

**APPENZELLER, HENRY G.**

HISTORIC LETTER OF SYMPATHY

From : Mrs. Horace N. Allen  
Wife of the American Minister to Korea

To: Mrs. Henry G. Appenzeller  
on the occasion of the loss of her husband  
off Kunsan, Korea June 1902.

Foreword

On the night of June 11, 1902, Dr. Henry Gerhard Appenzeller, pioneer Methodist missionary to Korea, was aboard the Kumagawa Maru, of the Osaka Shosen Kaisha enroute to Mokpo, when that ship collided with the Kisogawa Maru, another steamer of the same line some thirty miles out of Kunsan. The steamer sank immediately.

A lone foreigner survivor reported that Appenzeller was last seen rushing toward the second class passenger cabin presumably looking for his Korean assistant and a Korean girl he was taking to her parents.

Dr. Appenzeller had returned from furlough the previous October, leaving his family in America due to the illness of his daughter Alice. They were to join him in the late summer.

In May, Dr. Appenzeller in the company of Bishop David H. Moore and Wilbur C Swearer were enroute to visit a church south of Seoul when they were attacked and injured by a party of Japanese coolies. Mr. Appenzeller had been compelled to remain in Seoul as a witness and was delayed in his planned trip overland to attend a month's session of the Board of Bible Translators at Mokpo. He was making this delayed trip when his life was lost.

Dr. Horace N. Allen was at that time the American Minister in Seoul. The following letter transcribed from fifteen pages handwritten on Legation note-paper was written from the Allen cottage in the vicinity of Chemulpo.

The original letter is in the possession of Mrs Walter J. Huffman, of Bradner, Ohio. Mrs. Huffman, nee Mary Lois Lacy, is the daughter of Dr. Appenzeller's youngest daughter, Mary.

A full obituary of Dr. Appenzeller is to be found in the Official Minutes of the Annual Meeting of the Korea Mission of the Methodist Episcopal Church, for May 1903, pages 68-72, available in the Mission Offices in Seoul and in the Mission Library of the Board of Missions in New York City.

- Charles A Sauer

LEGATION OF THE UNITED STATES OF AMERICA  
Seoul, Korea

June 14, 1902

My Dear Mrs. Appenzeller:

I don't know how to tell you all of the horror and consternation that fills our hearts. Our hearts are so full of sympathy for you and your family that you must almost feel the unusual solicitude before receiving the dreadful tidings.

We think of you and your family every moment, every other interest sinks into insignificance when we (2) think of the dreadful calamity that has come upon you so suddenly.

It seems so pathetic that if he must go you could not lay him away yourselves and know where he rests.

We were called up early yesterday to learn the news over the telephone. Mr. Hayashi sent word to the legation and from there word was sent to us. We were simply paralyzed and couldn't believe it, till Dr. Allen hurried to Chemulpo and interviewed a survivor, the only other foreigner on the (3) steamer with your husband.

On Tuesday afternoon your husband came in at tea time and made us a long call. He came in so unexpectedly that I forgot to ask him to stay all night or even to dinner. We were both sorry afterward, but you know how people drop in on their way to and from Seoul. We had such a good time together and kept glancing out the door all the time fearing lest some caller come and interrupt his( our) visit. No one came so we had him all to ourselves. As he was leaving (4) he told us he was leaving on the morning steamer to be gone a month.

He promised to come and see us on his return. He told us many things about all of you, of the warm place Mary had made for herself in her grandfather's heart, what a good boy Henry is, and how you can depend upon him to feel and do the right thing, of your girl leaving you when Alice was taken ill, how he himself had to wash dishes as he had done so long ago when a boy. He told us too of his trip with his father to Buffalo and (5) then of his sudden death. When he reached the end of his narration and told us of the old man's great age and peaceful death I was so glad the old man had lived to see his son in full maturity and in such vigorous manhood with the promise of such a long and honorable life before him. Mr. Appenzeller looked so well and was so composed and so charitable notwithstanding his recent terrible experience with the Japanese coolies. (6)

(2-3 etc. These numerals indicate page of original manuscript.

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The experience was so brutal and unexpected and it was wonderful that the blows did not kill either him or Mr. Swearer

The great scars were still on Mr. Appenzeller's face tho they were entirely healed and no longer pained him.

He seemed so cheerful and well. We laughed at him for looking fat and sleek as a Bishop. He had attended the trial two days before and told us he was pleased with the way things were being investigated. (7)

Mr. Hayashi and the Japanese officials were horrified and how they regret that such an outrage should be committed on their friends. Knowing your husband so well the affair seemed personal to his Japanese friends.

Mr. Appenzeller told us you were leaving in a few weeks to join him here and I thought how your heart would be torn when leaving Alice. I can't help but reflect that your husband was ready for the change, sad as it all seems,--(8) he was surely ripe for Heaven and I am sure he is waiting for you to join him. I can't believe that we are not to see him again in the same old way. He used to come on Saturday sometimes. Since our return he dined with us one evening with Mr. and Mrs Bunker and Doctor Heipert (spelling?) and a few others just an informal dinner.

After the mission had all returned from their annual pilgrimage to Pyengyang, the Bishop dined with us one evening. It was just (9) two weeks ago day before yesterday, Thursday evening the dinner took place. There were eighteen in all. Mr. Appenzeller was one of the guests.

After dinner a few more guests came in and we had an auction in the dining room. The first mysterious package that was sold was bought by your husband. The package was labelled " The most popular paper in Seoul".

Mr. Bunker auctioneered it off and Mr. A -- being an editor, made the (10) highest bid and got it.

We made him stand in the middle of the room and open it. When he opened it he held up for our inspection a curious brown thing that didn't look funny until Mr. A-- discovered it was " fly paper", and then he laughed and laughed and seemed so amused as he stood by the dining room door that leads to the court.

He stood there all the time and I often heard his amused laugh above all the others. (11)

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Although we all knew he was the most domestic and home loving man imaginable yet he was cheerful and never complained and always seemed determined to do his best.

I know just what a good husband and good father you and your children have lost.

It is terrible and seems so cruel that nothing that any of us can do or say or feel can help you the least bit. I can only assure you of our (12) sincerest sympathy,

I think of so many ways in which you will be reminded of your loss and how jealous you will feel of the past year of your separation.

Oh, it is truly very hard. I have written all these little every day things about him because I know we love to hear all the details of those we love and your husband made his last visit in Korea here upon us, and in the very room where you all made your final start the day you left for America (13).

He sat in the same front hall, - he sat in the same rocking chair at the left of the front door as we go out. As we talked to us he looked across to your cottage on the hill. I sat opposite him on the other side of the door, and Dr. Allen sat in the big chair opposite us near the stairs. I know I wondered if Mr. A -- enjoyed his call because he had taken you all from that room when you all went around the world together. (14)

He told us of his money troubles while in London. I am glad you all had that delightful journey around the world with him. I am glad your children are all good children and will be pride and a comfort to you and an honor to their good father's name.

I feel so sorry for each of the children - poor dear Henry will have to be his mother's man now. Poor Alice will be too disturbed to go on with her studies, (15) and has been at such a disadvantage ever since you left us on account of her long illness. The poor Koreans seem so shocked and distressed and follow my husband about asking him questions.

Wishing I could do something more useful than assure you once more of our love and sympathy,

I remain as ever

Yours affectionately

Fannie M. Allen

Letter, written in long hand, transcribed by

Charles A Sauer  
Ashley, Ohio

April  
27-1967

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MEMOIR OF REV. HENRY G. APPENZELLER

By the Rev. Wilbur C. Swearer

Rev. Henry G. Appenzeller, one of the two founders of the Mission of the Methodist Episcopal Church in Korea, was born at Souderton, Pennsylvania, February 6, 1858. His parents belonged to the Reformed Church, and at the age of twenty he entered Franklin and Marshall College of that denomination, located at Lancaster. He graduated from this institution in 1882. Having previously joined the Methodist Episcopal Church, while in college he was licensed to preach and served ver acceptably a small mission in connection with the First Church of Lancaster. In the fall of 1882 he entered Drew Theological Seminary and pursued the regular course. During the first part of his course he preached at Bolton and afterwards at Green Village, the best appointment open to Drew students. In December, 1884, he married Miss Ella J. Dodge; the same month he was appointed by Bishop Fowler to go as a missionary to Korea. In January he passed his final examinations at the Seminary and with his bride started for their new field of labor. In May while in Japan he was graduated from the Seminary.

In San Francisco he was ordained deacon and elder in the Methodist ministry by Bishop Fowler.

In February, Bishop Fowler wrote to Dr. Maclay, Superintendent of the Japan Mission, appointing him Superintendent of Korea also and appointing Mr. Appenzeller as Assistant Superintendent under his direction. (In 1887, upon the return of Dr. Maclay to America, Mr. Appenzeller became Superintendent.)

On Easter Sunday, April 5, 1885, he and his wife arrived at Chemulpo. At this time on account of the political disturbances and the contest going on between the Japanese and Chinese it was considered unsafe for them to stay, so they reluctantly returned to Japan but in a short time, the difficulties having been settled, went back to Korea.

