

A Life of Ms Paek Seon Haeng - A National Educator and Patriot of Pyongyang

Dr. Knox Kwon

Email: knoxkwon@hotmail.com

ABSTRACT

This paper discusses the life of Ms. Paek, Seon Haeng who was a widow and a rich woman in the Japanese colonized period. Her whole life was noble and influential in Korean modern history. On May 13, 1933 there was a crowd of more than 150 000 people at the riverside of Taedong River. They were in the funeral procession of Pyongyang in memory of Ms. Paek, Seon Haeng who had devoted her whole life to loftiness. She had donated all her wealth to national education.

This essay reviews the patriotic life of Ms. Paek, Seon Haeng under the colonial rule of Japanese imperialism to highlight the value of life dedicated to national education. With a view in avoiding the difference in the interpretation of the North and South Korea's history. I have made reference mainly to the daily news of Dong-a-ilbo (1925-1933) as primary sources. In the first chapter, I dealt with Ms. Paek, Seon Haeng's life and trials in her early years and in the next her first charity for building 'Paekseon Bridge'. In the chapter 3, I wrote about her devotion to education. Ms. Paek, Seon Haeng's devotion to education was originated from her anti-Japanese, patriotic inclination. She made donations to private schools, which then served as a base for national education. This reflects her anti-Japanese, patriotic mindset. In the chapter 4, I dealt with "Paek, Seon Haeng Memorial Hall" and Her Patriotism. The noble life of Ms, Paek Seon Haeng is recorded in history because her life was a laudable one, and became rich braving through all poverty and trials in her widowed life and rendered devoted service to the nation and her country. How one has earned his or her money is important; however, how one has spent his or her money is much more important. In conclusion, Ms, Paek Seon Haeng is a representative woman who lived like a nobles oblige in the Korean modern history. I hope this essay will contribute to spotlighting the Noblesse Oblige of Ms. Paek of Pyongyang woman who devoted her patriotic life to national education with her love for the nation and her country.

Keywords: Paek, Seon Haeng, Noblesse Oblige, Pyongyang, Japan, Korea, Dong-a-ilbo

Introduction

On 13 May, 1933 there were a crowd of more than 150,000 people at the riverside of the Taedong River. They were in the funeral procession of Pyongyangites in memory of Ms. Paek, Seon Haeng who had devoted her whole life to loftiness. She, who had not known a word, had donated all her funds to national education. Therefore, all pupils of Gwangeong school, Seungin school, Seunghyeon Girls' school and Changdeok school closed down their schools and attended the first public funeral to be given to a woman in Korean history.

This essay reviews the patriotic life of Ms. Paek, Seon Haeng under the colonial rule of Japanese imperialism to highlight the value of life dedicated to national education. With a view to avoiding the difference in the interpretation of history in the north and the south of Korea, I have made reference mainly to the articles of Dong-a-ilbo (Dong-a Daily News, 1925-1933) as primary sources.

I hope this essay will contribute to spotlighting noblesse oblige of Ms. Paek of Pyongyang who devoted her patriotic life to national education with love for the country and nation.

Ms. Paek, Seon Haeng's Life and Trials in Her Early Years

Ms. Paek, Seon Haeng was an unknown woman who was born on November 19, 1848 (15th year of King Hyeonjong) as one and only daughter of Paek, Jee Yeong, who was a poor farmer in Paekgu-ri, Pyongyang (now Joongsong-dong, Pyongyang). Her father died when Ms. Paek was 7 years old. At the age of 14, she got married to An, Jae Hwang, a poor farmer, but after 2 years he died of illness.

