

Texts about Korea from Annals of the Propagation of the Faith 1840-1861

(The editions made in London and Dublin do not follow the same volume numbering and do not give the same translations of texts. This compilation is mostly from the London editions)

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Letter of Dr. Imbert,

Bishop of Capsis, and Vicar Apostolic of Corea, to the Directors of the Seminary of Foreign Missions.

“My dear Brethren,

“Kin-ki, Tao, 24th November, 1838.

“With the assistance of God, I have been enabled to cross the distance which separated me from my flock; and although my last letter was written from the frontiers of Corea, it is from the centre of that kingdom that I am now addressing you a few words of remembrance. The frontier custom-house of Y-Chou, through which we should necessarily pass, is very strict, and even the Coreans themselves never escape without being subjected to the most rigorous formalities. Prudence demanded that I should endeavour to evade them, and with that view my guides and I awaited the night, and under cover of the darkness we crossed the great river Ya-lo-Kiang, or river of the Green Duck, at a few paces from the guard-house on the banks. Our passage was effected on the ice, in the midst of alarm and perplexity; the darkness was so very great, that we scarcely knew where we were going, and the river threatened to break under our feet, as the frost had not been very severe. Besides, the sentinel was at a few paces distant, and the slightest noise might give the alarm and betray us. But God was pleased to enable us to reach the southern Suburbs of the city, without meeting any accident.

“There a wretched lodging-house gave us an asylum. Two Christians, informed of my intended arrival, had come to meet me, and manifested upon my arrival the most affecting sentiments of respect and attachment; but when they had, with a kind of mystery, satisfied the dictates of their piety, they observed the usual ceremonial, in order not to draw upon me the attention of the public.

“We had no sooner arrived at the hotel, than the guides of the Missionary stretched the Missionary's blanket in the corner of the room, and placed him on it, as if he were overcome with fatigue. Whilst he pretends to be in a suffering state, his repast is prepared and brought to him, whilst he, most frequently, almost stifled with the pestilential vapours of the Corean kitchen, is forced to refuse the food that is served to him. He is obliged to take the greatest precautions to prevent himself from being known. He must bury his European hair under a large silk hood lined with fur; conceal his features, which are not, it is true, so different from those of a Corean as of a Chinese, but which, however, are sufficient to betray his foreign origin; hold a veil up to his face, like a fan, in order to give reason to suppose that he belongs to the nobility of the country. Such are the contrivances which the Missionary is obliged to have recourse to if he means to pass undetected through the hotels along the road. “After a night's rest, I resumed my journey, and in another day I found myself in the capital of Corea. I had set out from the frontier on the 18th of December, and arrived on the 31st; my journey consequently lasted thirteen days.

“Thanks to God, I am now in the midst of my children, and the happiness I experience on that account makes me forget all the fatigue I underwent to reach them.

“I spent New-year's-day in the house of a Christian family, and in the evening was joined by M. Mauband, who had calculated that I should arrive about that time; we embraced

each other as brothers; and I know not that we could have felt more happy in France, and in the bosom of our family, than in the centre of Corea, and amongst a people entirely unknown to us. At this period M. Chastan was in the southern provinces, at a distance of thirty leagues from me. It was only in the month of May that we were able to meet.

“Having given you these details concerning my voyage, permit me now to offer some observations concerning the country I inhabit.

“Considered in a geographical point of view, it offers nothing remarkable. Its surface is mountainous, particularly towards the east. In that direction there are no plains, the space between the mountains presenting nothing but narrow defiles. Between the soil of Corea and that of Su-chuen there is an inconceivable difference. In the latter province the soil, which is naturally fertile, and which is besides cultivated with skill, sometimes produces two successive crops; in Corea, the soil is ungrateful, and derives no advantage from the care of the husbandman. Rice is what is cultivated with most success, and constitutes the ordinary food of the inhabitants of the valley; millet and maize being the chief nourishment of the inhabitants of the mountains. The cold is much more rigorous here than in France; for on the 24th of January the wine was frozen in my chalice during the celebration of the holy mysteries. The mountains of this wretched country are infested with wild beasts, particularly with tigers; and every year, at least a thousand victims are torn to pieces and devoured by them. The Coreans, who are not numerous, and are badly armed, can with difficulty defend themselves, when attacked by these dreadful animals during the fine weather; but in winter the men are completely the masters, and make the beasts expiate the ravages they commit. When the snow is half frozen, it is sufficiently strong to support the human foot, whilst the tiger's claw sinks in it. Being unable to stir, sunk in the snow up to his belly, the tiger becomes the sport of the young Coreans, who amuse themselves in piercing him with a lance or poignard.

“Next to the sterility of the soil, what strikes one most in Corea is the thinness of the population. Various causes have formerly contributed, and still contribute, to depopulate the country. Some arise from the climate, such as pestilential diseases and frightful famines, which sweep away vast numbers of the inhabitants; other causes have taken their rise from political events.

“In 1592, the Japanese invaded Corea, massacred a part of its inhabitants, and made themselves masters of five out of the eight provinces which then composed the kingdom. Their dominion continued until 1597, when, supported by a numerous army of Chinese, the natives repulsed them; but though beaten, the Japanese imposed upon their conquerors, when leaving the country, the most barbarous of all tributes — that of sending annually to Japan thirty human skins. This atrocious tax, which the Korean prince first consented to pay, was afterwards, at his solicitation, replaced by another; the Japanese were promised silver, rice, cloth, and a certain medicinal plant, which is highly valued by this people. There can be no doubt that this invasion, followed by many battles and massacres, contributed considerably to thin the population of Corea.

“Another invasion, not less fatal, though of short duration, was that of the Chinese in 1636. They took possession of the north of Corea, as far as the capital, and shed torrents of blood. The losses sustained by the country at that period have never been repaired. Nor is it merely in this respect that Corea has suffered from these foreign invasions; its political dignity and natural independence have been annihilated. The Japanese have never entirely evacuated the soil; three hundred men of their troops still occupying a village in the south-east of the kingdom. This establishment serves for a twofold purpose; in the first place, the Japanese are thus better able to exact the annual tribute; and in the second place, the village

they occupy being on the banks of a river, and not far from an excellent harbour, secures the entrance of it to the Japanese barks that carry on a trade with the country.

“This poor country is also tributary to China. The Koreans are obliged to send every year to Peking a deputation, composed of persons of distinction, to lay their homage before the emperor. This tribute costs less, it is true, than that of the Japanese, but it is still onerous and most humiliating. Corea has no army; the few troops she has on foot are armed with wretched muskets; a single piece of canon constitutes her siege and field artillery. With such feeble resources, a people destitute of all energy can never be expected to break the chains which two great and powerful nations have imposed upon them.

“If this people could redeem the social subjection into which they have sunk, by religious dignity, and in their political bondage lay claim to the liberty of the children of God! But no; they are as cruel against us as they are dastardly under the rod of their masters. They silently submit to the yoke of China and Japan, which grinds them to the dust, and persecute the Christians who do no harm to them. For the space of nearly thirty years they have waged a cruel war against our holy religion. In 1801, new laws were made, which condemned those Christians to death who should remain faithful to their religion, and to banishment for twenty years those who had professed Christianity, but should consent to renounce it. This legislation has not been repealed, and it might be still invoked to inflict capital punishment upon us; but, thanks to heaven, it is not enforced to the letter; perpetual imprisonment is the punishment inflicted upon the confessors of the faith; apostates are set at liberty.

“The worst evils of the Christians are not, however, those which the law inflicts; the arbitrary vexations of the soldiers, who are let loose upon them, subject them to trials much more cruel. As soon as a Christian district is given up to them, they seize upon all the prisoners they can make; force the rest to fly; seize upon all the inhabitants have left after them in their cabins; rase the cabins to the ground, in order to sell the materials, if they are of any value, and if not, they commit them to the flames. Thus, our poor Christians, obliged, in order to withdraw themselves from their persecutors, to settle in the upper parts of the mountains, soon die victims of misery. Every year sees hundreds thus perish for want of food. Last March, M. Chastan wrote to me from the south—‘I gave 300 sapecs (about £ 30) to be distributed amongst ten families, who were reduced to a frightful state of indigence..... How painful to see so many human beings exposed to so shocking a death!..... Last year, I distributed 40 taels (£12) amongst some Christians, and thus enabled them to escape death; whilst others, who could not obtain a share in this distribution, died victims of the famine. Happily, death found them resigned to the Divine will, and strengthened by the grace of the last Sacraments; I trust, therefore, that their sorrow is now changed into joy.

“Such are the misfortunes of our poor Christians; and what is strange, these persecutions are as frequent as their consequences are fatal: a month never elapses that a persecution does not burst forth upon some Christian village. This continued series of vexations arises from the suspicions entertained of the existence in the country of European Missionaries. The indiscretion of some of the neophytes betrayed our entrance into the country, which had at first escaped unnoticed, and every effort is now made to detach the disciples from their religion, by subjecting them to vexations of all kinds.

“But here, as everywhere else, the church is a tree which only shoots forth with more vigour as its branches are lopt off. In 1836, when M. Mauband penetrated into Corea, the number of Christians was only 4,000, whilst at present it amounts to more than 9,000; so that in three years the faithful have been doubled.

“These are not the only fruits we have reaped from our ministry. Our Christians formerly, for want of instruction, allowed the children of pagans to die without baptism. Now

that we have taught them to baptize these little creatures, they have the happiness to do so in secret. Within the space of a few months they baptized 192.

“Sometimes we receive consolation, even from the pagans. The first minister of the kingdom, though he does not protect us, does not employ his authority against us. He is always moderate in the execution of the edicts issued against us; and if we entertain any hope for Christianity in Corea, it is, after God, to him we look for its realization. As he is, therefore, to be regarded as our benefactor, allow me to say a few words of his history and that of his family.

“The indulgent feelings he manifests towards us he inherited from a father, who was formerly nearly becoming a victim to the interest he took in the Christians. His daughter having been selected by the king for his wife, a feeling of jealousy was excited against him, and the project was conceived of effecting his ruin by denouncing him to be a Christian; and if once he had been juridically convicted of being one, his blood would have been rendered infamous to the tenth generation, and the ties which united him to the royal family would thereby have been broken for ever. Some of the faithful were put to the torture, to extort from them a declaration that he had renounced the worship of idols. But though they heartily wished that he was a Christian, they could not assert that he was such, because they did not know whether he was or not; and rather than advance what was uncertain, they preferred submitting to punishment. Thus the enemies of this good Corean were disappointed, and when the storm had blown over, his position was even more honourable than it had been before. The king fell into a kind of fatuity, and the government was entrusted to his father-in-law, with the title of regent during his indisposition. He was indulgent in the exercise of his authority towards the Christians, and without repealing the penal laws passed against the Christians, which it was not in his power to do, in the application of them he softened their severity.

“In 1827, the exercise of his authority was suspended. The king's son, scarcely eighteen years old, was declared sovereign by his father, and from the day of his coronation he took into his own hands the reins of government. His first public act was to issue an edict against the Christians. The young king put a great number to death, and cast others into prison, where some of them are still suffering. If he had lived long, I know not to what extremity his fury would have carried him, but God was pleased to strike him in His justice; he died at the age of twenty-two.

“Forced to resume the government, the old monarch again named his father-in-law regent; but he held the regency only a year: at his death, his son succeeded him in his dignity, and showed himself equally tolerant towards us: it is he who now governs the kingdom as regent. A thousand times have the young mandarins, with whom the capital swarms, and who are distinguished for their furious fanaticism, petitioned to have the Christians arrested and put to death, and he has uniformly refused to return them an answer. Frequently consulted by the second regent as to the course to be adopted with respect to the Christians, he always said, ‘Why persecute them thus? they are innocent; their punishment will only irritate heaven, and call down its vengeance upon the kingdom and our princes!’ He looks upon all the evils which have befallen the royal family as a punishment from heaven, and I am disposed to look upon them in the same light too. Upon seeing these persecutors successively visited, one with idiocy, the other with a premature and tragic death, and the royal family reduced to place all its hopes upon a child eleven years old, of a weak and sickly constitution, one is tempted to say the avenging finger of God is there. The regent is fully persuaded of this, and we are therefore permitted to live in less alarm. May God be pleased to prolong his days, for I know not what would become of us if he were taken away.

“I visited all the congregations of Corea, and returned towards the end of May without having met with any disagreeable accident, and more satisfied than when I had set out. The capital, where I have taken up my residence, presents a fine field for the exercise of my ministry. It contains 1,000 Christians, 300 of whom have made their confessions to me since Easter. I was assisted by my fellow-missionaries upon their return from their excursions through the provinces; and, notwithstanding the daily occupations which the Christians give us, and which does not allow us much time to devote to the pagans, God has been pleased to bless our labours, the number of adults baptized by us amounting already to 1,994.

“Though Corea is the chief object of my solicitude it does not engross all my thoughts. I often cast a longing look, accompanied almost with hope, to the shores of Japan. I have already observed that relations are still carried on between the Coreans and Japanese. Besides the garrison which they have in Corea, the Japanese are in possession of an island near the shore, named Torey-ma, twelve leagues wide from east to west, and thirty from north to south. A governor resides there, charged to raise the oppressive tribute, imposed formerly upon Corea. Oh! how happy should I feel if those relations could be turned to the account of religion! and, if the Japanese, in seeking for riches in Corea, should find that faith which their ancestors proscribed! I have already made some arrangements to procure them that happiness. M. Chastan, at my recommendation, has dispatched to the southern extremity of Corea a clever and prudent catechist, who is to endeavour to dispose the minds of the Japanese to receive the faith, and to learn from them, whether there still exists in their country any remnant of the ancient church of Japan. In spite of me, I cannot but figure to myself some scattered remains of those generous Christians still living in the forests and upon the mountains, whither their ancestors fled, invoking, in silence and obscurity, the God whom it is no longer permitted them to adore publicly, and ardently desiring the approach of that happy moment when the blood of their martyred fathers will become the seed of new Christians, and some minister of peace announce to them the tidings of the Gospel. May what I have attempted for them be crowned with success! Pray that it be given me to scatter the seed of the Divine word upon that soil, where the Christian faith once numbered so many followers.”

Accept, &c. &c.’ of IMBERT, Bishop of Capsis, Vic. Apost. of Corea.”

Letter from his Lordship Dr. Ferréol,
named Bishop of Bellina, and Vicar-Apostolic of Corea, to the Directors of the
Seminary of the Foreign Missions.

“County of Karlouskout, Mongolia,

“5th of March, 1843.

“Gentlemen and dear Colleagues,

“The two letters that I had the honour to write to you, the one from Siyang, and the other from the place where I am at present, must have informed you that, having set out from Macao in the beginning of 1840, I arrived at the frontiers of Corea towards the end of the same year. I there learned that all communication with the interior was interrupted, and that reports were circulating of a bloody persecution. I asked of the first Christian congregation an asylum, until the time that it would please Divine Providence to open to me the entrance of the mission to which I was sent; but the faithful, under the influence of a somewhat cowardly fear, refused it to me. I knocked at several doors, and the answer I received was, to continue my way. The greater part of these neophytes are still obstinate in their disobedience to the authority of the Bishop. May the Father of mercies vouchsafe to open their blind eyes and touch their hardened hearts! that is all the harm I wish them for their ill wishes!

“At this period his Lordship Dr. Verrolles had not as yet appeared in his Vicariate.

“Repulsed on all sides in Leaotong, I had to take refuge in Mongolia, ninety leagues north of Moukden, the capital of the ancient states of the Mandchou-Tartar family, at present upon the imperial throne of China. There were some less fearful Christians, who gave me the hospitality that I asked of them. It was in the midst of them that I was expecting, for two years, letters from our dear colleagues of Corea, when there lately arrived the afflicting news which have confirmed our worst forebodings. The heads of our venerable colleagues having once fallen under the sword of the persecution, the executioners ceased to immolate the Christians. The latter recovered by degrees, and, after some time granted to the paroxysm of fear, they sent to the frontier a courier, who died on the way. The following year they despatched a second, who had not the good fortune to meet with the Chinese couriers. Finally, in December, 1842, Providence willed that one of our two Corean pupils, sent to Pien-Men, met his countryman, bearing disastrous news of the Mission. Thus, gentlemen and very dear colleagues, is explained the unbroken silence of Corea during three years. If the triumph of the pastor is glorious, the state of the flock is very sad, very deplorable. What rubbish! what ruins! what families reduced to the last degree of wretchedness! what orphans, who have not whereon to rest their heads! Why is it necessary, alas! that in these unhappy countries the combats and the triumphs of so many generous champions should be always accompanied with the shameful defection of several apostates?

“Behold then again the poor and desolate Corean Church, deprived of its pastor; behold it again turning its tearful eyes towards Europe, whence ought to come to it salvation, stretching towards Europe its hands to obtain thence new guides to conduct its steps through this valley of darkness and misery. If the government of God, who holds habitually this congregation under the pressure of affliction, gives reason to adore his impenetrable judgments, the paternal Providence which has presided at its establishment, and watches over

its preservation, in the midst of so many obstacles which should annihilate it, furnishes also matter to bless his mercy.

“About half a century ago Corea did not reckon a Christian throughout the extent of its eight provinces. Whether the Gospel penetrated or not into the peninsula, in the train of the Christian army of the proud and cruel Tai-Ko-Sama, before 1790 no vestige of it remained. At that time appeared a man of an upright mind and a simple heart, who, guided only by the light of reason, which passions had not darkened, conceived that there ought to be a doctrine superior to that which the different sects of his country presented to him. Now, it happened that this man followed the embassy that the King of Corea sends twice a year to the Emperor of China. At Pekin he had occasion to converse with some Christians, who explained to him the dogmas of our holy religion. The uprightness of his heart, and above all the Divine grace determined him, without difficulty, to embrace a doctrine so conformable to the natural lights. He took with him some books on religion, and returned to his own country.

“At this time his Lordship Dr. Gouvéa, of illustrious memory, filled the see of the capital. The Corean neophyte, all joyful for the favour that he received from heaven, hastened to communicate it to his countrymen. He began to preach, and soon formed around him a small nucleus of disciples of the Gospel: at the end of two years it embraced persons of all classes.

“Francis Ly was the name of the neophyte who came back to Pekin to give an account to the Bishop of the success of his mission. His Lordship, Dr. Gouvéa, sent to the succour of this new congregation a Chinese Priest, Mr. Tcheou, of whom the fellow disciple, Mr. No, an old man, almost eighty years of age, still lives at Leaotong. It was in 1794: four years were employed by him in the study of the language, and three years in directing the old Christians, and forming new ones. The hatred is well known that the Corean government has borne at all times to strangers, and the minute care that is taken to remove them from its inhospitable shores. The mortal enemy of all good, who sees only with rage his empire fall to decay, wished to stifle in its cradle this infant church: he knew how to profit by a policy so calculated to second his fatal designs. In 1801 he urged some Judases to inform the government that a Chinese had split or three new ones into the empire, and that he was propagating in it a sect proscribed in his own country. Satellites were immediately sent in pursuit of him. In vain did two fervent Christians, having shaved a part of their head, after the Chinese fashion, feign to be, the one the stranger sought, the other his servant. The true stranger, Mr. Tcheou, was taken; his ears were pierced with two arrows, which were left hanging from them; his clothes were then taken off, and the soldiers that surrounded him, armed each with a knife, cut his body in pieces. Nevertheless, the martyr, before expiring, announced that at the end of thirty years the Corean church would receive assistance.

“A violent persecution then arose. Francis Ly had the inestimable happiness of cementing with his blood the Christian edifice, of which he had laid the first stone. Every Christian who enjoyed any reputation in the state was either martyred or exiled; those of a more obscure class dispersed themselves. It was thought that what was called a cursed sect was annihilated; but the precious germ of the evangelical seed still remained: watered with the fertilising blood of the martyrs, it was to bear its fruit in time. In spite of the local persecutions, renewed each year, the faithful were preserved, and their ranks enlarged in obscurity and silence. Things were in this state when, in 1834, a second Chinese Priest entered Corea, who was followed two years after by our dear colleagues. Thanks to the Divine Mercy, there was granted to this church, which misfortune rendered so interesting, a moment to breathe and assume new strength: but the furious winds came anew to attack the frail vessel in the midst of the waves. Mary, Star of the Sea, guide it! save it from shipwreck; Iter para tutum.

“Thus, gentlemen, there is nothing wanting to the Corean Mission which is the lot here below of the happy family of a persecuted, spurned, and crucified God: let us pray the Lord to realise the hope expressed by his Lordship of Capsa, when dying, to see his people soon range themselves under the laws of the Gospel. The blood of so many martyrs will not have flowed in vain; it will be for this young land, as it has been for our old Europe, the seed of new Christians. Is it not the Divine Goodness, which, touched with the groans of so many orphans, by the prayers of our venerable martyrs, bowed before the throne of glory, by the supplications, in fine, of the fervent members of the Society for the Propagation of the Faith, the aid of which can only be appreciated in these distant regions; is it not it which has raised up for them, in the midst of dangers of every kind, two missionaries ready to fly to their relief? We also will pass, disguised as poor woodmen, our backs loaded with branches, the dreaded barrier of the first Corean custom-house; we will go to console that afflicted people, to dry their tears, to dress their still bleeding wounds, and repair, as much as shall be permitted to us, the numberless evils of the persecution. We will follow them into the depths of the woods, upon the tops of the mountains; we will penetrate with them into the crypts to offer there the holy Victim; we will share their bread of tribulation; we will be the fathers of the orphans: we will pour into the bosom of the indigent the offerings of the charity of our brethren of Europe, but, above all, the spiritual blessing of which the Divine Mercy has rendered us depositaries; and if the spilling of our blood be necessary for their salvation, God will also give us courage to go bend our necks under the axe of the executioner.

