

Pyengyang, Korea

January 2, 1906

Margaret Best

Rev. A.J. Brown, D.D.
156 Fifth Avenue, New York

Dear Dr. Brown,

A few days after my arrival in Pyeng Yang Dec. 6th I was appointed to write the monthly letter to you. I have waited until now in order to learn something of what is being done here. I still feel a little like Rip Van Winkle and somewhat "on the outside" - but I hope it will not be long now until I shall get into the working of things.

I came up to Pyeng Yang from Fusan by rail- and if I hadn't had to stop over a day in Seoul to wait for my trunks to come on from Fusan I could have made the trip from Fusan to Pyeng Yang in two days, and for the small sum of six dollars and fourteen cents gold for carfare, where we used to have to allow a week or more for the trip and pay nearly three times the money for steamer fare besides hotel bills if we had to wait at Chemulpo for a steamer to Pyeng Yang. The railway from Fusan to Seoul has very comfortable American coaches and a dining car service which is very good, and ridiculously inexpensive. The cars from Seoul to Pyeng Yang as yet are only freight cars with planks for seats running along the sides, and no means of lighting or heating. The time from Seoul to Pyeng Yang is not quite twelve hours. I was fortunate in having company all the way up from Fusan. Dr. Vinton and Dorothy got on the train at Seoul, Mr. & Mrs. Critchett of the M.E. [Methodist] Mission at Haiju came on at Sari Won and Mr. Lee, [Graham Lee] who had been itinerating in his Whang Ju district, surprised us at Whang Ju. It seemed quite a different kind of journey from any I'd ever had in Korea.

When I reached Pyeng Yang the community was rather quiet. Dr. Follwell of the Methodist Mission was just recovering from an attack of diphtheria and Mrs. Blair of ours was still very ill with it. The children of the foreign school had been exposed to it, so the school was disbanded for a week or so to await developments. Mrs. Blair in a week's time was much better and no one else was taken with the dread disease. At the Christmas entertainment held for the missionary children at Mrs. Lee's every member, young and old, of the missionary community was present - which spoke well for the health of the community, Dr. Wells remarked at the time.

When I first came there was a good deal of talk in the community about the young men from Pyeng Yang - some of them Academy boys, who had gone a short while before up to Seoul to give up their lives for their country. Their idea seemed to be that all they could do for their country in its hour of shame was to lay down their lives. So they went. Some of them were arrested and not treated at all as heroes deserve to be treated. They came back to Pyeng Yang afraid that their lives were in danger and willing enough to listen to the missionaries who had warned them before they went of the futility and foolishness of what they wanted to do. The Academy boys were not taken back into school, although they plead to be allowed to come.

The Women's Training Class is in session now, with Dr. Gale and Mr. Clark up from Seoul to help in the teaching. I haven't heard what the attendance is, but it probably isn't as large

as it has been because just before Christmas a class was held at Chai Ryong for the Whang Hai Do people and so they have dropped out of this class. Yesterday the new Book Room down in the center of the city was opened with appropriate ceremonies. The rooms were thrown open to visitors, entertainment provided, guides appointed to explain the object of the rooms and to show the visitors through the rooms. Over one thousand visitors were received during the day - among them the Korean Governor of Pyeng Yang, and the Magistrates and the Japanese Consul. Several sums of money were given by different visitors toward expense of the Book Room.

The work in the city has grown wonderfully while I've been away. Another church (the third one) is being started - this one in the northern part of the city - and to be in charge of Mr. Blair. The Central Church on Christmas day was so crowded that the women had to be sent away - with the promise that the program would be given over again for them a couple days later. Truth compels me to add that it wasn't altogether on account of the crowded conditions of the church that the women were sent away after they had assembled and had heard (?) a part of the program. They would not be quiet through the program, though the "moksas" [pastors] and Korean leaders exhorted them once & again to be quiet. So home they had to go to ponder their shortcomings. I very much fear that the gentlemen who tried to persuade the unwilling sisters to leave the church on Christmas morning have given up the idea that the Oriental woman lives in abject subjection to the will of man. I guess "when she will, she will, & when she won't she won't" - is of universal application. The whole scene was very funny and a most unexpected turn in the program - but the women needed the lesson - and I have heard that when they assembled Wednesday morning to listen to a second rendering of the program they were as quiet and orderly as could be desired. The experience shows, however, that even the large Central Church is now too small to seat the largest gatherings that assemble on special occasions.

I have found plenty to occupy my time from the time of my arrival. There is more to do and not enough people to do it. Do you ever get tired of that old story? I'm so glad to be here.

