

A Journey through North Korea to the Ch'ang-pai Shan.

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Map, p. 204.

ONE of the first purchases I made in Korea after my arrival there in September 1887, was a native atlas which I saw displayed in a shop during one of my earliest walks in the City of Seoul. It was by no means the first map of Korea that I had seen, but it was the first to interest me, and my attention was instantly drawn to a mountain called "White Head Mountain," which figured very prominently at the top of it. It seemed to consist of a circle of jagged peaks enclosing a moderately-sized lake. Turning overleaf for some explanation of this extraordinary place I found a short description of it in Chinese, which I paraphrase as follows:-

"Peik-tu San, or White Head Mountain, lies seven or eight days journey to the west of Hoi-ryeng,* (* A town on the Korean border.) in Manchu territory. The mountain is in three tiers, is 200 li, or 60 miles, high, and the circuit of its base covers 1000 li, or 300 miles. On the summit there is a lake 800 li, or 250 miles, in circumference, whence flow the three rivers Yalu, Sungari, and Tumen."

Making every allowance for the usual exaggeration in such matters, this notice clearly referred to a very uncommon sort of mountain. At the time I was not aware that it had ever been seen by Europeans, and I at once resolved to visit it as soon as an opportunity presented itself. Later on I learnt that Mr. James and his party had explored it hurriedly in the summer of 1886 from the direction of Manchuria, being the first foreigners to do so; but I still thought the neighbourhood worthy of examination from the Korean side, and, needless to say, my own curiosity to see the lake so wonderfully situated was not lessened by Mr. James's graphic description of it in his book entitled 'The Long White Mountain.' It is true that the Korean stories of the dimensions 142 of both lake and mountain were toned down greatly by Mr. James; nevertheless, lakes in mountain tops 7000 or 8000 feet above sea-level are rare enough, and this one on Peik-tu-San yields precedent in interest, historically and geographically, to few others in the world.

It was not until the autumn of 1889 that my duties permitted such a lengthened absence from my post as the journey I contemplated entailed, and even then I was unable to start as early in the season as I could have wished. Travelling in Korea is slow work at the best of times, and Peik-tu San was a good 600 miles away from Seoul, the capital, where I was then stationed. However, my equipment and following were kept within as narrow limits as possible to prevent the too common delays caused by want of accommodation in country villages, and to diminish the annoyance and worry of supervising animals and baggage. Korean packponies are hardy little stallions of ten hands or so, whose temper could bear improvement, while the *ma-pu*, or drivers, are astonishing adepts in the wiles of procrastination.

I left the east gate of Seoul at noon on the 31st August, and for four days followed the northern highway to Wen-san, passing through or near Yang-chu, P'o-ch'en, Keum-hoa, and Keum-seng. For the first 20 miles this road is a wide, sandy track, broken by numerous watercourses, but afterwards it rapidly dwindles into an uneven bridle-path which is rarely broad enough to allow two ponies to go abreast. As a rule it skirted the hills and kept to the lowest ground possible, so that the elevation was gentle and gradual throughout. At two or three points rough, forested ridges, were encountered, but nowhere during this four days' journey did the road rise more than 900 feet above the level of Seoul. I was struck by the prosperous, fruitful appearance of this part of the country. The harvest was approaching, and luxuriant crops of rice, millet, beans and buckwheat covered the valleys. Even the squalor and wretchedness of the straw-thatched huts, which are the dwellings of the vast majority of the peasants, were forgotten in the picturesque gardens of melon, chilli, tobacco, hemp, and sesamum surrounding them.

The country traversed was typical of the centre and south of the peninsula, and for that

reason deserves a particular notice. As you are doubtless aware, Korea is a land of mountains. Go where you will a stretch of level road is rare, and a stretch of level plain rarer still. The view from any prominent height is always the same; the eye ranges over an expanse of hill-tops, now running in a succession of long, billowy lines, now broken up like the wavelets in a choppy sea, often green with forest, but just as often bare, blown, and forbidding. Clear mountain brooks or shallow streams rushing over beds of gravel are never wanting in the valleys below, where a rude log bridge, or curling smoke, or the presence of cultivation, leads you to observe the brown thatch of some huts clustered under the lea of a hill. These 143 hamlets are of two distinct kinds; the purely agricultural, and those which depend as much on the entertainment of travellers as on farming. The site of the agricultural village is a hill-slope facing the south. Over this low, mud-walled, straw-thatched hovels, each standing in its own patch of garden, which is protected by a neat fence of interlaced stems, are scattered at random, and there is not much attempt at a street anywhere. Every house has its threshing floor of beaten clay, the workshop of the family. The stream which runs past the foot of the hill, or courses down a gully in its side, is lined with women and girls washing clothes with sticks instead of soap, preparing cabbages for pickle, or steeping hemp. Seen from a distance these places are quite picturesque. The uneven terraces of thatch are brightened by the foliage and flowers of gourds and melons which climb all over the huts. In the gardens surrounding each house are plots of red chilli, rows of castor-oil plants, and fruit trees such as peach, apricot, pear, and persimmon.

The roadside village, on the other hand, is generally a most unlovely spot. The only street is the main highway, which is lined on both sides by a straggling collection of the huts I have mentioned. Heaps of refuse, open drains, malodorous pools, stacks of brushwood for fuel, nude sun-tanned children disporting themselves, men and women threshing grain, and occasionally a crowd of disputants, all combine to make it a very indifferent thoroughfare. Most of the houses are inns or eating-shops. The main gate of the inn leads directly from the street into a quadrangle bounded on two sides by open sheds, which are provided with troughs for the feeding of pack animals, and on the other two sides by the guest rooms and kitchen. The courtyard is untidy, often dominated by a powerful pig-stye, and littered with fodder or earthenware pitchers and vats, whose contents are usually the strong-smelling pickled cabbages and turnips so dear to Korean stomachs. I never had the courage to examine the kitchen closely. My food was cooked in the open air over a charcoal brazier and in my own utensils. One's room in an inn, I am thankful to say, is very simply furnished with a reed mat spread over the mud floor. Even with this slight cover the numbers and virulence of the vermin at times exceeded my mildest expectations.

