

KOREAN INDEPENDENCE OUTBREAK

BEGINNING

MARCH 1st., 1919

PART 1.

THE BEGINNING OF THE KOREAN
INDEPENDENCE UPRISING MARCH 1-5.

~~PYEONG YANG CHRONICLE OF THE KOREAN INDEPENDENCE-OUTBREAK~~
BEGINNING MARCH 1st. 1919

On March 1st. 1919 at 1 P.M. an outbreak by Korean people throughout the whole country against the Japanese rule began, and the independence of Korea from Japan was read and declared in a number of large cities at almost the same moment. This movement has continued unabated for more than six weeks and has gained force with the days which have passed. It would be idle to attempt any thing more at this time, than a chronicle of what has actually occurred and a filing of such documents as will prove of value or interest later. With this purpose in mind, the missionaries in Pyeong Yang have contributed the material which follows.

A smaller amount of information has been secured from persons (missionaries and others) dwelling in other places, and whenever this information has been found to be accurate and pertinent has been incorporated in the chronicle. But the aim has been to report the occurrences in Pyeong Yang and the country surrounding the same.

In almost every case the reports have been verified and when such verification has not been made note has been made of the fact.

It is to be understood that this report is confidential. The contributors of the reports do not give permission for the use of their names. It is also understood that while many have collaborated in the chronicle, this, not a joint effort but a private and individual report.

The writer has no intention of taking sides in the political questions involved. Nor has he a desire to become partisan even as between the Japanese and Koreans. If facts presented herein seem to indicate such a basis, it must be set down to the overwhelming force of the evidence itself. The chronicler of events as they are in the course of taking place can with difficulty dissociate himself from the events. But so far as possible, the personal element will be kept out of the Chronicle.

1. INDEPENDENCE DECLARED.

The Independence of Korea from Japan was simultaneously declared in Seoul, Pyeong Yang, Chinnampo, Syon Chun, Wonsan, and a number of other large cities on Saturday afternoon, March 1st.

The best account of events in Pyeong Yang for the first few days of March is the following written by Mr. A---:-

THE INDEPENDENCE MOVEMENT IN CHOSŌN.

Pyongyang Chosŏn, March 1st. 1919

This has been a memorable day in the history of this country. Yi Tai ŏng, former Emperor of Korea, passed away recently and day after tomorrow has been set as the day for the funeral. He is to be buried at state expense and as a prince of the Japanese Empire. The ceremonies are to be according to the Shinto rites and it is reported that the Koreans are very much offended at this as they want the funeral to be conducted according to their own national ceremonies. Various rumors are therefore afloat as to what is going to happen at Seoul at the time of the funeral.

A few days ago it was announced that memorial services would be held in this city in memory of the late emperor. One meeting was to be held in the compound of the Seungduk (Christian Boys' School), another meeting at the compound of the Methodist Church and a third one at the headquarters of the Chundo Kyo. The latter is a half religious, half political organization which is widely spread throughout the country.

There has been considerable suppressed excitement for some days among the Koreans and we have had various rumors that something important was going to take place at that time. Mr. B., Mr. C. and myself decided to attend the meeting and see for ourselves what was going on. Mr. F. of AA. also came later and stood in the back of the yard. We found the courtyard full of people, we estimated the crowd at about three thousand. We were shown seats well forward but to one side. The pupils from all our church schools were there and also many from the government schools.

In front of the entrance was erected a speakers stand and around and back of this were seated several of the pastors and of

~~ficers of~~ the Presbyterian churches of the city. Rev. Kim Sundu, pastor of the Fifth Church and moderator of the General Assembly was speaking when I entered. Pastor Kang Kyuchan of the Fourth Church had already spoken reviewing the life history of the late emperor. After Kim Sundu had finished speaking he said that they would now sing the doxology and that the benediction would be pronounced and that would end the memorial part of the service but requested the people to remain seated as there were some other things to be done.

After the benediction had been pronounced Kim Sundu read two passages of Scripture as follows: 1 Pet.3:13-17 and Rom.9:3. It was evident from his intonation as he read these words that something serious was on the docket. Then Chung Ilsun, a graduate of the College and now helper in the Fourth Church, took the platform and said he had an important communication to read. He said it was the happiest and proudest day of his life and tho he dies tomorrow he could not help but read it. There was a great cheer went up from the audience. He then proceeded to read what was virtually a declaration of independence of the Korean people. After he had finished another man took the floor and explained just what the people were expected to do saying that nothing of an unlawful nature was to be permitted in the least but that the people were to follow the instructions given and make no resistance to the authorities nor attack The Japanese people or officials. Kang Kyuchan then addressed the people relative to the subject of national independence. When he had finished some men came out of the building bearing armloads of small Korean flags which they passed out to the people. A large Korean flag was then fastened to the wall back of the speakers' stand and then the crowd went wild shouting

"Mansei", the Korean for Hurrah, and waving the flags. It was then explained to them that they were all to form in procession and parade the streets waving the flags and saying nothing but "Mansei, Mansei."

Just then the crowd parted and in walked a company of policemen, some Japanese and some Korean and all under the command of an officer. The crowd was commanded by the leaders to remain perfectly quiet and it did so. The police then went among the people gathering up all the flags. At first some of the school boys were inclined to resist but they were exhorted by the leaders to give up the flags to the officers. They looked the crowd over for a while and seemed to be meditating what to do. Then they called the leaders into the building, who soon came out again and asked the crowd to quietly disperse but there was no motion of the crowd in that direction and they remained still. After an interval some one else exhorted them to leave but in vain. After half an hour or so the chief of police asked Mr.--- to try to dismiss the crowd and he presented the request of the chief to the people and said it would be the part of wisdom for them to disperse. The police officers then all left and I suggested that we set a good example by ourselves leaving. So we left and the crowd commenced to follow us. We started down the hill to the main street of the city to see what we could see. We found the street full of people and all the shop windows and doors closed tight. As we came in sight all the people waved their flags and shouted "Mansei". Presently we looked behind us and found that the crowd from the school compound was following and that we were leading the procession. I suggested that it would not be advisable for us to be seen leading a procession of would-be-independents down the main street of the city and that we had better shy off into one of the

alleys and make our disappearance. We did so and while the crowd was still cheering us we went up the hill past the Fourth Church and came out the West Gate street and thence home. As we passed a police station we noticed that the police had arrested two women and while they were telephoning for instructions the women were joining the crowd outside in shouting "Mansei".

At about six o'clock Kang Myuchan, who is my associate pastor at the Fourth Church, came to see me. I was rather surprised that he had not been arrested and told him so. He said that they all expected to be arrested before the night was over, and had all gone into the business being confident that such would be the case and willing to abide by the results.

I asked him who the leaders in this movement were and he said that leading members of the Christian Church and the Chundo Kyo thought this was a favorable time to speak out their convictions about national independence and while the Peace Conference was in session at Paris they wanted to have their own cause presented and hoped that it would result in their obtaining their freedom from the oppressive yoke imposed upon them by the Japanese Government. He asked me my opinion of the movement and I told him that while I could neither blame nor praise them I could not help but admire their courage. I felt that the movement was fraught with very grave peril to the church and to the nation. He said that Yi Seung-heun, principal of the O-san school in the northern province had been down here a few weeks ago at the time of our winter class and had presented the matter to the church leaders here and secured their cooperation.

The declaration which was read at the meeting this afternoon

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and copies of which had been circulated all over the city by school children while the meetings were being held had been drawn up in Seoul and signed by thirty three men, including Christian pastors and other officers of the Presbyterian and Methodist churches and also members of the Chundo Kyo and a few other prominent men.

Sunday. March 2nd.

About midnight last night Mr. B-. was called to the police office and told that church services would not be permitted today. We had anticipated that this step would be taken and so were not surprised. We had a meeting of the men of , the station this morning and felt that all that we could do was to convey to the various churches the police order. So various ones of us went to the churches to impart this information. On the way to the Fourth Church I learned that there was a guard of soldiers at the Central Church and later learned that there was a guard at the large Methodist Church also but none at the other smaller churches. There was not even a policeman in sight at the Fourth Church. I notified the people that there would be no services that day. On inquiring about Pastor Kang I was told that he had been arrested at about six o'clock this morning. Later I learned that all the others who had been leaders in the meeting of yesterday had also been arrested.

Pastor Kil Sunju of the Central Church had gone to Seoul a few days ago to join the others whose names were signed to the declaration and it was said that they were all to go in a body to the Governor General and present the declaration. I have learned since that they did not go to the Governor General but held a meeting in one of the parks in Seoul, attended by a great crowd where

pastor Kil and Mr. Son, head of the Chundo Kyt were the chief speakers. They (the leaders) then all retired to a restaurant where they ordered a big dinner and telephoned to the police where they were.

At the end of the dinner the police sent automobiles and escorted them to jail where they now are.

I met Mr.B-. on the street and together we walked up over the hill past the Methodist Church where we saw the guard of soldiers and them down to the South Gate Church where there were no soldiers and every thing was quiet. Calling at the house of the pastor Ni Il-yung we learned that he also had been arrested this morning together with a pastor from the country who had been at the meeting yesterday.

The day has passed very quietly, there being no disturbances of any kind. It is rumored that tomorrow there will be another meeting and that it will be kept up every day. They expect that the leaders of each day will be arrested and that then other appointed leaders will take their places till there is no more room in the jails and that arrests will have to stop perforce.

Mr.D-. of 3B, who is here, went to the Central Church this morning and found that he and others could not get in on account of the guard so he invited them to follow him upon the hills north of the city for a service. They followed very quietly and the procession increased as they went till they had about eighty when they arrived.

A company of soldiers followed them and lined up in the rear and later a company of police came and lined up on another side but as neither guards nor worshippers interfered with each other they went on with the Sunday School lesson and had a nice service for an hour or more. In the afternoon Mr.B-. and I and my son went for a walk out to Kija's grave and the northern part of the city.

We preached to numerous small groups and passed out tracts giving some to the company of soldiers whom we found there. They seemed glad to get them. We told them what we were doing and they said go ahead and they would follow us.

Rumors are in the air that similar meetings were held in all parts of the country yesterday. Indeed that was the plan, Rumor says that at Seoul the people came in contact with the soldiers and that many people were injured and that at Taiku the police office was burned.

Last evening a large crowd gathered before the police office here in Pyeng Yang and shouted "Mansei". Then the police ordered the hose turned on the people. This angered the crowd and they commenced to throw stones so that every window in the police office was broken. When the Korean policemen were ordered to turn the hose on the people some of them refused and threw off their uniforms and joined the people.

March 3rd. Monday.

I thought that it would be well for me to go over to the college building and see how things were going on there this morning so I started over about nine o'clock and on the way I saw a company of Japanese soldiers drilling on the campus and being watched by a large number of people. The college and academy students were standing on the bank in front of the college building watching the soldiers drill when suddenly the soldiers came charging up the hill whereupon the students took to their heels and fled. Then everybody including the students commenced to cheer. Two or three men refused to run but quietly stood their ground. The soldiers rushed up to them. One of them they struck with the butt of their

guns and kicked with their feet till he had to move away to keep from being seriously injured. Another man refused to run away and commenced to shout "Hansei". The soldiers struck him several times with the butts of their guns and then one hit him over the head with the barrel of his rifle. Another poked him in the face with his rifle butt so that the blood was flowing from several wounds on his head and face and the sidewalks was covered with drops of blood. Then two soldiers led him off between them and I saw him no more.

Another man was walking quietly along the road when a plain clothes Japanese walked up and slapped him and then knocked him down and began to kick him. A soldier rushed up to help and struck the prostrate man several vicious blows with his rifle and then together they kicked him over an embankment into the ditch. Pulling him out of the ditch they beat him some more and then led him away between them.

By this time crowds of people had collected in many different places and were cheering loudly. The soldiers ran here and there wherever the people were assembled scattering them and beating any whom they overtook.

This work was kept up until dinner time when the people went home and the rest of the day was quiet. Soldiers are posted all over the city and the city is in fact under martial law.

Reports continue to come in as to the doing in other parts of the country. There seems to have been disturbances all over the country.

Most of the Korean police have deserted and joined the crowds. It is reported that they are being arrested and will be executed. Many people have been injured today, some slightly and some severely.

Tuesday, March 4th.

The Bible class for Country Women which opened last Friday has had to close for there is so much confusion and noise and danger around that study was impossible. Several of the women were assaulted on the street yesterday by soldiers, knocked down and kicked into the ditch. Two foreign ladies, Mrs.H-. and Miss I-. both of the Methodist Mission, were assaulted by soldiers and rather roughly treated while on their way from their homes to the hospital. The soldiers have been chasing people today like they were hunters after wild beasts. Outrages have been very numerous. Mr.B-. was walking down the street with Mr.Y-. Japanese School Inspector, when they saw a soldier chase a man and thrust his saber into him from behind. They saw other men and women knocked down and kicked and treated in such ways as we have heard that the Huns treated the Belgians. Other members of the foreign community who were on the streets yesterday saw similar outrages and their blood was made to boil within them by what they saw.

For several hours during the early afternoon no soldiers were visible. So the people got together in two or three different places and held meetings of a patriotic character. These were soon dispersed by the soldiers who put in an appearance.

Wednesday, March 5th.

This day has passed very quietly. Not till about four o'clock this afternoon did I hear any shouting.

We decided to close the college and academy today instead of on the 20th. as the conditions are so disturbed that the students would not be able to study.

We had prayer meeting tonight in the Fourth Church as usual and the usual congregation was present.

After the services one of the deacons called me aside and told me that he and nineteen other Koreans, all prominent men in the city had been called into the prefects office today and a paper put before them which they were asked to sign. The paper was a statement to the effect that the declaration of independence promulgated the other day had been gotten up by a low class of people and did not at all represent the sentiment of the Korean people. They were told that this paper had been drawn up in Seoul and was signed there by many of the most prominent citizens and now they were urged to sign the statement which would then be sent to the Paris Peace Conference to counteract the effect of the former declaration.

All sort of pressure was brought to bear upon these twenty men to get them to sign it but so said my informant, every one of them refused to do so.

This movement continued for SIX days before a word about it was breathed aloud by any local paper. On the 7th of March the Seoul Press had the following report:

POLITICAL DISTURBANCES IN CHOSŌN.

Arrest of Kingleaders.

On the 1st of March unhappy incidents occurred in Seoul and in many other towns and cities throughout Chosŏn, mainly in the north. The nature of the occurrence was a demonstration by students, incited by some patriotic fanatics looking forward to the self-determination for the Korean people. The movement was apparently led by thirty-three men who signed a manifesto, and distributed more than a thousand copies of it among the people. The arrest of twenty-nine of them was effected the same day. Their names are:-

Son Pyongheui,	Head of the Chundokyo, Religious Association.
Yi Pilchu,	Official of the Korean Y.M.C.A. in Seoul.
Paik Yingsong,	Buddhist Priest.
Kim Wankiu,	Member of Chundokyo.
Kim Changchun,	Pastor of Central Tabernacle.
Kwon Tongchin,	Teacher of Chundokyo.
Kwon Pyongdok,	Member of " "
La Yongwhan,	" " "
La Inhyop,	" " "
Yang Chonpaik,	Pastor of N. Pres. Mission in Syenchun.
Yang Hanmuk,	Teacher of Chundokyo.
Yi Kapsong,	Official of Severance Hospital.
Yi Myongyong,	Pastor of N. Pres. Mission at Chyongju.
Yi Songhoon,	Gentleman of Sariwon.
Yi Chonghoon,	Leader of Chundokyo.
Yi Chongil,	" " "
Im Leivhan,	Teacher " "
Pak Chunsung,	" " "
Pak Heuido,	Official of Korean Y.M.C.A. in Seoul.
Pak Tongwan,	" " " "
Sin Hongsik,	Pastor of S. Meth. Mission at Pyangyang.
Sin Sokku,	Pastor of S. Meth. Supyokyo Church, Seoul.
O Seichang,	Teacher of Chundokyo.
O Chayung,	Official of Korean Y.M.C.A. in Seoul.
Choi Syengmoh,	Christian preacher at Whangju.
Choi Lin,	Teacher of Posong School.
Han Yongun,	Buddhist Priest.
Hong Pyongki,	Leader of Chundokyo.
Hong Kicho,	Teacher of " "

The Governor General finally, on March 6th. issued the following proclamation in the Official Gazette, and this was then scattered broadest throughout the country, being posted on all official bulletin boards, and then translated and printed in the Seoul Press for March 7th. It is as follows:-

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Urgent Instruction by Governor General.

By an extra issue of the Official Gazette, Marshal Count Hasegawa Governor General-of Chosen, published an instruction yesterday. The following is our translation:

* "When the State funeral of the late Prince Yi was on the point of being held, I issued an instruction that the people should help one another to mourn his loss in a quiet and respectful manner and avoid any rash act or disorder. Alas! I was deeply chagrined to see that, instigated by certain refractory men, people started a riot in Seoul and other places. Rumor was recently circulated that at the preliminary peace conference in Paris the independence of Chosen was recognized by foreign powers, but the rumor is absolutely groundless. It need hardly be said that the sovereignty of the Japanese Empire is irrevocably established in the peninsula and will never be broken in the future. During the ten years since annexation the Imperial benevolence has gradually reached all parts of the country, and it is now recognized throughout the world that the country has made a marked advancement in the securing of safety to life and property and the development of education and industry. Those who are trying to mislead the people by disseminating such a rumor as cited, know their own purpose, but it is certain that the day of repentance will come to all who, discarding their studies or vocations, take a part in the mad movement. Immediate awakening is urgently required.

"The mother country and Chosen now merging into one body makes a State. Its population and strength were found adequate enough to enter upon a league with the Powers and conduce to the promotion of world ~~peace~~ peace and enlightenment, while at the same time the Empire is ~~going~~ going to discharge faithfully its duty as an Ally by saving its neighbors from difficulty. This is the moment^{of} time when the bonds of unity between the Japanese and Koreans are to be more firmly tightened, and nothing will be left undone to fulfill the missions of the Empire and to establish its prestige on the globe. It is evident that the two peoples,

which have ever been in inseparable close relations from of old, have lately been even more closely connected. The recent episodes are by no means due to any antipathy between the two peoples. It will be most unwise credulously to swallow the utterances of those refractory people, who resident always abroad are not well informed upon the real conditions in the peninsula but nevertheless are attempting to mislead their brethren by spreading wild fictions and thus disturb the peace of the Empire, only to bring upon themselves the derision of the Powers for their indulgence in unbridled imagination in seizing upon the watch word "self-determination of races", which is utterly irrelevant to Chosen, and in committing themselves to thoughtless acts and language. The Government is now doing its utmost to put an end to such unruly behaviour and will relentlessly punish anybody daring to commit offence against the peace. The present excitement will soon cease to exist, but it is to be hoped that the people on their part will do their share in restoring quiet by rightly guiding their words and neighbors so as to save them from committing any offence liable to a severe penalty."

As the independence program was taking place in the city, boys from the Government Higher Common School and from the Christian schools distributed copies of the Declaration of Independence at every house. It has been claimed that the agitation is the work of low down, ignorant Koreans but any attempt to render this remarkable literary document into even common Korean speech, to say nothing of English, ought speedily to disillusion any open mind of the intellectual capacity of the authors.

The following is one translation of the document.

A PROCLAMATION

We, proclaim, herewith, Korea an independent state and her people free. We announce it to the nations of the world, and so make known the great truth of the equality of all humanity. We also make it known to our posterity for ten thousand generations that they may hold this right as a free people for all time. With the authority and dignity of 5000 years of history and the devotion and loyalty of 20,000,000 of people back of us we make this proclamation. Thus we take this responsibility in behalf of the eternal freedom of our people.

In order that we may move in accord with the opportune fortunes of a new era when the conscience of humanity has become awakened, we so act. It is the evident command of God, the trend of the age in which we live, the natural step in accord with the right of all peoples to live and move together. There is nothing in all the world that should prevent or stand in its way.

Victims of the inheritance of an ancient age of plunder and brute force, we have come for the first time in our history of thousands of years, to taste for a decade the bitter experience of oppression by an alien race. How a great a loss to the right of existence; what a hindrance to the development of the mind; what damage to the honor of our people; what a lack of opportunity, by any originality of our own, to contribute to, or aid in the onward march of civilization.

If we would rid ourselves of resentment over the past; if we would be free from the agony of the present; if we would escape violence for the future; if we would awaken once again the conscience of our people now oppressed, or rouse the fallen state to a true endeavor;

if we would rightly develop character in every man; if we would not pass on to our unfortunate children an inheritance of shame and distress; if we would have future generations for all time enjoy the perfection of blessing, we must, first and foremost, secure complete independence for our people.

Let every soul of our 20,000,000 of people, in this day when human nature and the conscience of the times, as soldiers of right and defenders of humanity, aid us, go forth with sword in heart. If we do so we can break down all opposing forces, and pushing forward obtain the object of our desire.

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

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

Our wish is to move the Japanese Government, bound as it is by old ideas and past-day influences, a victim of the love of fame, that acts and manifests itself by the unnatural and unreasonable ways of error, to change to something better, and by a straight road and natural and reasonable way, return to the place of innocence.

The result of annexation that was brought about without any request on the part of our people, has meant oppression, used as a time-serving measure, impartiality, statistics, based on false figures, intended to show the reverse of what is really true in a profit and loss account between our two peoples. Thus, the farther they go, the deeper they dig a trench of resentment between us that no reconciliation can ever bridge. Behold the result today.

The Holding under of 20,000,000 of people, filled with anger and bursting with resentment, will not only be a cause of disturbance to the peace of the Far East, but will, the farther it goes, increase, as well, fear and suspicion of the Japanese, on the part of the center of peace and danger of the Far East, the 400,000,000 of China, and will undoubtedly result in calling down on the whole of East Asia the sad fate of universal destruction.

Thus our independence today while it means a right honor due Korea, means, at the same time, the departure of Japan from an unjust way to one where she truly assumes the great responsibility of protector of the Far East, as well as removing from China these disturbing fears, that she cannot escape even in her dreams. It means, too, a stepping stone to the peace and happiness of the whole of humanity, which regards the peace of the Far East as so important a part of the whole. This is by no means a question that rests on any trivial emotions.

During the first days of the demonstration, notices were freely distributed about the city urging no violence, no unseemly conduct or improper language. The plan of action included a demonstration to the world that the Koreans were neither "barbarians" nor "half-civilized" as had often been declared nor devoid of capacity for organization or self-restraint. The organizing committee, therefore, laid special emphasis upon absolute order and perfect self-control. In fact the work of organization, considering the minuteness of supervision by the police of the country, has been simply marvelous. The ability of the Koreans to carry through their plans and to continue them for days and weeks, has been a startling revelation and not least so to the Government itself. But the most remarkable phase of the movement has been the perfect self-control of the people. Press reports continue to say that mobs attacked the police and on account of this the rioters were shot upon. But eyewitnesses of these incidents so reported have failed to witness a single instance in which the so-called mobs attacked police, Japanese civilians or others.

The following are translations of some of the announcements circulated in the early days of the demonstrations.

The Declaration of Independence had been prepared by a Committee of Thirty Three and signed by the same. The list was headed by Son Pyunghi, the head of the Chuntokyo, a semi-religious, semi-political organization. These men all planned to arrive in Seoul before March 1st, in order that they might be on hand to join in the Independence celebration in the capital on the afternoon of March 1st. It happened that but 29 of them succeeded in reaching Seoul on time. They planned at first, so it is reported, to present in person a copy of the Declaration of Independence to the Governor General, but after further deliberation it was decided that they should have a dinner together at some restaurant in Seoul in the evening after the celebration and then surrender themselves to the police. This plan was carried out, so it is reported, and at the close of the dinner the police were notified of their whereabouts and told that they were ready to go to jail. Police came with automobiles to arrest them, but before they were taken one of them is reported to have arisen and said, "It is not fitting that our repast should be concluded without shouting "Mansai" (Hurrah, literally 10,000 ages) for Independence. "So they gave their shout "Mansai" and the 29 were forthwith arrested and hurried off to jail. One of the signers, Rev. Kil Sunju, Pastor of the Central Presbyterian Church, Tyong Yang is reported to have arrived in Seoul late and proceeded directly to the jail and asked to be confined with the other men, as he wished to share their glory. His request, needless to say, was granted.

The Seoul Press for March 7th gives the list of these men. Among them were 12 members of the Chuntokyo, 13 Christians, two Buddhists, and four unknown.

Other reports on the events of these early days are numerous. The following are given and are accurate and reliable.

Incidents of Severe treatment of Koreans, by
Japanese soldiers, seen personally by STACY L. ROBERTS.

1. A man run down by two horsemen.

A group of men and boys had been standing and shouting "Hansai" when they charged by Soldiers with fixed bayonets and scattered in all directions: in addition to the soldiers on foot two men, one in uniform and one not, came upon them on horseback; these two men, having evidently decided to catch a certain man, approached him from opposite sides and gradually closed in on him till they got near enough to strike him and one as he galloped by gave the man a terrible blow on the shoulder with what looked like a bamboo rod, this blow nearly knocking the man over: he tried to run after that but could only stagger along and so was easily caught: then four soldiers on foot came running up and knocked the man over and then kicked him, stamped on him struck him in the face, and struck him severely in the back with the butt of their guns etc. The last I saw they were dragging him off.

2. Young boy caught and severely beaten under our window.

In one of these raids when the soldiers were trying to scatter the crowds that had been shouting "Hansai" four soldiers caught one young fellow about 22 years of age just as he was coming around the corner of our house and they beat him most terribly; struck him in the face over and over again with tremendous force: rammed him in the sides with the butt of their guns, knock him over, kick him most unmercifully and pound him on the head etc. etc. I was standing within a few feet of it all. Of course he made no resistance as he was helpless in the hands of 4 soldiers with guns and bayonets, he having nothing. He pleaded for mercy but would get a terrific blow in the face every time he spoke a friend of his came up and tried to plead saying the man who was getting the beating was on his way to the hospital and had nothing to do with the crowd which had been shouting "Hansai";

3 Little boy tied and arrested.

Yesterday afternoon about 30 soldiers with charged bayonets charged upon a group of men and boys who had been shouting "Ansei" and caught 4 of them: among them was one little boy about 14 years of age whom they tied, as they did the other three and beat him on the head and in the face etc. he cried but they kept on beating him. As they came running in the gate to get the crowd they met coming out a workman, who had not been with crowd at all, an ignorant coolie, and they turned on him and beat him most severely, three of them being it as hard and fast as they could. Then they let him go. They broke a piece of our wooden gate and beat one man with it.

4. Women shot at and knocked over in the ditch.

Some soldiers tried to stop some women from shouting and as they would not stop I saw one soldier knock two women over with the butt of his gun, knocking them in the ditch, one got up bleeding and the other limping: I should guess that one of them was about fifty years of age. The soldiers got down on their knees and levelled their guns at the women and fired.

Aside from those that I have reported I have seen literally scores of men and boys beaten most severely.

Signed -----

At Maingsan village, South Pyongan Province, the following incident took place, about March 3rd. When the uprising first broke out, there were no Japanese gendarmes at this village, but Koreans only. The people living there were mostly Chuntokyo Followers. So no Christians were involved in the trouble. These Chuntokyo people ~~gath~~ gathered on the appointed day for the Korean Independence celebration and had the usual speeches and shouting of "Mansel". The Korean gendarmes did not want to or did not dare to interfere so the day was spent by these people as they pleased. A few days later Japanese soldiers arrived to investigate and to put down the uprising. They found the people meeting again, ostensibly to honor one of their teachers. The soldiers immediately interfered and seized the leader of the meeting and led him away to the gendarme station. He was badly treated in the affray and the people were greatly incensed. So they followed the soldiers to the station hoping in some way to effect the release of their fellow countryman. The soldiers tried to drive them away. Some left but others followed until they arrived at the station. This was not an ordinary station for it was surrounded by a court yard about the size of a small tennis court and around this was a stone wall. There was but one gate to this enclosure. The soldiers permitted those who insisted on following to enter and when all had entered closed the gate, and then the soldiers deliberately set to work to shooting down all the men, absolutely defenseless men, in cold blood. 56 were thus shot of whom three in some way effected their escape. The soldiers examined the fallen bodies and those which were found to be still alive were run through again and again with bayonets until all but three were despatched. They were then piled up and counted and finding that three had escaped the soldiers set out in pursuit to find them. In the shooting one soldier was shot. It is said that one of the crowd seized a gun from a soldier and before it could be recovered he had shot a man.

The soldiers set out in pursuit of the three men and not finding them immediately searched all the nearby villages. But they could not be found. The men had gone as far as a bridge and had hidden beneath this for some hours until dark when they managed to escape detection.

The soldiers then visited all the houses of the people near by and told them that they must not go travelling about but must remain at home and attend strictly to their own business. Christians were told to give Christianity. Followers of the Chuntokyo were told to give up their faith. And all were to do their business only.

In particular one woman's arrest and release were exceptional and interesting. She was a Bible woman sent out to this field by one of the missionaries in Pyong Yang. The soldiers found her preaching and arrested her and took her to the gendarmerie. There she was severely reprimanded and told to quit her preaching. "If you continue preaching," they said, "we shall have to punish you according to law." She replied, "Since I have been sent to preach of God, I must do so." Thereupon the Chief replied, "That is all bosh. You were hired and sent out here by the foreign missionaries in Pyong Yang. God has not sent you. But even though you have been sent by God, we expect to subject God to the law and punish Him too. Take notice. If you are caught preaching again you will be seized and punished severely." Despite this warning she declared her determination to continue preaching and to illustrate her purpose handed tracts to three of the officers standing there including the Chief, and urged them to read them carefully.

SINGCHANG VILLAGE CHURCH BELL BROKEN AND PASTOR'S WIFE MUTILATED.

At Sinchang the soldiers broke the bell belonging to the Methodist Church. The wife of the pastor of the church was attacked by the soldiers. She was with child at the time. The soldiers beat her

with their guns so that at the time of this report there was no possibility of her recovery.

This incident took place in the early part of March.

SEOUL UPRISING IN PASSIVE RESISTANCE.

Without Arms and Exhorted by Leaders to Use No Violence.
They Defy Authority.

ALL PENINSULA AFFECTED

Out side of Seoul Rioters Are Out of Hand - Attacks on
Police Are Reported.

Special to The Advertisers--

Seoul, Korea, March 5.- On Saturday last Seoul witnessed a Korean demonstration which had not been scheduled and for which no adequate preparations had been made by the authorities.

A manifesto was published declaring the independence of the former Kingdom of Korea, the declaration carrying the signatures of thirty-three prominent men in the Korean community, including members of the Chundokyo (Teaching of Heavenly Ways), Buddhists, Confucianists and Protestant Christians. The signers of this proclamation who could be found and other Korean leaders were arrested by the police and taken to police headquarters in automobiles, while thousands of Koreans surged through the streets, starting from Pagoda Park; the demonstrators being led by students from the government schools and private institutions.

Girls Fearless Leaders.

Students from the Government Higher Girls' School were among the fearless, conspicuous leaders of the street crowds. While this demonstration was taking place in Seoul, similar simultaneous demonstrations were being made in Mukden, Yungjung, Syengyang, Chinnampo, Haiku and the other leading cities.

There was no demonstration during the state funeral of the late Grand Prince Yi, but on Wednesday there were three simultaneous demonstrations in different sections of Seoul. Hundreds are being arrested, including many girl students. The Korean youths are refusing to attend school and are carrying on a passive resistance to authority, a line which marks the entire demonstration. Nothing like what is transpiring has ever previously been witnessed here. The Koreans are entirely without arms and the leaders of the demonstrations prohibit all violence.

Hospital Nurses Parade.

Among the students of a girls' school at Seoul, which is conducted by Americans, circulars were distributed on Tuesday night and the following morning there were assembled at the Handaimon gate about 1,500 students, including many girls and 50 nurses from an American hospital. A small piece of red cloth was given to all those assembled and wearing this badge on their arms the students, preceded by a large banner bearing the inscription "Great Korea Mansai," began to march down the streets.

Police With Brawn Swords.

When the demonstrators reached Honcho the police with drawn swords

attempted to check the advance of the Koreans several of whom were injured in the course of the clash with the police that followed. A large part of the people preceded to the Daikanmon, but finding the gate securely shut retraced their steps towards the Shoro avenue, but here they found a strong police cordon. Finding themselves between two police cordons the people gradually dispersed.

On the receipt of the news of the appearance of rioters near the Independence Gate, a detachment from the Ryuzan regiment arrived at the scene at the double and the Korean assembled there were at once dispersed. About 250 arrests were made at Seoul in the course of the day.

"Orderly," says Minister.

Mr. Moda, Minister of Communications, and Mr. Koga, Director of the Colonial Bureau, who were in Seoul during the recent rioting to attend the funeral of the late Grand Prince Yi, returned Tokyo yesterday afternoon.

According to Mr. Koga, the riot in Seoul was started by the founder of the Ten-Do Kyo, who had nearly 1,200,000 followers among the native population, while several thousands Christians, mostly young students, also participated in it.

"They carried on their demonstration very orderly, carefully avoiding any riotous conducts," said Mr. Koga. "A few stones were thrown, but, besides these, no violent behavior was seen. No casualties were reported in connection with the riot either in Seoul or in other towns."

STATEMENT BY REV. M. MORAE OF EVENTS IN HAMHUNG*, KOREA.

On the night of March 2nd, and the early morning of March 3rd, 1919 before any demonstration occurred in Hamhung city, a number of the students and one teacher of the Christian school were arrested and taken to the police station.

On Monday the 3rd it is said that the stores were ordered closed by the police. This caused a large number of people to congregate on the main streets. Someone in the crowd blew a bugle and with this the crowd shouted, "These cheers for the independence of Korea", and waved Korean flags. Students from the different schools in the city were present and a large number of them were arrested. On this day Japanese firemen appeared with fire-fighting lance hooks but no one was seriously hurt.

On March 4th about twelve thirty, loud cheering was again participated in by the Koreans. With this cheer the Japanese fire brigade was let loose among the crowd with clubs; some carried pickax handles, others their long lance fire-hooks, some iron bars, others hard wood and pine clubs, some with short handled club-hooks. They rushed into the crowds, clubbing them over the head, hooking them here and there with their lance-hooks until in a short time many had been seriously wounded, and with blood streaming down their faces were dragged to the police station by the fire brigade.

Among those so treated was a young man named Chai Kyusae, a student and younger brother of one of the Korean policemen. He was crying as if in great pain, his head hung to one side, from a terrible wound in the left side of his head, blood streaming down his face. This man was sent home after a few days in a critical condition.

Another man was dragged along towards the police station by two Japanese policemen. Across his head was the mark of a violent blow, and his face was knocked out of shape from a blow on the left side from which blood was flowing. His left leg also hung limp and he too groaned in pain. This man is a Christian, about fifty years of age. After treatment in the hospital for several days he was set free by the police with no charge against him. His name is Chai Hak-sung.

another of those dragged to the police station was Pak Yichin, a student from one of the non-christian schools. His skull was so badly crushed that after a few days he was sent out in apparently a dying condition to the home of his friends.

On this same day at least seven Korean men and a number of girls were taken to the police station in a pitiful condition from the wounds received.

While these scenes were being enacted the police and gendarmes seemed to take no part in the arrests, but simply kept guard over the Japanese fire brigade as they clubbed and arrested the Koreans.

So far as was seen there was no resistance made by the Koreans they neither lifted a stick nor hurled a stone to defend themselves nor did they utter a word of abuse against the Japanese.

On March 6th the stores in Hamheung were still closed and consequently a large number of people were out on the streets. Near the cattle market cheering was again indulged in, and with this the Japanese fire brigade again rushed out with their clubs. A number were clubbed and arrested, among whom was one Pyong Eung Kwan. He was ~~six~~ struck on the back of the head with a club and was carried apparently dead, to the police station. Even on this occasion not a stone or a stick was raised by a Korean, nor even a word of abuse was heard. After a few days Pyong was sent home a free man, but with no redress.

A few days later it was said on reliable information, about ten miles out from Hamheung on market day the Koreans cheered as they had done in Hamheung. They were not interfered with by the police, and after they had cheered the police officer spoke a few kind words to them and they all went home. It is also said that on March 13th the Koreans at Sin Hung on market day cheered for Korea. The police opened fire on the defenceless crowd and four were killed and four were wounded. Among the killed was a woman who at the time was passing with a jar of water on her head. The sight of the dead and wounded wallowing in their blood so exasperated the Koreans that they stoned the gendarmes.

Four Koreans were reported killed at Sung Bok, near Hamheung.

During these days a large number have been arrested, among whom are many leading Christians. This is in brief what has happened in Hamheung and vicinity up to the 15th of March.

Seoul, March 20th, 1919

I was an eye-witness to what happened on March 4th. as herein above stated. (Signed) M.D.McRae.(Member of the Canadian Presbyterian Mission.)

BRIEF ACCOUNT OF REVOLUTION TO DATE.(March 10th.)

The revolution began Saturday afternoon March 1st in many large cities in Korea and spread like wild-fire to the country. It was well planned for, the plotters being from all kinds of the people. A proclamation of independence was issued, signed by 33 men. 29 of these men gathered in Seoul on Feb. 28th and after the meeting where the proclamation was read, met at a restaurant for a dinner together. When this was completed they telephoned to the police that they were ready to go to jail. Automobiles took them away to the prison. One of the signers having arrived too late to participate in the meeting and dinner went directly to the prison and asked to be treated the same as the other men. His request was granted.

In Seoul and Pyongyang and other places where foreigners resided the military were kept from firing on the crowds. But in the country districts violence of the most terrible description has been practiced. Soldiers are terrorizing the whole country. Unresisting crowds have been fired upon, wounding hundreds and killing scores of the people.

Church buildings have been wrecked by these guardians of the law. Private houses have been entered and young men and school girls in particular dragged off to prison, where beating has been the common treatment while a limited number have been held for trial.

Here in Pyengyang where the treatment of the people has been much milder than what was shown in the country, I have personally witnessed or heard directly from direct witnesses of so many terrible scenes ~~xx~~ that I can hardly bear to write of them.

1. Five Theological Seminary students (men) who had just arrived in ~~Pyng~~ Pyengyang that morning were arrested at noon while sitting in or standing quietly by their rooms and taken to the police station. They protested their complete innocence, but were given 29 lashes at full strength.

2. Two girls were dragged by their hair from a house near the Mission Hospital, tied to a telegraph post by their hair and there horribly beaten by deputized firemen, and then led off to jail.

3. The one old man 65 years of age was caught by the soldiers and beaten and kicked in the legs until he could not walk. Then he was dragged off to the jail. Before he had gone 200 yards, he was met by another squad of soldiers who repeated the performance. At the jail, this was again done, and because the man had collapsed he was sent home in a rickshaw.

4. While the crowds were parading the streets the police and soldiers ran their weapons deliberately into unresisting standers by, simply because they happened to be standing in the way.