“I do not think that the world can, with its riches and its pleasures, offer to its partisans a situation having as much attractions as that to which we aspire has for us. Behold two poor Missionaries, separated by four to five thousand leagues from their country, from their relations, and friends, without any human succour, without protectors, almost without an asylum, in the midst of a people who are strangers in manners and language, proscribed by the laws, tracked as the destructive beasts, meeting on their path only afflictions, having before them only the prospect of a cruel death; assuredly, it seems that there could not be in the world a more overwhelming situation. Well, no; the Son of God, who has vouchsafed to become the son of man, to make himself the companion of our exile, fills us with joy in the midst of our tribulations, and renders to us a hundred-fold the consolations of which we are deprived by quitting, for his love, and for that of our forsaken brethren, the bosom of our families and the circle of our friends; although our days pass in fatigue like those of the mercenary, the salary which awaits them in their decline makes of them days of delight. Oh! what fools are the wise of the age not to seek wisdom in the folly of the cross!

“Novice as I am in the Missions, it would have been a great happiness for me to form myself in the school of his Lordship of Capsa, to profit by the talents and information of this ancient Apostle; but the Lord has deprived me of him: may His holy will be done! You will be pleased, gentlemen, and very dear colleagues, to pray God to come to the relief of my weakness, to give me the strength and courage necessary to bear the weighty burden imposed on me.

“I have the confidence of seeing opened before me towards the end of this year, that door at which I have been knocking for three years back. The Christians have asked for new Missionaries: they have expressed their desire upon a slip of paper, of which they made a cord, and tied it round the body of the Corean courier. The strictness of the custom-house demands such precautions. Mr. Maistre has safely arrived upon the coasts of Leaotong. Probably this dear colleague will be forced, as I have been, to perform a long quarantine before being able to enter. We have our two Corean pupils with us: they are very pious and well instructed; they pursue their course of theology; God will make of them the first fruits of the clergy of their nation. Separated from Dr. Verroles by ten days’ journey, I have not been able as yet to receive the episcopal consecration; I have reason to believe it will take place in

the course of the next spring. The life of the apostles is very precarious in this country; it is necessary for us to keep our heads low in the midst of the dangers, without other shield than our confidence in God. Be pleased then, dear colleagues, that, after us, this Mission may no more fall into widowhood. Of the two Bishops sent to Corea one died on the frontier, without being able to enter it; the other did not pro long his days in it beyond twenty months. What then will be come of the third?..... According to what is said, it is a land that devours the evangelical labourers. I am then, much gratified in the inheritance of the cross. My position is not the less worthy 4 any of envy.

“Be pleased to remember, at the holy sacrifice, me and the flock confided to my care.

JOHN JOSEPH FERREOL, Bishop elect of Bellina, Vicar-Apostolic of Corea.”

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Extract from a Letter of his Lordship Dr. Ferréol,

Bishop elect of Bellina, and Vicar-Apostolic of Corea, to his LORDSHIP the BISHOP OF DRUBIPARIS, Vicar-Apostolic of Pondicherry.

“Mongolia, in the county of Karlouskout,

“Februry 15, 1843.

“My Lord,

“I have the grief to announce to you that, in 1839, there was a general persecution in Corea, of which his Lordship of Capsa, and his two dear colleagues, Messrs. Mauban and Chastan, have been the victims. As you have probably already received, or will soon receive, the detailed account that Dr. Imbert has left of it, I shall confine myself to transcribing for your Lordship the letter which Mr. Chastan addressed to our Vicars-Apostolic and our colleagues, on the day on which he surrendered himself prisoner.

“Corea, September 6, 1839.

“My Lords and Gentlemen,

“The Divine Providence which conducted us to this Mission, through so many obstacles, allows the peace we enjoyed to be disturbed by a cruel persecution. The picture which his Lordship of Capsa has drawn of it, before entering his prison, and which shall, if possible, be transmitted to you with his letters, will make known to you the cause, sequel, and effects. Already twenty-five confessors have been beheaded, five have died in torments or after torture, and more than a hundred and fifty are in chains. The number of apostates is not small. His Lordship meditated several times to deliver himself up to save his flock; but, as there was no question of us in the torturing, and as it was only said to the Chris tians, ' apostatise and save your life, ' we feared to aggravate the evil instead of curing it, by presenting ourselves to the mandarins.

“Towards the end of July, having had the happiness to see ourselves united together, his Lordship expressed the desire of sending us into China, and of going alone to receive the crown. This proposal afflicted us much. The evident danger of death that the boatmen and their families would have run in saving us caused it to be rejected. Now, the 6th of September, the order has ar rived from the Prelate for us to present ourselves for martyrdom. We have the sweet joy of setting out, after having celebrated the holy sacrifice for the last

time. How consoling it is to be able to say with St. Gregory, *Unum ad palmam iter, pro Christo mortem appeto!* I desire to die for Christ; it is for me the only way to heaven! 6. If we have the happiness of obtaining this glorious palm, *que dicitur suavis ad gustum, umbrosa ad requiem, honorabilis ad triumphum*, offer for us a thousand thanksgivings to the Divine Goodness, and do not fail to send to the relief of our poor neophytes, who are about to see themselves again orphans. To encourage our dear colleagues who shall be destined to come to replace us, I have the honour to announce to them that the minister Y, at present a great persecutor, has had forged three great swords to cut off their heads. If any thing could diminish the joy that we experience at this moment of departure, it would be the grief of these fervent neophytes whom we have had the happiness of administering to during three years, and who love us as the Galatians loved St. Paul; but we are going to too great a feast to allow feelings of sadness to enter our hearts. We recommend, once more, our dear flock, to your ardent charity.

Accept, my Lords and Gentlemen, the humble farewell of your most humble and most obedient servant and colleague,

“JAMES HONORIUS CHASTAN,

“Missionary-Apostolic of the Congregation of the Foreign Missions. ’

“In a few days after,” adds his Lordship Dr. Ferréol, “our dear colleagues were in the possession of the glorious palm due to double martyrdom of charity and faith. If the triumph of the pastor is admirable, delightful, the state of the flock is very sad and very deplorable. What desolation! what ruin!

“John Joseph FERREOL,

“Bishop elect of Bellina,

“Vicar-Apostolic of Corea. “

Vol. 5 1844 Page 269-271

Extract from a Letter of the Rev. Mr. de la Bruniere,

Missionary-Apostolic, to one of his Colleagues.

“Leao-Tong, the 10th of December, 1842.

“Providence brought Mr. Maistre and me as far as the shores of Leao-Tong. We effected our descent in broad daylight, according to the advice of our couriers; hence we were immediately pointed out to a neighbouring custom-house, of which the satellites, reinforced by a troop of other pagans, soon surrounded us. At this sight the terrified guides lost their speech. We were questioned; we were taken by the arm to be brought to the mandarin; the crowd gathered tumultuously around us. It was in vain I replied in good mandarin language to all the questions, ‘I am a stranger; I do not understand you; let me alone; I do not wish to speak to you.’ The silence of the affrighted Christians compromised us more and more.

“In the meantime, a young Corean student, full of fire and spirit, made a long speech to the assailants, in which he reproached them with having come to us as to robbers, with having destroyed our reputation, with having insulted inoffensive men who were emigrating from the province of Kiang-Nam on business.

“Whilst the vivacity of his declamation kept them in respect, there arrived a man out of breath, followed by his servant. From the reception which the satellites gave him, one might judge that he was of consideration in the country; he appeared, besides, very uneasy on our account, and his eyes seemed to say to us that he came to our relief. He then took the place of the Corean, gesticulated, and bawled with such might, that the custom-house men let go their prey.

“I was very curious to know who our liberator was. What was my surprise when I learned that he was an idolater, and was entirely ignorant of our being Europeans! but we had been recommended to him by our catechist, who was his friend.

“After such an uproar, our guides had hardly any longer the use of their faculties; they could think no more; they could no longer see. To be short, instead of conducting us to the car that awaited us at some distance, they missed the way, and led us at random during near two hours along a highway, covered with foot passengers and vehicles, at the risk of being recognised at every step.

“A word on the country I inhabit. Although one should be absolutely ignorant of the spot where God had placed the terrestrial paradise, one might be morally certain that he had chosen some other country besides Leao-Tong; for amongst regions, the latter, by the aridity of its soil and the rigour of its climate, holds a distinguished rank. What the traveller remarks here at first is the bareness of almost all the mountains, and the nakedness of the great plains that border on them, where there appears not a tree, not a bush, not even often a blade of grass. The natives are for the most part great eaters, and in this respect I allow they have a real superiority over all the Europeans I have ever known. Beef and pork abound on their tables: I believe that the dog and horse appear there under different names. The rich eat rice; the people of a more humble condition are satisfied with millet boiled in water. They have also another grain which I do not recollect to have seen elsewhere, which is about three times as large as that of millet, and approaches much in taste to wheat; it is called hac bam. This food is the ordinary portion of the poor. It will astonish you, perhaps, to learn that the vine is also cultivated here. But it is visible only in summer; for the severity of the winter, from the end of October to the beginning of April, obliges the cultivators to lay it flat in a furrow, and bury it under straw and earth. The grapes which it produces are fine to look at, but so full of water, that a hundred quarts of juice, extracted under the press, are reduced by distillation to forty of a passable wine, although very far from equalling our ordinary wines in France. Nevertheless, we are happy to have it for the holy sacrifice.

“Leao-Tong has no mulberry-trees; in their place a tree unknown in Europe, and which I believe to be the oak, upon which wild silk-worms feed, forms one of the principal branches of the industry of the province. These worms, would you believe it! are useful even after their death. One day, being in the house of a Christian, who carried on this trade, I saw brought into the large room of the house an enormous tray, loaded with about a thousand cocoons, which had been just taken out of the boiling water. You might then have seen all the countenances cheer up, (except mine, however,) the hands immediately stretched out to extract delicately from its covering a large worm, opportunely dressed, of a black colour, and more calculated to take away the appetite than excite it. This is, however, a great feast for the Chinese; they suck the entire worm, and leave only the exterior pellicle, hardened by the boiling. I eat as many as three, less through resolution than bravado. Accept, & c.,

“DE LA BRUNIERE,

“Missionary-Apostolic.

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Letter from his Lordship Dr. Ferréol,

Bishop of Bellina, Vicar-Apostolic of Corea, to the Rev. MR. BARROW, Director of the Seminary of the Foreign Missions. Seoul, December 27th, 1845.

“Reverend Sir and dear Colleague,

“I arrived a short time ago in the capital of Corea. Before setting out on my journey some of our Christians used to say to me that I was running the greatest risk, which very fortunately existed only in their own imagination. I traversed the space of fifty leagues in the greatest security. To tell the truth, some of the customs of this people are peculiarly in our favour: persons of the first class have the privilege of covering themselves with a veil, when they appear before strangers; and if they have lost a relative, then a darker veil and a large hat, which goes down below their shoulders, hide their face from the eyes of the public. It is under this mourning dress that we usually travel.

“The visiting of the Christians has begun. It would be difficult for us to administer those of the capital; the greater portion of them live in the midst of the pagans, their relations or friends; a Priest cannot appear among them. Neither is it in our power to hold meetings: they would be attacked forthwith. In the first persecution, the Christians who were holding meetings fell the first into the hands of the satellites. The visiting presents less difficulties in the provinces. In order to practise more easily their * religion, the Christians have almost all quitted the cities, and have retired into the mountains, in which they form groups of two, three, even as many as twenty cabins, isolated from pagan habitations.

“It is here, in truth, that the Gospel is announced to the poor; for the barren lands of these deserts afford almost no resource; nevertheless, they live here contented. Some of them have made the greatest sacrifices in order to preserve their faith: before knowing the truth they passed happy days in the midst of abundance; having become Christians, they abandoned their neighbours, who were to them an occasion of falling, and withdrew into solitudes in order to follow Jesus Christ, poor and persecuted. At this present time circumstances are such in Corea that a great number of neophytes must give up their business on embracing Christianity, and here is the reason: some are workers in silver, in copper, & c., the others are cabinet-makers; every day they are offered works of superstition to make; if they refuse, they are discovered to be Christians and given up to the judges; if they accept, they act against their conscience; they have no medium between these two alternatives. In consequence of this, several pagans, who know the divinity of our religion, are kept in their infidelity, and put off their conversion until death. What fine fruits of Christian virtue would not this land of Corea produce if liberty were granted to us! The cruelest of our enemies has just perished miserably on the 8th of this month: he was the first minister, Tchao, maternal uncle of the king, the chief instigator of the persecution which carried off our colleagues *. He had drawn down on himself the hatred of the whole kingdom by his exactions, and the king was about to

* His Lordship Doctor Imbert, the Reverend Messrs. Chartan and Mauban, were put to death for the faith in Corea, in 1839.

visit with the heaviest punishments himself and all his family, when he anticipated his ruin by poison. Religion is even making some conquests. According to what the Coreans say, Christians have never been so numerous; they reckon the whole number of the adorers of

the true God, baptized and unbaptized, at twenty thousand; perhaps they overrate it; until we shall have administered the whole island, we shall not be able to have an exact account.

“If the tempest rise again over our heads, I purpose sending to China Andrew Kim, a Corean Priest, in order to renew the correspondence, and to repair as soon as possible the wreck made by persecution.

Receive & c.,

+ T. Bishop of Bellina,

“Vicar-Apostolic of Corea. ”

Annals of the Propagation of the Faith

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Letter from his Lordship, Dr. Ferréol,

Bishop of Bellina, Vicar Apostolic of Corea, to the Rev. Mr. Barron, Director of the Seminary of the Foreign Missions.

Seool, December 27th, 1845. Reverend Sir and Dear Colleague,

“I arrived a short time ago in the capital of Corea. Before setting out on my journey, some of our Christians used to say to me that I was running the greatest risk, which very fortunately existed only in their own imagination. I traversed the space of fifty leagues in the greatest security. To tell the truth, some of the customs of this people are peculiarly in our favour: persons of the first class have the privilege of covering themselves with a veil, when they appear before strangers; and if they have lost a relative, then a darker veil and a large hat, which goes down below their shoulders, hide their face from the eyes of the public. It is under this mourning dress that we usually travel.

“The visiting of the Christians has begun. It would be difficult for us to administer those of the capital; the greater portion of them live in the midst of the pagans, their relations or friends; a Priest cannot appear among them. Neither is it in our power to hold meetings: they would be attacked forthwith. In the first persecution, the Christians who were holding meetings fell the first into the hands of the satellites. The visiting presents less difficulties in the provinces. In order to practise more easily their religion, the Christians have almost all quitted the cities, and have retired into the mountains, in which they form groups of two, three, even as many as twenty cabins, isolated from pagan habitations.”It is here, in truth, that the Gospel is announced to the poor; for the barren lands of these deserts afford almost no resource; never the less, they live here contented. Some of them have made the greatest sacrifices in order to preserve their faith: before knowing the truth they passed happy days in the midst of abundance; having become Christians, they abandoned their neighbours, who were to them an occasion of falling, and withdrew into solitudes in order to follow Jesus Christ, poor and persecuted. At this present time, circumstances are such in Corea, that a great number of neophytes must give up their business on embracing Christianity, and here is the reason: Some are workers in silver, in copper, & c., the others are cabinet-makers; every day they are offered works of superstition to make; if they refuse, they are discovered to be Christians and given up to the judges; if they accept, they act against their conscience; they have no medium between these two alternatives. In consequence of this, several pagans, who know the divinity of our religion, are kept in their infidelity, and put off their conversion until death. What fine fruits of Christian virtue would not this land of Corea produce if liberty were granted to us! The cruelest of our enemies has just perished miserably on the 8th of this month: he was the first minister, Tchao, maternal uncle of the king, the chief instigator of the persecution which carried off our colleagues (1). He had drawn down on himself the hatred of the whole kingdom by his exactions, and the king was about to visit with the heaviest punishments himself and all his family, when he anticipated his ruin by poison. Religion is even making some conquests. According to what the Coreans say, Christians have never been so numerous; they reckon the whole number of the adorers of the true God, baptized and unbaptized, at twenty thousand; perhaps they overrate it; until we shall have administered the whole island, we shall not be able to have an exact account.”If the tempest rise again over our heads, I purpose sending to China Andrew Kim, a Corean Priest, in order to renew the correspondence, and to repair as soon as possible the wreck made by persecution.

“Receive & c.,-T. Bishop of Bellina, Vicar-Apostolic of Corea.”

(1) His lordship, Doctor Imbert, the Reverend Messrs. Chastan and Mauban, were put to death for the Faith in Corea, in 1839.

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Missions of Corea.

Fresh Missioners have at length landed in Corea. Before we penetrate thither with them and follow them in this track, which has conducted all their predecessors to martyrdom, we shall cast a glance at the theatre-hitherto little known-of their zeal, and recapitulate briefly the former religious transitions of a Christian Congregation, which--perhaps unparalleled among all the Churches--has been founded without apostles, and long self-supported without pastors. The kingdom of Corea stretches to the north-east of China, and is a fief of that empire. It forms a peninsula, ranging about 200 leagues from north to south, of an average breadth of sixty leagues, and is divided into eight provinces, viz., Hem-kiang-tao, Kang-ouan-tao, Kien-san-tao, Kien-la-tao, To ang-tchang-tao, Kiang-ki-tao, Han-hai-tao, and Piang-chang, tao. It is said to comprise in its forty districts, thirty-three cities of the first, fifty-eight of the second, and fifty-six of the third class. Hang-Yang, the capital, is situated in the province of Kiang-ki-tao, five leagues from the Yellow Sea; it is also denominated Kin-Tou, or Regal Court, as it is the sovereign's residence. This city is of considerable size, but badly constructed consisting of groups of edifices, heaped confusedly over an extensive table-land skirted by an amphitheatre of mountain and forest. The loftiest ranges present a circle of elevated fortifications. The imperfect gleanings within our reach concerning this country preclude the possibility of even approximating to a correct estimate of the population. The gist of the information derived from the Missioners is, that after noticing the unproductiveness of the soil, what struck them most forcibly was the dearth of inhabitants. Many causes have contributed to depopulate this state: some are of a permanent character, such as pestilential diseases, or frightful famines, which periodically decimate Corean families: other causes are referable to ancient transactions, and are the woful records of a double invasion. The Japanese in 1592, and the Chinese in 1636, made an onslaught upon this people void of energy and inexpert at unsheathing the sword except against Christians. The peninsula became a desert, and groaned under the yoke of an odious tribute. The losses then sustained have never yet been fully repaired. Moreover, this country harbours through the eastern mountain-range and its rugged offshoots, a formidable and numerous enemy: ferocious animals throng in quest of prey; and at least one thousand Coreans become the annual victims of the denizen of the forest and the insatiable tiger. When we contemplate Corea in a religious aspect, we find the country from time immemorial prostrate at the feet of idols. The first rank of its thousand divinities comprises-Senytsou, tutelary genius of families; Tsetsou, conservator of dwellings; Samsin, creator of the human race; Malmieng, friend and avenger of parents; Senangsang, providence of the universe; Jeny-tong and Taipak, arbitrators of domestic concerns; Kouan, god of battles; Tsikseng, invoked against all scourges; Confucius, master of wisdom; Mirieeck, Tsieseek, Kounoung, and many other genii, the enumeration of whose attributes would be too protracted. The Coreans, like the Chinese, render divine honours to their deceased parents; this dogma and practice constituting the most universal and sacred form of national worship. During the most flourishing epoch of Christianity in the Chinese empire, the first glimmerings of the Gospel penetrated the chaos of Corean error. Certain wise men, it is stated, who were honoured in their own country with the title of doctors, guided by the sole light of reason unobscured by

passion, came to the conclusion that there must exist a doctrine superior to any found in the diverse sects of the country. It so happened, that they heard a report on our Faith from the ambassadors who proceed annually to the court of Peking, to perform an act of fealty. Anxious for further information upon a religion — the beauty of which they had only caught a glimpse at through a mere report, —they entreated their friends, who were to be members of the ensuing legation, to facilitate for them this important investigation. In point of fact, they received a furtive consignment of some Christian books, scattered through European curiosities. After these first notions, the establishment of Catholicism in Corea was planned: this took place in 1632, under the reign of the Chinese emperor, Tsong-tchin. From that epoch until 1720, we lose all sight of this nascent Church: its first steps had not left a track upon the soil of Corea;—very likely a storm arose, and it screened its cradle under the veil of silence. But in the fiftieth year of the famous Kang-hi, another ambassador renewed with the apostles of China their long-interrupted relations. In an interview with the Missioners, he received from them some new treatises on Religion, which he conveyed to Corea. One of his fellow-countrymen, named Hang, to whom these books were confidentially lent, had the happiness to relish the truths which they disclose, embraced the Gospel, took the name of John in baptism, and later, concerting measures with some other proselytes, despatched a new delegate to Peking, to receive further information respecting our holy religion. This pious messenger was named Ye. After holding conference with the Missioners, he was baptized in the month, of February, 1784, by Father Chislain, a French Lazarist, who gave him a selection of good books for distribution in his country. On his return home, Peter Ye displayed fidelity to the Mission confided to him, propagating the Saviour's doctrine with equal success and courage, and he thus placed upon a more solid base the foundations of Christianity in Corea. The time drew nigh when these foundations must be cemented with blood, and a court intrigue give the signal for massacre. Two ancient parties exist in Corea who rival each other in the attainment of power, and who, alternately imposing themselves upon the weakness of the prince, to govern in his name, and slake their vengeance, are either dictators or victims of proscription. One faction is denominated Pick, and the other faction, Ti. Their rivalry was originally nothing more than a dissidence of opinion and a struggle for influence between ambitious ministers: thence arose two political schools, or rather two hostile camps, separated by deep hatred, unceasingly goaded to fresh excesses by mutual recriminations and defiances, by the combats in which they struggle, and by the abuse of their fleeting triumph, which, according to their notion, consists in the right of power to crush its victims. The violence of their reactions is such, that, not content with smiting relentlessly those who preoccupy the avenues to the throne, they envelop in the same disgrace all that their adversaries have fostered or protected. Thus it occurred, that the Christian religion, although a stranger to their woful divisions, found itself pointed out to the hatred of a party, and comprehended, six times in half a century, in its cruel resentments. The Christian religion had made rapid progress under the government of the Tistes, whose administration was always not of a protective character, —but at least exhibited toleration. This was enough to induce the Pickists in 1791, when they returned to power, to swear its annihilation by a general persecution. Then, as later, in 1795, 1801, 1819, 1833, and 1839, that is to say, each time that the throne was committed to their custody blood flowed in torrents upon the shores of Corea—faith had its witnesses of every condition and every age; children came forward to solicit the favour of dying with their mothers; judges presented their hands to the felon's chain; princesses of royal blood descended fearlessly to the bottom of dungeons,—were broken upon the torture, or knelt with their slaves under the soldier's sword. More than eight hundred glorious names are already inscribed upon this martyrology, and the list of proscription remains always open. Among these victims there is one round whom the Church of Corea casts a halo of special veneration, viz., Paul Tsitt soungi—its first martyr and most illustrious child. We are not aware of what combats he had to sustain, but we know that his trial was