By the month of August Dr. Scranton and Mr. Appenzeller had each purchased a native house and lot. Dr. Scranton began medical work on his own compound and also assisted in the work in the government hospital established in April by Dr. H. W. Allen, of the Presbyterian Church. Two Koreans came to him desiring to study medicine and he told them that they must have a knowledge of English to do so. They applied to Mr. Appenzeller and he began to teach them English. In August he had four pupils enrolled. In 1886 the school had a recognized standing and was formally named by the king, Pai Chai Hak Dang (Hall for Training Useful Men). It had its first session June 8, 1886.

In 1887 Mr. Appenzeller erected the brick building now occupied by the school, the first of its kind ever erected in the country. Thus Mr. Appenzeller was the first educator to come to Korea.

On Sunday afternoon, July 24, 1887, Mr. Appenzeller baptized the first Korean who professed conversion to Christianity, and on October 2, the second Korean convert was baptized by him. Shortly afterwards the sacrament of the Lord's Supper was administered. Thus began the evangelistic work of the Methodist Episcopal ~~Church~~ Mission. In the spring of that year Mr. Appenzeller made the first journey ever undertaken by a missionary to Pyengyang. After a few days' stay there he was called

back by the American minister by order of the government. In 1837 with the Rev. H. G. Underwood, of the Presbyterian Mission, he started again for the far north but before reaching the Chinese border they were called back by the American Minister.

Later he made a trip alone as far north as Weju, which was very difficult. Between 1838 and 1890 he travelled through six of the eight provinces, touching at Haiju, Kongju and Fusan, covering 1800 miles.

From the time of his appointment until 1892 Mr. Appenzeller was Superintendent of the Methodist Mission; for a large part of that time he also served as treasurer of the Mission, which position he continued to fill until 1900.

His policy on educational lines was a very broad one, and his plans included the education of the youth of the empire under Christian instruction and control. He believed that the Christian Church ought to be at the helm of the educational system and in this way by precept and example inculcate principles of morality and nobility. At the same time he saw the possibilities in such a position of Christianizing the youth. To that end he planned and worked for the aggrandizement of Pai Chai Hak Dang.

Yet not alone in educational work were Mr. Appenzeller's many gifts applied. He was devoted to the evangelization of this people. He founded and cared for the first Methodist Episcopal Church in Chong Dong, Seoul, during the years of his service seeking with all his power to make it a mighty evangelistic agency for the young. When his congregation had grown beyond the capacity of the place of meeting he



decided to build a church at once beautiful, substantial and serviceable. He therefore adopted that style of architecture that is everywhere associated with the Christian Church and erected the first Protestant foreign church building in Korea.

Being one of the pioneer missionaries and a man of diversified talents Mr. Appenzeller was active in the founding of nearly all of the organizations that exist among the foreign community.

Feeling the need in the heathen ~~xxxx~~ land of drawing away occasionally from all heathen environments and in union with others of his own race, in his own tongue worshipping the deity he took a large part in founding the Union Church and gladly opened the Chapel of Pai Chai School for the services. Several times he was elected pastor and conscientiously fulfilled the duties of that position.

In the forefront of ~~the~~ missionary enterprise stands the bible. When the first missionaries arrived they found that Rev. John Ross, in Moukden, had translated the New Testament into Korean. They soon found however that this was very imperfect and that they must have a better translation. They then formed the Permanent Executive Bible Committee and from the first for a number of years Mr. Appenzeller was a member of this committee. The purpose of the committee was to supervise the translation and publication of the Scriptures. They elected from among the missionaries certain ones for the work of translation. Mr. Appenzeller was among the number first chosen and held his position on the Board of Translators until his death. It was work in which he took great pleasure, in fact it was <sup>17</sup>going to the performance of this duty that he lost his life on the ill fated Kumagawa.

Next to the Bible as an evangelical agency comes religious literature. For the preparation and publication of books and tracts the Korean Religious Tract Society was founded and Mr. Appenzeller was elected Chairman. This position he filled for a number of years. In addition to this he was for a long time the custodian of the Sunday School Union and Tract Society of the Methodist Episcopal Mission. In these societies he did considerable work himself in translation and publication of tracts. He started and ~~XXXX~~ for four years edited and published a church weekly of the Methodist Mission, called the Korean Christian Advocate, carrying it on successfully in the midst of his many other duties. Prior to the organization of these societies, that is, in the fall of 1888, having experienced considerable difficulty in the matter of printing the works that had been translated and also seeking a legitimate enterprise whereby employment might be given to boys who ~~des~~ desired to earn their support while pursuing their studies at Pae Chai, Mr. Appenzeller requested Mr. Ohlinger to open at Seoul the printing establishment now called the Methodist Publishing House. Shortly afterward Mr. Appenzeller began the Pae Chai Bindery, as an adjunct to the school. As publications multiplied a book depository was needed and Mr. Appenzeller having purchased property in a very favorable location at Chong No opened the Chong No Book Store.

Although devoting his energies primarily to a host of missionary enterprises, Mr. Appenzeller found time to engage in work of a secular nature for the good of the foreign community. He was one of the leading spirits among the group of influential foreigners whose counsel and example resulted in the widening of the narrow streets of the city and the

building of good roads. In all such works his influence as a Christian missionary was felt; after the widening of the road through Peking Pass, at the ceremonies in connection with the completion of the Independent Arch he was very much pleased at the invitation extended him to offer prayer in public acknowledge of gratitude to God and thus put the stamp of Christian progress on what had been accomplished.

In 1892 the Rev. Franklin Ohlinger and Mrs. Ohlinger edited and published a monthly magazine in English, which they called the Korean Repository. After their departure the need of such a publication was felt by the community and in 1895 Mr. Appenzeller and the Rev. George Heber Jones began to edit and publish the Korean Repository. For four years in the midst of many other weighty duties they continued its publication. Its influence was felt throughout all the East and it came to be an authority on matters Korean.

In his social duties Mr. Appenzeller was never lax; during his seventeen years in Korea there were very few foreigners whom he did not know personally. To further cement these ties and afford a means of recreation and a relief from close application to duty, he advocated and assisted in the organization of the Seoul Union - an association in which the foreigners and their families occasionally met and spent an hour in mental and physical relaxation.

The Korea Branch of the Royal Asiatic Society was founded in 1900. The purpose of the organization is to investigate into the history, customs and life of the people of the peninsula and to put such investigations into permanent form for the public.

Mr. Appenzeller served the society for several years in the capacity of librarian.

A few years after the arrival of the first foreigners, upon the death of one of the ~~xxxx~~ small company great difficulty was experienced in the matter of the burial of the body. The Korean government refused permission to bury near the city, and only after much pressure was brought to bear did they consent to the burial on this side of the Han river at Yang Whajin. At this place a large tract of land was purchased and enclosed for a foreign cemetery. In all this work Mr. Appenzeller took a large part and for a number of years was treasurer of the foreign cemetery association. It seems truly a sad comment upon the frailty of man that he who did so much to secure and carefully preserve a burial place for the foreign community should find his final resting place in the wide waste of waters.

The Board of Bible Translators had arranged a June session for 1902 at Hokto. To attend this session, Mr. Appenzeller took passage in Kumagawa Maru, a steamer of the Osaka Chosen Line, on the night of June 11 as this steamer was proceeding on her way south she came into collision with the Misogawa Maru, another steamer of the same company, near Ullin Island, about thirty miles out from Pusan (about 100 miles south of Urenulpo). The Kumagawa Maru sank almost immediately and Mr. Appenzeller was drowned in the disaster.

We have sketched in the barest outline the events ~~xxxxxxx~~ and works in the life of a truly great man. In all his relations with his fellow men he was upright and straight forward and he always aimed by

a cheerful, kindly manner to brighten the lives of those with whom he came in contact, while at the same time he had little patience with dishonesty or shiftlessness. He was a loving husband and a kind father seeking to bring his children up in the fear of God. To friends he was true as steel and those who met him for the first time found in him a courteous Christian gentleman.

As a missionary he was capable, faithful and devoted to his work and holds a high record. In all of his missionary work he was self-sacrificing almost to a fault. Among the Koreans it is said that he not only gave many years of service to them but also in the end gave his life; for they believe that in attempting to call and arouse the Korean teacher and the little girl under his care he could not take sufficient precaution for his own safety. In all his efforts he was moved by the highest optimism and had the greatest faith in the ultimate of Christ's Church in the world. All the distinctive doctrines of evangelical Christianity were accepted by him. The immortality of the soul and the glorification of the Christian in union with "all those who love His appearing", were to him pleasing themes for thought.

Perhaps we can do little else than close this sketch with a quotation from a funeral address delivered by him shortly before his death: "We stop in the rush of our everyday duties in order to lay in our Machpelah by the river one more body to await the resurrection morn. It is well that we should for we are forcibly reminded that we are strangers and pilgrims here below. There is no order in death. A few weeks ago one slipped from our midst ere many of us knew of his illness

and not another one from whom we were separated and whose hearty laugh we did not hear is called hence. May we not say in the words of Job, 'Are not my days few before I go whence I shall not return,.... without any order.' 'Without any order' and yet in God's order. God doeth all things well and 'brethren, concerning them which are asleep, sorrow not, even as others who have no hope.' Jesus who died and rose again will bring them who sleep in Him with Him. 'And so shall we be ever with the Lord.' And truly the last words of the lesson are for our comfort: 'God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him.' This is the will of God and from this point God's dealings with us his children must be viewed."