Sincerely yours,

Margaret Best

Dear Dr. Brown, [Arthur Judson Brown]

The narratives of the Station for January show that the opportunities before us are greater than ever and that the work here steadily increases in extent and in solidity. In many respects we are facing new conditions and we have in prospect changes which will even yet more seriously affect our work in all respects. Nevertheless now is a harvest time and it looks as though the Lord purposed some great accomplishment through the Korean people - if not through the nation. Our Training Class system, perhaps the most distinctive feature of our work, and one of the greatest factors in its growth and permanence, is also a gauge of its condition. Reports show great growth in the country classes. Mr. Swallen reported a class of nearly 300 on the Western circuit and Mr. Koons one of over 500 as the first class in the new Station at Chai Ryeng, while Mr. Blair and I held one of 150 in a new country church. As these district classes assume larger proportions and we make larger provision for teaching them, the people from these more remote sections cease to attend the Pyeng Yang class in such large numbers. We now have practically none from the territories of Syen Chun and Chai Ryeng Stations but nevertheless the attendance on the Pyeng Yang class keeps up so that this year we again had some 700 enrolled. This indicates steady growth. From the narratives I cull the following facts of interest.

Mr. Bernheisel reports visiting 37 groups, taking two months time and traveling 700 miles. He baptized 48 and received 174 catechumens. His churches have again subscribed sufficient for placing still another Helper at work, making four in that district. Mrs. Baird is at work on translation of short stories in hope of influencing the home life of the people.

Dr. Baird reports taking up the assignment of several groups in localities near to Pyeng Yang which he can visit on Sabbaths. He also reports the temporary disarrangement of the affairs of the Academy owing to the intense excitement over the political situation incident to Japan's assumption of power over Korea. Twelve students without permission and against advice, went to Seoul to die for their country. The whole body of students was in danger of being carried away but strong efforts were put forth and Christian motives appealed to until the victory was gained and normal conditions restored. None of the twelve died though some were imprisoned. All are now repentant but are suspended for the year. Under temporary arrangements for union with the Methodists Mr. Becker has been teaching in the Academy.

Mr. Blair reports dissatisfaction in a new group because of his refusal to receive an opium eater as a catechumen, and his refusal to recognize a young people's society organized by political agents from Seoul. As 70 people still continue faithful attendance on services the dissatisfaction bids fair to settle itself and leave a good solid group. A new congregation of over 100 people has been set aside from Central Church Pyeng Yang and under Mr. Blair's charge has begun its independent life as a third church with fine prospects for growth. Mr. Blair also reports the opening of the Men's Association building on New Year's day - this being a sort of evangelistic headquarters for all our city churches, with book store, library, reading room, class rooms, etc., - a work shop for Christian activity. The opening was attended by the Japanese and Korean officials, the Japanese Consul making an address and contributing twenty yen, with the promise of some books for the library.

Mrs. Blair has been so busy with teaching in Academy Girls' School, Women's Training Class and South Gate Church Bible Classes that she has over worked herself to the point of being seriously ill for awhile with diphtheria. She is now well again and off to the country with Mr. and Mrs. McCune for a week's class in a country church.

Miss Kirkwood reports two interesting country classes with the women and school work in the city. The work these ladies do in country classes is so valuable that each class but emphasizes anew

our need of another single woman for more of such work, school work now demanding more and more of the time of the ladies we now have.

Mr. Koons' report for his work since Annual Meeting shows clearly how soon a new missionary here finds himself a great factor in this large work just waiting with its many opportunities for some one to take hold of it. He has been here but two years yet is in full charge of an immense work in the new station at Chai Ryeng. Fitting up temporary quarters and a dispensary at Chai Ryeng - help in Normal Class at Sorai - marriage in Seoul - settled in house keeping at Pyeng Yang - a country trip over his territory covering 280 miles - another visit to Chai Ryeng - more itinerating - a Leaders' meeting at which funds for an additional Helper were raised - more work at Chai Ryeng - a class with Mr. Swallen at Anak taking full work therein - more itinerating until tired out, necessitating a four days' rest at home, brought him up to Dec. 1st. Another trip to Chai Ryeng was for preparations for their first class which proved a great success under Mr. Koons' excellent management. This class will prove to be a great factor in the Chai Ryeng Work as its effects will be felt for years to come there having been 110 professed conversions as a result of the class and the evangelistic services conducted in connection with it. After the class Mr. Koons came to Pyeng Yang and took part in the Winter class here. He has now returned with Mrs. Koons, whom we most cordially welcome among us, to Chai Ryeng, looking after the growing work there. His fine progress in the language, his zeal, the emergencies of the work and the abundant opportunities have made him an example of what awaits such a man who will give himself to this work in Korea. We urgently need some more such men for equally urgent and promising fields. He reports 80 adults baptized and 149 catechumens received.

It was my privilege to help in the Chai Ryeng class and to talk over with Mr. Sharp, Dr. Whiting and Mr. Koons on the ground the plan for the work of the new Station. I particularly enjoyed a share in the ordination of Mr. Han Chi Soon as Elder in the Sin An Po church, he having been one of the first catechumens I received here in Pyeng Yang in 1893 before the Japan-China war and the man who did most to spread the Gospel in the territory which now becomes the Chai Ryeng Station.

In my own narrative I report 39 baptisms and 49 catechumens received in my country groups with steady growth in all - one new group set apart with 60 in attendance and the beginning of two more in other villages. In one group endowment for a school has been raised, in another the wife and children of the chief secretary of the Governor of the Province have been received as catechumens. In the city a pleasing feature of the Christmas entertainment, adopted at the suggestion of Mr. McCune, was the contribution of rice and millet by the children - each child bringing a handful or more until four big boxes were filled amounting to about fifty yen worth, which was distributed to the poor. What an influence such things have in the right development of the coming generation!