long and cruel; that after resisting seductions as well as torments, he died a hero of faith, admired by Christians for his virtues, and also esteemed by pagans themselves for his science. However, all the evils of Corean neophytes do not consist in the punishments with which the law smites them. Obligated to live unknown to the pagans who surround them, and who, even now-a-days, hunt them away like lepers, if they do not denounce them to the fury of soldiers charged in pursuit of them, no neophytes can have a fixed residence, much less a recognised dwelling. In order to escape vexations of all sorts, they hastily sell their demesnes, or abandon them for want of purchasers, and fly like swarms of bees to an uninhabited district upon the mountain or in the forests, which they think they can clear without apprehension. This emigration, so frequently repeated, has reduced them to the lowest indigence; hundreds perish annually from misery, and when our Missioners came to share their perils, after distributing all the alms they had received to this famished flock--they found themselves reduced to beg for bread."If any relief reaches,"wrote Mr. Chastan in 1837,"we can support our modest existence; if not, we shall still survive some short time on herbs and roots, like our poor Christians."We ask ourselves in admiration, how it is that this Church of Corea, lost, as it were, at the other end of the world, bereft during so many years of pastors, exhausted by the loss of her most generous blood, has been enabled to renew her youth in the anguish of hunger, and treasure her faith in the awful trial of dispersion. Her enemies thought, in point of fact, they had annihilated her; the accursed sect, as they termed it, no longer exhibited itself; and the execution seemed accomplished of that vow of their queen, viz., — to end all, not only the stem, but the root, should be uprooted. And still the germ of the evangelical seed was always fructifying in shade and silence; each persecution again found the faithful more numerous. In 1836, at the moment when Mr. Mauband penetrated into Corea, they already exceeded the number of four thousand; four years after the amount was doubled,-and all the parade of extreme penalty had for its sole result, to raise the total number of Christians at the present day to twenty thousand souls. Whilst she grew up in the lair of oppression itself, the Church of Corea unceasingly stretched forth her hands to the West, from whence she knew that the apostles come. China was beseeched almost year after year to guide her in her combats and heal her wounds. In 1794 the Most Rev. Dr. De Gouvea, who then occupied the See of Peking, selected a Chinese Priest, named Tcheou, to be the first Missioner of these forlorn Christians. A Judas sold him to the persecutors, and he was put to death in 1801. However, the martyr, before expiring, had announced that at the end of thirty years his neophytes would receive fresh succour. In point of fact, towards the year 1834, a second Chinese Priest entered Corea, followed two years later by Mr. Mau band, of the Society of Foreign Missions. Upon the frontiers of the peninsula, the Rev. Dr. Mauband had rendered the last rites to his Bishop, the Right Rev. Dr. Bruguière, Vicar Apostolic of Corea, who, after having wandered for a long time in the deserts of Mongolia, oftentimes without lodging and without refuge, died in a poor cabin, within sight of his desolated Mission. The Rev. Dr. Chastan penetrated thither almost at the same time as his brother labourer; the Right Rev. Dr. Imbert hastened to join them, for the storm commenced thundering over his flock; they were shortly to rendezvous bound in iron-three voluntary victims, proceeding to tender themselves in sacrifice for the salvation and peace of their beloved sheep. Once their heads had fallen in 1839, the persecutors ceased to immolate Christians. We know not whether this was the result of lassitude or fear; but a rumour was afloat, that after the murder of the Missioners, the court began to tremble lest their countrymen should come and chastise them. The whole populace exclaimed, that Corea, being as guilty towards Europeans as China, was going to experience the same fate; that war was imminent; that from day to day they might expect a hostile fleet which would bring the greatest calamities upon the country, because they had shed the blood of the innocent. Those who constituted a portion of the late embassies exaggerated these apprehensions: they stated they had been informed by the English, that the kings of the West are in the habit of chastising every nation who fail in

hospitality towards their subjects; that they deem the honour of their crown interested in wreaking signal vengeance for this injury. The ministers grew therefore alarmed, and the whole kingdom rose into murmur at the expectation of so great a misfortune. Frenchmen, in point of fact, were sailing to China; but instead of ships of war they proceeded in a frail bark, dismasted by the storm; instead of irritated soldiers, they were ministers of peace—two angels of salvation. They came, like their brother martyrs, with hands laden with alms for the indigent Coreans, to devote lovingly their strength and their life to the happiness of those who, without knowing them, had condemned them by anticipation to the gibbet. One was the Right Rev. Dr. Ferréol, Bishop of Beline; the other was the Rev. Dr. Daveluy, a worthy associate to so generous a prelate. With them was Father Andrew, that young Corean with whom our readers are already acquainted, having perused his travels across the frozen solitudes of Mantchooria and the adventurous passage of the Yellow Sea. How now are they united together? How are they conveyed to the inhospitable shores of the peninsula? The letters we are going to read will inform us. Instead of anticipating details that shall give us a just idea of these new apostles, we deem it expedient to transcribe here some lines from a letter wherein the soul of the Right Rev. Dr. Ferréol discloses itself without reserve. Shortly,"he wrote we shall surmount the formidable barrier of the Corean custom-house; we shall go and console that desolate people, wipe away their tears, heal their still reeking wounds, and repair, as much as we are enabled, the numberless evils of persecution. We shall follow them in the depth of the thicket,—upon the mountain-ridge; we shall penetrate with them into the crypt, to offer therein the holy Victim; we shall share with them their bread of tribulation; we shall be fathers of the orphans—we shall pour into the bosom of the indigent the offerings of our brethren of Europe, but, above all, the spiritual blessings of which the Divine mercy has rendered us the depositories; and if the effusion of our blood is necessary for their salvation, God will also grant us the courage of bowing our heads beneath the axe of the executioner."

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Letter of Andrew Kim-Hai-Kim,

Corean Deacon, to the Rev. Dr. Libois, Procurator of Foreign Missions at Macao..

[English version of the French translation from Latin.]

Seoul, or Hang-Yiang, capital of Corea, March 27, 1845.

VERY REVEREND FATHER,

Last year, as you are already aware, I left Mongolia with the Right Rev. Dr. Ferréol, and no accident occurring, his Lordship and I reached Pienmen. Some Christians who had come thither from Corea having detailed to his Lordship the difficulties which beset his crossing the frontier, the Bishop despatched me before him to examine into the state of matters, and as much as possible to make preparations for his entrance to the Mission. Having received his blessing, I started with the Christians towards midnight, and the day after I descried the city of Eitson lying westward. I then sent couriers forward directing them to await me at a station agreed upon; whilst I myself having dropped down furtively along the shadiest valleys, screened myself under tufted trees about two leagues from the city. Encircled by a rampart of snow, I waited here for night-fall; and to drive away the dulness which was stealing over me, I recited my beads."As soon as darkness had overspread the town-lands, I invoked the Divine aid, and issuing from my retreat, I directed my steps

towards the city; to avoid making any noise I walked without shoes. After crossing two rivers and pursuing zig-zag and difficult roads, for the snow, drifted by the wind, was in several places five or six feet deep, I reached the rendezvous; but the Christians were not there. I was exceedingly grieved at this disappointment. Nevertheless, I crossed over twice into the city, searching on all sides for my companions. Returning, at last, to the rendezvous, I sat down in a field, and a host of gloomy anticipations thronged through my mind. I thought our couriers had been seized by the satellites; I could find no other explanation for their ab Then-regret for their loss, the extreme toil to which I should be exposed by continuing my journey, want of travelling-support and wearing-apparel, the difficulty of re turning to China, the impossibility of introducing the Missioners, all-cast me into cruel agony. Exhausted by cold, famine, hunger, and sorrow,-stretched alongside of a heap of manure to shun being seen,-I felt my courage was being extinguished with my strength.”Meantime, the morning would dawn apace, and my position become more critical. Bereft of all human succour, I expected relief from Heaven alone, when, at last, the neophytes came in search of me. They had been the first to reach the given point of rendezvous, and not finding me, they proceeded forward for fear of attracting suspicious vigilance. A second time they waited a little for me, then proceeded half a league further on, and there, watching my arrival, they passed the greater part of the night in grief. At length, despairing of seeing me, they were on their return, when they met me, and we rejoiced in the Lord. of Seven Christians had come forward to meet us; but, four of them, checked at the sight of the difficulties and perils of the enterprise, had withdrawn into the interior, and left the other three to push forward to Pienmen. The four first were Charles Seu, Thomas Ye, and two servants. I left two out of the other three at Eitson; they were not to follow me until after settling their affairs, and I started with a single companion. After proceeding three leagues, though I was scarcely able to drag my legs after me, I halted at an inn to pass the night there. The next day, I procured two horses and continued my journey. We reached Pien-gi-anf upon the fifth day, where we met Charles and Thomas, who were waiting for us with their horses. We travelled in company during a whole week, and arrived at length at Seoul or Hang-Yiang, the capital city. I was received in a cottage that the Christians had purchased. But in consequence of the curiosity and indiscretion of these good neophytes, and also on account of the dangers I ran-for government is aware that I proceeded to Macao, and expects my return to hand me over to punishment-I wished that only the faithful who were necessary for our designs, should be made aware of my presence, and I would not allow them to announce my arrival to my mother.”After remaining some days pent up in a room, and a prey, I know not why, to frequent bursts of sorrow, I was attacked by a disease which consisted chiefly in insupportable pains of the chest, stomach, and sides. At present my health is good, although weak; but I can neither write nor act as I would wish; and it gives me additional annoyance that I am afflicted these twenty days passed with weakness of sight.”However, poor and infirm as I am, aided in my labour by the succour of Divine mercy, I arrange everything for the reception of the Missioners. I have purchased at Seoul a junk, which cost one hundred and forty-six piasters, and I am now making preparations for my journey to the Chinese province of Kiang-nan.

“But lest our Christian sailors should be frightened at so long a navigation, I have not told them to what country we shall steer. At all events, they have every reason to be apprehensive, for they were never upon the high seas, and the majority of them are strangers to navigation: they have luckily taken a notion that I am a first-rate skilful pilot. They know, more over, as well as myself, that there exists a treaty between Corea and the empire, by virtue of which our countrymen landing in China, are remitted home by way of Peking, and that if after investigation a charge is proved against them, the whole crew is amenable to the penalty of death. But I hope that, remindful of her love, the Blessed Virgin Mary, the best of mothers, will conduct us safe and sound to Kiang-nan.

“Lastly, I request your Reverence, if you deem it expedient, to be kind enough to send me a compass, with a marine chart of the Yellow Sea having the coasts of China and Corea accurately delineated.

I am, Your Reverence's useless and very unworthy servant,

ANDREW KIM-HAI-KIM.”

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Extract from a Letter of the Reverend Father Gotteland,

of the Society of Jesus, to a Father of the same Society. Kiang-nan, July 8, 1845.

REVEREND FATHER,

You are aware that poor Corea is always under the edge of persecution. Last year the Right Rev. Dr. Ferréol, the Vicar Apostolic, who waited more than three years upon the confines of his beloved Mission, without being enabled to penetrate thither, despatched into this unhappy country a young Corean Deacon, who had studied at Macao. The young Deacon, whose name is Andrew Kim, after twice essaying with incredible fatigue and danger to enter his own country, and seeing himself twice compelled to return to China, succeeded at length on a third trial, and reached the capital, travelling principally by night and concealing himself by day. If a suspicion had been raised of his return to his country, he would infallibly have been arrested and forth with strangled; for he has been this long time denounced to the police as having left Corea to study the language of the Europeans (1). (1) Formerly in France men were dismembered by four horses; in Corea, four oxen are made use of; sometimes a fifth is added to wrench the head off the sufferer.

“His Lordship, the Right Rev. Dr. Ferréol, had instructed the courageous Deacon to procure, if possible, a junk for himself, and getting Christians to act as seamen, to repair to him at Chang-hai: his Lordship being debarred entrance overland, hoped to reach at last by sea this Mission. Andrew faithfully obeyed him; he purchased a bark, but what a bark! exactly like a shoe, as our sailors say; it had not even been constructed as a sea-launch, but merely for the rivers of the interior. Nevertheless, one fine morning, the young Deacon summons those whom he knew to be the most devoted among the Christians, embarks them without stating their destination, and undertaking the office of captain, with a crew of equally raw sea men, he sails out in his frail skiff. They soon cleared their native shores, and with the aid of a compass of twenty-five centimes value, they steer towards the inhospitable shores of the Celestial Empire.

“Among the many vaunted laws of China, there exists one passed in convention with Corea, the regulations of which afford a very exact idea of the notions of reciprocity which are entertained in these distant sea-boards: if a Corean junk is cast in stress of weather upon the shores of China, it must be taken to pieces on the spot and burnt; if, on the contrary, a Chinese junk flying before a storm, takes shelter in Corea, the Coreans must refit it, furnish it with necessaries, and pilot it out to sea.” Andrew Kim brought with him in his bark a holy picture from France: it represented Her who is justly invoked as the Star of the Sea; moreover, he was under the protection of his own father, his uncle, and his grand-uncle, -all three martyrs of Jesus Christ. His mother herself had wished to deliver herself up to the persecutors; but the tyrants, fearful of beholding women and children through their presence and declare themselves Christians, had forbidden their arrest.

“The Deacon, become ship-captain, presently needed his heroic confidence and a special protection from Heaven. A dreadful hurricane assailed our unskilful navigators, smashed the helm and mast, and the bark, half submerged in the abyss, was driven along, the sport of its fury. Many other better appointed barks sank upon that day. At the sight of the danger, the crew was seized with terror, and all eyes were turned towards Andrew. The intrepid young man thinking very rationally that he should exhibit less apprehension in proportion to the increase of their fear, composes them all by his demeanour and his words: ‘Behold,’ said he, showing the picture of the Virgin, ‘Behold her who protects us. Fear nothing; we shall reach Chang-hai and we shall see our Bishop.”He spoke truth; shortly they descried a Chinese junk. The master of it, on the promise of a good round sum, under took to guide them to their destination. In the wake of this craft, the Korean bark hove to in sight of Chang-hai on the twenty-eighth of May last.”Its apparition in the roads of Wou-Song was a phenomenon to the country. Coreans nerer come to these sea boards; besides, their barks are of quite a different construction from the Chinese junk, and their costume is scarcely less strange than that of Europeans to the inhabitants of the Celestial Empire. The mandarins could not be unaware of this fact, and Andrew Kim knew what he had to apprehend. As he has studied at Macao with the Rev. Gentlemen of the Foreign Missions, where he learned a little French, he began by visiting some officers of the English station. They received him with open arms, and promised him aid and protection if requisite. Andrew, seeing he was sure of this powerful protection, takes good care not to shun the mandarin of the port; he proceeds to meet him; states to him that, damaged by the storm, he required to repair his junk, that it is his intention to proceed to Chang-hai and refit, that he therefore requests him to inform the high mandarin of that city of his speedy arrival. Then he added, “I am not unaware of the legal regulations in reference to Korean barks which come to China; but I request the mandarins not to molest me; if they give me trouble, I shall know how to give them trouble also: whether they like it or not, I shall go back to Corea in my junk, and there are the Europeans who will aid me if the Chinese refuse me assistance. This, let us say, en passant, is the true manner of treating with Chinese; no entreaty,-command.”The mandarin of Wou-Song, being surprised to find so much firmness in a young man, received him well, and made no objection to his passage to Chang-hai. As soon as ever Andrew reached this city, he repaired to the English consul, who received him in the best possible manner, and then had him conveyed in a palanquin to a Christian family. He there wrote to me in haste, apprising me of his return. I had known him at Macao, and even in Kiang-nan, when he was on his way to Corea. I repaired very quickly to the Christian with whom he lodged, and who was much more afraid concerning him than he was. I made him be furnished with the money necessary to supply the immediate wants of his crew; then I had him reconveyed back to his junk, recommending him to return no more to that family, because they were under apprehension lest the mandarins would hold them criminally responsible for the momentary hospitality they had afforded him. This malady of fear is rather epidemic among Chinese, and we are obliged to use much management in dealing with our poor Christians. After despatching Andrew back to his crew, which was very much in need of him in the first moments of so critical a position, I hastened to visit these noble fellows on board their craft. You can judge, Reverend Father, the consolation I experienced on beholding myself in the midst of twelve Christians, almost all — fathers, sons, or relations of martyrs. One of them had had almost his whole family immolated for the Saviour's cause; all, even his little son, of eleven years of age, sought heaven through martyrdom. At the first interview, confession was sought for; but Andrew wished first to set his bark a little to rights, so as to enable me to say Mass there. When it was ready, they came to give me notice, and I repaired thither towards evening, having re solved on passing the night there, so as to celebrate the holy mysteries the next morning. But I had first to confess our noble Coreans, who were extremely eager for this sacrament. Six or seven years had elapsed since they had seen a Priest; the Right Rev. Dr. Imbert, and Rev. Messrs.

Mauband and Chastan, the last Missioners of Corea, having been martyred in 1839. As these good neophytes understood as little of Chinese as I understood of their Corean, I set before them a brief exposition of theological information upon the integrity of confession, when the act can be performed through an interpreter only: but they were unwilling to avail themselves of this indulgence-granted upon similar occasions. 'It is such a long time since we confessed,' said they, 'that we wish to tell all.' Therefore, after ascertaining that they were sufficiently instructed in the mysteries of religion, I sat down upon a chair, and my beloved Deacon came first. Having finished his confession, he remained in his position, kneeling, supported on his heels, so to serve as interpreter to the sailors, who came in rotation, casting themselves on their knees by his side; he was thus stationed in the middle, between the confessor and penitent. Before commencing confession--I made the interpreter repeat to each what I at first signified to all, concerning the non-obligation of confessing in a similar case, all faults; but I received invariably the same answer: 'I wish to tell all.'

"These confessions detained me, therefore, longer than I anticipated; all made the avowal of their faults with admirable fervour; I finished when it was about the hour for Mass. The junk had been ornamented the evening previous, and the last preparations were quickly made. I offered, therefore, the holy Sacrifice upon a little ship, near a large city filled with idolaters,-encircled by a few faithful, who were made happy by participating in our holy mysteries after so long a privation.

"We have now reached the 12th day of September. An drew has been ordained Priest, upon Sunday the 12th day of August, in a Christian Congregation, near Chang-bai, by the Right Rev. Dr. Ferréol, Vicar-Apostolic of Corea. He is the first Corean who was raised to the sacerdotal dignity. He said his first Mass in the Seminary of Wam-dam, upon Sunday, August 25, assisted by the Rev. Dr. Daveluy. The following Sunday, August 21, the Most Rev. Dr. Ferréol and his companion went on board the Corean shoe, to repair to their Mission, where Christians are always outlawed. What heroic courage....."GOTTELAND, S.J."

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Letter of the Most Rev. Dr. Ferréol,

Bishop of Belline, Vicar-Apostolic of Corea, to the Rev. Dr. Barran, Director of the Seminary of Foreign Missions.

Kiang-kien-in, in the Southern Province of Corea,

October 29, 1845.

"Rev. SIR AND DEAR BROTHER,

"After six years' trial, I have at last reached my Mission. May the Lord be a thousand times praised! This fortunate intelligence will thrill you with joy, as well as our brethren, and the pious souls who take an interest in the happiness of our poor Corean Church. Many persons have prayed for us; they can recognise here the acknowledgment of my sincere gratitude. And you, dear Brother, have requested me to give some detailed account of my entrance into this kingdom, situated at the utter extremity of the East: I hasten to respond to your wish. Perhaps you would first like to get a notion of the craft which brought us to Corea, across the Yellow-Sea. It was twenty-five feet long, by nine broad, and seven feet deep. There were no nails used in its construction, the planks being fastened together with pegs; no tar or caulking; the Coreans do not know the use of these. Two mat-

sails, badly stitched to each other, are fastened to two masts of disproportionate length. The fore-part is uncovered to the bottom, and occupies one third of the craft. The capstan is placed here, encircled by a thick rope, coiling half-tainted vegetables, over which mushrooms sprout in wet weather. To the end of this rope is attached a wooden anchor, our hope of safety. The deck is formed partly by mats, partly by planks laid alongside one another, and not secured by any joining; add to that, three openings to enter the interior. Hence, when it rains, or the waves lash over the gunwale, not a drop of water is lost; it falls right on a person's shoulders, and must then be bowled out with the hand.

“The Coreans when sailing always proceed coastwise. As soon as it threatens to rain, they cast anchor, stretching over their bark a straw awning, and waiting in patience for fine weather. It is not necessary to tell you, Reverend dear Brother, that we were not very much at our ease in this craft. Oftentimes we were inundated with waves: we were then living in company with rats, crabfish, and what was more annoying, with vermin. Towards the end of our passage, the hold, from which we were separated by a thin plank only, exhaled a fetid smell.

