

# Maritime, Christianity and Adventure: Slovenian Discovery of Korea

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**Abstract** Based on past research by specialists in Chinese, Japanese, and Korean studies in Slovenia and Austria, this article discusses the discovery of Korea from the Slovenian perspective. The earliest encounter between a Slovenian and a Korean was probably in 1766, when a Jesuit scholar met with a Korean scholar at the Chinese court. Recent research on picture postcards and photographs reveals visits by members of the Austro-Hungarian Navy to Korean ports. In 1923, a female adventurer and writer from Slovenia traveled through the Korean peninsula. It is still unknown whether any Slovenians were among the missionaries in Tokwon.

**Keywords** Korea. Slovenia. Hallerstein. Hong Tae-Yong. Austro-Hungarian navy. Alma Karlin. Tokwon (Tökwön) Abbey.

**Summary** 1 Introduction. – 2 Scientific Exchanges in the Mid-Eighteenth Century. – 3 Maritime Activities by Members of the Austro-Hungarian Navy. – 3.1 Period and Background of Maritime Activities. – 3.2 Anton Haus. – 3.3 Albums of Postcard and Photograph Collections. – 4 Travel Records by a Female Adventurer, Alma M. Karlin. – 5 Christian Missionary Work in Wönsan. – 6 From Individual Contacts to the Real Discovery of a Nation.

## 1 Introduction

Based on our recent extensive research on old picture postcards, photographs, and artefacts from East Asia, which are currently held by museums and libraries in Slovenia,<sup>1</sup> various contacts by persons from

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<sup>1</sup> *East Asian Collections in Slovenia: Inclusion of Slovenia in the Global Exchanges of Objects and Ideas with East Asia*, 2018-21, funded by the Slovenian Research Agen-

Slovenia in Korea and with Koreans have been identified, particularly toward the end of the nineteenth century and in the first decades of the twentieth century. With regard to the professions and motivations of individuals that had direct contact with Korea, there were at least three different groups of people from this part of the world (i.e. central Europe). These are members of the Austro-Hungarian Navy that traveled to East Asia between the 1890s and 1910s, Christian missionaries of the Benedictine order that stationed in what is now North Korea up to the 1930s, and the female adventurer Alma M. Karlin from Celje, who traveled through Korea in 1923.

Aside from the research mentioned above, several earlier research reports are available on the life and work of the Jesuit scholar Ferdinand Hallerstein, who was born in Carniola and acted as an official at the Chinese court in the eighteenth century. The first direct contact between persons from what is now Slovenia and Koreans was in the middle of the eighteenth century.

Based on the above, this article reconstructs the exchanges by people with a Slovenian background with Koreans – first around 1765, and then between the 1890s and 1930s.

The main part of this article is composed of the following sections, following the natural timeline of individual contacts: the scientific exchanges in the middle of the eighteenth century in China; the maritime activities by members of the Austro-Hungarian Navy; the travel records by a female adventurer, and Christian missionary work. The conclusion discusses the nature and form of these individual contacts, as well as the perception and knowledge of the general population in Slovenia about East Asian culture and people.

The maritime exchanges with East Asia, particularly in the last years of the nineteenth century and the first decades of the twentieth century, were quite intense and lively, at least based on materials discovered so far: picture postcards, photographs, various artefacts, letters, and diaries, which are now archived in several institutions in Slovenia. However, before looking into the maritime activities, special mention must be made of eighteenth-century scientific activities at the Chinese court.

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cy. The findings are regularly updated on the following website: <https://vazcollections.si/>.

## 2 Scientific Exchanges in the Mid-Eighteenth Century

The Jesuit scientist Ferdinand Augustin Haller von Hallerstein (1703-1774) was born in Carniola, at that time part of the Habsburg Monarchy. He grew up in what is now Mengeš, Slovenia, some 15 km north of Ljubljana, the capital of Slovenia. Hallerstein studied in Ljubljana and later in Vienna, and for the purpose of missionary work traveled via Portuguese Goa and Macao to Beijing. He then held an important position in the court of the Qing dynasty at the time of the Qianlong Emperor 乾隆 (1711-99). Hallerstein's Chinese name was Liu Songling 劉松齡, and he succeeded Ignatius Kögler (1680-1746), also a Jesuit scholar from the German-speaking region, and acted as the head of the Imperial Board of Astronomy from 1746 until his death in 1774. More about his activities are reported in studies by Šmitek (1995), Saje (2009; 2015), Koidl (2020), and others. In relation to Korea, it has been confirmed that Hallerstein, in addition to his most important achievements in astronomy and statistics, also worked on drawing geographical maps in cooperation with other Jesuit scientists, particularly a map of the hunting territory of the Chinese leader in the vicinity of Korea, the Mulan 木蘭 region (Saje 2009, 93-4). It is also known that, because of his good reputation as astronomer, mathematician, and mediator of western science to East Asia, the notable Korean scientist, astronomer, and neo-Confucianist Hong Tae-Yong 洪大容 (in Chinese Hong Darong) visited him in Beijing. According to Hallerstein's letters to his brother in Europe, Koreans visited the Chinese court every year, and immediately after their arrival they usually came to the house of the Jesuits (Saje 2015, 28). The exchange between Hallerstein and Hong Tae-Yong in 1766 are recorded in Hong's writings in classical Chinese and in Korean (30). Hallerstein was sixty-two years old and Hong was thirty-four at that time. Hallerstein's name was known to Korean intellectuals thanks to Hong's writings (30).