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*From Korean Review*

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In the fore front of missionary enterprise stands the Bible. When the first missionaries arrived they found that Rev. John Ross, in Moukden, had translated the New Testament into Korean. They soon found however that this was very imperfect and that they must have a better translation.



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refused permission to bury near the city, and only after much pressure was brought to bear did they consent to the burial on this side of the Han river at Yang Wha-jin. At this place a large tract of land was purchased and enclosed for a Foreign Cemetery. In all this work Mr. Appenzeller took a large part and for a number of years was Treasurer of the Foreign Cemetery Association. It seems truly a sad comment upon the frailty of man that he who did so much to secure and carefully preserve a burial place for the foreign community should find his final resting place in the wide waste of waters: and yet we know that he would think that it is all right so long as he was right with God. For in all the rush of a busy life he always made sure of his acceptance with God. A few days before his death after having passed safely through an experience in which his life was in danger he remarked that he had no fear; that if he had been killed in that trouble it would have been all right with him for he had that morning committed himself unto God as he did every morning.

We have sketched in the barest outline the events and works in the life of a truly good and great man. In all his relations with his fellowmen he was upright and straightforward and he always aimed by a cheerful, kindly manner to brighten the lives of those with whom he came in contact, while at the same time he had little patience with dishonesty or shiftlessness. He was a loving husband and a kind father, seeking to bring his children up in the fear of God. To his friends he was true as steel and those who met him for the first time found in him a courteous Christian gentleman.

To the public in his many works, he was a benefactor of high standing and his work in behalf of this people will go on producing its beneficial results for many years.

As a missionary he was capable, faithful and devoted to his work, and holds a high record. He was self-sacrificing almost to a fault. Among the Koreans it is said that he not only gave many years of service to them but also in the end gave his life; for they believe that in attempting to call and arouse the Korean teacher and the little girl under his care he could not take sufficient precautions for his own safety. In all his efforts he was moved by the highest optimism and had the greatest faith in the ultimate triumph of Christ's church in the world. All the distinctive doctrines of evangelical Christianity were accepted by him. The immortality of the soul and the glorification of the Christian in union with "all those who love His appearing," were pleasing themes for thought. Often in our hearing has he given utterance in prayer to this couplet:

"We meet, the grace to take Thou hast so freely given;

We meet on earth for Thy dear sake, that we may meet in heaven."

Perhaps we can no more fitly close this sketch than by a quotation from a funeral address delivered by him not long ago.

"We step in the rush of our every-day duties in order to lay in our Machpelah by the river one more body to await the resurrection morn. It is well that we should for we are forcibly reminded that we are strangers and pilgrims here below. There is no order in death. A few weeks ago one slipped from our midst ere many of us knew of his illness and now another one from whom we were separated and whose hearty laugh we did not hear is called hence. May we not say in the words of Job, 'are not my days few before I go whence I shall not return, .....without any order'. 'Without any order,' and yet in God's order. God doeth all things well and, brethren concerning them which are asleep, sorrow not, even as others who have no hope.' Jesus who died and rose again will bring them who sleep in him with him. And so shall we be ever with the Lord. And truly the last words of our lesson are for our comfort: 'God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him.' This is the will of God and from this point God's dealings with us his children must be viewed."

WILBUR C. SWEARER

*St. Lawrence*

It is with deep regret that we learn of the death of Mrs. Ella Dodge Appenzeller, widow of the Rev. Henry G. Appenzeller, one of the founders of our mission in Korea, in which work his wife shared in a most honorable way. Since the death of her husband Mrs. Appenzeller has lived in America, where she has devoted herself to the work of preparing her children for life service.

She died at the home of her son, Rev. Henry G. Appenzeller, at Cannon Station, Connecticut, who since his graduation from Drew Theological Seminary has been a member of the New York East Conference. Mrs. Appenzeller was taken suddenly ill Sunday, September 26th, and passed away the following Thursday. The funeral service occurred at Cannon Station, and the interment was at the old home Berlin, New York. Dr. Julian S. Wadsworth of Providence R.I., and Dr. William E. Griffiths, the biographer of Mr. Appenzeller, officiating.

Four children survive. Miss Alice Appenzeller, a graduate of Wellesley and serving as a missionary under the Woman's Foreign Missionary Society in Korea; Miss Ida Appenzeller, also a graduate of Wellesley, and for a time a Field Secretary under the W.F.M.S. in Ohio; Rev. Henry G. Appenzeller of the New York East Conference, a graduate of Princeton University and Drew Theological Seminary, and Miss Mary Appenzeller at home with her brother in Cannon Station.

FROM WILLARD D. PRICE, SECRETARY PUBLICITY DEPARTMENT  
BOARD OF FOREIGN MISSIONS, METHODIST EPISCOPAL CHURCH  
ONE-HUNDRED-FIFTY FIFTH AVENUE, NEW YORK CITY, N. Y.

October 15, 1915.

THE DEATH OF MRS. HENRY G. APPENZELLER

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Appenzeller, Henry G.

Obit

Korea Ann. Conf. Report 1903, p.68

Appenzeller, Henry Gerhard. Missionary, educator, editor, translator and preacher. Born at Souderton, Pennsylvania, 6 February, 1858. Parents members of the German Lutheran Church. Early years spent upon a farm. His early religious training was in the German Lutheran Church. After teaching public schools for a time, he entered Franklin and Marshall College, Lancaster, Pennsylvania, at the age of twenty. During his college course he joined the Methodist Episcopal Church, and was licensed to preach before receiving the degree of Bachelor of Arts in the spring of 1882. In the fall of 1882 he entered Drew Theological Seminary, and at the same time that he pursued his theological studies he continued to serve in the active ministry. Before graduating from the Seminary, he had determined to give his life to the cause of foreign missions, and before the end of his senior year at Drew he had consented to go as a missionary to Korea. In December, 1884, occurred his marriage to Miss Ella J. Dodge, of Lancaster, Pennsylvania, and in the same month his appointment to Korea by Bishop Fowler. In the following month he completed his work at the Seminary and received the degree of Bachelor of Divinity in May, 1885, while he was in Japan, on his way to Korea. While he was in San Francisco, on his way to the field, he was ordained deacon and elder by Bishop Fowler, he having become a member of the <sup>Florida</sup> ~~Philadelphia~~ Conference in the ~~spring of~~ <sup>January,</sup> Mr. Appenzeller's party arrived in Chemulpo, Korea, on Easter Sunday, 5 April, 1885, but were obliged to return to Japan because of the political disturbances in Korea. By August of 1885 Mr. Appenzeller and his colleague, William B. Scranton, M.D., had purchased native houses and were established in the country in which they were to labor. By

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HENRY GERHARD APPENZELLER.

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Rev. Chas. A. Sauer  
P. O. Box 272  
Ashley, Ohio  
43003

April 28, 1967

The Librarian  
Methodist Board of Missions  
475 Riverside Drive  
New York N Y 100 27

Dear Friend:-

I am enclosing herewith a Xerox copy of a letter written to Mrs Henry G. Appenzeller by the wife of the American Minister to Korea on learning of the loss at sea of Dr Appenzeller, June 1902.

I found the original while examining some of the Appenzeller papers in possession of Mrs. Walter J. Huffman, of Bradner, Ohio. Mrs. Huffman is a granddaughter of Dr Appenzeller.

I have also included my transcription of the letter.

It does so much in going into details of Dr. Appenzeller's visit to the Allen cottage, presumably in a suburb of the port city of Chemulpo (modern Inchon), on the day before sailing on the illfated coastwise steamer that it is of special historical significance.

Very sincerely,



Chas A Sauer

A Korean Missionary

BY J. T. GRACEY

The Commemorative Sept 23, '05. p 301.

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(Biograph)

HENRY G. APPENZELLER was born near Philadelphia, Pennsylvania, February 6, 1858. He worked on a farm, the experiences of which were of use to him in Korea, where he was wont to say in discussing boundaries and the location of fences that he had learned as a farmer the value of land and he would not willingly give away a "spoonful."

In winter he taught public school and prepared for college. He entered Franklin and Marshall College at Lancaster, Pennsylvania, his parents being members of the Reformed (German) Church. He entered college in 1878, graduating four years afterward. While at college he was licensed to preach, and received charge of a mission of the First Church in Lancaster, where he continued to render valuable service until he was called to enter Drew Theological Seminary. At this place, while yet a student, he continued to fill neighboring charges for two years more. Toward the close of his term he was asked to go to Korea. He married Ella J. Dodge, and in 1885 left with his wife for his mission field. He was of full assurance that God had called him to Korea.