The main industry, of course, is agriculture, carried on under disadvantages inseparable from the mountainous character of the country. In Japan and China we know that persevering care and energy have overcome similar disadvantages, but it is not so in Korea. The terrace cultivation, the irrigation works, and above all the patient, almost fastidious labour, which make the hills of Japan and South China yield their share of the earth's good fruits, are practically unknown. Where water is abundant and easily manageable the lower reaches of the valleys are utilised for rice, the higher portions for millet, beans, 144 buckwheat, &c. A particularly favourable slope, all the better if it faces the south, is usually as much as the sides of the valley are called upon to contribute to cultivation. There is considerable waste about the paths and paddy-dykes, weeds are rank and numerous, and the prim neatness so conspicuous in Japanese farming is entirely wanting. Much of the newly broken ground is naturally stony, and little effort is exercised to make it less so. However, considering the small amount of labour expended on agricultural operations, the crops are good and speak eloquently for the fertility of the soil. Setting aside the rice-fields, all good land in Central and South Korea is capable of bearing two crops a year- a winter crop of wheat or barley, followed by one of turnips, melons, or beans. At the commencement of my journey, and while everything was ripening fast, watch-sheds raised on poles to a height of 10 or 12 feet from the ground were erected at all points, and a night and day watch was maintained against thieves. Lest this should give a false impression of Korean honesty in the rural districts, I ought to add that these sheds are only held to be necessary near melon patches and fields adjoining the great highways.

The implements used in farming are wooden ploughs, short sharp-pointed hoes, reaping hooks, wooden harrows, and bamboo rakes. Besides these a peculiarly Korean article is used in

breaking turf or similar heavy work; it is a huge shovel, wielded by three or five men, one guiding it by the long handle, while the others strain or jerk it on either side with ropes attached to the blade. Nowhere else would such an instrument be tolerated, for the whole band of men, who usually smoke their long cane pipes while at work, never accomplish their task a whit faster than it would be done by a single, earnest labourer in any other country. Rice is threshed by seizing a whip in both hands and beating the grain out over a log or board; among the poorest people it is so precious that each head is taken separately and the ears scraped off with a knife. Other cereals, as well as beans and pulse, are dealt with by flails, the threshing-floor, as often as not, being the public road. Grain is winnowed by throwing it up in the wind, and hulled by means of stone querns and *pang-a*, or mortars. The latter are worked by hand, by foot, or by water. The hand *pang-a* is a wooden mortar-usually two feet of tree trunk hollowed at one end in which the grain is pounded with a heavy iron or stone hammer. In the foot *pang-a* a heavy timber fitted with a wooden peg for a pestle is so balanced that a slight pressure raises the peg a few feet above the rough granite mortar, which is bedded in the ground to receive it. The *mul*, or water *pang-a*, is the same instrument, provided with a trough, into which a rivulet of water from the nearest stream is diverted; when full the trough descends, empties, and the pestle then falls with force on the grain beneath. Not uncommonly a dozen of those *mul-pang-a* may be seen worked by the same stream.

145 The principal farm animal is the ox; in mid Korea he is a splendid beast hardy, tractable, and bearing a strong resemblance in build to our shorthorn stock. A cane or iron ring, for which his nostrils are pierced when young, suffices to control him, and he is early accustomed to his constant work of load carrying. Ploughing is done with the ox; rarely or never with the pony. Dairy produce is unknown, or nearly so. Draught cattle and ponies are fed on coarse fodder and a boiled slush of beans, chopped straw, and rice husks. The remaining domestic animals are black hairy pigs, wily gaunt creatures, and horribly loathsome; wolfish dogs, possessing a surprising nose for foreigners; and fowls that almost equal their wild congeners, the pheasants, in powers of flight and wariness.

But to return to my journey. On the fifth day I branched into untrodden country for the purpose of visiting a remarkable range, called the Keum Kang San, or Diamond Mountains, where the most notable collection of Buddhist monasteries in Korea is to be found. There was a considerable change in the configuration of the land as we progressed eastward from Keum-seng. The valleys contracted into narrow, rocky, glens, forests of oak, pine, maple, and chestnut clothed the steeper and loftier slopes, and cover sufficiently thick to delight the heart of the sportsman abounded everywhere. On the morning of the sixth day we were stopped in a little village called Mari-kei by the news that a pass in front was too steep for laden animals. Bearers were, of course, the only alternative. The weather was very wet, and knowing the almost invincible dislike of Koreans to work under rain, I felt that a delay was inevitable. To make matters worse, the head-man, upon whom I mainly relied for assistance in hiring the men I wanted, was absent, but his wife proved a capable substitute, and seemed to fill her husband's place with unquestioned authority. Between bullying and coaxing she rapidly pressed twenty reluctant men into my service. Poor fellows! they gave me the impression that they had yielded out of sheer inability to cope with the torrent of mingled blandishment and invective which she poured on them. The subjection of women, which is probably the commonest of accepted theories in the East, received a fresh blow in my mind, and the whole incident – it would take too much time to describe it at length – strengthened an opinion I have gradually acquired that women in these parts of the world, if the truth were known, fill a higher place and wield a far greater influence than they are usually credited with.

The pass we now crossed, known as the Tan-pa Ryeng, is the western barrier of the Keum Kang region. The summit is about 2800 feet above sea-level. Thence in clear weather a view of the Diamond Mountains was said to be obtainable, and the name Tan-pa, which means "Crop-hair," was given to the ridge in the early days of Korean Buddhism to signify that those who once reached this point had taken refuge in the cloister, and should sever their connection with the world by parting with their hair.

From Tan-pa Ryeng a journey of 16 miles in a north-easterly direction brought us to Ch'ang-An Sa or Temple of Eternal Rest, a Buddhist-monastery at the foot of the Keum Kang San (Diamond Mountains). These mountains are a remarkable section of the main range which practically determines

the east coast of Korea. Elsewhere the aspect of the chain is tame enough, but in the north of the Kang-wen province it suddenly starts into a towering mass of irregular, precipitous rocks, whose appearance earned for them many centuries ago their present designation.* (* It is quite possible that the celebrated Diamond sutra may have furnished the origin of this name.) Viewed from the Eastern Sea, which is not more than 30 miles off as the crow flies, their serrated outline is very striking, and must always make them conspicuous. The district they occupy is a fairly well defined one, some thirty miles long by twenty broad. Few places are more renowned in any country than these mountains are in Korea: in popular estimation they are the *beau idéal* of scenic loveliness, the perfection of wild beauty in nature. I found that both Chinese and Japanese spoke and wrote of them, but more because they are a Buddhistic centre than for any other reason. At Seul a visit to Keum Kang San is quite fashionable, and supplies all the material necessary for reputation as a traveller.