Dong-a-ilbo described her birth and childhood as follows:

This great activist was born as the eldest daughter of Paek, Jee Yong, a poor student servant, in Joongsong, Pyongyang, 85 years ago on November 19, 458th year from founding of Choson. When she was 7, she lost her father. Her mother grew her one and only daughter in poverty and solitude left by her husband. Having grown up for 7 years under the care of her widowed mother, she got married to a son of An family at the age of 14. Her ailing husband An, Jae Hwang stayed mostly in bed only to die when Ms. Paek was 16 years old. When her husband was breathing the last breath, she kept praying for his life and cut her own finger to feed her blood to him, thus prolonging his life for 5 days. But, in spite of his young wife's devotion, he passed away. [1]

With her husband's death, Ms. Paek, Seon Haeng became a 2nd generation widow only to live with her mother in economic difficulty and desolation. In summer they would prepare food only in the morning for the whole day, and in winter they lived on one meal a day.

Ms. Paek lost her husband and returned to her widowed mother. Her neighbors advised her to get re-married to change her life. But, for superstitious fear that a girl widowed before 20 could not avoid tragedy unless she got married 3 times, and in sympathy with her mother's solitude, she decided to keep living with her mother to the end, paving a new way of life. The most serious difficulty was to get food for their daily survival. They took the first step of new life with dying fabrics, soy sauce selling and weaving. [2]

As described above, the childhood of Ms. Paek was interwoven with hardship and trials. The life of widowed mother and daughter was turbulent. In 1873 when Ms. Paek was 25 years old, her mother passed away. In order to afford her funeral, Ms. Paek adopted one of her nephews as advised by her neighbors. Nevertheless, it added fuel to the fire of her agony. According to the prevailing customary practice, her house worth 150 *nyang* (Korean old currency) and cash amounting to 1 000 *nyang* were all judged to be handed over to her adopted son.

Ms. Paek protested with all her strength. Behind her adopted son, however, stood her relatives who had promised with each other to distribute the inherited wealth among them. As a result of her unyielding protest, and in appreciation of her filial devotion to her widowed mother, she eventually managed to win back her ownership of the 150-nyang-worth house. 1 000 nyang in cash was distributed among several relatives of hers. Her bitterness over the unfair judgment on inheritance was so deeply rooted in her heart that she has since kept the record of distribution. [3]

The life of Ms. Paek, who had lost her parents and husband, was synonymous of poverty and loneliness. Heedless of her lonely life, she worked diligently day and night and began to gather wealth. At that time, the governor of Pyongyang was Phaeng Han Joo, who, mad after her wealth, falsely accused her and threw her into jail.

Having gone through all twists and turns for 20 years of her widowhood, this woman

from Phyeongan Province was no longer an easy prey. The governor was such a greedy person that he did everything possible in his power to grab other's wealth once he wanted it, but he dared not stretch out his hands to the wealth of this hard-minded and unyielding widow with no other choice but to wait for a better chance. After 10 days of ordeal behind the bars, she was released. [4]

A Charity of Ms. Paek, Seon Haeng (Paekseon Bridge)

In 1908, Ms. Paek, Seon Haeng met her 60th birthday after 45 years of widowhood. Against the expectation of the neighbors that she would give a big birthday party out of her wealth, she irrevocably insisted that there was no need of any birthday party for such an ill-fated woman as her with no husband and children.

Early in the morning of her 60th birthday, she hurried out of her thoroughly latticed house and headed for her husband's grave in Kaeksan-ri, Taedong County. On her way back home, she stopped by a village in Kaeksan-ri and opened her long-cherished plan to the villagers. She said to them; "I will have the wooden bridge (*Solmae Bridge on the road linking Pyongyang to Nampho*) destroyed and a new stone bridge (Kaeksan Bridge) built." The bridge in Kaeksan-ri was so old that nobody knew when it would collapse. Worse still, its supports were so low that it would be uselessly inundated whenever there was a heavy rain. The villagers in Kaeksan-ri named the bridge built with the help of Ms. Paek as "Widow Paek Bridge". Later, feeling awkward to call the well-doer Widow Paek, the elders of the village called her Seonhaeng (good works) and renamed the bridge as Paekseon Bridge (now Ansan Bridge in Songsan-ri, Mangyongdae District, Pyongyang). Her donation to it amounted to 1 000 won of the then value. Hence her name Paek, Seon Haeng, instead of widow Paek.