Dr. Whiting reports most of the three months spent in the country at Chai Ryeng, Hai Ju and Anak, treating 714 cases, making 20 calls, teaching in Anak and Chai Ryeng classes (in which we are using to great advantage his special skill as a crayon artist), and baptizing five men, the first baptisms in his ministerial experience. Mrs. Whiting accompanied the Doctor to Chai Ryeng teaching among the women.

Miss Snook and Miss Best have given their time to the school and city work.

Mr. Lee has been in South Korea assisting the Southern Presbyterians in class work. The others in the Station make no special report this month.

With the Korean New Year, Jan. 25th., we began our city classes for men and for women with over 200 in attendance upon each, and in connection therewith have planned an evangelistic campaign for the whole city. We have just set aside still another congregation for a fourth church under Mr. Bernheisel and in the four Presbyterian and two M.E. [Methodist Episcopal] churches in the city,

meetings are held every night. The mornings are spent in Bible study, the afternoons in short prayer meetings preparatory to daily canvass of the whole city with tracts and invitations, and the nights in evangelistic meetings with remarkable testimonies from the Christians. Within five days there have been some 700 men and women who have given in their names as having decided to become Christians, and we bid fair to surpass the remarkable record of last year. What a wonderful work of grace God has wrought in Pyeng Yang, the wickedest city of Korea, in these twelve years. Twelve years ago this month I baptized the first converts - today there are four Presbyterian and two M.E. churches in the city with an attendance last Sabbath of about 2500 people on church services and a Christian constituency in the city of some 5000 people. Our schools are over-crowded, our Academy is over-crowded, our churches are over-crowded and the amount of work which comes upon us is at times appalling. Truly it is time for us to make stronger pleas to the church to supply this work with what is needed in the way of equipment of men and buildings, and to supply us with the relatively small sums which we ask for carrying on this work. I know I am too late with this plea to reach you before the appropriations are made this year, but I want to say this, that if the appropriations this year do not fairly meet our needs, I think the conditions are such that the Board ought to make a special plea for special gifts for Korea to meet the present wonderful opportunity. When I reach home I hope to have a chance to present to you personally the situation with reference to our need for the Theological and Training Class building.

We are now in position to do what I have long hoped we might do, send out from Pyeng Yang men equipped to help in other parts of Korea. This year our men go forth to assist in the work of Fusan Station, of Seoul Station and in Kang Kei, An Ju and elsewhere, and our Mission committee sends a missionary to the South in Choong Chung Province where our new Station at Chong Ju is being opened. The results in Chong Ju and Chai Ryeng show the wisdom of our move into those places. It is greatly to be hoped that permanent homes for the members of these Stations will be speedily provided that they may be permanently settled where they are so greatly needed and where their time and energy will count for so much more.

On two questions which came up in Annual Meeting I desire to make brief comments. I have been reluctant to write anything on the Union movement for I do not wish to even seem to oppose the greatest cooperation and comity and the closest relations for conserving time, energy and all Mission resources in the conquest of this land for Christ. Nevertheless the enthusiastic wave of union sentiment had, I think, been unwisely handled and the determination to press for organic union which so strongly controls many, threatens sacrifices which I fear may mean a loss of spiritual power, and greater conflict and friction than if the two churches, in cooperation and brotherly love, each according to its own convictions and policy carry on their work separately, yet without conflict, rivalry or jealousy, which the spirit of union, if first attained, should secure. I sincerely hope Dr. Vinton's mission home may be successful and that we can unite in the publishing work, for otherwise I see little hope of providing Korea with its needed evangelical literature. In the Educational Union there is need for great caution and I confess to a fear lest the union institutions depart so largely from Presbyterian standards and teaching that we fail to build up the character of men most needed for the real evangelization of Korea. However, the advantages are so numerous that I hope for union, or at least large cooperation in Academic and Collegiate work.

One word with reference to the "Fusan Problem." The members of Fusan Station need our sympathy and prayers and help, not our criticism and blame and censure. They are the victims of a situation which is not remedied by attempts to locate blame here or there. I understand Dr. Irvin has said he will resign. If so, I trust the Board will accept the resignation without again referring the question to the Mission. The attempt to move Mr. Sidebotham from Fusan justly failed, for justice to the interests of the Korean church and the evangelization of Korea will keep Mr. Sidebotham there where he is doing a great work. At Mission request we sent one of our best men in Pyeng Yang, Elder Choo, to assist Fusan Station. Frequent letters from him and Mr. Sidebotham show how greatly the

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Lord is blessing them and how greatly each is pleased with the zeal and consecration and methods of the other.

I expect to leave on furlough June 1st, staying here until most of the work of the Theological class is over. We bid fair to have 50 Theological students this year taking first, second and fourth year studies. On my way home I expect to stop over for two weeks in Hawaii to look after our many Christians who have gone there. Conditions were such that our people there have refused to unite with the Methodists, organizing separately and have written pleading with us to care for them. Some have gone to the Church of England Mission. Knowing the character of some of the men who were placed over them as teachers, I do not wonder that they refused to unite. You wrote that our Board would not undertake work in Hawaii but if investigation shows that our people there will not unite with the Methodists what shall I do for them? Shall I ask the Congregationalists to look after them? There are many fine Christian men among them who will later go on to America and then return to Korea some years after.