5. In front of the Prefect's office, one defenceless Korean was run down by and killed by two fire-men armed with long poles with iron hooks attached. The corpse was dragged away by driving the hooks into the body and the men pulling the body along the ground.

6. Old men, women and children have been indiscriminately abused, beaten, cut down with swords, struck by the firemen with fire-hooks, officially paddled at the police station, partially run thru with bayonets, and never a man resisted the military. The passive revolt has been true to its name here.

Because we foreigners have seen all, we are not only persons non-grata to the Japanese but in real danger of our lives. It is reported that hired thugs are wandering about the city at night to way lay whom they may. The foreigners may be attacked and injured or killed by ~~x~~ these men. If they are, the Government will promptly disavow the acts, but the objectionable individuals will, nevertheless, be out of the way. It is becoming increasingly questionable whether we foreigners can remain here during the continuance of the trouble.

Loyal Announcement.

Alas! How is it that our people who have a history running back for 4000 years should for the past ten years have been held in bondage as slaves? Listen, brethren, if we do not become free at this time, we shall never be able to gain freedom and will die. Dear brethren, take warning, it can be done and it is possible. Do not become discouraged give up all your business for the present and shout Mansei. Injury to life and property are of consequence but right and humanity are far more important. Until the news of the Peace Conference is received, ~~xx~~ do not cease. We are not wood or stone but flesh and bones so why can we not move? Why go back and become discouraged? Use all your strength and shout Mansei. Do not fear death. Every one by nature has to live once and die once. Therefore even though I die, my children and grand children shall enjoy the blessings. Mansei, Mansei, Mansei.

SPECIAL ANNOUNCEMENT

Think, dear Korean brethren! What place have our children or grand-children to stand on? What place to speak in? What land is there wherein their blessings may expand? Our loyalty which has been manifested today and our burning earnestness fill heaven and earth. Who am I and who are you? The red blood in our veins is a sign of our blood relationship.

Alas, how can nature be indifferent and how can humanity be so contrary to law? We have perfectly expressed virtue in our hearts, thoughts and very bones, and the whole earth has taken up the grand spirit of peace and the rightful privileges of mankind. At this very moment how can you (the Japanese) show such ill feeling and such treachery as to injure us with guns and swords? How can your violence be so deep and burdensome? Dear Korean Brethren, if for the smallest things we have already suffered hindrances and injuries how much more shall it be so on account of the work of today? Even though your flesh is torn from you little by little and your blood is drunk up cup by cup can your mind be torn out? Dear brethren, since we are swearing by those who are dying, think of the past, take account of the future, for if we do not maintain our purposes as firmly as our very bones and ~~die~~ die, shall our life be simply muscles (i.e. vanity)?

We have briefly written this in our ignorant way, but let each not ~~as~~ cease for a day or an hour to continue in the work which we have already begun, and this is our message to you.

(Signed) Korean Independence Band

P.S. Yesterday, outside the West Gate several hundred girl students sang a Korean song for Korea with great love and shouted Mansei. Let all the patriots inside of and outside the city walls remember the spirit of these girl students and show forth the fervor of men.

A CALL TO PRAYER.

WARNING

- 1st. Fast and pray on Sunday.
- 2nd. Wherever you are pray at 6 A.M., 12 M., and 7 P.M.
- 3rd. Read the Bible every day with clean minds as follows, on Mar. 4th.
 Jas. 1st. and 5th. 13th - to end; -- on Mar. 5th. Isa. 59th 1..end;
 Mar. 6th Rom. 8th.; The beginning day. Esther 3rd. chap. to
 10th. chap. -- as Golden text 4th chap. 13--17th vs.
 Mar. 1st Acts 12; 1-25. Mar. 2nd. Jer. 12,
 Mar. 3rd, Deut. 28:1-14, Matt. 5:43-48. Matt. 6th:30-34.

Translation of Notice - Issued Monday, Mar. 3rd.

EXTRA IMPORTANT ANNOUNCEMENT.

Respectable, noble, independent Korean band, whatever you do, do not insult the Japanese, do not throw stones, do not hit with your fists for those are the acts of barbarians. Whoever performs such acts injures the cause of independence and is therefore a danger, so let everyone without exception take great care.

(Signed by) Korean Independence Band.

Information.

TO WHOM IT MAY CONCERN

Pyeng Yang, March 3rd, 1919

Today I saw two Japanese soldiers attack a defenseless Korean. One soldier seized him by the shoulders and kicked him to utmost of his strength from behind, the other reversing his rifle, repeatedly, with full force strike his victim on the chest and stomach; the soldier then dropped his gun and continued pounding the man in the face with his fist, the other soldier continuously kicking him from behind.

When the soldiers abandoned him he was immediately attacked
~~by them~~

by a Japanese citizen who wearied himself kicking and abusing him.

Pyeng Yang, March 3rd.1919

Today I saw mounted Officer ride down and sabre a man while freeing for his life.

Pyeng Yang, March 3rd.1919

To day I saw a body of the city firemen (from their dress I supposed them to be firemen) about ten in number armed with long billhooks chasing Koreans and striking them brutally, finally driving them thru the Potong river out toward the country.

Pyeng Yang, March 5th. 1919

This afternoon while walking along the sidewalk near the college building I met a Korean friend and stop to ask him how he was and what he was doing and then passed on. Just as I left him a mounted policeman came around the corner and saw me speaking to him, as soon as I was out of sight he charged on to him with his horse and beating him. He then took him to the police station where he was again beaten until he would confess to the conversation that passed between us.

STORY OF ARREST OF TWO AMERICAN MISSIONARIES.

A missionary writes: "On Tuesday, March 4th, while stopping at the home of Rev. S.L.Roberts, in Pyeng Yang, Korea, we notice a crowd of Korean women coming near our compound. We went out to see where they were going. They were walking quietly and came into the compound and up on the hill back of the Seminary, but made no outcry. Very soon some Japanese soldiers came following them and began roughly pushing them down the hill with their guns. At that, some other Koreans not far away, cried out "Mansei". We stood a little apart watching, and I said, "We might as well go now", and started down the hill. Just then some Japanese soldiers came up and began to talk to Mr. Roberts, and I heard him say, "I am caught", and turning around, I saw two soldiers holding him. I came back and said to them, "Let go, as he was only looking on". The two soldiers grabbed me, and said, "You must come to the station", I said, "There is no reason for this". But they held us roughly and hustled us along, in company with six soldiers, down through the main street which was lined with Koreans. As soon as we reached the police station, I pushed on into the inner offices, where there were both military and civil officers. I at once demanded to know by what rule we were arrested. I said we were Americans on our own property simply looking on, had said or done nothing, and that this outrageous action by the soldiers was shameful; that they hit two American ladies the day before; and these things would harm Japan's standing as there was no law for such treatment. They told us to write our names and age, and then asked if we had been leading the women up on the hill, I replied that we know nothing about it and were just looking on, and had told the soldiers so. They then said, "Well, you can go". While leading us along to the station the soldiers were most rough and brutal, striking and pounding the poor Koreans out of their way. This German-like military rule seems to have no respect for law or order.

A MISSIONARY WRITES OF SOME OF THE OUTRAGES IN CONNECTION
WITH THE INDEPENDENCE
MOVEMENT.

For the crime of shouting "Hurrah for Korea", or even for looking a silent onlooker, or passer-by, man, women and children have been out beaten and kicked in a most brutal manner by the Japanese soldiers. I have seen so much of it that it makes my blood boil. Here is one incident.

On March 3rd I was watching a few tens of Koreans who were standing about in no disorderly way, but now and then crying out their, "Mansei" (Hurrah for Korea), when came the soldiers. A soldier caught one of the older man who was standing near. He may have been just an onlooker. The soldier at once began striking his face and kicking him, and then he dragged him over to another soldier, who hit him over the head as hard as he could. Then they both began to kick and pound him, treating him most shamefully. The man was not resisting or fighting back, but this is the common brutal way in which these poor people are treated instead of being arrested in any lawful way. The same day I saw two women beaten, kicked and thrown down into a ditch. And in another place I saw the soldiers shoot into a crowd of women.

The soldiers chase even the small boys; then beat and kick them and treat them worse than cattle. But the Koreans have decided so far to stand and suffer, and not to resist. They only want to make it known that they love their land. So far this has been a peaceful revolution on the part of the Koreans, who use no weapons but their mouths, and yet they suffer the most terrible atrocities at the hands of these soldiers, soldiers who stand for a worse militarism than Germany.

Pyeng Yang, Korea, March 8, 1919

A MAN RUN DOWN BY TWO HORSEMAN.

Pyeng Yang, Korea,
March 4, 1919

A group of men and boys had been standing and shouting "Mansei", when they were charged by soldiers with fixed bayonets and scattered in all directions. In addition to the soldiers on foot, two men, one in uniform and one not, came upon them on horseback. These two men having evidently decided to catch a certain man, approached him from opposite sides, gradually closing in on him till they got near enough to strike him, and one as he galloped by gave the man a terrible blow on the shoulder with what looked like a bamboo rod, nearly knocking the man over. He tried to run after that but could only stagger along and so was easily caught. Then four soldiers on foot came running up and knocked the man over. They kicked him, stamped on him, struck him in the face, and struck him severely in the back with the butt of their guns, etc. The last I saw they were dragging him off.

Young Boy Caught and Severely Beaten Under Our Window.

In one of these raids when the soldiers were trying to scatter the crowds that had been shouting mansei, four soldiers caught one young boy about 22 years old, just as he was coming around the corner of our house. They beat him most terribly, struck him on the face over and over again with tremendous force, rammed him in the sides with the butt of their guns, knocked him over, kicked him unmercifully and pounded him on the head, etc. I was standing within a few feet of it all. Of course he made no resistance as he was helpless in the hands of 4 soldiers with guns and bayonets; he having nothing. He pleads for mercy but would get a terrible blow in the face every time he spoke. A friend of his came up and tried to plead for him, saying the boy was on his way to the hospital and had had nothing to do with the crowd which had been shouting Mansei.

LITTLE BOY TEED AND ARRESTED.

Yesterday afternoon about 30 soldiers with fixed bayonets

charged upon a group of men and boys who had been shouting mansei, and caught four of them. Among them was one little boy about 14 years old, whom they tied as they did the other three, beating them on the hand and in the face. He cried out, but they kept on beating him. As they came running in the gate to get the crowd, they met coming out a workman who had not been with the crowd at all, an ignorant coolie. The soldiers turned on him and beat him most severely three of them doing it as hard and fast as they could. Then they let them go. They broke a piece off our wooden gate and beat one man with it.

WOMEN SHOT AT AND KNOCKED OVER INTO DITCH.

Some soldiers tried to stop a group of women from shouting. As they would not stop one soldier knocked two women over with the butt of his gun, knocking them into the ditch. I saw one get up bleeding and the other limping. I should guess that one of them was about fifty years of age. Then the soldiers got down on their knees and levelled their guns at the women and fired.

Aside from these that I have reported I have seen literally scores of men and boys beaten most severely.

Signed.....

THE KOREAN REVOLT.

An Australian missionary in Korea writes:

"In the afternoon of Manday, March 3rd, they turned the Japanese firemen loose on the crowd. They looked like stage devils, dressed in close fitting black pants, red and black tunics, with a hood over their heads. They ran after the scattering school boys at topspeed. They had long sticks with an iron hook at one end and a heavy sharp wedge at the other end. A man was afterwards seen at the hospital whose head had been crushed in by devilish weapon, and he was half paralysed. Members of our new theological class who had just come in and had taken no part in the demonstration, were arrested, tied to wooden crosses and beaten 29 times till their flesh was raw. Some were told by the Japanese that as Jesus their Christ suffered on a cross, so it was fitting that they should suffer likewise. One, who expected soon to enter the ministry, was told that it would be a sign of being a dangerous character to do so. These men had had no connection with the movement. Inoffensive men run the same danger of arrest as the others.

KYUMIPO CHURCH DAMAGED.

On Monday, the third of March, the Kyumipo Church was badly damaged by the Japanese citizens of the place. The circumstances are as follows:-

Reports of the disturbances in other places had reached the Christians in Kyumipo but they had not taken any step to raise a disturbance in their town but had refrained from lending any countenance to the work. The police knew that this was true for they had made particular inquiries of the Christians as to their knowledge of what was going on elsewhere and whether they had received any instructions to get out and shout "Mansei". They replied to the police that they had heard rumors of what was going on elsewhere but had had no communications whatever and did not plan any demonstration.

On Monday, the 3rd, which was the day for the memorial service for the late emperor, some of the officers and the school teachers got the children together and held a memorial service. They had invited

a policeman to be present to remove any suspicion that they were planning anything wrong. The police was present and sat through the service.

The people of the town had heard what was going at other places and that the Christians were back of it and that consequently they were anxiously waiting, expecting the Christians to take the lead in some sort of demonstration and when the latter did not show any inclination to do so they were disappointed and began to abuse the Christians, calling them cowards and lacking in patriotism.

On Monday the villagers decided to wait no longer and so a crowd of them assembled in the main street in front of the home of one of the elders and commenced to shout "Mansei". The police had been anticipating some such an outburst and had their men in readiness and came out with their guns and sabres and also telephoned for the firemen to join them. The latter came on the run with their hooks and sticks and in a short time the crowd was dispersed, the villagers taking to their heels as soon as the police and firemen appeared.

After the crowd had dispersed, the Japanese firemen and police said: "The Christians are responsible for this disturbance. Let us go up the hill and destroy their church." So they rushed up the hill back of the town and began to destroy the church. They broke all the glass and the window frames in the building, broke one of the stoves and the pulpit, tore down the bell and broke it to pieces. Set fire to the church in two places on the inside and one on the outside but either they put out the fires themselves or they went out by themselves for they did nothing more than sordes the building in several places.

There was a lean too roof at one end of the building where the structure is two stories high. They pulled the supports from this roof and let it fell down against the wall where it is still hanging. They then went to the school building near by and smashed all the doors and windows of this building.

Mr. Welbon and I went down there recently and took a photograph of the building and if it turns out well will include with this report.

The police expressed their sorrow that the church building had been damaged by the Japanese and asked the officers of the church to bring in a statement of the amount of the loss suffered. They have done so but there is no disposition on the part of the police officers to secure damages.

Up to the present time none of the Christians in the place have had anything to do with the agitation and the police know it. But three of the officers, one elder and two leaders, recently made a contribution of money, as they say, for the relief of the Christians throughout the country who have suffered loss of property on account of this agitation and are in hard circumstances. The police say that it was for the propaganda fund which has been raised by the Koreans all over the country. Which is the correct statement I do not know but anyhow the three men have been arrested and are now in ~~xx~~ prison here in Pyongyang.

Respectfully submitted,

Signed C.F. Bernbeisel.

Pyeng Yang, April 28th, 1919

AMERICAN MISSIONARY TELLS HOW HIS WIFE WAS STRUCK BY HUN-LIKE SOLDIERS (Peking Daily News, Apr. 13, 1919)

(The following letter was sent to the Seoul Press, the only English newspaper published in Korea, and representing the Japanese official view of things. It was in answer to an article in that paper, on the "Stories of Cruelty", which said that "Koreans are great liars." It shows what missionaries have seen in Korea, his own wife having been struck by Japanese soldiers. The Seoul Press would not publish this letter, however, for they dislike foreign comment.)

In the Seoul Press of this date there is an article on "Stories of

"Cruelty", ~~not~~ Granted the "Koreans are great liars" ("All men are liars" it has been said) the missionaries, "I am sorry to say, have seen things with their own eyes. Unarmed Koreans have been shot, many of them in the back; old women have been beaten without mercy, girls have been tied by their hair and beaten; men have been beaten on the back of the head untill for days and weeks they have little sense left. On the 3rd of March my wife was going to the Woman's Hospital in..... She passed several soldiers and they said nothing. Then she came to one by himself. He ordered her to go back. In obedience to him she turned about, and then he struck her two sharp blows in the back with the butt end of his gun. This is the work of the Hun and of the Japanese as we supposed they are. My fear is that some of the stories I cannot tell here, that unsophisticated countrymen and especially women have told right out without being asked, have more truth in them than some of us wish. It will be to the good of the fair name of Japan not to attempt to cover up any of these things. The crowds were absolutely unarmed and for the most part did not attempt to use force. The use of force came only after the soldiers, and even worse than soldiers, the firemen with long clubs with the sharp iron hooks on the end, had begun to deal with crowds with uncalled-for cruelty. It almost seemed that the Japanese were scared almost to death themselves by the crowd of people by the crowd of the people who were not even trying to use force and had absolutely nothing to fight with. I am speaking of what I saw in ---where it seems to me there was no call for the fierce methods that were used on the crowds even here in the city. And the things done here are not to be compared with the things done in the country sections. If the plan was to scare and cow the people they have succeeded. But that success is failure. The Japanese will never win the people, will never the task they are here for in that way. The officials surely know the day and age in which we are living.....

"Now the time for action has come for Japanese in Korea. Whatever may have been the dreams for conquest and of assimilation and absorption, now the strong must help the weak; those who have for those who have not, a plan of absolutely unselfish action towards the Koreans must be really put into operation. We read that General Pershing once risked his own life in an effort to disarm a misguided Philippine Islander, instead of shooting him down. This is the stuff which makes a man in these days. The strong to use their strength to save and guide the weak and ignorant, not to do the easy thing of shooting them down. Some of us have thought that Japan was of this kind. These recent events have shaken our faith. We might as well be frank about the matter. Now we are wondering if Japan will go to Europe to see the Hun and Belgium, and then take a look at some of the strong who have used their strength not as masters but as servants. She stands "at the cross-roads" and those of us who are giving our lives that this garden spot of the world may be a fit place for men and women to live in, a fit place for little children to grow up in, can not help but think of the immortal words of Lowell.

'Once to every man and nation comes the moment to decide.

In the strife of truth with falsehood, for the good or evil side.'

On that decision depends not only the fate of the Koreans but of Japan herself. A good friend of mine said that the Koreans will either be assimilated or be made serfs. What the Koreans become, the Japanese will be Will the Japanese and Koreans, whom God has seen fit to set side by side, be men, true men together? The answer to this depends largely upon Japan's decision at this momentous hour. May she be true enough, and brave enough and self-sacrificing enough, to make the right decision."

THEOLOGICAL SEMINARY MEN BEATEN.

Pyeng Yang, Korea, Tuesday March 4, 1919.

About 12.30 noon, Tuesday, March 4th five seminary students from Kyeng Sang Province were arrested at the Presbyterian Theological Seminary Dormitories. They were Pak Tuk Il, Pay Yung Hong, Pak Moon Chan, Yun Bong Nam, and Pai Eun Hi, all from Kyeng Sang Province. Of those, two men, Pak Moon Chan and Yun Bong Nam were in their rooms when the police came, where the others were standing outside their rooms watching the demonstration on the Seminary hill. They were all taken to the police headquarters and beaten, four of them receiving 29 strokes each and one 27. Besides this each one, each time during the beating that he moved, squirmed or made a noise, was struck on the head and other parts of the body in order to give full measure. The prisoners were stripped and the beating was done on their bare buttocks. The platform on which the beating was done was in the form of the cross. This form was not a specially prepared one for the occasion but is the form used for all official paddlings. It is a convenient one, that is all. But to one of the men beaten, the form of the cross was called to his attention and he was told that as his Lord had had to bear his cross, so as a disciple he would have to bear a cross this day. So the police did see the possible connection that the world might receive of in the form of the platform.

The beating for the most part was performed by Japanese policemen. One of the men reported that a Japanese police man had laid on about half the strokes when a Korean was ordered to complete the operation. But as the Korean was too easy on him, they replaced him with another Japanese.

Asked as to why they were beaten they were told that they had broken the law for the Preservation of the Public Peace and that the punishment for this for the slighter offences was beating. They asked in what way they had broken this law, seeing that they had neither had a part in the demonstrations nor had been with the ones demonstrating.

The five men were interviewed by four missionaries at 11.30 on Wednesday morning in their rooms at the Dormitory. Pak Tuk Il was so weak at the time that he had to be supported by his companions in order to sit up and tell the story. He showed the injured parts to the missionaries and the sight was enough to make a man's blood boil. Fully one square foot of the flesh had been beaten and bruised, the injury going deeply into the flesh. Nothing but the nicest application of the rod could have produced such a result without terribly lacerating the flesh. Two other men were in very great distress and only one of the five was able to hobble across the compound to attend the opening session of the Seminary that morning.

DETAILED ACCOUNT OF THE BEATING.

Pak Tuk Il, aged 40, for years a helper in the Taiku City Hospital, Arrived in Pyeng Yang Tuesday morning at 5 a.m. after stopping one day in Seoul. Living in the Kyeng Sang Dormitory, Tuesday noon he was standing by the Chulla Province Dormitory when a demonstration on the Seminary hill drew the attention of the police. He and two others saw the danger and started for their rooms, walking leisurely. The police seized him, charged him with complicity, and after argument led him off to the police station. He was condemned to beating for disturbance of the peace and given 29 strokes. A Japanese policeman administered 10 or 12 of these but tiring, gave way to another, a Korean policeman. But it was evident that the Korean did not exert himself so a Japanese took his place and completed the performance. He was also beaten on the head and in other places whenever he squirmed or protested. After the beating he was released and allowed to go. His buttocks were a solid sore, though the skin outwardly was not broken so far as could be seen. The injured area was fully one square foot. Mr. Pak said that he had no connection with the crowd, did no yelling at the time, had not yelled at any previous time, was not near the demonstrators when arrested, made no attempt to run, but

was quietly going to his room. He was in such pain that he could not sit during the conference.

Pak Yung Hong, aged 25. A helper from the Taiku territory.

Asked why he came to Pyeng Yang. He answered as all five men did to study in the Theological Seminary. Whereupon the examiner exclaimed "Are you a Christian?" When he replied in the affirmative he was told, "As Christ had to bear his cross so you will have to bear yours. You shall receive 20 strokes." The reference to the cross was without question suggested by the shape of the platform on which the beating was done. The man doing the beating for some reason counted incorrectly and he received actually 27 strokes besides beating over the head and other parts of the body for full measure.

Pai Eun Hi, aged about 30.

His account was similar to Pak Yung Hong's. He received 29 strokes. He and Pak Yung Hong seemed to be suffering less than the others.

Yun Bong Nam, aged 40.

Was in his room at the time of the demonstration, but the police entered with drawn swords and compelled him to go to the station, after some argument. Received 29 strokes. Seemed to be suffering a great deal.

Pak Moon Chan, aged about 40.

Was in his room at the time of the demonstration, but the police entered with drawn swords and forced him to go with them. At the Station he was asked what he thought of independence. He replied that it would be a fine thing if it could be obtained. The Korean policemen standing near all laughed. He was given 29 strokes.

KOREAN INDEPENDENCE OUTBREAK

BEGINNING

MARCH 1st., 1919.

PART II.

ITS ORIGIN AND CAUSE.

TEN REASONS WHY KOREA SHOULD BE LIBERATED.

1. Because Japan guaranteed the independence and integrity of Korea by the Treaty of Shimonoseki in 1895.
2. Because Japan went to war with Russia in 1904 expressly to preserve the independence of Korea and the peace of the Far East.
3. Because America guaranteed the integrity of Korea by the treaty of 1882.
4. Because Korea was neither conquered nor won by Japan. She was only cheated and robbed of her independence. Should it be said that Japan will liberate Korea if France gives up Annam, America the Philippines ceded to America by Spain, and Great Britain India, which was won by the British while Burma was conquered, Korea's case is quite different. Japan has, therefore, no claim on Korea.
5. If the civilized world has any regard for the principles for which they have made the immense sacrifices, they must press on Japan to liberate Korea at once.
6. Because Korea, a nation with a splendid civilization extending back 4000 years, is being emasculated and oppressively governed. The nation is on the verge of being extinct, and the cry of 20,000,000 will not leave humanity at rest unless justice is done to her now and at once.
7. If the Allies have restored the Czecho Slovaks to independence after so many centuries of slavery, and forced Germany to vacate Belgium, Serbia, etc., why should poor Korea's case be neglected?
8. Korea being the key to the Far Eastern nations, if she is not liberated now, Asia will have strong reasons to doubt the sincerity of the Western peoples and may think that the West has got a double standard of justice, one for Asia and another for Europe.
9. Truth must be respected above all if the Allies wish to "make the world a decent place to live in" and justice done to Korea, or we will have reasons to conclude that the West is afraid of Japan and shirks her great responsibility to Asia.
10. Because it is absolutely necessary to avert another great war if Korea is not restored to independence and the Far East thus left in the same condition in which the Balkans were before the War. Remember the same results follow when the same conditions exist.

Memorandum of program of procedure.

1. Interview the delegates of the different nations at the Conference and secure sympathy and support for the Korean cause.
2. Interview influential men who are now gathered in Paris in an unofficial capacity in connection with the Peace Conference.
3. Present in an intelligent way the condition of affairs in Korea under the Japanese military rule, politically, economically, educationally and religiously.
4. Show the ulterior aim of Japan towards Korea and the Koreans.
5. Show Japan's ulterior aim in the Far East regarding Manchuria, Siberia, Shantung, Yangtze Valley, Fukien, Siam, the Philippines, the South Sea Islands and India.
6. Show that Korea is the key to the Far Eastern Question historically, geographically, strategically.
7. Get the sympathetic cooperation of the influential and responsible pressmen of America, England, France and Italy and create a world-wide opinion regarding the necessity of Korea's liberation.
8. Use all the influential organs of America, England, France, Italy and China in informing the world of Korea's present condition and creating sympathetic opinions of the world's statesmen and diplomatic leaders and the peoples of the different nations.
9. Open press bureau in Paris, London, New York, San Francisco, Shanghai, etc. and use all other possible methods of publicity either directly or indirectly. Keep the East informed of what is taking place in the opinions of the Western countries regarding the Far Eastern Question

- and inform the West of what is actually taking place in the East.
10. Work a propaganda distributing literature and illustrated leaflets etc.
 11. Show conclusive reasons why Korea should be independent and how the Koreans are capable of governing themselves.
 12. Make an official demand for representation and recognition at the Peace Conference and a formal petition for the liberation of Korea with concise but comprehensive memoranda.

KOREANS ENTREAT PRESIDENT WILSON TO AID KOREA SECURE
HER LIBERTY.

Peking, Feb. 29, 1919

Letter from Korea Independence Committee ask Korea's case be placed by Wilson before Paris Conference -- Recounts Japanese Mal-Administration.

The following is a translation of a letter which has been presented to the American Minister by Chao Yu-fu, Chi Tien-fu and other members of the Korean Independence Committee who represent the Korean people living in China.

The petition, it is understood, was presented some time ago but was not disclosed until today when representatives of the Korean Committee gave copies of it to a local news agency. The letter follows:-

Text of letter.

Your Excellency:-

We Koreans who are exiles in China respectfully, with tears of blood, present our case to the American Minister in China and ask his aid in our behalf.

Following the violent seizure of Korea by Japan the Korean people were nearly exterminated. Now by the grace of God, the European war has been ended, and the powerful monster has been destroyed. The great President of your country, upholding human rights, has declared that people have the right of self determination. From the depths of their bitterness, the Korean people look up to him with sincere gratitude and beg Your Excellency to convey to your government our prayer that the Peace Conference take up the problem of bettering the condition of our voiceless nation which contains twenty million oppressed people.

Accompanying the petition is a very interesting document setting forth the Korean claims. It is as follows:

1. For four thousand years following its foundation Korea was an independent nation. This statement is borne out by history.
2. The Kingdom of Korea, during the last few hundred years of its existence, paid tribute in native produce to China but China did not interfere in the internal administration of the country, which had its own administration and was entirely independent.
3. On the pretext of the independence of Korea Japan went to war with China in 1894 and 1895. The treaty of Shimonoseki admitted the independence of Korea which was also recognised by the various foreign powers. Japan's assistance to Korea was only a pretext for the purpose of robbing Korea.
4. Again in 1904 when Japan went to war with Russia she declared that the war was being fought to maintain the independence of Korea.

JAPAN VIOLATES TREATY.

5. Japan suddenly annexed Korea in 1910, abandoning all national honor and in violation of treaty obligations. The act was a total defiance of all moral principles. That was in the age when might made right and no nation offered any objection or extended any pity to Korea.

6. Under pressure from Japan the insane Emperor of Korea gave up the sovereignty of the country.
7. Only one man, the traitor Li Wanyung, knew anything about this act. How can one man privately give away a nation to another nation? Is it a thing to be pawned? This is not the action of a nation but of a thief.
8. Japan threw around the Korean Emperor's palace the troops of her modle army and humberless spies were placed every where to terrorize the Koreans. If a Korean said that he did not approve of the annexation he was beaten and cursed by the soldiers. Some put to death because they dared to speak their indignation and Japan defamed their memory by saying they had been executed as robbers. What a tragedy!
9. Paying well for them, Japan bought the traitors of Korea but many refused to accept the filthy money and those who could not be bought were imprisoned.

THE MAL-ADMINISTRATION OF KOREA BY JAPAN.

1. Korean Christians have been singled out for persecution. They have been epressed, falsely accused and put to death while the Christian religion has been attacked. Men of great learning have been among the Christians thus persecuted. Every kind of punishment has been used to force Koreans to abandon their religion. Christians have been compelled to register themselves as such and secure special certificates permitting them to practice their religion. Permission had to be secured to open Christian chapels and in countless other ways have the followers of Christianity been oppressed.
2. The lands belonging to the Imperial estates of Korea were worked by the small farmers. But after annexation these lands were taken over by a Japanese Colonization Society, the Korean farmers were dispossessed and Japanese settled in their places. Their means of livelihood gone the Korean farmers were compelled to emigrate from their old homes to Manchuria, a land of heavy snows and bitter frosts, where hundreds died from starvation and cold. This, the punishment of slaves, may be our due but we cry out to Heaven against the bitterness of our distress.
3. The Japanese have encouraged Korean sons to dissipate family fortunes, have instigated litigation between fathers and sons so that family fortunes may be wiped out and all Koreans reduced to poverty.

IMMORALITY ENCOURAGED.

4. The Japanese have encouraged immorality by removing the Korean marriage restrictions and allowing marriages without formality and without regard for age. There have been marriages at as early an age as twelve. Since the annexation there have been 80,000 divorce cases in Korea. The Japanese encourage, as a source of revenue, the sale of Korean prostitutes in Chinese cities. Most of these prostitutes are only fourteen or fifteen years of age. It is a part of the Japanese policy of race extermination by which they hope to destroy all Koreans. May God regard these facts!
5. The Japanese Government has established a bureau for the scale of opium and under the pretext that opium was to be used for medicinal purposes has caused Koreans and Formosans to engage in poppy cultivation. The opium is secretly shipped into China. Because of the Japanese encouragement of this traffic many Koreans become users of the drug.
6. The Japanese forbid any school courses for Koreans higher than the Middle school and the higher schools established by missionary organizations are severely regulated. The civilization of the Far East originated in China and was brought first to Korea and thence to Japan. The ancient books were more numerous in Korea than

in Japan but after annexation the Japanese set about destroying these books so that Koreans should not be able to learn them. This "Burning of the Books and Murder of the Literati" was for the purpose of debasing the Koreans and robbing them of their ancient culture.

OTHER OPPRESSION.

The countless other forms of oppression and mal-administration which have distinguished Japan's rule in Korea are fully known to all foreign consular officials and to the missionaries who live in Korea.

How can our race avoid extermination? Even if the government of Japan were benevolent how could the Japanese understand the aches and pains of another race of people? With her evil government can there be anything but racial extermination for us?

In Divine pity heaven ordained the end of the European War and His Excellency President Wilson in support of the principle ordained by Heaven has declared that races of people have the right to self-determination. Hence we Koreans appeal to you to place our present miserable condition before the peace conference that we may be able to enjoy the blessings of liberty and national sovereignty.

A PROCLAMATION

We proclaim herewith, Korea an independent state and her people free. We announce it to the nations of the world, and so make known the great truth of the equality of all humanity. We also make it known to our posterity for ten thousand generations that they may hold this right as a free people for all time. With the authority and dignity of 5000 years of history and the devotion and loyalty of 20,000,000 of people back of us we make this proclamation. Thus we take this responsibility on behalf of the eternal freedom of our people.

In order that we may move in accord with the opportune fortunes of a new era, when the conscience of humanity has become awakened, we so act. It is the evident command of God. The trend of the age in which we live, the natural step in accord with the right of all people to live and move together. There is nothing in all the world that should prevent or stand in its way.

Victims of the inheritance of an ancient age of plunder and brute force, we have come for the first time in our history of thousands of years, to taste for a decade the bitter experience of oppression by an alien race. How great a loss to the right of existence, what a hinderance to the development of the mind; what damage to the honor of our people; what a lack of opportunity, by any originality of our own, to contribute to, or aid in the onward march of civilization.

If we would rid ourselves of resentment over the past; if we would be free from the agony of the present; if we escape violence for the future; if we would awaken again the conscience of our people, now oppressed, or rouse the fallen state to a true endeavor; if we would rightly develop character in every man; if we would not pass on to our unfortunate children an inheritance of shame and distress; if future generations for all time would enjoy the perfections of blessings, we must, first and foremost, secure complete independence for our people.

Let every soul then of our twenty millions of people, in this day when human nature and the conscience of the times, as soldiers of right and defenders of humanity, aid us, go forth with sword in heart. If we do so we can break down all opposing forces and pushing forward obtain the object of our desire.

We do not wish to find fault with Japan, who made so favorable a treaty with us in 1876 for her insincerity in breaking, time and again, this and that provision of that same solemn agreement; nor to

blame her for lack of honesty, when her literati, speaking from the platform, and her officials, by their acts, count the inheritance of our fathers as a colony of the own or treat our civilization as though we were savages, only to be satisfied when they beat us into submission, and put to shame the foundation of our society and our best mental endeavours.

We, who have special need to reprimand ourselves, should spend no time on the faults of others; we, who need to organize the present should not waste a minute in finding fault with the past. Our responsibility today is to establish ourselves, and not to pull others down. In line with the dictates of a clear conscience, our duty is to break up the fallow ground of our new destiny, and not for a moment, thru long smothered resentment, or passing anger to spitefully attack or offer opposition.

Our wish is to move the Japanese Government, bound as it is by old ideas and past day influences, a victim of the love of fame that acts and manifests itself by the unnatural and unreasonable ways of error, to change to something better, and by a straight road and natural and reasonable way, return to the place of innocence.

The result that was brought about without any request on the part of our people, has meant oppression, used as time serving measure, impartially, statistics, based on false figures, intended to show the reverse of what is really true in a profit and loss account between our two peoples. Thus the farther they go the deeper they dig a trench resentment between us that no reconciliation can bridge over. Behold the result today. Let the courageous make right what is wrong, and by a correctly ordered comprehension based on sympathy, open up a new sphere of kindly relationship, thus putting misfortune away and bringing blessing between us. Is this not what she especially needs to realize?

The holding under of 20,000,000 people, filled with anger and bursting with resentment will not only be a cause of disturbance to the peace of the Far East, but will, the farther it goes, increase, as well, fear and suspicion of the Japanese, on the part of the center of peace and danger of the Far East, the four hundred millions of China, and will undoubtedly result in calling down on the whole of East Asia the sad fate of universal destruction.

Thus our independence today while it means a right honor due Korea, means at the same time the departure of Japan from an unjust way to one where she truly assumes the great responsibility of protector of the Far East as well as removing from China those disturbing fears, that she cannot escape even in her dreams. It means, too, a stepping stone to the peace and happiness of the whole world of humanity, with regards to the peace of the

means, too, a stepping stone to the peace and happiness of the whole world of humanity, with regards to the peace of the Far East as so important a part of the whole. This is by no means a question that rests on any trivial emotions.

A new world comes before our eyes, the age of force departs and that of truth and righteousness comes on. The mind of humanity refined, clarified, matured, trained by the ages of the past, now begins to cast the morning light of a new civilization on the history of the race. A new spring dawns upon the world and all life hastens to awaken. As insects under the power of the season of soft winds and warm sunshine, they return to life and being, so we who behold the restoration of the world and the turn of the tide of the age, step forward without hesitation or reserve.

Holding fast to the inherent right of liberty, let us find satisfaction in the joy of life, and, developing that originality that can alone satisfy the heart, let the essence of our people bloom forth in the great world flooded with the light of spring.

We now arise in power. Our conscience is with us, and truth accompanies us. We awake, without distinction of age or sex from the old nest of gloom, into an activity in which all creation attains to a joyous resurrection. The spirits of preceeding generations aid us unseem, while the fortunes of the world assists us from without. The beginning means the successful completion. All we require is to press forward to the light that shines before.

THREE ITEMS OF AGREEMENT.

- 1-- Our work today is what any people would demand in behalf of truth, humanity, life and honor, so let us manifest the spirit of independence only, and not the spirit ~~of~~ opposition.
- 2-- Even to the last man and to the last moment, let every one show forth definitely his real thought.
- 3-- Let our every action be done in decent order, so that our purposes and attitude may under every circumstance, command themselves as right.

The 4252 year of the Kingdom of Chosen(Korea)
Representatives of the people.
33 names follow.

THE GRIEVANCES OF THE KOREAN PEOPLE and THE BAD GOVERNMENT OF JAPAN Issued by the

ORGANIZING COMMITTEE OF THE INDEPENDENCE MOVEMENT.

1. There are two chief reasons for the demand we make that Korea shall be emancipated from the rule of Japan.
 - 1.The Korea is such the older of the two nationalities for it has a history of organized government extending over 4300 years. During a part of that period Korea sent tribute to the court of China but his was nothing more than an outward expression of the relation between the imperial families of the two nations. Korea was ever the sole possession of our Korean race and was never under the actual control of any foreign nation or government.
 - 2.The Japanese nation is an entirely distinct race from the Korean. She is an island people and her nakedness of body and mind could only be covered by the civilisation she received from Korea and China during the centuries of past. Her customs, her literature, her very clothing came to her through Korea. Of late years she has added to these the face-powder of a Western civilization; thus she becomes the whited sepulchre of the East. She gives no evidence of moral force, her actions towards our nation have proved her to be the embodiment of cruelty. The evidence is complete that the unification of the Japanese and Korean races is an im-

possibility.

II. There are five conspicuous injustices on the part of Japan towards Korea.

1. THE DOG HAS BITTEN THE HAND OF HIM WHO FED IT. As an outcome of the China-Japan war in 1890 Japan solemnly acknowledged the independence of Korea, and Great Britain, the United States, France, Germany and Russia have repeatedly acknowledged it also. In proof of this Japan and the other countries named, signed treaties guaranteeing this independence. The Korean people rejoiced in this and entered heartily upon the task of reform and national development. Unfortunately at this time Russia began to move her force southward and threatened the people of the Orient and the safety of Korea. As a counter-move Japan made an alliance with Korea and opposed Russia with military force. True to the close relationship entered upon with Japan the whole Korean nation gave of her best, either by financial aid or physical labor, and in matters of transportation the Japanese armies were faithfully and honorably treated. A large part of the campaign took place on Korean territory and as a result of this co-operation Japan was victorious over Russia. But when the war was concluded Japan revealed her cruel intention of devouring the whole of Korea and finally, by personal threats addressed to our Imperial family, and by the action of the traitor Yi Wanyung, the articles of annexation were obtained.

