

below, but the movement is by no means "a sporadic revival of patriotism, based upon false reports and instigated by a few individuals." There are three classes principally involved, but a fourth followed spontaneously and swept all Korea into the movement.

(A) The Japanese lay the chief blame upon a sect called "The Church of the Heavenly Way." Their creed is a simple one of two lines, which, however, may not be as colorless as it looks:

Who waits on God Shall wield God's might;
Who ne'er forgets All things come right.

Forgets what? To the initiated this may hold more than a religious meaning. Be that as it may, it is worth noting that this sect has been in existence, under this name, since annexation. Its membership exceeds a million. On three gala days enormous crowds gather in the capital and throughout the country ostensibly to worship, but in reality to perpetuate the spirit of patriotism, and incidentally to provide the organization for a united effort when "The Day" should arrive. The sect is avowedly politico-religious and their prominence in the recent demonstrations is easily accounted for.

(B) The same cannot be said of the native Christian church. For many years the Korean Christians have been without hope in this world. So lacking has been their interest in political affairs that the chief tenet of their faith has been the second coming of Christ. The Japanese themselves have been severe in their criticism of the "other-worldliness" of the Christian community. It was a surprise, therefore, to the officials, and to the missionaries no less, when the church threw off its cloak of indifference and unanimously began to tackle the political problem of the country. The Japanese interpretation of this phenomena is a comment upon the official mind. They refuse to think that the Korean people could have conceived or carried through such a movement without the aid of the foreign missionaries. They have despised the ability of the Korean, and have made it their policy to crush all initiative. Hence their surprise and displeasure at its wonderful achievement. Hence, too, their mad rage against the Christians. Profession of faith is a heinous crime, and a proof that the believer is in league with the foreigner against Japan. The Korean is denied the credit of being able to think or act independently. The prominent part played by the Christians in the revolt is only proof that the more enlightened and more sensitive natures are to be found in the church. And who but a prig would deny that political wisdom might be expected even from a Christian.

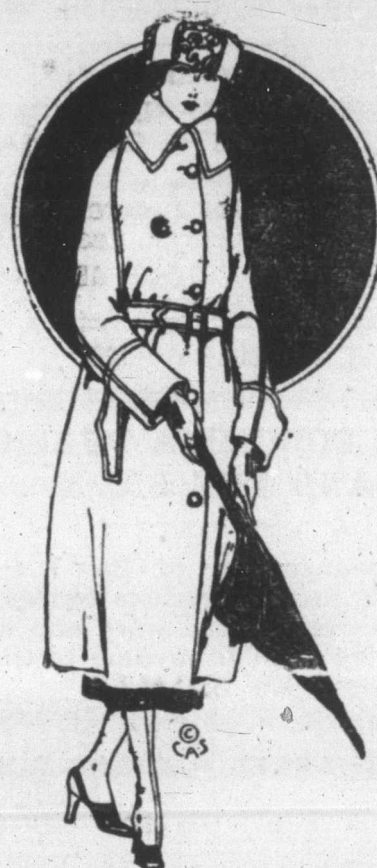
(C) The third class involved consists of Koreans abroad. Students and business men in Japan, China, Russia and America cannot fail to be influenced by the present world movements. The problems of the Peace Conference are their problems. Most of them have left Korea as a protest against Japanese rule, and it is inevitable that their correspondence with friends in Korea should have nourished the patient but persistent anticipations of "The Day."

(D) The educated Koreans are to be found in one or other of the above classes, or in the Buddhist faith. Little mention has been made of the part played by Buddhists in the rising, but two of their leading priests signed the declaration of independence, and demonstrations took place in many of their monasteries. But it was not from the educated classes alone that the protest came. Despite the censorship of the Japanese press which left many places completely isolated, the country people spontaneously rose throughout the whole land. This can only be explained by the assumption that it needed only a rumor to rouse the national spirit from its seeming lethargy. Old men and ignorant peasants joined in the demonstration. Forbidden oracles and prophecies were brought from the recesses of the past and discussed. "Wai Wang Sam Nyun, Ka Jung Pal Nyun, a five hundred-year-old

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