According to Ledyard (1974; 1982),<sup>2</sup> Hong Tae-Yong visited Beijing as the secretary of his uncle Hong Ōk 洪穉 (1722-1809), who was a member of the solstitial embassy from Korea in 1765 and 1766. The Koreans visited the Qing court every year around the time of the winter solstice, arrived in Beijing a few days before the lunar New Year, and stayed for about two months. In this particular year, they left Seoul on December 13th, 1765, and reached Beijing on February 6th, 1766 (Ledyard 1982, 63). In his *Peking Memoir*, which is cate-

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<sup>2</sup> I am grateful for the help of Burglind Jungmann, Professor emerita of Korean art and visual culture, UCLA, who was present at the conference *East and West in Korean Studies: Cultural Exchanges between Korea and the West: Artifacts and Intangible Heritage*, held by Ca' Foscari University of Venice in May 2021; she told me about Gari Ledyard and his articles about Hong Tae-Yong.

gorized among diplomatic travel diaries written by Yi dynasty Koreans in the fifteenth to nineteenth centuries (Ledyard 1974, 1), Hong Tae-Yong describes in detail his observations of people he met, and the content of his encounters in diverse situations. Hong describes Hallerstein and another Jesuit scholar from Bavaria:

Hallerstein is sixty-two years old, and Gogeisl is sixty-four. Although their beards and hair have receded and turned gray, their complexions seem boyish and their deeply set eyes shine beamingly [...]. Both follow the Manchu style in their gowns and caps, and in shaving their heads back to the crown. (quoted in Ledyard 1982, 70)

Although the Jesuit astronomers were not particularly anxious to spend time with the Korean visitors, Hong persisted and obtained appointments with them on at least four occasions. Hong's intention during his visits was to refine his astronomical and mathematical knowledge. On the first visit, they discussed the workings of a pipe organ in the church, and Hong insisted on the confirmation of his correct understanding. On the following occasions, Hong asked to see and have explained the clock tower and the observation station (Ledyard 1982, 71). Hong was interested in details of instruments, such as the telescope, watches, alarm clocks, compasses, and so on. On the other hand, Catholicism was never at focus of their conversation (72, 97). Details of these encounters between Hallerstein, Gogeisl, and Hong Tae-Yong are also described in a recent article by Koidl (2020), an in-depth study of Austrian missionaries in contact with Koreans from the very beginning, in the middle of the seventeenth century, and up to the present. According to Koidl, Hong in his *Yu P'o mundap* 劉鮑問答 (Questions and Answers with Yu and P'o),<sup>3</sup> an account of these exchanges written later, mentions rather different interests of one side and the other:

While Koreans wanted to learn more from Westerners about celestial globes, precise astronomic calculations, and the Gregorian calendar, Westerners wanted to attract Koreans to Christianity. (28)

Ledyard (1982) further describes two other eighteenth-century memoirs that may be compared with Hong's *Peking Memoir*. They are *Nogajae Yŏnhaengnok* by Kim Chang-Ŏp, who visited Beijing in 1712-13, and *Yŏrha ilgi* by Pak Chi-Wŏn, who visited Beijing in 1780 (85). Because Hallerstein was in office at the Chinese court between

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**3** Koidl's description is based on a translation of this work into modern vernacular Korean, published in 2008.

1739 and 1774, it seems that Hong's *Memoir* is the only written record in which the details of Hallerstein's contacts with Koreans were recorded. There are probably no other written accounts about Hallerstein from the Korean perspective.

Whether or not this encounter between Hallerstein and Hong Tae-Yong should be counted as one of the 'Slovenian discoveries' of Korea is perhaps difficult to determine. Hallerstein was from what is now Slovenia and a prominent European intellectual at the time, and he regularly reported his activities, facts, and situations in China with a broader view of the East Asian region. His reports were sent to the academies in London, Paris, and Saint-Petersburg, and he often wrote private letters to his brother Weichard, also a Jesuit, who was based in Brussels (Saje 2015, 17).

Hallerstein's great reputation in Korea already in the eighteenth century is confirmed, but Hallerstein himself probably did not recognize his encounter with the Koreans particularly as his 'discovery of Korea'.

### **3 Maritime Activities by Members of the Austro-Hungarian Navy**

#### **3.1 Period and Background of Maritime Activities**

More than a hundred years later, Austrian merchant and war ships started to sail to East Asia and around the world predominantly for diplomatic, trade, research, and educational purposes. When these maritime activities became more frequent, many men from Slovenian ethnic territory also sailed on board the Austro-Hungarian warships as officers, petty-officers, and seamen (Marinac 2017, 189). One can identify individual warships, officers, and crew members, who mainly sailed from the Austro-Hungarian port in Pula (today in Croatia) and came into contact with Korean locals in Korean ports, and with Japanese officers stationed in Korea shortly after the Russo-Japanese War. Some specific gifts and souvenirs from Korea from that period are also held by museums in Slovenia. Table 1 outlines the period from the 1860s up to the Second World War in relation to the Korean and Slovenian nations. The Austro-Hungarian dual monarchy, in the framework of which these officers and seamen had direct contacts with the East Asians, came to an end in 1918.

