

Mr. Conrad L. Eckert
5633 S. Madison Pl.
Tulsa, OK 74105

9/26/86

Dear Doctor Moffett:

I was glad to receive your letter of 9/18 regarding the Giffords.

My Aunt, Miss Emma Lymon gave a shoe box, in 1948, of letters from Mary Gifford to the library of Park College, Parkville Mo. covering her experiences in Korea.

The last time I saw these letters was in 1951 when I asked the librarian for the one in which she described her wedding. It was in either the Moffett or the Underwood home. I have forgotten which.

The letter was given to my daughter Joyce who wore Mary's wedding dress at her wedding to Dr. George Mundeman in 1951. Joyce has since

Gifford

misplaced that letter.

Several months ago, after talking to Dave, I went to Park College with our Kansas City minister, Dr. Stuart Paterson to try to get the rest of the letters for you.

The librarian was out of town and the staff didn't know where to start looking for them.

I left the matter with Dr. Paterson to follow up.

To date the letters have not been found.

A copy of your letter is being sent to Dr. Paterson and I am asking him to again see if these might be located.

They contain a gold mine of information on the mission work in Korea.

I will keep you posted.

Sincerely,
Conrad

ple of the Lord Jesus Christ. May it now be indeed that "she being dead yet speaketh."

KOREA. Oct. 1899

A DAY FULL OF VARIETY.

MRS. D. L. GIFFORD wrote from SEOUL June 6:

To-day's happenings may be of some interest, though nothing out of the ordinary has occurred except that the day began with the departure of Mr. and Mrs. Moffett for their home in Pyeng Yang. They were married last Thursday at the girls' school and remained over Sabbath with us, starting this morning on their overland trip of almost 200 miles, Mrs. Moffett in a chair and Mr. Moffett on his wheel. We were having light showers of rain, but at this season, if a journey of some days is to be undertaken, one cannot stop for showers as they are to be expected at any time.

Several ladies of our mission were here to see them off, and the school girls came up and sang "God be with you" as the party rode away. After their departure I went to the boarding-school, where I have an hour's work every morning; thence to the day-school which I superintend.

At one o'clock Mr. Gifford attended the funeral service of the father of one of our Christian men. He was seventy-seven years of age. Though he had not made a public profession of Christianity, we hope he may have accepted Christ during the last months of his life when he was with his son, who faithfully presented the truth to him. The family is extremely poor, so the Christians contributed to the expenses of the funeral. There were no loud lamentations, as is the custom of these Eastern lands, nor were there the

GORGEOUS HEARSE AND REELING, DRUNKEN
PALL-BEARERS

who are hired for the occasion. The coffin of unpainted pine wood covered with white muslin, was carried by friends of the family, while a number of Christian men accompanied the son to the grave, singing hymns as they went. Marriages and funerals are the two most important events in this land, and any deviation from ancient custom calls forth much comment. So this reverent funeral procession without the usual wailing mourners attracts much attention in the crowded streets.

On our way home, I and one of the Christian women stopped to visit a woman who is still in the bondage of heathenism. As we talk with her and hear her excuses for not yielding to the claims of the Gospel, we realize that her heathen life is just as dear to her as is the life of

self-gratification to the unconverted man or woman at home. Not dear for any joy or comfort it brings her, but because she is not yet able to grasp the idea of anything better.

Returning home, I spend an hour examining manuscript of hymns we are having printed. As the sun sinks low, I go with our gateman into the garden to superintend transplanting cabbages. We are just finishing when a guest arrives, one of the members of the Irish Presbyterian Mission of Manchuria.

After supper, while the gentlemen discuss topics of common interest, I betake myself to the study to read proof of the hymns, and the clock strikes ten before I have finished. It has been a day full of variety, but I am much less fatigued for that very reason. It has been a day full of comfort while leaning on the arm of the Saviour for wisdom and strength to do His work in His way.

DAY-SCHOOLS FOR GIRLS IN KOREA.

When missionaries came to Korea they found in existence day-schools for boys in which the Chinese classics were taught, but boarding and day-schools for girls are innovations for which Christianity is responsible. As yet, only a small degree of success has attended



MRS. WELLS' DAY-SCHOOL AT PYENG YANG, KOREA.

the efforts of Methodist and Presbyterian women to open day-schools for girls in Seoul. This is due to a combination of three causes: first, Korean lack of appreciation of the value of education to a girl; second, the conventionality of the Capital which renders it improper for a girl to appear on the streets in daylight; third, the opportunities afforded in boarding-schools. With the advance of Christianity, even those who do not accept it for themselves will recognize the desirability of having daughters educated, and, as Christians gain courage to oppose such native customs as hinder their development into useful members of the church and community, they will be unwilling to have their girls denied the day-school by the requirements of feminine seclusion.

In Pyeng Yang, Gensan, and Fusan, where they have no boarding-schools and girls are allowed more freedom than at the Capital, day-schools have a considerable degree of success.

The first and, so far as I know, the only co-educational school in Korea is a day-school in Sorai, a town in the Whanghai province. The church in this place has had a remarkable growth, largely through the aggressiveness of Christians themselves. A year or two ago they began to feel the need of educational advantages for their girls. They could not

send them all up to boarding-school in Seoul, and among themselves was no woman capable of conducting a school. They concluded that the only solution of the difficulty was to permit the girls to attend the boys' school,

which the church was supporting, and which was taught by a Christian man. The missionaries would not have dared to suggest such a breach of ancient custom lest they should antagonize the prejudices of the people; but their knowledge of the Gospel led these Christians to see of themselves the propriety of such a course.

The branches taught in the day-schools are those of elementary primary schools, and in the vernacular only. Emphasis is laid on the study of the Scriptures, and Christian books, tracts, etc., which have been prepared by missionaries are read and explained by the teacher.

As the demand for education of girls increases, we must look more and more to the day-schools; for, by reason of their comparative inexpensiveness, they alone can bring education within reach of the common people. In view of the importance of these schools may the Church at home, upon the day assigned in the "Year Book," remember with fervent prayer the Christian day-schools of Korea.

Mary Hayden Gifford.

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WATSON