“The crew was suited to the vessel: it consisted of Father Andrew Kim, whom I had ordained Priest some days previously, and who was our captain,-you can easily guess the extent of his nautical science; moreover, of our bargeman who served as our pilot; of a joiner, who filled the occupations of carpenter; all the rest belonged to the agricultural class. The whole crew consisted of twelve men. Is not that a crew impromptu? Yet, among these noble fellows were to be found confessors of the faith,-fathers of the sons and daughters of confessors. We named our bark ‘The Raphael.’

“You have been informed of the dangers it ran in making towards China, and remaining there without being captured. At its departure a fresh difficulty arose: Rev. Dr. Daveluy and myself were obliged to get on board without the cognizance of the mandarins, who had it watched without intermission. On the last day of the month of August, towards evening, it left the port of Chang-hai, dropped down the canal with the tide, and cast anchor in front of the residence of the Right Rev. Dr. Besi, where we were awaiting it. An instant afterwards, a government cruiser, which had followed at a distance, cast anchor alongside of it. However, this check did not hinder Father Andrew from landing and coming to give us notice. Darkness had intervened, the night was heavy, and everything seemed to favour our departure. The Right Rev. Dr. Besi, who, since our arrival at Kiang-nan, had been prodigal of the most generous hospitality towards us, had the kindness to accompany us to the bark. The mandarin's cruiser, carried away probably by the current, had moved off a little; we were, therefore, quite at liberty to get on board without being at all perceived.

“The next day we moored at the mouth of the canal, next a Chinese junk bound for Leo-tong; it belonged to a Christian, who had promised to tow us as high up as Chang-tong. The Rev. Dr. Faivre, Lazarist Missioner, was on board this junk; he was going to Mongolia. The first days of September were rainy; the wind was against us and blew with violence. We attempted thrice to clear out and were thrice obliged to return to port. The Chinese rarely make head against the wind in open sea; instead of tacking, they return to the nearest anchorage, if it were a hundred leagues distant.

“There is a secure road near the Island of Tsong-min; more than one hundred launches, bound northward, were at anchor there, waiting for a favourable wind. We hove to for refuge here. The captain of the Chinese junk invited us to celebrate on board his ship the feast of the Nativity of the Blessed Virgin. We accepted his invitation the more willingly as we should enjoy again the company of the excellent Rev. Dr. Faivre. The crews of several other Christian junks gathered to the festival. Four Masses were said; all the faithful then went to communion. At evening, rockets were let off in the air; we thus bade our adieu to

China and signaled our starting. We weighed anchor, fastened our bark with a thick cable to the Chinese junk, and resumed our course towards Corea.

“The commencement of our navigation was fortunate enough; but shortly a gale too violent for our frail craft, swelled the sail; a huge surf seemed every instant on the point of swallowing us up. Nevertheless, we bruted without damage its assaults during twenty-four hours. On the second night, our helm was smashed, our sails rent: we were dragged in tow with difficulty. Each wave cast into our bark its contribution of water; a man was constantly employed emptying the hold. Oh! what a sad night we passed there!

“At the dawn of day we heard Father Andrew cry out in a voice which seemed stifled by terror. I and the Rev. Dr. Daveluy got upon deck. We were scarcely there, when part of it fell in exactly over the place where we had been staying; a moment later and we should have been crushed by the crumbling of the timber. Andrew endeavoured to signify to the captain to shift his course, as he was making towards China; but the roaring of the waves hushed his voice. We also hailed out; we at length made ourselves be heard; someone appeared upon the stern of the junk; but he could not catch the meaning of our words or signals.

“Placed thus in this perilous state, Father Andrew said to us, that it was prudent for both the Missioners to quit the Corean bark and get upon the junk; that as to him and his crew, they could not follow us into China, because, in pursuance of the law of extradition, they would be conducted to Peking, and from thence to their country, where a cruel death was reserved for them; that the sea, although so stormy, was less perilous to them; lastly, that Providence might dispose of them as it wished; but it was of paramount importance to preserve for Corea her Bishop.

“Despite of the concern we felt at thus abandoning persons who had exposed themselves to so much danger to come to us, still we deemed best, in the extremity to which we were reduced, to adopt his advice. We therefore beckoned to our convoy to bear up to us, and when they did so, we expressed a desire to get on board with them. The two barks were immediately laid in such a way alongside of each other that we could be hoisted up with ropes. Whilst they were preparing the coil, and we were fastening the rope to our girdles, the cable which lashed us to the junk, bursted, and we were buffeted about at the fury of the waves. They instantly threw us the same rope; we could not catch it, Effort was useless. Driven away by the wind, our Chinese are already in the offing. We motioned our hands, waving adieu, when we beheld them bearing down towards us. Whilst shooting across our bark, they threw out ropes to us; vain effort! we could not reach one of them. They return a second time, and with as little success. Then, considering the inutility of their efforts, and the danger they themselves ran of foundering, they pursued their course and disappeared for ever from our sight. Although, at the time, we entertained a very different opinion, it was happy for us that we did not quit our bark; we should not be to-day in our dear Mission if an invisible hand disposing all things better than our prudence, had not rivetted our lot with that of our brave Coreans. Here, then, was The Raphael in the midst of a raging sea, without sails and mast. I leave you to think how it was tossed and we with it. It was already fast filling. It was deemed advisable to cut the masts. We cautioned them not to cast them afloat when taken down, as they had done during their first trip. How dismal the strokes of the hatchet seemed to me! The masts falling, smashed part of our frail bulwarks. When they fell over-board we wished to draw them on deck, which was feasible despite of the agitation of the waves; but our seamen were so discouraged that we could not determine them to this act of foresight. They slunk to their berths, prayed for an instant, then fell asleep.

“In the mean time, the masts hurled by the waves struck at intervals in rude collision with the bark; we were apprehensive lest they should stave in the sides, which were already

ricketty. But God watched over us; no misfortune occurred to us. The following day the storm hushed; the sea was less agitated; our crew had resumed a little strength and courage by sleeping. The masts were hauled up and raised, although short by eight feet; a European would, undoubtedly, find them still long enough; to the eyes of a Corean they were disproportioned to the bark. A new helm was constructed, and the sails were mended. This was an affair of three days, during which we were favoured with a calm. Pending this toilsome operation we were constantly within hail of ten or fifteen Chinese junks; we had hoisted our signal of distress; they perceived it right well: not one came to our relief. Humanity is a sentiment unknown to the China-man; he must get a consideration, -if he do not expect it, he will very coolly let those die whom he might save.

“We had parted company with our tow-vessel about twenty-five leagues from Chang-Tong, but to where had we since drifted? where had the currents driven us? knew not. We steered the prow towards the Corean Archipelago. Shortly after, Father Andrew signified to us that he thought he recognised these islands, and that presently we should descry the estuary of the river which leads to the capital. Judge, Reverend dear Brother, our joy. We thought we had reached the term of our journey, and the end of our miseries. But, alas! this poor mariner had made a great mistake. What was our surprise and grief the next day, when making the first island, we learned from the inhabitants that we were at the south of the peninsula, in front of Quelpaert, more than one hundred leagues from the place where we wished to land! We now deemed ourselves pursued by misfortune; however, we deceived ourselves, for here, also, Providence directed us. Had we run direct to Hang-Yiang, we should, probably, have been taken. We learned later, that the apparition of an English ship on the middle coast of the kingdom, had set the government in trepidation; the landing-places of the city were placed under surveillance; every bark entering the river, was searched with minute scrutiny. The long absence of our bark had awakened suspicions in the minds of those who had witnessed its departure; they saw it take in an extraordinary supply of provisions; they even said that it was bound to a distant country. At our arrival they would have subjected us to a thousand vexations.

“We had still a very perilous track to thread, in the midst of a labyrinth of islands unknown to us all, in a craft leaking heavily and scarcely able to remain out at sea; the cord of our anchor was worn; if it broke, we should run ashore and place ourselves at the discretion of the first-comers; this would have ensured our loss. We decided on relinquishing the capital and anchoring at the port of Kang-Kien-in, situated in the north of the first southern province, on a little river, six leagues in the interior. There were some families here of neophytes not long converted to the faith. To near this station took us fifteen days, in the midst of continual alarm. It blew constantly a gale; the currents were rapid, shoals numerous. We struck several times against rocks and were often imbedded in sand-banks; oftener still we found ourselves hemmed in at the end of a bay through which we had hoped to find an outlet. We then sent ashore to inquire our course. At length, on the 12th of October, we dropped anchor in an insulated locality at a short distance from the port.

“Our landing should be conducted with all possible secrecy. We despatched one of our men to inform the Christians of our arrival. Two of them repaired to us at nightfall to conduct us to their dwelling. As they thought it expedient for me to disembark in a mourning habit, they muffled me in a wrapper of coarse unbleached material, putting on my head a huge straw hat, which fell over my shoulders in the form of a small half-closed umbrella. They placed in my hand two wands supporting a veil, to screen my figure from the glances of the curious, and my feet were folded in hempen sandals. My garb was truly grotesque. Here, the coarser mourning apparel is, the more it is expressive of sorrow caused by the loss of parents. Mr. Daveluy wore a more elegant costume. Having finished these preparations, two sailors, taking us on their backs, landed us on the soil of martyrs. My taking possession was

not of a very brilliant description. In this country. all must be hushed up and done silently. We proceeded under cover of the night to the dwelling of the Christian who walked at the head of our procession. It was a wretched mud-built hut, thatched with straw and divided into two partitions, having an opening of three feet high, which served at the same time as window and door-way. A man could scarcely stand upright in it. The wife of our generous host was sick; he brought her to another residence in order to afford us accommodation. In these cottages there were no chairs, no table; they informed us that these delicacies are only in the houses of the rich. We sat upon the ground covered with mats; the kitchen flues ran underneath and kept up an agreeable warmth. I write to you, Rev. dear Brother, squatting on my legs; a box on my knees serves me as desk. The whole day I remain shut up in my cabin; the only time I can breathe the fresh air is at night. Much has to be endured in this Mission, but it does not last long, and Heaven recompenses amply indeed these pains by crowning them with martyrdom." I immediately separated from Rev. Dr. Daveluy; I sent him to a small Christian congregation to learn the language. He is full of zeal, very pious, gifted with all the qualities of an apostolic Missioner. I desire for the sake of the Coreans that God may long preserve his life. Our sailors returned to their families, who had lost all hope of ever seeing them again; they had been seven months absent. I am assured that the capital is the place where I shall have less danger to run; perhaps I shall repair thither in the depth of next winter. In the meantime, we are like the bird on the branch; be taken at each instant. Everything has to be set in motion in this Mission; and unfortunately it is more difficult to act than in the time of our brethren; either because government knows the transactions of the Mission better, or because persecution has scattered the Christians in many places. My first occupation shall be to despatch men here and there to ascertain where we may habit. If the sword gives us time, we can commence the administration of this desolate flock, fencing ourselves round with the utmost precautions, lest anything should betray the secret of our presence. I recommend myself earnestly to your fervent prayers, and I have the honour to be, with profound respect and liveliest affection," Reverend dear Brother," Your very humble and very devoted servant,

JOSEPH FERREOL, Bishop of Belline, and Vicar-Apostolic of Corea."

"P. S. It seems that on the route leading to the frontier, travellers are now watched with the utmost severity; it is even stated that no letter can be carried. I hope, however, that this will reach you. In some months couriers will proceed northward to introduce the Rev. Dr. Maistre and the Corean Deacon accompanying him."

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Letter of the Rev. Dr. Maistre,

Apostolic-Missioner, to the Rev. Dr. Albrand, Director of the Seminary of Foreign Missions.

Mongolia, March 3, 1846.

REVEREND AND WELL-BELOVED BROTHER,

I have again to announce to you a fruitless attempt. I was stopped in the middle of my course and constrained to regain my first haunt. After seventeen days' journey across mountain and valley, along the frozen Mikiang, and in the deserts of Manchooria, I reached within a league of the Corean frontier. I had then to halt during ten days until the epoch fixed

for the exchange of commodities between the two nations. Such a lengthened tarry was woful to me, because the smallness of the city where I had my asylum precludes a stranger from residing long there without being recognised.

“The eve of the opening of the fair, at the moment when I was arranging to cross the terrible barrier, the house where I resided was surrounded by four Manchoo officers, accompanied by a numerous cohort of satellites. They first led me to the guard-house, which was shortly filled and surrounded with all the officials of the government authorities. Each individual loaded me simultaneously with a host of queries; I satisfied them all in two words: ‘I have to reply to the mandarin only.’ I spent about three hours standing in the midst of an impertinent mob; some bared my head; others pulled my beard, all thronged about me and gazed in amazement at this strange personage. I looked calmly at them and let them have their way. Our divine Saviour was much more ill-treated at the eve of his passion; now, the disciple is not above his Master, and he should rejoice to be treated like him. Towards mid night curiosity yielded to the want of rest: they led me with my pupil and my two couriers to a cell built in earth; rabbits might soon burrow out of it; but, far from dreaming of light, we were anxious to soothe a little the fatigue of such an over whelming day, and I felt for the first time that fetters do not take away the balm of sleep.

“Early in the morning the report of my arrest had attracted the whole city to my prison; the paper on my windows was soon torn off by this populace, eager to ascertain the shape of a European. I paced up and down a few moments in the yard to satisfy their curiosity. All gazed with astonishment at a peaceable man undismayed in the hands of satellites who are justly dreaded as executioners. Towards ten o'clock I was conducted to the tribunal of the mandarin, who treated me very mildly; the interrogatory was not long. Here is nearly an abstract of it.— Who are you, whence do you come, and what are you coming to do in this country? I am a Christian; I come from Europe, to teach men to know and to love the God of Heaven.— But this obscure city is not a theatre worthy of your lessons; you should go to the great provinces of China.’—”There is no spot so little that it should not become acquainted with the true God; all the people of the earth are bound to serve him,’—You declare yourself a Christian; how can I know that you are telling the truth?’ —’ That is easy: here is the mark of a Christian. I made the sign of the cross; then I presented to him my beads, which had one attached, and I added,”In the emperor's decree, which you must have in your possession, it is stated that the Christians adore the cross: it is not this vile metal that we adore, but God the Saviour, who died upon the cross to redeem us.’ Immediately the great man (they thus denominate the mandarin) surveyed with admiration my little cross; his two assistants did the same; he also wished to see my watch, after which he re-manded me to prison, where I passed the rest of the day and the following night. My pupil and the two Christians accompanying me were subjected to the same questioning, and made the same replies.

“The next day we all left the prison, escorted by two Manchoo officers, who led us off during a day and a half. Thus, I was discharged. on exhibiting my titles of European and Missioner; heretofore they would have formed the subject of condemnation; but I arrived too late to aspire to the glory of martyrdom.

“Here, then, I am, returned to my starting point, planning a new way to penetrate into this little kingdom of Corea, which is bristling in opposition on all sides at the approach of the apostles whom it dreads, and whom it should love. Its struggle is useless--one day it shall be taken in the nets of Him who disposes all with mildness, and who attains his end with irresistible strength.

“You clearly see, my dear Brother, that my pilgrimage shall still be a long time prolonged; I. oftentimes entreat God to withdraw me from this world, where I spend so many

useless years; but rather, suffer and not die shall be always my motto; and, like the Apostle of nations, I trust, that after enduring so many obstacles, fatigues, and contumelies, it shall be given unto me, to announce boldly the Gospel of Jesus. Our ministry, to be fruitful, requires to be fertilised by trials; and if, moreover, I cannot enter my Mission, it will, at least, be a consolation to me to endure something for it.

“I would be very willing to give you some details on the country I have travelled over, but I scarcely glanced over the surface. It may be said that Manchooria is more than deserted; her children are not the tillers of the soil; they migrate to China, being sure of rising there to employments and dignities; or, if they remain at home, they enlist as soldiers, and are entitled to a salary. The Chinese, on their part, encroach by degrees on Manchooria, and their number already surpasses the indigenous population. During five days’ journey, we found only a few houses, scattered at eight or ten leagues’ distance. Here dwell men who are termed naked sticks, that is to say, without family; they consist mainly of malefactors, who fly for refuge to these deserts, where they live in freedom. Despite of the equivocal character of their antecedent lives, they afford no ground for apprehension to travellers. You enter freely their cabins; each individual cooks his victuals there at his ease, and leaves when departing, in reward for their hospitality, a little spirits, or millet, which is the bread of this country. Throughout this country, traversed by barren mountains, of moderate elevation, the ice of the river Mi, vulgarly termed Mi-kiang, (kiang signifies river), served us as a track during several days; it is a league in breadth in some parts, and resembles a small lake. Cabins are constructed upon this foundation, which the frost supports during the whole winter, and they serve as inns to the numberless wayfarers who profit of this season to barter.

“The Rev. Dr. Bruniere, who has been nearly eight months northward, will have more interesting details to communicate to you; as to myself, I have acquired a fresh title to your prayers, having descended one step in the ladder of miseries. Deign, I beseech you, to grant one souvenir before God, to him who is ever Your very humble and affectionate Brother,

MAISTRE, Missionary-Apostolic.”

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Letter of his Lordship, the Right Rev. Dr. Ferréol,

Bishop of Belline, Vicar-Apostolic of Corea, to Dr. Barran, Director of the Seminary of Foreign Missions.

Seoul, December 27, 1845.

“REVEREND DEAR BROTHER,

“I have, at length, reached the capital of Corea. Before starting, some of our Christians stated to me that I should run the greatest dangers, which existed only in their imaginations. I travelled over sixty leagues with extreme security. To tell the truth, some of the usages of this people are singularly favourable to us. Persons of the first class are privileged to screen themselves with a veil, when they appear before unknown parties; and if they have lost a parent, then a veil of darker shade, and a huge hat, which falls down over their shoulders, conceal their figure from the glances of the public. We usually travel in mourning.”The visitation of the Christians has begun. We shall find it difficult to administer those of the capital; the majority of them live in the midst of their relations or friends, who

are pagans; a priest cannot appear amongst them. We cannot even hold meetings; they would be immediately assaulted. During the first persecution, the Christians who formed assemblies fell first into the hands of the satellites. The visitation shall present less difficulties in the provinces. In order to practise their religion with greater facility, the Christians have almost all quitted the cities, and have withdrawn to the mountains, where they form groups of two, three, and as many as twenty cabins, insulated from pagan habitations. Here, indeed, the Gospel is announced to the poor; for the ungrateful soil of their deserts presents almost no resource: still they live here contentedly. Some have made the noblest sacrifices to preserve their faith: before they knew the faith they spent happy days in the lap of abundance; once become Christians, they abandoned their relatives, who were an occasion of falling to them, and have withdrawn into solitudes, in order to follow indigent and persecuted Jesus Christ. Just now, matters are so circumstanced in Corea, that a great number of neophytes are forced to quit their professions when embracing Christianity. The reason is, because they are every day tendered superstitious employments; if they decline, they are recognised for Christians, and delivered over to the magistrates; if they accept them, they act contrary to their conscience; they have no medium between these two alternatives. Hence, many pagans who know the divinity of our religion, are kept in infidelity, and defer their conversion until death. What beautiful fruits of Christian virtues would this soil of Corea produce if freedom were accorded us! The most cruel of our enemies has just miserably perished upon the eighth of this month: he was Tchao, prime-minister, maternal uncle of the king, the great instigator of the persecution which swept off our brethren. He had brought upon himself the hatred of the whole kingdom by his exactions, and the king was going to smite him with the severest chastisements, together with his entire family, if he had not anticipated his ruin by poison. Religion is always gaining conquests. According to the report of the Coreans, the Christians had never been so numerous; they calculate the total worshippers of the true God, baptized or not, at twenty thousand; perhaps they exaggerate. We cannot give an exact figure, until we have administered the whole peninsula."If the storm should rise again over our heads, I intend to despatch to China Andrew Kim, Corean Priest, in order to renew our correspondence, and repair as soon as possible the ruins caused by the persecution.

Receive, & c., JOSEPH, Bishop of Bellina, Vicar-Apostolic of Corea."

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Letter of the Right Rev. Dr. Ferréol,

Bishop of Bellina, Vicar-Apostolic of Corea, to the Rev. Dr. Barran, Director of the Seminary of Foreign Missions.

Souritsi-Koi, valley of the province of Ishongtseng,

November 3, 1846.

"REVEREND DEAR BROTHER,

"There have been again martyrs this year, and illustrious martyrs! Since its foundation the Church of Christ has never ceased presenting to her Divine Spouse generous children who have washed their garment in the blood of the Lamb: this is one of her glorious privileges, which forms the most illustrious distinction between it and the sects that, by separating from its bosom, have lost the traditions of the cross and the love of sacrifices."We were administering in peace the Christians of Corea, when the enemy came to declare war against us. In the combat-there were the conquered and the conquerors; at the head of the latter was Andrew Kim, a native Priest, and the only able man I had under my direction. I had

despatched him to the coasts of the province of Hoang-hai, where, each year, in spring time, a great number of Chinese smacks resort for fishing. He was commissioned to visit these localities and ascertain if any means existed of establishing communications with the Chinese for the carriage of letters and the introduction of our brethren. His Mission had succeeded, when an unforeseen accident occasioned his seizure. Here is his own narrative of his arrest and part of the torments which he had endured before bowing his head beneath the sword. The letter was originally written in Latin.

From Prison, August 26, 1846.

