TRANSACTIONS
OF THE
KOREA BRANCH
OF THE
ROYAL ASIATIC SOCIETY
WITH
INDEX TO VOLUMES I-XVI
Arranged by
HAROLD J. NOBLE

VOL. XVII
1927
ADDRESS DELIVERED  
BY THE  
REV. WILLIAM ELLIOT GRIFFIS, D. D., L. H. D.  
Author of "Corea! Without and Within,"  
"Corea! The Hermit Nation"  
On April 11th, 1927

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It is very interesting for us Americans—though I suppose we are not all Americans here to-day—to realize that the tea which our grandfathers especially loved was the thing that directed American attention to the Far East. My grand-
father was super-cargo in the ship which brought the herb from China to Philadelphia.

It is a remarkable fact that nearly all our American historians have been in or near Boston, where I had the honor of living for some years. Yet Philadelphia had something to do as well as Boston with the making of American history. The tea ships which helped to bring on the misunderstanding between the mother country and the colonies came first to Philadelphia. I hope none of the ancestors of the young gentlemen who boarded the British ships and knocked the tea over-board will object to this historic statement. The ships came to Philadelphia first, and the Philadelphia merchants, of whom my grandfather was one, declined to have the tea, while they were expected to pay taxes to England without representation in parliament. Because of this, the ships sailed away to Boston. There a group of young fellows, many rowdies, some respectable people, boarded the ships at night, and threw the tea into the harbour. One of the young men participating was chided by his mother, next morning, when she found a lot of tea in his shoes. That incident was one of those things that no decent man could approve of at that time, though now it is glorified. It is like one of the incidents we read off in Holy Scripture which if we are orthodox, we believe were ordered by Divine Providence.

I am inclined to think that my grandfather was on one of those tea ships. His son also followed the sea until he married and settled down. My brother fought in the navy during the Civil War. He enlisted as an ordinary fireman at a time when there were sixty applicants for one vacancy when our navy went to South America and we thought we were going to have war. Later he became an engineer in the Union blockading ships. So you see, the older I get, I see somethings more clearly. While I do not deny the authority of the human will I discern “a divinity that shapes our ends rough hew them how we will.” We see God not only in general history but in our own history.

After the Civil War taking off my soldier clothes I went to Rutgers College, at New Brunswick, N. Y. There I found
two men from Japan whose kinsman's name should be written in gold. He, their uncle Yokoi Heishiro, had secured a Bible from China and began Christianity in his native land, dying a martyr's death by assassination. He was also the means of securing citizenship for the outcast Eta, and of bringing to the Emperor's notice the Christians and of his giving them toleration.

I think I ought to proclaim that I am the only foreigner who saw that band of 150 Christians dressed in criminal red robes. They had been brought up from the southern part of Japan and sent to the cold regions of northern Japan to be kept there for years in a mountain crater in the province of Kaga. The men were roped together and though a pitiable company none recanted or denied their Lord.

I first got acquainted with the country called Japan when on my father's knees. I saw Commodore Perry's flagship, the Susquehanna. It was launched from the dock alongside my father's coal yard. I certainly wondered where that beautiful ship was going. In 1860, when I was still a youth, I saw the first Japanese. They were members of the embassy sent by the famous premier under the Shogun Li Kamon no Kami, to ratify the treaty made by Townsend Harris. I made up my mind when I saw those men that they were gentlemen. They were no roughnecks. They were dressed in the Japanese Samurai costume, and carried long swords. When I saw those men riding up Walnut Street I felt that they were men of culture. Later on, when our civil war was over, and I went to college, there came there two Japanese boys who had been over 200 days crossing the oceans. They were brought up to the Rev. John Mason Ferris' office and thence to the college. Dr. Ferris asked them what brought them to the U.S.A. and they answered immediately: "We came to learn how to make big cannon so that we will not be conquered by Russia." Russia had shortly before seized the island of Tsushima, and at that time the indignation against Russia was great. This was before Sir Harry Parkes led his fleet of twelve British ships and at the instigation of Katsu Iwa, invited the Russians to leave, which they
did. These boys had seen in Nagasaki a British gunboat fire a salute. The concussion was so great that it knocked the roof off a fisherman's house. So they wanted to come to America to learn how to ward off the impending danger of invasion by Russia. They came to U. S. A., to Rutger's College and Dr. Ferris took them around to every student boarding house in town to get board for these young gentlemen. But in those days the Irish ladies ruled the roost and they gave unanimous notice that if those "nagers were taken in they would lave." Finally they came to a boarding house kept by the widow of a missionary to India and a maiden lady of some sixty summers where I with others had our meals. They were very nervous about taking in two strangers. They prayed over it and they found out before twenty-four hours had passed that these new boarders were perfect gentlemen.

There came a hundred Japanese students to New Brunswick sent by a great missionary who for seven years at Nagasaki was praying and working for these young men. In later years they became, nearly all of them, governors or high officials. He had his pupils trained in the idea that they must send young men to America to be educated, and that they must bring out from the U. S. A. and Europe skilled men in every line of human endeavor to build anew the Japanese realm, or as the Japanese phrased it in the Imperial "Charter Oath" of 1868, "to relay the foundations of the Empire." These pilgrims for knowledge were directed by Verbeck, and they all came to New Brunswick first. We had one hundred there at one time, but we distributed them and almost forced them to go to Yale, and Harvard, to Cornell and other places, so that they would not at all times be talking Japanese.

In 1870 when I reached Japan, there were 280 petty clans in power in Japan. Some were large and rich like Satsuma, Higo, Hogen, Echigen, Kaga, etc. down to the petty little daimios. There was a guard house at every frontier. It was like mediaeval Europe. I was to go to one of these daimios located nearly 200 miles in a direct line from Tokyo. It was on that trip, going to Fukui, that I saw the 150 exiled Chris-
tians from near Nagasaki, driven like animals to the north, even to Kaga.