2. BROKEN PROMISES. It is very clearly stated in the articles of annexation that Japan shall pay great honor to the Imperial family of Korea and shall preserve the rights of the Korean people. But what has happened? She has abolished our Imperial family and has made of the whole of Korea a dumping-ground for her own overflow population. This cannot be hidden from the eyes of the nations.

3. MAL-ADMINISTRATION OF THE LAWS. Our people are of a peaceful disposition but this is not reason for misrepresenting us as half civilized. In the Law-Courts it is impossible for a Korean to obtain fair treatment when opposed to a Japanese, and when under police examination our people are called upon to endure suffering which cannot be described. There is a definite policy pursued for the depraving of our young people. Young men who neither smoke nor drink are marked down as being obstinate and Anti-Japanese, and determined efforts are made to undermine their principles. Under the pretence of clearing the town of loafers many young men of high principle have been arrested and attempts made to degrade them. There are many such instances.

4. THE DESTRUCTION OF LIBERTY. Liberty of speech does not exist. No ~~meeting~~ meeting of even ten or twenty persons can be held, no matter what its purpose, without the presence of detectives who have authority to break up and disperse any gathering they choose. Liberty of the press is also denied. No newspaper or book is allowed to be published but such as perplex and mislead the intelligence of the reader. The scheme of education is incomplete and inefficient. There is a determination to limit the knowledge of our students instead of cultivating their intellects. A poisonous hand is plucking up the young trees.

5. THE ARRESTING OF 33 MEN. The Japanese have arrested those who signed the Manifesto of Independence on March 1st. 1919. They have also arrested several hundreds of men as well as school-boys and school-girls who were indignant at the unjust treatment that the 33 men received. These hundreds of people have been imprisoned and deprived of food for two and three days at a time, and they bear the marks of cruel injustices. We appeal to humanity against our oppressors. They are worthy of punishment by God or righteousness, but we would rather pray for them.

III. THE FUTURE OF KOREA. Our present demonstrations and solemn Manifesto have not been inspired by outside influences. They spring from actual spiritual forces, within our own nation. The Japanese government has offered money for information as to who are the ringleaders of this national movement. They offer their rewards in vain, for the leader is God Himself and this movement is rooted in the hearts of 20 millions of the Korean people. Even our youth, our boys and girls, are glad to be

arrested and imprisoned for this cause. They are too young to be impressed by outside influences, they respond for the deep spiritual movements of our own united nation.

We are convinced that this is our nation's opportunity for self-expression and for the re-assertion of the right to national self-determination which Heaven bestowed upon us. This the time for our escape from the hands of the Japanese oppressors. We earnestly appeal to the nations of the earth to set a limit to our pitiful condition and to obtain for us the common rights of humanity. Our confidence and our prayers go out to God. Hear us, oh God, and deliver us from the oppressor for Thou art our strength and salvation. Our trust is the Thee, oh God our Helper! Amen.

Pyongyang, Korea,
March 10th, 1919

(Copied from the China Press)

Dear Sir:-

An extremely serious situation and the impossibility of getting information regarding it out to the world through regular channels have induced me to send you word by indirect channels, hoping that you will give the very greatest publicity to all I am writing. The American Consul General in Seoul has sent cables to the American Government on the subject but I have grave doubts whether the Japanese have allowed them to go thru intact. Hence I am sending you a rather lengthy statement of the situation.

Korean Insurrection - Its Origin.

On the afternoon of March 1st, an insurrection broke out simultaneously in many parts of Korea, taking the Government almost completely by surprise. On January 22nd the old ex-Emperor Yi passed away at his palace in Seoul. The circumstances of his death were very peculiar which led to the report getting out among the people that he had committed suicide in order to prevent the consummation of the marriage of his son, Prince Kon, to the Japanese Princess Neshimoto. This wedding had been scheduled for about Jan. 29th or one week after the death of the ex-Emperor. The prince had formerly been engaged to a Korean girl but this engagement was forcibly broken off when the Prince was taken to Japan some years ago. The father of this girl is said to have died at almost the same time and under the very same peculiar conditions attending the ex-Emperor's death (so-called apoplexy) and again it was reported that suicide had been the real cause of death. These circumstances have powerfully affected the people throughout the whole country, and the old ex-Emperor, who had done everything a good ruler should not have done while he ruled, became a glorified and worshipped saint in his death.

As you doubtless know, disaffected Koreans in America, Hawaii, Manchuria, China and Japan have kept up a constant agitation against Japanese rule in Korea ever since their occupation of the peninsula. About a month ago, some of these men came secretly to Korea and organized committees to begin a movement for establishing independence. Their work was quiet and effective. Their plan was to begin with a "passive revolution". No one (even Japanese) was to be hurt. No property was to be destroyed or injured. A persistent passive agitation was to be instituted and continued until success attended their efforts. If they were beaten, or imprisoned or even killed, they were to take their punishment without complaint. Nothing was to be done to bring reproach upon the name of the Koreans, or their movement. And I want to say here, that up to the present time, we have simply had to marvel at the restraint the people have shown under all the oppression and suffering they have had to endure.

The Peace Conference too, has had a powerful influence upon the present insurrection. President Wilson's Fourteen Principles are all well known here among educated Koreans and the principle of "self-determination", naturally, has made a strong appeal to them. By means of a passive

revolt the leaders believed that they could demonstrate to the Peace Conference that Korea was not being ruled at the present time by a power which Koreans wanted or believed in. In other words, by means of a passive revolt they would demonstrate that they had not in the past been granted the privilege of self-determination.

At the same time, in some way, a report gained currency that the Peace Conference had sent a special delegate to the East to examine into Eastern and especially Korean affairs to report to the conference. The Koreans were very anxious, therefore, that this delegate know how bitter was the feeling here against the Japanese. I can account for this report only on one way. Several weeks ago it was reported in the papers that Mr. John J. Abbot, representing large American banking interests, was coming to the East to investigate financial conditions in China. The Koreans evidently believed that he was a representative dispatched by the Peace Conference to investigate conditions in Korea.

Another peculiar report which gave impetus to the movement included two parts. First it was reported that the Peace Conference had decided to adjourn permanently on March 28th. Second, that unless Korea did something before that date and obtained a hearing from the Peace Conference, there never would be another opportunity for it to do so. I cannot account for the first of these in any way. The second was due to misunderstanding. The Koreans believed that every political "score" and difficulty thru out the whole world was to be "aired" and rectified at the Conference. And they also believed that this conference was to settle all these questions now for time and eternity. They believed, that after the Conference adjourned no adjustments of national boundaries or sovereignties would be possible. Hence this was a critical, a most critical time for all oppressed races.

CERTAIN INTERNAL CONDITIONS NOT GENERALLY KNOWN.

Foreigners whose residence has been in the East, but outside Japan proper, are generally well acquainted with Japanese dealings with other nations. The same method of intrigue, deception, brow-beating, and force have been followed in China, Formosa, Manchuria, Korea and recently in Siberia. The people who have been so unfortunate as to cross their path have invariably suffered. But in all this they have been adepts at "pulling the wool" over the eyes of those who come to the East for a "sight-see". We foreigners who live here are discredited because we do not laud to the sky this miserable business of deception. We condemn it and have condemned it, but without avail. Today I believe, our day has come, and we must speak again.

Japan's occupation of Korea has been one long story of "putting the best foot forward". The Japanese have built fine public buildings, school ~~buildings and roads. They have introduced improvements in agriculture. They have introduced afforestation on a large scale. They have done scores of other things to benefit the country. For all these they are to be commended and highly commended. We do not criticise them for what they have done, but should have done. I have never heard a Korean catalogue their grievances nor can I give them all. But the following are facts so well known and so contrary to justice and right that they are a~~ ~~terrible indictment of the Japanese rule in Korea.~~ ~~terrible indictment of the Japanese rule in Korea.~~

1. The country is ruled by the most autocratic military government

in the world. There is no appeal from its decisions or laws to the parliament in Tokyo or to the Emperor. The Governor General is as absolute as was the Czar in the balmy days of Czarism. This militarism forbids and prohibits every expression of freedom. It denies to the Koreans innumerable personal rights, some which are enumerated below.

2. The Japanese Government in Korea has been a brute force. Not one ounce of love has been shown. People are ruthlessly shot down and killed. For the smallest offences they are imprisoned for long terms. It is a rule of brute force untampered by the smallest bit of love.

3. The Government has denied the Koreans the right of petition or appeal. The very act of discussing or presenting an appeal has constituted treason. Even conversation is listened to by hired spies to find who is thinking freely and one indiscrete expression has sent scores of men to prison for years of imprisonment.

4. Although the Korean people is homogeneous, possessing a single spoken language, a literature and authentic history extending back thousands of years, the Japanese are denying them the right to use their own language in their own schools. They have tried to destroy their histories especially parts which tell of past difficulties between Korea and Japan. They have proscribed large numbers of the Korean literary works because they have words, phrases or thoughts which are objectionable to the Japanese. And in the place of these they wish to make young Korea speak only Japanese, read Japanese made histories of Korea, and read and study Japanese literature. In other words on the one hand by means of the Japanese language they have tried to assimilate the Korean people; while on the other they have never shown them a ray of real love to draw the two people together naturally.

5. The Japanese claim that the Koreans are treated just the same as the Japanese now; that there is no discrimination of races. But how idle the claim! As just one example of this, Koreans are unable to study in the same schools with the Japanese because the Government provides special schools for Japanese and special schools for Koreans and the two kinds are totally different. Graduates from the Korean primary schools cannot enter the Japanese middle schools. Graduates from the Korean middle schools cannot enter the Japanese higher schools.

6. Koreans are discriminated against in all official business. A few important offices have been given Koreans but there is always a Japanese underling who has power to veto his chief's acts. There is no representative Council of State. There is no other means whereby the people can have a voice in the Government. There is no way by which they can obtain a hearing from Parliament in Tokyo except through the Governor General who reports everything from his own point of view.

Practically speaking, the Koreans are denied a share in the Government.

7. In land matters again, gross injustice is and has been done the Koreans. Vast Crown Lands have existed here for ages. During the Korean rule, these were rented to Koreans and the rent was used to pay the expenses of State. Today these are being taken over by the Government as Government Lands on the ground that they are to be sold or disposed of regularly. But the sale or lease is almost always to Japanese. The dispossessed Koreans have in scores of instances been the occupants of these lands for generations, but nevertheless they are driven out. No remuneration is given. They must go.

8. Koreans have largely been denied the privilege of travelling to foreign countries. Passports have largely been denied regardless of the reasons for travel, or have been so tardily issued as to constitute prohibition.

These and many other conditions exist and have existed for these ten years and there seems to be no intention on the part of the Government to correct them. Korea has not been held and administered for the

benefit of the Koreans but for the benefit of the conquerors. Koreans in bondage so hard and unendurable that insurrection must break out continually in the future. The amalgamation and assimilation process is at an end. Bitterness between the two peoples is daily growing more pronounced. The passive revolution if continued long must develop into ~~force~~ forceful resistance.

PETITION

To His Excellency Hasegawa:

We out of the fulness of our hearts present this petition to Your Excellency. The proclamation issued on the first day of March and signed by 33 representatives of the Korean people is not based on the mind of a few only, but assuredly springs from the inner consciousness of the whole nation and expresses their mind. We know that God gives it His approval.

We, the successors of the 33, speaking for the 20,000,000 of Korea make known this request and this desire. May Your Excellency bear in mind that we are not Koreans of a former generation but men of the new age who know definitely the spirit of the times in which we live and the enlightened ways of civilization. The spirit of the new era moves us and witnesses to the right of the request we make. Civilization urges us forward and takes the responsibility for these thoughts of ours. Korean independence, therefore, which is the call of the people is in accord with right and the claim of humanity, as well as in line with the trend of the age and the good purpose of God. This we believe.

May Your Excellency notice that the claim for independence affects not Korea alone, but unquestionably the peace of the whole Far East. Think it well over. When Korea was annexed, how was it announced to the world? Every announcement said that Korea was deficient in military strength and was at the mercy of larger states on either side, so that she was a source of unrest to the peace of Asia. Was this not the reason for which Japan annexed Korea? We pray Your Excellency to carefully consider this.

This new era in the world's history has put aside the military idea to let truth and humanity rule. The law of might is gone and peace and truth are to the fore. Is this not so? Your Excellency, we are not to assert our individual rights as a nation by force, but so base our claim for liberty and self-government on right and the appeal of humanity. Wherein does our proclamation of independence run counter to what is right and reasonable? Is it not most certainly true that the peace of the Far East hangs on the independence of Korea? Ask China if this be not so! Ask Russia also! Yes, ask the whole world! Will any of these say that this proposition runs counter to what is right?

Your Excellency, good, enlightened and gifted with kingly wisdom, do not, we pray you, consider this as a light and frivolous matter and merely order it to cease. We assuredly have back of us 20,000,000 of Koreans, the founts in of whose thought will support our purpose and claims. We have besides no confidence in any, even the smallest weapon of force but in the law of right and humanity, which we will maintain to the very end until we reach our object. If Your Excellency resorts to military force in order to stop for the moment the fountain of truth and humanity, which is on our side, it will not only reflect on your enlightened spirit but will most evidently be a reflection on the honor and dignity of NEW JAPAN. We therefore pray that YOUR EXCELLENCY will condescend to consider what we so earnestly request.

PETITION PRESENTED BY KIM YOUNG SIE AND YI YOUNG CHICK TO THE GOVERNOR GENERAL

A way of doing things is good only as it accords with the times; and a government succeeds only when it makes its people happy. If the

way is not in keeping with the age, it is not a perfect way; and if a government fails to make a people happy it is not a good government.

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

Today when the call for independence is given in the street ten thousand voices answer in response. In tendays and less the whole nation vibrates to its echo, and even the women and children vie with each other to join in the shout. When those in the front fall others take their places with no fear of death in their hearts. What is the reason for such a state of affairs as this? Our view is that having borne with pain and stifled to the point of bursting and being unable to repress it further, at last they have found expression and like the overflowing of the Kiang-ho river their waves have broken all bounds and once having broken away, its power will brook no return. We call this an expression of the people, but is it not rather the mind of God Himself?

There are two ways of treating the conditions today, one a kind way and the other the way of repression. The liberal way should speak kindly, soothe and comfort so as to remove fears and misgivings. But in that case there would be an end to the demonstrations. The use of force, on the other hand, that would cut down, uproot, beat to pieces, extinguish, will rouse it the more and never conquer its spirit. If you do not get at the cause you will never settle the matter.

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

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

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

A man is not like something to be dealt with as the grass that grows. In ancient times Mencius said, to King Soan of the Cho Kingdom. "If by taking possession of the state you can make the people of Yun happy, take possession, but if by taking possession you will render them miserable, forbear to do it." The Mencius thus spoke, the king paid no attention, and as a result, came to a place where he said he was greatly ashamed. This is indeed a mirror from history worthy to be looked into. Even the Sage cannot run counter to the times in which he lives. We read the mind of God in the attitude of the people. If a people are not made happy history tells us that there is no way by which their land can be held in possession.

We, your servants, have come on these times of danger and difficulty. Old and shameless are we, for when our country was annexed, we accepted the rank of nobility, hold office and lived in disgrace, till seeing these innocent people of ours in the fire and water, are unable to endure the sights longer. Thus we two, in the privacy of our rooms have shouted for independence just like the others.

Fearing not presumption on our part, we speak forth our hearts in the hope that your Excellency will be in accord herewith and let His Imperial Majesty know so that the Cabinet may consider it and set right the cause, not by mere soft words, nor by force, but in accord with the opportunity that Heaven above grants and the wishes of the people speak. Thus may Japan give independence to Korea and let her justice be known to the whole world including those nations with whom she is in treaty relations. Undoubtedly all will ~~xxx~~ look with praise and commendation on this act of yours.

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

(Signed by) Kim Youn Sik and Yi Young Chick (Korean Nobles)

When the above petition was presented, one nobleman was arrested at once and the other, who was too ill, was made a prisoner in his own house.

RACIAL DISCRIMINATION IN KOREA

(Japan Chronicle editorial April 6th, 1919)

In an interview recently reported in the Japanese papers, Mr. Yamagata the Civil Administrator of Korea, seems to have admitted that there were certain more or less justifiable grievances which had irritated the Koreans, though he denied that they were responsible for the prevailing unrest, which he believed were due to sentimental reasons connected with the words self-determination and independence. Without being very definite he seems to have suggested that efforts would be made to remove the grievances of the Koreans so far as was practicable. It is to be hoped that this indicates a change in the Japanese policy towards the Koreans and that Mr. Yamagata has been summoned to Tokyo to discuss ways and means. Much will have to be done before there is anything approaching equality between Japanese and Koreans in the peninsula. "So far as Korean dissatisfaction with the treatment with Korean officials is concerned", says Mr. Yamagata, "there is something in their complaint, but the difference existing between the Japanese and Korean officials in the degree of education they have received must be taken into due consideration." Quite so; but Mr. Yamagata did not mention a further complaint of the Koreans in this connection that far more educational facilities are afforded the Japanese in the peninsula than the Koreans. At the census taken at the end of December the Korean population amounted to 16,648,129, while the Japanese excluding the officers and the men in the army stationed in the peninsula, amounted only to 320,938. As Japanese conscripts are too young to have children of school age, and officers generally leave their children to be educated in Japan, the elimination of the troops from the calculation makes little difference. Despite the great disparity between the

the government (according to the latest returns available) grants subsidies to the Japanese schools to the extent of Yen 339,660 against Yen 602,888 to Korean schools. That is to say, though the Korean population exceeds the Japanese population more than 50 times, the Japanese schools are awarded more than half of the educational subsidy raised by general taxation. As a result, we find that there were in 1916 some 37,807 pupils in elementary and secondary Japanese schools, the total number of pupils in common and advanced Korean public schools was less than 67,000. Hitherto Korean education has been largely a matter of private enterprise, a very large proportion of it being in the hands of the missions. Instead of welcoming this aid to instruction, the Japanese have always looked upon these schools with suspicion and dislike, and in the last official report it is mentioned in terms of satisfaction that during the year under review, 62 secular private schools and 31 missionary schools were closed. Nevertheless, the pupils of the remaining schools number 53,000 as against the 67,000 in the Government schools. We should like to ask Mr. Yamagata, whether he considers it fair that Koreans should be taxed to support Japanese schools while the provision for Korean schools is so inadequate. To make superior provision for Japanese schools, and then tell the Koreans that they cannot be expected to treated an equality with Japanese, because their education is deficient, seems like adding "insult to injury."

It is not by such methods that unrest in Korea will be suppressed. Instead of an endeavor being made to put the Koreans on an equality, the whole tendency is the other way. Japanese are still being favored at the expense of Koreans. For example, at Suwon the magistrate for some years was a Korean, who did his work well, while thoroughly loyal to the Japanese authorities, showed consideration towards the Koreans. Some eighteen months ago he was replaced by a second-class Japanese

So long as those methods prevail, it is useless to talk of the main efforts of the Japanese being directed to the assimilation of Koreans. Korean education, says the unctuous Annual Report on Reforms and Progress in Korea, "aims at giving the coming generations such moral training and general knowledge as will enable them to meet the needs of the times, and make of them loyal and good subjects of Imperial Japan, and at the same time, worthy citizens of the world." It is significant that the making of "loyal and good subjects of Imperial Japan" is put in the first place, while the making of good citizens takes a secondary position. It is with the first main object that Japanese is made the medium of instruction of all the schools, even the missionary institutions being forced by law to conform to the regulation

which seriously hampers them in their work of education. We repeat that it is not by such methods that content will be brought about in Korea. Were the Koreans left to themselves, they would no doubt willingly acquire Japanese, because it is only by means of the language of the overlords that they can be fitted for the struggle of life in the higher ranks of commerce and industry. But when it is forced upon them it is a different thing. They are encouraged by this arbitrary action to hate the language and from this they pass to hating the people who force it upon them. In this matter Japan is pursuing exactly the same methods as the Germans pursued towards the Poles, and with a similar result. Moreover, when the Koreans perceive the Japanese greatly stirred up about the question of racial equality and observe that at the same time in Korea the Japanese pursue the path of racial discrimination, they naturally regard the Japanese as hypocritical and their promises as disagreeing hopelessly with their performances. But the Japanese, eager for the declaration of racial equality at the peace conference, shut their eyes to what is being done in the country which they have annexed. Not a single Japanese employed either pen or tongue in condemning racial discrimination under Japanese rule. Even the questions recently asked in the Diet took the form of blaming the authorities for not keeping order rather than suggesting an inquiry into the grievances of the Koreans. The result is to be seen in the present situation in Korea, where one of the most submissive and easily governed of peoples is protesting day by day, in spite of the most rigorous persecution and the harshest treatment, against the conditions of their life. It may be hoped that the Japanese Government will perceive the impolicy of the course that is being adopted before it too late. The causes of unrest in the various countries are being closely watched by the whole world and Japan will suffer seriously in reputation unless she sets to work to remove the stigma of racial discrimination within her own borders while she is claiming racial equality abroad.

THE STATUS OF KOREA.

I

The Korean question is attracting a great deal of attention just at present and a great many people are asking all sorts of questions about it. Public memories are so short and private memories have to bear the burden of so many details of everyday life that not a few people what is the history of the Korean loss of independence. With a view to providing a general guide from documentary sources we give in chronological order the various treaty clauses that have a bearing on the question.

For centuries the Kings of Korea had recognized Chinese suzerainty, and forty years ago one of the familiar sights of Peking in the winter was the annual visit of tribute bearers from Korea to the Emperor of China. This relation of Korea to China was recognized by all the European Powers and by the United States. Whenever they had complaints to make against Korea they laid them through the Chinese Government. But in 1876 General Kuroda and Count (then Mr.) Inouye anchored off Seoul with a fleet of two men of war and three transports and announced that they were there to make a treaty or to make war." The Koreans chose a treaty and signed on Feb. 26th, 1876. Article I of this treaty reads:

Chosen being an independent state enjoys the same sovereign rights as does Japan. In order to prove the sincerity of the friendship existing between the two nations, their intercourse shall henceforth be conducted on terms of equality and courtesy, each avoiding the giving of offence by arrogance or the manifestation of suspicion.

Japan was thus the first power to recognize explicitly the sovereign independence of Korea. The next recognition came from the United States, which on the 22nd May 1882 signed a treaty ratified at Hanyang

on the 19th May 1898, the first article of which reads as follows:-

There shall be perpetual peace and friendship between the President of the United States and the King of Chosen and the citizens and subjects of their respective Governments. If other powers deal unjustly or oppressively with either Government the other will exert its good offices on being informed of the same to bring about an amicable arrangement, thus showing friendly feelings.

The excellent example set by the United States of a reciprocally friendly interest expressed in treaty was followed by Great Britain, which negotiated a treaty, signed at Hanyang on the 26th November 1883 and ratified on the 26th April of the following year, the second of article one of which reads:-

In case of difference arising between one of the High Contracting Parties and a third Power, the other High Contracting Party, if requested to do so, shall exert its good offices to bring about an amicable arrangement.

After the Sino-Japanese War, the Chinese and Japanese plenipotentiaries who met at Shimonoseki to discuss terms of peace ~~in~~ between the two countries, dealt with the question of the independence of Korea. On the 1st of April 1895, the Japanese plenipotentiaries submitted a draft clause as follows:-

China recognizes definitively the full and complete independence of Korea, and in consequence the payment of tribute and the performance of ceremonies and formalities by Korea to China in derogation of such independence and autonomy shall wholly cease for the future.

In reply to this suggestion Li Hung Chang wrote:-

The Chinese government some two months ago indicated its willingness to recognize the full and complete independence and guarantee the complete neutrality of Korea and is ready to insert such a stipulation in the treaty; but in due reciprocity, such stipulation should likewise be made by Japan. Hence the article will require to be modified in this respect.

On the 6th April, the Chinese plenipotentiary was asked to formulate his wording of the clause, and he did so later as follows:-

China and Japan recognize definitely the full and complete independence and autonomy, and guarantee the complete neutrality of Korea, and it is agreed that the interference by either in the internal affairs of Korea in derogation of such autonomy, or the performance of ceremonies or formalities by Korea inconsistent with such independence, shall wholly cease for the future.

To this the Japanese plenipotentiary replied the next day, the 10th April, as follows:-

The Japanese plenipotentiaries find it absolutely necessary to adhere to this article as originally presented by the Chinese plenipotentiaries.

The clause therefore finally appeared in the treaty as originally framed by Japanese, so that China recognized definitively the full and complete independence and autonomy of Korea, but Japan did not.

II.

The extracts from documents which we published yesterday showed Japan in 1876 admitting the independence and sovereignty of Korea, in other words wrenching the country from its ancient allegiance to China. Then in 1882 we have the United States recognizing the

sovereign independence of Korea, and Great Britain following suit in 1883. Japan, having severed Korea from China and that severance having been admitted by Great Britain and America, is able reculer pour sauter to step back a few paces for a running jump, and in 1895 we have China compelled to make a recognition of Korean sovereign independence but Japan refusing to make the same recognition.

In a few years we have Russia and Japan recognizing Korean independence. In the Russo-Japanese Protocol of April 1898 we find Article 1. reading:-

The Imperial Governments of Japan and Russia definitively recognize the sovereignty and entire independence of Korea, and mutually agree to refrain from all direct interference in the internal affairs of the country.

The curious introduction of the word "Direct" is suggestive; but still more suggestive is Article III. of the same protocol, which reads as follows:-

In view of the large development of Japanese commercial and industrial enterprises in Korea, as well as the considerable number of Japanese subjects resident in the country, The Imperial Russian Government will not impede ~~xx~~ the development of commercial and industrial ~~xx~~ relations between Japan and Korea.

This reference to Japanese commercial and industrial enterprises runs like a thread through all subsequent treaty engagements of Japan with reference to Korea. The very next document of importance, the first Anglo-Japanese Alliance, has this detail worked out. Article I. of the treaty reads:-

The High Contracting Parties, having mutually recognized the independence of China and Korea, declare themselves to be entirely uninfluenced by aggressive tendencies, in either country. Having in view, however, their special interests, of which those of Great Britain relate principally to China, while Japan, in addition to the interests she possesses in China, is interested in a peculiar degree, politically as well as commercially and industrially, in Korea, the High Contracting Parties recognize that it will be admissible for either of them to take such measures as may be indispensable in order to safeguard these interests if threatened either by the aggressive action of any other power or by disturbances in China or Korea, and necessitating the intervention by either of the High Contracting Parties for the protection of the lives and property of its subjects.

Curiously enough the opening words of the Article are devoid of foundation in fact. Great Britain and Japan had not previously "mutually recognized" the independence of China and Korea though the preamble of the treaty itself admits that the two Powers are interested in maintaining that independence. By the way, what dirvel! "It will be admissible" to do what is "indispensable" if "necessary"! It is necessary that a man should protect himself from the weather, therefore it is indispensable that he should wear trousers; and therefore it will be admissible for him to wear braces!

The next reference to the subject occurs in the Japan-Korean Protocol of 23rd Feb. 1904. This was at the very opening of the Russo-Japanese war, when it was necessary to impress upon the world that Japan was fighting an entirely altruistic battle for the benefit of Korea, with no after thoughts as to her own advantage. Article III. of that Protocol reads:-

The Imperial Government of Japan definitively guarantees the independence and territorial integrity of the Korean Empire.

When the war was over, however, there was no need either to recognize or guarantee, so that we have in the Treaty of Portsmouth, which was on the 5th September 1905, Article II. reading as follows:-

The Imperial Russian Government, acknowledging that Japan possesses in Korea, paramount political, military and economic interests, engages neither to obstruct nor to interfere with the measures of guidance, protection and control which the Imperial Government of Japan may find it necessary to take in Korea.

This is the first time that Japan is admitted to have paramount interests of any kind in Korea; but the second admission comes very close on the heels of the first, for the second Anglo-Japanese Alliance dated the 27th September 1905, makes no reference whatever to the independence of Korea but has for Article III. the following: which has striking similarities of phraseology with the article quoted from the Portsmouth Treaty:-

Japan possessing paramount political, military and economic interest in Korea, Great Britain recognizes the right of Japan to take such measures for guidance, control and protection in Korea as she may deem necessary to safeguard and advance those interests, provided always that such measures are not contrary to the principle of equal opportunities for the commerce and industry of all nations.

In the series of excerpts which we have just set forth, we have the birth and development of the principle of special interests. In our next article we shall see this principle over-ride every other.

~~Text~~

III.

In the two preceding articles we have seen that there were two phases in the modern history of Korea's relations with the outside world; first, the stage in which Korea was exalted to independence of China; and the second stage in which Japan was sedulously obtaining from various Powers the recognition of the fact that she had paramount interests in Korea. In the third period, which only lasted five years, Japan set herself to get from Korea herself an admission that Korea's best interests would be best looked after by Japan, and to turn that admission into an open door through which complete Japanese domination culminating in annexation, might enter. There were two problems to be solved first, to remove as far as possible all relations between Korea and other Powers; second to deprive Korea herself of every vestige of real power over herself. The story of the solution of these two problems is told in public documents. There are really two stories, and to disentangle them the documents need to be regarded as to series, and must be set forth not in one chronological sequence but two.

Let us follow first the processes by which Korea was deprived of all power over herself, that is to say, by which everything in the way of a really Korean domestic administration was abolished. The first document in this series is the Japan-Korean Protocol of the 23rd February 1904, which open with Article I., reading as follows:-

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

The second document in the series is the Japan-Korean Treaty of the 22nd August 1904; the following being in this connection the significant articles:-

Art. 3. Sound currency system to be established by abolishing the pre-
sent mint and withdrawing copper coins no in circulation.

Art. 4. Currency union to be established between Japan and Korea and Japanese money to be accepted as legal tender by Koreans.

Art.10. The Korean army at present 20,000 to be reduced to 1,000 and all the garrisons in the provinces to be disbanded, one at Seoul alone being kept.

Art.11. Military arms to be made common between Japan and Korea, with the object of adjusting the existing military system in the latter country.

Two years later on the 24th July 1907, we have another Japan-Korean Treaty, which absolutely deprives Korea of any voice in its own administration. The important articles in this covenant with reference to Korean authority over Korean matters are as follows:

Art.1. The government of Korea shall follow the guidance of the (Japanese) Resident General in effecting administrative reforms.

Art.2. All the laws to be enacted and all the important administration measures to be undertaken by the Korean Government shall previously receive the consent and approval of the Resident General.

Art.4. The appointment and dismissal of high officials of Korea, shall be at the pleasure of the Resident General.

Art.5. The Government of Korea shall appoint to the Government offices of Korea any Japanese the Resident General may recommend.

It is obvious that this practically means the extinction of any Korean authority in Korea.

We now turn to the steps by which Japan obliterated all links between Korea and other Powers. We begin with the Japan-Korean Protocol of the 22nd August 1904, which provided:-

[illegible]

and Art.8.Korea to recall her ministers stationed abroad when she decides to place her foreign affairs and the protection of her subjects staying abroad in charge of Japan.

Art.9.The Foreign Ministers to Korea to be withdrawn from Seoul, and the Foreign Consuls alone to remain on duty with the withdrawal of Korean Ministers and Consuls from Foreign countries.

The full development of this removal of the Korean Foreign Office to Tokyo is seen in the Japan-Korean Treaty of 17th November 1905, which stipulates:-

Art.1. The Japanese Government through the Foreign Office in Tokyo, will henceforth take control and direct the foreign relations and affairs of Korea, and Japanese diplomatic representatives and consuls will protect the subjects and interests of Korea abroad.

Art.2.The Japanese Government will take upon itself the duty of carrying out existing treaties between Korea and foreign countries, and the Korean Government binds itself not to negotiate any treaty or agreement of a diplomatic nature without the intermediary of the Japanese Government.

Thus we see the two main lines along which the Japanese Government moved for the suppression of Korean nationality. Incidentally we may note that every step seemed to be carefully prepared. Thus the following passages indicate that for quite a long time before the annexation the Japanese Government had been preparing the dispose of the Imperial House:-

A distinct line of demarcation to be drawn between the Court and the ~~the~~

the Government. - Japan-Korean Treaty 22nd August 1904.

The Japanese Government guarantees to maintain the security and respect the dignity of the Imperial House. Japan-Korean Treaty, 17th November 1905.

His Majesty the Emperor of Japan, will accord to their Majesties, the Emperor and the Ex-Emperor and His Imperial Highness, the Crown Prince of Korea and their consorts and heirs titles, dignity and honor as are appropriate to their several ranks, and sufficient annual grants will be made for the maintenance of such titles, dignity and honor. Treaty of Annexation 29th August 1910.

We have set forth fully the steps by which Korea was deprived of her independence, and in a closing article we shall inquire how far the other interested Powers expressed acquiescence in Japan's action.

TREATIES WITH KOREA.

(China Press for about March 19th.)

1. TREATY WITH JAPAN.

The treaty of Feb. 26th, 1876 referred to in the Korean Declaration of Independence says, Art. I.,

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

All their intercourse shall henceforward be carried on in terms of equality and courtesy.

II. RUSSIAN-JAPANESE PROTOCOL, April 1898.

Art. 1. The Imperial Governments of Japan and Russia definitively recognize the sovereignty and entire independence of Korea.

III. ANGLO-JAPANESE ALLIANCE, Jan. 1902

Art. 1. The High Contracting Parties, having mutually recognized the independence of China and Korea, declare themselves to be entirely uninfluenced by any aggressive tendencies in either country.

IV. JAPAN-KOREAN PROTOCOL, Feb. 23, 1904.

Art. 1. The Imperial Government of Korea shall place full confidence in the Imperial Government of Japan.

Art. 3. The Imperial Government of Japan definitively guarantee the independence and territorial integrity of the Korean Empire.

The great war has not furnished any more glaring "scraps of paper." China may well take care today, and call a halt to her treaty making with this nation which has so little truth or honor.

Mr. F.A. McKenzie, in his "Tragedy of Korea", Chap. 11 says, "as the summer of 1905 drew to a close, it became more clear that the Japanese Government, despite its many promises to the contrary, intended to completely destroy the independence of Korea. The Emperor had thought that because independence was provided for in treaty after treaty with the Great Powers, therefore he was safe.

He had to learn, like Belgium, that in the face of a German-like militarism, treaties are only "scraps of Paper."

He resisted the demands of Japan, he refused to sign, He said to Marquis Ito: "To assent to your proposal would mean the ruin of my country and I will therefore sooner die than agree to them." After a conference of five hours, the Japanese could accomplish nothing. Then came the power of brutal force. On the evening of Nov. 17th, 1905, Japanese soldiers with fixed bayonets, surrounded the apartment of the Emperor. His Cabinet ministers, remembering the Japanese murder of the Queen in 1895, yielded although the Emperor still refused. It is a terrible story. Will the nations hear the cry of this people today? And right this great wrong?

KOREAN INDEPENDENCE OUTBREAK

BEGINNING

MARCH 1st., 1919.

PART III.

CONFERENCES BETWEEN OFFICIALS AND
FOREIGNERS.

Report of a Conference with Mr. Usami.

Head of the Department of Domestic Affairs of Chosen.

While in Seoul 3 on the 9th of March, I was invited by the Rev. F.H. Smith to attend a meeting at his house. The meeting was held at the request of Mr. Usami. He wanted to meet some of the missionaries and get their view point of the present disturbed condition of affairs and learn through them something as to what the Koreans were doing and thinking at the present time.

There were present the following missionaries: Mr.F.H.Smith, Dr.A.M. Sharrocks, Mr. Hugh Miller, Dr.Hardy, Dr.W.A.Noble, Dr.J.S.Gale, Dr.O.R. Avison and Mr.C.F.Bernheisel.

Mr.Usami was accompanied by Mr. Uyeda of the Government force. Mr. Smith acted as interpreter. The first point brought out was that the missionaries did not have previous knowledge of this movement for independence and not having such knowledge could not, therefore, have incited it as many Japanese have claimed that they did. We each assured Mr. Usami that while we had heard rumors that something was going to happen at the time of the Memorial Service, we did not know what it was as the Koreans had not taken us into their confidence at all.

Mr. Usami heard our statements and then assured us that he believed that we were speaking the truth and that the missionaries did not have previous knowledge of the movement and therefore did not incite it, and that he would do what he could to counteract the report against the missionaries that were being circulated.

He said that to seek to change established law is a serious matter and many will take part in it who will only stir up trouble. The Koreans judge not by reason but by feelings and rumors. As to the origin of this trouble he thought that it was due to several things:

1. Points in the administration of the government to which they objected.
2. Influence of Korean students studying abroad who have been stirred up over Pres.Wilson's principle of self-determination. They have heard of the Szecho-Slovaks and the Poles getting their liberty and they have been influenced to make a try for the liberty of this country.
3. One Korean met Pres.Wilson and asked him if the case of Korea would not be considered at the Peace Conference.Pres.Wilson replied that as things were quiet in Korea, nothing about this country would be considered at the Conference."But suppose" said the Korean, "that things are not quiet in Korea, and that the Koreans should start a rebellion, what would the Conference do then?" "In that case," said the President,"the case of Korea might get a hearing at the Conference." This word having come out here it has stirred up the Koreans.
4. It has been rumored abroad that a document had been presented by the government to the late Emperor asking him to sign it, to the effect that the Koreans were well satisfied with Japanese rule and that everything was quiet and serene and that the Emperor had refused to sign it but had been so disturbed by it that his death had been hastened. Mr. Usami said that there was no truth whatever in the report and that no such document had been presented for the signature of the Emperor. Had such a signature been desired it would have been presented not to the old king but to the young one as was done at the time of the annexation.
5. The Koreans at Pyeng Yang had heard that independence had been granted them and that now all they had to do was to take possession of it.

As for the Chundokyo, it had never been recognized as a religion but only as a political organization on which the government had kept a close watch. Some Christian preachers had united with them in the movement and

had been deceived by the Chondokyo. The Christians had been instructed to keep quiet and use no violence in the movement but the Chundokyo had not been so instructed.

The Government had great anxiety over the turn affairs had taken and felt that missionaries had ideas on the subject as they were in close relation to the people and so he, Mr. Usami, had sought this interview that he might learn what the missionaries thought on the matter and he hoped that we would speak frankly. He felt that from the viewpoint of humanity, national independence would be a good thing, but practically it would be only for the harm of the people. Independence would be followed by various political parties with rival ambitions and it would be only a short time till the country would be in a state of anarchy such as now exists in Germany and Russia. So he felt that the real welfare and happiness of the Koreans do not lie along that line.

The missionaries spoke along the following lines:

Dr. Sharrocks:

In the preliminary meeting of the Christians and the Chondokyo, the Christians stood for the British as opposed to the German method of rule. The Chondokyo wanted complete independence. The Christians did not want to strike for complete independence but at last it was agreed that the Christians would go in for full independence if the Chondokyo on their part would agree to no violence but peaceful methods.