Buddhism evidently found a home in these secluded mountains soon after its introduction into Korea, which Chinese and native records tell us occurred in the latter half of the fourth century after Christ. A Korean book the "Keum Kang San Records" states that Ch'ang-An Sa was restored or rebuilt at the beginning of the sixth century, and at the monastery itself tradition dates the oldest relics from the T'ang period (A.D. 618-907). At present upwards of 40 shrines, tended by 300 or 400 monks, a few nuns, and a host of lay servitors, are scattered over the east and west slopes of the Diamond Mountains. The great majority of the monks are congregated at the four chief monasteries, and the nuns possess a small sanctuary or two where they find sufficient to do, apart from religious exercises, in weaving cotton and hempen garments and other womanly occupations. The monks, when not in residence at the monasteries, travel all over the country alms-bowl in hand, chanting the canons of Buddha from door to door, soliciting subscriptions to the building of a new altar or for the repair of an old one, and begging from day to day the food and resting place which are rarely denied them.

I cannot say much for these exponents of Buddhism. Few of them know much of the religion or its history, and none could attempt to explain intelligibly the purport of the books they use at their services. These are carried through in the most perfunctory style, and with an utter absence of true devotion. The shrines are not lacking in the 147 impressiveness characteristic of holy places, but the debased existence, in most instances, led in monasteries is a constant topic among Koreans. The Buddhist monk, in their estimation, is a very low creature, whose morals are no better than his neighbour's, and whose life is usually the reverse of the pattern it ought to be.

The monastery buildings, shrines, and images are very similar to those found everywhere in China, and I shall not waste time describing them. As for the scenery of the Keum Kang San, I can thoroughly endorse the praises of the natives. My route followed a rough torrent winding up the west slope to the water-shed – which is 4200 feet above sea-level and the highest point reached by me in the journey across Korea – and descended the eastern flank by a wild mountain path. The monastery of Ch'ang-An is superbly situated a little way up the west slope. The lofty hills which wall in the torrent on the north recede for a few hundred yards, and rejoin it again, leaving in the interval a semi-circular space of level ground upon which the temple is built. Nothing could be more effective than the deep green setting of this half-circling of hills rising up like a rampart from the rear of the buildings, and rendered additionally pleasing to the eye by a symmetrical covering of leafy forest and shrub. In front, the water swishes and swirls through rough, tumbled granite blocks, here and there softening into a clear pool, and beyond this again towers a conical buttress of the Keum Kang San, thickly clothed with pines and tangled undergrowth for half its height. This peak possesses the characteristics of the range. Gaping seams and cracks split it vertically from the summit down until vegetation hides the rock, at sufficiently regular intervals to give one the impression of looking at the pipes of an immense organ. The topmost ribs are almost perpendicular, and gleam bare and blue in the evening sun; but lower down the cracks and ledges afford a precarious lodging to a few conifers and stunted oaks. The whole forms a *coup-d'oeil* of mountain, forest, and flood which it would be hard to match anywhere. The other monasteries lie along the route I followed, and the situation of each is just as pretty as that which I have attempted to picture to you.

After crossing the Keum Kang range we soon struck the Japan Sea, and, turning north-west, a journey of 60 miles along the coast brought us to Wen-san, one of the ports opened to trade by Korea's treaties with foreign powers. This place has been mentioned and described elsewhere, so that

there is no need to do so here. From Wen-san we followed the coast-line northward for six days, passing through a number of populous towns, including Yeng-heung, Cheng-p'eng, Ham-heung, and Puk-ch'eng.

The shallow streams on the east coast, particularly those in the neighbourhood of Yeng-heung, are frequented yearly by salmon which are systematically trapped by the Koreans. At the time of my visit (17th September) the season was at its height, and good, well-conditioned 148 fish were cheap and plentiful; they were mostly netted or speared by torchlight. At Yeng-heung a 10 lb. salmon was considered dear at 2d. or 3d.

Ham-heung, the capital of the Ham-kyeng province, is a walled town of 25,000 or 30,000 inhabitants, and the most important in north-east Korea. It is situated on the north bank of the So-chin river, which is simply a torrent during the few weeks of rainy season, and a shallow unnavigable stream during the remainder of the year.

Trade, which was not active on the Seul-Wen-san route, was particularly stirring along the east coast. It is mainly in Manchester cottons, as much as 100,000 l. worth being imported at Wen-san during 1888. These mount the coast as far as, if not farther than, Kyeng-seng, which is nearly 200 miles north-east of Puk-ch'eng, and penetrate the interior, always in rapidly diminishing quantities, to the Yalu. It is interesting to note the progressive increase in prices caused by the cost of carriage: at Wen-san the Korean foot* (* The "piece" of grey shirting (38 yards) measures from 62 to 63 Korean feet.) of grey shirting is sold retail at 40 to 45 cash (2 1/2 d.), in Ham-heung at 50 cash (3d.), in Puk-ch'eng at 55 to 60 cash (3 1/2 d.), and in Rap-san at 70 to 75 cash (4 1/2 d.). The journey of 230 miles from Wen-san to Kap-san is thus seen to increase the cost of European cottons as much as 70 per cent. North of Kyeng-seng the small demand for foreign goods is supplied by Vladivostock. With a view to extend the influence of this market in North Korea, a Trade Convention was concluded in 1888 between the Russian and Korean Governments, and Kyeng-heung, a town on the Tumen close to the few miles of Russian frontier which are conterminous with Korea, was declared open to Russian subjects. It was evidently hoped to create a market there after the style of Kiakhta and Maimaichin, but up to the present nothing of the sort has resulted. The basin of the Tumen is a poor country under present conditions, and the river itself is insignificant. That it forms the north-east boundary of Korea for almost its entire length is its chief claim to political consideration. Its commercial importance is of the slightest. Like all East Korean rivers, it is shallow, sandy, and channelless. Near the mouth it is probably a mile wide, including the sandbanks in the centre, but at Kyeng-heung, which is 30 miles from the sea, its width is no more than 200 or 300 yards. Up to Kyeng-heung only about two feet of water can be absolutely depended on, and the navigation is therefore limited to flat-bottomed boats, the largest of which are capable of floating five or six tons of timber. The farthest point on the Tumen to which boats of any sort ply is, I believe, 60 or 70 miles only from the coast.