MY LORD, Your Lordship must have been informed of all that occurred in the capital since our separation. The preparatives of our journey having been made, we raised anchor, and having a favourable wind, we reached the sea of Yenpieng, which was then covered with a multitude of fishing smacks. My crew purchased fish, and repaired, in order to revend it, to the port of the island of Suneg. Not finding any purchaser there, they landed the cargo in charge of a sailor, who was directed to salt it, and pursuing our route from thence, we doubled the islands of Mayap, Thelsinmok, Solseng, Taitseeng, and we moored off Pelintao. I saw at these stations one hundred junks of Chantong occupied in fishing. They came pretty near the shore, but the crew could not land. Sentinels were stationed along the elevations of the coast, and upon the summit of the mountains. Curiosity attracted round the Chinese a throng of Coreans from adjacent isles. I myself approached them at night and I was able to hold intercourse with the captain of a bark. I entrusted him with letters for your Lordship; I wrote others addressed to Messrs. Berneux, Maistre, and Libois, and to two Christians of China. I joined to this parcel two charts of Corea, with the description of the islands, rocks, and other remarkable dangers of the coast of Hoang-hai. This locality seems to me highly favourable for the introduction of Missioners and the transmission of letters, provided, however, that precaution be used in negotiating the intervention of the Chinese."After executing your orders, my Lord, we sailed back and re-entered the port of Suney. Hitherto, my voyage had been carried on under happy auspices, and I expected a more favourable termination. But, upon a certain day, the mandarin, escorted by his officials, boarded us, and demanded the service of our bark in order to use it in keeping clear off the coast the Chinese junks. The law of Corea exempts barks belonging to the nobility from being placed in requisition for public services. Now, they had made me pass among the people for a Sanpan (nobleman of the country) of high birth, and if I acquiesced in the desire of the mandarin, I would lose consideration, which would be injurious to our future expeditions. I replied, therefore, that my bark was engaged in my own service, and that I could not yield it up. The officials loaded me with injuries, and when they withdrew, they brought off my pilot. The same evening they returned back and seized a second sailor, whom they led also to the guard-house. Several questions concerning me were put to these two men, and their replies awakened grave suspicions on my account. Thereupon, these officials held council and said,"We are thirty: if this individual is really a nobleman, we shall not all perish for having arrested him; one or two shall be put to death and the others will be spared their lives; come, then, let us seize his person.'

"They came, in point of fact, upon the following night, accompanied by several women, and rushed upon me like furies. Having seized and torn off part of my hair, they pinioned me with a rope, and cuffed, kicked, and cudgelled me severely. During this interval, and screened by the darkness, the remaining sailors slipped into the long boat and rowed off."• When they reached the shore, the satellites stripped me of my clothes, and after having pinioned and beaten me again with derision, they dragged me before the tribunal, where a crowd of curious spectators were gathered. The mandarin said to me,' Are you a Christian?' — Yes, I am, I replied."Why do you practise this religion contrary to the orders of the sovereign? Renounce it.'-I practise my religion because it is the true one; it teaches me to

honour God, and conducts me to felicity; as to apostacy, the word is unknown to me.' I was immediately cudgelled for this reply. The judge resumed. If you do not apostatise I shall make you expire under blows.'-As you please, but I shall never abandon my God. Do you wish to hear the truths of my religion? Listen: The God whom I adore is the Creator of heaven and of earth, of men, and of everything that exists; he punishes crime-he recompenses virtue; whence it follows, that it is the interest as well as the duty of every man to render him homage. As to me, mandarin, I thank you for making me undergo torments for his love; may my God reward you for this blessing, by raising you to higher dignities.' At these words, the mandarin and the whole assembly burst into laughter. They then brought me a cangue eight feet in length; I snatched it immediately and passed it myself round my neck, whilst the whole court were in peals of laughter: they then cast me into prison with the two sailors who had already apostatised. My hands, feet, neck, and sides, were so secured that I could neither walk, sit, nor stretch. Moreover, I was overwhelmed by the inquisitive crowd who besieged my prison. I spent part of the night preaching religion to them: they took an interest in listening to me, and occasionally interrupted me by saying, that they would willingly embrace the Gospel, if it were not proscribed by the king. The satellites, having found Chinese articles in my bag, thought that I was from that country. They informed the mandarin of this, who summoned me to his presence, and inquired if I was a Chinese."No,' I replied,"I am a Korean. » Not crediting my statement, he said to me,' In what province of China were you born?'-I was educated at Macao, in the province of Quang-tong; I am a Christian; the love of my country, and the desire of propagating the faith there, have brought me back to my native island.'

"Five days elapsed subsequently to this interrogatory, when an officer at the head of a numerous band of satellites led me forth from prison and conducted me to Hait-su, the metropolis of the province. The governor submitted a host of questions to me upon religion. I eagerly seized the occasion to announce the Gospel, and I spoke to him concerning the immortality of the soul, of hell, of paradise, the existence of God, and the necessity of adoring him, in order to be happy after death. He and his officials replied to me, What you say is good and reasonable; but the king does not allow people to be Christians. He then interrogated me on several matters which might compromise the neophytes and the Mission: I avoided giving any answer. you do not state the truth,' resumed the judges in an irritated and menacing tone, we will subject you to different torments.--Act as you like.' Rushing towards the instruments of torture, I seized them and cast them at the feet of the governor, saying to him,' Here, I am ready-strike, I do not dread your torments. The servants of the mandarins approached me and said to me,' It is customary for every person, when speaking of the governor, to term himself So-in,' (low-man). What is that which you state to me? I am great, since I am a Christian; I have no knowledge of the expression which you speak of.'

"Some days afterwards, the governor summoned me again and made a host of inquiries concerning China; he some times spoke to me through an interpreter, in order to ascertain if I were really a Chinese, and he ended by commanding me to apostatise. I shrugged my shoulders and smiled in pity. The two Christians captured with me, succumbing under the atrocity of the torture, denounced the house where I resided at the capital, betrayed Thomas Ly, your Lordship's servant, Mathew his brother, and some others; they acknowledged that I had communicated with the Chinese junks and that I had despatched letters by one of them. Immediately, a flotilla with the mandarin's satellites was directed to board the junks and brought off the letters to the governor.

"We were guarded with extreme severity. Each of us was stationed in a separate prison, where we were watched day and night by four soldiers. We were chained by the hands and feet, and the cangue was placed on our necks; a long rope was fastened to our waists, and three men held the end of it every time we crossed the threshold of the cell. You can form a

notion of the miseries I had to endure. The soldiers perceiving upon my chest five marks which were left by leeches which had been applied to me during an illness at Macao, said that it was the constellation of the great bear, and diverted themselves by a thousand other gibes.

“As soon as the king was apprised of our arrest, he despatched guards to lead us to the capital. During the journey we were bound as in prison; moreover, our arms were pinioned with a red rope, as is usual with felons of the worst class, and our heads were covered with black cloth caps. We endured excessive fatigue on the road. The crowd thronged round us with importunate curiosity, for they gazed on me like a stranger, and climbed the trees and houses, in order to eye me passing by. On reaching Seoul, we were cast into the prison reserved for thieves. The next day I appeared before the judges. They inquired what country I belonged to.’ I am a Corean,’ was my answer;’ I have been educated in China.’ Interpreters in the Chinese language were then brought forward to converse with me, and ascertain the correctness of my admissions.”I soon felt the necessity of being more explicit. In the persecution of 1839, the traitor, who had become our denouncer, had declared, that three young Coreans had been sent to Macao to study there the language of the Europeans; several indications marked me out as one of the number, and hence I must shortly be identified. I therefore stated to the judges that I was Andrew Kim, one of those three young men, and I related to them all the suffering I had encountered to effect my return home to my country. The judges and spectators were afflicted at this recital and said,’ Poor young man! he has been in trouble from his childhood. However, they were not the less decided in ordering me to conform to the king's orders by apostatising. There is above the king,’ I replied,’ a God who orders me to adore him; to deny him is a crime which the order of the prince could not justify.’ Having been summoned to inform on the Christians, I objected to them the duties of charity and the commandment of God, who orders us to love our neighbour, and not to betray him.

“After personal inquiries, the interrogatory proceeded to examine into doctrinal subjects. I gave a long exposition of our faith on the existence and unity of God, on the creation, the immortality of the soul, and hell, on the necessity of worshipping the Author of all things, and the falsehood of pagan superstitions. When I finished speaking, the judges replied to me,’ Your religion is good, but so is our own likewise; for this reason do we practise it.’— If this be your opinion,’ I rejoined,’ you should therefore leave us in tranquillity and live in peace with us. But far from so doing, you persecute us — you treat us more cruelly than the worst criminals. How can you admit that our religion is good, and at the same time persecute it as abominable doctrine! Is not this self-contradiction? They laughed simperingly at my reply, in order to give me to understand that force dispensed them from reason.

“They then brought me the letters and charts which had been seized in the possession of the Chinese fishermen. The judges directed me to translate what was in European characters--and I interpreted the passages which might be known without endangering my Mission. As to the questions referring to Messrs. Berneux, Maistre, and Libois, whose names appeared on the correspondence, I replied that they were literary men in China. Another difficulty occurred, from which I found it more difficult to extricate myself. It was easy to perceive the difference between the letters of your Lord ship and mine; the mandarins having noticed it, inquired from me who wrote them. I said to them vaguely, that hand writing was not always the same, although traced by the same hand; that it may vary with the pen which is made use of.’ I shall show you,”I added, ‘how the same person may write differently in European characters.’ And paring a pen very fine, I wrote some lines in very small letters.”You see,’ said I to them, these characters are not the same.’ That satisfied them, and they no further insisted on the subject of the letters. You are aware, my Lord, that our lettered men of Corea have not reached the level of the learned of Europe.

“The Christians captured with me have not as yet been subjected to any torture in the capital. We cannot hold any mutual intercourse. Four of the ten neophytes who share my captivity have apostatised; three of them repent of their weakness. Mathias Ly, who had been cowardly in 1839, is now full of courage, and wishes to die a martyr. His example is imitated by my pilot and by Peter Nam, who had formerly scandalised the faithful. We are ignorant of the moment when they will lead us forth to death: full of confidence in the mercy of the Lord Jesus, we hope that he will give us the force to confess his holy Name until the last hour. I pray your Lordship and the Rev. Dr. Daveluy to remain concealed until after my execution.

“The judge announced to me that three ships of war, which he thinks French, have anchored near the island of Oienta. They come, he said to me, by order of the emperor of France, and their apparition portends great misfortunes to Corea. Two of them bore off after notifying that they would return in the following year; the third is still in the sea of Corea. The government seems terrified: they recollect the death of your three companions, martyred in 1839. They often inquire from me if I know the motive which brings these two ships to our coasts. I reply, that I know nothing about it; that, besides, they should not be alarmed, for the French do no injury without reason; but in case France were offended, she would exhibit power equal to her justice. The mandarins seemed to credit me; however, they objected to me that they have slain three Frenchmen and have received no chastisement.

They gave me an English map of the world to translate; I made two copies, one of which is destined for the king. At this moment I am occupied by the order of the ministers in composing a small abridgment of geography. They take me for an erudite of the first class. Poor people!

“I recommend to your Lordship my mother Ursula. After a long absence of ten years, she obtained the favour of seeing her son for a few days, and he was snatched from her almost immediately. Will you, kindly, I entreat you, console her in her sorrow.

“Prostrate at the feet of your Lordship, I salute for the last time my dearly beloved father and most Reverend Bishop. I also salute the Reverend Dr. Besi: my respectful regards to the Reverend Dr. Daveluy. We shall meet in Heaven!

ANDREW Kim, Priest, prisoner of Jesus Christ.’

“Andrew Kim was treated as an enemy to the state, and immolated in the same manner as his Lordship, the Right Rev. Dr. Imbert. Upon the 16th of September, a file of soldiers, armed with muskets, marched to the place of execution, situated upon the borders of the river, one league from the capital. An instant afterwards, a discharge of musketry and the sound of the trumpet announced the arrival of a great military mandarin amongst them. During this interval, the prisoner was led forth from his prison. A palanquin had been clumsily prepared: it consisted of two long poles, between which a straw chair had been elevated. Andrew Kim was placed seated upon this chair, his hands being tied behind his back, and surrounded by the throng, he was led to the field of triumph.”The soldiers had fastened in the sand a stake, from the top of which a banner fluttered, and they had ranged themselves in a circle around it. They opened the circle and received the prisoner. The mandarin read his sentence to him; it conveyed that he had been condemned to death for having communicated with strangers. Andrew Kim cried out in a loud voice, “If I have communicated with strangers it is for my religion; it is for God; it is for him that I die. An immortal life is going to commence for me. Become Christians, if you wish to be happy after death, for God reserves eternal chastisements to those who have disowned him.” Having spoken these words, he allowed them to strip off some of his clothing; they pierced both his ears with an arrow, which they left suspended from them; they threw water on his person, and

over that a handful of lime. Then, two men passing a stick under his arms, took him on their shoulders and forced him quickly three times round the circle; after which they made him kneel down, tied a rope to his hair, and passing it through a hole bored in the stake, which served as a gibbet, they pulled the end of it and held up his head in an elevated posture. During these preparations the martyr lost nothing of calm. "Am I, in this posture, placed properly?" he said to his executioners; 'can you strike at your ease?? — No; turn that way.'-' Now, that's right. Strike, I am ready" A dozen of soldiers, armed with their sabres, skirmish round Andrew, and simulating a combat, strike the martyr's neck as they pass by. His head did not fall until the eighth stroke. A satellite places it upon a small table and presents it to the mandarin, who returns to report the execution to the court. According to the laws of the kingdom, the bodies of criminals should remain upon the place of execution during the space of three days; when this term has elapsed, their relatives are allowed to inter them. The remains of Andrew Kim were buried in the same spot where he had been put to death. Satellites are stationed near as sentinels, and I have not as yet been able to have the remains carried off in order to give them a more suitable sepulchre.

"You can easily conceive, dear brother, how cruel the loss of this young native Priest was to me: I loved him as a father loved his children; his happiness alone can console me for his loss. He is the first and the only individual of his nation, who had been raised to the Priesthood. He had imbibed during his clerical education ideas which elevated him far above the level of his fellow-countrymen. A lively faith, frank and sincere piety, and a wonderful facility of elocution, gained him at the outset the respect and love of the Christians. In the exercise of the holy ministry, he had surpassed our hopes, and a few years of practice would have made him a very able Priest: his Corean origin was scarcely perceptible. The transaction of any business might be entrusted to him; his character, his manners, and his information, secured him their successful issue. In the actual state of the Mission, his loss becomes an immense and almost irreparable misfortune. A short biographical notice will suggest more than our regrets and eulogiums.

Andrew Kim was born in the month of August, of the year 1821, in the province of Tshong-tsheng. If we are to credit tradition, his family descended from an ancient king who reigned in the south of Corea, when the country was subdivided into a great number of petty sovereignties. In spite of this illustrious origin, it now enjoys no consideration in the kingdom. This is not astonishing, since the actual dynasty, which reckons scarcely four hundred years of existence, witnesses several of its members sunk down to the level of the lowest classes, viz., to that of slaves. Its disinherited children are not deemed to belong to the regal stock.

"The family of Kim has another merit in the eyes of posterity, that of having given to the Church many martyrs. It formed Andrew to piety from his infancy. Doctor Maubant, at his arrival in Corea, finding him endowed with precocious intelligence, took him in his retinue, and, in 1836, sent him to Macao with two other young men in order to study Latin. Placed then under the care of excellent masters, he made equally rapid strides both in science and virtue. In 1842, and towards the close of the Anglo-Chinese war, Dr. Libois, acquiescing in the desire which admiral Cecile had manifested to visit the coasts of Corea, gave him young Andrew, to serve as interpreter in his relations with China. Whilst placed in this position, his ideas grew enlarged, his character acquired assurance; gradually great intrepidity became developed in his soul, and disposed him to fulfil the future views of Providence in his regard. Henceforward, hazardous expeditions, far from dismaying him, reanimated his courage. The French ship could not sail to Corea that year. Andrew, foiled in his attempt, resolved to penetrate thither by another mode; he embarked on a Chinese junk and sailed towards Leao-tong, in the company of two Missioners. It was at the juncture when the Corean embassy repairs to Peking: he was despatched to Pien-Men to see whether he might be

enabled, with the aid of one of the delegates, to re-open the correspondence which had been suspended three years. He arrived too late; the embassy had already entered China; he met it on the way. After examining for some time whether he could recognise a neophyte among those who composed it, he noticed a young man alone and somewhat insulated from the retinue. He had the hardihood to inquire from him if he were a Christian; he hit exactly upon his man; this young individual was the courier who brought us news. Andrew induced him to retrace his steps and introduced him into Corea. In vain did his acquaintance represent to him, that alone, and without suitable dress, he could not accomplish the journey without being recognised: our young pupil consulting his intrepidity alone, departed contrary to the advice of his fellow-countryman."In the desert, which separates the peninsula from the empire, he altered his clothing to match the Corean costume, and presented himself in the disguise of a beggar at the frontier, which he subsequently passed in the train of fifteen persons without being asked for his passport at the custom house. He advanced during the length of a day into the interior of the country; but, at the first inn, his language, his costume, and his hair betrayed him. He was obliged to retrace his steps. During the day he hid himself in the mountains, covered with snow; during the night he walked on at random. Having re-entered the desert, he had been three days there without tasting any food, when, overpowered by fatigue and sleep, he lay down upon the snow and sought a little repose. It was freezing cold, and the night was murky; he scarcely fell asleep when he was awoken by a voice which said to him, ' Rise and walk. And at the same time he thought he saw a shade which indicated to him the route in the midst of the darkness. When relating this fact to me, he added, 'I took this voice and this phantom for the effect of my imagination, excited by a fast of three days and by the horror of solitude. However, they were very useful to me, for probably I should have been frozen, and I should have awoken in the other world.'

"On his return to Pien-Men, he incurred fresh dangers; his dress was neither Corean nor Chinese; his frozen feet could not support him; his lips being swollen by the cold, utterly impeded his articulation. He was going to be seized and delivered up to the mandarin; his presence of mind, or rather Providence, saved him.

"At the beginning of 1844, I sent him to the northern frontier of Corea, to endeavour to open this inlet to the Missioners. His journey lasted two months across the vast forests of Mandchourria, and in the midst of ice and snow. Such a perilous journey was not unsuccessful; he met Christians, and arranged with them that guides should repair to Pien Men, at the close of the year, in order to introduce the Apostolic-Vicar. At the epoch fixed upon, I brought him with me to the rendezvous, hoping that we might both together penetrate into the Mission. Out of seven couriers who came to meet us, only three had been able to cross the frontier, and they did so in order to declare how impracticable the introduction of a European was, so imminent was the danger. I forced them to at least bring off Andrew, then a deacon, having enjoined upon him to equip a bark in his country, and repair to Chang-hai, where I should await him. During the night he slipped between two custom-house stations, as he had done two years previously, and he reached the place of rendezvous before the couriers. Supported by a lively faith and great confidence in Mary, he endured all the fatigues of these travels with heroic patience.

"You are aware how, when he arrived at Seoul, the capital of Corea, he procured promptly a bark, collected some Christian labourers, whom he made to act as sailors, and without communicating his design to his crew, he had the boldness to embark upon a frail craft to traverse an unknown sea. God wished to try him again; stress of weather forced him several times to re-enter the port, and when cleared out from land he encountered a violent tempest; the masts were shattered and part of the cargo and provisions thrown into the deer. Providence, from whom alone he expected his salvation, caused him to fall in with a Chinese junk, which consented to tow him as far as Chang-bai. There he was ordained Priest, and two

months subsequently, by landing on the shores of Corea two European Missioners, he nobly accomplished the Mission which he had received from High: God has recompensed him, summoning him to himself by a most glorious death.

“After the execution of Andrew Kim, eight generous confessors still remained, who did not wish to purchase their liberty at the price of apostacy. Upon the 19th of September, the day of the seventh Corean moon, the king issued orders to terminate their case by putting them to death. Charles Hiem, the principal individual amongst them, had his head struck off in the same manner as Andrew Kim; he received ten strokes of the sabre; the seven others were strangled in prison, after having been almost killed by blows of an enormous plank. You will see in the Acts of the Martyrs of 1839 the description of this horrible punishment. (1) Hence,

(1) Here is that description, as it is read in a former narrative of Andrew Kim. The plank, in Corean Tsi-to-kon, is a species of oak-raft, five feet long, six inches broad, and three fingers in thickness, which is made use of to break the sufferer, usually condemned to see his limbs broken before he is strangled.

Among the punishments generally employed against the Christians are, also,

Ist. The Tsouroi-tsil, which consists in securing firmly together against each other the knees and feet of the victim, and passing between them two sticks, which are drawn with violence in contrary directions, until the legs are strained into the shape of a bow. At other times, both arms are bound together, so as to force the shoulders to touch each other, and in this state a wooden stake is introduced between the knots, and uplifts the condemned sufferer, suspending him by his swollen and bloody wrists. When the executioners are clever, they know how to compress the arms and legs in such manner as to make them only bend under the action of the torture; but if they are unskilful, the bones break at the first effort, and their marrow flows out with the blood.

2nd. The T'sou-tsang-tsil, a sort of flagellation, during which the patient, up raised by the hair, is made to kneel upon sharp points of broken earthenware, whilst satellites scourge him right and left.

3rd. The Sam-me-tsang, a wooden saw, by which they cut off the flesh from the members.