**Table 1** Slovenia and Korea between the 1860s and 1940s (Shigemori Bučar 2019a, 135; modified)

<b>Slovenia</b>	<b>Korea</b>	<b>Incidents</b>
	Chosŏn dynasty 1392-1897	1899-1901 Boxer Rebellion
Austria-Hungary 1867-1918	Great Korean Empire 1897-1910	1904-05 Russo-Japanese War
Kingdom of the Serbs, Croats, and Slovenes / Kingdom of Yugoslavia 1918-41	Annexed to Imperial Japan 1910-(1945)	1905 Japan-Korea Treaty 1914-18 First World War 1939-45 Second World War

The existence of the dual monarchy of Austria-Hungary (1867-1918) overlaps with the last thirty years of the Chosŏn dynasty and the succeeding Great Korean Empire (1897-1910). From 1910 until the end of the Second World War, Korea was annexed to the Japanese Empire. Today, most of the materials related to the Austria-Hungarian Navy of that period are archived in the Sergej Mašera Maritime Museum in Piran, a town on the Adriatic coast of Slovenia. Because the Slovenian ethnic region was part of Austria-Hungary with its ports on the coast, and because of the construction of the Austrian Southern Railway through this region (between Vienna and Trieste, completed in 1857), many Slovenian young men, also from the interior, sought jobs in the navy. Some of these navy members' legacy can also be found in other institutions in today's Slovenia; for example, at the National and University Library in Ljubljana, as well as in private collections. Most numerous are picture postcards and photographs, but there are also diaries and letters of individual members of the navy. Sent postcards reveal various information regarding the persons on both ends of the correspondence, and the dates and circumstances of the communication (Marinac 2017; Shigemori Bučar 2019a, 2019b). The postal systems of various countries and photography technology both developed quickly during this period, and therefore, supported by the commercial activities of the photography and printing industries, sending short messages on picture postcards came into fashion around the turn of the century. Some members of the navy were very eager to buy and send postcards with local Asian scenes. Regarding Korea-related contacts, particularly on the basis of archived postcards and photographs, three main collectors have been identified in the museum in Piran (Shigemori Bučar 2019a, 138-9).

### 3.2 Anton Haus

Anton Haus joined the Austro-Hungarian Navy in 1869 and became an instructor at the Imperial and Royal Naval Academy in Rijeka. He was on board SMS *Kaiserin und Königin Maria Theresia* on a mission in the Far East in relation to the Boxer Rebellion. According to





Figure 1 Postcard of the Korean peninsula, used by Anton Haus



Figure 2 Reverse of the postcard in figure 1

Donko (2013, 360), the ship arrived in Chemulp'o (now Inch'ŏn) on August 30th, 1901, and was anchored there for some days. He visited the city of Seoul with the Austro-Hungarian consul in Shanghai, Julius Pisko (Marinac 2017, 87). Haus himself had to return home on other commercial ships due to his son's sudden death, but the cruiser SMS *Kaiserin und Königin Maria Theresia* later called on Kōmundo (巨文島, a.k.a. Port Hamilton), Pusan (釜山), and Masanhappo (馬山合浦) as well (84-90). Later, Haus served in the ministry in Vienna and in 1904 used copies of a postcard that was produced in Austria-Hungary, showing a map of the Korean peninsula with place names changed into peculiar Austrian names [figs 1-2]. Because he himself was in the area a few years earlier and was probably very concerned with the political developments of the time, he found this postcard production very timely and amusing, and thus used it for correspondence with his relatives (Shigemori Bučar 2019a, 140-3).





Figure 3 Postcard sent from Korea in August 1906, Koršič collection

Figure 4 Postcard sent from Dairen on August 10th, 1906, Koršič collection

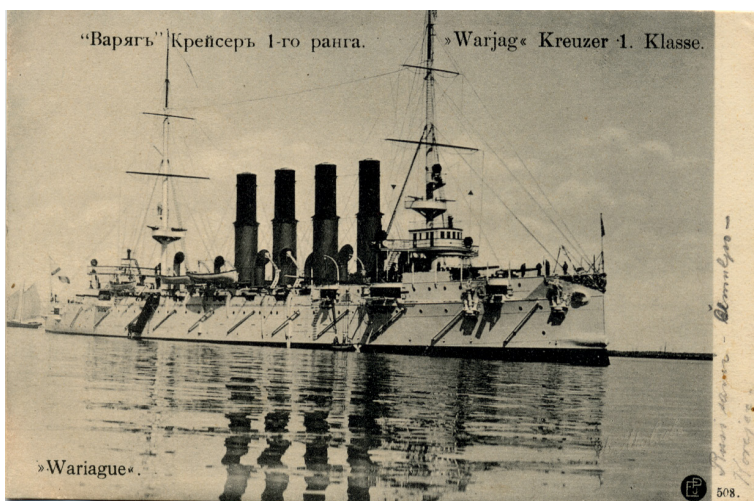


Figure 5 Postcard of the Russian cruiser *Varyag*, Koršič collection

### 3.3 Albums of Postcard and Photograph Collections

#### 3.3.1 Ivan Koršič

The navy military chaplain Ivan Koršič (1870-1941) never traveled to East Asia but was stationed in Pula in today's Croatia. He collected picture postcards sent to him by many seamen from all ends of the world. Among the numerous postcards in his albums, there are three very interesting postcards from Korea. One is dated August 1906 and was sent from Seoul by a Slovenian member of the navy (the signature is unclear). The photo was made by the French photographer and linguist Charles Alévêque around 1900, and the postcard was printed in France (Shigemori Bučar 2019a). The brief handwritten message states that the sender was invited to the Korean ambassador's residence (i.e. the residence of Austria-Hungary's ambassador in Korea), probably in Seoul [fig. 3].