When I came to Tokyo the great British Empire’s representative, the great German Empire’s representative, and the French representative had all got a nervous chill, because the American secretary, Mr. Houston, had been murdered. They all started down to Yokohama, with cavalry, infantry and artillery, to get under the guns of the warships. Even Mr. Charles E. Delong, the American minister, wrote to Washington to send out 25 soldiers to guard the legation. When he was writing this request, which he read to me, I said to him: “Mr. DeLong, I am going into the interior of Japan, where I may not see a white man for three years. All I will take is a little revolver. In the interior, where the people are subjects of one prince, I am sure I shall be treated well.”

When I got to Fukui I found they had six armed men to guard me, but after I had been there a month and I could see Japanese civilization in one of the best districts, I asked the Daimio to take these men away, because I did not want the people to think I was afraid of them, because I was not. Any man who had been under General Grant would not be likely to fear plain men. The armed guard were taken away. I filled my pocket with pieces of lump sugar, and gave freely to the children, with the result that I had a defence like a ring of fire around me. I do not deny that I was in danger sometimes. But as a rule the Japanese of the better kind, the majority, fully appreciated what one who came from America was trying to do for them.

I was one year in Fukui, and I saw what no other foreigner saw, the farewell given by the Daimio signifying the death and burial of feudalism. One morning I was invited to come to the Castle and there I saw two thousand men, the flower of the feudal system, dressed in silk, with family crests, swords and with all the marks of a privileged class. Every man was a gentleman, with his sword ready to commit harikiri if so ordered. The Daimio made a farewell speech explaining the great changes that had come over the country
and the necessity of uniting all power under the rule of the Mikado.

The number of Samurai in all Japan was four hundred and fifty thousand. With their families, they numbered about two millions. For centuries they had lived off the public crib. And now they were to be given four years salary in cash and three in bonds. After that, they would go out like the merchants, mechanics and farmers and find their own living. Most of them were made policemen and petty officers, but a great many, after the first year or two,—for they knew nothing of the use of money,—were more or less genteel paupers. I had my jiurikisha pulled by one of these men who had come down to that occupation.

The next day when the Daimio left to go to Tokyo and be a private gentleman, I think almost every man, woman and child in Fukui was out in the public street—the very old or sick people on the futons or quilts, crying as if their hearts would break. The common people could not understand what was going on. Twelve thousand men and boys walked ten miles in company with their Daimio who went on to Tokyo to be quiescent for a while, but eventually to become a member of the new nobility.

I was pretty lonely after my chief friend went away. When the theoretical map of the future education of Japan—which had been worked out almost entirely by Dr. Verbeck, the missionary, who put nearly all the progressive ideas into the heads of his pupils, when he was at Nagasaki—was adopted, he left out one thing, and that was the training of the hands, or technological learning.

In my earlier life I did not want to be a dry goods clerk, or an office secretary, I wished to be a mechanic, and the master of a trade, so I learned that of the jeweler. This may seem conceit, but I tell it, because I saw the need of manual education. The Japanese needed to be educated in applied science to train their hands to build their own ships, and their own railways. In Manchuria recently I could see the advantage of the people learning to use their hands to meet the new needs of the nation. I worked out the scheme of
a Technological School. In it there were to be four departments: chemistry, physics, engineering and the higher mathematics and surveying. In the government at this time there were but four departments: State, Treasury, War and Imperial Household.

My letter reached Tokyo on the very day that the Supreme Council decreed the Department of Education and appointed a very able man, a statesman, as its head; he immediately sent for me to come to Tokyo. He did not know much in detail about education, but he had great energy and ability. When I showed his letter to the authorities at Fukui they agreed to let me off from my three-year contract. I set out in the middle of winter. In my journey I was very glad to get off the highlands, and on sea-shore level. I saw on that day two new things, the telegraph pole, and the jinriksha, which latter was invented by an American missionary named Jonathan Goble. I could write a book on what the American missionaries contributed to the civilization and prosperity of Japan even before their first church was formed. In March, 1872, the first church was organized. Among other good things in the churches is the music. Every time I hear the wonderful singing I am delighted. Last Sunday at the Congregational church in Seoul I heard also the music by a string quartette. I think nothing I have ever heard melted my soul like that.

The beginner of modern music in Japan was Mrs. James H. Ballagh of the Reformed Church in America. Dr. Hepburn and Rev. Dr. Syle were well acquainted with the possibilities of the Japanese throat for they had labored in China. They had begun making a compromise system that would somewhat resemble our music while keeping the best in the Japanese score. But Mrs. Ballagh believed that the Japanese throat could master our scale. She first drilled one little fellow in the "Do-re-mi," etc. When one boy learned others wanted to win success also. So she taught them four hymns sung in our favorite tunes. Then she invited Dr. Hepburn and others to hear them sing. The would-be critics could hardly believe their own ears. That was the beginning of the modern reconstruction of music in Japan, Korea and
probably China. Jonathan Goble, as we have said invented the jinrikisha. He had a sick wife. He took the picture of a perambulator found in Godoy's Magazine to a Japanese blacksmith, and together they designed and completed a jinrikisha. It was not quite as handsome as those they have in Manchuria; but finally it evolved into the comfortable carriage that has rolled around the world. I have seen it in many countries.

Dr. Hepburn, who left a practice in New York City of $11,000 a year to be a missionary at $1,000 a year, after long labor, completed the Japanese dictionary. A Japanese gentleman told me that all the subsequent Japanese dictionaries are "only second editions of Hepburn." I was often in his dispensary, the first in Japan. Of all the pitiable sights, the most pitiful were those of babies with their eyes eaten out by smallpox. I think three out of every five Japanese in those days were pitted. When I went to Fukui I was at first innocent enough to think that babies wearing yellow caps followed some new fashion. I found that a baby with a yellow cap had smallpox.

Dr. Samuel R. Brown organized the first missionary school in China, and taught there for twelve years. Then he accepted a call to a Church near Auburn, N. Y. He came out at fifty to be a missionary in Japan. He taught such beautiful English to his pupils that they became notably accurate. He sent a collection of about twenty essays written by his lads to London for the professors there to give judgment. These professors unanimously refused to believe that the essays were written by Japanese. Dr. Brown made the first Japanese grammar. He told me once that he had been hunting for months for a future tense. One day he saw a Japanese carpenter look up at the sky and heard the sentence "ame furimasho"—"It will probably rain." He rushed into the house and told his wife. In this way bit by bit he discovered idioms and made the first grammar.