I regret that I have not written long ago concerning various other matters of interest but I shall hope to write again soon.

Thanking you for your letters full of sympathetic interest, and with most cordial greetings,

Sincerely yours,

Samuel A. Moffett

Pyeng Yang, Korea

February 1, 1906

William N. Blair

Dear Dr. Brown:

I have no doubt others are writing you of the wonderful meetings we are having here but you will be glad of testimony from many eye witnesses. Our special meetings are held in connection with the Korean New Year Bible study class which began last Friday and will continue for ten days - that is up until next Sabbath. In spite of very cold weather and deep snow the evening meetings have been well attended, and many hundreds of men and women have decided to believe henceforth in Christ. We have arranged a temporary territorial division in the city with the Methodists and are making common cause against the enemy. We are not transferring members at all but each church has its special section of the city to work and the workers do not conflict. We call it a sphere of influence. I heartily wish we could make it permanent. Maybe we can. We have lately set off two new churches from the Central Church - one at the East Gate under Mr. Bernheisel's care and one to the north under my care. This makes us four churches. The Methodists have also started another church - giving us six Protestant churches in this city today.

The program of the meetings is morning prayers and two study periods in the morning. At 1:30 all those who can do so meet for prayer and conference after which the men and women go out to their appointed districts two by two preaching the gospel from house to house. Besides this we have had small invitations printed and each day a slip has been put in every house in the city. It is not possible now to give the total number of those who have made a start this week. I have the figures of Friday, Saturday, Sunday and Monday, meeting at our four churches only. During these four days 521 rose and said they desired to believe henceforth. The Methodists are having equally interesting meetings. I am so glad that we started our new churches in time to get the benefit of this movement. We started out in the north church with about 100 people and up to last night 134 people have decided to believe in our church, alone - and the end is not yet. I write that you may rejoice with us and also pray that God's Spirit may transform these multitudes. It is a day of wonderful opportunity. The people say that nine houses out of ten say they are going to believe. We need great wisdom just now - and we ask that special prayer be made at home that we may be specially taught and led of His Spirit.

Sincerely,

William N. Blair

Pyongyang, Korea

March 14, 1906

William M. Baird

Dr. Arthur J. Brown, D.D.
New York City, U.S.A.

Dear Dr. Brown:-

I take this the first opportunity to reply to your letter of January 15th. It is not a very prompt reply but I have been this winter engaged in two lines of work at once and did not find myself fully a match for them, I fear. At least, all other things have dropped for the time.

It was my privilege to have a part in the monster winter training class held in Syen Chun last month, the largest ever held in Korea and one of the most interesting in the variety of questions demanding attention. The Syen Chun station have undoubtedly a very large work on their hands and I was led to wonder whether their plans were sufficiently generous with regard to the number of missionaries which will be required to carry on the work.

One of the most interesting questions which came up in connection with the class was the plan of the Christians at Euiju to raise money for an academy and pay the salary of a missionary for the purpose. How long their zeal will last may be problematical. At least a teacher would be rash who would trust himself to them for his support. Yet they are at present very much in earnest and I cannot but feel that such plans, immature though they may be, are the natural results of the educational work which we have already done. They are indicative of a growing desire everywhere for education, and they are one of the signs of the times which go to show that we should push our higher education in order to prepare Koreans to do what ought to be done in lower school work.

Since returning from Syen Chun, duties in the academy have prevented letter writing. They have been especially pressing, owing to the fact that our oldest and most trusted Korean teacher is now quite ill, we fear beyond recovery.

With regard to the changes which have taken place here since the Japanese war, and the influence of the Japanese in Korea, I feel that I must await developments before I know certainly where my sympathies are. I recognize, however, that the Japanese are here to stay, and that inclines me to believe that they are here by the direction of Providence to accomplish a good purpose. The benefits of their presence are not always very evident, but I want to see them have time to work out a policy to a conclusion before judgement is pronounced upon them. At present we see many vexatious effects of the war, and of the presence of Japanese soldiers and lawless civilians, but I suppose that these things are more or less inevitable, both from the circumstance of military occupation and from the fact that bad native government reduces the Korean citizen to a peculiarly helpless condition. What is of keenest interest to us here is to know what will finally be the policy of Japan toward the Koreans when they come face to face with the question of giving them a government. Will they govern in the interests of Japan and the hordes of low class Japanese who are pouring into Korea, or will they consider the rights of Koreans? They have a rare opportunity. Will Japan be able to resist the temptation to be selfish? Has she enough high-minded statesmen who will be able to redeem her pledges to govern Korea for the Koreans and to carry out the broad-minded policy laid down by Marquis Ito? There are evidently two opinions on this subject in Japan and we wait with keen interest to know whether selfishness or unselfishness will prevail, and whether the good promises of Japan were simply made in order to deceive the world and enable her to carry out her real purposes. Since she has found by

Japan's policy

experiment thus far that the world is not going to interfere with her conduct of affairs in Korea, I fear that the temptation to disregard Korean interest may be doubly strong.