The second postcard [fig. 4] was sent a few days later from Port Authur (旅順, Lüshun Port), and the photo shows the Russian battleship *Retvizan* and a few more in the bay. There is a short message in Slovenian, the date, and the signature of Morihiro Chōichi (森弘長一), a Japanese officer who probably sat with this Slovenian person somewhere in Port Arthur (i.e. in Dalny or Dairen, 大連, now Dalian) on August 10th, 1906.

Another postcard shows the Russian cruiser *Varyag* [fig. 5]. It is a black-and-white photograph of the ship with captions in Russian, Ger-



Figure 6 Photograph of Chemulp'o Bay, Kristan's album

man, and French (the name of the ship), and of interest here is the additional penciled explanation in Slovenian, “Rusi, ??? - Čemulpo-; Korejec” (Shigemori Bučar 2019a, 146-7). It seems that these three postcards were sent by the same Slovenian member of the navy to Koršič at the same time with a few days' difference, and that this person was on the cruiser SMS *Kaiser Franz Joseph I*. According to Donko (2013, 330-1), the ship was anchored in Chemulp'o between July 29th and August 8th, and then went in and out of Dalny.<sup>4</sup> This was only less than a year after the Russo-Japanese War, and the Japanese navy probably had much to show off to the western visitors.

### 3.3.2 Viktor Kristan

There are four postcards from Korea in the collection of Viktor Kristan (1876-1947). Kristan was in Korea from 1908 to 1909 on the cruiser SMS *Leopard*. In a few years, Korea went through drastic political changes, which can also be seen on the picture postcards. All four postcards, although they show Korean landscapes and people, were produced by Japanese with Japanese captions. One shows Japanese houses and boats in Chemulp'o Bay, and another one is a photo of a Korean store in a village. The other two are portraits of Kore-

<sup>4</sup> “Dalny ein und aus, auf einem japanischen Torpedoboot Befestigungen von port Arthur besichtigt” (Donko 2013, 331).

an women wearing the typical Korean *hanbok* and photographed in a studio and later hand-tinted [fig. 7] (more details about these postcards are available in Shigemori Bučar 2019a). There are also additional black-and-white photos from Korea in Kristan's album. Among them are a view of Chemulp'o Bay [fig. 6], a palace garden, and a photo of the "Russian fleet leaving Port Arthur during the battle" (Marinac 2017, 111). In the photograph of Chemulp'o Bay, an important landmark, James Johnstone's summer house, is visible. This house was later destroyed in the Korean War.

There is also the picture "The Korean Emperor and His Highness", a photo of Emperor Kojong 高宗 and Crown Prince Sunjong 純宗 (1874-1976) standing next to each other, which is often found in other photo collections of the time. Kristan probably bought these photos in the same manner as the postcards, or perhaps acquired them as gifts.

### 3.3.3 Written Materials and Souvenirs

For the purpose of this article, diaries and memoirs of the seamen are also important. In addition to Commissary Officer Viktor Kristan, Second Mate Martin Toplak (1885-1938) was also from Slovenia, and they were both on the torpedo cruiser SMS *Leopard*. Marinac compares the writings of both<sup>5</sup> and concludes that many of their observations are similar but, due to their difference in positions in the navy, they were acquainted with different kinds of people and circles: Toplak was lower in rank and usually stayed in the ports and observed buildings from the outside, whereas Kristan as a higher officer could visit ambassadors, influential local individuals, and government officials (Marinac 2017, 123). They both clearly observed that Koreans are different from Chinese and Japanese. They noticed the white clothes and black hats of the Korean men, or the hairstyles of those without hats, always put up in a bun. Males and females were difficult to distinguish because they wore similar clothes and the hairstyle was also the same. Both seamen had comments on the Russo-Japanese War and the hulk of the cruiser *Varyag* outside Chemulp'o Bay. Kristan, who visited the city of Seoul, also wrote about Japanese influence regarding the modernization of the city, wide streets, electricity and streetcars, and other details. He also visited Kyōngbok Palace (景福宮) and was informed about the assassination of the Queen Min 閔妃 (1851-1895) (more details in 131-3).

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<sup>5</sup> Martin Toplak wrote his memoirs in Slovenian, whereas Viktor Kristan kept his diary in German and later wrote a travelogue in Slovenian, which he did not complete (Marinac 2017, 121).





Figure 7 Postcard of a Korean lady, Kristan's album

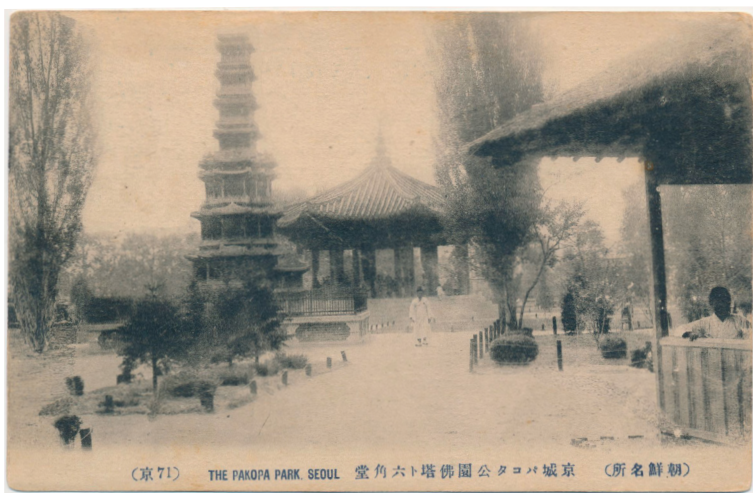


Figure 8 Postcard sent from Seoul by Alma Karlin

Various objects brought back from East Asia by members of the Austro-Hungarian Navy were in private collections for some time, but some of them were donated to museums and similar institutions, mainly by their family members. The Slovenian Ethnographic Museum obtained such objects in the 1960s from a relative of Anton Dolenc. Among them is also a covered mother-of-pearl lacquer box, obviously of Korean origin. Dolenc was the captain of the torpedo cruiser SMS *Panther* from 1909 to 1910.