Dr. Brown introduced photography. The money for the apparatus was presented to him by the people at Ithaca, N. Y. in the Church which later I had the honor to serve for ten
years. Let me repeat an interesting volume could be made on the work done by Christian missionaries before the anti-Christian edicts were taken down.

On that morning early in January 1871 on my way to Tokyo I found that two natives had been relieved of their heads and below them from the pillory there hung long icicles of blood.

When I tell such things as these, as I have occasionally told them, I have had young Japanese born since 1900 who indignantly deny the truth in them. But my eyesight was pretty good. I saw the place also where they as a regular thing burned certain women, murderesses, who had tired of their husbands. I have also seen places where they crucified men on the bamboo cross. They tied the hands and feet to the cross and left the victim for several days, and then after the last day of agony they felt constrained to follow the example in Jerusalem—they ran a long lance through the body, avoiding a vital part, and the man would soon die. All those horrible things have passed away.

I think I ought to tell how it came to pass that foreigners were killed or assassinated, and how the new government at Tokyo put a stop to this business. Some of you may have read Lafcadio Hearn's article on Jiujitsu (or jujutsu) which art, by the way, I had the honor of first describing in the Mikado's Empire. Jiujitsu is used not only in the physical sense but also in diplomacy. For example, when the government wanted to disarm nearly a half million Samurai,—who did not believe you could have any order in society without the sword,—the men in the government in Tokyo who had been educated by the missionary Verbeck, had other ideas. Instead of issuing an edict that 450,000 of the most influential men in the kingdom should take off their cherished heirloom: they gave the privilege of wearing a sword to the farmer and to members of other classes if they wanted to. When the order came to Fukui, we had twenty administrative officers where five would have been plenty. These men having lost their offices and distinctive badge of rank and honor rushed home to kill Mitsuoka, the agent of the government, but he, very
wisely, stayed out of town for a week or two till things cooled off. When the last two English teachers in the University were nearly cut to pieces, I helped to nurse them back to health again. It was determined by the new government that the killing business should stop. They sent men around to examine the swords of every Samurai man and boy in Tokyo. Sometimes five or six dignified government officers would come and see if there was any blood on the sword of a boy. Finally, they found the two men who were the assassins. Instead of allowing them to die in the old-fashioned way in a silk-lined enclosure, with two high officers of the Government present as inspectors, and having a friend behind cut off their head, and get in the newspapers next day, with great fame and glory and then have flowers put on the tomb for two or three years as if you were a grand hero, these ruffians had their heads removed on the common execution ground where the felons, robbers, and thieves were put to death. That ended the pleasure and honor of taking off the heads of foreigners.

The Japanese got ahead of the European Governments by the exercise of jiu-jitsu. They have been careful of their diplomacy in the last thirty or forty years. I have sometimes seen five or six American or British sailors in Yokohama attempt to "paint the town red." The Japanese policeman would remonstrate with them. But if they would not desist in about five minutes he would have them all on the ground, their wrists tied with a rope and they on their way to the police station. It was a job very beautifully done. The stronger the fellow who tries to tackle a man expert in jiu-jitsu, the more likely he is himself all the worse for his weight. I have seen it so often myself that I wonder at the marvelous art.

Now I crossed the country in winter from Fukui to Tokyo over the mountains deep in snow so that if I tumbled off the path I had to be pulled out. I reached the Tokaido. Then I wondered if the experience of my father off the coast of Africa was true. He told me that, after some months among the Africans, the first time he saw a white woman he thought
she was an angel. I wondered if I should have the same experience. Soon there came driving up from Yokohama an Englishman with a very homely looking woman, and I declare I thought my father must have had a very pitiful experience, but when I came to Yokohama and was entertained by Mrs. Ballagh and her little golden haired, blue eyed girls of seven and eleven, I must confess I began to sympathize with my father and understand his feelings. Because, with all due respect to our friends here, I think any of us who see the same kind of people all the time the sight becomes monotonous. So when one sees charming specimens from his own land he is very apt to think as I do. Perhaps vice versa, the natives of this country think along the same lines. I am not entering into metaphysics. (Laughter).

Let me say that I have known the Japanese now for many years. I saw my first Nipponese in 1860. I have known the handsome ones and the ugly ones—certainly those that are ugly in temper. I am thankful to God if I have been delivered from the prejudice that if a man is different in color of skin, therefore he may not be just as good or better. When I study history and realize how much we have borrowed from Japan with profit (and I think we can borrow more yet) my hope and prayer is that the two civilizations will be joined together with the best elements in each. According to the law of nature also I hope the best will cast out the worst and at least they will not take the worst from us.

Let me confess that it must be a little hard for a Japanese, or a Korean or a Chinese to come and see all of our civilization, the slums, and the vile things—the things we fight against—as well as the good things; and yet I believe, after a perspective of over sixty years, that most of the Japanese and Chinese see what is good in our civilization. The only thing I mourn, as a Christian and a man, is that our people do not oftener take the students and visitors from other nations into their households. I do not see why we ought not to take in a Chinese or a Korean into our homes and show them what Christian homes are. At the same time you must remember that the average person who has not had
your experience, cannot feel as we do. I remember one day a Japanese came to see me in Schenectady, and went to one of my own church members, a godly woman. She slammed the door in his face.

To make a long story short I came to Tokyo and had the great honor of living for a while in Dr. Verbeck’s house. I never knew a man who so penetrated the oriental mind. Before other foreigners of all kinds and grades that came between 1870 and 1900 arrived, Verbeck was their friend and adviser. I have seen the whole cabinet come in at one time, when a small German man-of-war fleeing from a French battleship had taken refuge in the harbor of Yokohama. The French commander sent notice that unless the German ship came out in five hours, they would attack it. The German sent a courier to Tokyo. In came the Prime Minister, with his cabinet, and told his troubles to Dr. Verbeck who could speak Dutch, German, French and English, and when he talked Japanese those in another room who heard him could not tell his voice from that of a native. He had four volumes on international law in his library, English, French, German and American. He showed the law to the prime minister and explained that every vessel of an enemy that sought shelter in a neutral port could stay twenty-four hours; and also that no foreign ship, alien or hostile, had a right to fire a hostile gun except at the end of the three league limit. He said he was a man of peace, but he gave his opinion that if the French battleship opened fire, the Japanese fort in the harbor should bombard the French. On learning of the stand taken by the Japanese authorities, the French battleship left.