At present we are in the midst of things and only know a few isolated facts which are in themselves rather trying and which do not help us much to solve the problem as to what the government of Japan really wants to do for Korea. Anything written today may have to be reversed tomorrow.

You have probably seen what has been written about the way in which Japan secured the treaty with Korea, i.e. by forcible means, in spite of the protests of an unwilling King and people, also of the free way in which they secured land for military and railroad purposes, without as yet, in most cases, taking the trouble to pay the poverty-stricken people for it. I suppose that the most that has been written on this subject is true, and in fact, that the most of the plain truth has not reached the public because the strong sympathy of the American press for Japan, prevents Korea from getting a hearing. In a sense the Korean government has forfeited a right to a hearing because of their centuries of misrule, but the Korean individual's rights of property and person should be protected by Japan if for no other reason than the selfish one of averting the hatred of the Koreans.

Since the war the Japanese have assumed control of the post offices and telegraph lines. So far the improvement in the mail service at least, is not marked, because they have not a sufficient force of English-speaking Japanese to handle the foreign mail efficiently. The military railroad is completed to China, and is now being used by the public. As yet there are no good cars, but the road is of course, a great benefit to all. A new coinage of five sen, twenty sen and fifty sen pieces, on the basis of the yen, has already partially checked the fluctuations in the currency and probably during the coming year the old debased coinage will be entirely superceded by coins as good as the Japanese money. This, at least, is the hope, and it will, I presume, be of too much advantage to the Japanese merchants here not to be introduced with vigor. A good bank has been put in here in Pyeng Yang, and there are eight other branch banks in Korea beside the general office in Seoul, ten in all. Japanese merchants do a good business everywhere, though the class of things they handle are usually inferior. There are promises of some other things profitable to Koreans which have not yet materialized, such as industrial farms for teaching agriculture, horticulture, etc.

Since the war there has naturally been a great increase of Japanese citizens in Korea. Some of these are good class, but the majority are exceedingly rude in their manners, and their one object seems to be to advantage themselves at the expense of the Koreans. Both during the war and since, there has been a great deal of unchecked lawlessness from this class of people. Irresponsible coolies go here and there, sometimes representing that they have been sent by the military authorities, and terrorize the people. They take chickens, pigs and cattle, and in most cases the Koreans are helpless. In one case a Japanese accompanied by some others, went into a village in the north where he got into a row [argument] with the people about a chicken, the result being that he burnt the houses in the village and then took possession of a neighboring village, threatening to burn that too if they did not yield to his demands. The Koreans had no redress. In another village (Christian) through which Mr. Swallen happened to be passing, coolies came representing that they had been sent by the general in Pyeng Yang and forcibly took away the chickens of the village. Mr. Swallen represented the matter to the general and the men were caught with the chickens. The general promised to send the men away to some other place but the Koreans were not repaid for their loss.

Along the railroad the stations have been located often without regard to the Korean towns, and in many places arrangements are evidently being made to form new Japanese towns. In some places land has been marked out and secured without compensation as yet; I think in most cases, with a view to colonization. Rumor says that in the Spring there will be thousands of colonists come to Korea. Unfortunately, the morals of the Koreans have not been improved in most cases by contact with the Japanese. Houses of prostitution where both Japanese and Korean women are used are more common in the vicinity of the Japanese. The lottery has been introduced on principles which make it attractive and profitable. Opium, cocaine, and other destructive drugs are being introduced at an alarming rate.

Seeing themselves thus fleeced of their property, driven to the wall in business, and in many cases dispossessed of their homes for shorter or longer periods, with or without recompense, the Koreans have become greatly discouraged. It is unfortunate for Japanese rule that it should begin in this way, for it has prejudiced their case, I fear, for many years to come. Many Koreans desire to leave the country, and if the opportunity opens in the Spring for the people to go to Hawaii, I look for a large exodus of the better class. They are hopeless for themselves, distrustful of all Japanese promises, and bitterly resent Japan's preeminence in Korea.

When Marquis Ito comes for permanent residence, we hope for better things. A report is going the rounds of the newspapers that there has been a disagreement between him and the military authorities, notably Marquis Yamagata, and that finding himself unable to carry out his plans of reform for Korea, Marquis Ito will withdraw from the situation, leaving the military power in the ascendancy. It is very greatly to be hoped that this is not true.

I am told by the Japanese that their hope is not with the present generation of Koreans, but with their children. They plan, it is said, to start schools where the Japanese language will be taught, in every county and principal town, and such schools have been started in many places. It is even said that they expect to supplant the Korean language in time. Their consuls have been dismissed and they have Residents in all the principal places in Korea.