4th. Toptsil, or horse-hair cord, with which they bend the thigh of the condemned in such a manner that, by forcibly pulling both ends, the cord enters the flesh and cuts it in slices.

when the cord was passed round their necks, they had only a breath of life remaining: I am going to give you their names here, with a short notice. Charles Hiem was born in the capital, of an honourable family. His father had been martyred in the persecution of 1809; his wife and son had died in prison; and his sister Bennet had expired under the hatchet of the executioner. Charles was, during many years, at the head of the affairs of the Mission: he proceeded to meet the Right Rev. Dr. Imbert at the frontier of China, and always accompanied Dr. Chartan in the administration of the Christians. His age, his virtue, had rendered him dear and venerable to all the faithful. Before consummating his sacrifice, the Right Rev. Dr. Imbert commissioned him to collect the acts of those who should shed their blood for Jesus Christ, and to care the Corean Church during its widowhood. He was sought out for three years by the satellites, and forced to seek refuge in the poorest huts, and in the caves of the mountains. But the persecuŕion which condemned him to conceal his proscribed

head, could not reduce him to inactivity. During the absence of the Priests, he devoted himself to a sort of apostleship, encouraging the drooping Christians, reanimating their hopes, and aiding them to reconstitute themselves into a flock. He despatched, on several occasions, couriers to China, to renew our communication, and was one of those expedited to Chang hai. On his return into Corea, he was continually occupied in the service of religion; and when the persecution again broke out, finding himself the only person at the capital capable of regulating our affairs, he took prompt measures to conceal the money and property of the Mission. He had just secreted a part, when suddenly satellites entered his house, seized him with four other persons, and cast him into prison. He had not to endure any tortures, and was treated with considerable mildness until the moment when, being declared an enemy to the state, and secondary leader of Christianity, he crowned his laborious career by the triumph of martyrdom. His death was mourned by all the Christians, who venerated him, and many of whom owed their conversion to him; it leaves a great vacuum in this unhappy country, where able men and faithful servants are so rare. He was forty-eight years of age; his family became extinct in him; each member of it became a confessor or martyr.

“Peter Nam was a soldier attached to the service of a great military mandarin. In the persecution of 1839, he was taken, and without encountering apostacy, was released through the mediation of his pagan brethren. If he afterwards gave scandal to the faithful, he repaired them by generous repentance. He was fifty-three years of age. Before he was strangled, he received thirty strokes of the plank.

“The catechist, Laurence Han, fulfilled with zeal his functions at Ogni, a village which has been utterly sacked by persecution. He was a well-informed Christian, fervent, and animated with a great desire of martyrdom. When the satellites invaded his hamlet, situated fifteen leagues from the capital, they seized him as being the chief individual belonging to it, beat him cruelly, and led him to the prisons of Seoul, where he expired under the plank, at forty-eight years of age. He received sixty blows. Joseph Im was born in a hamlet, upon the river which flows near the capital. He was a pagan, although his wife and his children had embraced the Faith; in order to protect them, he became a satellite in 1839. The arrest of his son, the pilot of the bark of Andrew Kim, caused him to be also cast into prison; but this unfortunate young man having refused by apostacy the grace of martyrdom, God transferred it to his father. As soon as he found himself in shackles, he grew inflamed with the desire of dying for the Gospel, which he had studied very slightly. Before the tribunal, the judge, who knew him when a pagan, said to him, ‘Do you know the commandments of God?’ ‘No, I do not know them.’ ‘If you are ignorant of them, you, therefore, are not a Christian.’ Among the children of a family there are some large and some small; some have intelligence; some have not; some are even still at the breast: the larger know best their father, the smaller know him least; all, however, love him: I am, in religion, like a little child, I scarcely babble; although I do not know God, I know that he is my Father; this is the reason that I love him and I wish to die for him. You see Mathias (1), who has great intelligence; he is instructed, he knows God much better than I; he is, in our Christian family, like a child who has attained a mature age.”

(1) Mathias, son of Mandarin Ly, who introduced religion into Corea, is one of the most distinguished of the litterati of the country. In 1839 he had the weakness to apostatise; this year he exhibited the finest sentiments of repentance and generosity; he has courageously confessed Jesus Christ, and he anticipated martyrdom, which he earnestly desired; but the grace has been denied him: the judge wishing to preserve a man so useful to the state, sent him privately home to his family

“This generous catechumen was instructed and baptized in prison by Andrew Kim. He wished to have his head struck off, and said to the mandarin, ‘How is it that you do not act conformably to the laws of the kingdom? They order that every criminal deserving of death

shall be beheaded, and you make us expire under blows, you despatch us with the cord.' The judge, being irritated, had him struck with fifty blows of the plank. At the moment of strangulation, he cried out with a strong voice, ' O Jesus, my Master! I give you what I have, my soul and my body. He was fifty years of age.

"Four women also obtained the palm of martyrdom; they were Theresa Kim, a pious girl belonging to the capital, who had vowed her virginity to Jesus Christ; she was thirty-six years of age; Agatha Y, widow, and Susan Y, her servant, also a widow, who lived at Seoul like fervent Christians; the first received fifty strokes of the plank and was strangled at thirty-seven years of age, the second at forty-three years of age; and Catherine Toki, who sprang from a family in slavery. Her master, who was a pagan, wishing to coerce her into superstitious acts, and experiencing a refusal, beat her cruelly and left her for dead. Being taken up in this state by her mother, who dressed her wounds, she remained disabled and only languished until the day, when being cast into prison and smitten with seventy blows of the plank, she was strangled in the thirtieth year of her age.

"The persecution of this year has utterly bereft us of able men: it is impossible just now to send pupils to Macao; it is impossible to introduce Missioners here; all our secrets are discovered; all the inlets or approaches are rigidly watched. Poor Rev. Dr. Maistre! I pity him; he must have the patience of Job in the position in which he finds himself wandering without asylum or guide over the frontier. I am going to write to him to return to Macao with his Corean deacon and to await there the opportunity of a French ship sailing for the coast of the peninsula. For myself, I shall again purchase a bark and send it to fish off the coasts, with directions to await the arrival of European ships.

"In consequence of the persecutions, the registers of administrations which were kept by my brethren, have been lost; I can, therefore, only furnish you with an approximation. A little more than one half the Christians have been visited: the annual confessions amount to 3,484, the baptisms of adults to 946, the baptisms of children to 1,378, the catechumens to 220, the children of infidels who died after baptism to about 1000, the marriages blessed to 654, the confirmations to 1,424, the extreme-unctions to 30.

"I recommend myself, my dear brother, to your good prayers, and I have the honour to be, with profound respect and sincere friendship, Your ever devoted servant,

"JOSEPH FERRÉOL, Bishop of Bellina, Vicar-Apostolic of Corea.

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Letter of the Rev. Dr. Daveluy,

Apostolic Missioner, to one of his Brethren.

Eurikool, July 18, 1846.

Rev. SIR AND DEAREST BROTHER,

You desire a sketch of Corea. Are you aware that it would require a whole work to satisfy your desire? And what can you expect from a poor Missioner who has scarcely spent ten months in this country, and in the midst of multifarious occupations? No matter; I owe it to friendship, so I will state a few very incomplete, incorrect, confused details. Perhaps some

error may inadvertently slip from my pen; how ever, you must be immediately satisfied or never: I may be taken to-morrow. Well, then, I shall commence from my fortress of Eurikool.

Corea is a small kingdom, the population of which we do not exactly know; but all leads me to believe that it is more densely inhabited than our European books indicate. A census taken in 1793 states the capital to contain 43,911, houses, 190,027 souls; in the provinces, 1,693,414 houses, 7,152,334 souls; total, 1,737,325 houses, and 7,342,361 inhabitants. A large number of natives are said not to be included in this estimate; yet I do not think that the omissions can raise the total to ten millions. The same census makes mention of four hundred and fifty old men, who are supported by the king; each of the poor who have attained the age of eighty receive five measures of rice, two of salt, and two fish. The measure here alluded to may suffice to feed an old man during about ten days. An official report of more recent date, divides the population thus: 3,596,880 men; 3,745,481 women."This kingdom rules itself by self government. I would not venture to decide the question as to whether it should be regarded as tributary to China. Each year a solemn deputation proceeds to Pekin on two several occasions: first, to obtain the calendar; next, on the first day of the year, to pay respect and offer presents to the great emperor of the Celestial Empire. to the political import of these embassies, I confess my ignorance at present on this subject. Although I hear people contend for the absolute independence of Corea, I should be much inclined to believe that she is rather under vassalage, and a fact that I shall relate presently, seems to prove this view of the case; but substantially as to the interior administration, the government is free, and these marks of subjection do not entail serious consequences.

"Corea is divided into eight provinces. Their names are as follow:-1. Hang-kieng, capital Ham-héung;-2. Pieugn an, capital Pieugn-hang; —3. Hoang-hai, capital Hai-tsiu; 4. Kang-hæun, capital Heun-tsiu;-5. Kiana-ké, capital Han-iang, or Séoul, which is likewise the capital of the kingdom; —6. Tsong-tsiang, capital Kong-tsiu;-7. Kieug sang, capital Tai-Kou;-8. Tseulla, capital Tsien-tsiu."The king rules supreme. His authority is absolute. Lately, it is reported that he commanded one of his ministers to kill himself. The latter would not dare to disobey; took poison, and died. Next to him are three prime ministers, and then six inferior ministers. Each of these has his special department. The governors of the provinces are placed under their orders; these governors reside in the capitals of the provinces. Each province is subdivided into ridings ad ministered by subaltern mandarins. In Corea, the term city is applicable to those places alone which are residences of mandarins; there are three hundred and sixty-one in all,—being one for each riding. All other localities have general appellations corresponding to our denominations of borough or village. These latter are sometimes more important than the city itself."Two parties contend for ministerial authority and other offices; but it is quite settled that no change in policy results from shifting power into other hands. The sole aim of each is to supplant the party in power, in order to obtain the honours and emoluments of office. One passes for a moderate party; it is called the Sipai party. The other is implacable and dreaded; these latter are the Piokpai.

"You may inquire the origin of these two rival factions. Coreans answer this inquiry thus. About eighty or one hundred years ago, an old king had no son for a successor. Thereupon, a division arose among the grandees of the king dom: some wished to proceed at once to the coronation of the king's brother; others preferred to wait in the expectation that the reigning prince would not die without posterity. The Piokpai who coincided in the opinion first mentioned, sent secretly couriers to Pekin, in order to obtain the consent of the emperor, which act seems to denote a certain dependence upon China; but the Sipai receiving timely notice, despatched pursuers after the emissaries, who were taken upon the Corean territory and beheaded. In the mean time, the old king died without issue. His brother was set

upon the throne, and the wicked party that sought to anticipate his coronation, had the upper hand.

“This prince had an excellent son, universally beloved and gifted with herculean strength. The Piokpai being then in power, dreaded his influence, and persuaded the king to put him to death. He consented after a long resistance, and issued the order; but no satellite would execute it. On his part, the young victim, docile to the orders of his father, offered himself to death, and yet no one would strike the fatal blow. At length the idea was suggested to the king of having a large wooden chest constructed. The son was ordered to stretch himself alive in this coffin. He was then shut up in it, and after some days agony, he died off amidst the horrors of hunger. Since that epoch, both parties are irreconcilable and indulge in mutual hatred, that is transmitted as an heirloom in their families. At present the moderate party is stated to have most partisans, and hold the reins of government. During the last persecution it was the rival faction who were in power.

“So much for Corean history; I now return to statistics. The towns here are built with mud like the villages; the sole difference being, that the one are a little higher and less filthy than the other. The roof is thatched with rice straw: tiles are extremely rare exceptions. I have not seen one single house with a second story: the entire presents a sad and poor appearance, even in the noble, royal city. The best-looking edifices are the temples of the idols, and even the finest of these does not approach near the perfection of a rich Chinese dwelling.

“The roads are of the same description: they are divided into three classes. The first which I translate by high road, are generally broad enough for the passage of four men abreast. As no vehicles pass here, at least through the country parts, this breadth is sufficient for foot-passengers and riders; but it frequently occurs that the road is suddenly rowed one fourth by some huge stone; this inconvenience is met with even on the high roads: often, too, it becomes requisite to push the horse forward over these rocks, in order to avoid breaking one's neck or tumbling into the adjoining ditches. However, the roads in the immediate vicinity of the capital are kept in a little better repair. We are informed that there is a very fine road leading from the palace to the tombs of the kings.

“The beauty, size, and convenience of the second class of roads varies every quarter of an hour; stones, rocks, rivulets are frequent. The third class is about one foot wide, and is only discoverable by the sagacity of the guides; some times they are covered with water, at other times they skim the brow of precipices along a mountain.

“I noticed two sorts of bridges; stepping stones over streams, and stakes sunk in the stream and covered over with earth, forming a passable viaduct. When the water swells, as occurs occasionally in summer, these bridges are swept away. The great folk escape a ducking by being carried across on the back of their guide. Lastly, in the capital there is one stone bridge, no doubt a magnificent construction.

“Great streams of water, or navigable rivers, are highly rare in Corea; only a few can be boated upon and for a very short space; hence, all conveyance is effected by portage, on the backs of men, horses, and oxen. Corean houses are distinguished by simplicity: wood, mud, and straw, are their sole materials. The house rises a little above the elevation of the soil, so as to admit of an exit for the underground flues, conveying the smoke from the kitchen fires. These flues pass under the whole dwelling, and, heating the apartments, render them healthy. This makes them comfortable enough in winter, during which I never suffered from cold-but how tormenting in summer! To avoid this inconvenience the Coreans eat and sleep in the open air during the fine season, and rarely enter their houses. The ordinary houses of our Christians, and of the less fortunate Coreans, have one or two contiguous rooms, rarely three; besides a kitchen, more or less open to all the winds. The roof always exceeds in every way the habitation, as it contains small exterior galleries, extremely convenient; all inside is

plain; the rich alone have their walls papered white; there are no boards, but matting on the floor, and each individual assumes his own place. Thick poles run along the ceiling of the apartment, and serve to hang up linen and family utensils; they sleep on the ground: indeed a Corean house is gloomy, filthy, and wretched, and filled with all sorts of vermin.

“The Corean costume scarcely deserves notice, excepting their odd shoes and hats. The shoes are made of straw, and sometimes platted; the toe is exposed to stones, mud and water entering by a hole whenever it rains. A straw shoe may last during one day's journey; however, three or four sous will purchase another; some sell even as low as two A Corean never wears shoes in the house; he lays them aside at the door. Hence, rather a curious scene occurs when the Missioner pays a visit. In the evening all the neophytes come to see the long nose of the Father, or to perform some religious ceremonies. When retiring, each visiter must search out by torch-light for his shoes; then crying and discussion, but no quarrels, arise, and in the mean time the company are in their stockings.

“The men's hats are of a most extraordinary size, made of superfine bamboo, well twisted and covered with a thin cloth: it merely touches the top of the head, where it is retained by a ribbon that merely passes by a small aperture at the top. The men here retain all their hair, and tie it in a top-knot, enclosed by a ribbon. The hair of the children hangs down in tresses, and they do not acquire the privilege of wearing it like their fathers until three days before their marriage. Up to that period they go barehead, as the hat could not be placed on the head without the hair top-knot. During rain, the Coreans wear an immense straw hat, which is very light and screens them well; if they have to work in very severe weather, they also put on a straw cloak, and this would enable them to bear a deluge of rain. In order to complete this sketch, let me add, that men in mourning should have, instead of the ribbon binding their hair, a greyish cloth surmounted by a cap of the same stuff, and the shape of one of your largest silver purses. When travelling, they wear an immense straw hat, which conceals their whole figure; it is a real masquerade. Gay colours are so completely interdicted to a man in mourning, that even his cane and the tube of his pipe must be white. If he does not wish to purchase new ones, he covers the old ones with paper; an easy and economical remedy.

“In order to conceive this ridiculous dress of mourners, you must know, that in their eyes a man of this class is as dead; he no longer sees society; he scarcely allows himself to glance towards heaven. Even though he be a rich man, his clothes are always coarse. He wears a veil when he walks out; if spoken to, he may decline answering; he is dead. It is a crime to kill an animal, even a serpent, when a man is in mourning. At the capital, when a nobleman in mourning meets a mandarin, he flies off into the first house he meets for fear of being interrogated. When travelling and at inns, he retires into a private room, and refuses all communication with any person whatsoever. This usage is wonderfully favourable to our holy Mission for souls, and we unscrupulously assume mourning. There are also regulations for mourning over the dead. They must burst into lamentations at three stated hours of the day. On solemn occasions, parents and friends are invited to these lamentations in order to make more noise.

“I need not add, that Coreans are not privileged in point of cleanliness. At table, especially, this is visible. Salt water, oil, vinegar, onions, and garlic, are all in profusion, but nothing that you might desire. In the hot weather the nobility use spirits and honeyed water; rice-water is the ordinary drink. After dinner they digest it by smoking or rather chatting. The Coreans are famous for the latter amusement. They have also certain games, but I do not know either their names or rules. I forgot to state, that among their most exquisite dishes you should reckon dog's flesh, which is here deemed very delicate: it was served up to me once, and I ate it without repugnance. This is the substitute for legs of mutton.

“One word as to the agriculture. You are aware that there are very few plains in our peninsula: all is mountain or valley. In the latter, if the soil be at all favourable, the inhabitants plant rice, and the immense quantity of torrents, rivulets, or small rivers that water it, facilitate the formation of the swamps necessary for its cultivation. They never allow these fields time to rest; they are always in tillage. The ox alone is employed in ploughing: they never use horses; and one day that I offered my Christians the use of my horse, they burst into a general fit of laughter, as if absolutely I had directed one of your farmers to work with dogs. However, this animal would not live if worked in the rice plantations, because they are constantly inundated. I should state here that the Corean is almost amphibious: he is every day up to the middle in water.

“The chief productions of the kingdom are rice, wheat, millet, vegetables of all sorts, but ill-tasted, tobacco, and cotton, from different plants, that makes long cloth. The cotton plant comes from China; we are informed that it was not known in Corea five hundred years ago, and the Chinese took every possible precaution to hinder the export of seed, in order to monopolise the sale of their manufactures to the Coreans. But one day, a member of the annual embassy found means of procuring in China three grains, concealed them in a quill, and bestowed them upon his country, which is now abundantly provided with them. I call it cotton-plant, for it is at most but a shrub. It is an annual, and is sown in spring like wheat, on the same kind of soil; several feet are then thinned, so that those left behind are twelve inches apart; next they are landed like the potatoes in France, and thus a fine harvest is obtained in September. Fruits of all sorts abound in Corea; all those of France are to be found there, but how different the flavour! Under the influence of the continual rains of summer, the apples, pears, prunes, strawberries, mulberries, apricots, grapes, are insipid and watery. We have also flavourless melons; the Coreans find them delicious, with their rinds or not.

“It is alleged that there exist here many mines of gold, silver, and brass; but they do not explore them. In many localities our Christians say they have seen the gold glitter, by merely scraping the surface of the earth: however, it would be difficult to make sale of it, and besides, there are such penalties against those who take it, that the case rarely occurs. My catechist affirms that he has remarked several rivers in which particles or lumps of gold were washed along. As to the brass, it is useless; the Coreans, from fear of growing rich, import from Japan all they use. They mix it with zinc, and use it without fear in the preparation of their food. When thus combined it does not easily oxydize; we are informed that no case of poisoning by verdigris ever occurred. There are numerous iron mines in certain provinces. Latterly his Lordship, Dr. Ferréol, when travelling during heavy rains, saw this mineral exposed along the road sides; it might have been collected like mud; each individual lays in a store at his option.

“Corean industry is in a very primitive state. Every article of luxury, every ornament that distinguishes the nobles or administers to their vanity comes from China. There are three sorts of native manufactures for ordinary use. Their linens and cottons are generally coarse; their silks plentiful rather than superfine. They have no woollens, as sheep here are very rare; it is stated, that the rearing of them is prohibited. The second branch of trade consists in pottery and porcelain. I am not aware what perfection they have attained in this art, but I can attest that the dimensions of some of these manufactures are large. The Coreans excel in forging arms, their sabres and poniards being in high demand throughout China; their guns would be excellent if they were not matchlocks. The manufactures in daily use are just passable: no remarkable artistic talent can be displayed where each individual makes all his own instruments.

“They employ paper in very many ways; hats, umbrellas, sacks, and even cloaks that are no bad protection against rain, are made of them. Window panes and door panels are made of this material: indeed the door is often the sole aperture for the admission of light. A

piece of glass of a square inch in size is a great prize for a Corean, who immediately secures it in a small hole, and gazes through it with as much pride as an emperor admiring himself before the mirrors of his palace. A hole in the paper of the door is his mode of surveying outside when he cannot procure glass.

“The Corean is of ordinary height, nearly round-headed rarely oval; the nose is small, and the cheeks rather plump; the hair generally black, although sometimes of a clear chestnut colour. Many have no beard; a very small number have some appearance of it. So much for physiognomy. He is stout, has a good appetite, and works as much as a French man. The women do not imitate the folly of the Chinese, and allow their feet to attain their natural dimensions. As to physical beauty, you will not find it on these shores.

“The moral character of the Corean is strongly marked and rather unmanageable, in consequence of the semi-barbarian state in which he still lives. There is no education here even among our Christians, whom it takes much time to form. The native Corean is highly irascible--the women exceeding the men upon this point. A life of conversation, pleasantry, and a strong propensity to lying habitually, although without motive, are prominent features in his character; hence, we often fall into error by crediting them. Although fond of repose, the Corean does not shun fatigue. His gaiety of character makes him delight in music. Some villages have a drum; and cymbals, with a rural flute, complete the band when a dance is got up. But after singing and jumping for a few instants, the parties resume their work. Perhaps gratitude may be found among this people--a virtue quite foreign to the Chinese. Being less enslaved than the latter by the love of money, I think him capable of generously sacrificing it on an emergency. Lastly, being less riveted to his own customs and usages, he appears to me better suited to receive civilisation than his neighbours of the great middle empire. Besides, I nowhere experienced among our Christians that repugnance for certain of our ceremonies which are reported to have been always encountered among the Chinese. As to Corean morals, I shun the subject, and turn aside from such awful dissoluteness to another matter.