One more little anecdote about Dr. Verbeck. For some weeks after the new government was formed the treasury was actually bulging with plenty of money. The great question came up: Shall we invest the money we have in our treasury in an army and navy to defend ourselves against European aggression—the Russians had not then, as we know, given up their policy of taking what they pleased from Asia—or shall we build a national railway from Awomori to Nagasaki? Okubo the peace leader, was in favor of a
policy of development to unite the nation. He wanted the railway built, even if it paid no dividends for a thousand years. Ito, later assassinated by a Korean, as Okubo was by native reactionaries, was also in favor of internal developments. The military officers wanted the money spent in having a large army and navy. The rival parties had it hot and heavy during three weeks. Then after a seven hour's discussion they asked Verbeck's opinion. He said, "Gentlemen, peace is the hope of the Christian, and the desire of the good men of every land and age; but war is the history of mankind. I know you very well. I advise you to have a strong navy and a strong army, and while you are having your sailors drilled on the battleships, and while you are having your sailors trained, open schools so that every soldier and sailor will be an educated man." That opinion unified opponents. They all went away agreeing as one man.

We know to-day that the Japanese are far ahead of other nations in having their children in school. We have in America about twelve million negroes, and we have Indians, Indians, who in my day were scalping, murderous creatures, to-day are in Christian schools. There are hundreds of negro ministers and tens of thousands in the churches. Of course we in America have a great mass of mixed origin so we cannot compete with the Japanese. They have only one kind of people and they have autocratic power.

When people ask me what impresses me most on my return to Japan after half a century, I reply: It is not what I see; it is what I do not see. A great deal of the old Japanese life, the brutality, cruelty and inequality have gone. Instead of the people being divided into classes I find now the classes are melted together. I cannot tell a Samurai unless I find out in conversation that I am talking with one. If that is not democracy, or certainly one phase of it, I do not know what democracy is.

I confess that my feelings were hurt when our Congress selected the Japanese as the one people to be kept out of the United States. The Japanese may keep out the foreigner in general and be careful of leasing land, but I do not think the
Japanese would select out any one people for exclusion. We Americans all know that if there is any peculiar, strange, or idiotic thing done it is always just before a presidential election.

I hope you will excuse me if coming back, after fifty-seven years, and seeing so many improvements I want to give all the honor I can to the missionaries, to the teachers, and to the noble-minded Japanese. What impresses me more than anything else is: "What hath God wrought?" I see human means, human energies, sacrificing women and men, but it seems to me I never saw so clearly before in my life, how God moves among the nations, and that if we follow Him we will make no mistake.

So I end my rather rambling remarks, this afternoon, by very sincerely giving Him all the glory. I never saw my grandfather who had been in China and always talked about the Chinese in a favorable way, but I am very thankful for an heredity that helped to overcome mere prejudice, and for an incentive to fair judgment whether given through ancestors or in any other way because though some may think that the more we know of each other the more we are inclined to fight, I do not believe that. I believe the more we know of the excellencies and the infirmities of the Japanese and Koreans, the more we will appreciate them for such knowledge helps us to know ourselves.

Although I may not live to see its fruits, I believe that what will soon be going on at Washington, in the disarmament conference, will come to fruition in blessing to the world. I should not wonder if my great grandchildren should see a warless world, and the amount of money now spent on armaments be devoted to some worthwhile purpose. Japan would not then have to feed ten per cent of the people in Tokyo during winter. I think much of want and suffering will be done away with in a long reign of peace.

May God bless you all as missionaries and friends. You have my sympathy and prayers and I want to thank you for the honor of speaking to you this afternoon. (Applause).
A ROYAL FUNERAL IN KOREA

by

HUGH MILLER.

All funerals are sad and especially so if it brings to an end a family, clan or dynasty. It was so with that of Prince Yi which took place on June 10, 1926, for he was the last to sit upon Korea's throne. The first royal funeral in Korea was probably that of Kija who had come over from China in 1122 B.C. and he was doubtless buried according to the then prevailing customs of the Chinese, and these still continue to affect Korea in the deeper affairs of life and death.

The funeral of Prince Yi, as he was known after the annexation of Korea by Japan in 1910, had projected into it some Japanese and Western customs which I will omit. My effort is to have in English a record of a royal funeral as held before Korea was affected by Japan or the West. Prince Yi saw many changes and practically all of the events which have so altered the course of the court and country have taken place since he was born on March 25, 1874. I have been helped in the preparation of this paper by my friend, Mr. E. T. Chung, and by the writings of Dr. Landis and Mr. Hulbert.

I have attempted to describe what takes place from the time of the death of a royal person until the interment and the mourners return to the city. There is a saying among the clerks of the bureaus in charge of a royal funeral that "it takes ten years to master the details of their duties" and I lay no claim to having mastered them, although I can say I have striven for accuracy and have given some time to its study.

The rites are usually the same for a king or a queen and it may be noted that the chief mourner is always a king. "The King is dead! long live the King."

The death of Prince Yi took place on the morning of April 25, at 6:10, in the presence of close relatives and some eunuchs. As death approaches, the Crown Prince, relatives and eunuchs and the "ladies in waiting" gather in the room and the Crown Prince appoints one of the relatives or
a eunuch to make sure that death has taken place by placing a piece of teased cotton against the nostrils. If the fibres do not shake, the breathing has stopped, and all the people in the palace wail. Then a eunuch is appointed to superintend the closing of the eyes, the insertion of the "Kaksha" (角桿), a piece of horn cut and fitted so that it keeps the upper and lower teeth apart, and the other dressings of the body, after which the body is laid upon a board. Absolute stillness is observed at the moment of death. After death the superintendent orders three pots of rice to be prepared, and the three pots containing the rice, three bowls of water, three nyang of money and three pairs of straw shoes are placed on a sacrificial table outside the room in the court and facing north, to supply refreshment, travelling expenses and footwater for the three spirits that are to accompany the spirit of the deceased to the next world.