Fairs were common between Wen-san and Puk-ch'eng, as indeed they are in all the populous districts of Korea. The road was always animated with a concourse of merry, brightly-dressed people, wending 149 their way to the market town; squads of women carrying jars and baskets of melons, pears, chillies, etc., on their heads and babies on their backs; bulls and carts laden with brushwood for fuel; produce of all kinds, including grain and dried fish, borne by ponies and men; sturdy, half-nude coolies perspiring under lofty wooden frameworks, to which assortments of earthenware pots and turned wooden dishes are attached; and, more numerous than all, the pleasure-seeker or *ku-kyeng-kun*, in holiday dress, strutting along in company with a batch of friends, gesticulating, laughing, and cracking jokes productive of the most hilarious mirth. Such throngs greeted the foreigner with amused surprise, sometimes a trifle rudely, but always good-naturedly. The women in most cases behaved as properly conducted Korean women ought to do when their faces run the risk of being scanned by a stranger, and turned their backs on him; yet frequently all scruples vanished before an overpowering curiosity to take in the particulars of so odd a costume, or to discuss the singularity of the equipage.

The main street of the town or village is the market place. It often widens into a sort of place or square, where straw booths are hastily erected for the occasion; but ordinarily each man exposes his wares on some boards, or on a cloth spread on the ground in the best spot available. The articles for sale are of the simplest; fruit, such as melons, peaches, apricots and nectarines; tobacco in long, wrinkled, unpressed leaves; fresh salmon and dried fish; barley, rice of many qualities, beans, and

pulse exposed in trays of straw matting, or packed in straw bags; charcoal in tiny bundles at a cash each; cast-iron pots and boilers, whose only merit is cheapness; wicker-ware in the shape of neat baskets, trays, and panniers; silver rings, hair-pins, and other trinkets of no particular excellence; straw sandals and hempen shoes; and hats in a variety of shapes which defy a short description.

Foreign goods were exposed in booths six or eight feet square. The walls of these diminutive establishments were draped with grey shirtings, Victoria lawns, and cheap towels, mingled with native cottons and grass-cloth. The proprietor squats Turkish fashion on the boarded floor, and around him, within easy reach, is a miscellaneous collection of needles, Japanese matches, mirrors, Prussian blue in card boxes, and aniline dyes in bottles, cheap knives, santonin lozenges (these, the dyes and needles are of German origin), ribbons and braid, brass pipe-bowls and mouth-pieces of native make, and long cane stems for pipes. A sign of the advancing times is occasionally seen in cigarettes, and lacquered holders of Japanese manufacture, and cheap foreign soaps. A bale or two of Manchester goods completes a stock which might be bought outright for 2l. or 3l. 150

From the East Coast to Peik-Tu San

At Puk-ch'eng I was obliged to make a radical decision as to my future movement. There were two possible routes to Peik-tu San—one via Kil-chu and Mu-san, usually taken by the Korean frontier Commissions, and the other leading directly north through Kap-san. With more time at my disposal I should have taken the former, which is much the more interesting, but the advancing autumn and other considerations forced me to adopt the direct road.

On the 23rd September, then, we struck inland and following the Puk-ch'eng river to its source, next day reached the crest of the range which here fringes the highlands of North Korea. The top of the pass, called Hu-ch'i Ryeng, is 4300 feet above the sea: thence to the Yalu at Hyei-san, a distance of 100 miles, there was a gradual descent, with one remarkable irregularity, to an elevation of 2800 feet. The aspect of the country had completely changed. We had left warm valleys producing rice and cotton, and had entered a plateau-like region, where these crops were impossible, their places being taken by oats, millet, and hemp. At first our way lay through a forest of spruce, pine, birch, and oak, broken by an occasional marshy glade: to this succeeded an undulating country, which bore traces of being recently cleared. Clearings were made simply by setting fire to the forest, a process which I saw in operation. The population was scanty, but evidently increasing. The houses were log-huts plastered with clay, roofed with thatch or shingle, and fenced with palisades of stakes six or eight feet high. Game hereabouts was very plentiful. At Chang-ka Ch'am I flushed scores of pheasants within a few minutes' walk of the village. On my return journey I saw half-a-dozen men making very good bags of quail by hawking, and according to the Koreans, wild pig, hare, and deer were numerous. Tigers, leopards, and bears are also said to be easily obtainable. The tiger, indeed, is a fruitful subject of discussion. From Wen-san to Peik-tu San, and thence to Peng-yang, I heard endless stories of the brute's ravages, and more than once I was asked to delay my journey to shoot a "man-eater." In the Yalu backwoods I passed through a deserted clearing, where four out of a total of ten inhabitants had become the prey of a man-eating tiger during the previous winter and spring.

Nearing Kap-san, which is four days' journey north of Puk-ch'eng, large tracts of cultivated land became common. The country about Kap-san, and further on up to the Yalu, is long settled and comparatively populous, but miserably poor. Kap-san itself, the largest town in this region, is a collection of 300 or 400 houses, inclosed by an apology for a wall, which is crumbling where it has not already fallen. The neighbourhood is said to contain most of the mineral wealth of Korea; gold, silver, lead, and copper are worked at several places near at hand, but with sorry appliances and little skill.

151 The mineral wealth of Korea is the subject of diverse opinions among those most competent to judge. There is no doubt that the country is rich in useful and valuable minerals: the question is whether or not they can be worked at a profit, and on this largely depends the future commercial importance of Korea. Under existing circumstances, the question can only be solved by Western capital, and several efforts have been made by foreigners to do so, but the Korean Government is very averse at present to yielding the privileges which are reasonably necessary for a

proper and profitable exploitation of the mines.

Gold is popularly supposed to exist everywhere in the peninsula. Few attempts are made to work quartz veins, but "placer" mining is carried on extensively. In the course of my wanderings I visited or passed by at least half-a-dozen washings, none of which were very prolific, owing, I believe, to the utter want of pumping appliances. The water has only to overcome the baling capacity of a couple of pails and the "claim" is deserted, the deeper and presumably richer deposits being left untouched. Nowhere did I come across an instance of the "bed-rock" being reached. Of other minerals I can say little. Coal has been reported from two or three localities. I paid a flying visit to one of them near Peng-yang and was much struck by the extent and breadth of the seam. A competent engineer has pronounced very favourably on this mine, and nothing but the jealousy or suspicion of the native authorities prevents it from being worked to advantage.

Some 30 miles north of Kap-san the crest of the ridge overlooking the Yalu was reached, and from it we got our first view of the famous Peik-tu San (White Head Mountain). Its renown was at once comprehensible, for distant as it was, the view was majestic. The white irregular mass towered, without any marked or prominent peak, head and shoulders over the surrounding hills, though one could see that it was not lofty as mountains go. To my great grief the glass revealed that, whatever might be the cause of its colour at other times, the whiteness was then due to snow which some Chinese I met told me had fallen less than a week previously. Just at the point where this mountain is first visible a small temple has been erected for the purpose of offering sacrifices which is done by the King of Korea every year on the 4th of the 8th moon (August) to the Peik-tu San deities. At Seoul I was led to believe that the officials deputed to perform this function actually ascended the mountain, but they evidently prefer a compromise, the efficacy of which has apparently never been doubted.