“There exist in Corea three classes: slaves, people, and nobility. At present I shall say nothing of the first class, as I am not acquainted with the condition of their existence. I have spoken of the people; as to the nobility, they play a conspicuous part, if it were only for their depredations.

“The Corean nobility seems to me the proudest in the universe; all tremble around them, even the mandarins. Whether a nobleman has money or not makes no difference: he lords it everywhere. Many of them have not a farthing, and are not the less haughty. No punishment would be too great for me if they knew I call them noble beggars. Their costume is not always the uniform white--a soiled shade appears. This entire class exercises awful tyranny over the whole people. If a lord has no money, he sends his satellites to a poor farmer for some. If the latter pays freely, he is released; if he grasps a tight hold of his purse-strings, he is carried off to the hut-palace of the nobleman, where he is severely beaten; he must give up. There is not a single mandarin capable of putting a stop to this daily practice. Sometimes, it is carried on under the pretext of borrowing. When a nobleman purchases a field or a house from one of the people, he usually dispenses himself from paying; such is the usage. And yet this nobleman must be treated with extreme respect; no one ventures to approach his person; his house is sacred; it would be criminal to enter the yard. This rule is so severe that even relatives cannot be received into the interior of the house from respect towards the female inmates; a separate apartment is always allocated to visitors. These customs are singularly favourable to us, since we have retreating places here, where no pagan can enter. Unfortunately, all the women have a right of entrance everywhere. Every man belonging to the people must alight from his horse when he draws near the dwelling-house of a nobleman. No one can smoke in their presence; and when they pass by, all must hide.

“When a nobleman is travelling, he forces all plebeian horsemen to alight, they usually do so of their own accord; but, if requisite, they are compelled to do so by a cudgelling. We always travelled as noblemen, and, thanks to this innocent assumption of titles, we proceeded freely in open day. The Missioner may eat and sleep at the inns; by taking a few precautions, and having somewhat clever guides, he runs no danger. Not venturing almost to look at a nobleman, they are little disposed to put questions to him. These inns, too, afford wretched accommodation; you will find nothing there except what you have taken the precaution of bringing with you. Granaries and stables are not known in the country parts; one large barn, open on all sides, is their only substitute. I recollect to have seen there this winter oxen clad with straw, to preserve them from the cold. Honour to Corean genius!

“I close this article on the nobility by two instances of their power; the first is of recent occurrence. One of these proud beggars, who are rarely in possession of a sapec, rode along proudly near the capital, mounted upon a wretched horse. A mandarin was passing by at the time, and the lord received notice to alight, as neither his physiognomy, dress, or equipage had any appearance of nobility. He refused; and as he was deaf to sundry warnings, he was laid down alongside his horse unceremoniously, although the road was full of mire. Stung to the quick and inflated with his titles, he proceeded straight up to the mandarin.’ I am, said he, a nobleman although in this condition; my family is such — my ancestors such. Go immediately and direct the audacious driver who laid hands on me to be beaten.’ At the sight of this beggar, smeared with mud, the mandarin burst out laughing; but the other continued to declaim his titles, and threaten the mandarin to have him broken. Finally, it was necessary to have the faithful servant scourged, and that severely, so as to appease the offended nobleman, who, not professing evangelical meekness, insisted on an awful cudgelling. Then, satisfied at this execution, he again mounted his garron, and proceeded fiercely on his journey.

“Let me pass from comedy to tragedy. Another individual, unquestionably of noble blood, was once met by four emissaries who were in pursuit of a robber. Suspicions arising in their mind, they inquired from him whether or not he was the individual sought after. He answered affirmatively; and added, ‘Follow me home; I shall show you the accomplices, and the place where the stolen goods are concealed.’ They followed him, and scarcely reached the spot when he summoned his slaves, had the emissaries seized, and, after beating them, he had seven of their eyes torn out. ‘This,’ says the nobleman, ‘is in order to make you see better another time; I leave you one eye in order that you may be able to return to the mandarin.’ He bid them good bye, and, as a matter of course, he has never been punished for this cruelty.

“Let me speak of less odious subjects. Here land sells high relatively to the produce; a good year will yield the cultivator thirty per cent. Generally the lands set so that the proprietor exacts half the produce of the harvest, and limits his outlay to the payment of taxes. Money is lent at 50, 60, 100 per cent; a loan at 30 per cent is a very rare occurrence. In order to effect a heavy payment, a number of persons must combine together; for two hundred francs in sapecs, each of the value of two cents, is too heavy a payment to be made by one man, and all payments must be made in currence. this money.

“What shall I say of the Corean language? It is easy enough to read it and comprehend the principal words; not so the speaking. The pronunciation is difficult; it is full of circumlocutions and useless parentheses. I have made no progress—I understand but little, and am less understood. Formerly the Corean tongue must have been a pure idiom; but for many years it has become transformed into a Chinese dialect. After a short period, the Corean words shall have utterly disappeared, leaving nothing behind but Chinese with Corean inflections. The infatuation of the natives for every thing connected with the great empire will produce this effect. And still their idiom seems more perfect; the nouns have their declensions, the verbs have a multitude of tenses very like the combinations of the Latin

tongue. Another difficulty of the Corean tongue is, that the inflections change according to the person spoken to; so that, for instance, we cannot express ourselves in the same way as those who interrogate us; we are too great and in too high a position to do so. We must use inflections which we can never shape our lips to pronounce.

“Here I close. I have stated what fell under my personal observation; I am fortunate if no error is contained in my statements. If God spare us life, we may subsequently send more complete and more certain information, and thus furnish useful materials. Please let me know the sort of details that may interest you.

“Receive the assurance of the sentiments of respectful friendship with which I have the honour to be,

“Your devoted and faithful servant,

“A. DAVELUY, Apost. Miss. of the Society of Foreign Missions.”

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Letter of the Right Rev. Dr. Ferréol,

Vicar-Apostolic of Corea, to M, BARRAN, Director of the Seminary of Foreign Missions at Paris.

Corea, Dec. 30, 1849.

“Dear Sir and Brother,

“This year we have had quite a famine of letters in Corea. It was with difficulty the postscript which announced the French revolution reached us. Since that memorable period, we have been without any news. Amidst so many events which must have taken place within the space of two years, we are quite an age behind. Recollect, I beg of you, that we dwell at the farthest part of the globe, separated from the whole human race. Really, for any stir made here, our solitude is very similar to that of the Thebaid.

“God continually extends to us protection, and, in spite of the voice of enemies, and the threats of persecution which were last year raised against us, the Christians have been able to administer their affairs without any serious consequences. If we have not as much peace as we could wish, we have not any longer open war. I will even say that less stormy days seem about to rise upon the poor church of Corea.

“We had a petty king, twenty-two years of age, governing. He has died without leaving any posterity. He was the last shoot of the branch which reigned in this country. They have chosen to succeed him a young prince aged eighteen, who, during many years, had languished in exile, and lived in a state that bordered on mendicity. Here he is now, exalted from the very depth of wretchedness to the height of grandeur. If there was no Providence to take an interest in the affairs of this world, would one not say that this was a game of fortune? His grandfather, in 1801, was put to death for the cause of religion, having been denounced to the emperor of China as the leader of the Christians. The present king, his grandson, is to send, they say, an embassy to Peking, to remove the disgrace that attached to his memory. Religion will, probably, be mixed up with this matter. I cannot say whether it will be for good or bad.

“The deceased prince was not loved. Those who were nearest in his favour, are now suffering for his faults. His prime minister has taken poison by command of the court. Many other high functionaries have been banished. This little kingdom, as well as others, has its revolutions, and very rarely does a king leave this world without occasioning the fall of a great number of persons in power. Lately, the power was in the hands of a faction, who were always hostile to religion. Its influence is diminishing daily, and passing into the hands of the opposite party, whose dispositions are favourable to us. The young king is under the guardianship of the queen, whose brother is reported to have died a Christian in 1840. Neither is the princess hostile to the Christians. We, therefore, do not anticipate any immediate persecution from the circumstances ushering in the new reign. But we are in the hands of God; His will be done in our regard!

“This year, also, the Rev. Mr. Maistre did not appear at the station appointed by me in the Sea of Corea. It would have been a fine opportunity for him. The boat I sent out for him was enabled to communicate freely with the Chinese junks. I am not as yet apprized of the nature of the obstacles that obstructed him. I am sending to the Chinese frontier to

endeavour to introduce a native Priest. May the Almighty guide his steps, and restore him to his country; he has been struggling to enter for a long time. Verily, it seems as if some invisible hand repels each fresh missionary from Corea, and paralyses our ceaseless efforts during four years to facilitate their entrance. Doth the Lord choose us to be alone in this country? Doth He choose us to linger out our existence in toils and fatigues? In the uncertainty of what may be His will, I apply to the Rev. Mr. Libois for two missionaries for 1851; they will start from Kiang-Nan with the Rev. Mr. Maistre, and will repair hither upon a Chinese craft to meet my boat upon the coast of Corea. This, as you perceive, is but a future contingency.

“I entreat you, Rev. Sir, and dear brother, to grant us the assistance of your prayers, and believe me,

“Your very attached and affectionate servant,

J. JOSEPH FERREOL,”Bishop of Belline, Vicar Apostolic of Corea.”..

Catalogue of Sacraments Administered during the Year in Corea.

Number of Christians (children and catechumens inclusive), 11,000,

Confessions, 6,844

Communions, 4,929

Baptisms of Adults, 356

Catechumens, 156

Baptisms of Children, 580

Confirmations, 202

Marriages, 146

Extreme-Unctions, 85

A Letter from the Right Rev. Dr. Ferréol,

Bishop of Bellina, Vicar-Apostolic of the Corea, to the Rev. Mr. Barran, Superior of the College of Foreign Missions.

“Capital of Corea, Sept. 19th, 1852.

“My dear Confrere,

“You are already aware that Mr. Maistre has at length arrived among us, by a most extraordinary route. * After having twice, during the last spring, sent out boats to meet him, which on both occasions were unsuccessful, all on a sudden, and when none was expecting him, I heard that he had landed on the Corean coast, and had repaired to the houses of our neophytes. It would be useless for me to attempt to depict to you my joy, and the acts of thanks giving which I offered up to God for so great a favour; all our confreres were equally delighted to hear of his fortunate landing, after so many years spent in fruitless attempts. I beg you to accept my thanks for your great solicitude in selecting the subjects that are destined to this difficult Mission; I hope to be able to introduce Mr. Sanson next spring.

“This year has been still more unfortunate than the preceding ones, on account of the famine, which has exercised its ravages in every part of the kingdom. The poor Christians have suffered very severely, and, unfortunately, I have not been able to assist them so much as I could have wished. “You will perceive, my dear Confrere, that this letter, owing to a complaint with which the Lord has permitted that I should be afflicted, ever since last Easter, is not in my own handwriting. During this period I have not been able to take part in any labours whatever, scarcely ever being able to leave my bed, the whole time having been spent in a succession of partial recoveries and relapses, and the disease still continues in all its gravity. There is little hope of my recovery, all the consultations of my doctors having hitherto proved unsuccessful. Pray for me, I entreat you, more than ever; when you receive this letter, all will be over, I have little doubt. Whatever may be the result, I await with confidence and resignation the decree of Divine Providence. The ministry in these countries is very arduous; I have long been expecting that this would be the result of so much fatigue. The great number of places of assembly, the daily walks across the mountains, over snow and ice, exhaust one's strength in a short time. Mr. Devaluy also has been suffering from the same disease for several years. Father Thomas, although a native, has had the greatest difficulty in completing his two administrations; add to this, that the state of persecution prevents us, when on our journies, from availing ourselves of those comforts that would render them supportable. “Supposing that my disease should be cured, and I should be left with the use of my legs, in the state am now in, it would be well to ask permission from Rome to say Mass seated, for the consecration of the holy oils and that of the coadjutor; I am more like a corpse than a living being, and completely paralytic.

“The following is our report of the administration for the year 1852:

-Confessions 8,091

“Communions.. 6,199

“Baptism of adults 275

“Marriages... 160

“Catechumens 243

Baptism of children.. 648

“Confirmations 257

“Extreme unctions. 66

“Number of Christians, 12,450

Accept, & c., “* J.J. FERREOL, “Bishop of Bellina. ”

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A Letter from Mr. Daveluy,

Missioner-Apostolic in Corea, to Mr. Barran, Superior of the College of the Foreign Missions at Paris.

“Oct. 18th, 1852.

“Respected Confrere,

“Your pious solicitude for our Missions lays me under the obligation of giving you, in a few words, a report of our proceedings during the past year. In the month of November, I parted with his lordship, who was preparing to recommence his apostolic visitations with Father Thomas, whilst your servant was left to direct a small college, which afforded him repose, and, at the same time, the means of being useful to the Mission. The year commenced with these pacific dispositions, when a drawback presented itself, and proved only the first link in a lengthy chain of contradictions and miseries. The courriers bearing our despatches, being stopped by unexpected difficulties, were too late in crossing the Corean frontier; the Chinese Christians had already set out, without taking any notice of the delay, and it was impossible to exchange letters. We should have been more easily reconciled had this accident not deprived us of Mr. Maistre's letter, appointing a place of meeting for the first moon. This dear Confrere, therefore, presented himself, and succeeded, after a vain attempt to see us, in announcing his presence on the coast. We immediately devised the means of introducing him, and by the advice of his lordship, two young pupils were sent to meet him. But the impatience of Mr. Maistre's pilot, who had obliged our dear Confrere to remove to a distance, also compelled our young pupils to return without obtaining any clue to his locality.

“At the same time that this expedition thus failed, the Right Rev. Dr. Ferreol, exhausted by the fatigues of a long and overwhelming administration, was suddenly attacked by a disease with such violence, that he was reduced to the last extremities in a few hours. Father Thomas, on being called to attend his Lordship, thought, after a few days, that he might return to his ministry. But the disease soon assumed a more alarming feature, and I was called to the capital to administer the last sacraments to my Bishop. I was engaged in these consoling and yet so painful duties, when we received intimation of another appointment to meet Mr. Maistre, and I sent out another expedition which, after spending two months in useless researches, returned with no better success than the former one. In our great disquietude and anxiety for the fate of our dear confrere, we were now consoled by the improving symptoms in his Lordship's health. On Corpus Christi he was able to offer the holy Sacrifice, and I took advantage of this improvement to go and administer to the spiritual

wants of a few Christians in the capital. But I had no sooner commenced, than the disease returned with all its violence, manifesting itself, as in the first instance, by a large and hard formation beneath the region of the heart, which would not admit of the patient taking any food, and caused vomitings so frequent and alarming, that a few hours reduced him to the lowest stage of exhaustion. The Christian doctors, who enjoy a high repute in the country, held a consultation with the pagan physicians, but the disease baffled all their skill. "Our patient continued in this alarming state, alternately better and worse, when we received the consoling news of Mr. Maistre's arrival. We immediately sent for him, and a fortnight after this he and I were together attending on his Lordship. Our joy, as you may imagine, was not without alloy of grief. His Lordship's sufferings were gradually increasing, and medical aid was declared unavailing. Our only resource was now to address ourselves to the immaculate Heart of Mary; this we did by appointing a novena; but our Mother appears to desire to put an end to the exile of her servant, and call him to her. Should we become orphans, she will doubtless console us, by showing us still more maternal solicitude. To her protection it is, I feel convinced, that I am indebted for the strength that has enabled me to endure the fatigues of the past year. Although I have been obliged to attend his Lordship, and to fulfil the duties of the ministry in his place, travelling over the most fatiguing roads, and having at the same time my own ministry to perform, I have, nevertheless, managed to find time and strength to accomplish everything. But you are aware that God rewards the labours of his Missioners by subjecting them to new trials. Hence, to crown the year, he permitted that I should be attacked by a dysentery, by which I have been gradually exhausted for the last month. My letter will, doubtless, be tinged with this state of languor, for I feel that my pen and my ideas turned rebellious, and refuse obedience to my will. Were I not conscious that the Missioner's strength consists in his weakness, in which he triumphs, this indisposition would appear to me at least exceedingly inopportune, since my functions and fatigues this year seem to have redoubled. "After having detailed to you, my family afflictions, allow me to describe to you our spiritual joys. I cannot depict for your gratification, a numerous assembly of the faithful coming in crowds to a magnificent cathedral, to praise God with all the power of their voices and the impulse of their hearts, at the sound of the organ and bells. No, the Master of the universe and His holy religion are still proscribed in these lands! But let me lead you into the narrow and lowly room of one of our Christians, and there you will behold the faithful, who have assembled during the night, grouped together, one upon another, scarcely able to breath, in an atmosphere vitiated by a stifling heat. All of them are anxious to feed their souls with the word of life, and the grace of the Sacraments. Widows consoling themselves for the loss of their husbands by the election of a glorious spouse, whom they will never lose — wives who by care and prudence have managed to escape from the most vexatious surveillance-Christians persecuted by their own families-pagans even, who come at least to see us and derive consolation in the midst of the obstacles that stand in the way of their conversion.

"I might present to your pious curiosity other pictures no less edifying. How often is our admiration excited at the miracles of Divine grace that we witness? As my space is limited, I will merely cite a few examples. A woman had attained her thirty fifth year, without knowing that she had once been baptised in sickness, whilst she was a mere infant, when her uncle, on his deathbed, made her acquainted with the circumstance, and communicated to her, as a last legacy, some of the truths of our holy religion, with two or three prayers in Chinese; from that time forward the grace of baptism did not remain inactive, but served to fructify this first gem of the Divine word. For thirty years, this good woman was in the habit of reciting prayers which she did not understand, several times during the day, and was ardently desirous of meeting with some Christians that she might receive instructions in our faith. At length, Providence ordained that her pious desires should be recompensed. A family of our proscribed neophytes took up their abode in the village, and the report was soon spread that they were Christians, exiled for the cause of religion. The

good woman heard the news, at which she was overjoyed, and hastened to visit these angels whom God had sent her. A few hours afterwards she was at my feet to receive the sacrament of penance. On the same day, a woman, baptised by our predecessors in the ministry, but whom persecution had separated from everything Christian for sixteen years, presented herself before me. Notwithstanding the state of privation and isolation in which she had lived, she had never failed to perform her duties. A mother recently baptised had spoken of our holy religion to her daughter, and had inspired her with so lively a desire of embracing it, that she made every effort to obtain further instructions, but was obliged to conceal this from her husband, who, finding one day a catechism in the house, instantly threw it into the fire. His young wife, nevertheless, persevered in her holy work, and on his proceeding to acts of violence towards her, she left him; but on being told by the Christians that it was not lawful to leave her husband, she instantly returned to him, without, however, discontinuing her pious practices. The enraged husband beat her with a stick; but the young heroine quietly submitted to this brutality, and said to her persecutor— ' Beat me, I am a Christian, and shall adhere to the faith; you may kill me, I fear not death; but you will never force me to abjure my religion. ' Her husband, subdued by her great courage, afforded her some little repose, of which she availed herself to procure further instruction, that she might receive the sacrament of baptism, which I gladly administered to her. "Allow me in conclusion, to say a few words on the political condition of the country. The young king having been released from prison to ascend the throne, has been but a few years emancipated, and governs merely by right of descent. Owing to his incapacity, the great functionaries are the actual rulers. They are like so many bloodsuckers, who observe in their administration no other law than that of self-interest. Places are publicly sold to the highest bidder, as at an auction. Any measure that may serve to bring money into the coffers of these banker-governors, however arbitrary and despotic, is at once adopted in spite of the resistance of the poor people, who loudly cry out for a change of system. In this general dissatisfaction, a revolution appears inevitable. The prophecies of the country, even, point out the family that is to occupy the throne on the fall of the present dynasty. Some found their hopes on a party of rebels, who last year raised the standard of revolt in the northern provinces. Attempts at insurrection were also made during the last month in the east. Others are said to place their reliance on foreign aid. Amid this crisis in the Corean nation, the people who are still but imperfectly acquainted with the Christian religion, nevertheless pay it the tribute of their homage. The pagans themselves say to the neophytes: ' You Christians have nothing to fear: should disturbance arise, you have the means of escaping; but do not save yourselves only, save us also. ' Whatever may be the result, it is certain that the horizon is daily growing more and more cloudy, and threatens us with a year of tempests. I conclude by entreating you to accept the assurance of the profound respect with which I have the honour to be,

“Your devoted Servant and Confrere,

“A. DAVELUY, * Missioner-Apostolic of the Congregation of Foreign Missions. ”

A Letter from the Rev. A. FRANCELET, Missioner Apostolic, to the Rev. Mr. Barran, Superior of the College of Foreign Missions.

“Kiang-nan, Chang-hai, 13th September, 1852. Feast of St. Aimé, my Patron.

“Dear Rev. Superior, OG

“The last time I had the honor of writing to you in reply to the letter which, about the middle of June, you addressed to me whilst I was still at Hai-nan, I informed you that I had been obliged to leave that island, which had numerous claims to my affection, to retrace my steps over the long and painful road to Mandchooria, whither I had been recalled by the Right Rev. Dr. Verolles, my Vicar-Apostolic. After having seen once more the fortunate isle of Sancian, so full of interesting recollections, after having touched at Hong Kong, and coasted again along the side of the Celestial Empire, here I am, and have been for some days, at the mouths of the immense Blue river with two-thirds of my journey accomplished, and awaiting, whilst enjoying the honorable hospitality of the Right Rev. Dr. Maresca, the expected departure of a Christian barque, which will convey me to my destination on the banks of the cold Lao-tong. I expected to meet here the Rev. Mr. Maistre, on his return from a long and painful expedition, which he made during the spring, in company with the Rev. Mr. Jousou on the north-west coast of the Corea, which has hitherto opposed to him an invincible barrier; but his indefatigable zeal had already led him to enter upon another undertaking which crowned with success the courageous efforts of more than ten years. “The lively interest which you have ever taken in the prosperity and success of our dear mission of the Corea, induces me to hope that you will read with interest the details which I have been able to obtain of the recent and quite providential introduction of our confrere into this desolate mission, at the very time when we were under the most serious apprehensions with regard to the fate of the Right Rev. Dr. Ferreol and the Rev. Mr. Daveluy. You will perceive in these details a proof of the divine protection over us, at a time when all human aid had failed or abandoned us.