A poor widow Paek had turned to be a wealthy Paek since the land purchase in 1917. That year, misled by a real estate agent that the land around Mandal Hill in Kangdong County opposite to Pyongyang across Taedong River was profitable, she bought thousands *phyeong* (3.954 sq. yds) of land for 7~8 *won* per *phyeong*. Actually, the land was no better than a desert, where even a grass barely grew because it was too calomorphic. It was virtually a barren land worth less than 1 or 2 *jon* (penny, 100 *jon*=1 *won*) per *phyeong* (3.3058 m²).

The story that Ms Paek was deceived by a wicked real estate agent to buy a barren land worth less than 2 jon for 7~8 won per phyeong spread rapidly all over Pyongyang. She was jeered that she had worked day and night to earn money only to be ruined. Nobody dreamed that the misfortune would soon turn into fortune. Two or three years later, a Japanese discovered raw material for cement in that area. He kept it a secret and began to buy the land around that area for 3~4 won per phyeong. Ms. Paek also received a proposal for land sale. On receiving the proposal, one thought flashed in the head of clever Ms. Paek. (There must be a definite reason for the cunning Japanese to ask for the land so suddenly.) Ms. Paek refused to sell her land. [5]

The Japanese who implored Ms. Paek to sell the land she had been deceived to buy was Onoda, CEO of the biggest cement corporation in Japan. Since he couldn't set up a cement factory without buying Ms. Paek's land, the price for the land rocketed up. Finally, he went to the governor of Pyonyang to ask him for help. Under the governor's mediation, the land price was fixed at 70 *won* per *phyeong*, 10 times higher than the one Ms. Paek had originally paid for it. Out of this transaction, she became a millionaire all of a sudden with the wealth worth 300 000 *won*. (At that time 1 bag/60kg of rice costed 5 *won*, which meant that 300 000 *won* was enough

to buy 3 600 t of cement. Against the present price of rice 1 ton would be 650US Dollars, that amount is equivalent to 2.34million US Dollars.)

Paek, Seon Haeng's Devotion to Education

Ms. Paek, Seon Haeng's devotion to education was originated from her anti-Japanese, patriotic inclination. She made donations to private schools, which then served as a base for national education. This reflects her anti-Japanese, patriotic mindset.

The colonial education policy of Japanese imperialism clearly shows what a harsh rule Japan exercised in Korea through education. Paek, Seon Haeng's contribution of her wealth to education is originated from her patriotic reaction to the policy of Japan to obliterate the Korean nation. Then Japan's colonial education policy found its detailed expression, for example, in the "Ordinance on Private schools" (Ordinance of Government-General No. 62) in 1908, the 1st "Ordinance on Education in Korea" (Ordinance of Government-General No. 229) in August 1911, and the "Rules and Regulation for Private schools" (Ordinance of Government-General No.114) in October 1911. These documents prove that it was the Japan's intention to crack down the private schools established by Christian churches (generalization of Japanese language and making private schools public) and assimilate Korea to Japan. In addition, the Government-General in Korea promulgated the drastic revision of the "Rules and Regulation for Private schools" (Ordinance of Government-General No. 24) in March 1915, which made the study of Japanese language compulsory at schools and forced high and general schools to change their names. In August 1915 Japan adopted the "Rules and Regulations for Propagation of Religion" (Ordinance of Government-General No. 83) to publicly declare its repressive approach, and in January 1916, made public "Brainwashing through Education", which advocated that Koreans should be willing to Japanese both land and people of Korea. As seen above, the Japanese imperialists pursued the vicious colonial policy, particularly the repressive education policy to obliterate the Korean nation. In resolute protest to it, Ms. Paek, Seon Haeng expressed her patriotism by contributing her wealth to private schools for the sake of national education. (6)ⁱ

Ms. Paek is remembered in history not because she was rich, but because she led a noble life through good service to people and devotion to education. In society the nobles win reputation not for their social status or wealth, but for their sense of responsibility and obligation as such (noblesse oblige).