Below the ridge lay Hyei-san, a small military post which I had been told was the last abode of men in this direction. I discovered, however, that there was another station called Po-ch'en, 15 miles north-east of Hyei-san, and thither I induced my pony drivers to carry my belongings. At Hyei-san the Yalu river is a rapid stream some 152 40 or 50 yards wide, flowing for the most part between steep, wooded banks, but shallow enough to allow bull-sleds to ford it. There were no boats; a few "dug-outs" only were kept at different points to ferry foot-passengers. It is as well to mention here that according to my information, Mao-erh Shan,* (* In the spelling of Korean names of places the orthography recommended by the Society is followed. However, in China Sir Thomas Wade's system of transliteration has taken such root and is used so universally, that I have followed it in the one or two instances where Chinese place-names occur.) a town on the Chinese bank, is the highest navigable point on the river.

At Po-ch'en I at last made the acquaintance of a hunter who had ascended the White Head Mountain, and with his help I hired guides and bearers whose chief duty was to carry their own provisions. The expedition at ordinary times would only take ten or twelve days, but the season was late, and precautions in the shape of food had to be taken against snow which I was told fell so heavily in October as to make travelling impossible for days together. The journey can only be made on foot, though ponies and bulls are employed by the hunters – speed is never an object to them – to carry small compact loads everywhere through the forest.

Starting on October 1st from Po-ch'en we soon struck into the dense forest of fir, pine, larch, oak, and poplar, which extends with a few intermissions of open ground all the way to Peik-tu San. We followed the tortuous paths taken by the hunters in search of deer and sable, and as a consequence were continually crossing and re-crossing streams, making long detours to avoid fallen trunks, and winding among the trees, absolutely regardless of the points of the compass, and exactly as the pioneers of the route had blazed the way. Twenty miles north of Po-ch'en we passed the last settler's hut, and for the week following we were dependent for shelter on hunters' lodges whose owners had deserted them for the winter. Unfortunately the weather took a most unfavourable turn at this time; rain was succeeded by sleet and sleet by snow, which fell so heavily and continuously that the Korean guides more than once urged me to give up my project. On the 5th October we forded the Yalu in the midst of a blinding snowstorm, and crossed into Chinese Manchuria. Here we were lucky enough to meet a Korean, a trapper of sable, who volunteered to show us a short cut to Peik-tu San which would save us a good day's journey. Next morning, then, he led us northward along the Manchurian side of

the Yalu, over ground so difficult that we had much more clambering to do than walking. We soon reached the junction of the two streams which here unite to form the Yalu, and following the western and smaller one to its source we ascended rapidly into an open valley covered with deep snow.

Our volunteer guide left us at this point, and we floundered on to the top of the Tei-mun Ryeng (Great Gate Range or Pass), which divides 153 the Yalu from the Sungari basin. To the north-east a great brown forest stretched as far as the eye could reach, at some 2000 feet below us: our elevation on the Tei-mun Ryeng was 6900 feet. Just opposite, on the north and north-west, was the White Head Mountain. The day had cleared wonderfully; the clouds, which rarely desert the summit at this season, possibly because of the lake, had disappeared, and we got our only good look at this hoary ancestor of the Ch'ang-pai Shan. The near view was not striking; a short four miles, as the crow flies, separated us from the crest. We were scarcely more than 2000 feet below the level of the jagged peaks that mark the position of the lake, so that the massiveness of the mountain as seen from a distance was not apparent.

The snow on the Tei-mun Ryeng was a foot and a half deep, and we had still some 20 li, or 6 miles, to cover in the three remaining hours of daylight. Blazed trees and broken twigs showed us the way down the valley, across a feeder of the Sungari, and on up the opposite slope to a hunter's hut, whose last occupant, I learnt afterwards, had been devoured by a tiger during the previous winter. Our destination was hardly more than two or three miles from this hut, so the guides pushed on, but only to find themselves thoroughly at fault. We kept on for two hours ascending always in the hope of crossing a trail, when finally the oldest guide – in fact the only one who could pretend to know the neighbourhood – fell in a fit. Night was closing in rapidly, so we camped where he fell round a huge fire of logs. His illness was, no doubt, due to hysteria brought on by over-exertion, but the superstitious Koreans attributed his paroxysms to the malevolent *san-sin*, or mountain genii. All my men spent half the night offering prayers and propitiatory sacrifices of rice to the offended deities, while I doctored the poor man with Liebig's extract. By morning he had recovered somewhat under my ministrations, but the rest of the party joined with him in objecting to any further advances, and though I might have overcome their opposition, I felt that I was subjecting them to considerable risks by delaying in such a remote place, at such a season, with only a week or ten days' food in store. We returned the way we came. I may mention that the hut I should have reached but for this accident was the T'ang-shan where Messrs. James, Fulford, and Younghusband stayed during their visit to the mountain in 1886.

Peik-tu San, or Lao-pai Shan (Old White Mountain) as it is at present called by the Chinese of Manchuria, is the most remarkable mountain, naturally and historically, in this part of Asia. The perennial white-ness of its crest, now known to be caused by pumice when not by snow, made the peoples that beheld it from the plains of Manchuria give it names whose meanings have survived in the Chinese Ch'ang-pai Shan, or Ever White Mountain. This designation, obviously assigned to the White Mountain alone, has been extended to the whole range without apparent reason, for no other peak of it, so far as is known, can pretend to perpetual whiteness, whether of pumice or snow. Some 100 miles south-east of Peik-tu San there is a Gh'ang-peik San (Ever White Mountain) which must approach, if it does not exceed, the White Mountain in height; but the Koreans do not credit it with a snowy covering for more than nine months of the year, and a European traveller who has seen it informs me that it is wooded to the summit, quite unlike Peik-tu San, which is bare of forest for the last 1000 feet of its height. The great point of interest in the mountain, apart from its whiteness, is the lake – 12 miles in circuit according to Mr. James and his party, the only Europeans who have seen it – which lies in the broad top of the mountain at a height of 7500 feet above sea level, and is supposed to be the source of the three rivers Yalu, Tumen, and Sungari. The Tei Tei-Di (Great Lake), as the Koreans call it, is the nucleus of a mass of legend and fable. It is a sacred spot, the abode of beings supernatural, and not to be profaned by mortal eye with impunity. Curiously enough, neither Chinese nor Koreans have the faintest notion of the real character of Peik-tu San. The Chinese say that the lake is an "eye of the sea," and the Koreans tell you that the rock of which the mountain is composed floats in water, for lumps of pumice were common on the Yalu at Hyei-san. My crude geological explanations, that this *cho-san* (ancestral mountain) of Korea was a burnt-out volcano, whose crater had been filled with water by springs, were listened to with polite wonder and treated with much less

credulity than they deserved. I pointed to the black dust, to the clinkers, and to the rocks lining the banks of the Yalu for miles, many of which looked as if they had been freshly ejected from some subterranean furnace, but to no purpose. If the occurrences I spoke of had taken place they must have been handed down by tradition, and it was useless to cite lapse of time – Koreans are ignorant of geological periods – to people whose history extends as far back as 4000 years ago.