Then one of the eunuchs goes up on the roof of the palace with a coat that had been worn by the dead, thrown over his left shoulder and facing the north; he waves the coat, as he cries: Please return, O King,—a last request for the spirit of the deceased to return. When the eunuch comes down, the coat is put on the body until the third day when it is put into the spirit palace (魂殿) until the day of the funeral. Then it is taken in the spirit chair to the tomb. From thence it is brought back to the palace with the royal spirit and when the spirit finds its last resting place, the coat is again taken to the tomb and buried underneath the wall that partially surrounds the grave mound. At the same time that the eunuch goes up on the roof, a trumpeter (喇叭手) stands at the main gate of the palace and blows three blasts. After the death has been thus announced, the Princess or in other days, the queen, and other near relatives put off any colored clothing they may have on and dishevel their hair. For three days all the main shops in the city are closed. Dancing and all forms of musical entertainments are stopped as well as marriages, sacrifices and the slaughtering of animals.

Three bureaus, each under the direction of a high official and responsible to the Prime Minister, make all the prepara-
tions for the funeral. One of these makes all arrangements concerning the body and all ceremonies connected therewith up to the time of the farewell service on the morning of the funeral. The second takes charge of and arranges for the funeral procession. The third has the responsibility of preparing the grave and of the ceremonies at the grave, and also has charge of erecting a residence for the official who will become the keeper of the tomb.

The grave site is selected by the geomancer (地理學官) appointed by the Ceremonial Department, and great care is exercised to secure a propitious site and much attention is paid to the placing of the coffin in the most favourable position on the selected site.

On the third day after death, the body is washed with water in which red sandal wood has been boiled and the hair is shampooed with water in which unboiled rice had been washed. The "Kaksha" is removed and one spoonful of uncooked rice with a pearl is inserted in the right side of the mouth and a second spoonful on the left and a third in the middle, and left there. The hair is combed, the finger nails trimmed and the face and hands are bound with pieces of silk padded with teased silk cocoons, a full suit of new silk clothes and socks are put on. The death is now announced to the ancestral spirits at Myodong by the reading of a document prepared by the Ceremonial Bureau.

On the fifth day the body is placed in a coffin made of pine wood and lacquered inside and out. The pine being an evergreen is a symbol of manhood, for it never withers or casts its needles until it dies and serpents and other reptiles will not go near it. It never rots at the core leaving a shell and when placed in the ground rots rapidly and evenly which is a prime consideration, for the Korean, contrary to most peoples, considers anything unpropitious that hinders or retards dissolution. The inside of the coffin is lined with red and green silk. The bottom is spread over with broom corn ashes, as is commonly done, on this the "seven starred" board (七星板) is laid and over it is placed the usual silk mattress and pillow and on this the body is laid. The empty spaces in
the coffin are filled with the clean clothes of the dead and rolls of pure silk. A king's hat, (冕善冠) imperial robe (衮龙袍) and quilt (衾) are also put into the casket. The lid is put on and pegged down with wooden pegs for no metal enters into the construction of the coffin. The coffin is then covered with a red silk coverlet upon which are painted in white twenty axes, the heads being on the middle of their handles. The axes are the emblem of power. The coffin is then taken to the pavilion specially prepared for it in the palace grounds where it remains until the day of the funeral. The room is artificially cooled by the use of ice. In a room adjoining that in which the body lies is placed a chair upon which are placed two rolls of white silk, the temporary resting place of the spirit, and two umbrellas made of white silk, two fans, the comb and other toilet articles used by the deceased are placed in front of it. The spirit tablet, when brought back from the grave rests before this table and food is placed in front of it and the family gather twice daily for two full years. The daily offerings are as per the diagram following this paper. For the same period, on the first and fifteenth of each month, special offerings as per the diagram are made by the chief mourner or some one appointed by him. The offerings consist of wine, fruits, rice, bread, vermicelli, meats and cakes. The arrangement can best be understood from the diagram which is taken from the Book of Funeral Ceremonies. The special offerings take place in the presence of the family, relatives and the officials of first, second and third rank.

On the sixth day the whole family and officials put on hemp mourning clothes, "sackcloth," and the common people don the national mourning costume, which is white. As the people ordinarily dress in white, now all that is necessary is to secure a white instead of the black hat usually worn, but the poor who cannot afford a new white one paste a piece of white paper on the crown of the black hat and the mourning requirements are met. Offerings, the same as those made on the first and fifteenth of each month, are made. Crowds of high officials gather inside the palace and the people
gather before the palace gate and lying prostrate on the mats give vent in public to their grief by wailing and lamenting the departure of their king (see plate No. 1).

Heretofore money was sent up from the provinces to meet the expenses of a funeral and guilds were informed that their services would be required, but the cost of Prince Yi's funeral was met by a grant from the Government.

Prince Yi was buried 46 days after his death, though the prescribed period for the interment of the royal dead was five months from the time of death.

A king would sometimes leave instructions, either verbal or written, simplifying the ceremonies but in the absence of these the form laid down in the Book of Funeral Ceremonies would be carried out.

For days previous to the funeral, squads of men parade the streets, marching with empty biers, carrying banners and flags and doing other features of the procession so that there may be no hitch on the day of the funeral.

On the day previous to the funeral, the bureau in charge of the funeral procession erects a number of resting places or shelters.

The first is erected for the king beside the road and just within the city gate and directly east and west, and the second is erected just outside of the gate. The third is erected where the Road Offerings are made. The fourth is erected near the third and here the bier rests while the farewell service is performed. This is made to face the south unless one of the other points of the compass is more propitious. Next to this is erected the shelter where the king bids farewell to the body, for the king does not usually accompany the body to the place of burial. Mats and rugs are arranged for the king and to the rear of these are places for all the civil and military officials who accompany him.

On the day of the funeral, a farewell service consisting of an invocation and an offering of food to the spirit is made. Each service is in charge of an official especially appointed for it.