The time appointed for the observance of the celebration of twenty years of the history of the founding of missions in Korea was not observed by the missions, as was proposed in a General Conference, in view of the fact that Japan was on the eve of being at war with Russia. The Rev. Dr. Seranton, who was Mr. Appenzeller's companion in establishing the mission, in writing of Mr. Appenzeller's death, said at that time that he was "bent in form, worn in features, and an old man though only in middle life." Of the founding of the mission we have no room to write. Suffice it to say that at the time of their entry (1885-86) it was certain death for any foreigner or Korean to be found guilty of harboring foreigners. The persecution of the Romanists had occurred thirteen years before and had impressed people with the perilousness of the undertaking, but these devoted missionaries went forth, "taking their lives in their hands," as the phrase then was. The following September there occurred the first baptism of a Methodist in the mission. Inside of twenty years the mission reported over two thousand communicants.

As all Korea was, at the time of the introduction of Protestant Christianity, indebted to the Chinese characters, it is natural that the missionaries should then depend on the Chinese Christian literature as a means of spreading the knowledge of the kingdom. They have since spread the knowledge of Christ through the Korean Religious Tract Society, at Seoul, where, instead of sending to Japan, as formerly, they have a fully equipped mission press.

On the night of June 11, 1902, occurred the sad death by drowning of Mr. Appenzeller. While going to another port to help in the rendering of the Scriptures his vessel was sunk by a collision. Mr. Appenzeller had just retired when the collision occurred. He was seen standing in water to his waist when the steamer went down, a few minutes after. He was one of the ablest men that ever went to Korea. They had to worship in secret and by stealth when he first went to that country. At the time when Mr. Appenzeller commenced his mission, the "Hermit Nation" was the only one remaining besides Tibet which had hitherto been closed to the gospel, and it had received the instruction of the Romanists, which had had sixty years of persecution. Dr. Maclay was the first Christian missionary of any denomination to enter this field. The superintendency of the mission devolved on Mr. Appenzeller, who presided at the First Annual Meeting in August, 1885, and many thereafter.

tree is the Norway spruce—a member of the pine family.”

“How much like a pyramid its shape is!” exclaimed Winfred.

“Yes,” replied grandfather, “and they sometimes grow as high as one hundred feet. From the great forests of Norway this tree has been taken, and it is now so widely cultivated in our country that many think it has always been here. We will walk over and look at it more closely. You see its leaves, as Katherine observed, are arranged differently from the pine leaves—they are scattered singly, but very closely, about all sides of the branches. To watch the new leaves come on the spruces in the springtime is very interesting. The ends of all the branches are then tipped very delicately with a soft yellow-green—quite a contrast to the rest of the foliage.”

“See its cones, grandpa,” said Katherine. “How gracefully they hang at the end of the boughs and what pointed scales they have. How beautifully the branches sweep and trail on the ground!”

“There are several kinds of spruces beside the Norway, known as the white, red, and black spruces,” said grandfather.

“Is it a useful tree, grandpa?” asked Winfred.

“Yes, my boy. Its timber is used for masts of ships and floors of houses. Paper pulp is made from the wood. To me the cheer this tree brings in the long winter is the greatest use of all, and the lesson it teaches—who can tell what it is?”

“I think I know, grandpa,” answered Katherine; “always to be bright and cheerful.”

“Yes,” said grandfather, “and, when clouds and the cold days come, to be ever green.”—*Lutheran Young People.*

### Silly Lettering

WITHIN the last ten or twenty years there has raged among many a sort of mania for torturing the alphabet. This craze for novelty for novelty's sake deals chiefly with the capital letters, but has not wholly spared the others. The distortion is called “aesthetic”; and this seems to be regarded as an adequate justification of any mangling performance that any fool may choose to perpetrate. The good, old-fashioned E, for instance, with the middle horizontal line about half as long as the other two, is made with the middle line a little longer than the upper one and crowded up close to it. The capital R is sometimes found with the curved part reaching almost to the bottom of the perpendicular line, and the right leg so reduced in size that at a little distance it is liable to be mistaken for a D. The two middle lines of the M are transformed into a single one lying across the tops of the other two, with only a faint indication of a break to represent the original acute angle.

But most senseless and exasperating of all is the substitution of one letter for another. So far this exercise of the mania has been confined to the capital U, which is replaced by V. It is true that two or three centuries ago u and v were interchanged; in fact, there was a time when the usage was pretty uniformly the opposite of the present, so that, for instance, “virtue” would have been printed “uirtue.” It is needless to inquire how the change came about which has resulted in the modern usage; but if one is crazy to reintroduce the antique usage, he ought to be thorough, and not only put v for u, but u for v. Then we should have, say, “VESUVIUS,” whereas the modern fad gives us “VE-SVVIVS.” But why indulge in such tomfoolery? What is gained by it? As President Eliot says of the Brooks tablet theft, “Any fool could do it.”—*Boston Transcript.*

win his way through college, and to a clean manhood. There was in all his conversation nothing affected, nothing weak, no spirit of mere adventure. He meant business, and in a cool and determined way he is going to work to win. We had some other words which need not appear here. Query:—With young men of muscle and purpose growing up by the thousand throughout the country, what will be the future of Japan? This is a striking case, but not the only one. How shall Japan be kept down? And what will be the result if Japan be not Christianized?

#### SEIZO HASEGAWA



Mr. Seizo Hasegawa, whose home has always been in the little village of Fujisaki, about five miles from Hirosaki, was formerly a *sake* manufacturer, a rough, uncultured man. The daimyo of Hirosaki gave to the Hasegawa family the tract of land in Fujisaki. Mr. Y. Honda when young had close relations with this family, and it was chiefly thro his influence (and that of Keinosuke Kosaka), that Mr. Hasegawa became a Christian in 1887, receiving baptism on the day of the dedication of his church. After his conversion he became a strong temperance man, and has been steadfast and earnest in his Christian life, giving of his means to the support of the Church and temperance work. The little church in his village is self-supporting. He has for 13 years been the Supt. of the Sunday School which at present numbers 70. His early education was limited, but soon after his conversion he began to take an interest in education, especially that of girls. Here again the influence of Y. Honda doubtless had much to do in turning the current of his thoughts toward the founding of a girls' school in Hirosaki. Having daughters of his own, his interest in their education has broadened and deepened into interest in all girls as the years have passed. The present girls' school of Hirosaki began about 16 years ago, when Mrs. Yamaka of Hakodate began teaching a class of 11 girls in the little old M. E. Church. About 13 years ago a building to accommodate 60 pupils was erected on ground owned by Mr. Y. Honda, costing about 600 Yen. Of this sum Mr. Hasegawa was the chief giver. During these years he has furnished a house for the missionaries of the W. F. M. S. free of rent. He has taken the responsibility of putting up the new building: he purchased the ground and has given liberally of his own means toward the building, and thro his influence fifty of his friends (Japanese) have contributed toward it.

A few months ago when not feeling well he consulted a physician in Tokyo, who said after examination that he must have some time been a hard drinker, and that if he had gone on much longer in that course he must have died. Mr. Hasegawa says he was given *sake* to drink when he was a nursing babe. His father before him was a drinker. He says his heart is filled with gratitude when he thinks of what might have been, and contrasts that condition with his present state. Now his children are grown and married. His entire family belong to the M. E. Church. His three daughters have married Christian men who have been adopted into the family, and have taken the name Hasegawa. Two years ago

eldest son was married to an earnest Christian girl who was converted in the Hirosaki Girls' School. This school, by the way, is the only Christian Girls' school on the main island north of Sendai.

I am told that Mr. Hasegawa is the seventh richest man in Mori Ken.

### SENDAI JO GAKKO

BY MISS PHELPS

Friday morning the 27th our home presented a very unusual appearance; for the home had taken itself away so to speak for the time in order to make place for the school, as having yet no building of our own it was to be the scene of the first graduating exercises of the Gijokwan. The day was auspicious, the audience comfortably filled the seats provided, and a simple but interesting program pleased without wearying the listeners. Two girls graduated, both earnest Christians.

One expects to continue her study in Aoyama, and the other will probably remain in Sendai to help the work here.

The first is a good student and we hope she will be a teacher; the second has developed a very sweet voice in song, a gift greatly needed in our church work, and which we trust God will use to the glory of His name.

The Sabbath of June 15th was a very happy one for us as it saw six of our girls receive the holy rite of baptism. These with two others baptized before returning to their homes in the spring expressed at the same time their desire to belong to Christ and all have regularly attended our Baptism Class for the study of the catechism since that time.

### MEMOIR OF REV. HENRY G. APPENZELLER

From *Korean Review*

Rev. Henry G. Appenzeller, one of the two founders of the Mission of the Methodist Episcopal Church in Korea was born at Souderton, Pennsylvania, February 6th, 1858. His parents were German Lutherans and at the age of 20 he entered Franklin and Marshall college of the Reformed Church located at Lancaster. He graduated from the institution in 1882. Having previously joined the Methodist Episcopal Church, while in College he was licensed to preach and served very acceptably a small mission in connection with the First church of Lancaster. In the fall of 1882 he entered Drew Theological Seminary and pursued the regular 3 years course. During the first part of his course he preached at Bolton and afterwards at Green Village, the best appointment open to Drew students. In December 1881 he married Miss Ella J. Dodge; the same month he was appointed by Bishop Fowler to go as a missionary to Korea. In January he passed his final examinations at the Seminary and with newly married wife started for their new field of labor. In May while in Japan he was graduated from the Seminary.