According to my observation, most of the forest between Po-ch'en and Peik-tu San grows on volcanic matter, which was without doubt ejected from Peik-tu San during successive eruptions. The general inferiority of the timber hereabouts to that which I saw elsewhere in Korea led me to examine the soil wherever an uprooted tree or a freshly-dug deer-pit furnished the opportunity. Beyond a thin coating of leaf-mould on the surface, there was seldom anything else but pumice, broken to the size of a very coarse sand. According to the hunters, this was the subsoil everywhere in the forest, and to my knowledge it extends for 40 miles at least to the south from Peik-tu San. Nearing the mountain we get the clearest evidence of the character and recency, geologically speaking, of the eruptions which spread this vast quantity of volcanic material over such a wide area. Ten miles due south of the White Mountain, the Yalu, now eight or 10 yards broad and very shallow, flows between banks like a railway cutting, 155 sheer, clean, and absolutely devoid of vegetation, for denudation was too rapid to permit the slightest growth. The sections thus exposed were often over 100 feet in depth, and at one of the deepest portions I counted thirteen layers of black, volcanic dust, all varying in thickness, and each separated from the layer above by a thin stratum of light-coloured mould. So fine was this dust that the least breath of wind caught it and scattered it freely over the adjoining snow, to which it gave a grimy, sooty appearance.

The forests of South Manchuria, though uninhabited now, were, we learn from Chinese records, the home of many races in ages past. The comparatively recent kingdom of Ko-ku-rye, which arose in the first century B.C., is said to have occupied the Ch'ang-pai Shan and the head waters of the Yalu river. Anyone who has travelled through the forests might be inclined to doubt such records, for, excepting hunters' lodges, one never notices a vestige of human occupation. But it must be remembered, on the other hand, that the word *kuk* (Chinese *kuo*), country or kingdom, was applied in the early history of Korea and Manchuria to very limited communities, often to mere villages. The word "tribe" better expresses what the so-called kingdoms actually were; and when we bear in mind their low civilisation and the temporary character of their dwellings, it is not surprising that my hasty journey failed to throw any light on the ancient inhabitants of these forests. Since my return, however, I was informed by Mr. Fulford that Chinese hunters told him of the discovery by them of human implements – of what kind I cannot say – when digging deer-pits near the White Mountain.

Mr. James, in a paper read before this Society in June 1887, described very fully the guild of hunters which practically owns and rules the forests to the north and west of Peik-tu San. The Koreans have no such guild probably because they have not so much to fear from bandits, but each hunter has a recognised right of ownership over a rudely defined district in the neighbourhood of his hut. Over this he hunts and traps deer in summer, and sable at the beginning of winter, altogether spending about five months of the year in the forest; the remaining seven are passed at his home on or near the Yalu, either tilling his ground or living in idleness on the proceeds of hunting seasons. Besides sable and deer, tiger, leopard, bear, pig, and ermine are found here: bear, probably the common brown species (*Ursus arctos*), are said by the hunters to be very numerous in summer. In mid-Korea I have seen a small black bear with a white patch on his chest (*Ursus tibetanus*), but the Yalu trappers did not seem to know it. Hazel-grouse were the only game-birds I noticed. Throughout the forests insect pests abound in the summer months. Mosquitos, gnats, and gadflies make the lives of the settlers perfectly burdensome for two or three months of the year, and ponies and bulls quickly succumb to their attacks. The houses are kept constantly filled with birch-smoke to drive them off; cattle are protected by fires of green wood in the open; and men working the clearings carry coils of rope made from dried *artemisia*, which burns slowly and emits a pungent odour, for the same purpose.

PEIK-TU SAN TO SEUL.

My original intention was to descend the Yalu to Ei-chu, and thence to return to Seoul via

Peng-yang, but I relinquished this on learning from the Koreans that I could not follow the river either on land or by boat from Hu-chu to Cha-seng. On reaching Sam-su, whither I went from Po-ch'en to make inquiries, I found nobody willing to assist me in crossing the mountains direct to Cha-seng. The distance was only 140 miles, but the road was said to be exceptionally difficult, and there were no inhabitants or post-stations. The only alternative offered was a route via Kang-kyei and Wi-wen which I wanted to avoid, because it had already been explored in 1884 by Mr. Carles.

Turning southward to Kap-san I there made up my mind to attempt the, by all accounts, very inhospitable journey to Chang-chin and P'eng-yang across the watershed of the Tei-tong and Yalu. Unfortunately I was attacked outside Kap-san by an unruly mob of roystering Koreans, while I was trying to rescue my servant from their clutches. The local magistrate helped me to arrest my principal assailants, and promised to send them to the Governor of the Province for punishment. I strongly suspected that he would let these ruffians off as soon as my back was turned, a suspicion shared by my retinue, who told me that he was a very timid sort of official, and to make certain that this should not occur, I felt it my duty to return to Ham-heung. Here I saw the Governor of the province, whom I had known as Minister of Foreign Affairs at Seoul, and from him received assurances that he would deal severely with the Kap-san rowdies. In effect, I learnt afterwards that heavy punishments were inflicted on three of the ringleaders. I confess that it went sorely against my will to deviate from my journey and take all this trouble over the matter; nevertheless I owed some consideration to future travellers who might be treated as I was, unless strong measures were taken to show the people that foreigners were not to be ill-used with impunity.