Early on the morning of the funeral, under the direction
of the minister of the second bureau, the covered sedan chair (轎) usually used by the deceased is placed outside the middle gate of the palace and a chair without a covering (輿) is placed outside of the inner gate. The covered chair is used by His Majesty when he goes outside of the palace gate and the chair without the covering is used when he goes out within the palace grounds.

The officials who act as an escort to the king all take up a position outside the inner gate of the palace and wait until the coffin is placed on the bier.

The Master of Ceremonies then advances to the specially prepared hut that has been made of straw. This corresponds to the hut of the common people, erected in front of the grave where mourners are supposed to spend the days of the first year of mourning, but in the case of a king this is impossible and the hut is built inside the palace grounds. The Master of Ceremonies falls on his face and calls out in a sing-song tone, “The spirit chair (神帛轎) will now proceed.” After a little while he again calls while still kneeling, “Wait” (哭). After which the eunuchs escort the king clad in mourning robes and leaning on a staff to the uncovered royal sedan chair. He takes his seat, and holding the mourner’s screen (扇扇) before his face, the procession starts with the same attendants and guards as on ordinary occasions. The Master of Ceremonies leads the way until the middle gate is passed when he calls out “Descend from the royal sedan chair”—the one without a covering “and mount the enclosed chair (椅)” This done, the Master of Ceremonies calls out, “Proceed” whereupon the procession moves on.

The first to move are the torch bearers who light the bundles of faggots (炬) that have been placed at regular intervals along the route to the tomb, by the use of lighted bundles which they drag along the street. When there is danger of the fire being extinguished in the dragged bundle the bearer will raise it above his head and wave it back and forth until it bursts out again into flames. These flares are about eighteen inches in diameter and eight feet long and are made of, a variety of the locust (東柴); we
get acquainted with it in the shape of brooms used for sweeping yards. These were doubtless used because the streets were not lighted in the "good old days." The faggots placed inside the city are provided by the merchant guilds and those placed outside are provided by the villagers living along the route.

Then comes the mayor of the city, who for the day is the inspector of roads, and he is followed by the Master of Ceremonies. Both are mounted on richly caparisoned horses and accompanied by many uniformed attendants and soldiers.

On either side of the cortege are men clad in black clothes with red trimmings carrying lanterns made of red and blue brocaded silk and each containing a candle. Usually the procession began in the dark hours of the early morning when lanterns were needed in addition to the flares but are now carried even in the day time (see plate No. VIII.) Red and blue are the king's colours and yellow and red an emperor's. Red is emblematic of the sun and blue of the moon and both together typify day and night. Blue is the preferred colour, meaning the east or spring; red, the south or summer; white, the west or autumn; black, the north or winter; yellow the center.

Then come chairs in which are pen, paper, inkstone and ink,—the four friends of the scholar,—valuable books, important documents covering the life of the deceased, seals, favourite musical instruments, decorations and the sword of the dead, each in charge of an official appointed for the purpose and mounted on a horse. Some of the chairs are decorated with a flower, usually a rose.

These are followed by banners. The largest ones are of white silk or cotton, ten feet by four feet, with the name of the village sending them written in black and surrounded by a coloured border. From the end of the cross bars hang ornaments and bells surmounted by a lantern and a bunch of peacock and pheasant tail feathers. Small ones, forty-eight in number, in the form of Chinese poems and written by the most famous scholars in the land, are provided by individuals and express regret for the death of the deceased and extol
his virtues. Many other banners are provided by the Ceremonial Bureau.

The next in the procession is the incense burner and container for the incense, in a chair, and this is followed by a musical band. After the band comes a very large umbrella or canopy, made of red silk in case of a king and yellow if the deceased had been an emperor, and this is followed by the sedan chair in which the spirit rests; it is carried on the shoulders of thirty six men and followed by another musical band and a military guard. The next are four fierce looking spirit exorcists, "devil chasers" (方相氏), men with false faces three feet wide with four hideous bulging eyes and protruding tusks, borne on four heavy carts dragged by men (see plate No. IX.) If evil spirits can be driven away from their intended victims by hideousness, these four fellows will win. These are followed by six horses fearfully and wonderfully made of wood and bamboo covered with paper (see plate No. IX.) Two each are painted white, brown and grey, the favourite colours for horses. Four have saddles and two are without them to act as reserves in case of need, as the body is carried to that bourne from which no traveller returns. After the interment the horses are burned as are the other things used in the funeral that cannot be used again.

After these is the small bier which is used for carrying the body through the gates of the palace and through narrow streets or up and down steep hills where the large bier containing the body cannot be carried smoothly. On it are two reddish wooden bowls each containing one package of fruit. It is half the size of the larger bier. It is borne by 108 men assisted by 150 men pulling on the ropes attached to the poles. I have heard it said that it was unknown whether the remains were on the small bier or on the large one as it was desired to outwit any evil spirits who might wish to injure the body but I am assured that this is not the intention.

Behind this catafalque are the bearers of banners in varying sizes eulogising the deceased. These are sent by officials, guilds and private persons and form an obituary of the dead.
The large bier now follows. It has two lateral poles forty feet long and seventeen cross ones twenty-two feet long. Interwoven with these are flat hemp ropes, padded so as not to gall the men’s shoulders. Five rows at each end have thirteen men abreast and six rows on either side of the coffin have five men each, making a total of 190 men. To the front and back poles hemp ropes are fastened and these are held by 270 men who assist the bearers by pulling up hill or holding back down hill as the case may require (see plate IV.) These men are dressed in sack-cloth coats and caps and wear straw shoes. On these poles is erected a frame about fifteen feet long by eight which is covered with beautiful brocaded silks. The under one is red. Over this and hanging half way down is a curtain made of dark brown, red and green silks. This is decorated with stripes of dark brown red and green silk hung in order. Over all is a curtain made of twenty-two pieces of yellow and green silk gauze. Four pieces are used in the front and four for the back and seven pieces for each of the sides. Each of these has had three male pheasants painted on them. The bright colours of the curtains show through the gauze and the tassels and other trimmings produce an effect of rich oriental splendour. The wooden base of the frame is painted white. The border (欄干) surrounding this is twelve inches high and is painted with red, white, green, yellow and violet. On the roof are painted six Chinese characters which stand for wisdom in judgment—two on each side and on one each end. Six is the number called for in the book of Funeral Ceremonies but the bier used when Prince Yi was buried had only four—one on each side and each end. The top ornament is a gilded lotus in bud.

