worshiped and feared by the heathen man because of their supposed relation to his own welfare. From the sky comes rain, upon which depends the success of his crops; thunder is the voice of divine anger against him; the trees afford him shelter, and the tiger is stronger than he.

There is another large class of objects worshiped by the Korean, not for any special worth in themselves, but because he has made them by his own power to become inhabited by spirits. This cult of fetishism includes the household gods and the gods of every-day life. When a Korean erects a house he must first recognize the proprietorship of a spirit which he believes to occupy the land upon which he builds, so with great ceremony and sacrifice he installs in his house, as the representative of this spirit, a sheet of paper or a piece of cloth, attached to the main beam that supports the roof. After being installed by these rites, this piece of paper or roll of cloth becomes sacred, and the Korean lives in constant fear of it. In eating his meal in the room where it is enshrined he is careful not to turn his back upon it. When sickness overtakes him or any member of his family, his first thought is that it is due to the anger of this spirit, and before medicine is taken or a physician is consulted sacrifice is offered to the spirit to propitiate its anger. There are several other spirits connected with the household life of the Koreans, such as the earth-lord, the god of luck, the god of life, the kitchen god. These are represented by a booth of straw, a black earthen crock, a small bag of rice, a fish head, or various articles of clothing. As these several gods are enshrined in every house, they outnumber the inhabitants. There are more gods than people in Korea.

The name of these spirits is legion. To

the Korean mind they exist everywhere, in earth, in sky and sea. They haunt the trees, they play in the ravines, they dance by every crystal spring, and perch on every mountain crest. On green hill-slopes, in peaceful agricultural valleys, in grassy dells, on wooded uplands, by lake and stream, by road and river, in north, south, east, and west, at the center, they abound, making sport of human destiny and driving man mad with fear. They are on every roof, ceiling, and fire-place. They fill the chimney, shed, and kitchen. They waylay the traveler as he leaves his home for a journey. They are beside him, behind him, in front of him, over him, and beneath him. They touch him at every point of his life, preside at his birth, follow him to the grave, and dance on it when he is buried. They are hard masters, punishing every slip that he makes with merciless severity, and are the cause of all ill-fortune and disease. In fact, some of the diseases have been deified, and small-pox is a god in Korea.

SOOTHSAYERS AND SORCERESSES.

This vast spiritism, which is really a travesty on the ubiquity of the true God, is presided over by a priesthood, divided into two classes. In the first class are the soothsayers, who by the use of magic rites secure control over a spiritual familiar, by the aid of which they are able to seize the spirits that bring sickness, drag them from the afflicted person, and make him well. These soothsayers, usually blind men, become quite skilled in divination, fortune-telling, and other features of their craft, and make a good living thereby. To this class also belong the geomancers, who know the folklore concerning the topography of the land, the spiritual influences emanating from it, and their bearing on the future of the individual. The second division of this priesthood is made up of mudangs, the sorceresses or

priestesses of this vast cult. They are supposed, themselves, to be possessed of a spirit, and thus qualified to perform certain rites, consisting of a sacrifice attended by music, during which the priestess dances until she reaches a frenzy, when her utterances become oracular. She is supposed to be able, by means of the sacrifice she offers, to exorcise the spirit afflicting a man with sickness or ill-fortune, and to restore friendly relations. These mudangs have been in the past very numerous, and like their brothers appear to enjoy considerable material prosperity.

CONFUCIANISM.

If the Korean Emperor were asked concerning the religious faith of his people, he would answer that the educated men observe and practice the teachings of Confucius. And probably every other Korean would give the same answer. Confucianism is the religion of the imperial house, and so is the state cult. Introduced from China centuries ago, it has molded and shaped the life of the nation, until there is hardly an institution among the people that has not been affected by it. The government is organized on a Confucian model, and one must be a Confucian to hold government office, though in the case of Christians this law is now a dead letter. The moral standards upon which the laws of the land are based are Confucian, and certain infractions of the moral code may be punished by invoking the secular arm of the government. As previously indicated, education consists in the mastery of Confucian philosophy. Etiquette is instinct with Confucian ideals and the Confucian spirit. The whole social economy is erected on a Confucian foundation. The morals of the people are Confucian morals. Confucius is as much the sage of Korea today as he is the sage of China.