Many of the Japanese, although I hope that this is true of only the lower classes, are inclined to resent the influence which we missionaries have with the Koreans. Appeals are made to the prejudices of the people as Orientals by such cries as "The East for the East against the West!" There exists in Korea among the Koreans a political organization known as the Il Chin Whai [일진회] to be the tool of the Japanese. This society is anti-foreign and anti-Christian, and there is frequent talk of the inevitable conflict between them and the Christians. Recently another organization called the Chŭn Dō Kyō, [전도교], also political, although nominally religious, has been organized under Japanese auspices, whose object is to work up a pro-Japanese and anti-foreign sentiment among the Koreans. It is the opinion of a Japanese Methodist minister working among the Japanese in Seoul that this organization has the support of the Japanese government. I think that the Japanese may doubtless be willing to use them to gain for themselves a following among the Koreans, and that they have probably held out to them the hope of official position.

Propositions come from the Japanese Christians to the Korean Christians to dispense with the services of the foreign missionary or to put themselves under the Japanese for teaching and pastoral oversight. The Christians as a rule resent the idea as yet. One young man in Japan, a graduate of the Pyeng Yang academy, wrote back to the churches in the north from whence he came, to have nothing to do with such propositions.

It is evident that we are in a time of great ferment and change and there is the greatest need for wisdom and harmlessness in order to do our duty in the present situation. I am strongly convinced that if we wish to retain our advantage and conserve for Christ the harvests of the seeds which we have sown, we must greatly enlarge our educational plant and sufficiently man this department of the work to enable it to do as good work as can be done in the best Japanese schools and colleges. Korea is no longer asleep, but is very much awake to her educational needs. The missions have never really faced the problem of education as a pressing matter and the present situation finds us unprepared. I wish to write you soon concerning enlarged plans and hopes for educational work.

With kindest regards to Mrs. Brown,

I am yours very sincerely,

San Rafael, California

August 1, 1906

Samuel A. Moffett

Rev. A.J. Brown, D.D.
156 Fifth Avenue, New York City

Dear Dr. Brown:

We left Pyengyang the 1st of June and had a comfortable and pleasant journey all the way, and now we are thoroughly enjoying the beginning of our furlough with Mrs. Moffett's parents here in California. It was hard for me to realize that in only 16 years there had come such a marked change in the city of Pyengyang. When I entered it the first time 16 years ago this month there was not a Christian in the city. We now have a Christian constituency of some 5000 people and of these more than a thousand walked three miles to the station to see us off. Our hearts were full as we saw the men and women, school boys and school girls all lined up singing Christian hymns in farewell and then when the 50 theological students came forward and through two of their number pinned on us silver medals as a token of their love for us we were indeed thankful that the Lord had given us the privilege of service in Korea.

I am eager to meet you to talk with you of our great opportunities and of the urgent need for our Educational Buildings - for the College and for the Theological School.

Just now however I want to write you concerning the **Koreans in Hawaii** and in America. Under the appointment of the Presbyterian Council in Korea I stopped in Hawaii for two weeks, visiting a number of the plantations where the Koreans are at work and investigating the conditions with a view to learning what was our duty to the Korean Christians who had gone from our church and who were persistently writing us urging us to establish churches among them, they being unwilling to unite with the Methodists who had established Korean work there. I am quite sure that I was able to obtain a clear insight into the situation. I had conferences with Rev. Mr. Wadman in charge of the M.E. [Methodist] work, with Dr. Scudder of the Hawaiian Board of Missions, with Mr. Thwing, formerly of our Canton Mission, now in charge of Chinese work in Honolulu and with scores of Koreans - - Presbyterians and Methodists and unbelievers. From officers of the Planters' Association I learned that they will no longer pay the steamer fare for the Koreans coming to Hawaii and from the Koreans I learn that in that case it is unlikely that many more Koreans will come to Hawaii. I found no Koreans who deliberately plan to remain in Hawaii long, all of them hoping to make enough money soon to enable them to go on to California or to return to Korea.

Mr. Thwing was the first to begin Christian work among them but soon after the Methodists opened work an understanding was reached between them and the Hawaiian Board by which the Methodists took all the Korean work and refrained from opening work among the Chinese among whom the Hawaiian Board already had an extensive work. The Methodists by a large use of funds have begun work for the Koreans in many places, have built churches for them and have employed a large number as evangelists. Of the professing Christians who came from Korea I should judge that fully $\frac{3}{4}$ of them were from our Presbyterian churches. At first all worked together worshiping as one church largely under Presbyterian leaders. Soon however, under the direction of two Methodist evangelists more interested in politics than in religion and of an excommunicated Presbyterian who was made a Methodist evangelist, the work was organized as a Methodist Church according to the methods and policy of the Methodist Church in Korea which differs widely from our own work in Korea.

Our Presbyterian Christians became greatly dissatisfied and wrote repeatedly urging us to establish work among them. They met separately in several places, expressed their dissatisfaction with the political character of the church, the character of the men who were made evangelists, the superficial character of the work and its methods and altho they received no encouragement from us, refused to unite with the Methodists and appealed to the Congregationalists to care for them. Owing to the understanding with the Methodists the Congregationalists declined to take up this work.