In San Francisco he was ordained deacon and elder in the Methodist ministry by Bishop Fowler.

On Easter Sunday April 5, 1885 he and his wife arrived at Chemulpo. At this time on account of the political disturbances and the contest going on between the Japanese and Chinese it

\* In February Bishop Fowler wrote to Dr. MacLay, superintendent of the Japan Mission, appointing him superintendent of Korea and Rev. Appenzeller as assistant superintendent under his direction. In 1887 upon the return of Dr. MacLay to America Mr. Appenzeller became superintendent.



was considered unsafe for them to stay so they reluctantly returned to Japan but in a short time the difficulties having been settled came back to Korea.

By the month of August Dr. Seranton and Mr. Appenzeller had each purchased a native house and lot. Dr. Seranton began medical work on his own compound and also assisted in the work in the Government Hospital established in April by Dr. H. N. Allen of the Presbyterian Church. Two Koreans came to him desiring to study medicine and he told them that they must have knowledge of English to do so. They applied to Mr. Appenzeller and he began to teach them English. In August he had four pupils enrolled. In 1886 the school had a recognized standing and was formally named by the king *Pai Chai Hak Dang* (Hall for Training Useful Men.) It had its first Session June 8, 1886.

In 1887 Mr. Appenzeller erected the brick building now occupied by the school, the first of its kind ever erected in the country. Thus Mr. Appenzeller was the first educator to come to Korea.

On Sunday afternoon July 24, 1887, Mr. Appenzeller baptized one of the first Koreans who professed conversion to Christianity, and on October 2, a second Korean convert was baptised. Shortly afterwards the sacrament of the Lord's Supper was administered. Thus began the evangelistic work of the Methodist Episcopal Mission. In the spring of that year Mr. Appenzeller made the first journey ever undertaken by a missionary to Pyeung-yang. After a few days' stay there he was called back by the American Minister by order of the Government. In 1887 with Rev. H. G. Underwood of the Presbyterian Mission he started again for the far north but before reaching the Chinese border they were called back by the American Minister.

Later he made a trip alone as far north as We-ju, which was very difficult. Between 1888 and 1890 he traveled through six of the eight provinces, touching at Hai-ju, Kong-ju and Fusan, covering 1800 miles.

From the time of his appointment until 1892 Mr. Appenzeller was superintendent of the Methodist Mission; for a large part of that time he also served as treasurer of the Mission which position he continued to fill until 1900.

His policy on educational lines was a very broad one, and his plans included the education of the youth of the Empire under Christian instruction and control. He believed that the Christian Church ought to be at the helm of the educational system and in this way by precept and example inculcate principles of morality and nobility. At the same time he saw the possibilities in such a position for Christianizing the youth. To that end he planned and worked for the aggrandizement of *Pai Chai Hak Dang*.

Yet not alone in educational work were Mr. Appenzeller's many gifts applied. He was devoted to the evangelization of this people. He founded and cared for the First Methodist Episcopal Church in Chong Dong, Seoul, during the years of his service, seeking with all his power to make it a mighty evangelistic agency for the young. When his congregation had grown beyond the capacity of the place of meeting he decided to build a church at once beautiful, substantial and serviceable. He therefore adopted that style of architecture that is everywhere associated with the Christian church and erected the first Protestant foreign church building in Korea.

Being one of the pioneer missionaries and a man of diversified talents Mr. Appenzeller was active in the founding of nearly all of the organizations that exist among the foreign community. Feeling the need in a heathen land of drawing away occasionally from all heathen environment and in union with others of his own race, in his own tongue worshipping the Deity he took a large part in founding the Union Church and gladly opened the chapel of *Pai Chai School* for the service. Several times he was elected pastor and conscientiously fulfilled the duties of that position.

In the fore front of missionary enterprise stand the Bible. When the first missionaries arrived they found that Rev. John Ross, in Moukden, had translated the New Testament into Korean. They soon found however that this was very imperfect and that they must have a better translation.

They then formed the Permanent Executive Bible Committee and from the first for a number of years Mr. Appenzeller was a member of this Committee. The purpose of the committee was to supervise the translation and publication of the scriptures. They elected from among the missionaries certain ones for the work of translation. Mr. Appenzeller was among the number first chosen and has held his position on the Board of Translators ever since. It was work in which he took great pleasure and was careful to attend every session he possibly could. In fact it was in going to the performance of this duty that he lost his life on the ill-fated Kuma-gawa.

Next to the Bible as an evangelistic agency comes religious literature. For the preparation and publication of books and tracts the Korean Religious Tract Society was founded and Mr. Appenzeller was elected President. This position he filled for a number of years and until very recently. In addition to this he was for a long time the custodian of the Sunday School Union and Tract Society of the Methodist Episcopal Mission. In these societies he did considerable work himself in translation and publication of tracts. He started and for four years edited and published the church weekly of the Methodist Mission called the Korean Christian Advocate, carrying it on successfully in the midst of his other many duties. Prior to the organization of these societies, that is in the fall of 1888, having experienced considerable difficulty in the matter of printing the works that had been translated and also seeking a legitimate enterprise whereby employment might be given to boys who desired to earn their support while pursuing their studies at Pai Chai, at the request of Mr. Appenzeller, Mr. Ohlinger opened the printing establishment now called the Methodist Publishing House. Shortly afterwards Mr. Appenzeller began the Pai Chai Bindery as an adjunct to the school. As publications multiplied a book depository was needed and Mr. Appenzeller having purchased property in a very favorable location at Chong No opened the tracts and sold each year.

Although devoting his energies primarily to a host of missionary enterprises Mr. Appenzeller found time to engage in work of a secular nature for the good of the foreign community. He was one of the leading spirits among the group of influential foreigners whose counsel and example resulted in the widening of the narrow streets of the city and the building of good roads. In all such works his influence as a Christian missionary was felt; after the widening of the road through Peking pass, at the ceremonies in connection with the completion of the Independence Arch, he was very much pleased at the invitation extended him to offer prayer in public acknowledgment of gratitude to God, and thus put the stamp of Christian progress on what had been accomplished.

In 1892 Rev. Ohlinger and Mrs. Ohlinger edited and published a monthly magazine in English which they called the Korean Repository. After their departure the need of such a publication was felt by the community and in 1895 Rev. Appenzeller and Rev. Geo. Heber Jones began to edit and publish the Korean Repository. For four years in the midst of many other weighty duties they continued its publication. Its influence was felt throughout all the east and it came to be an authority on matters Korean.

In his social duties Mr. Appenzeller was never lax; during his seventeen years in Korea there were very few foreigners whom he did not know personally. To further cement these ties and afford a means of recreation and a relief from close application to duty, he advocated and assisted in the organization of the Seoul Union, an association where the foreigners and their families occasionally met and spend an hour in mental and physical relaxation. The leading papers and magazines published in the United States are kept on file and in the summer three tennis courts are laid out.

The Korea Branch of the Royal Asiatic Society was founded in 1901. The purpose of the organization is to investigate the history, customs and life of the people of the peninsula and put such investigations into permanent form for the public. Mr. Appenzeller has for several months served the society in the capacity of librarian.

A few years after the arrival of the first foreigners, upon the death of one of the small company, great difficulty was experienced in the matter of the burial of the body. The Korean government

refused permission to bury near the city, and only after much pressure was brought to bear did consent to the burial on this side of the Han river at Yang Wha-jin. At this place a large tract of land was purchased and enclosed for a Foreign Cemetery. In all this work Mr. Appenzeller took a large part and for a number of years was Treasurer of the Foreign Cemetery Association. It seems truly a sad comment upon the frailty of man that he who did so much to secure and carefully preserve a burial place for the foreign community should find his final resting place in the wide waste of waters; and yet we know that he would think that it is all right so long as he was right with God. For in all the rush of a busy life he always made sure of his acceptance with God. A few days before his death after having passed safely through an experience in which his life was in danger he remarked that he had no fear; that if he had been killed in that trouble it would have been all right with him for he had that morning committed himself unto God as he did every morning.

We have sketched in the briefest outline the events and works in the life of a truly good and great man. In all his relations with his fellowmen he was upright and straightforward and he always aimed by a cheerful, kindly manner to brighten the lives of those with whom he came in contact, while at the same time he had little patience with dishonesty or shiftlessness. He was a loving husband and a kind father, seeking to bring his children up in the fear of God. To his friends he was true as steel and those who met him for the first time found in him a courteous Christian gentleman.

To the public in his many works, he was a benefactor of high standing and his work in behalf of this people will go on producing its beneficial results for many years.

As a missionary he was capable, faithful and devoted to his work, and holds a high record. He was self-sacrificing almost to a fault. Among the Koreans it is said that he not only gave many years of service to them but also in the end gave his life; for they believe that in attempting to call and arouse the Korean teacher and the little girl under his care he could not take sufficient precautions for his own safety. In all his efforts he was moved by the highest optimism and had the greatest faith in the ultimate triumph of Christ's church in the world. All the distinctive doctrines of evangelical Christianity were accepted by him. The immortality of the soul and the glorification of the Christian in union with "all those who love His appearing," were pleasing themes for thought. Often in our hearing has he given utterance in prayer to this couplet.