(To be Continued).

TR
that
visito
tiful
brou
class
caus
prod
ily, s
rioto
work
swin
of a
in W
to ca
dista
the
heart
"I
start
On th
fell,
chair
least
"I
chair
got
was l
badly
ter o
of th
that
some
the v
woul
woul
me, a
of th
some
to be
"H
home

came at the first and almost to a man stayed until the closing session.

The men coming in from the country were a help to the local church, as they always are to all local churches where the general classes are held. The evening evangelistic meetings were well attended and several new believers have been attending with friends who brought them to the meetings.

This is a strategic point for work in these provinces and the beginnings, which have been growing slowly for years, are now showing signs of growth which may be more than the force of workers can take care of. However, the work is His and these people are trusting Him for the caring of it.

I went up on a high hill and watched the people as they came in and went out of the city on last market day. There were several strings of white reaching from the city away out on the plains in different directions, as they came in before noon and as they went out in the afternoon. I tried to estimate the number of people there today and from an elevation I counted them in groups. I would say there were about 10,000 people doing trading in those streets. Groups of Christians were stationed in certain quarters preaching to these masses. It was a novel experience and I enjoyed a share in it immensely. How many of these men who heard the preaching and received tracts will believe we cannot know. The seed was sown and there will be a harvest. Great ingatherings will be the result of this constant seed sowing among the masses, who come here to market every five days, from all parts of North and South Chung Cheng provinces. "My Word will not return unto me void, but it will accomplish that which I please and it will prosper in the thing whereunto I have sent it" is His promise.

Mr. and Mrs. Frederick S. Curtis arrived in Korea last September. They will take up residence in Seoul and will do missionary work among the Japanese throughout the peninsula.

The Native Religions.

BY REV. GEO. HEBER JONES.

Korean Confucianism recognizes four domains subject to moral control. These are: (1) the personal life of the individual; (2) the family; (3) the nation or state; (4) the universe as far as man is related to it. The destiny and end of each of these is to be achieved by certain means. The individual will reach his destiny through sincerity, the family through filial piety, the nation through orderly administration, and the world through peace. Sincerity, filial piety, orderly administration, and universal peace stand related in a vital progression. The Korean Confucianist argues that without sincerity in the individual there can be no filial piety in the family, and without filial piety in the family there can be no orderly administration, and without orderly administration there can be no universal peace.

WORSHIP OF CONFUCIUS.

Confucian worship consists of that of the sage himself, which is a public and official function, and that of the individual's own ancestors, which is a private religious function. The sage is worshipped under the title of "The most complete and perfect Sage, the accomplished and perspicacious King." This is the divine title conferred upon Confucius by one of the emperors of the Mongol dynasty in China six hundred years ago, and adopted by the Koreans, their relations with the Mongols having been very intimate at that time. The official worship of the sage is much like that of

China.
tal, Seoul
by the E
his depu
in the of
vincial
being ca
gistrate.
These sa
second
eighth
casions
importan
Confuciu
being re
of tablet
ciples e
temple
to sever
been de
ship of t
the Con
fame to
is rarely

The c
very hi
separate
cials in
pointed
the loc
charged
prayers
latter
sheep,
and oth
singing
part of
worship
erati ar
bers of
ing exc

The
throug
the fol
Death
ed by l
destroy

China. The chief temple is at the capital, Seoul, and sacrifice is offered there by the Emperor, either in person or by his deputy. There is a Confucian temple in the official establishment of each provincial governor and prefect, the rites being celebrated by the governor or magistrate, assisted by the local literati. These sacrifices to the sage occur in the second moon in the spring, and in the eighth moon in the autumn, and are occasions of great public and ceremonial importance. No statue or picture of Confucius is found in these temples, he being represented by a tablet, with rows of tablets to his most distinguished disciples extending on both sides of the temple walls. Among them are tablets to several Korean scholars who have been deemed worthy to share in the worship of their teacher. Canonization in the Confucian temple is the pinnacle of fame to which a Korean may aspire, and is rarely bestowed.