From Ham-heung we had to return on our old route almost to So-wen before we could strike into the road leading across the peninsula to Peng-Yang. There is very little to say about the latter. Two days were spent in re-crossing the mountain axis of Korea. The highest pass encountered, called the Ke-rin Ryeng, was hardly more than 3000 feet above sea-level. There was absolutely no traffic on this part of the road, very few inhabitants, and, consequently, little cultivation. The mountains, too, were bare of forest timber, being for the most part 157 covered with a "chapparal" of stunted oaks and chestnuts, now (October 25th) browned and withered by frost. Before entering the village of Orekei we joined the Peng-yang-Wen-san highway, which was a vast improvement on the miserable bridlepath we had followed over the mountains. From here to Peng-yang the traffic was brisk and continuous, long lines of pack-ponies going westward, laden with foreign goods, chiefly cotton shirtings, and sea-weed, were met by small consignments of tobacco and cowhides bound for Wen-san.

On the 29th October we reached Peng-yang, thus ending our journey westward. This city and the road between it and Seoul are beaten ground, and I have little to add to what has previously been said about them. Peng-yang, with its large population of probably 100,000 impressed me more favourably, from a commercial point of view, than any other place I had visited in North Korea. It is situated in the midst of a rich agricultural region, within easy distance of important gold washings and coal deposits, and its river, the Tei-tong, is navigable to ships of moderate burthen to within 15 miles of the city. At Peng-yang itself the river is fully 200 yards broad and 20 feet deep, but a few miles below it shallows so much at one or two points that even the native junks are compelled to wait for favourable tides to ascend or descend. Trade is brisk at Peng-yang. The quantity of foreign goods, chiefly Manchester cottons, exposed for sale was very large. All foreign articles come from Wen-san or Chemulpo, Peng-yang, unfortunately, not being a treaty port. Were the place open directly to foreign trade, there is every reason to believe that a great extension of markets would result.

My journey ended at Seoul on the 6th November, having lasted sixty-eight days, and covered 1300 miles. In the course of it, with the exception of very few instances, I was treated with the utmost civility and kindness by people and officials alike. Of course I aroused curiosity, and those who know what far-Eastern curiosity is, will appreciate how tiresome it becomes, especially if the traveller happens to be an amateur photographer. To make matters worse in my case, much of the route I took had never been travelled by Europeans, and I can assure you the inhabitants made the most of their first "ocean-man." However, of the hospitality of the Koreans, such as it is, I cannot speak too highly, particularly if the traveller takes pains to announce, as I always did, that he is prepared to pay cash for everything he wants.

The following discussion ensued:-

Captain YOUNGHUSBAND (Gold Medallist): It was in the summer of 1886 that Mr. James, a member of the Bombay Civil Service, with Dr. Fulford and myself, journeyed from Peking towards Manchuria, having heard of this Mount Peik-tu-San, of which we have had such an interesting account this evening from Mr. Campbell. We journeyed through the forests of Manchuria until we reached Mao-Erh Shan on the Yalu river, intending to make our way up the Yalu, over this range and down the 158 Tumen river to Hunchun, close to Possiet Bay. However, we found we could not get up this river Yalu, as Mr. Campbell has just told us he could not get down it; the fact being, that the whole valley is enclosed between very high cliffs which render the road perfectly impassable, and so we turned off north, keeping on still through the forests across this range, till we arrived in the basin of the Sungari river. We had the good fortune to be travelling in the months June and July, the only season at all practicable for exploring these forests of Manchuria. The season at which Mr. Campbell travelled was, unfortunately, the month of October, when there is a great deal of snow, which renders it perfectly impossible to get through the forests on the higher ridges. We were more fortunate when we heard of the road leading up to Ch'ang-pai Shan, as the mountain is called on the other side. It was impossible, however, to take the mules on which we carried the baggage, so we carried our luggage on our backs – Mr. James, Mr. Fulford, and myself – and we had with us a man and a boy to carry the supplies for ten days; in this manner we made our way through the bogs and forests which cover the country up to the mountain. At the foot of it we found some most lovely meadows covered with iris, lilies, and columbine, surpassing even those of Kashmir. Passing on up through the forest we came to the summit of the Ch'ang-pai Shan. Before us were two prominent peaks seen from the north side - there are really five all round and between them the saddle. Arriving there, we expected to see a view on the other side towards Korea; instead of that, however, we saw straight under our feet this wonderful lake situated right at the top of the mountain. It was of the most clear deep blue, and surrounded by a magnificent circle of jagged peaks, ascending one of which I got a view of all this country over which Mr. Campbell travelled later on. We saw through the forests the course of this Yalu river and the Tumen river, which both rise on the spurs of this mountain, and out of this Lake flowed a small stream which eventually runs into the Sungari, perhaps the most important tributary of the great Amur river which flows along the southern edge of Siberia. This Sungari river, although not equal in length to the Amur, has a considerably greater volume of water in it at its junction with that river. The whole of this country shows signs of volcanic origin. There is no doubt that this mountain Peik-tu San was formerly a volcano, and that this lake is in the crater of the volcano. Further north, near a place called Ninguta, we saw a plain of lava several miles in extent. Mr. Campbell has also mentioned that he found signs of volcanic action about here, so that the whole of this region is evidently of volcanic origin. Later on we journeyed back and arrived on the Tumen river, which was supposed to be of considerable volume, but when we came across it near its mouth we found it only a few feet deep, and quite unnavigable. I may mention that all this country was formerly part of Korea, for we frequently came across signs of ancient Korean habitations, one trace being the strawberries. I remember very well in the middle of the forest coming across a fine bed of strawberries, not so big as our English strawberries, but a great deal larger than our wild kind, and the Chinese settlers informed us that these were the remains of ancient gardens made by the Koreans in former times. I remember, also, further up in the forest of Manchuria we met some French Roman Catholic missionaries, who showed us some old pottery and some old coins which had been found by some of the settlers in a part of the forest they were clearing, thus showing it was more inhabited in former times than now. At present the only inhabitants one meets with are the sable-hunters and men who come to these parts to seek for gen-sing, a root upon which the Chinese set considerable value, and which is occasionally seen growing wild in the forest. The roots are set apart in the middle of the forest, with a clearing round, and although of much value to these men, they are never stolen. They are marked and allowed to remain there 159 perhaps for a year or two until they have grown bigger, and the men who found them are perfectly certain they would never be stolen by others passing that way. This is on account of the good rule which has been established there by the guilds, of which Mr. Campbell made mention. The gensing hunters and sable hunters form themselves into a guild for their mutual protection, and they hardly acknowledge any authority from the Chinese officials who reside in the more populated

parts further north. But we certainly found travelling in this wild part of the forest infinitely safer under the protection of these guilds than it was in the more settled parts of Manchuria where the Chinese officials claim jurisdiction. I have only to add that I have been extremely interested in hearing Mr. Campbell's excellent account of his journey up to this White Mountain.