On the 25th, Ms. Paek, Seon Haeng, the richest woman in Pyongyang, donated out of her land ownership appx. 10 800 pbyeong of paddy field and appx. 3 000 pbyeong of dry field, appx. 13 000 pbyeong in total, in Yepho-ri, Namgo-myon, Taedong County, to Gwangseong school, the biggest and most promising of all private general schools in Pyongyang. Gwangseong school is so moved that it has decided to establish a foundation on basis of her donation. Now the teaching staff of the school is now under fierce discussion whether to set up her bronze statue or her sculpture in the campus in order to hand down to posterities her noble intention [7]

Originally, Gwangseong school was set up by Dr. Moor (John Moon), an American missionary of Methodist Church. Ms. Paek had never been to school, not even a village school. She didn't know how to read and write numerals, to say nothing of Chinese characters. Therefore, she did accounting by engraving lines on corn stalks of different thickness with her fingernails. Dong-a-ilbo carried the following article on the establishment and development of Gwangseong school

Pyongyang Gwangseong school was set up scores of years ago and has since produced a

number of primary school-level students, thus making a positive contribution to the development of society. The school has progressed with each passing day and month. Two years ago the school set up a new two-storied building with the floor space of over 400 pbyeong and upgraded its equipment and system. Then, it submitted to the authorities the application for recognition as a general school, which was approved on the 16th. [8]

But, Gwangseong school faced difficulties in its management because of harsh repression of Japan in education. Dong-a-ilbo read:

The branch of Gwangseong school in Munhua-up, Sinchon County, Hwanghae Province was set up 19 years ago by the local Christian church, and has since made a great contribution to society. In the early days its principal school was authorized and prospered with high reputation for its faithful education, but since its founder left, it had weakened gradually only to have its authorization withdrawn. The founding group and some influential people tried hard to seek a way-out but in vain. 5 years ago Mr. Choi, Dong Uk, its headmaster, succeeded in getting some contribution from the church and the school was able to produce tens of graduates last year. Now the school has 60 boys and girls as its students, but unable to afford to maintain the school, the school management got together to discuss on the future strategy. The discussion produced no definite result. Therefore, Mr. Choi Dong Uk has decided to travel around Hwanghae Province to meet some influential people. When he gets the travel permission, he will immediately leave for his trip with a sincere hope that the influential people would show full sympathy. [9]

Ms. Paek, Seon Haeng also made donation to Soonghyeon girl's school.

It is reported that the application submitted by Soonghyeon girl's school for the establishment of foundation was approved by the Government-General on the 4th. This school was set up 48 years ago as the first women's school in Pyongyang. The school has been the cradle of many talents: it has produced 720 graduates on 22 occasions. The total capital of the approved foundation amounts to 70 000 won, out of which 30 000 won was from the late Ms, Paek, Seon Haeng who had made a great service to society in Pyongyang and the rest was from other stakeholders, churches and different social organizations. Now the school gives 6-year course and has 430 students. The task facing the school now is to upgrade it to a general school. The foundation is said to have 5 directors in the board: Yoon Sam Won in the chair, Byon Sook Yong, Lee Won Myeong, Mapo Sam Yeol and Lee Il Myeong. [10]

Dong-a-ilbo carried the following article on Paek, Seon Haeng's donation of building plot to Soonghyeong girl's school:

Widow Paek Seon Haeng in Pyongyang (who had recently amazed many rich people by donating 13 000 won-worth wealth to Gwangseong school) again donated the field of 26 000 pbyeong, worth 30 000 won in cash, in Choojado, Taedong County to private Soonghyeong girl's school operated by the Presbyterian Church in Pyongyang. Not only the school management but also the whole community highly praises Ms. Paek for her devoted service. [11]

In 1925 Ms. Paek made a huge donation to Gwangseong school and Soonghyeon girl's school; in 1927 she dedicated the land worth 6 000 *won* to Changdeok school operated by the Presbyterian Church; and in 1930 she contributed the land worth 13 000 *won* to Soongin school, thereby laying a basis for establishing foundations. Ms. Paek, unlearned and childless, had no interest in the management of schools. It was only with the sole intention to relieve the young Koreans from bitter sorrow of being too poor to get education that she made a huge donation of 180 000 *won*-worth wealth with no strings attached.