### 3.3.4 Similar Collections in Other Central European Countries

In relation to the postcards, photos and artefacts from Korea brought back in the first decades of the twentieth century mainly by members of the navy, the catalogue of the Ferenc Hopp Museum in Budapest (Fajcsák, Mecsi 2012) is a very good reference. Some of the postcards and photos presented in the catalogue are similar or almost identical to those archived in Slovenia. It is mentioned that there are photo collections of two Hungarian photographers: Ferenc Hopp, who visited Korea in 1903, and Dezső Bozóky, who traveled there in 1908 (Kardos 2012, 9). Among the photographs currently archived in Slovenia, one can identify some of their photos. The catalogue also states that there were three professional Korean photographers in the 1880s, but they were forced to leave Korea, and Japanese photographers took over the role of photo studios after the 1890s (Kardos 2012, 9-10).





Figure 9 Reverse of the postcard in figure 7

This research may be extended to today's Croatian and Italian ports and archives because parts of these nations were formerly parts of Austria-Hungary. Some episodes may be connected to one other to form a greater picture to grasp how central Europeans of various ethnic origins perceived Korea and the Koreans.

#### 4 Travel Records by a Female Adventurer, Alma M. Karlin

Shortly after the collapse of the dual monarchy, an intrepid female adventurer from the small town of Celje in today's Slovenia embarked on a journey around the world. This section focuses on the Korean part of her journey.

Alma Maximiliana Karlin (1889-1950) was a young woman adventurer from a small Slovenian town in the newly founded Kingdom of Serbs, Croats, and Slovenes (the former Austria-Hungarian Empire). Although both her parents were of Slovenian origin, she was raised speaking German. She was extremely interested in languages and learned multiple languages in England and Sweden before she decided to make her journey around the world, which lasted eight years, between 1919 and 1928. As a young woman without abundant funds, she relied on her own ability and language knowledge to earn her living during her journey as a writer, correspondent, and sometimes as a language teacher, translator, and embassy worker (Shigemori Bučar 2020). After staying in Japan for a little more than a year, she trave-

(Postnina plačana v gotovim.)

# Cillier Zeitung

Ercheint wöchentlich zweimal: Donnerstag und Sonntag früh.

Abbestellung und Werbung: In der ersten Seite Nr. 1. Sonntags 21. — Kellerei Nr. 100 — werden in der Verwaltung gegen Besendung billiger Gelder entgegengenommen. Preis des Heftes: Für das ganze Jahr 100.—, halbjährlich 50.—, samstägliche 100.—. Für das Ausland entsprechende Erhöhung. — Einzelne Nummern 10.—

Nummer 92.

Sonntag, den 18. November 1923.

48. Jahrgang.

## Kahr, Hiltler, Ludendorff.

Das Donnerstags in Bayern ist im Werden. Die Münchner Umwälzung, die nicht nur das Deutsche Reich, sondern ganz Europa in ein Glanzenmeer hätte verwandeln können, ist erstlich. Diktator Stresemann hat mit seiner Reichsregierungsperiode den glänzenden Brand gelöscht und Generalstaatsminister von Kahr hat sich hinter die Reichsregierung gestellt. Hier mit dieser Befreiung sind die Bewegungen in Bayern nicht im weitestgehenden Ergebnis noch nicht in der Entscheidung gekennzeichnet. Denn Herr von Kahr geht ebenso für konstitutionelle Richtung an wie Hiltler und Ludendorff. Und die Umwälzung wäre vielleicht gelungen, wenn Kahr, wie es zunächst den Anschein hatte, mit den beiden anderen Führern gemeinsame Sache gemacht hätte. Die politischen Gegensätze zwischen Kahr, Hiltler und Ludendorff waren jedoch so groß, daß sie sich nicht einmal zum Sturz der ihnen mißliebigen Berliner Regierung vereinen konnten. Es erging ihnen, falls der Vergleich mit einer Partei gestattet ist, ähnlich wie anderen Oppositionsführern Weisheit, Spotts und Köcher, die auch trotz ihrer Absehung der Regierung Politik in einer Diktatur beizubehalten zu halten sich. Hiltler, Kahr, Hiltler und Ludendorff wichtig in gemeinsamer Front die Berliner Regierung über den Damm gerannt, so würden sie alle Wählerstimmen nicht jedoch den Kampf gegeneinander begonnen und sich und ihre Anhänger gegenseitig getötet haben. Kahr für das Königsbundes Weisheit, Ludendorff für die Spontaneit der Bewegung und Hiltler für die feste berufliche Anstellung.