Dr. Gale:

The Koreans are living under a state of mental terror. They have grown more and more apart from the Japanese as the years have gone by. Have great fear of the police. They are a different race and should be allowed to develop along their own racial lines with an individuality of their own.

Dr. Noble:

If the Government had outlined some program giving the Koreans hope they would have been better satisfied. In the absence of such program they had lost all hope and now feel that their only hope is in separation from the Japanese Government.

Mr. Usami said that students returning from Japan and other places have said the same things and that the Government plans such things and does not want to discriminate against the Koreans.

Mr. Hugh Miller:

Mr. Miller spoke along the line of the theory of taxation without representation.

Dr. Hardy:

The Koreans want a chance to express their own manhood. The present movement is a natural outgrowth of the education that has been given by both missionaries and the Government. They have arrived at a state of self-consciousness and now want an opportunity to work out their destinies along their own racial lines.

Dr. Avison:

Scotland and England add strength to each other. Each working along its own line adds strength to the other. So should Korea and Japan. At present Korea is a weakness to Japan and not a strength.

He had urged the Koreans to prepare a manly statement of what they wanted and go to the Government with it. The Koreans did so and brought him such a list of their demands. They want their own history respected and their own language preserved. Being compelled to take all their education through the medium of the Japanese language is distasteful to them. They are willing to study Japanese but resent being forced to get their education through that medium. They want a beginning of self-government.

Mr. Bernheisel:

Mr. Bernheisel spoke first of the restlessness of the student class. They feel that there is no hope for them in this country and therefore they are anxious to get out of the country as fast as they can. There are

reasons for it. There is no freedom of speech and they know not what moment they will be arrested and thrown into prison.

We had a Literary Society in the Pyeng Yang College but the Government forbade it and it had to be closed.

We had an annual Oratorical Exhibition but that was forbidden. The last time it was held the participants were arrested and thrown into jail and refused permission to attend any more whatever. Their orations were innocent. But the police present gave false reports to the police office and would not accept the truth of the case. Many such incidents have served to discourage the student class and caused them to oppose the administration of the Government.

The Church people also are greatly dissatisfied with the oppressive restrictions placed upon them. An incident in point is the following. At the recent meeting of the Winter Bible Class, at the time of the early morning prayer meeting, some of the men were weeping over the state of their own souls and the condition of the Church, and were praying for a revival, a "poo heung". The spies present reported this to the police and the next morning these men were arrested and accused of praying for a revival of political power or national restoration or independence. All were released but one and he was kept in prison for several weeks and then actually brought to trial. The thousand and more men at the class felt that he was unjustly dealt with and went home to tell tens of thousands of people of it and thus many people have rancor in their hearts against the Government. The Christians feel that they cannot even pray for a revival without being subjected to arrest.

The people at large have much bitter feeling in their hearts because of the ex-appropriation of lands by the Government. The old crown lands which were used for centuries by the Koreans were taken away from them in many cases and given to the incoming Japanese settlers. So many of these people have been immigrating to Kando and all going with bitter feelings in their hearts against the Government.

The above is an outline of what was said at the conference which lasted for three hours. Mr. Usami expressed himself as very grateful for the conference and we did the same. He said that if at any time we had any suggestions to make to him he would be very glad to receive them. He was asked, if the Koreans should desire to present to the Government a list of their desires, whether or not the Government would welcome them and Mr. Usami said the Government would welcome them.

We all felt that the conference might be of considerable significance and were all glad that we had the privilege of attending it.

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B 4.

The Doings of the Pyengyang Pressmen.

With Special Reference to the Events of the Present Time.

A few days ago the Pyengyang Pressmen met again to consider the present disturbances. In this meeting it was said that the missionaries of the Christian Church were about to meet and consider these disturbances and so the Pressmen decided to send the following letter to them:—"Are you in peace? The idea of independence is very great but we hope the Koreans will realize the uselessness of it and go in the right road. If the missionaries would help the Koreans to do the right thing it would be greatly appreciated. Although we have not seen for ourselves, yet the word is common around that the missionaries have a part in these disturbances. Although we do not think these reports are true, yet it would be well if the missionaries and pressmen could have a meeting and talk over what part if any has been taken by the missionaries. In this way the wrong ideas between the Japanese and Koreans can be removed. We would appreciate it if the time and place could be set for this meeting."

(Signed) The Pressmen of Pyengyang.

The 8th. day.

(This communication was sent to Dr. Moffett, Mr. Reiner, Dr. Moore and Dr. Baird.)

(Seoul Press, April 8, 1919.)

JAPANESE CHRISTIANS AND MISSIONARIES IN PYENGYANG.

On Thursday last, reports a Pyeng Yang message, nine delegates of Christian Japanese in that city called on representative missionaries and advised them to dissuade their flocks from taking part in the agitation by pointing out to them the futility of the movement.

What answer the missionaries made is not yet reported.

KOREAN INDEPENDENCE OUTBREAK

BEGINNING

MARCH 1st., 1919.

PART IV.

SECOND STAGE OF THE MOVEMENT.
MARCH 6-31.

C. I.

INCIDENTS OCCURRING March 6- or before.

OLD MAN BRUTALLY KICKED. (Reported by Mr. O.)

Mr. D. and I looked up an old man living near Mr. C's house, who was reported to be badly injured because of mistreatment in connection with the demonstration. We found him to be -----, ~~living~~ aged 65. He was a Christian but had been on the Seminary Hill when the demonstration took place on Tuesday afternoon the 4th. Though old, he had entered into the spirit of the affair and shouted ~~mansei~~. Police and soldiers came his way but he did not move. They seized him, beat him and kicked him until he fell from exhaustion. Then they led him away to the fire house by the West Gate where he was further mistreated. By this time he could no longer stand on his left leg, this having been terribly wrenched. He was found to be in such bad condition that the police did not care to have the bother of him so he was placed in a ricksha and sent home. When they were beating him he cried out, "Why do you beat me?" "What law permits this? Here I am" opening his breast, "Kill me." He says he is going to believe now.

SCHOOL GIRLS TIED TO POST BY HAIR.

The medical force at the Mission Hospital report the following: On Tuesday several fiendish firemen armed with long fire hooks, were seen to enter a Korean house near the Hospital. There they found two school girls whom they dragged out of the building by their hair, beat them and led them ~~away~~ away until they came to a large pole. There they tied the two girls up by their own hair and then beat them and left them until police came to conduct them to the police station.

WOUNDED DENIED HOSPITAL TREATMENT BY MILITARY.

It is commonly reported in town today that the military authorities have denied the privilege of bringing the wounded to the hospital for treatment, but have turned those back who were found to be entering the city with their wounded friends. It is evident that the military are anxious to keep as much of their brutality concealed as possible.

MEN SHOT AND INJURED SEEN AT HOSPITAL.

Before the above had been enforced a group of wounded men was brought to the Mission Hospital for treatment. We visited and interviewed a number of these men today. There were 11 such men and one young boy in the hospital from gun shot wounds. Of these one had been shot near the police station in Pyeng Yang, the boy at Kangsyo, and the other men at Morupsil. While in the city of Pyeng Yang, I saw the soldiers use blank cartridges when shooting at the people near the Theological Seminary Building. In the country it is reported that no blanks were used, but that when the soldiers and gendarmes shot they shot to kill.

The 11 men brought from the country were injured by the gendarmes. In neither of the two places mentioned did the people attack or attempt to do any violence until the gendarmes deliberately shot into them. At Kangsyo a Memorial Service for the deceased Emperor had been held after which the Independence meeting was held. The gendarmes appeared as soon as the shouting began and began to fire. The boy now in the hospital was shot in the back while running away, the bullet having gone through him and come out in the front. One other man was killed instantly by a bullet in the head. Three others were arrested. No property was damaged by the crowd nor was there any intention manifested of doing such damage.

Morupsil. The worst shooting affair yet reported thus far took place here. An immense crowd had gathered here on Monday for the purpose of holding an Independence meeting. The gendarmes appeared, lost their heads completely and without a word began firing into the crowd. There were four gendarmes, three of them Koreans and one a Japanese. The people immediately set upon them ~~and~~ when they saw what was being done and killed the three Koreans.

The Japanese escaped into the gendarmerie and began to shoot the people from within. The people, greatly incensed, then set fire to the gendarmerie and burned the building, driving the Japanese out and killing him.

Of the crowd two were killed instantly, five died of wounds shortly after and about twenty were wounded of whom 11 were brought to the Mission Hospital. The 11 brought in were:

Heng Chan Ik, aged 29. Shot below knee breaking all bones. Had to amputate leg. Non-believer.

Kim Myun Ho, aged 19.

Kim Heung Nyo, aged 60.

Syo Yung Syok, aged 23

Youn Chang To, aged 37. Shot through spine losing one vertebra. Paralysis setting in and will die.

Lee Tai Ha, aged 46. Fractured shoulder. Must be operated on.

Cha Ik Chew, aged 39.

Lee Chi Paik, aged 29.

Cha Pyung Kyoo, aged 36.

It is said that after one of the men had been operated on, and was coming out from under the effects of the anaesthesia, he began shouting "Man sei, man sei." The nurses tried to stop him, but he kept on shouting and said "You cannot cure me. If I am to recover, God only can heal me. Man sei, man sei."

BRAIN INJURED BY FIREMEN.

Lee Tong Keun, aged 30 was in the crowd which gathered near the police station after the throwing of the stones on Saturday last. This stone throwing was the result of the firemen's having turned the fire hose on the crowd in front of the police station. The indignant crowd then took stones and throwing them broke all the windows. The firemen came out with their long fire hooks and drove the crowd away and in the affair he was struck in the head and the hook run clear into the brain. His condition was serious and paralysis on one side had set in. He is a believer. (Later. This man recovered.)

SCHOOL INSPECTOR CALLS FOR LONG INTERVIEW.

This afternoon Mr. Yamada, Government School Inspector, called for an interview to ascertain the views of the foreigners. We spoke of a great many questions, including the probable causes of the present uprising.

Among his questions were the following:

1. Causes of the uprising.

2. What the Koreans really want.

3. What can be done to meet the present situation.

4. How about secularization of education?

5. Regarding the doing away of private schools altogether?

6. Regarding the part of the Church in the uprising?

7. Views of foreigners.

SUMMARY OF EVENTS MARCH 14TH TO 10TH.

FORCED SIGNATURES.

Reports of forced signatures by the Government officials are coming in rapidly. They are of three kinds:-

1. On Wednesday afternoon at 1 P.M. the Prefect in the city summoned more than 30 prominent business and official Koreans to his office in the Prefectural Building. Only 24 men attended of whom seven were Christians. Seven were men holding positions in the Government. The Prefect and the officer next under him, besides a Korean newspaper reporter and a Korean interpreter were present. The meeting lasted from 1 to 4:30 P.M. The purpose of the meeting was expressed by the Prefect who said that since great disturbance had arisen through in the Peninsula, it was necessary that all who desired to restore order and who were opposed to such disturbances should unite

C.3.

in petitioning for quiet. Hence he asked that all the men sign a paper stating the following points:-

(a) That the Independence Proclamation had been prepared by ignorant low-down Koreans and that it did not express the sentiment of the people as a whole.

(b) That if Korea is not joined to Japan, it cannot get along successfully.

(c) That if the disturbances continue and the soldiers and police are further annoyed, the people must suffer and cannot endure it.

(d) That the disturbance will affect business very unfavorably and that it is hoped that peace and order can be restored and maintained.

Every man refused to sign, whereupon the Prefect said, "Since you refuse to sign, there can be no other reason than that you approve of the Independence Proclamation." One man replied: "What ground is there for such a statement? Our refusal to sign cannot be charged to that account." Another man replied: "Perhaps we may have to die for refusing to sign, but even so we cannot."

On the following day the Japanese officers of the Business Men's Assn. (probably Chamber of Commerce) invited seven or eight of the Korean members in for a special conference. They did not all respond but four men did. One was a Christian and three were non-Christians. The meeting was held at the Business Men's Ass'n rooms on Thursday, March 6th from 1-4 P.M. Those present were:-

The President and Vice President.

Five or six Japanese newspaper reporters.

Two Japanese interpreters.

Four Korean business men.

The same propositions were made to these men as by the Prefect on the previous day, but specially from the business man's point of view. But again they all refused. Every argument was used to influence them but without avail.

3. It is reported that men are travelling now through the country selling a two-volume book on the subject of the Government in Chosen. The books are said to sell for Yen 3.00 ordinarily but they are now offered for 30 sen. Sales are almost forcible, and every one who buys must sign a statement which says that the Government of Korea (a) suits the needs of the people, (b) the people like it, and (c) there is no need for a change. A copy of this book has not yet been secured.

DESTRUCTION OF CHURCH BUILDINGS AND FURNISHINGS.

The following Church buildings and furnishings have been reported wrecked to date:

Chinnampo	Methidist and Presbyterian Churches (2).
Kyonipo	Presbyterian Church.
Pansyok	" "
Nichon	" "
Namsanmoru	" "
Tateiryung	" "

At Pansyok the haystacks of certain Christians were burned by the soldiers. Also the clothes of one of the Christian women. Bibles were taken from the Church along with all the records and all deliberately burned and destroyed.

BIBLES TORN AND STAMPED UPON BY SOLDIERS.

For days past people in the city found carrying Bibles have been stopped and the Bibles taken from them and torn up by the soldiers and police on the spot. At Tai-pyung-dong Pastor Kim Nichai's books were all taken and destroyed.

PASTORS, CHURCH OFFICERS AND CHRISTIAN TEACHERS SOUGHT

Apparently an order has gone out to seize every pastor, church officer and Christian school teacher. In many places already, these men have been taken. The rest are fleeing for safety. The soldiers and gendarmes are looking for them. If they cannot find them by day they go again at night. If the men are not at home, they demand of the women to tell where they are. If the women cannot tell or refuse to tell, the soldiers drag them by the hair and (or) beat them.

CHRISTIANS MUST BE EXTERMINATED.

The Japanese in the city are freely saying that at least half the Christians must be got rid of before there can be any peace for the Japanese. A reign of terror has been instituted. All church and school officers are being arrested. People are being asked whether they are Christians. Those who say that they are not are generally not molested. Those who admit that they are Christians are beaten and arrested.

1. At Mirim the elders were arrested and after receiving 29 lashes were released. There was no special reason for this except that they were Christians.
2. At Choongwha the deacons were similarly arrested and after receiving 15 lashes each were released. There was no special reason.
3. At the same place certain Christian women were dragged out by their hair and forced to pay a fine of Yen Five. There was no special reason.
4. At the same place Deacon No after being beaten was compelled to sign three papers which said respectively:-

- (a) That he would not shout mansei again.
 - (b) That he possessed ----- property.
 - (c) That he would hereafter obey the laws.
- He had done nothing special.

ONE HUNDRED PRISONERS IN ONE GROUP.

On Saturday the 8th. a lot of prisoners in two divisions passed on the large road through the Mission compound enroute to the police station. The first consisted of 12 men, the second of 88 men all with their hands securely tied and the whole tied together. Behind this procession came an ox cart on which two others were brought in bound down to the carts, more dead apparently than alive. These men came from Syungchun, a strong Chuntokyo center about 140 li from here.

JAPANESE NOKATA FOLLOW SOLDIERS.

It is reported in the country that the Japanese nokata (low-down coolies) are following the soldiers and are spreading terror among the Christian women. Their plan is said to be to ravish the Christian women. The report has not been verified.

13-15 YEAR OLD GIRLS ARRESTED.

The indiscriminate character of the arrests made is evidenced by the arrests of girls from 13 to 15 years of age. These school girls did no violence but simply ran on the streets like a lot of little butterflies, now here, now there singing, waving little Korean flags and taunting the soldiers. They were arrested accordingly just as any other offenders, some beaten, some scolded and others haled to jail.

CS, 6, 7.

THE JAPANESE SPY SYSTEM.

March 20, 1979.

Today I went to Chungwha to see how the church there was getting along after the recent political disturbance, (the pastor and six officers of the church are in jail), I left Pyeng Yang on the early morning train 7:00 A.M. At the station before I boarded the train, a policeman demanded to see my passport, and recorded my name and age. He asked me where I was going and when I was coming back, on what train. I told him I would be back on the 11 o'clock train. When I returned from Chungwha that same morning, the police at the gate did not ask for my passport when I turned in my ticket at the station.

From the station I went to the Seventh Church on my way home. The helper of the church, Kim Ousuk, lives in the little Korean house in front of the church building. He has some white Leghorn chickens, and I wanted to ask him about getting a setting of eggs. When I called at his house, he was out in the yard. He asked me to come in the house, or else go into the church if we wanted to talk quietly. I said I had nothing to say to him privately, but that we could talk out there in the yard. I asked him how many eggs he had on hand. He said he had only four or five but that in a few days he would have enough to set a hen with. During our conversation about the eggs, Kim, Korean-like, used the fingers on his hand to count with, and perhaps I too, made some motion with my hands. I did not stay long, but after inquiring about the eggs, and asking him to save enough for me a setting, I came right on home.

That night at one o'clock, Helper Kim was suddenly awakened by the call of a man trying to get in his front gate. He opened the gate and the man came in to his house. He was a Korean dressed in citizen's clothes. He asked him if a foreigner had been to his house that day. Kim said "Yes" and told him my name. The caller asked how old this foreigner was. Kim did not know exactly. The caller helped him out by asking if he thought I was 34 - which is my age - and Kim told him he thought I was about that old. Then the caller suddenly faced Kim with, "Now you tell me just what you and that foreigner talked about. You made an agreement to do something four days from now, and I want to know just what that agreement was." Kim assured the detective that we had talked about hen eggs only, but the man was very suspicious and kept questioning him as to what all those hand motions meant during our

short conversation together. He got no satisfaction out of Kim, only yogs, eggs, eggs, and finally he picked up his hat in disgust and started out. Before he went out he admitted to Kim that he had not gathered much valuable information about this foreigner whom he had shadowed from the railway station back to the mission compound. He also told Kim he was sorry he had to interrupt his sleep in the middle of the night, but he was only a slave Korean himself and had to do what his boss told him to do.

And now I suppose the report will come out in some issue of the Japanese press that all these missionaries have to do is to raise chickens.

More Events Happening During March. (March 31, 1919).

One method of torture being used on some of the school boys now in the possession of the police, notably upon the son of Kil Moksa, involved the tying of the arms together above the elbows and drawing them back until the elbows finally touched. Then some kind of manacle was substituted for the cords and the arms thus held firm. Then the prisoners were laid upon a whipping platform and unmercifully beaten. After the beating the manacles were removed, but the act of thus drawing the arms back must have practically dislocated the shoulders for they remained as they were until the police struck the shoulders soundly in front thus bringing the bones again into their sockets. After this cold water was applied to the shoulders.

During the past month the following facts have been ascertained and these incidents have been reasonably verified in all cases and accurately so in most cases.

1. In the Soonan district, near Chajak, the uprising began as in the other ~~same~~ places, with meetings and shouting of Mansei. The soldiers appeared and attempted to disperse the crowds. The commanding officer finally sent out word asking that representatives from all the near-by districts should assemble at a certain place to counsel with him regarding the whole affair. These men came. The commanding officer then asked all who were Christians to stand. The rest were told they might go. The Christians were arrested. This is a case in which a clear distinction was made between Christians and non-Christians.

2. It is claimed that Christians are all in this independence movement, and that the non-Christians are not. One explanation for this apparent phenomenon is in the character of the two kinds of people. The Christians usually admit that they were in the demonstrations when they were, being for the most part truthful. The non-Christians have no moral or religious ground which make it undesirable that they lie and hence they say with impunity, that they were not demonstrators even when they were. This is a partial explanation of the claim which has been made so often of late.

3. At Soonan, an elder was beaten almost 100 blows, until he was nearly dead. At the same place prisoners were kept for three days with only one feeding.

4. In two places it is definitely known that the police used the kimchi (pickle) jars, which were full of food, as W.C. vessels. At Pansyuk the church building was used in the same way by the soldiers.

5. At Papaik, the teacher of the Christian school was arrested and terribly used up, having been cut eight times with bayonets. The onlookers were so horrified that they tried to rescue the man and because of this the soldiers shot into the crowd killing five and injuring more.

KOREAN INDEPENDENCE OUTBREAK

BEGINNING

MARCH 1st., 1919

PART V.

THE CONTINUOUS OF THE KOREAN
INDEPENDENCE MOVEMENT-FROM APRIL 1st., ON.

SEARCH OF FOREIGN HOUSES

April 4, 1919

This afternoon, about 40 police and gendarmes came to our compound to make a search. Their chief objectives were the homes of Dr. Moffett and Mr. Mowry. But after these houses were searched, they also searched the homes of Mr. Gillis, Mr. McMurtrie, Mr. Reiner, Dr. Baird, the Foreign School Dormitory and Miss Snook's residence. They came with the double purpose of finding boys who were hiding here and for securing and incriminating evidence there was. At Mr. Mowry's house they caught three boys while one or two who had been near there ran away and tried to escape. Some of them did escape but Kim Taisul did not and was captured directly in front of Mr. Reiner's house. Failing to capture all the boys whom they were looking for at Mr. Mowry's house the police then went to the other houses as mentioned above. At Mr. Gillis' house they took three others, one of whom was working for him as outside man. Another had come that day to see him and happened to be there at the time. At Dr. Baird's they took Pak Hyung Nong, a college boy who had been acting as a secretary for him. At Miss Snook's they took Kim Tai Hoon, Miss Salmon's secretary and also the matron of the school. At Dr. Moffett's they captured Yi Kyum Ho and also found several papers of one kind or another, as mentioned in Dr. Moffett's letter to the American Consul. The best account of this scene is contained in Dr. Moffett's letter, which see.

In the evening Dr. Moffett and Mr. Mowry were called down to the police station for examination. Dr. Moffett was released about midnight but Mr. Mowry was held and sent over to the prison. For a full account of this see Dr. Moffett's and Mr. Burnheisel's letters. Arrest of Kim Taisul. April 4th, 1919, 5 P.M.

This afternoon about 40 police and gendarmes came to our compound to search the homes of Dr. Moffett and Mr. Mowry. At Mr. Mowry's house or near there, there were several boys and some of them ran trying to escape. Among these was Kim Taisul, a Junior in the College. He ran down across the gardens to the rear of Miss Best's and Mr. Gillis' houses and then turning in came towards our house running between the Foreign School, Dormitory and Mr. Gillis' house. The police saw him running, and came up to our house by the front path thereby heading him off. Seeing that he could not get away, he stopped short within twenty feet of our front steps. One policeman caught him by the arm and then took firm hold of his coat collar. His treatment of the boy was all right, but several other police came running up the path and one of them rushed up to him and uttering the sizzling sound for which the Japanese are so famous struck him severely three or four times on the head. He tried to protect himself by stooping and putting up his hands. Then they knocked him down on the ground and then kicked him in the head three or four times until his face was bleeding.

Having seen the police come to the compound, I went out on to our front steps and sat there for a long time, and it was while sitting there, within twenty feet of the spot where this scene was enacted that the capture was effected. There was absolutely no call for such brutality. Kim Taisul did not resist the police in the slightest after stopping. He did no violence. He said nothing. But gave himself up and acted perfectly circumspectly.

Pyeng Yang, Korea, April 7, 1919.

Honorable Leo Bergholz,
American Consul General,
Seoul, Korea.

Dear Mr. Bergholz:-

We planned for the opening of the new term of College and Academy on April 4th, after the vacation which began March 5th, when the students had been dismissed earlier than expected and diplomas given without graduation exercises because the night before the dormitories had been visited after midnight by the firemen with clubs and some of the students dragged out and beaten. On April 2nd and 3rd there was a systematic canvass of the city houses and students from Mission schools arrested, some of them beaten, some of them dismissed and others detained under arr.st. Word from the Chief of Police to one of our Japanese professors was that students entering the school for the new term must be sent to the police station where they would be examined. As in the minds of all, such arrests were usually accompanied with beating and kicking and such treatment before any investigation or injury as to conduct, it was impossible to expect any students to enroll. And so for the Academy two students came, one former student and one new one, they disappearing, however, upon the appearance of the Prefect and his interpreter with swords who came to inquire as to the prospects of opening of the school. At the College one student came but left at once upon hearing what the Chief of Police had said. Whether this was intended to prevent the opening of the school, I do not know, but it may account for the non-enrolment of students.

That afternoon, about 4.30 P.M., when most of the missionaries had gathered for a prayer meeting at Mrs. Holdcroft's home, a cordon of police and gendarmes was suddenly picketed about our property, and procurators and gendarmes and police began to search our residences. We were telephoned to from one of the houses. I immediately went to my house, found the compound gates shut and gendarmes on guard, about twenty gendarmes and police picketing the compound and upon going in to the house found my wife and children watching some sixteen to twenty gendarmes police and detectives in charge of a procurator and his interpreters already searching three rooms. I asked the head man if he had a search warrant and he replied, "No, it is not necessary." I said, "I cannot give my consent to the search." He then gave me his card and I said, "Of course you can forcibly search, but it will be without my consent." He said that would be all right. (I judge that as he was the public procurator he had the legal right to search even without my consent.) They spread through the whole house and in my study and Mrs. Moffett's bedroom, made a most thorough search of desk, drawers, papers, bureaux, letters etc., even going into my property deeds and safe.

They were not rude nor disrespectful and one of them said that he did not like the job but had to do as he was ordered. However, it was anything but pleasant to have to endure the indignity of twenty officers, gendarmes, police and detectives take possession of everything in order to find practically nothing. In my study among my secretary's papers in the drawer of his desk they found the following inconsequential things:-

1. A copy of the program of the Prince Yi Memorial Service and the Independence Service of March 1st written in ink in Korea.

2. A small piece of paper with a statement in Korean of the number of men killed at Anju and the numbers of those who had taken part from the several villages of Anju, in the demonstration.

3. An envelope directed to the Theological Seminary, coming through the mail with stamp and post mark on it containing five copies of the Independence newspaper. This had come when I was in Seoul and was in the secretary's desk where my Korean letters are placed.

None of the above had I ever seen before and the procurator's interpreter afterwards told me that my secretary also denied knowledge of the first two.

After searching the house, they searched the outbuildings, the guest house and an empty Korean house in the lower part of the compound where my Bible woman and her son, my secretary, had lived for years and which

they again had permission to occupy. As we were trying to open the front door of the guest house, my secretary came out of the back room, where apparently he had been sleeping for several nights. (I did not know that he had occupied this room, although he had my permission from February to occupy the Korean house where he had formerly lived, that is the house in the lower part of the compound.) They seized him, tied him, and according to the statement of my two sons who saw it, (I did not see it), they hit him, kicked him, punched him, his nose bleeding, and one man hit him across the cheek with a short whip. In the empty Korean house referred to, they found two copies of a mimeographed notice in Korean, thin paper rolled up into a small ball and thrown away. The detective told me that a boy had confessed that several of them had taken my mimeograph from the study and printed notices in that empty house. I, of course, knew nothing of it, and if true it was probably done during my nine days absence in Seoul, March 17 to 25th.

While searching my house, the houses of Miss Snook, Mr. Mowry, Mr. Gillis, Mr. McMurtrie, Mr. Reiner, Dr. Baird and the Foreign School Dormitory were also searched. Miss Butts refused permission to search that house as they had no warrant and their supply of procurators being short, there was no procurator in that party of police and they refrained from searching her house. At Miss Snook's house they arrested the matron cook (a woman), and a young man, Miss Salmon's secretary, searching Miss Salmon's room very carefully. At Mr. Mowry's they arrested a teacher of the city school who was leaving just as the police came, he having come to see Mr. Mowry, the Principal, about the opening of the school that day, also a student who had just been released from jail and had come to tell Mr. Mowry about his release. I think another boy was taken there and I understand that they expressed disappointment at not finding Mr. Mowry's secretary. At Mr. Gillis' house they arrested a boy who had been working in his garden for two, a theological student who had come in, and a medical student from Seoul, formerly a student here. These three had hidden in the house before Mr. Gillis had returned from the prayer meeting. In Mr. Reiner's yard, a student who had been somewhere on the compound and was trying to escape gave himself up to the gendarme who proceeded to strike him in the head and knocked him down after which they kicked him in the head several times. At Dr. Baird's they arrested a student who had been acting as a secretary to him.

So far as I know there was nothing wrong with any of these being on our places or in our houses, most of them having regular employment. But as the whole population is fearful of unlawful beatings, some of them, when they saw the police coming, hid and tried to escape capture. They searched my cook also but did not arrest. They marched off with their captives and went through the Seminary Dormitories from which they took another mimeograph and breaking two windows in the Southern Presbyterian Cottage for Professors, I am told arrested a man who had gone in there. Three men came back and asked to take two mimeographs from my study, to which I consented asking for a receipt which they said I could get the next day at the police office. That night between seven and eight o'clock, Mr. Mowry telephoned to me that a messenger from the police office had come asking him and me to go down. I met him at the gate and we went down together. We were shown into a small room where there were three police and sat down waiting thirty-five minutes before Mr. Mowry was called out for examination. While waiting we were talking together in English when one of the policemen said, "You are not allowed to talk." Surprised, I replied, "What are we under arrest?" He jumped up at once and said, "Wait a minute" went out and came back shortly saying, "Never mind", it is all right." I replied, "Of course it is" and we continued our conversation. After Mr. Mowry was called out I was kept waiting for another hour and then was called out for examination before the procurator and his interpreter who had searched my house, also a scribe and for a part of the time another elderly official. They were

very pointed in their questions, asking particularly about my knowledge of or connection with the independence meeting of March 1st, about my secretary, his being on my place and about the keys of the house in which he had been and whether he could have had the use of the house in which he had been and whether he could have had the use of my mimeographs, whether with my consent and knowledge, as to the use to which they had been put. They asked about the three papers found in my secretary's desk in my study and about my absence in Seoul, about the salaries of my Bible woman and secretary and my own financial condition, saying I was reputed to be very wealthy, owning much land. After an hour's questioning in which they learned that I knew nothing, had consented to nothing was in no way party to or knew of anything which may have been done by my secretary or others on the place or with my mimeograph, the secretary always having full access to the mimeograph for secretary work), that I had staid in Seoul on account of medical work for my wife and children at the hospital and that the land in my name was the property of the Board of Missions, of the Church, and of schools, they finished the examination.

I then made request for a policeman to accompany me and Mr. Mowry home as it was near midnight and a missionary had recently been stopped at night on the way to the railway by two Japanese armed with clubs and it was not safe for foreigners to be out at night. They said that there was no danger but I called their attention to the fact that the Japanese papers were publishing abusive articles about us and that the low class Japanese had great hatred towards us. They consented to send a policeman, asking me to wait a little while, and I was shown into the main office of the police station where I saw sitting on the floor at one end the group of students and secretaries who had been arrested that afternoon and Dr. Baird's translator, who had been arrested the night before. I asked if I might speak to them but was refused permission to do so.

After waiting some twenty minutes the procurator and his interpreter came in and said that they would send a policeman with me. I suggested that I wait for Mr. Mowry but they said that his examination was not yet finished and that I was going out and would relieve his wife's anxiety by telling her that they would send a policeman with a little later. One said, "He is now being examined, but I will tell him." I then went accompanied by a Korean policeman but could not waken Mrs. Mowry so went home. I did not sleep well and in the morning had a hard headache so staid in bed. About seven o'clock Mr. Mowry telephoned Mr. McMurtrie that Mr. Mowry had not come home and asked if I had. He came to see me and I suggested get Mr. Bernheisel and at once go to

the police station, ascertain the situation, and if Mr. Mowry were under arrest, to ask the nature of the charges, telegraph you at once, ask to see Mr. Mowry and send him food. Mr. Bernheisel will write you what followed. I hope that I have not written in too great detail, but it seems better to write some things which may seem of trivial import rather than leave out the very things you may wish to know.

Saturday afternoon April 5th, five of those arrested were released, Miss Snook's matron cook, Miss Salmon's secretary, the city school teacher, Mr. Gillis' working boy and Dr. Baird's secretary and on Sunday morning Dr. Baird's translator was released, the translator replying that while he was not beaten the others had been shamefully beaten while being examined. Saturday afternoon, Mr. Mowry's secretary, who graduated from the College in March, came to Mr. McMurtrie's and said that he thought it best to give himself up to the police and not try to escape arrest. We then arranged that Mr. Bernheisel should go to the police office, Dr. Moore taking him in his auto, and report to the police that his secretary was ready to deliver himself up if they would send out a man for him. Dr. Moore brought the man, a detective who knows all the students, back in his auto and Mr. Mowry's secretary, Yi Posik, came out from Mr. McMurtrie's house and gave himself up. Mr. McMurtrie accompanied the detective to the police station and we thus secured him immunity from beating on the way. The secretary did this on his own initiative. He asked me for advice, but I told him that he would have to decide for himself. When the police came on Friday, he had hidden and escaped arrest.

This is all I need report now. I shall write you later commenting on the situation. I would say, however, that personally I do not believe Mr. Mowry has done anything which renders him liable to the law.

Yours very sincerely,
(Signed) S.A. Moffett.

Pyeong Yang, Korea, April 7, 1919

Hon. Leo Bergholz,
American Consul General,
Seoul, Korea.

Dear Sir:-

Dr. S.A. Moffett having sent you a record of the events up to the time he left Mr. Mowry at the police station in Pyeong Yang, I will carry on through the next day, Saturday April 6th.

Mr. Mowry, not having returned home from the police station by breakfast time Sunday morning, Mr. McMurtrie and the writer went down to the police office to inquire. They told us that he had been examined there the previous night and being found guilty of crime had been sent to the prison. They refused to tell us what the charge against him was. They told us to seek any further information from the court house or the prison.

On the way to the prison we stopped at the post office to send you a telegram that Mr. Mowry was imprisoned.

At the prison they said that Mr. Mowry was there but could not give us any information concerning him but referred us to the public procurator. We then went to see this official. When asked as to the reasons for the imprisonment he said that the question was now being inquired into and until the inquiry was finished he could not specify the charge. Asked as to whether he was liable to be confined for some time or not, the reply was that many persons were concerned in the affair all of whom would have to be examined so that it probably would take a long time, to finish the examination. He gave us a paper to see the prison officials allowing us to go in and see Mr. Mowry. Mr. McMurtrie went on home but I went to the prison and after waiting an hour or so was granted an interview with Mr. Mowry. We were required to converse in the Korean

language and nothing was to be said about the case.

Mr. Mowry said that he was in a room by himself which room was very good except that there was a privy in one corner from which bad odors arose. He said that the attendant was a very kind man and that he was being very well treated. He said to tell his wife that he was all right and for her not to worry about him.

The interview being at an end I came away. The prison officials requested that his meals be sent him from his home and this is being done. Bedding and magazines were allowed to be sent to him but they refused to allow a cot, a chair and a bottle of medicine to go in. They said there is a doctor in the prison and that in case of illness the doctor would ~~ix~~ give his services.

Very respectfully submitted,
(Signed) C.F. Bernheisel.

FIREMAN'S VICTIM Ill SIX WEEKS. (Apr. 13, 1919)

Last Sunday, April 13th, one of the Sunday School teachers at Central church was in her place for the first time since February. On March 1st the day the demonstration began she went out on the main street in the evening to join the crowd of people who were out celebrating. Suddenly fire men with long poles having sharp iron hooks on the ends used for fighting fire, fell upon the crowds. This woman ran with others up one of the very narrow streets leading the Central Church hill, some of the firemen in pursuit. She was attacked by a fireman and injured by his ugly weapon. The other people disappeared and she found herself alone too faint and sick from the injuries to go on. As she was bending over the pain trying to support herself against a wall a woman, fortunately a Christian friend, came along and found her. She called help and took her to the hospital near the East Gate, where they gave her medicine and made her more comfortable. She knew her family would be alarmed at her long absence and asked someone to let them know where she was. Soon friends came and arrangements were made to take her home. The next day and the next she did not get better, but discomfort and pain increased. Then the Korean doctor discovered that she had some broken ribs. When I first saw her she had been confined to the house twenty five days, and was only then able to sit up for a little while. She said that she had been in such distress and pain that she prayed to die. On Sunday April 13th a little more than six weeks after the occurrence she was still looking white and weak.

CLEAN UP DAY BRUTALITY. (Apr. 15, 1919)

On April 15th the police department ordered the village outside the old city wall near our compound to clean house. Police and gendarmes with swords were much in evidence from early morning. During the day the houses of the village were visited by three sets of these men. The Koreans said that these men used much more severity with the people of this ~~city~~ neighborhood than they had used in other sections of the city because most of houses of the village were occupied by Christians. The Bible woman who told me the day's history said that two of her neighbors, one of them a man over fifty years of age, had been beaten because he had not wrapped up the Japanese flag carefully or given it respectful care. She herself barely escaped a beating because although she had a flag it had been wrapped up in such a way as to make it wrinkled. By pressing out the wrinkles she managed to make it appear presentable. The old man who was beaten had his arm disabled and the swelling extended to the muscles of his neck so that on the third day from the time he received the beating it was very painful for him to turn his head.

The people had been told that they must provide a fly swatter for each member of the family. This woman provided a swatter for each member of the family but the two babies. The police soundly abused her and made her go

get a swatter for each of the babies. Commenting on the incident she said, "We don't object to the house cleaning, because we know it is a good thing and for our advantage, but we don't like such acts of petty tyranny."

At the house of another Christian woman in the neighborhood, the tenant in the same court yard as the owner of the house was beaten badly for not having taken respectful care of the Japanese flag. The young son of the Christian woman seeing that the police and gendarmes thought that the tenant was the owner of the place and hoping to save the man from further beating stepped up and said, "I am the master of this house, stop beating that man." The police immediately turned on him and gave him and gave him a good beating. The tenant was badly done up.

PHILLIPS' CHURCHES AS REPORTED ON APRIL~~xx~~ 17, 1919

Written by Mr. Phillips.

As my assignment of evangelistic work, the Seventh Church in Pyeng Yang City and some forty churches in four counties in the country have been given me to look after. At the present time it is quite impossible to get definite reports as to the conditions of these churches but to give an idea as to how many of my church officers are on the job today and how the congregations are meeting and worshipping, I write the following statement.

PYENGYANG CITY SEVENTH CHURCH. The congregation here has never missed having its regular meetings on Sunday and Wednesday night during all the time of the trouble. The helper there is on the job. He has not been arrested. The two elders and all the other officers are attending Church as usual. Only one member of the Church has been arrested and sentenced to six months in prison. He is a former college boy who later went to Japan to study. How he was implicated in this affair I do not know, nor do I know that he was connected with it at all. The Congregation in this church holds its usual and normal number. Especially the women attend faithfully. A few of the weaker men have ceased coming to church.