"We meet, the grace to take Thou hast so freely given;

We meet on earth for Thy dear sake, that we may meet in heaven."

Perhaps we can no more fitly close this sketch than by a quotation from a funeral address delivered by him not long ago.

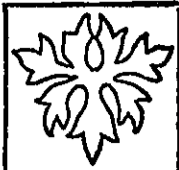
"We step in the rush of our every day duties in order to lay in our Machpelah by the river one more body to await the resurrection morn. It is well that we should for we are forcibly reminded that we are strangers and pilgrims here below. There is no order in death. A few weeks ago one slipped from our midst ere many of us knew of his illness and now another one from whom we were separated and whose hearty laugh we did not hear is called hence. May we not say in the words of Job, 'are not my days few before I go whence I shall not return . . . without any order'?" "Without any order," and yet in God's order. "God doeth all things well and, brethren concerning them which are asleep, sorrow not, even as others who have no hope." Jesus who died and rose again will bring them who sleep in him with him. And so shall we be ever with the Lord. And truly the last words of our lesson are for our comfort. "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him." This is the will of God and from this point God's dealings with us his children must be viewed."

WILBUR C. SWEABER

## ATTACK ON BISHOP MOORE

On Sunday, June the first, Bishop D. H. Moore, Rev. H. G. Appenzeller, Rev. W. C. Swearer, Mr. Melvin and Miss Moore started for the little village of Mu-chi-ne where it was intended they could hold a service in the Methodist chapel. At one point on the way the road crosses the embankment of the new Seoul-Pusan Railway and then about a hundred yards farther on recrosses it. When the party reached this point all excepting Rev. H. G. Appenzeller and one Korean kept on the regular road but these two, as they were somewhat in the rear, walked along the railway embankment which formed the chord of an arc to the point where the regular road again crossed the embankment. There was no sign of any kind warning people not to walk on this embankment nor was there anyone there to warn people not to go there. These facts have been proved by ample witnesses. When, however, the main body of the party had crossed the embankment at both points on the regular road and Mr. Appenzeller and the Korean had nearly reached the end of their short cut along the embankment a Japanese coolie came running along and without saying anything to the two who had walked along the embankment hurried forward to the jimikisha occupied by the Bishop and seizing it prevented the party from proceeding. Mr. Swearer who was in advance returned to see what was the matter. Mr. Appenzeller asked the coolie to desist saying that they were not aware that they were trespassing and that hereafter they would take good care that they all kept to the main road. This he repeated several times attempting as best he could to smooth matters over by an apology although of course there was not the slightest reason for apologizing. No fault of any kind had been committed and the coolie had no more right to detain the party than any highwayman. So they stood there, the coolie obstinately refusing to let go and yet offering no reason for the stoppage of the road nor suggesting any alternative mode of action. An apology, though superfluous, had been offered, and the party must proceed in order to get to their destination in time. As the coolie obstinately refused to release the ricksha Bishop Moore gave his knuckles a rap with his walking-stick as a little reminder that a party of perfectly inoffensive citizens cannot be held up by any half-naked Japanese coolie on a public highway for an indefinite period. Bishop Moore was perfectly justified in this course, but perhaps a wiser course would have been to have left him entirely alone and waited till his slow brain took in the absurdity of the situation. As it was, the slight blow was taken as a declaration of war and the coolie screaming to his fellows in camp just beyond a little hill leaped to the side of the road seized a stone as large as his two fists and hurled it with all his might at the Bishop. The latter fortunately had on a thick pith helmet and the stone struck this and did no injury. But now Mr. Appenzeller, Mr. Swearer and Mun (a Korean helper) stepped in between the Japanese and the Bishop in order to defend the latter. The Japanese coolie was now reinforced by two or three others who were armed with clubs and things began to look serious. Mr. Appenzeller and Mr. Swearer were attempting to hold the Japanese in check at the same time moving away down the road as rapidly as possible. Mr. Swearer who is something of an expert in the "noble art of self defence" refrained from striking from the shoulder although it would have been easy to have delivered some knock-out blows; but he simply attempted to ward off the blows of the Japanese. The latter were bent on murder; whatever they may have considered their provocation their intentions were plainly homicidal. Near by, there lay a pile of sticks and one of the Japanese ran to it and picked up an ugly weapon. Mr. Swearer seeing his intent followed in order to wrest the stick away from him for there would have been no chance against such a weapon. Just as the coolie picked up the stick Mr. Swearer looked around to glance at the struggling party he had left and instantly the coolie delivered a murderous blow which struck Mr. Swearer in the forehead felling him to the ground and cutting a deep wound over the eye. He struggled to his feet again with the blood streaming down his face and in the distance he saw Mr. Appenzeller also covered with blood holding off the Japanese as best he could. But at this point, for some reason not apparent, the Japanese began to show signs of letting up. The party had retreated some distance down the road away from the Japanese encampment and perhaps the injuries they had already inflicted made them conscious that they had laid themselves open to grave charges. However that may be they eventually retired and the party made its way back to Seoul where Mr. Swearer's severe wound was attended to as well as the less dangerous wounds which Mr. Appenzeller had sustained.

The matter was promptly reported to the U. S. Legation and the Japanese authorities were requested to arrest the culprits and bring them to trial. This was done and after a considerable trial during which one statement after another of the Japanese witnesses was proven to be false and so recognized by the Japanese authorities these coolies, three in number, were sentenced two of them to two months and one of them to one month's imprisonment with hard labor. It is needless for us to dwell upon the ludicrous inadequacy of this sentence. It was a murderous and practically unprovoked assault and deserved at least five years' imprisonment, and no reasonable man can doubt that if the persons attacked had been Japanese gentlemen of equal standing with Bishop Moore these same rascals would have scarcely gotten off with less than a life sentence. Nor can anyone doubt that if the Bishop's party had drawn arms and shot down every one of their assailants in self-defence they



again until he found a second harmless-looking man—also smoking.

This one he accosted in the same way and found that he was to be in stateroom No. 10.

"Good!" the captain ejaculated, "that's my stateroom too. We'll go together." And then he added, "They tell me there are a lot of missionaries on this boat, but the best two out of three we're all right now. Let's go down and look at the cabin."

When they reached No. 10 they saw in it trunks marked "Appenzeller," and a deck of cards on the shelf. "Appenzeller," said the smoker meditatively. "Appenzeller—I guess that's Dutch, ain't it?"

"I guess so. And see the cards! I think we're all right." But just at that moment a man appeared in the cabin door and the captain looked him over. Now the captain had been about the world some, and he had seen men. But somehow, that name, and that deck of cards, and that face didn't go together. But the stranger stood there smiling and said pleasantly, "Gentlemen, is this your cabin? Well, it is mine, too. I guess we had better get acquainted. We'll just tell each other who we are. My name is Appenzeller, and I am a missionary. My business is to send men to heaven."

"My name is Park," said the captain. "I'm a soldier. My business is to send them to the other place."

"My name," said the third, "is Gallagher—Mike Gallagher, and I'm a miner. My business is to furnish them with the money to go to either place they want to."

Mr. Appenzeller put out a Korean Bible, saying, "Gentlemen, help yourselves. Read this whenever you want to."

Captain Park got out a box of Manila cigars, saying, "Help yourselves. Smoke these whenever you want to."

Mr. Gallagher took out a bottle, saying, "Gentlemen, help yourselves. Drink this whenever you want to."

From that moment, in the language of Mr. Gallagher, the three men were "Pards." The deck of cards left by a former passenger disappeared and nothing occurred to mar the freedom of the intercourse in Cabin No. 10.

On the first Sunday out Mr. Appenzeller, for twenty years a leader of mission work in Korea, was put up to preach. Mr. Gallagher came gravely to Captain Park, saying, "What be we going to do?" "I don't know," said the captain, "I suppose we must go." "We can't go back on our 'Pard,'" said Mr. Gallagher, decidedly. And so it transpired that these two were in the congregation and there they made acquaintances among other missionaries. They knew they liked Mr. Appenzeller and they gradually found that they liked some of the rest; and before the voyage was over the purser mistook Captain Park for a missionary and moved him to a table being made up of missionaries only. To the missionaries the captain protested that the other people—the card-players, etc.—were "his crowd," but he never showed it by staying with them, and he was keenly amused at the purser's mistake, being careful not to correct it.

After Yokohama had been passed the captain told another story. "Back in my state," he said, "and out in the country, lives a cousin of mine—Sol Somebody. Sol makes nine hundred dollars a year, and he and his wife live on four hundred dollars and send the other five hundred over here to Japan to support a missionary. The missionary is a young fellow who works in the interior. The head of their mission, Dr. Obese, lives in one of the ports and when I was out here before, I went to see him. But I did not get in. I know he was asleep, and I don't believe he is doing anything anyhow. The young fellow off in the country *may* be; I rather think he is. But a missionary job in a port means a good house and a good time. So when I went home I said, 'Look here, Sol, you're wasting your money. I have been over yonder and I know. I've seen a good deal of this missionary business. You can save your money and keep it at home.' That was the way it stood when I left him. But," continued the captain, with a wave of his hand at the port just passed, "when we were at Yokohama I sent back a letter and said, 'Sol, I am crossing the Pacific with the largest body of missionaries that ever sailed the East. Some of them are nice and some of them are n

## The Trio in Stateroom No. 10<sup>1</sup>

The China was crowded. Every cabin had its three berths taken. Some of the sub-officers even vacated their rooms and turned them over to the passengers "for a consideration."