Nun hatten sich zwar anfangs alle drei Männer unter Zurücklassung ihrer Sonderrollen zur Errichtung einer nationalen Diktatur die Hände gereicht, aber,

wie sich jetzt herausstellt, Herr von Kahr nur unter Zwang. Er legte in öffentlicher Versammlung ein Programm für den künftigen Reichstag ab, das aber trotz der Reichswehrtruppen des Herrn Stresemann um Hilfe an. Und so ward der Punkt, der unter Kahr's Mitwirkung unabsehbare Folgen nach sich gezogen hätte, schon in den ersten Anfängen niedergeschlagen. Von der nationalen Erhebung sind trotz Zule und Schwereverurteilung zurückgeblieben. Es wäre möglich, die nationalpolitische Erhebung in Bayern und im übrigen Deutschland durch die Unterdrückung der jüngsten Revolte als abgetan zu betrachten. Der Reichstagler hat zwar noch seinem Jugereisen in Sachen anmerkt auch in Bayern die demokratische Ordnung mit sehr Haust wieder hergestellt, aber es fragt sich, ob er der immer mehr erstarkenden nationaldeutschen Bewegung auf die Dauer mit Widerstand zu leisten vermögen. Der Reichstagler Hiltler-Köhler hat schon im Reichstag seinen Vorwärt und wenn mißlungene Vorhaben abgelehnt werden, so wäre der künftige Reichstag gar nicht rückerwartet worden. Es hat sich jedoch im Gegensatz dazu, daß die nationale Erhebung in Deutschland immer stärkeren Willen zeigt, und es ist voranzuschreiten, daß das Blut der gestillten Kämpfer mit der Glorie daterländischen Heldentums überstrahlt werden und gesteigerte Ansehenskraft auf weitere Reichsteile ausstrahlen wird. Was diesmal mit Kahr, aber mit unzulänglichen Mitteln und Personen unternehmen wurde, kann ein nächstes Mal noch gründlichere Vorbereitung zum Erfolg führen. Kahr, Hiltler und Ludendorff sind in der Richtung doch nicht die Experten von in der Bevölkerung glühenden Erhebungen, die auch über Menschenkenntnis und Menschenkenntnis hinausgehen können.

Reichstagler Stresemann ist also wieder Herr in ganz Deutschland. Er hat den Willen und Energie, den Anstrichen von rechts und links Einhalt zu gebieten. Ob er auf die Dauer auch noch die Kraft dazu haben wird, hängt davon ab, ob die Einzelstaaten rechtzeitig die Gefahr erkennen, die dem europäischen Frieden droht, wenn sie nicht aus ihrer politischen Schwäche und wirtschaftlichen Schwierigkeiten in Deutschland durch seine Hilfe zu fliehen. Aber nicht militärische Hilfen braucht das Deutsche Reich, sondern eine Stärkung seiner Zahlungserpflückungen.

## Bivifikation?

Als Deutschland im Kriege Epione bestraft, da hat die Welt unterdrückt vom Rauf der Franzosen, daß nur Barbaren so handeln könnten. Die Barbarenwelt vieler Nationen wurde bis hin in den Krieg gegen Deutschland eintraten mit der Propaganda sich selbst bei Zivilisation gehalten, als sich Deutschland gegen die feindlichen Arme der Bivifikation im letzten Frankreich und französischen Gebiete wehrte. Wer mit Frankreich geht, so muß es, heißt den Westeuropäern zum Siege. — Nun ist sogenannter Frieden zwischen Frankreich und Deutschland und da setzen sich Deutsche gegen die Maßregelung zur Wehr. Nun ist es Frankreich im Frieden im Epione und Sabotage ist, hält über 15.000 Deutsche in Gefangnissen ist und hat noch weit mehr von ihrer Freiheit und ihrer Heimat verbannt. Die Welt ist darüber gleichgültig über zu misst nur verlegen und — schweig! Das ist für alle schämlich, welche das Recht zum Einbruch und die Macht zum Rückzug für diesen Einbruch

## Reisekizzen.

Von Wlawa W. Karlin, Peking.  
Dritter Teil der Reiseskizzen. — Im fernem Osten.  
XXII. Im Land der Morgenhülle.

I.  
Die Berge um Peking, das Dollen vom Schiff zum See und dann gütlich man durch ein Wunderland jenseits aller Einbildung. Japan ist bekannt und jeder Kind in Europa liest von Ostasien, Siam, Japan, indischen Ländern, Ostindien, die westlichen Gewässern kennen haben einen Namen. Peking und nur von der Erde vieler großen Koralleninseln Ostasien, die zwischen China und Japan als östlicher Kontinent liegt, von diesem fernen Wunderland, das erst fast erschaffen ist.

Bei Stunden den Japan zur See entfernt an der allerersten Stelle der fernen Meeress, ist es tausend Meilen entfernt in seiner Art und Weise. Der See ist weit furchtbarer furchtbarer Wunderland, die aus fern Siamen kommt in die weiche Stadt der Heimat schickten. Sie sind hochgedacht, viel bräuner als die Japaner und haben weiche, dunkelbraune und aufsteigende Haare. — Peking, wie sie immer nur einem unbeschriebenen Blatt eigen sind. Die Frauen tragen kurze weiße Kleider und weiße Röcke und leichten weißlichen Dolmetscher. Sie tragen gleich den Männern weiße Dolmetscher und weiße Schärpen. Ich, wie aus Ost, wie aus Siam, die ganz neuen Leute auch nur aus Ost geflossen; das Quar ist gefaltet, die Kleider behaltet beschlechte zu Bösen geflossen.

Berge, silberfarbene, purpurfarbene Bergketten, eine hinter der anderen, keilförmig, schneeförmig und umschreiblich malerisch. Ausgewidert ist die Landschaft japanischer Landhäuser, das gewaltig herumschlagende, Stimmliche in allen, selbst einem Reich; alle ist feiner, feiner, feiner und unerbittlicher. Die Reisfelder zeigen noch die alten Wasserpumpen, wie Abraham Hiltler auf sie gesehen ein mag; die Häuser haben unbeschriebene Schiefer, wie mit Regen besponnene Strohdächer und sind hoch amalfische Dächer, daß sie mich an Peru erinnern. Daran mahnen mich auch die Häuser, die wie die ostindischen Weiden in ihrem Glattemisch den Kindern entfangen über die Bahnhöfe begleiten; immer Dappia, wie führen in Japan.