Mr. CARLES: The country travelled by my friend Mr. Campbell is, in a large measure, ground not trodden before by foreigners. I think I may say that from the point where he left the coast, up to the mount Peik-tu San, no Englishman has certainly travelled before; there have been persons who are not Koreans who have travelled there. A party of Japanese whom I met some years since were working their way up from Kilchu to the south of Peik-tu San, but were driven back by snow, like Dr. Gottsche, who endeavoured to reach it from the south-west. No Englishman before Mr. Campbell has touched Peik-tu San on the south. Mr. Campbell has referred briefly to the interesting monasteries which he met at the Diamond Mountains, the Keum Kang San. These monasteries, which are all Bhuddist, were founded by those who were driven to these lovely retreats by the persecutions of the Korean Government; for centuries Bhuddism has been under a ban, and the Bhuddists have followed the bent of Korean character in selecting the most beautiful retreats for the study of their religion. These monasteries form hotels for those travellers in the country who take their delight in leaving town life, taking simple food, and travelling day after day piping their way on the roads, rejoicing in the beauty of the country. I should think in hardly any country in the world the ordinary rustic takes so much delight in Nature as in Korea; when he goes with you up the mountains, and on arriving at the top, you expect him to sigh as if nearly dead, he will expatiate on the beauty of the scene before him. In this love of scenery, as in many other points, the Korean differs greatly from his neighbours the Chinese.

In China and Japan you will find the coasts frequented by fleets of junks in every direction. In Korea maritime commerce hardly exists. It is true Korea is singularly unfortunate. On the west coast, where there are numerous inlets, the tides are very violent, rising 40 feet sometimes, and exposing shipping to very great danger, for a boat may be left high and dry 20 miles distant from the point aimed at; on the east coast, where there are no tides, there are no harbours, with the exception of Wen-san, and that is not a good one. Again, the harbours on the west coast are frozen up during the winter; it is only on the south coast, really, that navigation has been able to exist, and at the mouth of the Nak-tong river. Among these numerous islands which line the coast there has always been a considerable amount of trade over sea and a certain amount of piracy. The Japanese hold a strong position there.

Mr. Campbell referred to the existence of salmon at Yeng-heung. It is an interesting question as to whether this is found on the west coast. Salmon trout, or something very much like it, are found in those waters, but the salmon, I believe, is not found on the west coast of the country.

There is one product of Korea which I can commend to the notice of this Society. I am constantly distressed when I receive its valuable publications, because its maps, which are so valuable, are torn by my clumsy fingers. The Korean paper is such that it may be folded up time after time by the clumsiest fingers, with absolute 160 certainty that not one portion will be torn. Not only in Korea, but in Japan, does one find this paper, which I earnestly recommend to the attention of this Society.

Mr. BECHER: I beg to state, to begin with, that I have not travelled very much in Korea, having spent only some eight months there, and my only plead for adding anything to what these gentlemen have said is, that I looked at the country from a different point of view to theirs. I, being a miner, looked at the mineral wealth, and as this interests many people, I might make a few remarks on the subject. Mr. Campbell, who has read this interesting paper, Mr. Carles, and others, have travelled far more and know more of the general features of the country. I am sure the paper has been very interesting to every one present, and to no one more than to those who have had some experience of the country – one, perhaps, even stranger than its neighbours China and Japan, having had such an ancient civilisation, and been secluded for so long a time.

Mr. Campbell made a slight allusion to the mineral wealth of Korea. Like most others only slightly known, and many well known countries, unfortunately the general belief in its mineral wealth was greatly exaggerated, and this opinion was formed, I believe, from the imports of gold to China and Japan which were made from Korea. Further, when in the year 1883 foreigners first flocked to

Korea with the idea that it was a country worth exploiting, and saw brilliant minerals, ores of copper, lead, silver, and iron, they believed there was great mineral wealth in the country. It is always a very thankless task to say anything to the contrary, but I think others besides myself, notably Dr. Gottsche, also came to the conclusion that this was not the case. The mines have been known to the natives of the country, as in all these countries which have been not only populated, but highly civilised for thousands of years, and the processes by which they extract the metals are highly interesting to metallurgists as antiquities, but are otherwise of very little importance. Gold is undoubtedly widely distributed, especially in the north, but the very fact of this distribution of gold is only a proof, as Baron Von Richthofen told us, in analogous circumstances in China, of the poverty of the country. People go to work to get a very few grains of gold in places where the country is so sterile that they cannot make more at other occupations; therefore this wide distribution and production must not be taken to indicate a real abundance of its occurrence. Of other minerals, coal is said to occur chiefly in the north, and it is really strange that the Koreans have not earlier discovered the value of the coal deposits, as the Chinese and the Japanese have done, and adapted it to domestic purposes. I have not seen the coal, but others who have seen it say it is not of very excellent quality. It is hardly likely that Korean coal can compete with that of China and Japan whose deposits are known to be vast, and of excellent quality.

Gold will no doubt be discovered and exploited to a far greater extent than it is at present by the natives; but as Mr. Campbell has said, the jealousy and suspicion of the natives is the greatest obstruction. In my own case I had passports from the highest officials, which secured for me the greatest comfort in the principal towns and inns, but they were ignored by the privileged miners, who considered they had a prescriptive right to the gold of the districts in which they were engaged.

I think there is no use in my adding anything further on this subject of minerals. Mr. Campbell, beside giving us a vivid picture of the scenery of the country, has shown some most interesting pictures of native dresses and houses, the quaintness of which is very striking, and many present may have noticed the curious native hats. I think Korea must be the country where hats were first invented, although not originally to protect the head, but to cover the peculiar head dresses of the people from damage; they are made like birdcages of horse hair. 161 The costume too, is quaint in the extreme, both men and women dress in white, and an assembly of Koreans looks in the distance like a flock of swans. Once when at Wen-san harbour in the winter, I saw a lot of white objects surrounding the bay, which I took to be men, but on approaching I found they were really thousands of swans.

The PRESIDENT: Mr. Campbell is, I think, to be congratulated, not only upon having drawn up a very interesting paper, but also upon having initiated a very interesting discussion. If he did not succeed in reaching the top of the great White Mountain, he certainly did succeed in traversing a large extent of country which had been visited by no European, and he also succeeded in giving to the members of the Geographical Society a very agreeable evening. I do not think we can do less than thank him very cordially, and trust that he may have many further opportunities of adding to his knowledge, and, I hope, of communicating the knowledge which he has acquired, to this Society.

Mr. CAMPBELL returned thanks.