CHUNWHA COUNTY. There~~xx~~ are 21 churches here, assigned to four helper and two pastors. One pastor of the Chungwha Church, Kim Sung Whan, is in jail. The other pastor is sick at home, which probably accounts for his being out of jail. The church at Chungwha county seat is practically stripped of its officers as the pastor and two elders and four other minor officers are imprisoned. They did not meet for service there for three weeks until I went down myself on March 22nd and held two services and got them started again. There are no officers to lead the church, however, as those who have not arrested have had to flee from home. Since March 22~~nd~~ the people have been holding little prayer meetings in the church conducted by a member who used to be an officer. He has already been arrested and beaten 15 lashes in prison and released. He never used to be worth much as a church member, having been "fifth five" for the past few years. That was the reason he was dropped as an officer in the church. Now since his imprisonment he has come out again as one of the pillars of the church. Fifteen stripes on his bare back did not knock all his religion out him. In fact, I believe that it has been his making as a Christian. He has become indispensable to the Church now. Every ten days he comes into the city to bring money from the families of the officers of that church who are in the Pyeng Yang jail. He brings this in to pay for the food that these men in prison eat. (When you get into jail here in Korea you are not boarded by the state, but you still have to rustle for your own grub, either pay the money or have the food sent in.)

As far as I know three other helpers, rather four of them are not as yet imprisoned. But they are not visiting their churches. Or ~~not as yet imprisoned~~ If they do go to a church it is to go quietly and not hold public meetings. Most of the churches here in Chungwha county

are holding their usual services on Sunday, but with small congregations. There is only one place that I know of where there is no service at all being held in the church building. This is at KANGDONG in the south-east part of the county. Here a great demonstration was held and since then, after many of the officers were taken to jail, there has been no ringing of the church bell and no meetings held in the church. The people do meet for catted prayer meetings, however, so the church is not exterminated by any means.

TUKCHUNG COUNTY. I have one co-pastor and one helper here. The pastor living at the country seat of Tukchun is in jail, also his wife and one elder, and three other officers of the church. They are here in the Pyeng Yang jail. Since the first week in March, there has been no meeting in the church there. This is the largest church in all my northern territory. The gendarmes at this place ordered the church to be closed. The people since then have been having only small group meetings at some house here and there about town. All the remaining officers in the church are so terrorized that no one is willing to try to get the church together again, although it is doubtful whether the police would let them ~~xxxx~~ even if there were some to lead people.

An evangelist from Tukchun county came in to see me this morning. He was appointed last fall by the local missionary society to go to a place in the mountains and preach to people who had not heard the gospel before. He went last December and has succeeded in getting a little group of about 12 to believe in Jesus. Now he has decided to leave this place for two reasons. One is that the local missionary society is about done up and no funds are forth coming for his salary.

The other reason is that it has become impossible to do any preaching there any longer. He says that whenever he urges a man to become a Christian the man replies always in the same way, that it is not a good thing to be a Christian nowadays, that Christians get shot and bayoneted and otherwise done up. They all tell him to wait a while for his preaching. I too advised him to quit, knowing in a general way what the circumstances are, and I advised this evangelist to go back to his home church and help take care of his own people at this time when the church needs help and comfort so much.

YOUNGWON COUNTY is so far away from here and the churches are so scattered there that I have not been able to get reports from there. There are two helpers. One of them has left and the other is at home, doing practically nothing except his farming. At Yungwon county seat a large demonstration was held but not by Christians. There was a lot of shooting and many people killed by the soldiers. Of course the Koreans were unarmed, ~~but they were killed by the soldiers~~. The church in this town is not very strong. There is not much going on here in the way of meetings.

MAINGSAN COUNTY. Maingsan got it the worst of any place in all my territory. The Christians were not involved in it at all. At Maingsan county seat a large crowd of Koreans held a demonstration. The police corralled them all in a small courtyard surrounded by a stone wall and then commenced to fire on the bunch killing some 50 all at once. In the scuffle one Japanese and two or three Korean police men were killed. Since then, as near as I can find out, a reign of terror has been started by the police and gendarmes in that county. The churches there have not had any demonstration at all, but they have all been ordered to desist from having any large meetings. There is one helper in this territory, and he has been ordered to stay at home and not visit his churches under penalty of death. A woman evangelist whom I had sent out from Pyeng Yang was called up by the police and ordered to get out and go home at once.

D9
VISIT TO THE PYENG YANG SAIBANSHO(Local court).
April 17th,

On the morning of the 17th of April ----- and----- and----- went to the local court to attend the trial of certain prisoners whose trial was scheduled for today. We arrived early and so sat down in one of the rooms. Presently the janitor came in and prepared the hibachis for the court officials. A little later a messenger boy came in and said that there would be no court in this room today. We asked him where the trial was to take place. He said that on the far side of the building in another room there would be a trial but not in this room. We left and sought for the room. On the way we met another boy from whom we made inquiry. He showed us a similar room to the one we had been in. But we did not go in preferring to wait outside since the detention ward for the prisoners was near by. There we waited along with a number of Koreans, perhaps 30 in number. They, too, were anxious to enter and some of them especially so as they had relatives under arrest, and they wished to get at least a passing glance of their dear ones. They told us that it would be impossible to enter as the officials were allowing no spectators. We believed this as we had seen some of these same people among the people hanging around the court house the day before. But we were not dismayed and waited.

Presently we saw a police man leading two men with their heads covered towards the court room. We followed closely to the entrance. We noticed that the Koreans made no attempt to follow as they had learned from experience that they could not effect an entrance. We made an attempt to go in but the officer waved us aside. We asked whether it was not permitted that spectators attend. They said no and again waved us away. We then saw another group of about 18 prisoners being led towards another room. We again followed and tried to enter and again were waved aside. Then we returned to the first room in which we were told no trial would be held that day, and just at that moment a group of about twenty prisoners were being conducted into the room. We were greatly surprised at this fact, having taken the word of the officer that there would be no trial there as true. We tried again to enter and again were refused admission. Then a messenger boy came up and told us we might go in. So we entered and had seated ourselves when he again entered and told us that we could not remain. We arose and went into the office of the Public Procurator and there made inquiry whether it was not allowed that spectators attend public trials of prisoners. We were asked whether there were any among the prisoners in whom we had a special interest. We said yes, there were some of our student friends. He then said that if the trial Judge would permit us in any room, there would be no objection to our attending, although he said, "In Seoul all spectators have been forbidden to attend these trials". The room we were admitted to was the one in which this Procurator was in attendance so we had no difficulty in securing entrance.

The trial presented no peculiar features. All admitted that they had participated in independence demonstrations, but denied certain things with which they were charged. There were 18 prisoners to be tried. Eight were called up first, and all came from one locality and had taken part in the same affair. They ranged in age from 18 to 57 in age. One only was a student. Three were women, one of whom was 57 years of age. Three of them were Christians and five members of the Chuntokyo. The trial lasted one and one half hours after which the Procurator arose, and without argument asked that sentence of 10 months be pronounced on two prisoners, eight months on two others and six months on the rest. Judgement was set for the 19th.

CHRISTIANS MISTREATED ON CLEAN DAY. Apr. 17, 1919

On the 15th inst. all houses were ordered cleaned up, this being the official Spring clean-up. This was true only in specified districts of the city of Pyeng Yang, but in some of the adjacent country this day was also observed. The police and gendarmes took special pains to make this a burden to all the people. Never before has there been such exaction. But the burden was made specially heavy for the Christians. The non-believers were hardly molested and often passed over without a word. But Christians were beaten and abused in many ways.

In a certain village four Christians were beaten and the informant saw the whole affair. Three of these lived in the house near him and one in a house across the street. Asked as to what the people were beaten with, he said that three of them were beaten with a stick which was found in the yard by the house and one man was beaten with a laundry stick or paddle. Asked as to how they were beaten, he said that the women were struck once each and hard, but the man 10 or 12 times and very hard. So hard, in fact, that ~~the~~ evening there were large welts across the back of his neck where he had been struck.

DEMANDING GIFTS FROM CIVILIANS FOR GENDARMES.

April 17, 1919

Word has been received from a man living near Pyeng Yang that the gendarmes are beginning to make exactions of the civilians as ~~the gendarmes were talking of arresting them~~ "Hush bribes". The police came to his house several days ago and said that two Christians near there had been similarly visited and told that the gendarmes were again talking of arresting them. They had been arrested once and beaten and they might be arrested and beaten again but if some present were sent to the gendarmes, they would not be molested. They were scared, he said, and sent rice and meat and other things and tried in this way to forestall any action from the gendarmes. He was told that he had been arrested once and set free without beating, but that the gendarmes were talking about him again. It would, therefore, be better if he sent some gifts. He said he would think it over a little.

Whether this practise is being followed in other places is not known, but there is no question that here is the beginning of the worst form of official and petty squeezing of the old, corrupt Korean regime. In every place and in every way annoying and vexing exactions are being made of the people, and especially of Christians. Where is the policy of "frightfulness" going to lead the officials of this ~~land~~ land?

SYNOPSIS OF EVANGELISTIC CONDITION IN PYENGYANG TERRITORY.

April, 21, 1919

Number of churches in territory	Country	city
" " meeting irregularly	250	7
" not " at all	13	2
No of churches circumstances unknown, but as far as we know meeting once every Sabbath	14	0
Number church buildings damaged, doors and windows broken, furniture & books destroyed	232	5 (known)
No buildings were burned in this territory.	16	0
PASTORS.		
Total number in territory	37	5
Working as usual	10	1
Arrested, now in jail	7	4
Unable to work, in hidings etc.	11	0
Arrested, later released	3	0

HELPERS.

	Country	City
Total number in territory	43	5
Working as usual	27	3
Arrested, now in jail	4	1
Unable to work	7	1
Working partial time (very carefully)	4	
Arrested, later released	3	

COLPORTEURS.

As far as we know all colporteurs are working, in their fields, but very careful how they travel about not selling many books. We have heard of one or two exceptions of where man have made many sales lately and preached to willing people.

OTHER OFFICERS.

Cases of churches that are left without any officers to lead. All either arrested or in hiding -- -- -- 18

THE CHURCH ATTENDANCE.

4 cases are known of where congregations have greatly increased. Others are of course below normal. In the city congregations numbers are often swelled by the presence of a large number of country people who have come in to visit friends and bring food to prisoners, and hear the news of the country.

One case is known in Sunan territory of where the heathen Koreans have driven all the Christians out of town, compelling them to leave their goods and their houses never to return, because the heathen say that if the Christians remain the soldiers will come some day and destroy the whole village. The figures above are correct as far as we know. The information about some of our churches has been most meagre. We get no letters telling us about conditions. We have practically no caller from the country churches. We are being much avoided by our people, and as we cannot get out to the country we have no way of knowing the real conditions.

MAN 76 YEARS OLD BEATEN AND ARRESTED.

April 21, 1919.

April 3rd an old man, 76 years of age living in a near by home was dragged out of his home by the police because he refused to raise the Japanese flag over his house. Although he was very old, and manifestly in his dotage, he was must terribly used by the police. They hit him, knocking him down on the public road, kicked and stamped on him with their heavy boots. They next tied his arms with cords, twisting them until he could not use them for three or four days. He was then arrested for 15 days.

He was released three days ago, but still has large bruises on his chest and back. While he was being stamped upon by the vicious soldiers, they asked him, "Do you think you will go to heaven?" thus tormenting and cruelly using him.

CHRISTIANS DRIVEN OUT.

April 21, 1919

It has just been ascertained that the seven Christian families living at a certain village (KK) have been driven out by the other villagers. They were told that unless they left the soldiers would come and shoot up the whole village and that it was better that a few left than that all should be shot. And so about 20 people were hastily aroused Saturday night at midnight and compelled to leave town early Sunday morning. The villagers broke in their doors and gave them no alternative, so they had little time to take care of their goods. A few things they were able to store in near by homes but most of their possessions had to be left as they were.

That this move was at the suggestion, yes order of the police, can not be doubted. For only two days before this, the church held and bell tower were torn down and broken by villagers who are known to have been instigated to do this by the police.

SOLDIERS APPROPRIATE CHURCH FURNITURE.

April 23, 1919

At a certain Market Town (LL) soldiers have been quartered for some time past. There being no barracks there, the Chuntokyo meeting house has been seized and used as barracks. The soldiers have also gone to the Christian Church and taken all the furniture they found useful. This included lamps, mats, clocks, chairs and benches. No request was made to anyone for permission to use them.

In this place the Christians have been so terrorized that since March 1st they have not been able to hold any Church services.

Not only so but every houses has been assessed Yen 5.00 to feed the soldiers stationed here.

EVANGELISTIC CONDITION OF WESTERN CIRCUIT.

April 23, 1919

Number of churches in territory.	58
1.Meeting regularly.	53
2. " irregularly.	2
3.Not meeting at all.	3
4.Burned	0
5.Damaged.	5
(The damage done being broken doors and windows, destruction of books, rools, pulpits and lamps.)	
Number of pastors.	14
1.On their job,(two were hiding, but working now.)	9
2.Arrested, now in jail.	3
3.Unable to work.	2
4.Released.	1
Number of Helpers.	14
1.On their job,(partially on job, working carefully).	7
2.Arrested.	0
3.Unable to work.	3
Other officers; general statement.	
1.Number without official leadership.	6
2.One church is reported as having increased in numbers worshipping.	

Remarks:

The church in general seems paralyzed. Men, especially are afraid to meet for worship, for fear of being arrested. Particularly is this true of the officers. Lack of leaders present, reveal the danger to all and constitutes a condition unfavorable to worship. In most of the churches where pastors and helper are at work, the work is done very quietly so as not to arouse suspicion. In some of the churches the people fear to have the helper call, lest that call should subject them to suspicion and arrest.

PARTICULAR INSTANCES NOTED IN THE WESTERN CIRCUIT.

April 24, 1919

At Morak where the people of a number of villages gathered for a demonstration and shouted "Mansei", the police, one Japanese and two Koreans, are said to have fired into the crowd, killing a number and wounding others. This enraged the crowd; and the people surrounded the three policemen, killing the two Korean policemen. The Japanese finding shelter in the police quarters, kept firing out of the window, whereupon the building was set fire and the Japanese finally killed. After this the gendarmy of Kangsa was notified, and gendarmes and police were sent out, who damaged the church, breaking doors, windows and lamps, and made many arrests. The pastor's house also is said to have been destroyed.

At Pansyuk a number of officers came and tore down the bell-tower and carried away the bell-clapper; broke all the glass in the windows of

both church and school-house. It is a large church, and all the panes in some dozen or more double windows were smashed in, except six panes. All the Bibles, hymn books, church and Sunday school rolls, and all the school records were destroyed, having been burned out in the yard. One of the school-teachers and his wife, who were living in the quarters on the compound, had looked their room and gone away. The door was broken, and the police entering broke open the door of the Korean chest in which their clothes were locked. They took all the clothes out and burned them in the yard. Not being able to find the school-teacher, they took his wife and brought her to Pyeng Yang where she is still in prison.

The police caught and bound eight men whom they striped and beat in the church yard; and one of these was burned with matches on the tenderest part of his body. This was told me in the presence of many others by one of the men who was beaten. Three women were striped naked and beaten, because they would not tell where their husbands were, (most likely they did not know where they were). These three women are Leader Paik's wife, Elder's Choi's wife and Elder ~~Choi~~ Cho's wife. The two former were beaten so terribly that two weeks after when we were informed of this, they were still not able to come to church. The latter, Elder Cho's wife, herself told me that she was taken out of her house by two officers, one a Japanese and the other a Korean, was taken from the village by these two men out to a pine grove behind the village, where she was forced to take off all her clothes and was beaten terribly there by them, while sitting on the ground.

Elder Choi's mother said that the officers took off with them a large picture book which was in the house, and a fine American bicycle

of considerable value. Another man, by the name of Deacon Choi, was arrested and brought into Pyeng Yang, where he died in prison less than ten days after his arrest. The family was notified to come to P.Y. and take his remains out for burial. Some time later one old lady who had hired man working for her but who had run off when he heard that the officers had come to the village, was asked by the officers to present the hired man. She replied that she did not know where he was, after which they proceeded to beat her severely.

There has been no services in the church since the beating of the eight men. Many of those who do not have hired help to do their work, are not able to attend to their farming for fear of being arrested. The above trouble was not due to any demonstration at Ponsyuk itself, but because of what had happened at Morak, where some of the people from Ponsyuk had gone at the time of the demonstration there.

Some two or three weeks later, I visited Ponsyuk and saw the damaged property and verified what is described above.

At Won-chang, there was a slight demonstration which passed off without any trouble whatever. But two or three days later, some of the people from Won-chang and surrounding villages attending the demonstration at Morak, where the police fired into the crowd, killing and wounding many. Of the men injured at Morak, some were from Won-chang and surrounding villages. Of the Won-chang Christians, two sons of an elder were killed. Elder Cha was shot through the arm, a deacon was shot thru the shoulder, another was ~~g~~ shot thru the leg. These three with others were brought to the Hall Memorial Hospital in Pyeng Yang. Later Elder Cha's older brother was attacked in his own house at night, and in attempting to escape was thrust through the back with a bayonet and killed. Later Elder Cha's house was visited, his wife beaten, and forced to burn up all his books. Some thirty volumes were thus consigned to the flames! Most, if not all of these, were Christian books. All the church records were burned, only the Japanese school books escaped. The pastor of the church was called into the police at Pyeng Yang and questioned, and released. He went back to Won-chang church where he held services the following Sunday, after which he was again arrested,

brought to Pyeng Yang and is now awaiting trial. Since then the church has not been able to worship on Sunday.

Elder Cha, who was shot in the arm, as soon as he was better and able to go out, was taken to the police station and beaten so terribly that he had to return to the hospital, with the order, however, that as soon as he should be well, he should again report to the police. The cause of this beating, was that he could not tell who had killed the Japanese policeman when questioned about it by the officers.

At Horin-mal the officers ordered Christians and unbelievers to meet in the church to listen to advise from the officer. The bell was rung, and all the people met in the church building. 26 of those present were arrested and brought Pyeng Yang, 6 were afterwards released and 20 put in prison. Of these 20, 7 were Christians. Judgement was passed and on some of these a few days ago. The father of one of the leaders, and his son, was sentenced to ninety strokes, thirty strokes to be given on three successive days.

On March 1st, Pastor Kim Oi Choi of Tai-pyung village, was attending a General Assembly Revision committee meeting, and he went to the Memorial Service of the late Prince Yi. In the absence of the one who was to have taken charge, Pastor Kim was asked to preside, which he did. After the Service he stepped down off the platform and took no part whatever in the demonstration which followed. The next morning at five o'clock he was arrested, put in prison where he is still awaiting trial. One week later at five o'clock in the morning, the police broke open the door of his residence at Tai-pyung, and tore up all his wife's books. They asked where her husband was, to which she replied, "In Pyeng Yang". They asked her son where he went to school, and when he answered, "The Christian school in the village", they threateningly pointed a gun at him; and desperately terrorized the whole family.

On March 1st, Pastor Yi Ilyoung of the South Gate Church in this city, led in prayer at the Memorial Service of the Ex-Emperor. At the close of the Service he went back and sat at one side with Pastor Kim, and is not known to have had any part in the demonstration. The next morning at five o'clock he, with Pastor Kim, was arrested and is now in prison awaiting trial.

WELBON'S REPORT ON WRECKED CHURCHES

April 28, 1919

Mr. Welbon personally visited the church at Pai Sanmak to ascertain how true the reports were regarding the wrecking of churches by the police and soldiers. He had doubted very much the accuracy of the reports which had come to home. To test out the truthfulness of the Koreans he deliberately selected one of his churches which was reported as wrecked for a visit. The visit substantiated the reports without the slightest ground being left for doubt. The Koreans had not exaggerated the damage done but had given an accurate statement of things as they actually were. The soldiers or gendarmes at Pai Sanmak had run their guns through the lattice doors breaking and raining them. They had gone in and smashed the pulpit, the benches, the lamp and other furniture. The sheet iron stove had been overturned and beat in so that it was a ruin. The mats on the floor had been ruined by the men tramping around with heavy hob-nailed boots.

Mr. Welbon investigated the whole matter and then went to the Chief of Police and asked how such a thing could have happened. The Chief expressed surprise at the report, feigning ignorance of the affair, although his own men had committed the deed. He said that "some had men must evidently have done it" and that was all the satisfaction that could be obtained.

Having seen what was done at this place and also noting how accurately the report had been brought to him, he decided that there was no reason for going to the two other churches in his district which were reported wrecked but accepted the Koreans' reports on the basis of this investigation.

KOREAN INDEPENDENCE OUTBREAK

BEGINNING

MARCH 1st., 1919

PART VI.

RELATION OF THE FOREIGN MISSIONARIES
TO THE INDEPENDENCE UPRISING.

PART VI.

RELATION OF THE FOREIGN MISSIONARIES TO THE PRESENT UPRISING.

The whole of this question is too much sub justice still to be a fruitful subject for discussion. More evidence will have to be forthcoming before any deduction can be made. For the purpose of furnishing the future editors material for rightly answering the questions involved, the following articles are preserved.

March 6, 1919
(From Mai Il Sinpo March 6th and Tokyo Nipo March 7th)

THE LAW IS SEVERE.

The decision of Public Procurator-----, after examination all will be sent to prison.

In thinking over what punishment should be meted out to the people who at this time have stirred up the minds of the people by this uprising, the procurator of this region (Seoul) has ~~said~~ said that such an affair as this uprising is not the same as common offences and that very severe punishment will be meted out and that in the trial no leniency will be shown but it is decided to give severe punishment. A great many have already been seized but orders are given out to continue the seizure of insurrectionists as there is plenty of room planned for them.

BESMIRCHING THE MISSIONARIES.

(Copied from a China Paper of about March 26th.)

The Censor at Work.

The following letter from Korea dated March 22nd has been received:- The Censor is at work in Chosen and Japan. The truth regarding the situation here cannot be published. "Official report" and interviews appear from time to time in the English papers printed in the Empire but as yet a truthful account has not appeared. Facts are always distorted to fit into the idea which certain ones wish to prove, and hence the real situation ~~is~~ cannot be published. One English daily announced several days ago that it had been prohibited from printing a certain document which it wished to print. The vernacular papers, too, are wide of the truth in their reports. Either they do not know the truth, or will not hear it. Whatever be the cause, they are deliberately besmirching the characters of the missionaries and are trying thereby to lower them in the estimation of the people among whom they are working. As facts which are considered undesirable for the people to know are prohibited by the Censors, so articles which actually appear are with their consent. Hence the libels which these vernacular papers print are not without the permission of the ~~the~~ officials. If the plain truth were proclaimed by these papers with the same vehemence and boldness that they heralded these libels, not an issue would pass the Censor, and the papers would doubtless be confiscated.

METHOD OF CENSORSHIP LOWER JAPAN'S GOOD NAME.

In order to please before the world, therefore, the actual state of affairs, it has been necessary to call upon reporters from China and other foreign countries to personally visit Chosen and to see things for themselves. The world outside Japan is being made acquainted with the conditions which prevail in Chosen before the people in Japan are permitted to know them themselves. Even the Japanese residents of Chosen are kept in ignorance of the real facts by the garbled reports which the native papers are compelled to print. It is a pity and a shame that the good name of Japan should be so lowered by such methods of censorship and libel. The truth regarding the situation in Chosen must become known to the world sooner or later just as the famous "conspiracy case" finally became known. The impression which that case produced upon the world was tremendous and all to the discredit of Japan. The ~~impression~~ impression which the present situation will make must prove even more impressive. But the prohibition of the free reporting of these facts will eventually prove to have caused Japan greater damage than the methods of dealing with the situation.

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LIBELLOUS STATEMENTS REGARDING MISSIONARIES.

The Government through responsible officials have officially exonerated the missionaries of complicity in the present uprising. But the native press, a part of which acts in a semi-official capacity, continues even after this official announcement to print the most scandalous and libellous statements regarding the foreign missionaries. If such statements were to appear in a single one of the foreign countries from which these missionaries come, the papers and editors would be held responsible to the very limit of the law, and the consequences would be most serious. The difficulty attending foreigners' securing justice against such libellous statements in this country, however, has kept any one from attempting to secure redress. And the fact that the missionaries never resort to the law to correct such an evil may account for the extreme boldness of some of the papers, which doubtless have come to look upon the missionaries with scorn, feeling that whatever may be said against them, no action of law will be taken regarding it.

The following are a few of the many articles which have appeared in the native press.

From Osaka Ashi for March 17th.

THE EVIL VILLAGE OUTSIDE THE WEST GATE, Pyengyang. A clever Crowd.

Outside the West Gate in Pyeng Yang there are some brick houses and some built after the Korean style, some high and some low. These are the homes of the foreigners. There are about 100 of them in all, and they are Christian missionaries. In the balmy Spring, strains of music can be heard coming from there. Outwardly they manifest love and mercy, but if their minds are fully investigated, they are found to be filled with intrigue and greed. They pretend to be here for preaching, but they are secretly stirring up political disturbances, and foolishly keep passing on the vain talk of the Koreans, and thereby help to foster trouble. These are really the homes of devils.

The head of the crowd is ----. The Christians of the place obey him as they would Jesus himself. On the 29th year of Myung Chi (Meiji) freedom was given anyone to believe in any religion he wished and at that time ---- came to teach the Christian religion. He has been in Pyeng Yang for more than 30 years and has bought up a great deal of land. He is really the founder of the foreign community. In this community, because of his effort there have been established schools from the primary grades to the College and a hospital. While they are educating the Korean children and healing their diseases on the one hand, on the other hand there is concealed a clever shadow, and even the Koreans themselves talk of this. This is the center of the present uprising. It is not in Seoul, but in Pyeng Yang. It is impossible to know if this statement is true or false, but we feel certain that it is in Pyeng Yang in the Church schools, - a certain College and a certain girls' school, - in the compound of these foreigners. Really this foreign community is very vile."

From the Chosen Shimbun, March 18th.

"The disturbances at Joshin were instigated by a British missionary (name printed in full). The people are so incensed against him for stirring up this trouble that they are bent upon killing him."

On March 12th the same paper printed:

"The stirring up of the minds of the Koreans is the work of the American missionaries. This uprising is their work. In investigating

the cause of the uprising two or three missionaries have been arrested and have been examinedThere are a good many shallow-minded people among the missionaries and they make the minds of the Koreans bad, and they plant the seeds of democracy. So the greater part of the 300,000 Korean Christians do not like the union of Japan and Korea, but they are waiting for an opportunity for freedom.

"These missionaries look upon the present Korean as they did the old Korean and they consider it proper for the Koreans to say anything they want if they only enter the Christian schools. They take the statement of Wilson about the self-determination of nations and hide behind their religion and stir up the people.

"However the missionaries have tried to apply the free customs of other nations to these Korean people who are not wholly civilized. From the part which even girl students in Christian schools have taken it is very evident that this uprising has come from the missionaries.

"Behind this uprising we see the ghost like appearance (To-gabi) waving his wand. This ghost is really hateful, malicious, fierce. . Who is this ghost wearing the dark clothes? The missionaries and the Chuntokyo. These missionaries who have come out to Korea, what are they? Their wisdom, character and disposition is of the low trash of the American nation. They have sold themselves for the petty salary of Yed 300.00 per year, and they crept out, on reptiles on their bellies, as far as Korea? There is nothing good that can be said of their knowledge, character and disposition.

"These messengers of God are only after money and are sitting around their houses with full stomachs. The bad things of the world all start from such trash as these. They planned this dirty work and got into league with the Chintokyo. If all this considered, these missionaries are all hated brutes."

THE FOREIGN DAILIES NO EXCEPTION.

In the foreign dailies similar, but much milder charges are allowed to appear. The Japan Advertiser of March 9th says:

"Missionaries of a certain country are behind the Korean mobs!" declares "a high official of the War Department" according to the Nichi Nichi. (Again reported by a native paper.)

This military officer is also quoted as saying: "Behind the mob is instigation by missionaries of a certain country." In the same issue it is said:

"According to the Hochi, it is rumored that several American missionaries have already been arrested on suspicion of having instigated the Korean outbreaks, and are now under secret examination."

"Mr. Komatsu, late Director of Foreign Affairs in the Government General of Korea, is quoted by the Hochi as saying: "Whenever disturbances occurred in the past, they (the missionaries) assumed an unconcerned air, without doing even so much as issuing warnings or advice to their congregations to show respect for authority and to prevent themselves from being implicated in the trouble.

".....The American missionaries include in their number some who have no sound judgement and discretion. Such people confuse the ideas of the Koreans..... As a result, some Koreans converted to Christianity are so foolish as to have recourse to radical action..... It may safely be declared that missionaries are responsible for the fact that the advanced ideas of foreign countries have been diffused without any modifications among the Koreans, whose state of civilization is not yet very high, and for the fact that among those taking part in the disturbance were girl students."

It would be unfair to give the above quotations without at the same time referring to the official statement published in the same paper

on the 16th "officially exonerating the missionaries."

"An official statement has been issued by the Director of the Internal Affairs ~~exonerating~~ the missionaries from any complicity or foreknowledge of the recent agitations, which effectually disposes of the statements to the contrary appearing in the Japanese papers."

This exoneration was issued on the 14th and published in the Japan Advertiser on the 16th. It must have been known to all papers, therefore, both native and foreign. Still on the very next day, the most libellous of all these libellous statements appeared in the Osaka Asahi and is quoted above under the caption, "The Evil Village Outside the West Gate, Pyeng Yang." "To the contrary" means very little when the truth is not printed but instead libels. These libels are all which the Japanese public are apt to see or read. One denial set over against scores of libels means nothing. What is necessary is that the truth and only the truth be published. If such is not forthcoming, the articles ought to be suppressed.

FOREIGNERS AND INDEPENDENCE AGITATION.

Statement by Chief of Foreign Affairs Section.

Mr. Hisamizu, Chief of the Foreign Affairs Section of the Government-General of Chosen, in an interview with a representative of the Meiji Nippon concerning the Korean independence agitation, expresses his regret at the currency of baseless rumors that some foreign residents have taken part in it. He deprecates the dissemination of such rumors without any tangible evidence. Should any foreigners be found to have instigated or added to the rioters, the authorities would not hesitate to arrest and punish them. The Government-General, Mr. Hisamizu, continues, has sent a note to foreign Consulates asking them to warn their nationalities from approaching the scene of demonstration and similar movements, because by doing so they expose themselves to the danger of being misunderstood. An insinuation appeared in the Press that the American Consul General was implicated in the trouble. This owed its origin to the fact that the Consul General passed near the scene of demonstration in an automobile. It goes without saying that the insinuation is gross injustice. Mr. Hisamizu speaks strongly against harboring unwarranted suspicion against foreigners.

NO FOREIGNERS IMPLICATED IN KOREAN UPRISINGS.

The Japan Advertiser reproduces from the Hochi, a Tokyo daily, a statement attributed to Mr. Midori Komatsu, former director of Foreign Affairs of the Government-General of Chosen, concerning the recent Korean uprisings at Seoul and elsewhere. The Hochi introduces Mr. Komatsu's statement with a rumor that seven American missionaries have been arrested on suspicion of having instigated the Korean demonstrators. This rumor is as entirely groundless as some of the accusations laid by Mr. Komatsu in the statement attributed to him.

It is very probable that Mr. Komatsu has not been correctly quoted. Having lived at Seoul and had long experience with foreign missionaries in Chosen for many years, Mr. Komatsu ought to know better and should be the last man to make such remarks as are attributed to him. Most probably the representative of the Hochi who interviewed him on the affair, held the idea so prevalent among many Japanese pressmen, that foreigners were at the back of the Korean rioters, and under the influence of this erroneous notion interpreted Mr. Komatsu's harmless statement in a way congenial to his liking. It is inconceivable that Mr. Komatsu made such foolish remarks against foreign missionaries as the following:-

"Whenever disturbances occurred in the past they assumed an unconcerned air, without even doing so much as issuing warnings or advice to their congregations to show their respect for authority and to prevent them-

selves from being implicated in the trouble. Nay, they even showed a sympathetic attitude toward such disturbances. They are propagating Christianity in Korea, but pay no interest of Japan, the sovereign of Korea. While engaged in Christian propaganda work, the American missionaries run schools and diffuse foreign political and social ideas among the half-civilized people. The principle of liberty is recklessly advocated among them, this having an evil influence upon their undeveloped minds, which are consequently tainted with excessively radical ideas.

"The American missionaries include in their number some who have no sound judgment or discretion. Such people confuse the ideas of the Koreans, who are in a similiar mental condition as those Japanese student who are now making an outcry for democracy without understanding what this stands for. As a result some Korean converts to Christianity are so senseless as to have recourse to radical action."

Mr. Komatsu knows quite well and while in office declared that foreign missionaries were very good friends and assistants of the administration in the past, as they continued to be, in the work of bringing peace and good order in this peninsula, and of making Koreans good citizens of the Empire. It is not true to say that in the past they neglected to withhold their Korean congregations from being implicated in political troubles. On the contrary, they have always striven to make their followers law-abiding and whenever occasion demanded it were active in restraining them from going to extremes. It is not true either, to say that they pay no attention to the interests of Japan, the sovereign of Korea. Well knowing that smooth cooperation with the Japanese authorities will bear fruit for the good of the Korean people, who naturally claim their chief attention, they have always shown eager to assist in the execution of any plan drawn up by the authorities to enhance the welfare of the Koreans. The missionaries may not have endeavored to promote the interests of Japan in a direct way, for they are neither agents nor officials of the Japanese Government, but they have always done so in an indirect way. Further it is not true to insinuate that American missionaries are chiefly responsible for the diffusion of foreign political and social ideas among the Koreans. This cannot be possible, for all the schools under their management are under the strict supervision of the Government and all discussion of political subjects are vetoed in the classrooms. Nor will or can the American missionaries give political speeches from the pulpit. The idea that the American missionaries besides being propagators of Christianity, are political - teachers and agitators is simply preposterous. There can be no doubt that foreign political and social ideas of very advanced or radical form have found their way into Chosen. But it is easy to imagine that the channels through which these "dangerous" ideas are conveyed are many and various. They may come through newspapers, magazines, books, travelers from foreign lands, students returning from Japan and foreign countries, etc. It is simply absurd to impeach the American missionaries who are probably among the least responsible for this offence, if the diffusion of advanced ideas may be so called, as being the parties chiefly responsible for it. Finally in regard to the remark that "the American missionaries include in their number some which have no sound judgment and discretion", we may say that even the worst of them has enough good sense and judgment not to utter such silly and indiscreet remarks.

In this connection it is interesting to note that the Japan-Advertiser, quotes in the same issue in which it reproduces Mr. Komatsu's alleged statement, Dr. Keiji Hishida, who was in the service of the Foreign Affairs bureau under Mr. Komatsu, as having remarked, "The reports in circulation that the Christian teachers in Korea are instigators, or at least leading participants in the rioting in Korea, is an old story and quite absurd. It is foolish to say and repeat that the Korean teachers are inciting the Koreans to insurrection, although it is the usual thing

that is charged every time there is a little trouble. We are in a position to indorse Dr. Hishida's statement and positively ascertain that no missionaries are implicated in the recent trouble.

In an interview a representative of ours had with Mr. Katsuo Usami, director of the Internal Affairs, Mr. Usami declared that he satisfied that no missionaries were concerned in the disturbances. This clear statement by a high and responsible official of the Government ought to dispel any erroneous suspicion that may still linger concerning their attitude. But if more explicit vindication is needed, here it is. It is the gist of a political statement given by Mr. Sangi Kokubu, director of Judicial Affairs:

"Rumors have been rife that foreign missionaries incited the disturbances or at least showed sympathy with the rioters. These rumors owe their origin to the fact that among the leaders of the rioters there have been found Christian pastors and students of Christian schools, and so it is not to be wondered that they gain currency. But that they are entirely groundless has been established by the result of investigation into the matter conducted by the authorities. The authorities have carried thorough and strict inquiries concerning it and are satisfied that there is no trace whatever that foreigners instigated the disturbances. Nor is there any evidence that they knew beforehand that they knew of the occurrence of the trouble and gave support to the rioters. It is wrong to harbor suspicion against foreigners without justifiable ground. It is still more to be condemned to spread thru the press false reports and baseless accusations against foreigners, fabricating such reports and accusations out of mere suspicion, such acts will excite the ill-feeling of foreigners against Japan and may cause trouble in international relations. Should any foreigners be found guilty of seditious or seditious offence, the authorities will have no hesitation in prosecuting them, but as none have been found to be responsible for the recent people, people at large should cast away whatever doubt they may entertain against them."

(From a Japanese paper of April 9th.)

THE AMERICANS' CONNECTION WITH THE PRESENT DISTURBANCES.

From the first there has been much talk of Americans' connection with the present disturbances. On the 4th day of the 3rd month a search was made for the first time of the American houses. (Search of the schools) On the 4th day of the 4th month the second search was made by two officers of the law (procurators) accompanied by police officials and a large number of police and gendarmes. They searched 8 houses, with the result that Moffett and Mowry were arrested. That night Moffett, about 12 o'clock, was allowed to return to his home. Mowry was imprisoned. Mowry is 39 years of age. He is a teacher in the Sung Sil school and the Principal of the Sung Tuk school and of the Sung Hyun Girls Lower school.

(From a Japanese paper of April 15th.)

THE FOREIGN MISSIONARIES AND THE PRESENT DISTURBANCES.

The Unprofitableness of the Christian Church.

The foreign missionaries seem to be behind the scenes and pulling the strings in the present uprising in Korea. Ignorant Koreans and weak young people not understanding the affairs of the world are being guided by these devil leading strings. All Japanese residing in Korea are not only thinking this but talking about it. The Japanese officials seeking proof of this are gnashing their teeth and using every effort to ascertain the truth. Not long after the uprisings began, after just a month, like swift-wind and sudden thunder the police officials of Pyengyang fell upon the missionaries' houses and searched them, and found some great of-

enders against the law and evidences of their crime. These things have been mentioned in former issues of our paper. The minds of the Japanese are now at peace since they have the evidence that, just as they thought, these disturbances have been managed in the dark by the hand of the Western demons. After the case has been tried and it has been proved beyond doubt that the foreigners have done this the minds of the Japanese will not again be so disturbed. Before the case is tried we cannot say that they are offenders, but it is enough to know that one of them is an offender. Not only in Pyengyang, but also in Seoul, the past month missionaries' houses have been searched. The iron rod of punishment is about to fall there also. At Taiku, also, the houses of missionaries were searched by officers of the law. Seeing all this it is evident that such work is prevalent throughout Korea. The houses of foreign missionaries and the evidences found there of connection with the present trouble are known and the Japanese know now why the foreigners have been thinking and doing, ~~in~~ and they (the Japanese) hate the unwisdom and wickedness of the missionaries. At such a time the whole Christian Church should be punished. Because of a few unwise missionaries the whole body of missionaries receives a bad name, but we do not think that should be so. In the minds of the Japanese there is always a frightful thought that stings and troubles. The reason for this fearful thought is that the foreign missionaries are in appearance preaching the Gospel of Faith, but reality are busy with political affairs. Before this the German missionaries' activities in the politics of China are known to all the world. The securing of Kaiou-chow by Germany was the work of German missionaries. The many missionaries in Japan and China are engaged in dangerous activities and works of darkness, - and what is their true calling, these works of darkness or the preaching of the Gospel? Judging from their past actions, their minds are full of hidden shadows. Now the missionaries of Chosen have minds that are crowded thick with these dark shadows. The purpose of Japan to unite the two countries, Japan and Korea, in our opinion is frustrated by the foreign church. Therefore that the present disturbances are due to the activities of the foreign missionaries is not to be wondered at. The truth of Christianity never changes, but the followers of Christianity do change, and real followers of the truth have become few. Are there many sincere preachers of the truth? Of ~~those~~ those who hear the preaching are there many sincere believers? The recent war in Europe was a war of Christian nations. The true Christianity has already died but the skeleton of it remains. Christians of the so-called Christian countries these days are not true followers of the doctrine. Therefore the great and most terrible war in history arose in Europe and millions of men died. But when we proposed the question of abolishing racial discrimination, at the Paris Conference, the western nations did not look on it with favor and did not allow it to pass. From now on we must be watchful of the Western teachers and their followers. We must see to it that the missionaries make true Christians of their followers in Korea.

