

the heads of which are as large around as that of a ten-penny nail, and they are clumsy in the extreme. In addition to these divided skirts or drawers, she has overpants of white, which are very full, and reach from the armpits to the knees, and over the whole she wears a cloak-like gown, which falls to her feet, and which is tied on with ribbon. This practically makes up the costume of a Korean lady. It usually consists of good material, and often of silk. The younger women are fond of red. The middle-aged affect blue, and the widows always wear white, which is the color of mourning.

I like the way the Korean women comb their hair. They part it in the middle, and put it up in a coil on the nape of the neck. They wear the biggest hairpins of their sex the world over. The average one is as thick as your little finger, and is about five inches long. It is of gold, silver, or amber, and it is a poor woman, indeed, who does not own one or two of these pins. She is fond of jewelry, and she likes finger rings, though she has her own way of wearing them. The custom is to have two rings on the third finger of the right hand. With such rings, and a hairpin or so, and the above dress, she considers herself decked out, provided her face and eyebrows are properly touched up. All Korean women paint. They cover the face with white and dash their lips with red. They use India ink to mark the line of the eyebrows, and they are very particular that this line should be very delicate, and arched in conformity with the line of Asiatic beauty. This is supposed to be a curve like that of a line of swans flying in the sky, and with a pair of tweezers she pulls out the hairs of her eyebrows until they approach her ideal. She is also by no means averse to hair oil, and her locks usually shine like greased ebony.

The daily life of one of the Korean ladies is interesting. She rises with the sun and spends an hour at her toilet. She is waited upon by her own slaves, and her rooms, in the winter time, have fires built under them, so that her bare feet fall upon a warm floor. In nine cases out of ten she sleeps on this floor, and while she is making her toilet she squats upon it before a little looking glass. Her breakfast is brought into the room to her. It is served on a Korean table about as big around and as high as a half-bushel measure. She sits on her heels while she eats it, and her table furniture consists of a spoon and a pair of chop-sticks. The food is served in brass bowls. She has no tablecloth, and she uses no napkins. She is very particular to wash after her meals, and, contrary to the general belief, the better class of the Koreans are cleanly. In washing the teeth a great deal of salt is used. The mouth is filled with salt, and with the finger or brush the teeth are rubbed until they are perfectly pure and clean. She washes her neck and face every morning, and in summer she takes a bath every afternoon or evening. Her bath tub is a big jar, made of burnt clay, and in the summer her bath is cold. A Korean lady seldom takes a nap in the day time. These Korean nobles do nothing. They are the greatest professional loafers on the globe, but they think it would be a lazy man who would take a nap when the sun is up.

The winter clothes of a Korean lady are often made of fur and of quilted silk. A fur gown may cost as high as a hundred dollars, and a quilted silk gown is sometimes worth \$25. If she wears cotton, she can be dressed for \$5, and a lady can get a good summer outfit for \$20. The clothes are made so that they have to be ripped apart before they are washed, and this is so with many of the garments of the men. Korean washing is, in fact, about the biggest industry that is carried on in the country, and I shall speak further of it in another place. The Korean lady seldom does any washing herself. This is given over to the slaves. If she is blue-blooded, poor and proud, she may do some ironing behind the doors of her apartments, but she cannot be a lady and go out to wash. The business of a Korean woman of high rank is to keep the accounts, to boss the servants and to now and then pay a social call upon her friends. Some of the women are educated. That is, they are taught to read and write Korean. As a rule, however, they are very ignorant.

There is a great difference in conditions as regards the classes of women. A middle-class woman when she meets the wife of a noble has to address her in reverential tones, and the lower classes bow down to the middle classes. The middle class women never go out of their houses except in chairs and among them may be classed the wives of scholars or interpreters and those of doctors and of the traders which go to Peking. It is the lower classes that you see upon the street with these green shawls upon their heads. They do all kinds of work in the house, and, if they are rich, they live perhaps as well as the wives of the nobles. The nobles seldom marry them, though they sometimes take them as concubines. Most of the rich men have concubines, and some sport harems which might be compared with those of Turkey. The extra wives are not kept in the women's quarters, but they have an establishment of their own in another part of the grounds. The only duty of the concubine is to keep clean and good-looking and to please her master. Her daughters usually marry the sons of concubines, and her sons get a portion of the father's property, though they have not as many rights as his legitimate children. The women in Korea are not much respected in the laws of the country as regards inheritance. The son gets all the property, and the daughters inherit nothing. Daughters are by no means so welcome as sons, and a woman who bears many girls is considered a disgrace to the clan.

Korean girls get most of their fun in their childhood. They trot around with the boys and play as they will until they are seven years old. They wear clothes like their mothers, or, if they are poor, practically no clothes at all, and they can do about as they please. After the age of seven they are not allowed to play outside the walls which surround the house. They are never seen on the streets, and as they grow older their life becomes a more and more secluded one. At eight or nine they are taught the Korean characters and how to sew, to embroider and to keep house. They are often engaged at ten, and are married at thirteen and fourteen. It is a curious thing that they practically lose

their names after they are eleven. The custom is just the reverse of ours. We often call a girl "baby" when she is little. The Koreans call their girls by fixed names until they get to be eleven, after which they are called "Aga," or "baby." In fact, all the girls of Korea over eleven are nick-named "baby," and this name sticks to them until they are married. Thus, an old maid of sixty will still be knocked about with the title of "baby." After a woman is married she takes her husband's name and loses her own. She is known as her husband's wife, and she is universally addressed and spoken of as such, except by her own father and family, who may still call her "baby." After she has children she is known as the mother of the boys. For instance, Mary Jones, upon marrying John Smith, would be called "John Smith's wife," and if she happened to have a boy named Jim, every one in the village or town would speak of her as little Jimmie Smith's mother.

A woman never sees her husband before she marries him, nor has she any part in making the engagement. The matter is carried on, as in China, through match-makers, and it is customary for the groom to furnish the money for the bride's wardrobe. The swan is the emblem of marital fidelity, and after the engagement has been made, the bridegroom goes in state to the house of the father of the bride, carrying a white swan in his arms. There is usually a tent with a spread table in it waiting for him, and about this stand the matchmakers and the bride's father. As he comes in, he places this swan on the table, and bows to it four times and a half. He then goes to the other side of the yard, where the bride sits in a hall. She rises as he comes up, and she usually has a slave on each side of her, holding her hand, so that her long sleeves, as the hands meet in front of her face, completely hide the face from the groom. Then the two go through numerous bows, the woman still keeping her face hidden, and the bridegroom finally going down on his knees and bumping his head against the floor in front of the bride. After this is over, the bride and groom are offered cakes and wine. They drink out of the same glass, and it is this drinking that constitutes the ceremony of marriage. There is also a marriage certificate about as big as a small table cloth, which is sent to the bride's father in a ceremonial box. This paper contains about seven lines. The first is taken up with the date. The second expresses his wish for the bride's father's health. The third and fourth reads somewhat as follows: "My son and heir is old, but as yet unmarried, and you have agreed that your daughter should marry him. I am much obliged to you for the compliment, and I herewith express it in this letter." This letter is signed by the bridegroom's father, and the lines which follow give the name of the grand ancestor and the district from which the bridegroom comes. It closes with the words, "I salute you twice." This paper is folded up and put into a long envelope, which is sealed with a piece of ribbon. On its outside is the bride's father's address, with all the honoring titles that can be added to it.

After the ceremony of marriage at the bride's house is over the the bridegroom