Nurde Kinder, halbnackte Menschen; alle Naturverträge sind eben angedeutet oder Zeute und man fragt sich, wie lange, ob Zivilisation Anfang oder Anfang habe. Sie ist im Grunde unvollständig und nicht — hat mich weislich höher, weil in mander Hinsicht fehlt, — nur zu materialien Aufschwung.

Männer treten auf weinigen Pferden, tragen schmale Hüte wie amalfische kurze Oberkleider und können Stoff über die großen Schichten ausstülzen, die bis zur Schürze reichen und den Kopf ganz bedecken. Sie sind alle einer Verfassungsbegriff eines neuen Regenten, weil sich die Kontext immer geneigt die Hände aneinander, selbst, daß alle Männer große Zentimeter tragen müssen, denn es nur zu Schicksal, sie ging gleich der Gut in Gedanken und der Schicksalige werden erkannt und bestrahlt und mahnen neuen Gut tunen, was die Arbeitnehmern eines halben

Jahres verlohnt. So ergab er die Menschen zum Frieden.

Es gibt viele Sagen über den Ursprung Koreas oder richtiger Chinas (das ist — das Land der Morgenhülle), von denen folgende die bekannteste ist: Im 25. Jahre des Kaisers Han von China, also 2332 vor Christi, hing Wang-an, Sohn des Kaisers Han in zur Erde herab, begleitet von 5000 Weibern und erstellte König von Lu-wen-tsun. Das geschah unter einem Blauhimmel, der von da her hellig ist. Seine Weiber waren der General Wang, der Regenherfürer und der Wolkenherfürer.

Das war ganz schön, aber er hatte keinen menschlichen Körper. Man wollte ein Tiger aus ein über ganz Weisheit werden und eine Siamer Frau und dem König und viel haben:

„Nimmt viele 20 Anschläge um ein Bild Königswürde und gibt es, sie allen, von Blut der Sonne auf spezial kleinen Tage sind; dann sind die Weiber.“ Der Tiger war zu unbeschrieben, er kam zu früh heraus, und wurde für wie; der War aber nicht standhaft und kam als schone Frau heraus und gab dem Wang-an, der sie traf, einen Namen „Zanjan“.

Weiber fanden sie beim dort und so wurde er König und Oberher Koreas.

Nach erzählt man sich, daß drei Weiber auf Land, der Jüel, landeten und jeden eine Art zu gelockerten kam, die alle ähnlich, wenn ein Weiber über hobst! — ein Weiber, ein König, ein König, ein Hund und — eine Frau. Das war etwa 3000 Jahre vor Christi Geburt.

Wie zu 1766 vor Chr. ist die Geschichte wieder

Figure 10 Karlin's article in the local newspaper Cillier Zeitung



Figure 11 A Korean fan in Karlin's collection

led to Korea in the early days of July 1923. This was the time when Korea was a part of Imperial Japan, more than ten years after its formal annexation. It seems that Karlin was the guest of a Japanese family in Seoul for the entire time when she was traveling. She left Japan from the southern island of Kyūshū by a boat to Pusan, on the south coast of the Korean peninsula, and then took a train to Seoul. After a brief stay in Seoul, she continued her way by train to Pyongyang. She was in the Korean peninsula area at least several weeks altogether, and then she continued her journey to Shenyang and Beijing.

In Karlin's material at the Celje Regional Museum, there are sixteen picture postcards and thirty-nine photos from Korea (Shigemori Bučar 2020). The postcards were all made in Japan with captions in Japanese and English [figs 8-9]. They show photos of temples and palaces, city views, and Korean people and customs. The black-and-white photographs in Karlin's material show country landscapes, farmers, handworkers, traders, funeral scenes, and so on (on the funeral photos, see Kang 2019). Both the picture postcards and photographs from



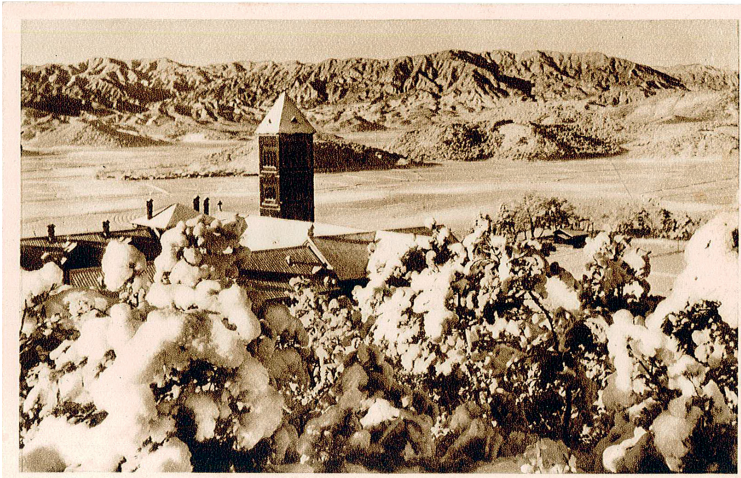


Figure 12 Postcard of Tokwon (Tökwön) Abbey

Korea are numbered on the back with pencil markings, and on most of them there are some remarks or explanation in German. Obviously, Karlin used some of them as additional illustrations for her writings (Shigemori Bučar 2020, 213-15).