Then the Episcopal Bishop started a work and drew a few of our people into it but Mr. Wadman through his Board in New York succeeded in having that stopped. Thoroughly dissatisfied, many of our strongest men left for California, others lost ground spiritually and were discouraged. Where there were but few, some of them united with the Methodists, some returned to Korea and others still continued their separate organizations continuing to plead with us for recognition and oversight. When I reached Hawaii I found our Korea Christians greatly discouraged with the whole situation, some of them eager to have us establish work and confident that if we did not the church in Hawaii would have little spiritual power and would gradually lose its strength as indeed it is doing. Some were willing and ready to leave the Methodist Church at once if we would organize churches, and others were undecided as to what it was best to do waiting for me to decide the question. In one place I met with 65 Presbyterians who had maintained a separate organization and after service with them led them to the church for a union meeting making a congregation of about 150. In all the places but one that I visited the strongest men in the church were our people.

I reached no conclusions until after I had been over the ground and secured all the data I could and, as I believe, pretty clearly grasped the situation. I then had a frank talk with Mr. Wadman and then had a conference with the Presbyterians who were most eager for separate organization. Some of my findings and conclusions were as follows:

1st - I searched but could find no other reason for the desire of our people for separate organization other than their justifiable dissatisfaction with the spiritual condition of the work, the methods and policy and the character of its leaders and the conviction that unless we would establish work on a better basis there would soon be little Christianity among the Koreans in Hawaii.

2nd - That while the present outlook is for few additions to the number of Koreans in Hawaii yet if opportunity is again given them there will be many thousands more who will come and of these probably hundreds and even thousands of them will be our Presbyterian people.

3rd - That in case large numbers of our Presbyterian Christians emigrate by families to Hawaii we should provide for their spiritual oversight and should organize them into Presbyterian churches in order to conserve their spiritual welfare and that if we so organize them, our church there will soon be larger and stronger than the Methodist Church, will do more for the people in Hawaii and will become a stronger factor in the evangelization of Korea than if we leave them to the care of the Methodist Church.

4th - That it is not wise to now organize separate work nor to plan to do so unless it is seen that large numbers of our people are likely to leave Korea for Hawaii, but that our people now there should be urged to unite in the one church, to make their influence felt for its spiritual uplift and to avoid all dissension, their being however the clear understanding with them and with the Methodist authorities that in case of their return to Korea or of their coming to America we shall expect them to again identify themselves with our Presbyterian work and that they shall not serve as an excuse for the M.E. church to begin work in the Presbyterian fields to which these men may go.

5th - That if hundreds more of our people come to Hawaii we should provide for their spiritual

oversight by co-operation with the Hawaii Board of Missions which represents all Congregational and Presbyterian interests in Hawaii. Dr. Scudder and Mr. Thwing both assured me that their understanding with the Methodists concerning this work would not in any wise prevent them from undertaking it if we decided that we should establish work there and our Board or the Korean Church requested their co-operation. I spoke to Mr. Wadman of this and he acquiesced when I stated that while we would not begin work now, we should do so if our people again come in large numbers. I feel quite strongly that we made a mistake in not taking up the work in the first place and in not communicating at once with Mr. Thwing and the Hawaiian Board that they might have cared for our people, bringing them into sympathetic alliance with the work of the Hawaiian Board and thus much more effectively have conserved the spiritual interests of the Koreans in Hawaii.

So much for the Hawaiian situation of which I have written you quite frankly as the secretary of the Presbyterian Board, believing that you will not misunderstand my attitude towards the Methodist Church and their work altho should the Methodist Board read this letter they would probably misunderstand me.

Now for the situation in America.---

I have had conferences with the Koreans who remain near San Francisco since the earthquake, with Mr. Laughlin and with Dr. Drew, and I know the wishes of our Koreans in other parts of California. There are over a thousand Koreans in America, most of them in California and it is quite certain that the best and strongest of the 5000 in Hawaii will come here as fast as they can make enough to do so. There will also be a constant emigration from Korea to America and if the door remains open it is probable that a very large number of them will come in order to escape the unequal struggle with the Japanese favored by government discriminations and assistance and in order to secure opportunities for study and for the acquisition of more wealth than they can secure in Korea.

California

Many of these will be Presbyterian Christians, about one tenth of those now here being Christians -- and most of those Presbyterians - some of them our brightest young men and women. The Methodists are very desirous of doing here what they did in Hawaii - monopolize the Korean work; but our Presbyterian Koreans here know the difference between their work and ours in Korea. They know the conditions in Hawaii, many of them having left there because thoroughly dissatisfied with the condition of church work there, and now they are unwilling to identify themselves with the M.E. [Methodist] work here where to their surprise and disquiet men in whom they had no confidence, who had proven untrustworthy in Korea or in Hawaii were made the chief evangelists here. One of these after injuring the work in Hawaii and proving untrustworthy was placed in charge here and is now reported in hiding for fear of arrest for stealing \$500⁰⁰ received from the Japanese Consul for the relief of Koreans.

Why they have done so I know not but I do not hesitate to say that the Methodists have so conducted much of their work by the use of untrustworthy worldly and spiritually ignorant men as to have thoroughly discredited it in the eyes of our Presbyterian Christians and of the unbelieving Koreans and it seems a shame for us to refuse to look after our own people and say to them - if you want spiritual oversight you must look to the Methodist Church - the Presbyterian Church in America will not look after the Presbyterians who come from Korea.