(From Mai Il Shinpo, April 9th.)

THE AMERICANS' CONNECTION WITH THE PRESENT DISTURBANCES.

From the first there has been much talk of Americans' connection with the present disturbances. On the 4th day of the 3rd month a search was made for the first time of the American houses. (Search of the schools) On the 4th day of the 4th Month the second search was made by two officers of the law (procurators) accompanied by police officials and a large number of police and gendarmes. They searched 8 houses, with the result that Moffett and Mowry were arrested. That night Moffett, about 12 o'clock, was allowed to return to his home. Mowry was imprisoned. Mowry is 39 years of age. He is a teacher in the Sung Sil school and the principal of the Sung Tuk school and of the Sung Hun Girls Lower school.

WHAT FOREIGN MISSIONARIES CAN DO NOW.

There can be no two opinions as to the imperative necessity of restoring peace and order to this land as soon as possible. The agitation is gradually subsiding and before many days pass Chosen will, we hope, be as quiet as before. Nevertheless it will not be easy to heal the illfeeling and rancor created in the minds of many Korean people by the recent trouble, and it will take a long time to reconcile them to the Japanese administration. This can only be done by giving the Korean people a more liberal administration, by satisfying all their reasonable wants, and by offering them better and wider opportunities for success and self-promotion. No doubt the Government intends to do all these things and in time will carry out new policies on democratic lines. Obviously, however, it is impossible to introduce a great change in administration in a short time.

What is now of urgent importance is the restoration of normal conditions, and all well-wishers of the Korean people should help towards the consummation of this desirable state. It is out of the question on the part of the Government to accede to the desire of the Korean demonstrators and as long as they continue to carry on their agitations, the authorities are bound to check their activity by force. The Korean demonstrators ought to have seen by this time that it is not only perfectly useless but detrimental to the interest of their fellow countrymen to keep up the agitation. The longer they continue to defy the law, the sterner will be the Government measures taken against them, and meantime millions of innocent people should cooperate with the Government in endeavoring to calm down the situation.

For the doing of this good work foreign missionaries seem to us to be in a particularly advantageous position. To be quite frank, we think that they would have rendered a great and good service, had they at their beginning ~~off~~ the trouble, but forth more efforts to persuade those Christian Koreans, who associated themselves with the followers of the Chuntokyo in the independence agitation, to stop it by telling them that the theory of self-determination was applicable only to nations directly concerned the war, and that no Power would help the Koreans in their dream-like desire. But in acting in such a way missionaries would have run the risk of losing their popularity among their Korean followers for a time and so it is only natural that they did not do so. We can well sympathize with them in the attitude of neutrality they took in connection with the trouble. But it is not ourselves alone who wish that they would show more moral courage and tell the truth to the misguided Koreans and so endeavor to get them to retrace the erring steps they have taken. There is no shadow of doubt whatever that the missionaries do love the Koreans and sincerely desire their good, but it appears to us that sometimes their love is shown too negatively. A really good friend must occasionally show those whom he loves a manlier sort of love, point out to them frankly the errors they may have committed and try to help them out of the difficulties into which they have fallen. In the present condition of things foreign missionaries in Chosen have great opportunities of doing great service both to the Korean and Japanese people by showing their Korean followers the folly and uselessness of indulging in empty demonstrations. We earnestly hope that they will not let these opportunities slip by.

(Seoul Press, April 10th, 1919)

AGITATION AND AMERICAN MISSIONARIES.

It is reported that on Tuesday last, the Public Procurators of Taiku Local Court, accompanied by a police force, went to the house of a Korean member of the American Presbyterian Church named Pang Choong-chong, in

Nanzan-machi and made a domiciliary search. They then searched the residence of the Rev. H.E. Blair and the Rev. H.M. Bruen. It is no doubt superfluous to say that such was an outcome of the examination of prisoners connected with the agitation.

MR. KOMATSU EXPLAINS HIS ATTITUDE TOWARD FOREIGN MISSIONARIES
IN CHOSŌN.

To The Editor of the Seoul Press:-

I read with a mixed feeling of pleasure and regret your sensible comments on my alleged statements concerning foreign missionaries in ChosŌn in connection with the recent uprisings.

When the report of an interview I had with a representative of the HOCHI on the Korean affair, was reproduced in the Japan Advertiser, several friends of mine called my attention to its apparent misrepresentation of my views; but I did not think it necessary at that time to take steps to correct the same, well remembering the late foreign minister Marquis Komura's remark: "If newspaper intelligence should be taken seriously I cannot allow myself to sit on my portfolio even for a moment," with which he tried to console one of the foreign Ambassadors who complained to him against a Tokyo daily printing a distorted report of his opinion concerning the relation between Japan and the country the represented.

Now that my alleged statement has become an objection of discussion in certain quarters, I feel constrained in this particular instance my determination to keep silence for all newspaper representations, in order to remove possible cause for false impressions which might otherwise be created thereby to the detriment of foreign missionaries in ChosŌn.

Fortunately, you have, incidentally of course but none the less correctly, stated the actual circumstance connected with the statement in question, as if you were personally present at the interview I had with the HOCHI reporter, when you say; "Most probably the representative of the HOCHI, who interviewed him on the affair, held the idea, so prevalent among many Japanese pressmen, that foreigners were at the back of the Korean rioters and under the influence of this erroneous notion, interpreted Mr. Komatsu's harmless statement in a way congenial to his liking." I understood that such was the case, unluckily not during the interview but only when the distorted report was reproduced in the Japan Advertiser from the HOCHI, as the reporter or any staff of the latter had never taken the trouble to place for any inspection the copy in which my alleged statements appear.

A young man, introducing himself as a HOCHI reporter but unknown to me before, called on me at my office, and at first asked my opinion regarding the Korean affair. I tried to explain at some length that the recent trouble seemed to have originated in the misguided conception of the self-determination of races. He did not appear to take fancy to that phase of the affair; and repeatedly put questions as to the attitude of foreign missionaries, such as to whether they were mixing up with politics, whether there were not undesirable persons among them, why they did not prevent such demonstrations on the part of the Koreans, etc.

My answer to the effect that their duty as missionaries being solely to preach Christianity, they were always keeping aloof from politics, seems to have been rendered as follows as translated into English in the Japan Advertiser:

"They are propagating Christianity in Korea, but pay no attention to the interests of Japan, the sovereign of Korea."

Another answer of mine, - that it would be flattery if I were to say

that they were all saints, and while being eager to teach Koreans to be law abiding citizens, they did not seem to enjoy so much influence over Korean students as to induce them to refrain from resorting to extremes, was transformed to such a statement as, "The American missionaries include in their number some who have no sound judgment and discretion," or "Nay, they even showed a sympathetic attitude towards such disturbances."

During the interview the Hochi reporter carefully and deliberately withheld from my knowledge the intended report of rumor that seven missionaries in Chosen were arrested in suspicion of having instigated the riot, the very report which was to be printed in the forth coming edition of his paper with his statement as an introduction or indorsement to it. If that fact had been disclosed to me at that time I would have most emphatically denied such impossible and absurd rumor and advised him to wait further information by way of protecting the good name of the paper, the young man represented. But then he could never have succeeded to induce me to make any statement concerning foreign missionaries in Korea suitable to his intended purpose.

This unpleasant affair reminds one of the co-called Conspiracy Case which took place some years ago. In that case, as in the present, certain groups of Japanese, including pressmen, and even officials, suspected erroneously though honestly that a number of missionaries had been involved in the plot. Several Korean converts who had been arrested, made confessions falsely as proved afterwards, that certain missionaries had taken part in the conspiracy; and rumor ran that chief ringleaders were to be arrested. Some persons were of the opinion that the confessions were forced from the Koreans by means of torture, while others thought that the motive of the Koreans in making such extraordinary confessions was to involve the administration in international complications. At all events, there was a Government official who from the very beginning unswervingly adhered to a belief that the accusation was wholly unfounded, and strongly opposed in the face of the combined pressure of police and judicial authorities to any drastic measure, insisting that it would be contrary to any universal legal practice to arrest persons upon whom verbal testimony without being corroborated by any material evidence, although such was permissible under the existing procedure in Korea. On consequence, no missionaries were molested during that once famous event.

That official was none than the present write himself. His long and close contact with foreign missionaries in Korea and consequently his better knowledge of their noble character and self-sacrificing spirit render it impossible for him to attribute to them any comprising motive or conduct in the present demonstrations, as in any other untoward occurrences.

Tokyo, March 26, 1919

Mideri Komatsu.

(Mai Il Sin Po (Daily News paper)- April 20th, 1919)

"KOREAN CHRISTIANS VOLUNTARILY DEBASING THEMSELVES"

The Koreans by comparing their land with Judea, and Japan with the Roman Empire voluntarily and in a strange manner give themselves a low position. The reason for this is that from 100 A.D. to 300 A.D. the Jews received bitter persecution from the Roman Empire. The infamously wicked Nero especially persecuted the Christian Church and many zealous Christians met death. The martyrs who gave their lives became the pattern of the believers. Therefore whatever order or whatever penalty for crime or whatever punishment for crime the Government General decrees the Korean Christians at such times think of these martyrs and for disobeying the laws the punishment they get they do not consider a disgrace or shame but regard it as "or hom mam kut"(glory?). For their faith is sincere and they think that the meeting of such penalties is only persecution. All believers are

not like this. The ones who have a mind though only as little as the hair of the head to oppose the Japanese are like this. In the present disturbances there are Christians with faith like this who will no doubt decide to give their lives.

(Same Daily Newspaper)

THE FAITH THAT THINKS LITTLE OF COUNTRY.

If we say that there is a faith that does not think of country it is a most dangerous faith. From the beginning there has not been a faith like the Christian Faith that has thought so much of country. Look at the Jewish Church which preceded the Christian Church, it was intensely patriotic. The Prophets by speech and deed taught and influenced the people in this respect. When the Christian church was established, the Jewish Christians shed tears of blood over their fellow country men.

Today if we speak of English and American Christians they are all lovers of country. Therefore for their country they give their lives on the battlefield. Some die and only their bones are left. If the people of Japan believe in the Christian Church they will help their country to increase, and will assist the growth in civilization. Formerly Christians thought much of ~~their~~ country, but now if it is said that they think little of country it is not because they think badly of Christianity but because they have followed the example of missionaries, who do not teach love of country. Korean Christians have faith like this, the faith that think little of country.

If we speak sincerely of the union of Japan and Korea, Korean people and Japanese officials ought to work together for advancement in civilization and for reforms. But the Christians of the Pres. Church and the members of the Chundokyo have no such thought. If we think of the Declaration of Independence made by them, it may seem that they think something of country, but we think that they are utterly ignorant of meaning of country and of independence, and democracy and they cannot explain what they mean. The foolish Chundokyo followers who know only the old order of things and the "High Collar" Koreans who associate with Americans are responsible for the present disturbances. Certainly they are not persons who love their country or are anxious for it and judging from their words and actions we are always sure of thinking of the present disturbances it would seem that the advance made and the reforms accomplished in the last ten years have about half of them come to naught. If we inquire who is responsible for this, it goes without saying that it is the Koreans. Then it appears to us that the Americans who have stood between the Koreans and the Japanese may have some responsibility, and it behooves the Japanese people to think of this.

(From Mai Il Sin Po (Daily Newspaper) April 12th, 1919)

THE SEARCH OF THE AMERICAN HOUSES Agitators and Evidences of Crimes Found and Carried Away.

Concerning the connection of the foreigners with the present agitation for Independence in Chosen, it is well known that most people believe in it. It was plain that the foreigners in various directions have been active in the agitation of the Koreans, and on the 4th month, 4th day the police dept. of Pyeng yang besides the house of A.W. Gillis searched ~~xxx~~ seven other foreign houses. The exact work was this:-

1. The Search of the Houses:- Eight houses searched. Besides Gillis, seven others foreigners in Pyengyang were watched (spied upon) and by so. Pyeng An Province Police Depts. vigilance and severe watchfulness it was found that at this time in Mowry's and Moffett's houses the editors of the Independent News, and the people who were threatening and terrorizing the police and shopkeepers were hiding. Officers of the Law were asked

to search the houses and seize these criminals and on the 4th month 4th. day, at 4 o'clock the officers searched the house and arrested the criminals. The names of the foreigners whose houses were searched are as follows: No. Pres. Mission, E.M. Mowry, Samuel Moffett, Presbyterian Cho in E.M. Mowry's house, Sung Sil Academy student Pak Kui Pok, Sung Sil College student Kim Tai Sul, Sung Sil Academy student Yi In Syen, Academy Teacher Kim Yung Soon. In W.M. Baird's house, College student Pak Hyung Nong. In S.A. Moffett's house S.S. College student Yi Kyem Ho; in the Girls Academy Dormitory a Teacher Kim Tai Hun, also a woman servant O Pong Soon, eleven criminals were found and evidences were obtained.

Po Sik, the editor of the Independent News, published in Moffett's house escaped the police and fled.

2. Seizure of Evidence:- From Moffett's House. The incriminating evidence taken from Moffett's House is as follows:- A mimeograph taken from the Girl's School was Moffett's property.-- In the lady's house of Moffett's house was a bundle of papers urging students not to study. Two mimeographs also were found.- A package of Independent News was found. A paper telling of occurrences at Tyung Ju was found addressed to Moffett.

3. Imprisonment of Mowry:- Moffett said he had no concern in it (the agitation) The Officers of the Law after they had finished the search called Moffett and Mowry and examined them, and for hiding criminals they imprisoned Mowry. Although many evidences were found in a house on Moffett's compound, he said that he had no connection with the work that had been done in the house, the key to it having been entrusted to a servant. Until the criminal who was seized in Moffett's house is examined it will not be possible to know whether Moffett had connections with the work or not. (Buildings searched continued)

.....Methodist Union Sung Sil Academy teacher American A.W. Gillis, Robert McMurtrie, Oliver Reiner, Sung Sil Girls School American Velma Lee Snook, American Foreign School Teacher Anna Gittins, Nol Pres. Am. M. Missionary Wm. Baird. First, three Officers of the Law searched Moffett's and Mowry's houses, forty gendarmes and policemen were stationed at suitable place to intercept those might try to escape. The Officers taking other police and gendarmen made known at the houses the object of their visit. The foreigners all asked whether they had search warrants. The Officers replied that they had not but that they were making the search in accordance with law. Having made this known they searched the houses with the following results.--- Besides Gillis' house, in six houses there were criminals found. When Mowry and Moffett's houses were being searched, because it had the appearance that men hiding in those houses had fled to the other houses, six other houses were searched.

The search resulted in the arrest in A. W. Gillis' house of the S.S. Academy student Hong In Hyup, the Seoul (Kyung Sung) Eui Hak Chun Man School third year student Kim Tong Sang, Chung Wha Myung Chang.

(Copied letter)

Chinnam po..... SO SUN IL PO.....APRIL 9th, 1919

"THE ORIGIN OF HIDDEN WORK IS REVEALED"

The search of Foreigner's Residences in Pyengyang

The secret of the work of the mimeograph is made plain. There have been traces that in the back ground amid dark shadows the Koreans in the activities of the revolt have been receiving direction and guidance. From the beginning we have thought that direction was being given. Now on the 4th day of the present month contrary to the thought of Koreans that Americans were not under the jurisdiction of Japanese, officers of the Law went to the Compound of the American Missionaries and made plain the secret work that Mowry had been doing. At the examination of Koreans imprisoned for participation in the disturbances, it was found that the man who was mimeographing the Independent Newspaper was hiding in Mowry's house. It was also learned from these prisoners that offenders were

hiding in other missionary homes also. After this evidence had been secured the police department asked a warrant from the procurator to search the foreigners houses. Receiving it they decided they would make the search on the 4th day of the 4th month at 4 o'clock, and on ~~the~~ that day sent officers of the Law first to the houses they suspected most, - namely those of Moffett and Mowry. After that they went to other houses. To make the search they sent forty police and gendarmes and stationed them to intercept any who might try to escape. The officers of the Law accompanied by these policemen and gendarmes searched the houses. They found in six houses Korean offenders in hiding. While the two houses mentioned above were being searched Koreans in hiding probably fled and hid in other house. As a result of the search in Mowry's house there were found three hidden mimeographs, and some documents relating to the disturbances, which were carried away as evidence to the Officers. With the evidence that Mowry had protected and hidden these bad Koreans, the Officers were sure that his house was the seat of the bad work. Besides Kim Tai Sul ten offenders were seized. These offenders were most of them students at the Sung Sil Academy and College. Besides there was an Elder of the Presbyterian Church and a servant and a Korean woman connected with the Sung Eui Girls Academy. In the search in Mowry's house, the Editor of the Independent News Yi Po Sik escaped through the police guard and fled. Policemen followed but could not find him nor where he went. The day after, about five o'clock he was found hiding in a foreigner's house and easily arrested.

THE ARREST OF MOWRY. The crime of hiding criminals after the houses had been searched Officers of the Law came at midnight and called Moffett and Mowry to the police station, for an examination. After the examination Moffett was allowed to return to his home. Mowry for the crime of having harbored criminals was sent to the prison. Of the eleven Koreans six were found to be criminals and were imprisoned, the other five were straightly charged and released.

THE RESTORATION OF PYENG YANG STREETS TO THEIR FORMER APPEARANCE.

After present disturbances began for a long time the shopkeepers closed the doors of their shops and stopped business. The authorities were very much disturbed over it. The police department urged them to open their doors, but they would not listen and said, "The people of a certain country will help us, and one "aim (to be free) will be attained." Because they believed this vain thing it was plain to us that the source of such foolish and vain talk was the foreigner's houses. The police Department by searching the foreigner's houses showed the Koreans that their thought was not right that the foreigners were not under the jurisdiction of the Japanese, and that such talk was without foundation, and that such rumors were false. And so these bad Koreans who believed this and were hiding in foreigners houses met harm. Up to this time the wild and false rumors deceiving the people have been many, but when the houses of the foreigners had been searched, the people awoke and the appearance of the streets was changed, and from this time on the doors of the shops were opened and business was resumed, except in several instances where the owners had fled.

(From Shanghai Gazette
April 5th, 1919)

"INTERVIEW WITH THE CIVIL GOVERNOR OF KOREA"
By our Special Correspondent

Seoul, Korea, March 25th.

With the view to securing an official statement and view of what is happening in Korea at the present time, I presented the letter of introduction with which I had been furnished in Peking to the foreign office to day. I was received very courteously by Mr. Saburo Kisanidzu, chief of the Foreign Affairs Bureau, and after talking to him for some time a messenger came in and informed me that His Excellency, Mr. Yamagata, the Civil Governor, would be pleased to see me, but that as he was leaving for Tokio on the morrow he was only able to give me but a short interview. After the customary introduction I told His Excellency that while I had come to Korea principally for my health it was also my intention to learn as much as possible the present movement of the Koreans for Independence, and that it was my intention to travel through Korea for that purpose, I told him also that I had come as a neutral observer, and that I was anxious to obtain as far as my capabilities would allow a fair and honest account of the present demonstrations, their cause, etc., and asked him, as far as his limited time would allow, to give me his own views on the subject.

His Excellency said that if I went into the country at the present time it would be impossible for me to obtain a true idea of the work that Japan had carried out in Korea during the past eight years on account of the disturbed state of the country. He explained that the Government, against great opposition, had attempted to carry out reforms covering a large field of operations. He also explained the conservatism that had to be overcome, and as an instance explained the old methods of the Korean farmers in clearing land cultivating the same for various crops. The attempt of the Japanese Government to persuade the farmers to use better seeds for the growing of rice and other grains was met at first with strong opposition, the Koreans maintaining that this was an attempt to interfere with their domestic affairs. Although today the majority of them had discovered that it was to their advantage to use the seeds procured for them by the government, still in many of the remote country districts there were many farmers who persisted in using their own seeds and cultivating the land in the old fashioned manner.

He also pointed out that the schemes for the improvement of the land were too numerous to be discussed at this present moment on account of the limited time available for the interview, but in every walk of life the Koreans were in a far better condition than they had ever been before was evident to any one who cared to go through the country, even to the most remote villages.

Concerning the present demonstrations by the Koreans, His Excellency made a very important statement. He said it was started by the society or organisation known as the Chundokyo (Heavenly Ways Religion), that they had been followed by the Christians, the Buddhists and others. The movement, he stated, was practically under the control of the people in the large towns who had been given the advantage of a good education in schools established by the Japanese since they first took over the country, and that it was in the main supported by the younger members of the population. He went on to explain that he was extremely sorry for the innocent people in the interior who he knew were entirely ignorant of the cause of the demonstration and like sheep were following the lead of others. He asked how was it possible for the people of their type to know anything about Racial Self-Determination.

I here pointed out to him that it struck me that if any one was responsible for the present trouble it was the Ministry of Education, that the demonstrations were a proof that Japanese education in Korea was a success for as far as one could judge education had brought about the realisation in the minds of the Koreans that they were entitled to certain privileges which were at present denied them, that they were entitled to have something to say as to how they should be governed, and that they should be given greater freedom. I said that it appeared to me that while the Korean authorities had taken great pains to raise the standard of education among the Koreans they themselves had not altered the system of government and control of the Koreans since the time they annexed the country. I added that instead of drafting the newly educated men into the government service and making them the servants of the state the Japanese government had only grudgingly admitted a selected few into its service. I expressed the opinion that the reason, or one of the most important of the reasons, for the present discontent was due to the small part the Japanese authorities had allowed the Koreans to have in the administration of their country.

In answer to this, His Excellency frankly admitted that there was a certain amount of truth in what I had said, but he pointed out that unless minute consideration was given to the subject too much stress would be laid by foreigners on this matter.

The Government, he said, had for a long time past been giving considerable time and thought to this question but the ignorance of the old styled officials and the youth of the newly educated ones and their lack of experience made it impossible for the Government to place them in high official positions. Looking directly at me he asked: "Do you yourself consider that after the short time they have been under our educational system, which at the most can only be eight years, that any of these young men are capable of carrying out the duties of any high official position?" I admitted that I did not think they were capable of filling high offices but that I considered that they should be given offices of less importance and allowed to progress up the official ladder.

His Excellency said that it was absolutely untrue to say that the Koreans were given but few positions under the Government. Nearly all the country magistrates were Koreans. The men had not been given these positions because the Government was of the opinion that they were not fitted to fill them, because the Government knew better.

The Koreans were given these offices because the Government was anxious that the Koreans should take an interest in the government of the country, and to encourage the younger generation to enter the government service. He explained that the majority of these magistrates were so ignorant of their duties that they had to be supplied with trained Japanese clerks to assist them to carry out their duties. The Government, His Excellency stated, were also employing a large number of the younger men, and more would be employed as they became fitted for government service. He frankly admitted that these young Koreans were not receiving as high a rate of pay as the Japanese, and explained that this was because they had not yet reached the educational standard. He said that before any Japanese could enter Japanese government service he had to pass a civil service examination. At the present moment the Koreans were unable to pass this examination, but measures were now being taken to give them the education necessary for them to do so. When they did pass the examination it was the intention of the Government to pay them at the same rate as Japanese undertaking the same work.

Referring to the present trouble, His Excellency said that it was mainly due to the professional agitators who had been working outside of

Korea. He said that just after the annexation many Koreans went over the frontier and many of them to foreign lands. Some went to America and Europe, others to China, Philippines and other places but the greater part of them went to Vladivostock and places in that locality. In Europe and America they formed societies and collected funds for the purpose of engineering a movement similar to the one that is now being carried on. In Vladivostock a strong society was formed, and this society collected funds from all Koreans working outside of their country. Some time ago a number of these men managed to get into Seoul, and attempted to persuade the merchants, shopkeepers and others to send funds to the Vladivostock organisation. The people in Korea refused, and subsequently these agents were arrested. In the opinion of the Civil Governor these men were professional agitators of the worst type, and they were preying on the people for their own personal gain.

The Korean societies in Europe and America as well as the people in Korea itself were carried away, said the Civil Governor, by President Wilson's policy or rather, a misunderstanding of it, concerning racial self-determination. Continuing he said, in their ignorance of its true meaning they use it as a sort of battle cry or slogan. Those agitators in America and Europe desire to cause complications in this part of the world, and the greatest use has been made of it to foment disorder.

On account of the pressure for work His Excellency had to close the interview at this point. He expressed his pleasure that a foreign journalist had come to Korea to inquire into the conditions, and said that when he returned, which would be in a very short time, he would be willing to see me again. When I told him that while I was willing to put the Japanese side of the question before the question before the public I would not refrain from criticising should events ~~xx~~ warrant it, he made no objection.

The Civil Governor treated me with the greatest frankness and answered every question I put to him without hesitation. Concerning the many reports appearing in the native press (Japanese) to the effect that the movement was started by Christians and that the missionaries were connected with it, the official statement of the Japanese Governor that the demonstrations were started first by the Chundokyo is very important, especially as it now comes on the top of a published statement of the head of the Ministry of Justice, which states that after investigation he has found no sign of the missionaries having anything to do with the uprising.

(From Shanghai Gazette, April 8th, 1919)

"INTERVIEW WITH THE CIVIL GOVERNOR OF KOREA" A Korean Reply

The Editor, Shanghai Gazette.

Sir:- In reference to the interview between your special Correspondent and the civil governor of Korea published in your columns yesterday I take the opportunity to clear the great misunderstanding which a reading of the article in question is likely to produce in the minds of your readers.

1. The statement of the governor to the effect that Korea has materially prospered under the Japanese domination is nearly true. But we can not attribute this seeming prosperity entirely to the efforts of the Japanese government. In this connection we have to point out that in the first place the prosperity has resulted in enriching the purses of the Japanese. Secondly, it is due to the changing spirit of the times. There is material upheaval all over the world and surely the Koreans who have brains and perseverance could not have allowed the opportunities of bettering themselves to slip away as if there were no Japanese in the country. You must not forget that most of the Japanese innovations in Korea have been instituted

to facilitate the exploitation of the country. A well-informed economist will perceive that the Koreans as a nation are much poorer, nay destitute, under Japanese domination than they were during the old regime.

2. The governor admits that the whole country is in a state of ferment; but he is quite wrong in tracing the movement to the "Heaven worshipers" or the Christians or the school-boys. In fact, the present rising is only an outburst of the deep-seated feelings of antipathy and animosity engendered in the hearts of the people by the heartless doings of the Japanese government proofs of which can be found in their recent shooting at innocent women and children. Granting that the movement was started by boys educated in the Japanese schools, it proves beyond a doubt that the Japanese educational system is defective and does not satisfy the needs of the Korean children. The people, Mr. Editor, have not followed blindly in this movement. They have been driven by the constant tyranny and oppression of the government to adopt these measures. However peaceful a people may be, they resort to violence when driven to the extremes. This is a logical truth.

This also goes to establish that the Japanese policy of killing the national feeling in the minds of the young Korean and of Japanizing them is doomed to failure. The Japanese educational system has proved itself not only to be useless but also highly detrimental to the Korean national interests.

3. The governor's statement that the disaffection is due to the fact that Koreans are not given high positions under the government which he attributes to their want of education is a confession that the Japanese do not mean to educate the Koreans properly. How can we be educated when we are not provided with a single university in Korea, when all the high class Korean institutions are closed by force, when they are not allowed to go out for education and when we have been impoverished to the extent of destitution? The allegation as to the Koreans' inability to pass the Japanese civil service examination is an attempt to throw the dust into the eyes of the people abroad. Those of the Koreans who have been given opportunities have made their marks wherever they have been educated. The American and the British universities boast of a number of Korean graduates of distinction. The fact is that the Japanese do not want us to participate in the government affairs.

4. There are no professional agitators among the Koreans. The people are smarting under the iron-rule and their hearts are bleeding. The exodus of about one-twentieth of the population to foreign countries since the time of annexation proves that the Japanese rule has been considered as highly injurious and to the ruinous nation. Those who know say that the present rising originated right in Korea under the very nose of the Japanese spies whose number is as countless as the stars in heaven.

5. Mr. Editor, do you agree with the Japanese governor that the principle of self-determination was meant only for belligerent nations? If it is so, then either President Wilson has deceived the world or the Japanese governor has put selfish interpretation on the words of the great American statesmen. We leave it to you to judge for yourself.

6. We hereby declare most solemnly that the missionaries have nothing to do with our national work and that we are quite competent to handle our national revolution without any external aid. But we are very sorry that the Japanese, in accordance with their crafty and suspicious nature, have given unnecessary trouble to so many innocent missionaries. We are delighted to know that the eyes of the governor have been opened to this fact, though very late, after so much injustice has been done to these noble men. We hope their respective countries will take Japan to task for this unwarranted high-handedness.

Yours truly, A KOREAN.

KOREAN INDEPENDENCE OUTBREAK

BEGINNING

MARCH 1st., 1919.

PART VII.

POLICY OF FORCE
JAPAN SENDING MORE TROOPS TO
KOREA TO SUPPRESS THE INDEP-
ENDENCE MOVEMENT.

(From Seoul Press (Semi Official organisation in Korea), April 8th, 1919)

POLICE OF FORCE.

A gitation and home government.

Tokyo telegraphically reports that the investigation instituted by the home Government for some time concerning the agitation has come to an end, and the policy to be taken threat was definitely decided at the Cabinet Conference on Friday on the basis of the investigation. The police decided upon is first of all completely to suppress the disturbance and then determine the administrative policy to be pursued by the Government General. It has been unearthed through the investigation made that the agitation is not a voluntary movement planned and started by Koreans alone, by one evidently instigated by certain elements. The fact has led the Government to the taking of stringent measures to meet the situation and there are reasons to believe that order has already been received by the Government General to that effect.

Seoul Press, April 8th, 1919

JAPANESE AND BRITISH METHODS.

With reference to our article published several days ago in which we stated that the British authorities in Egypt were pursuing a policy similar to that pursued by the Japanese authorities in Korea, and Englishman asks us if we "can produce evidence recording that any Egyptian has died as a result of eighteen bayonet wounds received during the disturbances, or is a single Egyptian child has had its brains dashed out by the butt-end of a British rifle?" In answer to this query all we can say is that we have no Japanese missionaries living in Egypt, who will write home how Egyptian agitators are killed. All we can know of the disturbance in Egypt is through the meagre press telegrams despatched by Reuter, which is known to be a British news agency. How can we produce any evidence as demanded by our correspondent? We do not believe in the least that the British authorities have been pursuing any German methods in Egypt, but had Egyptian agitators and their sympathizers any chance of informing the world of what has been happening in their country, we imagine that they suppression of the disturbances. None can that in isolated cases acts of cruelty have not been committed by the British soldiers in Egypt, as was undoubtedly the case with some Japanese police and gendarmes in Korea. The difference between cases in Egypt and Korea, it seems to us, is that in the former there are no prejudiced people to cry down the authorities, while in the latter there are not a few who see things through colored glasses. Only recently a Japanese professor came back from India, whence he was deported on suspicion that he was a friend of Indian malcontents. We can well imagine that if some Japanese Buddhist missionaries lived in Egypt and showed any sympathy with Egyptian agitators they would be as promptly deported.

Our correspondent writes further:

"Moreover it would be interesting to know if the British authorities in Egypt have allowed British Firemen to parade the town at night armed with long staves, having a strong iron hook at one end, with which to dig holes in the heads and bodies of Egyptian agitators. There is ample proof of these things having taken place in Korea. There is a great deal of difference between a stern policy and a policy and a policy of calculated brutality, the Western Allies had followed the former, the Huns the latter. What will be the world's verdict on the policy pursued by Japan in this country?"

In regard to the matter of Japanese fireman being allowed to parade the streets at night, it may be explained that, due to frequent cases of incendiarism taking place, Japanese civilians, in places where the police force is insufficient, have been obliged to employ them to guard their

houses. Surely no fair-minded people will say that Japanese civilians should do no such thing, but remain quiet and passive even though fire might be set to their houses and their women and children be assaulted. It is unjust to accuse the Japanese authorities of pursuing in Korea a "Policy of calculated brutality." Undoubtedly there have been some exceptional cases of excess, but we trust that, all the same people friendly disposed towards Japan and having broad views will not say that the Japanese have been acting in Korea in any way to make them afraid of the world's verdict.

(From Shanghai Gazette, April 14th, 1919)

THE TROUBLE IN EGYPT AND KOREA; A COMPARISON

Peking, April 8th, 1919

The Eastern News Agency (Japanese) attacks Reuter's Agency for giving publication to "misleading news from foreign Missionaries in Korea," and suggests that we might turn our attention to the troubles in Egypt.

It happens that Reuter's Correspondent in Peking possesses some knowledge of conditions in Egypt, where the Turkish organization that has recently been causing trouble had unceasingly endeavoured to cause revolts throughout the war, and succeeded on more than one occasion in creating riots in Cairo and other cities of Egypt, in co-operation-- as was the recent outbreak -- with the Bedouins of Western Behera who were led by German officers.

In 1916, an uprising was planned on almost identical lines with this last effort, the chief points of disturbance being Cairo, Alexandria, Luxor and the Helwan railway. Light armoured cars and aeroplanes were then also used with success against the Western Bedouins, while a large force was needed to defeat the tribesmen near Luxor. The movement then secured active assistance or sympathy from all Bedouins, but we learn now that the Bedouins between Sollum and Alexandria are assisting the British authorities. Why? Because-- and this may furnish an object lesson to Japanese statesmen in Korea-- they have seen what British Administration means.

The same may be said for the Arabs and Bedouins on the Eastern frontier. Having been ruled by terrorism for generation by the Turks they were given a just rule under the British Flag, and they are to-day clamouring for a continuance of that rule.

There has been no interference with their religion, their language, their own peculiar ideals and customs. They have not been heavily taxed or made to feel that their country was being ruthlessly exploited by a militarist master, regardless of their public or individual rights.

Our troops in advancing through the Bedouin territory, which was alien territory paid for everything they used, compensation being given if even a single date palm were injured. Their towns and villages were always out-of-bounds to the troops, and we had not reached Gaza before a hundred thousand Arabs and Bedouins were operating on our right against their hated oppressor.

Never in history has a conquering nation treated a conquered people with more liberality than the British showed to the Bedouins.

Never in the history of Egypt has that country been ruled as well as it is now. But the spirit of war and intrigue die hard when a neighbouring country like Turkey is vitally interested in watering the seeds of revolt that have never been uprooted since the war ~~Kazma~~ began.

~~Turkish~~ ~~people~~, however, cannot buy the intelligent people of Egypt. They stand to a man for British rule. It is only the poorest and most ignorant classes who have been drawn ~~into~~ into this last outbreak by leaders paid by a beaten enemy.

Can the same be said for the situation in Korea? Do the intelligent classes admit that Japanese rule is fair and just? Have the Koreans been shown that their interests are the interests of Japan? In short does the Japanese regime more nearly resemble Turkish rule or British rule? Perhaps the Eastern News Agency is in a position to say!

(From China Press, 9th, April, 1919)

"JAPAN IS SENDING TROOPS TO KOREA TO QUELL REVOLT"
(Reuter's Pacific Service)

Tokyo, April 8. The War Office announces that in view of the increasingly violent and dangerous character of the disturbances in Korea, now extending over practically the whole of the peninsula and affording facilities for the propaganda of Bolshevikized Chosenese, six additional battalions of troops have been despatched to Korea, in addition to 400 gendarmes, for the efficient protection of the people in general.

(From Shanghai Gazette, April 12, 1919)

"KOREANS DENY BOLSHEVIK INFLUENCE"

To the Editor, Shanghai Gazette.

Sir:- An oppressor stoops to any sort of mean lies and calumnies to injure the name of the oppressed. A typical illustration of this is found in the Japanese statement that we, the Koreans, are Bolsheviki or have been under their influence. We beg to make it known through your esteemed journal that we have nothing whatsoever to do with the Bolsheviki movement. We are convinced that the Bolsheviki program is founded on fundamental mistakes and can never bring amelioration to society.

We are Koreans, pure and simple, and having been goaded to the extreme by the soul destroying and inhuman Japanese domination, which has reduced us to such a deplorable pass, we must claim our independence at this moment when the destinies of the world's oppressed nationalities are being considered by the civilised nations like Great Britain and America. All Asia is anxiously waiting to see whether our just claims will be recognised by the Big Four, for the hopes of the whole of Asia are centered in the Big Four. We hope that justice will not be denied to down trodden Korea.

Yours etc., KOREAN

(From Shanghai Times, April 18, 1919)

"THE RISING IN KOREA."
Conditions more grave.

A message from Korea, dated April 7, says that conditions in Korea are more serious than has been stated in the newspapers. The Japanese are beginning to realise that their subordinate officials have misled them and that the situation is much worse than represented. They are finding out that the movement is not led by a few ignorant people

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but by the most intelligent classes in Korea. Some Korean Peers have joined the movement, giving up their titles. All classes seem to be more united than ever in the effort.

The Japanese, however, still seem to think that the movement can be put down by force, but their severe measures are bringing them no more success than they did at the beginning of the movement.

Two American missionaries have left for Tokyo to inform the American Ambassador of the real conditions in Korea, which are now affecting American citizens.---Reuter.

(From Shanghai Gazette, April 19, 1919)

"DRASTIC JAPANESE MEASURES AGAINST KOREANS"

It is reported that Japan has decided to close Korea to the Koreans.

A new law, which came into effect on the 15th inst. requires all Koreans to have special Japanese certificates for leaving or entering Korea.

This will be a severe blow to the Koreans as hereafter the difficulty of sending information and reports out of Korea will be greatly increased.

It is stated that if the new law is intended to smother the Independence movement by isolating the Koreans in Korea and those who are working outside of it, it is doomed to failure for the simple reason that the Koreans inside Korea are acting on their own initiative.