The steamer wasn't very big, as boats go, but she was the biggest, fastest boat on her line, and on this trip she carried one hundred and twenty first-class passengers.

Nearly a month on board, and in that close contact which steamer life exacts! There was plenty of time to get acquainted, and on this trip all classes mixed well. The missionaries tipped the scale at a little more than half the total of passengers, since they numbered sixty-five. It was an unusual number, but this was almost the first shipload after the Boxer troubles, and many, like Miss Nicholson, had been waiting nearly a year.

The life on board naturally centered around a few strong personalities. One of these was Captain Park, who had been one of the victorious leaders of our volunteer army in the Philippines. He was now returning to the islands, still in the service of the government. It was reported on board that he disliked missionaries—thought they had "horns," or something of the kind. Anyway, they were "thoroughly objectionable people and strictly to be let alone."

He was pointed out to the group of young women of which Miss Nicholson and the Junior formed a part. They saw a tall man of about forty, with military figure, white hair, and clear, piercing blue eyes—eyes to look straight through you.

Watching this interesting character, the young women saw that he was making a number of friends among the missionaries. He took his exercise by pacing the deck with two other men—one of whom looked like a Western miner, and the other as a bishop ought to look. After a week or so of sailing the smaller groups of friends were merged into larger ones, and Captain Park became the center of the group to which the young missionaries belonged. He enlivened four o'clock tea and nine o'clock ginger-snaps with stories never told by land or sea—stories of the struggles in the Philippines, and the brave lads who never came home—stories of camp life—stories of his own boyhood, and dear, tender stories of the wife back in the States. Somewhere about mid-ocean he told the best story of all. He had round him an appreciative audience of missionaries, and near him sat the "shuld-be bishop." The story ran like this:

When he got to San Francisco he found that the steamer was crowded and the best he could do was to take a cabin with two other men. He came down to the dock not knowing who these men were, but in great fear lest they should be missionaries. He looked over the crowd and approached the first harmless-looking man he saw. (He knew he was harmless because he was smoking.) He eagerly asked this man if he was sailing on the China and if he knew his cabin mates. But when the reply gave him no help as to his own roommates, he turned away, and searched

<sup>1</sup> From "The Days of June," by Mary Culler White. The life-story of June Nicholson. F. H. Revell Co., New York.

I guess you can just send out your money this year, Sol, and I will look into this thing more carefully and let you know."

At the next port, Kobe, the first break came. It was here that the passengers for Korea would leave the others and go on in such a boat as they could get. "Number 10" was robbed of two of its occupants and the whole party hung over the rail and waved a good-bye as Mr. Appenzeller and Mr. Gallagher got into a sampan and were rowed out of sight.

At Shanghai another break was to come, and the captain spent the remaining time with the party which would leave the vessel there. Miss Nicholson had opportunity for a last quiet talk, and full of appreciation of his nobility of soul, she made an earnest appeal for the Christian life. His words protested in answer, but his eyes gave assent that she was right. He promised nothing, but he could not forget.

And so the trio in No. 10 was broken up—as remarkable a trio as ever crossed the ocean. And one of the three still digs gold—shining yellow gold—in the American mines of North Korea.

And the second—the one who went for that better Korean gold—lies in an unknown spot at the bottom of the sea, off the coast of the gold-field he loved. After his return on the China, there was only one short season of digging, and then as he started to another section of the work on a little coasting boat, there came a fog and a collision, and he ceased digging forever, for the Master had called and taken him home.

And the third—did he make good? Ah, the third is standing for the American government to a whole province in the Philippine Islands. With keen insight and an impartial hand he has been meting out judgment and justice, and unmindful of the difficulties, has been lifting and leading the simple natives under his care. To the missionaries in his province he has been a friend and adviser. And who shall say that he, too, is not digging gold, not only gold for the government, but gold for the Master at well? And the end is not yet.

### Belated Young People

By Bishop W. F. Mallalieu

There are many young men and young women who dream dreams and see visions. They are thoughtful young people. They are not fascinated by worldly pleasure and amusements. They are not subject to the allurements of their environment. But somehow they seem to fail to find the heavenly ladder seen by Jacob on which angels ascend and descend, and so they just plod along. The ladder, that even human feet may climb to supreme heights, is something real for those who have eyes to see and hearts brave enough to dare to attempt even impossibilities. As a rule, the young people now under consideration are usually from sixteen to twenty-five years of age, and most of these dreamers and vision seers are past twenty. Happy are they, if, out of the heavens or from the lips of some wise friend, a voice of cheer and wise advice may come to them that shall stir their souls to their profoundest depths, and start them out on a career of vigorous achievement.

When we think of young people who have passed the age of twenty and have not marked out for themselves their life-work, they may be counted among the belated young people. Would that to all such might come the reasonable conclusion that, though they have lost much time, there is still opportunity, and while this is the case there is hope.

A concrete example will illustrate. Here is a boy, the son of a farmer. The family must be supported from the productions of a meager farm. The boy commences to work in his early years, and must be deprived of school privileges—he must help care for the family. Here is another boy born and reared in a factory village, and at ten or twelve years of age he must commence to earn something to add to the family resources, and so his education is completed before he is a dozen years old. Here is another case where the abject poverty of the family requires all the work of all the children to keep the wolf from the door. And here is still another where sickness has prevented continuous attendance at school.

But the time comes at last when the belated youth feels a thrill and a movement in the soul. It is the divine voice telling him that it is still possible for him to rise above the conditions that have confined and hindered him. He gets a vision of the heavenly order, and he asks what can be done.

Thank God our wise and courageous Methodist preachers of old three generations ago had faith and wisdom to establish some of the best secondary schools that can be found in any part

I would see some things in shell; some outworn;  
Some stone prepared for builders yet unborn.  
Nor would I be sated, weary sage  
Who sees no strange new wonder in each morn,  
And with me there on what men call the shelf  
Crowd memories from which I cull the best—  
And live old strifes, old kisses, some old jest;  
For if I be no burden to myself  
I shall be less a burden to the rest.

If God grant you old age,

I'll love the record writ in whitened hair,  
I'll read each wrinkle wrought by patient care,  
As oft as one would scan a treasured page,  
Knowing by heart each sentence graven there,  
I'd have you know life's evil and life's good,  
And gaze out calmly, sweetly on it all—  
Serene with hope, whatever may befall;  
As though a love-strong spirit ever stood  
With arm about you, waiting any call.

If God grant us old age,

I'd have us very lenient toward our kind,  
Letting our waning senses first grow blind  
Toward sins that youthful zealots can engage,  
While we hug close all the good we find.  
I'd have us worldly foolish, heaven wise,  
Each lending each frail succor to withstand,  
Ungrudging, every mortal day's demand;  
While tear-fed lovers gaze in our old eyes,  
And go forth bold and glad and hand in hand  
—H. Burges Johnson, in Harper's Magazine.

### The International Anthem

Mrs. C. M. Mead writes to The Congregationalist in defense of the tune "America," of which a writer had spoken as "the English national air, not at all American." She says:

"Many of our hymn books attribute the melody to Henry Carey, who modified an air already known on the Continent, adapting it to some English words that he composed and sang, in 1740, at a public dinner at which was celebrated the taking of Puertobello (November 20, 1739). These words, though somewhat altered, subsequently formed the basis of the song called 'God Save the King' which, however, did not get into use as the national hymn till after Carey's time. But the melody dates farther back, and its origin is uncertain. Some think that it was a French composition, others that there is good reason to believe it to have been composed by an organist of Notre Dame Cathedral in Antwerp, who died in 1628.

"The melody first became popular on the Continent. It was long a favorite Prussian *Volkstied* and was frequently incorporated into the works of the great German musicians. As a national air it appears to have been earliest used by Denmark, fitted to the words, *Heil Du, den 1. Norden*, etc. Later, other nations adopted it as their national melody, each country having its own words; as, for example, *Heil Du im Siegenkranz*, etc., in Germany; *Rufst Du, mein Vaterland*, etc., in Switzerland where it is sung every morning at the opening of many of the schools. Thus, in time, it became the national melody of Denmark. Ger-

MISSIONARY SOCIETY  
OF THE  
METHODIST EPISCOPAL CHURCH.

A. B. LEONARD,  
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S. L. BALDWIN, Recording Secretary,  
HOMER EATON, Treasurer,  
E. R. SMITH, Editor "Gospel in All Lands."

150 FIFTH AVENUE.

NEW YORK, JUNE 1896.

DEAR BROTHER:

The Secretaries desire to secure, at the earliest possible date, a complete record of the following items concerning each missionary in the employ of the Missionary Society.

These data will be preserved in such form that they will be of great practical benefit in the future work of Committees and Board.

Will you fill out these blanks for yourself and family and return to this office promptly?

Yours sincerely,

THE MISSIONARY SECRETARIES.