The ceremonies in these temples are very highly organized. There is no separate and distinct priesthood, the officials in charge of the worship being appointed by the head official or elected by the local scholars. These men are charged with the duties of intoning prayers and presenting sacrifices, the latter consisting of slaughtered bulls, sheep, or pigs, with rice, fruits, rice-wine, and other products of the land. The singing of hymns and preaching are not part of the service, which is restricted to worship and homage. None but the literati are permitted to be present, members of the pariah classes and slaves being excluded.

WORSHIP OF ANCESTORS.

The worship of ancestors is universal throughout Korea, and is regarded as the foundation stone of all morality. Death in its most cruel form is prescribed by law of the land against all who destroy the tablets to their ancestors and

give up the worship of the dead. It is at this point that the Christian propaganda formerly came in collision most seriously with the customs and habits of the people. Some of the first Christians under the propaganda of the Roman Catholic church were executed for this offense, and the opening year of the nineteenth century is marked by the promulgation of a law proclaiming death against all Christians because of their sacrilegious immorality in forsaking the worship of the dead. The law today is a dead letter, though in the early days of evangelical missions in Korea the Gospel was preached with the knowledge that any Korean who accepted the faith thereby incurred the penalty of death. The shrines containing the tablets to the dead vary from a small boxlike structure that can be kept on a shelf, to an elaborate pavilion built in connection with the house of the worshiper, either at Seoul or in the country. Among the lower classes, instead of a tablet the name and titles of the dead are written on a sheet of paper hung on the walls during the sacrifice, and afterward taken down and burned or buried.

THE CLAN.

The clan organization, which is very strong in Korea, centers around the worship of the dead. The maintenance of the clan sacrifice to the dead ancestors is a first charge upon the estates held by the various members of the clan. The chief custodian of the ancestral shrine, and the one upon whom it is obligatory to maintain the sacrifices at the shrine, is the eldest son. Precedence going by seniority, the eldest son becomes the federal head of the clan, and in spiritual, political, social, and business matters his word is binding. Thus the conversion to Christianity of an eldest son involves serious problems, unless the other members of the clan consent to it. In a religious sense it means the

loss of the head of the family, causing them to present an imperfect line whenever appearing before the spirits of their ancestors. He also carries with him the control of the ancestral estates, and unless he consents to some arrangements the sacrifices at the ancestral shrine must cease. This gives a shock to the religious consciousness of the Koreans, which it is difficult for those who live in Christian lands to fully appreciate. It is no easy matter for a Korean to become a Christian, and he often pays a heavy price for the privilege. But be it said to the honor of the many Koreans who have embraced Christianity, that they have gladly resigned all temporal benefits of their position in the clan, taking joyfully the despoiling of their goods and often suffering personal violence in testimony to the genuineness of their conversion.

BUDDHISM.

Buddhism, the great cult in India, was introduced into Korea in the fourth century of the Christian era by way of China. At first it had a checkered career, but soon secured a foothold among the people in the southern part of Korea, and gradually spread throughout the empire, until at one time it was the dominant religious faith of the nation. It built its monasteries all over the land, erected many monuments the ruins of which may be seen today, reshaped the religious, social, and political economics of the people to its own peculiar genius, and accumulated great wealth. Its priesthood had the monopoly of education and learning, and were the councilors and guides of the people. After centuries of unlimited sway, it met its check in mid career through a too greedy grasping after political power. The Buddhist priesthood, once undoubtedly a learned and austere body, became corrupted through prosperity. The rules which governed the

lives of the priesthood were violated with impunity. Monks and abbots took to warfare as readily as did the warring Christian bishops of the middle ages. In the palace they became all powerful, even casting some of the kings into the shadow with their magnificence. They debauched the people, and their abominations beggar description. The monasteries became pleasure houses and the nunneries little better than brothels. The people rose in revolt, the power of the priesthood was broken, and Buddhism went down with the overthrow of the last dynasty, for the ruin of which its leaders were largely responsible.