Dong-a-ilbo carried the following article on her donation to Soongin school:

Soongin school in Kyeongsang-ri, Pyongyang is a high general school run purely with the help of the Christians in Pyongyang. It is widely recognized that the school has made a positive contribution to education as a whole. As the original building was considered to be too small, the school started the construction of a new building on the same site in April last year with 28 000 won donated by some individual Christians, and it is now expected to be completed in less than a month thanks to the devotion of many Christians. An elegant 3-storied brick building stands high at the bottom of beautiful Gyeongsang Valley, commanding the picturesque panoramic view of Taedong River to the east, far-stretching Pothong Plain to the west, walled city of Pyongyang to the front, and Moran Hill to the back. On the 5th, the Presbyterian Church had the meeting of its believers in the hall of Pyongyang Soongdok school, its sister school. At the meeting, they decided to upgrade Soongin school to an authorized high general school and formed its preparatory committee, which includes Kim Dong Won, Jo Man Seek, O Yeun Seon and Pak Guee Bong. It is expected that Soongin school will soon be recognized as a high general school and train many celebrities in its new building. [12]

In addition to Soongin school, Ms. Paek donated her land in Ryongsan-myon, Taedong County, to private Changdeok school in its difficult situation.

Private Changdeok school in Ha-ri, Ryongsan-myon, Taedong County, is a highly reputed educational institute which has produced many celebrities for scores of years since its establishment. For its better management, the school submitted to the Government-General an application for the establishment of foundation with the capital amounting to 44 200 won in May, which was approved on the 9th. [13]

Ms. Paek, an unlearned social activist for educational development, showed unfathomable attention to, and enthusiasm for education. Whenever she made a congratulatory address at a matriculation or a graduation ceremony, she never forgot to make the following advice which reflected her life philosophy:

Remember that you are the sons and daughters of Korea. Do not sleep whenever you want to. Do not play whenever you want to. Do not close your books whenever you don't want to study. Diligently work on books all the time. Our country will be better off when you study hard and promote to higher grades.

It implies that he or she should continue to study hard against his or her own disliking to get bigger, just as a person can become rich when he or she works diligently, however toilsome it may be.

PAEK, SEON HAENG MEMORIAL HALL AND HER PATRIOTISM

When Ms. Paek was over 70 years old, she enjoyed respect of all people as a woman social activist representing Korea. Starting with the mass in praise of Ms. Paek, Seon Haeng for her distinguished service to education at Soonghyeon Church in 1925, there was a succession of meetings in praise of her and unveiling ceremonies of her statues and monuments. In 1928 the Pyongyang branch of Fraternity Society sponsored an amusement gathering in sympathy of Ms. Paek, Seon Haeng. Over 2 000 women gathered in the public play ground in Kirim-ri. It was then recorded as an event attended by the largest number of women in Pyongyang. Ms. Paek, Seon Haeng had no child of her own, but she had hundreds of thousands of her beneficiaries who respected her as their own mother or grandmother. Her reputation was so high that in 1928 when the groundless false rumor about her death spread over Pyongyang the price of funeral flower suddenly soared up in the city.