(Please answer these questions AS NEARLY AS POSSIBLE with the data at hand.)

Date of answer

August 6, 1896

Full name of missionary and date of birth

Henry G. Appenzeller,  
born Feb. 6, 1858, Souderton, Montg. Co. Penna.

Age when appointed

Twenty seven.

Nationality

American

Fields of labor and dates (month and year)

Korea from April  
1885 to present time.

Bishop appointing

C. H. Fowler.

Date of departure from home for field

Jan. 22, 1885

Present residence

Seoul, Korea.

Employment at the present time

Pastor Chong Dong, Ewa Hak dang Chong No  
Chang, Seoul; President Paik Shin College Seoul  
and Principal of Theological Department

Date of marriage ... December 17, 1884.

Wife's full name ... Ella J. Dodge, Berlin, N.Y.

Date of wife's birth ... July 22, 1854.

Children's full names and date of birth respectively

Alice Rebecca Appenzeller, Nov. 9, 1885

Henry Dodge " Nov. 6, 1889

Ida Hannah " Oct. 5, 1891

Mary Ella " Apr. 8, 1893.

#### RETURN HOME.

Names of persons returning, dates, and reasons of return (if more than one return state these particulars in each case)

Returned to U.S. June 1892 with Mrs. Appenzeller and first three children. No special reason; had been on the field long enough for first time.

Dates of leaving to return to the field, and names of persons returning ... Left U.S. for

Korea June 15, 1893 with family as above.

Name and address of representative in the United States in family matters ... Mr. Byron G.

Dodge, 550 N. Duke St., Lancaster, Penna.

Code name ... None.



FINANCIAL.

Salary, past and present .. Up to July 1, 1896, salary \$1200.00  
 Since then \$1000.00

Received this year for children \$100. per child

Special aid asked, dates and amounts. \$75.00 for health trip  
 June 1896.

Aid granted, dates and amounts No report as yet.

Outgoing expenses each time I do not have record of first.  
 Outgoing in 1893 gold \$1032.13. This includes  
 a large amount of household furniture and mis-  
 sion safe, desk, etc.

Home-coming expenses each time... About \$850.00 gold. First  
 and then for only time.

Home salary, for self and family Self \$1000.00; family each  
 child \$100.00 gold.

Name and address of representative in United States in business matters Mr. Byron G. Doane,  
 550 N. Duke St., Lancaster, Penna.

Code name None.

~~100-100000-100000~~

LEGATION OF THE UNITED STATES OF AMERICA,  
SEOUL, KOREA.

Jeonju, Korea

June 17-1902.

My dear Mr. Alfred West  
I don't know  
how to tell you of all  
the horror and conster-  
nation that fills our  
hearts. Our hearts are  
so full of sympathy  
for you and your family  
that you must almost  
feel the unusual  
politeness before receiv-  
ing the dreadful tidings.  
The friends of you and  
your family, every one  
wishes, every other inter-  
est sink into insignif-  
ificance when we

thinking of this dreadful calamity that has come upon you so suddenly. It seems as if it is that if I cannot pay you some notice, this is a way you set us and in no other way.

We were called up early yesterday to hear the news over the telephone. Mr. Hayashi sent word to the Legation and soon this word was sent to us. We were simply paralyzed and couldn't move it till 1 o'clock when I hurried into the *aula* and interviewed a survivor the only other foreigner in the

steamer with your husband.

On Tuesday afternoon your husband came in at tea time and made us a long call. He came in so unexpectedly that I forgot to ask him to stay all night or even to dinner, we were told many afterward, but you know how people drift in on their way to and from Seoul. He had passed a good time together and I kept *glimmering* out of the door all the time fearing lest some caller came and interrupt his *four* visit. Home came so we had him all to our selves, as he was leaving

H

he told us he was leaving  
in the morning steamer  
to be gone a month,

He promised to come  
and see us on his return.

He told us so many things  
about all of you, of the  
warm place Mary made  
for herself in her grand-  
father's heart, what a  
good boy Henry is and  
how you can depend upon  
him to feel and do the  
right things. Of your  
nice girl leaving you  
when Alice was <sup>very</sup> ill, how he himself had  
to wash dishes as he had  
done so long ago when  
a boy. He told us too  
of his trip with his  
father to Buffalo and

tion of his peaceful  
death. When he reached  
the end of his narration  
and told us of the old  
man's great age and  
peaceful death I was  
so glad the old man had  
lived to see his son in  
full maturity and  
in such vigorous man-  
ner and in the posses-  
sion of such a long and  
honorable life before  
him, that I felt as if  
I had never known  
no sorrow and no  
charitable, noble  
standing in recent  
terrible experience with  
the Japanese army,

LEGATION OF THE UNITED STATES OF AMERICA.  
SEOUL, KOREA.

The experience was  
most brutal and un-  
expected and it was  
wonderful that the  
Hans didn't kill either  
him or Mrs. Anderson.

The great news were  
getting Mrs. Leppenzeller  
face that they were sur-  
prisingly healed and no  
longer in pain & being.

He seemed cheerful  
and well, we caught  
at him for providing  
not much pleasure as a  
Bishop. He had ut-  
terly a total tra-  
uma in his life, and to  
us it was pleasure &  
with the way things  
were being interpreted.

Mrs. Hayashi and the  
Japanese officials  
were horrified and  
of the law they regret-  
ted such an outrage &  
promised to commit

to their friends,  
"Knowing your husband  
so well the affair seems  
most personal to his  
Japanese friends.

Mrs. Leppenzeller told  
us your were charming in  
a few weeks to give  
him here and I thought  
how your heart would  
be torn when leaving  
it, I don't see, but  
reflect that your hus-  
band was ready for the  
change and in it - see

peony - he was surely  
ripe for harvest and I  
am sure he is there  
waiting for you to gain  
him. I admit I believe  
that we are not to see  
him again in the same  
old way. He used to  
come on Saturday some  
times. Since our return  
he did write us one  
evening with his wife,  
Buntan & Doctor Heipert  
and a few others just an  
informal dinner.

After the missionaries  
returned from their  
annual pilgrimage to  
Pyongyang the Bishop,  
dined with us one  
evening. It was just

two weeks ago day 12 - 8  
fore yesterday, Thursday

LEGATION OF THE UNITED STATES OF AMERICA,  
SEOUL, KOREA.

evening the dinner took  
place. There were eighteen  
in all, Mr. Apfenzeller  
was one of the guests.

After dinner a few  
more guests came in and  
we had an auction in  
the dining room.

The first mysterious  
package that was  
sold was bought by  
your husband. The  
package was labeled  
"The most Popular  
paper in Seoul."

Mr. Buntz auctioneered  
it off and Mr. Buntz being  
an editor made the



10

highest level and get it.  
 He made him stand  
 in the middle of the  
 room and open it,  
 when he opened it he  
 held up for our inspec-  
 tion a curious brown  
 thing that looked like  
 fanny till I could  
 discern it was "in-  
 paper" then he laughed  
 and laughed and  
 seemed surprised  
 as he stood by the  
 chairing man, clear that  
 leads to the court,  
 He stood there all  
 the time and I often  
 heard his surprised  
 laugh above all the  
 others.

Although we are  
 for now he was the most  
 comfortable and he was  
 looking more imaginable  
 yet he was cheerful and  
 never complaining and  
 always serene & deter-  
 mined to do his best.  
 I know just what a  
 good husband and a  
 good father you and  
 your children have met,  
 It is terrible and it  
 seems so small that  
 nothing that any of us  
 can do or say or you  
 can help you the least  
 little bit. I can only  
 assure you of our sin-

12 correct symptoms.

I think of so many ways in which you will be reminded of your loss, and how jealous you will feel of the post-year of your separation.

Oh, it is truly very hard, I have written all the little every day things about him because I know we have to hear all the details of those we love, and your husband made his last visit in Korea here upon us and in the very room where you all made your final part - the day you left for America.

13  
The pot in the room  
front hall, he sat in a  
rocking chair at the  
left of the front door  
as we go out. As he talked  
to us he looked across at  
your cottage on the  
hill. I sat opposite  
him on the other side  
of the door, and Dr.  
Allen sat in a big chair  
opposite us near the  
stairs. I know I won-  
dered if Mr. A. enjoyed  
his call because he had  
taken you all from that  
room when you all went  
around the world to get

He told us of his money  
trouble while in London -  
I am glad you are had  
that delightful journey  
around the world with  
him. I am glad your  
children are all good  
children and will all  
be a pride and comfort  
to you and an honor to  
their good father's name.

I feel so sorry for  
each one of the chil-  
dren - poor dear Henry  
will have to be mother's  
man now. Poor little  
will be too disturbed to  
go on with her studies,

and has been at such  
a disadvantage ever  
since you took us an  
account of her long ill-  
ness. The poor Koreans  
penned in between & an  
distance & could follow  
my husband about  
asking him questions.

18  
I wish that I could  
do some thing more  
useful than assure  
you once more of my  
love and sympathy  
I remain as ever  
Yours affectionately  
Lillian M. Allen

Photographs from this  
file have not been  
included but are  
available upon request.  
For more information  
please contact  
[research@gcah.org](mailto:research@gcah.org)