Another new Japanese law which came into force on the same day in Korea is that all Koreans arrested for demonstrating for Independence will be liable to punishment for ten years or less penal servitude. The severity of the law is unprecedented as all the Korean demonstrators are unarmed and have so far never ~~xxx~~ resorted to violence or even disorder.

(From Shanghai Gazette, April 19th, 1919)

"REPRESSIVE MEASURES AGAINST KOREANS"

Korean Demonstrators Punished; Special Law Passed; Bushido Troops Arrive from Japan; Missionaries' Houses Searched.

Peking, April 17th

The special law which came into force in Korea on the 15th requires every Korean to have a Japanese certificate when leaving or entering Korea and any demonstrator after that date will be liable to 10 years penal ~~xxxxxx~~ servitude.--Reuter.

Peking, April 16th

A message from Seoul, dated April 12, states that the "Seoul Press," a Japanese semi-official organ, publishes General Hasegawa's warning to the Korean people, issued on April 10th.

General Hasegawa says, in part, "I regret the agitation that broke out last month and that the lives of lawabiding people are threatened. I have already issued two instructions to enlighten the people. Nevertheless, the agitation has not come to an end but has recently gained strength."....."The maintain peace by military force is of course contrary to my desire, but it is now absolutely necessary."..... "Drastic measures will hereafter be taken against such people as assemble in large bodies and act in a disorderly manner. It is hoped that the people will

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refrain and not join the rioters. If they do so, unlooked for punishment will surely be theirs. They should advise one another to avoid action tending to bring them within the grip of the Law."

On the same day as the above proclamation was issued, the first detachments of the fresh Japanese troops despatched from Japan arrived at Fusan.

Peking, April 16.

A despatch published by the Seoul Press on April 12 from Pyong Yang states that of 56 Korean students and others who were tried in the local ~~court~~ court for participating in the demonstrations 39 were sentenced to imprisonment for terms ranging from six months to two years, with hard labour, 15 were sentenced to be beaten with 90 blows and two were acquitted. "All have appealed except those punished with the blows", adds the despatch.

On April 8 the houses of the Rev. H.E. Blair and the Rev. H. H. Bruen at Taiku were searched by Japanese police and soldiers.

KOREAN INDEPENDENCE OUTBREAK

BEGINNING

MARCH 1st., 1919.

PART VIII.

HOW THE KOREAN SHOPS WERE RE-OPENED.

HOW THE KOREAN SHOPS WERE RE-OPENED.
Seoul, Korea, April 29/19

(Extract from Seoul Press, April, 2nd. 1919)

"Yesterday at 10 A. M. Governor Matsunaga summoned over 40 representative Korean Merchants in Seoul and advised them to re-open their shops immediately promising them the protection from intimidation by agitators. At the same time the Governor issued a warning to Korean Shop-keepers urging them to resume business. In consequence Korean shops in Chongno and other principal streets were seen re-opened at noon."

So simply done apparently, just a sensible talk and a threatening warning and most of the shops opened. But this is only one half of the story, and the most uninteresting half at that. The shop-keepers accounts make very different reading.

Everyone who has followed the movement in Korea has been struck by the action of the merchants both large and small in closing their stores and refusing to do business since a little time after the start of the independence movement. A few shops have remained open although, but the majority of them closed their doors on or about March 5th, and although much pressure was brought to bear on them by the officials, they all remain closed until they were forced upon a month later at the point of the bayonet. This was the silent manner in which the business men called "Mansei". The Japanese reports on the subject stated that the shops remained closed on account of the fear of the owners of assault and damage to their premises by the agitators. It may be that a few of them were influenced in this manner, but they were few - very few. The vast majority of them closed because they were in deep sympathy with the independence movement and in this manner made a silent protest against the ruthlessness of the Japanese.

Early last month when the stores first closed the Mayor called a meeting of the merchants and remonstrated with them for their foolish action. This had no effect and they unanimously decided to remain closed. They would open on one condition. They told the authorities "That when they let all their brothers and sisters out of prison they would re-open their shops." They said, "They are suffering for us and it is impossible for to buy and sell while they are suffering torture and cruelty."

The report that the shop-keepers were afraid to remain open on account of their fear of Korean agitators can be disproved in many ways. (1) The Korean shopkeepers by remaining closed hoped to obtain the release of their imprisoned brethren. (2) That those stores which remained opened were not molested except in a few instances. (3) That after the stores were opened by the Police in the main streets none of the agitators made any assault on them although in the smaller streets hundred of the smaller shops remained closed. The shop-keepers knew that they would receive every police protection if they opened up, yet large numbers of them went to prison rather than open their doors. When one of the police was asked if the Koreans wished to open their shops he answered No! They explained they were only carry out orders, for the closing of the shops was interfering with business and that in the end it would cause suffering to the poor peoples. The fact of the matter was the Japanese were beginning to suffer heavily through the Korean refusing to do business and it was realized that if they remained closed much longer there would be a crisis in Japanese business circles.

On April 1st an order was issued by the authorities that all shops had to be opened. Several hundred Korean business men were asked to appear at the police bureau. Out of the hundreds invited only forty appeared at the bureau, and even some of these were escorted by police from their shops to the station. In this way an audience was secured for an address by the Chief of police and the Governor. The burden of the address was that their sin in closing their shops would in this instance be forgiven, but it must never be repeated again. They were told that in the event of their remaining closed that certain severe penalties would be inflicted. Before leaving they were all compelled to place their seal to a statement whereby they promised to open their shops immediately. They were then escorted to their shops by either police or detectives.

I have interviewed many of the shop-keepers. They state that the only reason that their shops are opened is because armed Japanese soldiers forced them to do so. On April 1st, as I was passing down one of the streets I saw Japanese soldiers forcing open the shutters of one of the shops with his bayonet, and at other times I saw a number of them being taken to the police station because they had refused to comply with the orders of the police. In many shops I saw the soldiers sitting on stools holding their loaded rifles in their hands. In certain districts, as fast as the police would open one shop the one they had previously opened would close again. This resulted in soldiers being places at certain intervals along the main streets, and after a month, the soldiers are still there. The Koreans are not trying to do business. They sit in their shops and gaze listly at the crowd passing by. They make no attempt to sell anything, and unless a thing is exposed they will tell you that they have not the article you have inquired for. I know of certain instances of foreigners who can speak Korean going into a shop to purchase certain articles, being told by the Koreans that they did not wish to do any business in front of the Japanese soldier who was standing outside the door, but that they would bring to their house later on in the day. Apparently they were taking such measures to see that the Koreans got what they wanted, but as for doing business with the Japanese they would not do so unless they were absolutely compelled to do so.

All the Police have forced the Koreans to open their doors, ordinary business is a long way from being normal and the passive resistance that the Koreans are putting up concerning the purchase and sale of certain goods is considerably incommoding the Japanese business man, and causing him considerable loss. It is a case of leading a horse to water and being unable to make him drink. The feeling against the Japanese is stronger than ever. The military force that is being used, and the brutal police methods is hardening the heart of Korean and making him more reckless. No attempt is being made to appeal to his softer side. Militarism is the only thing known in Korea, and it is a militarism so closely akin to that of Germany, that one is astounded at the similarity. The Civil authorities have practically nothing to say. Japan is making a blunder, that will cost her dear in the future; she

is planting the seed of hatred in the hearts of the younger generation of the Koreans that will grow in intensity and be transmitted from father to son. The name of Japan will not only be hated but despised. The brutal attacks on the aged and the young, the treatment of women will in the nature of the stories of the Black Douglas of Scotland, be used by Korean mothers to frighten their children when they misbehave.

Acts have been committed by the soldiers of Japan in Korea that will bring them into disrepute with the whole of the civilized world. It will be seen that the old Sumaria spirit is now a thing of the past, and if men of the old fighting clans of Japan were to come to life today and see the soldiers of their blood ruthlessly stabbing, bayonetting and shooting women and children, of clubbing men to death after they had been wounded, they would hide their heads in shame. Apparently the old spirit had died out, and in its place is a brutality and barbarism which vents itself on helpless women and children or defenceless men. Armed they attack the unarmed, and the very fact that they know that there is very little chance of their being hurt, encourages them to excesses that disgrace the uniforms they wear.

KOREAN INDEPENDENCE OUTBREAK

BEGINNING

MARCH 1st., 1919.

PART IX.

THE TERRIBLE OUTRAGES AND ATROCITIES
OF THE BARBARIOUS TROOPS OF HIS MAJESTY'S
GOVERNMENT OF JAPAN OCCURRED IN SUWON AND
ITS NEIGHBOURING VILLAGES. THEIR BLOOD
THIRSTY ACTS WILL NEVER BE FORGOTTEN BY
THE KOREANS.

1-0110-012/7m

THE ATROCITIES IN SUWEN, AND NEIGH- BOURING VILLAGES

When the atrocities in Suwen and the neighbouring district was brought to the notice of the local authorities, the Governor gave assurances that nothing of such a nature would occur again. In this particular instance the authorities had no opportunity of denying that the wholesale murder of a number of Korean who had been invited to attend a lecture in a church, and the murder of other Koreans in other districts, and the burning of villages had taken place. Too many foreigners had visited the scenes of these brutal events, and to make matters more interesting a number of those who visited those places were officials or foreign governments. Photographs were taken and clear evidence was obtained. The Japanese authorities under such conditions were forced to admit that subordinate military officials had exceeded their duty and had committed acts which could only be denounced by the higher officials themselves.

Reports have been circulated that the men responsible for these outrages would be brought to book for taking the law into their own hands. Up to the present, however nothing has been heard of their being put on trial, neither has anything definite been given out concerning the punishment they would receive if they were found guilty.

The charges which must be brought against them are of such a serious nature that they could only be tried by the highest court, Military if they were soldiers, and the Chief Court of Justice should any of them be civilians. The charge against them would be murder, and if the Japanese authorities are sincere in their desire to punish these men for the brutalities they have committed and wish to prove to the world that they will not tolerate acts of this description, the trial should be a public one and the sentences pronounced in open court. It is now no time for the authorities in Korea to take half measures. Either the government is willing to condone such acts or it is not. Either the Government intends to allow soldiers of low rank to murder Koreans ad libitum or it will afford the Koreans that protection of life which they are entitled to by the laws which Japan has set up in this country. Apparently the civil authorities are unable to act in the matter, the Government being a military one. That being the case the Governor General himself is therefore responsible that these men are brought to trial and it is his duty to see that they are punished to the full extent of the law if they are proven guilty. The question is do the authorities at the present moment punish these military murderers of innocent and unarmed Koreans? In certain quarters it is said that they are not, and the only manner by which the Governor General can disprove this report is by bringing these men to trial. It is somewhat puzzling to those who believe that the strictest discipline is maintained in the Japanese army, that these murders should have taken place without the authorization of some military official of rank. Sergeants and men below that rank are not in the habit of committing such offences unless they feel sure that they have the support and protection of those above them. On the other hand, if these men of low rank can take this responsibility upon their shoulders without fear of punishment it is proof conclusive that the discipline in the Japanese army is non-existent.

The Governor General after receiving a delegation of missionaries who had been to the districts where the murders had taken place is said to have admitted the truth of their report and at the same time denounced the harsh measures used. He further stated that appropriate punishment had been noted out to those responsible for the burning and murdering. What that punishment was is not known. He also stated that strict instructions had been sent throughout the country forbidding further acts of this kind.

Despite this assurance of the Governor General authentic reports have reached me from Northern Korea stating that churches some little distance from Pyongyang have been burnt to the ground and that the Koreans who have attempted to put the fire out have been beaten into insubility, and in other cases treated in a worse manner, by the soldiers who set fire to the building.

Other cruelties are also reported and the greater part of Northern Korea is in a state of terror. About five or six churches have already been burnt down, and fears are entertained that the few remaining will suffer the same fate. My information is reliable, and a number of these churches have been raised to the ground since the Governor General made the above statement. Under these conditions the Governor General's assurances do not count for much, otherwise the instructions which he states have been despatched "all over Korea" are being disregarded. It is almost impossible to believe that such a thing could happen, but as the churches are still being burnt down and the people murdered it shows that the notice is not being taken of the Governor General's instructions which the foreigners expected. The Japanese papers and other methods of propaganda under government control are doing their best to minimize the situation, but to those who are closely following the trend of event in Korea it is plain that the large military force which has been brought into the country to put down an unarmed people is merely terrorising the people into submission for the time being. The Koreans are daily growing more determined to fight for their liberty and gathering hatred in their hearts against their Japanese oppressors. They are allowed no freedom of speech, they are not allowed to publish a paper and during some of the police examinations they have been accused of harbouring "wicked thoughts". Despite the Governor General's statement that they would not be any more harshly dealt with, they are being driven to desperation by the ruthless methods of the Japanese gendarmes in the interior. In the neighbourhood of Seoul it is bad enough, although there are foreigners who are at hand to chronicle events, or at least to chronicle some of them, but even in that city cruelties are the order of the day by the local police. While I was in hospital the police came in and demanded that a number of wounded men be handed over to them. Some of the men whose custody were demanded were in such a condition that they could not be moved, and it was only owing to the fact that the hospital authorities pointed out that to remove them would mean death that a number of them were allowed to remain. Three, however were taken away, and according to reports that have reached me, one of them was beaten so badly in the police station, despite his wounded condition that he died. If this happening in Seoul one can imagine what is happening

in the interior where there are no foreigners to chronicle what is happening. The Japanese are now becoming so scared at the knowledge that the foreigners are gaining of their cruelties that they are trying to prevent the Koreans from entering missionary hospitals. They do not want the missionaries to know how they bayonet, shoot, or beat the Koreans. But they have thought of this too late, for while in future they may prevent the Koreans from receiving foreign treatment, they cannot refute the evidence of the past.

It is a black and damning picture that continually faces the Japanese they themselves realize at the present moment and for the sake of appearing in front of the civilized world with clean hands, now that they are trying to secure mandatory powers over new territories, they are willing to do anything. It is impossible for the Japanese to understand that it is impossible for them to mislead the world all the time. Truth will come out, and the methods they have followed in Korea shows that they are not fit to be trusted with the care of other nations.

In Korea they have abused the trust that has been placed in them. On their own showings they fought for the independence of Korea when they came in conflict with the Russians, but that has proved mere empty talk. From the time that they murdered the queen and then burnt her history has shown that the interest of the Korean people has not been considered when it came in conflict with Japanese interests. How easily the Japanese could have handled this situation and made the Koreans their friends is realized by everyone except the Japanese themselves. It is their utter lack of understanding of the situation that has brought about the present state of affairs. They are and have been trying to make the Koreans their slaves, they do not want them to know anything about their own history, because they know that it will diminish Japanese prestige. The Japanese do not want to have to admit that they owe much to this country, concerning their religion, art, written language and laws.

They are indeed trying to denationalize them. They will not allow them to read up to date literature, including foreign newspapers. It is the object of the present regime to prevent the Korean from becoming too conversant with world affairs and the history of his own people.

As far as the Japanese are concerned the Korean is not thing more or less than a slave, and as such they intend to treat him. But the Korean is beginning to realize that he has certain rights and that he is entitled to have a say as to how and by whom he shall be governed. At the moment they both hate each other with a hatred that it is impossible to describe. The Japanese considers that the Korean is beneath contempt while the Korean is of the opinion that it is impossible to trust the Japanese, as up to the present he has met with nothing but falsehood and misrepresentation. As far as the Koreans are concerned the Japanese Government may send in all the soldiers she possesses, and while they may be their brutal treatment force them to submission for the time being, the hatred will still exist. Why the Japanese do not try to come to a reasonable understanding is beyond the imagination of the ordinary foreigner.

Continued cruelty will only increase the hatred of the Koreans for the Japanese and it is to be hoped that the Governor General will take such steps as to make his recent statement good.

THE MASSACRE OF CHAI AMM-NI, SUWON.
Seoul, Korea, April 25th., 1919.

Ever since the Declaration of Independence by the Korean people on March 1st. 1919, the local government has used methods of extreme severity and cruelty in dealing with the Nationalists the acts of the Police and Soldiers became progressively more severe and cruel and culminated in the massacre of Chai Amm-Ni mentioned in this report. These methods which consist of threatening, arresting, shooting, bayoneting, torturing, and according to the following report burning alive, have, it would appear been most successful from the government's point of view, as quiet and order have apparently been restored. Under such conditions "Mansai" may not be shouted for fifty years, but "Banzai" will never again be heard, except, perhaps at some state function when the lips but not the heart may make the empty sound. The methods adopted in Korea has been to terrorise the people, and this has been achieved as completely by the Japanese police and soldiery in Korea as it was by the Germans in Belgium. In both cases the result has been the same, a surface calm covering a violent tempest that almost destroys body and soul of the one who has thus to restrain it. The following report of the massacre is a report by one who visited the place in question. It is supported by the report of a large number of foreigners, not all of whom were missionaries by any means who visited the scene the day following the visit of the gentleman who give me the following ~~the story of the massacre and give me the story.~~ One of the non-missionary members of the above mentioned party told me on his ruin that when he was on the scene, the stench of burning human flesh was sickening to his nostrils. I may here mention that a report was made by responsible foreigners to the authorities in Seoul and that it was impossible for any evidence to be brought forward to disprove their statement. It can therefore be taken that the following statement is a fairly accurate summing up of the whole horrible business, although it may vary in certain minor details to the report made to the government on account of my informant being on the ground a day ahead of the above mentioned party who made the journey in motor cars. The following is the statement as made to me in an interview:

THE MASSACRE OF CHAI - AMM - NI, SUWON.

On Thursday, April 17th. news was brought to Seoul by a certain foreigner that a most terrible tragedy had occurred in a small village some fifty Li (17 miles) south of Suwon. The story was that a number of Christians had been shut up in a church, then fired upon by the soldiers and then when all of them were either wounded or dead the church was set on fire, in this way ensuring their complete destruction. Such a story seemed almost too terrible to be true and being of such a serious nature I determined to verify it by a personal visit: on the following day I took train to Suwon and from there cycled to within a few miles of the village, and knowing the strenuous objections that would be made to my visit, I made a detour of several miles over a mountain pass, to avoid the police and gendarm station which I knew was near the village, and by this means was able to reach the stricken district.

Before entering the village I questioned many people as to the reported burning of villages, but none had any accurate information, and all were very much afraid to speak about the affair. I finally met a boy who lived in the village where the massacre had occurred, but he absolutely to tell me anything. He protested

his ignorance - terrorism was bearing its fruit - the people were almost paralysed with fear.

Making a sharp turn in the road I came suddenly into the village and to my surprise found a number of government officials, military and civil, holding an investigation. After a conversation with some of these officials I was allowed to further look over the village and take some photographs. From Koreans I could get practically no information, they appeared to be dazed and stupefied, especially the women, while the younger men pretended ignorance of any details.

THE VILLAGE.

The appearance of the village was one of absolute desolation, about eight houses remained, the rest (31) with the Church had all been burned to the ground. All that remained were the stone jars of pickle and other edibles, these stood in perfect order among the ruins. The people were scattered about sitting on mats, or straw; some had already improvised little shelters on the adjoining hill-side, where they sat in silence looking down in bewilderment at the remains of their happy homes. They seemed bereft of speech, they were probably trying to fathom why this terrible judgment should overtake them, and why they should suddenly become widows and their children orphans. There they sat helpless and forlorn entirely overcome by the calamity that had overtaken them.

THE STORY OF THE MASSACRE.

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

On Thursday, April 15, early in the afternoon some soldiers had entered the village and given orders that all the adult male Christians and members of the Chundokyo (Heavenly Way Society) were to assemble in the Church as a lecture was to be given them. In all some twenty-three men went to the church as ordered and sat down wondering what was to happen. They soon found out the nature of the plot as the soldiers immediately surrounded the church and fired into it through the paper windows. When most of them had been either killed or wounded, the Japanese soldiers cold-bloodedly set fire to the thatch and wooden building which readily blazed. Some tried to make their escape by rushing out, but they were immediately bayoneted or shot. Six bodies were found outside the church, these having tried in vain to escape. Two women whose husbands had been ordered to the Church being alarmed at the sound of firing went to see what was happening to their husbands, and tried to get through the soldiers to the church. Both were brutally murdered. One was a young woman of nineteen, she was bayoneted to death, the other a woman of over forty was shot. Both were Christians. The soldiers then set the village on fire and left. This briefly is the story of the Massacre of Chai Amm-Ni. For cold blooded brutality it will require a lot of beating, and long will it remain a stain on the Japanese army and Japanese military methods in this country will made plain to the world. The Blame for this cannot be placed on the shoulders of the ignorant and boorish Japanese soldiers, officials higher up were cognizant of it if not directly party to the plot. It is impossible that the strict discipline which prevails in the Japanese army, would of any private soldier or sergeant taking

such responsibility upon his shoulders.

Some of the foreigners who were at the village the day after the burning and photographed one of the dead burnt bodies, said that the smell of burning human flesh was frightful. Taking all the above into consideration there is no wonder that all the people were paralysed with fear. The story was told me by several of the villagers, all their stories were substantially the same. The poor people begged me to give them protection, they informed me that they were living in constant dread of further atrocities. They did not know when they were likely to have other visits from the police and soldiery, and that the next time they might be exterminated. One young widow who had previously passed through a mission school, came up and took hold of my hands and told me in tears how her husband had been killed. She was followed by woman after woman all anxious to relieve themselves by telling me their trouble. Nearly all of them wondered when the missionaries would come again, yet they all seemed afraid if they did come it would make matters worse. Their condition was pitiful. My presence, however, seemed to have broken to a certain extent the spell that had been cast over them. They began to realize more doently what had befallen them, and as they did so the sound of the wailing of the widows and orphans could be heard across the little valley. I left them after trying to comfort them, and returned in the evening. As soon as I arrived a youth came up to me. He had escaped, but he told me that both his father and mother had been murdered. His mother he said had become alarmed at the firing and had gone to the church to try and ascertain if she could not render her husband assistance, she was killed as stated above. Heart rending sights were to be seen on every hand: in one place was a little mite of a girl preparing the evening meal of herbs for her mother who was prostrated by grief. She was making it in a broken earthenware vessel placed on some stones with lighted straw underneath. I left a little orphan baby wrapped up in some rags on a mat of straw.

WHAT THE VILLAGERS SAID

I tried to find out from the villagers if they knew of any particular reason why they should be singled out for such cruel treatment. They told me that they had not shouted for independence in the village, but on the market day with many others they had like all Korea shouted for liberty. They knew of no reason why they had been so punished, unless it was because there were many Christians living there. Some thought that it was because a gendarme had been killed and the gendarmerie station burnt down, but they had not committed this act, it having happened many miles away, otherwise they could give no reasonable explanation for the action of the Japanese soldiers.

WHAT THE JAPANESE POLICEMAN SAID.

In this I must be careful as the policeman was a Japanese and his statements had to be interpreted. He said that the fire was the result of Korean carelessness, that is it started in one of the houses and spread. As to the shooting of the men and women he said that they were very bad people in that village and that as they refused to be arrested they had to be shot. This was the gist of his statement. It is impossible to give any reason for so dastardly a crime, the soldiers and police alone know the reason for their bloody act. I was informed that a very high official casually remarked that a gendarme had been killed, this was

this in his opinion apparently was sufficient reason for such an act to be committed. It should be noted that the Gendarme was only killed after had shot on a crowd of defenceless Koreans some of whom he killed and wounded.

Personally I am of the opinion that two things influenced those responsible for the crime (1) the killing ~~of~~ the Gendarme in the village some distance away, (2) the intense hatred of the Christians.

Such is the story as told. That it reflects great discredit on those responsible for the behaviour of the soldiers in Korea there is no gainsaying. The Governor General is said to have discountenanced the actions of this body of men, but greater confidence would be placed in his utterances on the subject if he were to bring all those connected with the affair up for trial, and then shoot those found responsible for great an outrage. It would not only show that he was willing to punish those who overstepped their military powers, but it would prove that he was willing to give justice to the Koreans, but it would seem that a Japanese soldier in Korea can do no wrong.

The following is an interview of a foreigner who visited Su-Chon and carried out an investigation of the barbarous acts that had been committed there. A number of other missionaries and foreign officials visited the scene the following day, and their statements bear out the following account. It may here be mentioned, that the authorities in Seoul were formally informed of what had been seen at this and other places by foreigners, and in such terms that the authorities were not in a position to deny the statements placed before them. It may also be mentioned that the government also sent a committee of investigation, and as a result the Government decided to send supplies of food and have promised to rebuild the houses that were burned down. This in itself is an admission that a wrong has been committed. It is also stated on good authority that when the Governor General was acquainted with the facts, that he stated that such a thing would never be allowed to occur again. The building of houses, the handing out of food to the widows and orphans while good in its way, cannot recall to life those who were killed or repair the suffering that so many innocent people were made to suffer at the hands of a brutal soldiery. The fact that so many foreigners went to the scene of this useless burning and murdering and killing has forced the government, which otherwise it would never have taken. They are fully aware that it is useless to deny that this acts of brutality did not take place; the evidence is too strong against them. The following is the result of the interview:-

The Hamlet of Su-chon is beautifully situated in a pretty valley some four or five miles from Chai Amn-ni where the previously reported massacre occurred. I arrived at the outskirts of the village at four o'clock in the afternoon of April 17th. and seeing a woman standing on the top of a high bank which here flanks the road on the left side, I asked whether I had arrived at the village of Su-chon. She replied "yes" it lies at the bottom of the Hill. After a word or two more with regard to the village she asked me in a broken voice, "are you a Christian?" On my replying in the affirmative, she rushed across the road and grasping my hands expressed her thankfulness. She told me that the village had been burnt, the church destroyed, and many of the people badly hurt. She begged me to come and look at the village. I told her that I had come there for that purpose and that I would enter the village ahead of her. Before I left she was joined by two boys whom I was informed were the sons of the pastor. All of them were anxiously watching from the hill top the direction in which a small company of Japanese soldiers were going, of whom they expressed great dread and the fear that they would return.

THE VILLAGE

It had been a pretty village, so prettily located, with such cottages, but the hand of the despoiler had been there, and his finger prints black and brutal lay heavily upon the landscape. The narrow streets were lined with ash heaps, out of forty-two cottages eight alone remained. Little attempt had been made to clear away the debris by the survivors for they had no sense of security of life and property, and they apparently feared that any attempt to gather their things together would only bring fresh

disasters upon them. Some few old women were sitting by their few belongings, their grief had overcome them, and they were listless and indifferent, and I could not help thinking that perhaps they were wishing that they had perished in the cruel flames that had swept away their homes and robbed them of all their earthly comfort. There were some little children picking herbs in the fields - they must have something to eat, and all their stocks of rice and other food had been destroyed. The police and soldiers being absent the people flocked around me and seemed anxious to tell me of their misfortunes. They had recovered from the first shock, but were in constant fear lest the soldiers should come back again and destroy them in the same brutal way that they had destroyed their homes.

THE STORY OF THE CRIME OF APRIL 6th.

Before daybreak, while all were sleeping, some soldiers entered the village and had gone from house to house, lighting the thatched roofs which quickly caught fire and destroyed the houses. The people rushed out and found the whole village blazing. Some tried to put the fire out, but were soon stopped by the soldiers who shot at them, stabbed them with their bayonets or beat them. They were compelled to stand by and watch their village burn to ashes. After completing this nefarious work, the soldiers left them to their fate. I was informed that only one man was killed but that many were seriously injured. I inquired if the wind had spread the fire from house to house? The reply was, "The village was on fire at several places at the same time, and that the soldiers carried matches and set fire to the thatch of many houses."

A survey of the village soon showed the impossibility of the fire spreading to all the houses, by natural means, the space between the houses being too great for that. The village was also in three sections, a small valley and a hill making the natural division, yet all three divisions were more or less demolished. I asked to see the wounded and was taken to the inner room of a house and there found a middle aged man in a most pitiful condition. His left arm from the elbow down was swollen to twice its normal size; the sword cut at the elbow was full of pus which drenched the rags which had been used for dressing. The smell was sickening. The man was a Christian and told me that when the village was fired he had gone out and was immediately attacked by a soldier who cut him with his knife (most likely sword or bayonet). He had had no medical attention and said he was feeling very ill. His respiration was about 36 and his pulse 120. It was plain that he was suffering a great deal and I told the people that he must be taken immediately to hospital or he would die. After bathing the wound and putting on a fresh dressing, I left the poor fellow with promise of further attention. Fortunately the next day arrangements were made to take him to a government hospital. When the Local policeman saw the wounded man in the house previous to his removal to hospital he insisted that the Japanese had not done it, but I pointed out that the evidence was too strong against them. To this he answered that the man was a very bad character and left it at that. As I was leaving the house an old man came hobbling toward me and told me he had been badly hurt. I asked him to show me his wounds. Rolling up his trousers he showed me 5 or 6 punctured wounds in his leg. I asked him

how he had received such wounds and he replied that on the morning of the fire, a soldier had stabbed him with his bayonet when he rushed out of his burning house. He then showed me his other leg which was a greenish yellow in many places, the result he said of another soldier clubbing him with the but end of his rifle. These men may have been "bad" men, but they looked harmless enough to me, and if they had been really bad men the Japanese would have removed them from the village as they have removed all other men whom they considered at all dangerous.

I went into another house and found two men in one room lying on the floor. On inquiry I was told that they had been so badly beaten by the Japanese soldiers that they could not move. As I remember their story they had been led out of the village and beaten on the roadside with club. I saw their bodies. The bruising was indeed frightful and the men were in a pitiful condition. I was unable to learn any definite concerning the burning of the church - it may have caught fire accidentally or it may have been set on fire purposely, but they did not know. I told them that I would go and make arrangement concerning getting the wounded men to hospital, and for this reason I was unable to listen to the many stories they wanted to tell me. They begged for protection, and kept on crying out "Oh, when would the soldiers go?" "When would people come and help them?" etc. etc. The whole village was terrified and were in constant dread that the soldiers would come back and start shooting or making arrests.

I could not help wondering what dreadful crime these people had committed to be treated so brutally. They do not know themselves, it is true they called "Mansei" but all Korea had done that. It is true that a gendarme had been killed, but this had happened a considerable distance from this village and these people knew nothing about it, and the local village had been burnt down for that offence. I could find no real reason for this useless burning down of a village and making a number of people homeless. By such acts Japan is hardening the hearts of Koreans against her. These people are now beginning to feel that the Japanese intend to kill them whether they are innocent of doing any wrong or not, and are arriving at the conclusion that if they have to die, they may as well do so striving for the liberty of their country. They have to die any way, so what is the good of them trying to live with in the bounds of the law - such as it is - when it is impossible for them to obtain justice in any shape or form.

NOTE The following day a number of missionaries visited the village, but on account of the presence of the police the people were unable to say anything.

THE MURDER AT WHA SU RI.

The following is another interview by one who has made a tour of the burned villages in districts not more than fifty miles from Seoul.

How soon one unconsciously become callous and indifferent to the terrible sufferings of these around them when day by day the same pitiful sights are seen and the same mournful stories heard. When one first hears of the beating and shooting of innocent people, the burning of peaceful homes and the massacre of men women and children and the suffering of the orphans, the blood turns cold and the eyes fill with tears at the sights that one meets with. But after a few days direct contact, the sensory nerves seem to lose their sensibility, the heart no longer fills to the breaking - reaction has already set in, a sad unconscious tolerance has been acquired. Thus when I rode into the stricken village of Wha Su Ri the desolation seemed almost to be natural, the sight of the burnt houses and the terrorised people had little effect upon the emotions, there was nothing new here, the stories of brutality and murder were much the same as had been recounted in other places the blood thirsty acts of the brutal soldiers betray no signs of genius, the same crude acts of barbarity having been carried out here as elsewhere.

THE DEVASTATED VILLAGE.

Wha Su Ri must have been a picturesque village before the barbarous troops of His Majesty's Government transformed it into an ash-heap. The village is surrounded by wooded hills which slope toward the valley of fertile paddy fields. In the center of the village there had been a lovely "country residence", which had a tiled roof and gateway. Now it is nothing but a huge heap of broken tile, dirt and brick. Some thought that the owner had fled, others that he had been imprisoned, but no one really knew what had happened to the "acquire". Out of some forty odd houses eighteen remained. No wind had spread the fire, something more sure, more definite, more cruel - the hands of Japanese troops whose hearts must have been filled with murder. Apart from the definite statement of the people to this effect, there was the evidence of the burnt houses. In some places burnt and unburnt houses alternated. Also the space between burnt and unburnt houses frequently amounted to some distance. As usual all that remained were the earthenware jars used by every Korean household to hold pickles and water., groups of such pots and the charred ruins of the woodwork, the ashes and debris were the only remains of the erewhile happy homes. Nothing had been saved from the flames, this could not be allowed by the soldiers of Japan. The punishment must be complete. A blanket, a sack of rice, a bowl or spoon could not be saved on pain of death, so one feels justified in characterising the refugees as absolutely destitute. Many of the poor people whose homes had been burnt down had been welcomed by more fortunate neighbours to share their comforts of bed food and fire, others were living under little straw shelters, and for others the Government had provided a home behind the high brick wall of some state penitentiary.

THE STORY OF THE CRIME.

The story goes back to April 4th. a market day, when villagers from all around joined to make merry and to shout "Long Live Korea". They had made their little demonstration once or twice in different

places and nothing untoward had occurred, all had been peaceful so without fear of ill they gathered in front of the local police station and gave a hearty "Mansei" for Korea. To their great surprise the senior policeman, a Japanese, opened fire with a revolver killing one and wounding another. This was more than they could stand, surely their act did not warrant such drastic and cruel punishment? Being enraged they attacked the policeman, and in their anger beat him to death, and set fire to the police station. These acts of violence they admitted were very unhappy to the Japanese. They had acted in the heat of passion which had been aroused by the killing one of their number. Nothing happened further until April 11th when early in the morning, sometime before daybreak the villagers were suddenly aroused out of their sleep by the sound of firing and the smell of burning. Running into the open they found soldiers and police firing the houses and shooting and beating the people. Leaving everything they fled for their lives, old and young, the mothers with their babies at their breasts, and the fathers with the younger children, all of them fled to the hills. But before they could make good their escape many were murdered, shot by the soldiers, also many were wounded and beaten, while a number were arrested and took to jail.

It is not a long story but one is made to pause and think and to visualize the scene. Think of it occurring in your own home, in your own village; picture the darkness, the shooting, the beating, the screams of the women and children, the flames and then the firing of the soldiers on those trying to escape.

THE VILLAGERS.

Just as I arrived at the village I noticed a young man enter the village in a ricksha. He alighted and quickly hobbled over to his mother who having been informed of her sons return rushed out to greet him. Neither had expected to see the other again, but for some unknown reason after being soundly beaten he had been released. He informed me that after when the village was fired by the soldiers he had ran out of the house, but had been immediately arrested and sent to Suwon, a place some distance away where he was held in detention in the prison several days and after being beaten several time was released. He must have been brutally beaten, for although it had happened several days before he could only walk with the greatest difficulty and pain. He was no exception, for I saw many other badly bruished people in the village. I saw a little fellow of about thirteen years of age wearing a big number on the front of his blouse which every one could see. I asked him why he was so numbered? He replied that he had been taken to the prison, beaten, numbered and then turned loose. I asked him to let me see his body. Removing his clothes he showed me great bruises, yellow, green and black. Others so I am told received eighty or ninety cut with a rod, this being the usual treatment. It is impossible to ascertain how many of the older people have died under these beatings. The boy told me that all he had done was to shout "Mansei", for this he had been severely beaten and branded as a criminal. I was most fortunate at arriving at village during the absence of the police and soldiers, for I was thus enabled to secure all the information. The people here as elsewhere are living in great fear of the return of the soldiers. Suddenly as I was talking

to them the alarm was given that the police were coming. Immediately the group of about thirty in number disappeared in fear and dread in all directions. It is impossible to describe the look of terror on their faces as they ran away. All the villagers had begged me to secure them protection and assistance against the soldiery, but in Korea, with its military Government what protection is it possible to secure for these poor people?

This closed the interview. Looking at the situation from an unbiased point of view, it will strike the ordinary person that the Koreans were practically looking for trouble by going in front of the police station and shouting "Mansei", no matter how peaceful might have been their intentions. According to the person interviewed the villagers had no intention of doing any more than raising the cry for Korea, and taking this into consideration, and the fact that all over Korea all their demonstrations ~~and~~ have been peaceful, no excuse can be made for the Japanese police man firing on the crowd. The fact of the matter is the Japanese are too prone to use their weapons on the Koreans knowing that they have nothing to reply with. In this instance, however, the Koreans appeared to have become enraged and took the Law into their own hands, a thing that cannot be too strongly condemned, despite the provocation they had received. But the action of the Japanese soldiers coming into the village, firing it and shooting down the people was also an action deserving of the strongest condemnation. Apparently no attempt was made to ascertain who were the Koreans guilty for the original crime of killing the Japanese policeman and firing the station. A Japanese had been killed and a number of armed soldiers took it upon themselves to take revenge on the whole village. That there must have been innocent persons in the village there is no reason to doubt, and the action of the soldiers in making the innocent suffer with guilty is typical of present day happenings in Korea. The soldiers apparently have the right to shoot the Koreans down like rabbits, Law is not recognized as law is understood in foreign countries, the military rule with a sway unequalled. Every Japanese soldier is a law unto himself. The Government provides him with a rifle and ammunition and any Korean whom he may think has committed a crime is liable to summary punishment at his hands. No one will claim that these soldiers who are roaming about the country are sufficiently educated or intelligent to take such responsibility upon themselves, and further more under the most rigorous martial law and offender is entitled to trial before punishment is inflicted, especially the death penalty. In the burning down of these villages, the shooting and burning of the Koreans in a church mentioned in a previous article and the other atrocities that have been committed are a disgrace to the Japanese Government the authorities in Korea and to the army operating in this country. The troops have besmirched their military honour and sullied their good name. Their actions in Korea will be for ever remembered, and Japanese chivalry will be judged by it. No one believes for a moment that the Government ~~xxxxxx~~ of Japan condones such barbarities, but it is the Government's duty ~~to~~ to see that they are not committed. Ignorance of the situation is no excuse, it is the Government's duty to keep informed as to how its ~~xxx~~ representatives are conducting themselves.

(Extract from The
Shanghai Gazette
May June 5, 1919)

THE MORAL FAILURE OF JAPAN
IN KOREA

Responsibility of the Japanese Government and Nation.

By
ALBERTUS PIETERS

The situation in Korea is serious. Serious for the Koreans, it is more serious for the Japanese people at large, and the most serious thing for all is that the Japanese, officials and people alike, appear to have no idea how serious a matter it really is.

Not to deal in any degree with unsupported rumor, let us consider the case of the massacre at Suigen (Korean reading Suwon), of which full and well authenticated reports appeared in The Japan Advertiser of April 27 and 29. In outline, the facts of the case are as follows:-

Presumably as the result of local disturbances, the details of which have not been made public, a detachment of Japanese soldiers was sent to the village of Cheamni, near Suigen. No disturbance of the peace existed at the time of their arrival, but the men of the village were summoned to assemble in the Christian church, which they did, to the number of nearly 50, all entirely unarmed. What happened is not known in detail, but presently these men were all put to death and the building was burned over them.