Both on the front and back stands a man with a bell in one hand which is rung to help the bearers to keep in step. In the other hand is a long pole with a brush attached which has been dipped in red water paint. These men are the “foremen” of the carriers and when one of the latter does something wrong, the foremen must not speak to him, so he marks the man with his brush and he is attended to later!

On either side of the bier there are three pairs of “fans”
each borne by a man (see plate No. IV.) These fans are made of orange wood, two feet wide by two feet four inches high. They are covered with white linen pasted on, and the long handles are made of bamboo painted black. The first pair are called “Pusap” (篶屏) and on either side is painted a picture of an axe head with the handle partially drawn through it, representing power. The second pair are called “Pulsap” (篶屛) and on them are written the two Chinese characters for two bodies backed against each other which mean wisdom in judgment. The third and last pair are known as “Oonsap” (雲屛) which on either side have the pictures of clouds—the emblem of shelter—painted on them.

Following the large bier, the one that usually contains the body, is the military guard. Then come two officers from the Bureau which is responsible for the procession. They ride side by side on richly dressed horses, for they are officials of high rank. Following them is a blue cloth curtained enclosure in which some of the palace women servants ride on horses. The curtain or screen is to prevent the women being seen by the on-lookers en route. After these follow the eunuchs of the palace all mounted on horses. They are followed by forty eight bearers of banners with Chinese poems inscribed on them. These walk twenty four on each side of the procession.

Then come the two heads of the bureaus in charge of the body and procession. Relieved men these heads of bureaus must be when it is all over, even if during this time they hold the power of life and death. Under them are three hundred men to see that all the arrangements are carried out as prescribed by the thousands of men who have some part to do. Next comes the chief mourner, who is always a king, dressed in sackcloth and carried in a chair on the shoulders of thirty six men. In the days now long since horses were used. After His Majesty there come the civil and military officials in the order named, for the civil official ranks higher than the military, on horseback or in sedan chairs and there may be four or five hundred of them.

By the time the bier has reached the city gate the royal
chair will have reached the first resting place. An assistant Master of Ceremonies goes to the bier (大槳) and bowing low says, "Please take a short rest". Then a Master of Ceremonies goes to His Majesty's chair and bowing low says to the king, "Please come down from the chair". The king does so and the Master of Ceremonies leads the way into the shelter. After the bier has rested long enough to allow the bearers to change the long cross poles to shorter ones that will allow the bier to pass through the gate, it again proceeds at the word of the assistant Master of Ceremonies. At the same time the Master of Ceremonies calls out to His Majesty "Please come forth from the shelter." The king comes forth and the Master of Ceremonies leads the way to the royal chair. When this is reached he calls out, "Please ride the chair" and the king enters it.

Then the M. C. calls out "Proceed" and again the cortège moves on as before until the second resting place is reached and where the shelter had been prepared as already mentioned. The shorter cross poles are now exchanged for the longer ones and the procession moves to where the road offering is made. Then an assistant director (攝左通禮) asks the Spirit of the deceased to come down from the chair (軱) in which it left the palace to the smaller one (軱) and again he asks it to leave this chair (軱) and be seated on the high chair (座). Then the M. C. proceeds to the front of His Majesty's chair and bowing, says, "Please come down from the chair." The king does so and is accompanied by the M. C. to the inside of the shelter. After this the Master of Ceremonies arranges the officials according to their rank and they advance to the appointed place in front of the shelter where the "Road Sacrifice" is to be offered. Then the "Road Sacrifice" is offered in front of the chair upon which the Spirit rests. The offerings had been sent on some time ahead of the procession. The arrangement of the offerings and their character as prescribed in the Book of Ceremonies can be seen from the accompanying diagram.

An official (引儀) who has accompanied the procession now advances and burns incense by placing three sticks on
the live charcoal already in the incense brazier (香爐). An official takes the three empty wine cups, one at a time, and places them in the hands of an elder statesman, next to the king in rank (班首). He pours wine into them and hands the cups to an attendant who returns them to their proper places on the table. A specially appointed official reads the invocation. A director asks the chief mourner to prostrate himself and then stand up. An assistant director asks the officials to do the same thing.

Then the Master of Ceremonies leads the chief mourner to the shelter prepared for him. The assistant Master of Ceremonies now calls upon the officials to prostrate themselves and wail. After a suitable time the same director orders the officials to stop wailing and stand erect. Then he asks them to bow down four times. The assistant director now asks the spirit to come down from the seat which it occupied during the ceremony and enter the small chair and it is asked to leave the small chair and ascend the large one (鞏). The two rolls of silk in which the spirit has taken up its abode is carried by the official who read the invocation, as directed. The assistant director now advances to the front of the spirit chair and prostrating himself asks the spirit to proceed. Then he comes to the front of the bier and does the same thing. Then the procession moves on as before to the grave site. According to the book of Royal Funeral Ceremonies provision was made for the chief mourner to accompany the remains to the grave site if he choses to do so, or he could return to the palace after the "Road Sacrifice" was offered and this he usually did. The Master of Ceremonies asks his Majesty to ascend his chair and if he has decided to return to the palace he does so accompanied by his retinue. But if he is to accompany the remains to the grave his chair takes its place in the procession which now continues on its way to the grave. The site, as already mentioned, was carefully selected by geomancers and has been carefully prepared according to the instructions in the Book of Ceremonies. The inner tomb is entirely built of stone of which there are eighty-four pieces. Twenty-four pieces form the base and
over these twelve more pieces are laid, the sides are formed of twelve pieces each and the roof is formed of one piece.