There are also three instalments of Karlin's feuilleton articles about Korea, entitled *Im Land der Morgenstille* (In the Land of the Morning Calm), published in the local newspaper in her hometown Celje, *Cillier Zeitung*, and currently archived at the National and University Library in Ljubljana. The three instalments appeared on November 18th, 22nd, and 25th, 1923 [fig. 10].

Already on the train from Pusan to Seoul, Karlin saw clear differences between Koreans and Japanese in how they were dressed. The landscape was also noticeably different, rougher but also fresher than what she had seen in Japan (216). Observing the naked children and half-naked men, she contemplated whether "civilization means progress or decline". She seemed to approve of the nudity of the Korean people. In the second instalment, Karlin described the market in Seoul and a visit to a Korean nobleman's residence. In the kitchen of a Korean house, she saw that the cooking utensils were very different from those in Japan. The third instalment is a description of Pyongyang, called Heijō at the time in Japanese. She also explained that the Koreans were making fortunes by exporting ginseng to China (Shigemori Bučar 2020, 220-1 feuilleton articles in German and English translation).

The Celje Regional Museum holds many objects brought back by Alma Karlin: among them are also two Korean fans (*taegŭksŏn* 太極扇). These fans can be associated with Karlin's visit to the Korean no-

bleman's house, described in her writings in the second part of her article in *Cillier Zeitung* [fig. 11].

## 5 Christian Missionary Work in Wönsan

In the Cartography Department of the National and University Library in Ljubljana, there is a single picture postcard showing a black-and-white photo of the Benedictine abbey in Tokwon (Tökwön) (德源), near Wönsan (元山, today's North Korea). The postcard was printed in Slovenia, or by a Slovenian printing house, because the caption is in Slovenian: *Azija, Koreja: Benediktinski samostan v zimskem miru* (Asia, Korea: Benedictine abbey in winter peace). This picture postcard was not mailed, and there is no additional information regarding who possessed the card and when [fig. 12].

In relation to the missionaries posted to Korea during the early twentieth century, Koidl (2020) states, based on his careful research:

The Vatican had carved up Korea amongst various missionary orders, with French missionaries responsible for the southern regions of the peninsula, Americans for the northwest, and the German Missionary Benedictines for the northeast, in addition to southeastern Manchuria. [...] In 1927, they [the Germans] moved their main abbey from Seoul to the newly built headquarters in Tokwon, near Wönsan. (14)

At the National and University Library in Ljubljana, there are many similar missionary postcards from other parts of Asia, particularly from India and Ceylon; that is, showing local scenes in relation to missionary works with captions in Slovenian.

Further research will be conducted to obtain more information about the activities of Slovenian missionaries in order to determine whether anybody from the Slovenian region was physically in Tokwon<sup>6</sup> in the 1930s and brought back stories and memories, or perhaps only the printing of the postcards took place.

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6 For the history of the abbey, see Mahr 2009, 11-347, among other sources.

## 6 From Individual Contacts to the Real Discovery of a Nation

The discovery of Korea and Koreans by people from what is now Slovenia can be traced back to the middle of the eighteenth century. It is interesting that the Jesuit scholars at the Chinese court were familiar with Korea and the Koreans earlier and much better than with Japan or the Japanese. According to Koidl (2020), Hallerstein wrote the following in one of his letters in 1757 to his brother, who lived in Brussels:

And what news do we have from Japan regarding the Christian faith? None at all - although the country is very close to us, silence about it reigns everywhere, as if Japan did not even exist in the world. [...] There are also Koreans arriving here each year, without bringing any news from Japan. They say that on a clear day one can see the mountains of Japan, but about Japan they know nothing - or nearer to the truth would be that they do not wish to say anything. (27)

One can say that, at least officially, Tokugawa Japan's national isolation was quite successful in the eighteenth century.

On the other hand, in the context of our recent research on objects and ideas from East Asia, contacts with China and Japan are at the foreground in the nineteenth and twentieth centuries, and the volume of Chinese objects in the museums in Slovenia exceeds that of Japanese or Korean ones. The common trend in Europe was collecting so-called *chinoiserie* furniture, ceramics, and other objects. Then came the period of *Japonisme*, which was followed by the time of Austro-Hungarian maritime activities. Throughout, Korean landscapes, objects, people, and their customs have been identified as observed by specific individuals from central Europe and from the Slovenian milieu. The photographs and picture postcards are a powerful means of visual communication. Thanks to the technological development of photography, printing, and postal systems, interesting facts were conveyed from East Asia to people in central Europe. Picture postcards, particularly ones that were mailed, convey much about the time of their production and their use, and even the exact dates of correspondence between individuals.

However, the most detailed part of such discovery is usually confirmed in recorded materials by individuals in writing: letters, reports, and memoirs. The messages on the picture postcards are usually short and limited to greetings, often set phrases, and do not disclose much in terms of personal impressions or concrete experience. In the case of Alma Karlin, because she was a writer herself, although perhaps not always very objective, her personal feelings and



reflections in the foreign environment are felt in her writings: she was discovering. Moreover, because her writing was also partly published, the wider public in her home country could take part in the discovery of distant places – in this case, the ‘land of morning calm’.

Though chronologically later than Karlin’s adventure, the Christian missionary work is still to be worked on. It is hoped that this will reveal some written materials by Slovenian individuals that were involved in this activity.

Further research in cooperation with neighboring countries and institutions, with scholars with various languages, and examining historical data will contribute to further findings. The search will also continue for more materials in Slovenia as well.

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