Upon the facts being reported to the Government General by a delegation of missionaries, he admitted that these things had happened, assured his visitors that the persons responsible had been punished, and told them they might rest assured that there would be no recurrence of such happenings.

NOT AN ACT OF WAR

Notice, please, that this was not an act of war. No state of war exists in Korea, or could very well exist, as the people have been completely disarmed. Neither was it done by a few rowdy or intoxicated soldiers who had gotten out of hand, but by an organized detachment acting under orders of their regular officers. There was no resistance or riot to be quelled at the time. There was no judicial investigation of any alleged offense, although the courts are fully organized and regularly sitting in Korea. It was unprovoked, deliberate, cold blooded-murder, for which no sort of mitigation or excuse has been alleged.

What has been done about it, or is to be done about it?

A Month has passed since these things were made public and the world has been waiting with some impatience for an answer to that question. The Governor-General assured the missionaries that the persons responsible had been punished. I respectfully submit that this is not sufficient information. Who were held responsible, and what punishment was considered appropriate for such a crime? Has the officer who was in command of that detachment been court-martialled and shot? Or was he dismissed the service in disgrace, or suspended on half pay for a month or two, or reprimanded, or merely told to be good hereafter? Or has he been "punished" by being promoted to a higher post?

The question is a serious one. What in the opinion of the High Command of the Japanese army, is a suitable punishment for a crime that has caused the blood to boil in the veins of every decent man that has heard of it throughout the world and that in Korea will "stir a fever in the blood of age and make the infant's sinews strong as steel." The degree of punishment meted out will be a fair index to the views of humanity and decency entertained by the masters of the military machine in Japan and the world has a legitimate interest in knowing what these views are, for at the mercy of that machine are some 15 millions in Korea, with other millions in Formosa; and the same machine is to be the Mandatory for cer-

tain wards of civilization in the Pacific.

Moreover, who are the persons "responsible." Primarily, ~~the officer~~ in charge of the detachment, to be sure, but is he the only one? What is Governor-General Hasegawa's view of his own responsibility in this matter? He is in absolute command of the military forces of Japan in Korea. Hence he is the custodian of the lives of its inhabitants, and of the honor of his country and his Sovereign. Only three possible hypotheses present themselves. Either this crime was carried out by his orders, or it was contrary to his orders, or he had failed to give such instructions to his forces that they could know it was contrary to his will. Let us exclude the first, for to admit it, in the face of his reply to the missionaries would make the Governor-General out to be such a monster both of cruelty and of hypocrisy as we refuse to contemplate. If it was contrary to his orders, we have a lamentable spectacle of weakness and incompetence, for then we much believe that General Hasegawa has his soldiers so poorly under control that his orders are flagrantly disregarded. That also is hardly credible. The third hypothesis is most acceptable and agrees with his own declaration, for he assures his interviewers that nothing of the kind will happen again. He appears quite confident that a word from him will effectually put a stop to anything of the kind. That is quite as it should be; but then there remains this question: "Why was that word not spoken earlier?" The massacre at Suigen took place ~~xxx~~ weeks after trouble began in Korea. Did it never occur to Gen. Hasegawa that his troops might need instruction? Was it left to the judgment of every corporal or lieutenant in the Japanese army to kill or to save ~~x~~ alive at his discretion until this outrage in a belated manner caused it to occur to Gen. Hasegawa that they might be instructed not to kill and burn indiscriminately? This only remaining theory really doesn't make the case much better for the Governor-General of Korea. Nearly 50 men are dead near Suigen because the Governor-General of Korea thought too late of ordering that they should not be murdered.

FEEL NO RESPONSIBILITY

General Hasegawa strangely enough, seems to feel no responsibility. Alas, General Nogi was right in saying that the spirit of "Bushido" is dead. In the old day's samurai who had so brought disgrace upon his lord would have added point to his apology by committing "hara-kiri." If General Hasegawa is too modern to commit suicide (which indeed we do not wish him to do) he should at least have informed the delegation that waited upon him that he accepted full responsibility for this regrettable occurrence and that he had already cabled his resignation to Tokyo. That would have been a manly thing to do. Such an action would have been understood by every soldier in the Japanese army; and throughout the world. It is an inane and contemptible business for the Governor-General to declare that the "persons responsible" for the Suigen massacre have been punished and to ignore his own responsibility.

NO MORAL COURAGE

But is there no further responsibility, beyond that of the Governor-General? What about the moral responsibility of the Japanese people at large? With the deepest concern I have been waiting for the past month, as, I am sure, have many other friends of Japan, to see whether there might be moral feeling and moral courage enough in Japan to find ~~an~~ expression in a public protest against this outrage. I have waited in vain. The Japanese residents in Korea out-number the foreigners many times over, and among them are men of high education and prominent position. The facts were as accessible to them as to the foreigners, but it was left to the latter to wait upon the Governor-General and protest against this crime. Why was there no delegation of prominent Japanese doing the same thing?

Tokyo is the nerve-center of the Empire, the home of meetings and

demonstrations of every kind. I looked and hoped for some expression of indignation from the Japanese people originating there, but nothing happened; no indignation meeting, no burning protests in the press, no denunciation by any political party, no evidence of any kind of concern for the welfare of the Koreans, for the maintenance of righteousness, or for the honor of the Empire. I am reminded forcibly of what a friend said to me at the time of the "Conspiracy Case": "The trouble with the Japanese is that they lack the capacity for moral indignation at wrongs done to others." It really seems so. The "capacity for moral indignation" is lacking, and hence it is a matter of no concern to the Japanese, apparently, that unarmed Koreans are shot, bayoneted, and burned by men in the uniform of the Empire.

Do not the Japanese people see that such things inevitably affect the world's judgment of them? An outrage by Japanese troops, if an isolated case, promptly disowned and properly punished, would be readily forgiven; but not this apathy that gives itself no trouble to protest. That becomes a measure of the national character, an index of the fitness of the race to associate on equal terms with civilized mankind and to be entrusted with the destiny of undeveloped peoples. It has been said that in the long run every people has the government it deserves to have. It may equally be said that in the long run every people has the kind of an army it deserves to have. Those of us who loved and honored the Germany of history strove for a long time to make a distinction between the German people and the German military machine, but the attempt broke down in the face of cumulative evidence that the nation approved the doings of the army. The German army was what it was and did what it did because the German people are what they are and love to have it so. Not in one generation or in two will the world be able to look upon the German people with the old respect. The same road is open to the Japanese and there is but too much reason to fear they are walking in it.

SAME APATHY SEVEN YEARS AGO

The same apathy was observed in connection with the Korean Conspiracy Case, seven years ago. The facts were given to the public at the time by The Japan Chronicle and The Japan Advertiser, and it was shown that there was no foundation whatever for the charges that there had been a conspiracy to assassinate the Governor-General. It was not, indeed, a deliberate invention of the Japanese police, but was the product of their incompetence on the one hand and of their criminal disregard of the rights of the accused on the other. One hundred and fifty men were arrested, 123 put on trial, and finally six men were convicted of a crime that never took place except in the imagination of the police and law officers. Nevertheless, in the course of the investigation, most of the prisoners were tortured with fiendish cruelty, and were forced to confess to falsehoods. One or two men were done to death in prison, one or two more were driven insane by their sufferings, and others were sent away with scarred and broken bodies to their homes. The case excited lively interest all over the world-- except in Japan. Whoever were concerned over the fate of the unhappy men thus unjustly treated, the Japanese were not. The deliberate violation of law, the flaunting disregard of elementary justice, and the callous contempt for the rights of humanity displayed by the authorities in Korea in that memorable case excited in England and America, but in Japan there was no voice, nor any that regarded. General Terauchi, upon whom rested the ultimate official responsibility, as it rests now upon General Hasegawa, was made Prime Minister of Japan, and General Akashi, who was directly responsible, as head of the gendarmerie, is now Governor-General of Formosa.

Here lies the serious moral failure of the Japanese people. Crimes against humanity have been committed by the military of all countries. They stain the record of England and America as well as the records of

other nations. It is probably impossible to take such measures as will absolutely eliminate them, just as no country can put a stop absolutely to other forms of crime. The difference between countries fit to govern subject peoples and those unfit lies here: that in the former these crimes arouse stern and fierce indignation, while in the latter they are regarded with unconcern. From the days when Warren Hastings was impeached in Parliament for his offenses against the people of India, to the most recent atrocities alleged against the American troops in the Philippines, the people of England and America have felt and discharged their responsibility to hold their representatives to a strict accountability for what they did to the helpless people of districts under military occupation. If the Japanese did likewise there would be hope for permanent improvement in Korea, but as it is, the question arises whence any improvement is to come.

A Japanese friend of mine, of high ideals and noble activities, said to me the other day in despair: "What shocks you in this affair in Korea is but one little symptom of a disease that pervades the entire nation." Was he right?

There is, however, one thing to be said in defense of the Japanese people at large, and that is that the press does not give them full information. Not long ago a friend of mine overheard a local newspaper man say: "Things are pretty bad over there in Korea. We have information that our troops are killing even women and children, but of course we are not going to put that into the papers. 'Of course not!' I wondered at the time why not, but I learned later that the Government had sent out an instruction-- not an order, but an urgent request-- to the papers to publish as little as possible about the Korean affair. So the Government thinks that one of its functions is to keep the people ignorant, and takes the ostrich as a model of political wisdom."

THE WORLD KNOWS

The result is that the world at large knows what is going on in Japan and Korea but the Japanese people do not. Years ago, Dr. Guido E. Verback, at one time adviser to the Japanese government, said to me: "You will often hear it said by the Japanese that we foreigners cannot understand them. The fact is, in many respects, we understand them better than they understand themselves." Surely it must be so until the press learns to do its duty. Unfounded accusations against the American missionaries in Korea and the Americans in the Far East in general are given constant publicity as undoubted facts, while well authenticated reports of the Suigen massacre suppressed; as if for the Japanese people to be ignorant of such things means that the rest of the world does not know them either! Then, after this folly has borne its legitimate fruit in the estrangement of the Chinese and in growing anti-Japanese feeling all over the world, the Japanese news-papers naively wonder why the whole world is so unreasonable.

Allow me earnestly to commend this whole situation to the friends of Japan the world over and especially to that large and growing class of intelligent and patriotic Japanese who read The Japan Advertiser. It is not a time for silence, or for soft speeches in praise of what has been accomplished along the line of afforestation, road-building, and other material interests of the Korean peninsula. How long shall these things be held to atone for the denial of elementary justice and for unnumbered acts of oppression? The Koreans are men, and must be accorded the elementary rights of manhood first, but there is small prospect that they will get them from the Japanese government unless an aroused public opinion in Japan demands it. I hold it the duty of every intelligent and patriotic Japanese to assist in arousing and giving expression to such an enlightened public opinion by speaking out.

"SAY NOT: 'THE DAYS ARE EVIL, WHO'S TO BLAME?'
AND FOLD THE HANDS AND ACQUIESCE, OH SHAME?
STAND UP, SPEAK OUT, AND BRAVELY, IN GOD'S NAME."

KOREAN INDEPENDENCE OUTBREAK

BEGINNING

MARCH 1st., 1919.

PART X.

DEMONSTRATIONS IN SEOUL &
OTHER VARIOUS PLACES; THE
GRIEVANCES OF THE KOREANS
UNDER JAPANESE IRON RULE;
THE TORTURE OF THE GIRLS
IN PRISON.

STATEMENT OF WHAT HAPPENED AT FUSANCHIN AND FUSAN.
From the night of March 11th to the evening of March 15th.

* Knowing something of the disturbances in other parts, and fearing that there would be a similar demonstration here, we had warned the teachers and children in the dormitory and endeavored to prevent their leaving the premises. In spite of our efforts, however, they were so determined to take part in any rising that occurred, that on the evening of March 11th they eluded us at about eight thirty P. M. and were no where to be found. Miss Menzies, who is in charge of the dormitory at once set off to look for them, but did not succeed in finding any of the eight (two teachers and six children) who were away. Miss Hocking and I then persuaded Miss Menzies to wait at home while we found the children and, if possible, bring them back. At first the search along the main road and along other narrow streets was quite unsuccessful. Then we suddenly heard shouting on the main road, and we rushed to the place, to see if we could get our girls away. When they saw us coming they ran from us as fast as they could, for they knew we had come to try and stop them. The faster they ran the faster we ran, and finally we succeeded in grasping two or three. One school girl obeyed me and went to her home, but the others would not listen and shook us off. Seeing it was no use trying to stop them, Miss Hocking and I then went quietly home. We had been back in the house some twenty minutes or so, when six constables appeared and told us we must go along with them. They spoke very rudely and pre-emptorily. When we reached the main road where there were about twenty others, lights were flashed in our faces and we were stared at and jostled in an insulting manner. In a few minutes we were told to get into a motor car that had brought some of them from Fusan, and we were taken straight to the police station. There we were kept for two hours in the main office while individual gendarmes plied us with questions, but there was no official investigation. About twelve thirty A. M. we were shown into a room, half bedroom, half sitting room, and told we would be there for the night. We asked that word be sent to Miss Menzies as we knew that she expected us back almost immediately. She received word indirectly thru a Korean policeman that we might be in need of bedding, and so sent some in. This reached us about 3 A.M. and was opened and examined with queries as to whether there were a knife concealed. The only things wrapped up in the quilt and rugs were a few oranges in a paper bag. Some of the gendarmes at the police station were polite and kindly, and the black braided official who questioned and warned us was perfectly courteous. But during the first night we were disturbed at very frequent intervals by men coming into the room where we were sleeping and asking if we were all right. Our quarters were comfortable but it was annoying in the extreme to be so disturbed, especially as we knew it was not concern for our comfort but a desire to see if we were there and probably also to vex us that prompted the visit.

Next morning we were told we might order breakfast, but we could not get what we wanted, the food that was sent being a thick slice each of sour bread and a little rancid butter, and over an hour later some queer tasting tea. No other food was provided and no inquiries were made as to whether we required any. So about 3 P. M. feeling faint for lack of it, we asked the constable to have something sent to us without delay. The Japanese "cooks" (vermicelli) which was sent in and which as well as the bread, butter and tea was paid for by us, was so unpalatable that I could scarcely eat it.

As we learned afterward, Mr. Wright had been to the prefect of

Fusan, Mr. Wakamatsu, but had been told by him that we were getting everything that we required, and could send out for any food we wished. He also advised Mr. Wright not to try and see us.

In the afternoon we noticed outside a Korean man who is employed by our mission and is well known to us. Thinking this would be an opportunity to send home for toilet necessities and food, we asked permission to speak with him. We were allowed to give him a message in the presence of one of the police force who carefully watched him and us, and noted the list he made at our direction. At nine thirty P. M. Mr. Wright arrived with the things we had asked for. The basket had been opened by the authorities, its contents searched, and Mr. Wright was not allowed to speak with us but was hurried out almost before we could exchange greetings. After he left we partook of the first satisfying meal we had eaten that day.

That night we were left undisturbed. The next morning at ten A. M. the black braided official who had questioned us the previous day, came in with a Korean interpreter for an interview. The day before he had asked me first where the school roll book was, to which I answered that it was at our house, where he found it. Second, whether I knew of the existence of some Korean flags that had been made by the school girls. As I had neither seen them nor knew of their being made I answered in the negative, as Miss Hocking did also. "Were there not such flags in your house?" was his next inquiry, to which I replied that as far as I knew there were not, as I had not seen them nor heard of their being taken there. These were the only questions that were asked us while we were at the police station.

On Thursday morning, the black braided official simply informed us that Korean national flags had been found in our house, told us that in view of the alliance between Japan and Britain it was unbecoming for us to be mixed up in an affair of this kind, and would not listen to our statement of the truth of the case. He said, however that we could go home after the chief of police had seen and spoken to us.

We were summoned almost immediately to the office for this interview, in the course of which we were told that we had done very wrongly and that tho we were now being sent home, we were not to think that it was because we were guiltless. Were we prepared, he asked us, to promise that we would not do such a thing again? As we had not done it once, we replied that we could not say we would not do it again. Whereupon we were informed that there was positive proof that we had taken part in the rising, and it was also useless for us to say anything to the contrary. With a final warning we were then dismissed.

On Friday morning, March 14th, Miss Menzies, Miss Hocking and I were called up to the law courts to undergo a cross examination. For an hour and a half I had to answer queries. These were made by an official in Japanese, interpreted into Korean by an other, and my replies after being interpreted into Japanese were then written down, the statement being afterwards submitted to me for approval. The points to which I would draw notice are; that I was asked if I had given any seditious teaching in the school of which I was principal, to which I answered that as the aim of my teaching was that the children should become Christian, I had taught nothing in the nature of sedition, but at all times encouraged obedience to the laws of the Japanese Empire. I was told that this could hardly be true as some of my pupils were in jail on account of their sedition, and I was further asked if I was not ashamed to see such results of my teach-

ing. I replied that I had nothing to be ashamed of. A detailed account of the procedure of Miss Hocking and myself on the evening of March 11th was added to my evidence, and I was then dismissed and Miss Hocking summoned.

The following day (Saturday) Miss McCague was told to come to the law courts, and as she has only been in the country since last September and can not yet speak Korean, I went with her to act as interpreter, my Korean being again turned into Japanese by one of the officials. On our return, about 4:45 P.M. we found that Miss Hocking and I had been summoned to the local (Fusanchin) police station, and that Miss Hocking had already been there about two hours. I had to spend about an hour there answering a number of questions about occurrences on March 11th, many of them practically the same as I had already answered at the law court but to a different set of officials and with some twelve gendarmes standing around listening.

What has aroused my indignation more than anything else in the treatment we have received has been the suspicion with which we are looked upon and the way in which our simplest statements are received as unworthy of credence.

(Signed) Margaret S. Davies.

Fusanchin, Korea, March 17th, 1919.

THE DISTURBANCES IN KOREA.

Seoul, Korea, March 24th. Korea at the present time would be a fertile field for another Viscount Bryce investigating committee. Because the stirrings of the present age have reached Korea and have roused her people to demand freedom, the Japanese military system has since the 1st of March exhibited all the characteristics of the Prussian machine which was recently crushed in Europe. Many of the atrocities perpetrated in Belgium have been duplicated in Korea. According to one newspaper, six thousand Koreans are now in jails and prisons and this is probably below the actual number. The movement for freedom is country wide; its propagandists ~~must~~ conclude Christians, members of the reformed native ~~and~~ cult, the Chuntokyo; and Buddhists. Students of the Government schools are equally involved with those of Mission schools. And in the name of "law" and "order" countless offences against humanity are daily being committed.

THE JAPANESE COLONIAL SYSTEM

Japan established a protectorate over Korea in 1908, and in 1910 formally annexed the country. Prior to the annexation, the administrative system was chaotic. By stern enforcement the Japanese have introduced quiet and order, have commenced to exploit the natural resources of the country, set up a judiciary, develop the beginnings of an educational system, improved communications, and cultivated hygiene. There is no denying the fact that many reforms have been brought about under Japanese auspices. But the methods in governing Korea have not won the hearts of the people. The genius of the Japanese people is attracted by systems which are autocratic. Their police system is German to the core; and in their colonial government they have taken the Prussian rather than the British method as their model. The sword is the emblem of authority. Not only is it carried by the military, gendarmes and police, but by the civilian members of the civil service. Every male school teacher wears a sword: in fact, almost every one who holds a government office carries a sword as the symbol of his authority. To bolster up the militaristic system, a vast system of espionage exists. Consequently, there is no freedom of assembly, no free speech, no freedom of the press.

And there is no right of petition of grievances without immunity from arrest. Needless to say there is no participation in self government. Of late, even the village head-man must be a Japanese, and his principle duty is to collect taxes. In the law courts it is alleged that a Korean has no chance in a suit with a Japanese. Habeas Corpus is unknown. The state has the right to keep the prisoner for two weeks before producing him in open court, and if it desires, by means of securing extensions of ten days and lib., need not produce a prisoner in practise until it chooses to do so. The prisoner is not allowed to consult a lawyer, or to see his friends. Torture is freely applied, and a man is considered guilty until proved innocent. Neither is the Korean permitted to enjoy many offices of emolument under the government. There are some Korean police and gendarmes, but there are few Koreans in other departments of the civil service. Korea is a paradise for the Japanese job-hunter. Efforts have been made by government officials to deprave the youth of Korea. Commercialized prostitution is flourishing and is extending from the capital to the country parts. A manifesto describing the grievances of the people has been issued by the Independence Committee, and is as follows: (See Appendix I.) Another grievance which strikes deeply to the heart of the Korean is the determination of the Japanese to drive out the use of the Korean language from the schools. The proclamation which provides that Japanese is to be the sole language of instruction comes into force in 1920. The lesson of Poland and other countries seems to be lost upon the Japanese. Then there seems to be an organized attempt to deprive the Koreans in the southern part of the peninsula-- which is the warmer portion -- of their land and to force them to emigrate to Manchuria. Pressure is put upon the Korean land holder of farm tenant to sell, usually at a disadvantageous price, and he and his family go north to make a new home. Japanese settlers replace the Korean. This policy is fostered by a semi-official company called the Oriental Development Company which receives the valuable concessions from the government. A veteran missionary summed up the situation trenchantly the other day in these words; "This that builds railroads, constructs roads, promotes education, understands hygiene, is none the less German."

JAPANESE REFORM TENDENCIES.

In a word, the whole system of government thru out the Japanese Empire in this-- that the civil arm of the government is dominated by the military. Last September, the bureaucratic ministry of Count Terauchi was succeeded by that of Mr. Hara. The new ministry was acclaimed by the Japanese press as the first democratic government that Japan has had, and from its acts it would seem to deserve the title. Shortly after the Diet opened one of the new ministers replied to a question inquiring what would be the colonial policy of the new ministry that the government realized that they could not continue to rule the colonies by imperial ordinances, but that new methods were under consideration. The minister could not say when they would go into effect. Later press references seem to reveal an internal struggle in the government, the civil element apparently wishing to replace the military government of Korea by a civilian administration, and the militarists opposing any such transformation. At the present moment, the militarist element is vociferating in the daily press that it is impossible for Japan to ratify the action of its delegates at the Peace Conference in regard to the abolition of conscription. This by the way. On March 1st, a monster popular demonstration took place in Tokyo demanding manhood suffrage; and the Hara ministry a few days later introduced an electoral reform bill which has passed the popular house greatly extending the franchise. It would appear, therefore, that democracy is slowly gaining in the heart of the Empire, and that there were hopes of a brighter day for the colonies from that end.

THE GENESIS OF THE KOREAN INDEPENDENT MOVEMENT.

Meanwhile a series of happenings combined to precipitate a crisis in Korea. The first of these was the Peace Conference and the dissemination of the doctrine of self determination of races. The following story was told to a representative group of missionaries by the Minister of Internal Affairs of the Government General of Chosen. He stated that the government had information that a Korean had interviewed President Wilson before he left for Paris, and asked the President if he would bring up the question of Korea at the Conference. The President replied it is alleged, that the conference could only deal with countries which were affected by the War, and that the question of a country at peace as Korea was could not be properly raised. The interviewer then asked if it could be unmistakably shown that the Koreans were dissatisfied would the case of Korea then be discussed at the Peace Conference? To which the President is reported to have said that in that case it might be. According to information from other sources, it seems that this is quite a likely story. There are many Koreans in the Western States, in Hawaii, Siberia and China, and thru out all these centers of Korean population the movement for independence rapidly spread.

The proceedings at the Peace Conference formed another link in the chain of events. The League of Nations, the gospel of the right of small nations of self determination, the reviving of oppressed nations set free by the War, all fired the imagination of the educated Koreans.

Then, an event nearer home occurred to bring out national feeling.

On January 20th, the ex-Emperor of Korea died, just on the eve of the marriage of his son to a Japanese Princess. It was officially reported that the ex-Emperor's death was due to apoplexy. But rumors got into circulation that his death was due to either suicide or poisoning. It was claimed that he had refused to sign a paper which stated that the Koreans were contented under Japanese rule and was made away with because he had refused to do so. It has been officially denied that any such paper was ever presented to the ex-ruler. The news of the ex-Emperor's death was suppressed for several days.

Arrangements were made for the funeral. The Diet at Tokyo adjourned out of respect, after voting Yen 100,000 towards the funeral expenses. The condort of the ex-Emperor, who had been assassinated in 1894, was buried not far out of the East Gate of Seoul. It had been decided that the king should be buried about ~~xxx~~ seventeen miles from the city, and in accordance with Korean custom it was necessary to bury the queen by his side. Consequently, the body of the queen was disinterred, and on Feb. 12th the reburial ceremonies were begun and carried thru with great pomp, all of the expenses being borne by the Koreans. These events brought back to the Koreans in a poignant way the remembrance of their national humiliation. March 3rd was set for the date for the ex-Emperor's funeral and it had been arranged that the ceremonies inside the city should be Japanese and outside Korean. Needless to say the arrangements for the Japanese part of the ceremony were not made with the hearty concurrence of the Koreans.

DEMONSTRATIONS BEGIN.

The atmosphere was becoming intense. Evidently the authorities had an inkling that something was brewing, for the principals of schools were called before the prefect at the City Hall, and told to warn their students not to be led away by the action of the Korean students in Japan. It should be stated here that during February the Korean students who were attending the various colleges in Japan had started a movement for the self determination of Korea, and had been imprisoned extensively.

On Saturday, March 1st, notices were posted on the streets that pub-

lic gathering would be held at Pagoda Park, and the printed proclamation of independence, signed by 33 representative Koreans was distributed. Shortly after noon, a large number of the signers of this manifesto met at a Korean restaurant, and telephoned to the authorities that they had declared the independence of the country announcing where they were. The authorities thereupon sent and arrested them. The police published in the newspapers that they had surrounded the ring-leaders in an eating house as they were drinking success to their plot. (For manifesto, see exhibit II.)

Meanwhile, the people, including many students, had gathered at the park, and from there started to parade some of the principle streets. They walked along in an orderly way, with hands raised aloft, calling their national cry of "Mansai", which means "Ten thousand years." In front of public buildings, such as police headquarters, and the various Consulates they would stop and take off their hats and wave them, uttering their cry of Mansai. At the Consulates they sent in letters and their proclamation manifesto. No single act of violence was done. At one point, mounted gendarmes charged the crowd and inflicted some saber cuts. The police were arresting as many as they could, and all the evening and the following day, Sunday, men were being arrested at their homes on suspicion of having been connected with the demonstration. Of the 33 signers, 15 were members of the native cult, the Chuntokyo; 15 were Christians; and 3 were Buddhists. Of the Christians the majority were ministers of the various city churches, all college trained men; one was a Y.M.C.A. secretary, another was connected with the Severance Hospital. Since that day arrests have been made daily, until at present there is scarcely a city church which has not its minister locked up.

On Sunday, March 2nd, no demonstration occurred in Seoul. The following day was the ex-King's funeral. The schools had been allocated definite sections along the line of march for the Japanese ceremonies. Not one of the higher schools, government, private or mission, was represented by any but the members of the faculties. The students cut the ceremony dead. The funeral was a military spectacle. The first section, which consisted of naval and military detachments, took 18 minutes to pass a given point. The second section which took in the Shinto priests, the bier, and the governmental representatives and functionaries, was not so large; and the third section was a line of troops and sailors almost as long as the first. The following day was quiet in Seoul, the Korean ceremony taking place outside of the city. These two days were school holidays. The next day, March 5th, not a single student in the higher schools was in his place, and rumors began to come to the heads of the schools that there would be no more students until the country had got its independence. The threat has been made good, for not a higher school has opened up since that time, nearly a month ago.

On Wednesday, March 5th, at the stroke of nine in the morning a commotion was heard on the main street in front of the railroad station.

Young men were swarming out of stores and alleys and making toward the railroad station, calling out their national cry. In a remarkable brief time, a man in a rickshaw started up the street towards the South Gate surrounded by the throng, who with up lifted arms, carrying red bands, ran thru the gate and into the old city toward the palace. This demonstration was composed almost entirely of students, and as it proceeded was joined by high school girls. The police had been apparently taken by surprise, for the demonstrators had run about half a mile before they were opposed by the police. In the large open space in front of the palace the police were drawn up, and charged the crowd with sabers. Many wounds were inflicted. No respect was shown to sex, girls being handled roughly and beaten. Hundreds of arrests were made, including a number of school girls. No violence was attempted by the students. Their object apparently was merely to demonstrate and they considered it an honor to be arrested for their country. Nearly all of the pupil nurses at Sev-

erance Hospital rushed out when the crowd passed up the street. They were carrying bandages and were prepared to do Red Cross work if required. 15 were arrested and were held in the police station until the afternoon. They were questioned closely as to whether the heads of their institution (the missionaries) had ordered them out. In the later part of the afternoon they were all released, each girl being cuffed on the head by police officials as she passed out. The younger high school girls who were taken did not fare so well. Most were kept on custody, and more will be told of their sufferings in the jails later.

Various demonstrations occurred. The street railway employees struck for several days as a protest. The Korean shop keepers put up their shutters, and have remained closed for over three weeks. The literatti prepared a petition (See Appendix III) sending it to the office of the Governor General by the hands of a Christian preacher and a non-Christian. At the office of the Governor they were told that such documents should be delivered to the police department. To the police accordingly they went, and were immediately arrested. It should be noted that the independence manifesto and the petition of the literatti are both couched in stately phraseology and breath a spirit of charity towards those who have inflicted on the Korean nation a mental "Reign of terror."

DEMONSTRATIONS OUTSIDE THE CAPITAL.

Synchronizing with the outbreaks at Seoul, demonstrations of a similar nature occurred at the leading centers thru the country. Again, they were orderly. But the minions of the law at the outside centers, where there were fewer foreign eyes to see what took place, behaved in many places with the utmost ferocity. The crowds were fired on, and deaths occurred. Two cases of gun shot wound were sent in from a point in the north to Severance Hospital. At Pyengyang, a large center, the missionaries report that the crowds were attacked by the members of the fire brigade armed with their hooks which are used to pull the burning thatch off the houses. Many ugly wounds were inflicted. Five men died in a hospital from gun shot wounds, but the authorities are reported to have issued orders that the deaths must not be reported as due to that cause. In the north the authorities seem to have decided to penalize the Christian population, and churches have been wantonly destroyed. In some cases, the police have questioned demonstrators and have arrested only those who admitted being Christians. An attempt was made to get twenty four wealthy Koreans to sign a statement which said that the 33 signers were low class people. They refused to do so, and pressure was brought upon them for several days before the attempt was given up. It should be said here to make this point clear, that wealthy men are compelled to submit to periodical police audits of their private finances. There is no half way government in Korea.

In Hamheung, a point on the east coast, where the Canadian Presbyterians have a mission station, scenes similar to those in Pyengyang were enacted. The fire brigade and coolies armed with clubs perpetrated outrages on the people. An eye-witness statement of the Rev. G.M. McRae follows (see Appendix IV). Here the authorities refused to let those injured be treated in the mission hospital. Mr. McRae had occasion to go to the police stations during the demonstrations, and saw in a tent the fire brigade, with their hook-poles in hand, and coolies armed with clubs, waiting for the signal to leave the police compound to attack the crowd. The conclusion is irresistible that these men were under the order of the police. An attempt was made by the chief of police to intimidate the foreigners by saying their lives were in danger from the non-Christians, but Mr. McRae refused to be bluffed, and told the chief that he would be held responsible for any harm that befell the foreigners.

It is not possible to record at this time all the details of the uprisings in various places. These are fair samples of what occurred thru out the country. The truth will eventually come out as to what happened in places where no foreigners were present to record what transpired.

In the official reports, particularly those which came out in the early stages, the missionaries were accused as being the instigators of the movement, and capital was made out of the fact that so many Christians were concerned in it. Every effort was made to minimise the part played by other sections of the population. The police reporters played up the Christian schools and glossed over the facts in regard to the participation of the government school students and the Buddhists. At the demand of the American Consul, official statements have since appeared that the Government discredits the stories of missionary instigation, but the police reports in the vernacular press still continue to cast slurs. (See Appendix V for typical editorial.)

POLICE ATROCITIES.

Beating and torture are the cardinal principles of police methods in Korea. When making arrests, usually the victim is cuffed and kicked by several policemen. In the demonstration on March 5th, a student noticed that the girl he was engaged to was being attacked by several policemen. He went to her rescue, and was at once set upon by several policemen and severely beaten. He was arrested and has not yet been released; having now been in custody about three weeks. Instances are not infrequent where Japanese in civilian clothes have arrested demonstrators in the presence of the police having treated them shamefully. Stories of this kind come from Pyongyang and other points as well as Seoul.

From released prisoners stories of cruelty and torture are now pouring out. One student was asked to tell who the leaders were, and his finger nails were pushed back from the skin to assist his memory. Another had his finger tips burned for the same purpose. Still another prisoner was put in an upright press, which operated with a screw from the back. When the screw is turned the four sides contract, and while the pressure becomes stronger the ~~the~~ questioning is carried on-- a way of squeezing out information. After being subjected to this torture, the same man had a strong cord tied around his middle finger of his right hand, and the cord was then passed thru a hook in the ceiling, and his body was pulled up until he was resting on the tip of his toes. He became insensible during the process and when he awoke he found himself lying down while ~~some~~ salve was being applied to his wounds. He left the jail with a swollen hand, which had to be lanced subsequently to let the blood out.

The girls fared even worse. For the first few days after being arrested they were confined in the several police stations. As far as can be ascertained, no matrons were on duty in these jails. Of course, the girls were not allowed to communicate with relatives or friends. The main facts in the story of one released girl are as follows: A few hours after being arrested she was brought before an officer, questioned, and beaten by him on the face, shoulders and legs. The following day the same process was repeated before a second officer. The third day she was taken before another officer, who called her vile names, and insinuate, that she and the other girl prisoners were pregnant. "You can cut us open and see", she retorted. He then said that the Bible taught that sinless people were naked (some course reference to Adam and Eve being intended) and ordered her to disrobe. She cried and he did not press his demand. She was again beaten, and on the fourth day before still another officer she was questioned and beaten again. One of her ordeals was to

kneel down on the floor and hold a heavy board at arms length for an hour. If her arm trembled she was beaten again. The girls were always accompanied to the toilet under guard. On the 5th day she was removed to the West Gate Prison. She and two other girls were summoned to an officer's desk. She was told to wait outside while her two companions went in. A little later she saw them pass out, stark naked, with hair down their backs, holding their clothes in a bundle before them. She was then called in, and found two Japanese matrons present with the officer. After being questioned by the officer, she was ordered by the matron to take off her clothes. After persisting for a time, and being threatened, she did so. Her hair had first been taken down by the matrons. There was no apparent purpose in this request except to humiliate her. After standing several minutes disrobed, she was told to follow one of the matrons. She wrapped her skirt about her, and carrying the rest of her clothing walked thru a hall to her cell where she found two other girls. On the way thither she passed several men employees of the prison. The following day she was taken out by a matron, and taken to a room where a very youthful Japanese doctor was waiting. Again she was ordered to disrobe for a physical examination. After a long altercation, she was permitted to retain one garment. The doctor tapped her chest, asked no questions whatever about her health, and she was in due course taken back to her cell. Several days later, a gold braided official came into her cell, & asked her to remove her waist, examined her back and chest, and left the cell. Shortly after this she and a few other girls were released. They were handed over to relatives or school principals who had been notified to be in attendance. They were constantly guarded while in the cells, were not allowed to talk, had to remain in a very irksome squatting position all day, and were beaten if they changed their position. They were allowed 15 minutes open air walking daily after breakfast.

When stories of torture and cruelty to prisoners became current among the missionary community the Seoul Press ran a couple of editorial articles pointing out that the Koreans were "atrocious liars" and that the stories of cruelty had been investigated and the prison superintendent assured them that no tortures were taking place. When a missionary showed this article to a Japanese, he naively replied that it was intended to mean that there had been no tortures since they had been sent to a certain prison. Another foreigner discussed the editorial with the editor of the paper, who replied that in making the statement he was "Speaking officially."

INDIGNITIES TO MISSIONARIES.

The mission body has not escaped unscathed. At Pyengyang, two ladies were prodded with rifle butts as they walked along the street. Two male missionaries were arrested there, while trying to protect by their presence only a body of native women whom the police were trying to arrest. After being marched thru the streets and guarded by soldiers and a stay of a few minutes in the police station they were released. One of these was Rev. Stacy L. Roberts and the other Rev. E. W. Twinh, of Peking, whose work in anti-opium movements has made him an international figure. In south Korea, two ladies of the Australian Mission were arrested and subsequently released. On March 20th Rev. John Thomas, a missionary of the Oriental Missionary Society, was attacked by soldiers at Kokei and severely beaten. When he produced his ~~British~~ British passport it was thrown on the ground and stamped on, as was also a preaching permit which had been given him by the authorities. All of these cases involved consular action which was promptly taken. At Syenchun the homes of the missionaries shortly after the demonstrations began were searched. On March 17th a body of police led by a procurator came to the Severance Union Medical College, placed guards at all the gates and at intervals thru the com-

pound and searched the various buildings of the institution. As already stated in connection with the Hamheung incidents the authorities have tried to get rid of their responsibilities of the protection of foreigners. Rumor has it that a certain Consul was asked to warn his nationals to keep off the streets as they could not guarantee to protect them and the Consul is said to have replied that he would issue no such warning and would hold the authorities responsible in case any foreigner was molested. Several days ago the leading newspaper in Seoul in an inspired editorial invited the missionaries to confer with the authorities as to the best means of bringing the trouble to a close, and the suggestions of the missionary body have been invited by some representative Japanese. That is the status of the matter at this moment.

On Saturday, March 22nd, another street demonstration took place in Seoul. It was quickly headed off, and a number of arrests were made. On the following evening, demonstrations broke out simultaneously in several parts of the city. At East Gate bayonets were freely used and many were wounded. There are persistent reports that a number of deaths occurred. The city is being patrolled by soldiers, and is virtually under martial law. It has been so since March 1st.

What the outcome will be it is too early to prophesy at this stage. Whether the Koreans will weaken in their stand for complete independence or pursue their policy of passive resistance until the end, or whether they will accept a program of fundamental reforms cannot be foretold. The revelation of the organizing ability shown in the movement thus far is a surprise and admiration of all who know the Koreans; it is a veritable renaissance. There are many Japanese who realize that their method of colonial administration have failed to achieve their end, and who are sincerely desirous of bringing about a happier condition. Japan's ~~xxx~~ system has been wrong: It was a German colonial policy not a British one; it has been an effort to exploit a people and benefit them at the same time. It has been an endeavor to impose a "Kulture" against the desires of a people with a culture of its own. In the meantime, whatever the outcome publicity will help both Korea and Japan in their ascent to a higher plane of civilization.

(H.T.Owens, Severance Union Medical College,
Seoul, Korea, March 24th, 1919)