For the last several days there has been a false rumor of unknown source spreading in the city that Ms. Paek, Seon Haeng died of illness. Now a lot of people not only from Pyongyang but also from far-away localities are streaming to her house to pay tribute to her. Her house-keepers are having great difficulty to send the misled guest back. Some sensitive flower sellers advertised to place orders for funeral flowers with them. The source of the rumor is not yet known, but the death of Widow Pak must have been misreported. [14]

Due to the harsh repression of Japanese imperialism there had been no public hall for Koreans in Pyongyang until 1928. When Cho man Sik and O, Yeun Seon called on Ms. Paek, Seon Haeng to tell her about their intention to build a public hall for Koreans (including a library), she gave them 40 000 *won* in cash without the second thought. The public hall, whose construction started in March 1927, opened in May 1929. Ms. Paek, Seon Haeng covered its whole construction cost of 65 000 *won*, and contributed additional 85 000 *won* as an initial capital of foundation. Jo Man Seek, who chaired its opening ceremony, declared that the public hall would be named "Paek, Seon Haeng Memorial Hall" in reflection of Paek, Seon Haeng's noblesse oblige. Until before the liberation of Korea, Paek, Seon Haeng Memorial Hall had been widely used by Pyongyangites for public gathering and cultural events. On November 8, 1930, there was a gathering praising Ms. Paek, Seon Haeng in the presence of over 300 representatives of educators, businessmen and students. Following the congratulatory addresses made by U Gee Seon, Yeun San, Lee, Gee Chan and Cho, Man Sik, Ms. Paek, Seon Haeng made the following reply:

It is good for nothing for people to have this kind of gathering in praise of such a person as me, who had merely given in enough and to spare money to a stone house (Paek, Seon Haeng's Memorial Hall) and some schools. What is the intention of my social service? I am such an ignorant old woman that I naturally have no intention. I am a widow with no children. If I die with some money left behind, my relatives will scramble for it. Nothing is more shameful than that. Isn't it more sensible to use it for anything good for the world?[15]

The life of Ms. Paek, Seon Haeng who contributed her whole wealth collected diligently throughout her widow life to education was the noblest of noble, indeed. Ms. Paek, Seon Haeng passed away at the age of 86 in the early morning of May 8, 1933. Her demise threw not only Pyongyangites but also the whole of Korea into grief. Her contribution to society amounted to 316 000 *won*. Monuments to Ms. Paek, Seon Haeng's Distinguished Service were set up in the campuses of Changdeok school, Soonghyeon girl's school and Gwangseong school, and her

bronze statue was placed in front of Paek, Seon Haeng Memorial Hall. The last will of Ms. Paek, Seon Haeng, who was respected as a woman social activist representing Korea, was to bury her beside her husband. She was a social activist, a great woman of Pyongyang and a noble-minded patriot of Korea who contributed her wealth to national education under the colonial rule of Japanese imperialism.

Conclusion: A Widow and Rich Woman, Paek, Seon Haeng

The noble life of Ms, Paek Seon Haeng is recorded in history because her life was a laudable one of a Pyongyang woman, in which she became rich braving through all poverty and trials in her widowed life and rendered devoted service to the nation and country.

How and how much money one has earned is important, but how to use it is all the more important.

Dong-a-ilbo carried the following article about the life of Ms. Paek who grew from a child widow to a social activist:

At 12:40 p.m. May 8, Ms. Paek, Seon Haeng, a woman social activist of modern Korea, breathed her last breath. How many unimaginable twists and turns has she gone through fro 80 years since she was widowed in her childhood and then collected the wealth of over 300 000 won until she passed away after having made a huge contribution to society? What lesson do her distinguished service and noble personality teach the Koreans? Look back on the miserable part of her 80-year-long history.

This great activist was born as the eldest daughter of Paek, Jee Yong, a poor student servant, in Joongsong, Pyongyang, 85 years ago on November 19, 458th year from founding of Josen. When she was 7, she lost her father. Her mother grew her one and only daughter in poverty and solitude left by her husband. Having grown up for 7 years under the care of her widowed mother, she got married to a son of An family at the age of 14. Her ailing husband An Jae Hwang stayed mostly in bed only to die when Ms. Paek was 16 years old. When her husband was breathing the last breath, she kept praying for his life and cut her own finger to feed her blood to him, thus prolonging his life for 5 days. But, in spite of his young wife's devotion, he passed away. [16]

Traces of Ms. Paek, Seon Haeng's life are engraved in the moment. I will replace my conclusion with the inscription on the Monument to Ms. Paek, Seon Haeng's Distinguished Service moved now from Changdeok school to the courtyard of Paek, Seon Haeng Memorial Hall. In the middle of the front side are the big Chinese letters reading "Monument to Ms. Paek, Seon Haeng's Distinguished Service", and on both sides are engraved the following 4-line poem in Chinese letters: "She contributed her wealth to what is righteous. She nurtured the flower root by boosting up education. .Great is her devotion to public interests and charity. It has set an example to be followed for all ages".

