

and a conservative one which was more in touch with the backwardness of China and whose members hated the stirring islanders.

In 1882 a plot was formed by the Min faction, the active element in the conservative party, to drive the Japanese out of Seoul. The intruders were attacked, a number of them were murdered, and the minister and others had to fight their way to the sea-shore, where they escaped on a junk. Two years afterwards a similar outbreak took place, and the Japanese were once more forced to fight for their lives from Seoul to the sea. On this occasion Chinese soldiers aided the Koreans, an act which threatened to involve Japan and China in war. The dispute was settled in 1885 by a treaty, in which both countries agreed to withdraw their troops from Korea and to send no officers to drill the Korean troops. If at any future time disturbances should call for the sending of troops to Korea, each country must notify the other before doing so. And thus, for nine years, the rivalry of the foreign powers ceased.

Meanwhile internal discontent was rife in the Korean realm. The people were oppressed by heavy taxes and the other evils of tyranny and misgovernment, excited by the political questions described, and stirred to great feeling by the labors of the Christian missionaries and the persecution of their converts. One outcome of this was a new religious sect. At the same time that the Tai-ping rebels were spreading their new doctrines in China, a prophet, Choi-Chei-Ou by name, arose in Korea, who taught a doctrine made up of dogmas of the three religions of China,