There are now in Riverside California some 30 or more Christians, already in touch with the Presbyterian pastor there and they are looking to our church to care for them. There are

groups of Koreans in some 10 or 15 places where we have Christians and where I have no doubt we can organize little groups on the same plan as our work in Korea is organized, placing them in sympathetic, helpful touch with the Presbyterian churches in these places, holding their membership there and meeting with them if so desired but also holding separate services in Korean. We can thus care for their spiritual interests, keep them in touch with our church in Korea and can have church homes for the Korean Christians who will yet come from Hawaii and Korea and who are yet to exert a great influence upon the church in Korea.

From a financial point of view alone such a move will give us good returns. These men will soon be sending large sums of money to their people in Korea enabling them to support the church work there more liberally. I have just sent \$530⁰⁰ from four Koreans to their families in Korea. Experience shows that the Chinese here support many evangelists in China and I am sure our Koreans in America will contribute largely to the work there. {Since writing this and before copying, I have received a letter from Hawaii saying the Presbyterians there were sending me \$120⁰⁰ for the Mission Committee in Korea.} My plea however is not on the low plane of financial profit but it is that it is our duty and privilege to care spiritually for these Christians who come here and who look pleadingly to our great Presbyterian Church to care for its own spiritual children.

Will the Board not sanction the following plan for one year at least - viz: the employment of but one Korean as an evangelist to have his headquarters in San Francisco (or Oakland) under the direction of Mr. Laughlin - this evangelist to have spiritual oversight of all the Korean work of our church - to keep in communication with our Christians; to see that they identify themselves with our churches, to organize them in groups of worshipers and to act as the connecting link between the church in Korea and the Koreans here and between our church in America and the Koreans here, he to visit these groups if possible once or twice a year and to make his headquarters in San Francisco a *Bureau of Information* for the religious life of our Korean people. The man for this work is here - a son of Elder Pang of Pyengyang - himself a former deacon in the Pyengyang Church and within one year of graduation from our Academy when he left there. He is a man whom we have known and tried and who has the confidence of the Korean believers and unbelievers.

Six hundred dollars (\$600⁰⁰) will establish this work for one year. The Koreans assure me that they will raise one hundred dollars of that. I have \$32⁰⁰ from the church in Pyengyang contributed for relief of the Christians suffering from the earthquake or if not needed for that, for church purposes here, which is available for this work - so that \$468⁰⁰ is all that the Presbyterian Church in America needs to give to care for one year for the spiritual needs of from 50 to 100 of its Korean members and to systematically seek the evangelization of the other Koreans in America.

If undertaken now we shall be in position to care for larger numbers later on and can lead on to greater self-support. Delay means discouragement to our people, loss of spiritual power and the loss of an advantageous position for prosecuting the work later on if larger numbers come. For us to refuse to take up work among these people will be a severe blow to our people in Korea who urged me over and over again to see that work was begun here and who felt keenly our failure to care for our people in Hawaii. I join them in their earnest plea that you make provision for this work and in their prayer that the duty of our church may be made clear.

Is there not someone to whom you can present this who aside from the regular gifts to the Board will for this year provide \$468⁰⁰? I know that the Methodists have suggested one Korean

Church in America. In that case, it should be our church. We have the most Christians here and by far the largest church in Korea. To turn this work over to the Methodists will build up their work in Korea at the expense of our work and their church in Korea is not doing for the Koreans the same effective work that our church is doing. Why not build up our own work which is accomplishing so much more? To turn these people away is to disown them against their earnest wish and against the wishes of the church in Korea and the Korea Mission.

I trust I am not writing too frankly nor at too great length nor in my earnestness and strong desire in a vein to which you may take exception. I do not believe our church in America will refuse to give this small sum as an extra gift if the Board will sanction the work and present a request for that sum. Each missionary coming home on furlough will be delighted to come into helpful contact with one or more of the groups of Korean Christians and our people in Korea will rejoice to know that we are looking after their relatives and friends here and this in turn will be another factor in developing and maintaining the excellent "esprit de corps" which is so characteristic of our Korean church and [in] which enthusiastic zeal is no small factor in the progress of our work. Mr. Laughlin who knows the influence of such work upon the work on the mission field strongly endorses my plea and will gladly give some time to directing the Korean evangelist. Why, in the erection of new buildings for the Chinese work, cannot one or two rooms be provided as Korean headquarters? I am sure you will grant me the right to express my judgment and to ask a serious consideration of it when I say that for the sake of the work in Korea, for the encouragement of us missionaries and the leaders of the Korean church it is more than worth while for the Board to take up this work.

With an earnest prayer in behalf of these people who are our spiritual children, dear to us, whom we love and who love us with a rare love,

Sincerely yours in the Master's work,

Samuel A. Moffett

P.S. If it is possible to secure action on this and that favorable action before the 20th of August I wish very much you would telegraph me at my expense that I may make arrangements with Mr. Pang before I leave for Indiana. He will be free to begin work the 10th of September.

S.H.M.