The status of this faith in Korea today is clearly indicated by the saying that Buddhism to be found must be sought. Many monasteries still dot the land, but they are located deep in the recesses of the mountains and situated far from the inhabited villages. Often there will be but one monk in these retreats, eking out a precarious livelihood off the monastery lands and such alms as he can collect on his itineraries among the people. A careful observance at one of these monasteries for four months showed that less than three hundred persons visited the place during that entire period, and among these there was not one man.

BUDDHIST HIERARCHY.

The Buddhist hierarchy, though deficient in numbers and burdened with debt and poverty, is still strongly organized. Many of the monasteries receive government aid. Outside the priesthood and nuns, it is rarely one meets a genuine Buddhist devotee. The Korean idea of becoming a Buddhist entails entrance into the priesthood. Many of its superstitions and practices, however, still prevail among the people, and though as a religion its grasp over them has been broken, as a philosophy it permeates many of their views. The priesthood is recruited from

orphans
care of
up in
possess
discover
any conc
dhism.
chief an
Buddhis
pariah c

REL

The re
ple show
"The c
Of wr

Sheds
And s
Lighte

In pre
an faith
great ta
tions of
human h
religious
swash-b
to force
cherishe
tilting a
in adam
in Korea
acteristi
have be
tesy, ar
their de
the peop
ed some
ian faith

Many
of the K
cipleshi
ing as t
of spirit
accept t
ture of
long ins
moral b

orphans and children committed to the care of the monks. They are brought up in the monastery, and as a rule possess little education. It is difficult to discover among them a man who has any conception of the real tenets of Buddhism. This is due to several causes, chief among which is the fact that the Buddhist priests are ranked with the pariah class of the land.

RELIGIOUS CHARACTERISTICS.

The religious life of the Korean people shows no testimony that

"The consciousness of sins forgiven,
Of wrath appeased, of heavy guilt thrown
off.

Sheds on the heart its long forgotten peace,
And shining steadfast as the noontide sun,
Lights man along the path that duty
marks."

In presenting the claims of the Christian faith to them, the missionary needs great tact. Many of the tenderest relations of life, the deepest emotions of the human heart center about the Korean's religious life, and he who would play the swash-buckler among them, attempting to force the human soul against its cherished beliefs, would find himself tilting a straw against a champion cased in adamant. The Christian propaganda in Korea has been free from such characteristics. The missionaries as a body have been distinguished for tact, courtesy, and kindly consideration in all their dealings with the religious life of the people, and to this must be attributed some of the popularity of the Christian faith in this land.

Many of the religious characteristics of the Korean people mark them for discipleship in the Christian faith. Believing as they do in the universal presence of spirits, it is not difficult for them to accept the doctrine of the spiritual nature of God. Confucianism with its age-long insistence on the fact that man is a moral being and must obey moral laws,

prepares them to sincerely exemplify Christian ethics in their life. Even though some writers go so far as to believe the Korean religious life under paganism a journey on the river of error to an ocean of darkness and despair, yet it is true that this whole experience but fits him the more readily to follow Christian guides who would lead him to the river of life, flowing hard by the throne of God. The very willingness of the Koreans to offer a costly service to pagan gods becomes transformed into a free, unreserved, full-hearted love to God and service to their fellow-men.

An account of the Travels of the Rev. Frederick S. Curtis among the Japanese in Korea. Reprinted by Request from the Japan Evangelist.

Over a year ago the Council of Missions in Korea sent a very urgent appeal to our West Japan Mission that one of our number should come to work among the Japanese in Korea. At our July Mission Meeting Mrs. Curtis and I were appointed to take up this work, and have now spent two months here.

There are about one hundred thousand Japanese now in Korea. They are scattered all over the empire, about half of them being at Seoul, Chemulpo, its port, and Fusan, the gateway of entrance from Japan. The other fifty thousand are scattered along the line of the railway and on the coast.

Korea is receiving from Japan the material elements of civilization. The backbone of a railroad system already runs from Fusan in the south to Wiju in the north. A telegraph and telephone and postal service extends throughout the empire, all these managed by Japan-