On the back side of the monument is the following inscription in Chinese letters:

"Her family name is Paek and her given name is Seon Haeng. Her parents originated from Soowon and she was born in Pyongyang. Generally, the world knows few people whose names and deeds go well together. Nevertheless, her life proves that her name and deed are compatible to each other. Why? Paek (Purity)- she was widowed in her youth but kept her chastity to the end of her life; Seon (Goodness) – she only did good things without any deviation all her life; Hayng (Benefit) –she collected her wealth through diligent and frugal life and contributed them all to public interests nonstop just

like an inexhaustible water source, thus bringing glory to Pyongyang, her native place.

This consistency of name and deed is really an unheard-of thing in history. Her life records innumerable cases of unknown deeds of giving relief to the poor and taking care of those in need behind their backs. In particular, she devoted her all to public interests, for instance, her contribution to Kaeksan Bridge for the convenience of people's traffic and her donation to two schools - Gwangseong and Soonghyeon – for the development of national education. Therefore, she deserved praise of all people.

Concerned about the severe financial difficulty of Changdeok school, she again contributed to it huge wealth of hers – the land in Ryongsan-myon, Taedong County. With this contribution of hers, the school got much better than before and the young people in the vicinity could be ushered in civilization. This action of hers is not confined to the happiness of only Changdeok school, but gives blessing and benefit to the whole of Korea. Nothing can be greater than this. Therefore, it is natural that all local people speak high of her and the schools are so moved that they have decided to maintain in real sincerity Kaeksan Bridge loved by her in her life, and to take turns among themselves to take good care of her grave at the eastern bottom of Masan Hill in spring and autumn, as a token of their humble repayment to her solicitude.

With an unquenchable obligation to remember her forever, they bought the monument stone when she was alive and asked me to compose the inscription. Actually, I was afraid I was so unlettered to do it, but as I myself had children who went to school, I was not obliged to refuse it. So, impertinent and unreasonable it might be, I composed this inscription on the basis of her real life story.

Humbly written by Bachelor Jo, Jee Hoong from Paechon and inscribed by Pae, Joon Ryeol, July 16, 1927. “

References

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[5] “The strong is woman” Seennyosong, *Dong-a-ilbo*, February 1933.

[6] Refer to the ordinances of Japanese Government-General as primary information: 1). “Ordinance on Private schools” (*Ordinance of Government-General* No. 62) in September 1, 1908. 2). the 1st “Ordinance on Education in Korea” (*Ordinance of Government-General* No. 229) in August 1911. 3) “Rules and Regulation for Private schools” (*Ordinance of Government-General* No.114) in October 21, 1911. 4) the revision of the “Rules and Regulation for Private schools” (*Ordinance of Government-General* No. 24) in March 24, 1915. 5) “Rules and Regulations for Propagation of Religion” (*Ordinance of Government-General* No. 83) in August 16, 1915. 6) “Brainwashing through Education” in January 1916. Refer the other documents of Japanese Government-General in Korea: Yoon Geon Hoom, *Modern Education and Ideological Movement in Korea*, (Publishing House of Tokyo University, 1982), 426.

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- [14] "Condolers Misled by Groundless Rumor", *Dong-a-ilbo*, March 21, 1928.
- [15] "Life of the late Ms. Paek, Seon Haeng" III, *Dong-a-ilbo*, May 12, 1933.
- [16] "From young widow to great social activist", *Dong-a-ilbo*, May 10, 1933.