The inside measurements are twenty-nine feet and five inches long and ten feet deep. The ceiling is made to represent the sky and the four cardinal points of the compass are carefully marked on the wall. There is one entrance through which the coffin is brought on a wheeled carriage. In the centre is an outer case for the coffin, made of pine wood and lacquered, into which the coffin containing the remains is placed. The Minister of the Right having washed his hands removes with a cloth any dust that may have accumulated on the coffin in its journey from the palace to the grave, and lays on the coffin three coloured covers, green, blue and red. Then the banner of red silk on which the king's name had been written in letters of gold, and which had been carried in the front of the procession is laid on the coffin. The coffin is now placed on a wheeled carriage and taken into the grave where it is placed in the outer case. If His Majesty accompanied the remains to the grave site the Master of Ceremonies asks him to prostrate himself and wail in front of the grave. Then the king, princes and the tomb keepers prostrate themselves also in front of the tomb and wail. The assistant director now orders relatives and officials who are already in their assigned places to prostrate themselves and wail. The director after a suitable time asks the king, princes and tomb keepers to cease wailing, to stand up, and bow down four times, which they do. The assistant director orders the relatives and all the officials to do the same thing. Then the outer casket is carefully closed by the Prime Minister pasting a piece of parchment, upon which has been written the Chinese characters (謹封) meaning "carefully sealed," on the lower end of the casket. The "minister of the right" places nine shovelfuls of earth mixed with lime on the top of the closed casket. Newly made imitations of furniture, such as desk, bookcases, musical instruments, with pen, paper, inkstone and ink, are placed beside the coffin and then the entrance is hermetically closed with stones set in mortar. The outside is covered with earth and carefully sodded.
Two generals, two civil officials, two horses, four sheep, four tigers, one table, one lantern, all of stone are placed around the grave. After all the work is completed the spirit tablet is written by an official appointed for the purpose and after a offering, the same as the road offering, is made, it is started on its way back to the palace. On the way it is usually met by the king who thus pays the mark of highest respect to the deceased spirit. For two full years the daily offerings of food as well as the special offerings on the 1st and 15th, of each month are made before this tablet. After this time it is placed with the other ancestral tablets in the Myodong Palace.

For the funeral from the beginning to the finish considerable time is required. For instance, the funeral of Prince Yi started from the palace on the morning of June 10, at 6:30. The spirit chair containing the tablet accompanied by the relatives, officials, and others left Keum Kok, the burial place, on the 12th at 10 o’clock and reached the palace at 6 P.M. Fifty-nine hours and thirty minutes were thus consumed from start to finish.

If His Majesty has not accompanied the remains to the grave, on the day of interment the Royal attendants arrange a place facing the north for His Majesty to mourn, by spreading mats and blankets outside of the royal mourning straw hut in the palace. Outside the In Chong Palace, the Ceremonial Hall, are places for the officials according to their rank, those of the civil class being on the east and the military class on the west. These all face the north. The attendants on the king are all dressed in mourning and take a position in front of the royal mourning hut. When the time appointed for placing the coffin into the grave arrives a Master of Ceremonies leads all the officials to their appointed places near the royal mourning hut. The M.C. now advances to the hut and falling on his face calls out, “Come forth.” The king dressed as a mourner and leaning on his staff comes out of the hut in which he lives during the days of special mourning. The mourners of the populace are supposed to live in a corresponding hut on the grave site for two full
years and during which time an official is relieved of all official duties. But a king must attend to the affairs of government and officially is only a mourner on the days when "sacrifices" are offered. The Master of Ceremonies escorts the king to the place set apart for him to wail. When this place is reached the M. C. falls on his face and calls out, "Prostrate yourself and wail." The king does so and an assistant M. C. calls out, "Prostrate yourself and wail" whereupon all the officials fall on their faces and wail. After they have wailed for the time determined by the Master of Ceremonies, he calls out, "Cease wailing and arise, make four prostrations and stand erect." The king does so, whereupon an assistant M. C. repeats the order which is followed by all the officials. The M. C. now escorts the king back to the mourning hut whilst all the officials take up a position on the east side of the hut. One of the chief ministers then advances to the king and kneeling, hands His Majesty a list containing the names of all the officials who have been present, after which they all retire. After the funeral ceremonies have been completed the officials who have been assigned duties by any of the three bureaus are usually promoted in rank.

All plates except Nos. IV. and VIII. are reproduced by the courtesy of Mr. Sim Woo Taik.
Key to Diagram of Farewell and Road Offerings, etc.

1. Seat for spirit
2. Wine cups
3. Soup
4. Fruit
5. Cooked Meat
6. Rice bread
7. Cakes mixed with honey
8. Vermicelli
9. Puffed Rice Cakes
10. Cakes cooked in oil
11. Candlesticks with candles
12. Incense Burner
13. Incense Container
Diagram of Offering made on the 1st, and 15th of each month during two full years.

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Key to Diagram of Offering made on the 1st, and 15th of each month during two full years.

1. Seat of spirit
2. Wine Cups
3. Soup
4. Fruit
5. Cooked meat
6. Cakes mixed with honey
7. Vermicelli
8. Rice bread
9. Puffed Rice Cakes
10. Cakes cooked in oil
11. Candlesticks with candles
12. Incense Burner
13. Incense Container
14. Wine pot
Diagram of Daily Offering

1

靈座

盖 2

盖 2

盖 2

饼 3

饼 3

面 4

汤 5

油 6

蔬果 7

正果 8

贵果 9

贵果 9

贵果 9

藥果 10

薑果 10

薑果 10

11

燭 11

12

香炉 12

13

香合 13

14

尊 14
Key to Diagram of Daily Offering

1. Seat of spirit  
2. Wine cups  
3. Rice bread  
4. Vermicelli  
5. Soup  
6. Cooked meat  
7. Vegetables  
8. Fruit mixed with honey  
9. Fruit  
10. Cakes mixed with honey  
11. Candlesticks with candles  
12. Incense Burner  
13. Incense Container  
14. Wine pot
The bearer is in the procession.
A ROYAL BIER LEAVING THE PALACE
SOME PARTS OF THE PROCESSION

LANTEEN

SPRIT CHER
TRANSACTIONS
OF THE
KOREA BRANCH
OF THE
ROYAL ASIATIC SOCIETY

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