“The Rev. Mr. Maistre, after his last and fruitless attempt in the spring, was again left alone, the companion of his misfortunes having been recalled. Of the two Christians whom Mr. Montigny, our worthy consul, had brought to him from the glorious campaign which he made in Corea, on behalf of the French whalers wrecked on these inhospitable shores, there was only left the older and less skilful as his guide. The younger and more courageous one had been sent into the interior to prepare the ways and means of introducing our two Missioners, and had never again been seen or heard of, notwithstanding his solemn promise to return and fetch them, should he not be discovered and put to death. In this not very satisfactory state of things, our zealous confrere felt anxious to leave no means untried, and accordingly formed the daring project of landing on the coast with his old guide, and rely upon heaven to give success to his generous design. The neophyte's abode was not far distant from the coast, since he had formerly been able to see, from the top of a neighbouring hill, the tents which Captain Lapierre had erected after his shipwreck on the small island of Ko-koun-to. It was in consequence decided that they should attempt a landing on that isle called ever since the Island of the Camp.

“The conception of such a plan was easy enough, but its execution was beset with serious difficulties; for it was essential to procure, in the first place, a Macaistian or Chinese barque, and above all things, a skilful and intrepid pilot to manage it. The only possible means of obtaining the latter was by applying to two French men-of-war, stationed at this time in Chang-hai river, and upon which they were fully confident that there were many noble hearts who would be ready to respond to their appeal. They consequently made known their request to the commander, who considered the enterprise too rash to justify him in risking the life of a single hand. After so positive a refusal, it was afterwards impossible to meet not only with a pilot, but with the smallest barque, either European or Chinese. Everyone felt discouraged. The poor Missioner alone, far from giving way to fear, redoubled his confidence in God, when he saw himself abandoned by men who boasted of their intrepidity. His hopes were not vain. A Jesuit Father, from the Mission of Kiang-nan, who had some knowledge of nautical affairs, came at once to offer himself as a pilot amid this general defection; and then, far from being panic-stricken, they managed to find in the isle of Tsong-ming a small pagan junk, and the French consul at Chang-hai, in his ingenious zeal, invented the means of protecting as much as possible the little expedition, by sending to Father Helot, now established commander of the little fleet, a commission to visit the remains of the wreck, by which pretext the clandestine introduction of the Corean Missioner would be greatly facilitated. Everything was arranged accordingly; the small junk weighed its wooden anchor, spread its sails of plaited straw, and sallied forth on the yellow sea towards the unknown island of the French camp. She had scarcely reached the open sea, when suddenly a furious storm arose. The elements seemed to have conspired with the enemy of good to frustrate the holy enterprise. Long did the barque struggle with the waves, which, roaring frightfully, rose mountains high before her, arresting her course, and threatening to swallow her up. After great but useless efforts, it was found necessary to veer round and seek shelter behind the isle of Tsong-ming, which divides and obstructs the vast opening of the Blue river, where it enters the ocean. This unfortunate mischance, far from discouraging the two Missioners, now become pilots, only had the effect of inspiring them with greater intrepidity, for it procured them an opportunity of celebrating, in a neighbouring congregation, the Feast of the Assumption among the pious islanders. They returned with renewed courage, and confident of the powerful protection of Mary, the glorious Star of the sea. Under these favourable auspices, the frail skiff put to sea again, and floated towards the peninsula of Corea. The coast had long been out of sight, and it was consequently essential to make sure of the course to be pursued, and of which the Chinese barque was in complete ignorance. Father Helot began to consult his instruments, which, after six hours labour and trouble, furnished him no certain proof. Take courage, take courage, ' said Mr. Maistre to him, “and your researches will soon put us upon the road which is to conduct us straight to our destination, through the midst of the waves and dangers. In effect, when the first difficulty had been overcome, the point was readily ascertained on the following days, and the boat made boldly up for the isle of the Camp, which, however, she was not yet sure of reaching; for these ready made pilots, being somewhat mis trustful of their science, felt rather disposed to throw themselves on the protection of the Corean martyrs, whom they invoked, especially the intrepid Andrew Kim, whom they considered as the patron of these dangerous seas. “Eight days had already elapsed in this half certain and half doubtful navigation, and nothing had yet appeared above the horizon to gladden the heart and allay the anxiety of the pious navigators. At the dawn of the ninth day, they saw themselves, as if by enchantment, wafted towards a group of isles, to one of which they joyfully steered their barque. Mr. Maistre, who had once, after the shipwreck, resided on the island of Ko-koun-to, did not now recognize it. That they might not lose the precious time in seeking it, and thereby excite the suspicions of the inhabitants, it appeared to the two Missioners more expedient to go down at

once to the small village which appeared before them, and frankly ask these simple and good men which was the island of Ko-koun-to.

“We know nothing of it, ’ answered they, although they had perfectly understood all the other questions; and they said to one another in their own language, that they could not give this indication, as they would thereby incur a penalty; a reflection which Mr. Maistre distinctly heard. Not being able to obtain any satisfactory information, the two Priests were returning to their junk, when they met on the shore the Sangouin, or local mandarin, who, already informed of their landing, was hastening in his turn to put to them sundry perplexing questions. They met him on board the boat, at which they all arrived together. Father Helot on whom devolved the functions of pilot, captain, and chargé d'affaires, hastened to address the mandarin and deliver his letters to the coast guard, and beg of him, in consequence, to point out the isle of the French Camp. The cunning mandarin, affecting not to reply, sought to pass on to other questions, when his interlocutor signified to him that he must point out to him the island of Ko-koun-to; that it was upon that spot alone that he would explain the nature of his mission. The Sangouin, still persevering in his silence on the subject, was told to depart, and they set sail to go again in quest of Ko-koun-to. The Missioners had scarcely turned the point of this island, when they recognised the winding path which the shipwrecked French had made along the steep incline of the hill; then, a little further on in the sea, the carcass of a ship, against which their junk was about to strike. They consequently cast anchor again; they were indeed at the isle of the Camp, to which they had unconsciously sailed in a direct course, Providence having guided them as if by His hand. Night came upon them at the foot of the island, the discovery of which they felt so happy in having made.

“On the following day, at early dawn, they went down to the island of Ko-koun-to, not so much to visit the remains of the wreck (for, thanks to the honesty of the Coreans, there was no longer left a vestige of the objects confided to their care), as to examine from that point all the places of the continent, from which they were still at a distance of five leagues, and choose the most suitable and favourable part of the coast for effecting a landing, which they had resolved upon attempting on the following night. The two explorers had no sooner returned to their junk, than the inquisitive mandarin of the previous evening came to them. As he had refused to direct them to the isle of the Camp, Father Helot, now in his turn, rigorously refused to admit him into his barque, when the coast guard sent him word that, according to the custom of his country, he was coming to pay him a visit of politeness. On this condition, ’ replied the pretended French mandarin, ’ you can come on board; for on this point you must know we are not behindhand with any nation; but let me tell you, at the same time, that you are not to speak on anything relating to business; I can now proceed without you to make my investigation and fulfil my mission. A gracious exchange of politeness having passed between them, the Sangouin returned to the little village of Ko-koun-to, whilst the two Missioners were delighted to find that night was approaching, which would afford them an opportunity of advancing their barque towards the coast, and preparing for their landing, which was becoming more and more pressing and difficult.

“At this stage of their proceedings, however, a frightful wind arose, rousing the waters to their inmost depths; the weather was now terrible, and the waves so heavy and turbulent, that it would have been impossible for the small canoe to keep the sea, and even the junk could not resist the fury of the tempest amid the rocks by which she was surrounded on all sides. The Chinese sailors, however, generally so timid, but on this occasion, encouraged by the example of the Missioners, vowed they would, in spite of every obstacle, conduct Mr. Maistre and the Corean to the shore. They accordingly set sail with this intention, when they found themselves suddenly arrested in their progress by an immense sand bank, which presented a barrier on every side.

“No matter, ’ said the Chinese sailors; we will surmount even this new obstacle; let us wait till it is high water, and we will then try to effect a passage. ’ They consequently waited for the rising of the tide, and, when they considered that there was sufficient depth, they plied about during the whole night, upon the rock of which at last they succeeded in getting clear. They then cast anchor at about a league’s distance from the land, as near as they could approach, and, during the whole of the following day, it was impossible to launch the small transport canoe upon the foaming billows of this boisterous sea. “This day of cruel and anxious expectation was passed without the least abatement in the storm, and to the frightful fog during the day was now soon to be added the horrors of night. Fortunately, the mandarin had been detained on the small island of Ko-koun-to, whence he had not been able to emerge, either to revisit the strange barque, or to go to the continent to give the alarm. At length, about midnight, it cleared up; the wind had considerably abated, and the fury of the waves was calmed. This was on Sunday, the 29th of August. Mr. Maistre then hastily dressed himself in his Corean costume, amid the religious astonishment of the crew; after which, accompanied by the neophyte, he entered the canoe, which four strong Chinese sailors silently directed towards the point indicated, using a bamboo for a mast and a mat for a sail; for they were afraid lest the noise of the oars might awaken the fishermen who were asleep on the shore. In effect, the coast was studded with numerous cabins. No one, fortunately, was awake, and the descent was effected in security and without fear. Our dear confrere, accordingly, preceded by his old guide, and, like him, carrying on his back a small packet of the most indispensable necessities, began to ascend the steep path of the mountains, behind which he soon disappeared, to go and join our other confreres, and perhaps to march in their footsteps to martyrdom, without our having had since that period the least intelligence of either him or them. May Jesus and Mary protect and watch over them!

“In the meantime Father Helot, his generous pilot, had remained upon the junk, where the sailors in the little canoe found him still praying for the Corean Missioner, for whose success he had braved so many dangers. The sun had just put to flight the darkness of night, the accomplice of this pious stratagem, when the insupportable coast guard was already seen making his way towards the mysterious foreign barque. In order to avoid his visit, now become still more compromising, Father Helot still refused to allow him to come on board. The mandarin, unable to obtain any information, and probably suspecting some stratagem, proceeded to a large village on the continent, whence a number of boats were immediately sent out and dispersed along the coast; and then, at nightfall, fires were seen glaring in different places along the shore, and which served to keep alive, during the darkness of the night, the remembrance of the day. This precaution was adopted for several days and nights after; but it was too late: already the pious fraud, which would now have been impracticable, had been committed. “Father Helot, however, with a view to conceal the landing of Mr. Maistre, and wait for the intelligence which he was to send from the interior, continued to act his part as chargé d’affaires, and returned to anchor before the island of the camp. The Sangouin also, somewhat mistrustful of his presence, continued to act the spy, and adopted all sorts of devices to discover the secret of a deputation so little imposing and consequently so much the more suspicious. The following is one of the stratagems to which he had recourse: he dressed up one of his satelletes as a grand mandarin, gave him a numerous escort, and came with him on the following day, with upwards of fifty men; they were transported in three large junks, upon which waved large flags inscribed with the following notice in large Chinese characters: the chief local Mandarin wishes to make some pacific inquiries. The chief French Mandarin upon his diminutive craft, and whose whole staff of attendants was composed of eight Chinese sailors, and whose only implements of warfare consisted of the kitchen knife, did not suffer himself to be dazzled by the brilliant and numerous suite of the two Sangouins of Corea; he received on board the pretended chief Mandarin who demanded that he should bring with him six scribes and interpreters. They

were already all squatted down upon the deck, and had their pencils in hand, when Father Helot himself asked the first question: 'What do you want to know from me,' said he to the grand Mandarin? 'Is not every thing explained by my letters of commission which you ought to understand? If you are a Mandarin, you first native priest, a martyr; her first bishop, a martyr; her first European Missioners were all martyrs. And it is for the purpose of penetrating into a kingdom from whence his confreres have only been delivered by the scaffold, and with the intention of sharing the misery and proscription of a few faithful and unknown strangers, that Mr. Maistre has devoted to this object ten years of his life, spent sixty thousand francs in roaming around the impenetrable frontier, in running about in all sorts of disguises through all kinds of perils from the ports of China to the deserts of Leao-tong, seeking for Corean guides which he looked for in vain, asking alternately the Chinese barques and the French ships, to land him upon the coast where his tomb was already marked out! Death was so evidently to be the result of the enterprise, that the most courageous seamen refused to be his accomplices by lending him their aid. It required all the zeal of an apostle to comprehend this heroism and second its endeavours. Being a priest, Father Helot, understood what was required by the cross; and as a member of a society whose tradition is that they have never been baffled by any difficulties or perils, he felt himself at the post where his company wished him to be, when rivalling in zeal and courage a foreign apostle. In the general panic, the Jesuit turns himself into the pilot of a battered bark, safely conducts his intrepid passengers to an unknown land, and after having deposited him on the shore, and looked after him some time in prayers and fervent good wishes, returns to his neophytes with the consoling satisfaction of having exposed his life for a mission that is not his own. What a contrast between the proceedings of the Catholic Missioners and the apostles of error! In 1836, a Protestant expedition was also formed to enter the Corea.

"One day, "says Mr. Faivre, a Lazarist Missioner, "a European vessel arrived on this shore, the pavilion of which bore the following inscription in Chinese characters: Religion of Jesus Christ. Great was the joy of the Christians at the thought that they were about to be visited by some of their brethren in the faith; they went on board in great numbers; but the Protestant minister saluted them with these words, sacramental among the pagans: "May the Spirit of the earth bless you!" At these words, feeling convinced that this was a snare to entrap their good faith, they all dispersed and never returned. The only result of this expedition was that a few packages of bibles were thrown ashore, and a few Chinese books forwarded to the king of Corea who immediately returned them. Some English books had likewise been sent to him, as if the king of Corea had been acquainted with the language of the British isles.

"The contrast which we here point out is everywhere remarkable. It is so palpable, that men habitually indifferent to questions of religion, have only had to look on in order to see and to apply their good faith to signalize it. It may not be uninteresting for us to quote on this subject, a few reflexions borrowed from the journal of a naval officer.

"It is to be regretted, apart from any spirit of nationality, that in all places in Oceanica, the Catholic Missioners did not precede the Protestant. What, in fine, is a Protestant minister? He is at the same time, a doctor, a dealer, a pedagogue, the father of a family; void of charity, unction or warm feeling. With powerful patronage, a rich salary, he never ventures far from the place where a refuge and protection are secured to him by the men of war belonging to his nation.

"Almost in all instances a poor wretch in his own country, he is here an important personage, and makes a point of enjoying above all things his fortunate position. The house in which he dwells, always the best in the locality, is plentifully supplied with all the

comforts that Europe can afford, and when he has delivered himself of his modicum of instruction, or taught his class as a tutor, his conscience is satisfied.

“He is not to his flock either a father, a friend, a consoler; but an austere judge, a proud and avaricious master, whose uncontrolled domination soon inspires in the breast of the natives a profound regret for the villified authority of their ancient chiefs. The latter were at least supported by their nationality, traditional right, the splendour of beauty, strength and bravery. Too late are now these regrets! Under pain of war and massacre, they must now submit to these master impostors; they detest them; they despise while they submit to them.

“What is, compared with these pharisees, the Catholic Missioner? A vigorous soldier of the faith, he allows himself to be cast on the first shore that he comes to, without food for the morrow; with hunger, misery, torture, the tomahawk, and the cannibal's teeth before him, he advances alone with courage, with his eye fixed on the object in view. The blood of the martyrs who have preceded him exalts and rekindles his courage, He adopts all sorts of costumes and customs, and learns every language; a Chinese in China, a Tartar in Tartary; from Thibet to New Zealand, he is every where to be met with. In spite of the rigidity of the edicts which threaten him, he is at the gates of the palace of Peking; he is in the Corea, at Siam, at Tonkin, in the forests of Brazil, on the lakes of Canada, in the deserts of Africa; almost everywhere without a secure home, without family, enjoyment or hope in this world. But what authority does his word acquire, especially over these poor savages, from this contempt of the things of this life! His morality is consoling, his life is exemplary; neither want nor humiliation, nor dangers can rebut his devotedness, or overcome his courage. More humble than the most lowly, poorer than the poorest of his neophytes, he can however inflame the hearts of others with the fire that animates; he has learnt, as the poet says, *Verba animi proferre et vitam impendere vero.* *

“It is for him, and not for you, ye luxurious apostles on the banks of the Thames, to preach up the religion of sacrifice and self denial. “We do not deny, that the Protestant missions have their ramifications in every part of the world. M. de Gasparin makes a lengthy enumeration of the places where their ministry has been and still is exercised. These places, we are aware, are numerous. As to the long ranges of tombs which he speaks of, we have never seen them; neither, in all probability, has he. Of one circumstance, however, he may rest assured, and that is, that he will nowhere find long ranges of the tombs of Catholic Missioners.: ' The latter depart alone and disappear; years roll on, and they are no longer mentioned. Where are their tombs? Have they tombs? God alone knows.

“A. DE LAMINAT, Naval Officer, 9th November, 1851.

“* To speak the language of the heart, and sacrifice his life for the sake of truth.

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Extract from a Latin Letter of Father Thomas Tshoez,

a Corean Priest, to M. Legregois, Director of the Seminary of the Foreign Missions at Paris.”

Corea, October 15, 1852.

Very Rev. Father,

After eight months of continual fatigue, I have at length concluded my pastoral visit to the faithful confided to my care. I avail myself of the first brief hours that I have had at my disposal, to express to you the joy that your kind letters have conveyed to me from so great a distance, and to lay before you, for your edification, the pious consolations that I have experienced in my apostolic journeyings. I have met everywhere with the same fervor, the same desire to receive the word of God and his holy sacraments. To obtain these divine riches no sacrifices are too great for our neophytes, and when, in spite of their good will, their devotedness is insufficient, piety supplies the deficiency. In a district excluded from all intercourse with the Christians, dwelt two families, the one Christian, and the other pagan. The chief of the Catholic family could cheerfully undertake a long journey to replenish his soul with the abundant graces of the sacraments. But the females, obliged by the strictest rules of propriety to attend to the domestic affairs of their families, had long and anxiously sought, but in vain, to obtain the same blessings, when, at length, they succeeded in removing for a time the chief of the pagan family. I was immediately called to exercise the duties of my ministry. At the request of our Christians, the pagan women had been induced to give up their habitation to receive It was this house, transformed into a temporary oratory, and adorned with the promptitude of the most generous charity, that God, in the silence of holy retirement, came to visit this pious family, whilst the pagans were fast asleep, and perfectly unconscious of our proceedings. From the above facts, you may judge what obstacles we have to overcome in the discharge of our ministry. From the moment that a neophyte becomes known as such, his only choice is between chains and apostasy. Hence, we find it extremely difficult to instruct the pagans through the medium of our followers, and still more so, to perform the work ourselves. Fortunately, divine grace is sufficient to effect conversions without our aid. A mere rumour, the most simple incident; a circumstance in itself trifling and apparently indifferent, sometimes even unfavourable to Christianity, is converted by Providence into a means of enlightenment to these poor pagan hearts.

“A convert, apparently belonging to one of the highest grades of nobility, has but lately been the object of these miracles of divine mercy. Often had he heard the Christian religion spoken of as a perverse and seditious doctrine. However, not far remote from his residence, in the valley of Mienghemeshki, dwelt several Christians. He resolved, with what motive it was not known, to build himself a house in the immediate vicinity of their habitations. At the time of his entering upon his new abode, the Christian village was entirely destroyed by a fire. Tso (the convert's name) generously came forward to console the unfortunate neophytes in this deplorable calamity; but, on observing the calmness with which they bore the affliction, he was astonished and struck with admiration, and at once inquired what was the cause of this resignation. Having obtained a few evasive answers to his questions, his curiosity was by no means satisfied, and the inhabitants were obliged to

acknowledge themselves Christians. They then explained to him that their religion taught them to look upon all events as gifts proceeding from the hand of God, and that, full of confidence in His paternal bounty, they only sought to submit and adore the infinite wisdom of His providence.

“This explanation had the effect of enlightening the mind of Tso. From that period he commenced learning the Catechism, and practising the forms of our holy religion, with a view to become a perfect Christian. But how many obstacles had he to overcome! The venerated tablets of his ancestors were to be repudiated, every bond of kindred and affection to be broken, and these difficulties even were but as the signal and the commencement of persecution. Divine grace was at work in his heart, and Tso could easily calculate the extent of the sacrifices he would have to make; but not the least dismayed, he resolved to endure every trial to serve his God. After having sent away his household on various pretences, he assembled together a number of Christians, and set fire to his house, which was burnt down with everything it contained, without, however, affording the pagans any reason to suppose that this was on his part a voluntary act. He then affected a repugnance to social intercourse, and declared his intention of living in future as a man who had no civil existence. During one of my visits, I baptized this fervent catechumen, and gave him the name of Paul, exhorting him to imitate that blessed Apostle, who from being a persecutor of the Church, became her oracle and most ardent defender. Tso at once entered upon his new career. The first person whom he attempted to bring to the light of the Gospel was his young brother, a highly educated young man, who, in addition to the consideration which he enjoyed in the world, had hopes of attaining to the highest dignities. Unfortunately, however, this youth had formed so high an estimate of his own talents, that he refused to listen to the truth, and even tried every means to undermine by his sophisms the faith of the new convert. He was compelled by law to respect his elder brother in his outward actions, but this restraint only rendered him the more violent in his secret machinations. One day, for instance, he lay down upon his bed, swearing that he would neither eat nor drink until he should have received from his brother a promise on oath to apostatise. An abstinence from food for eight days, had reduced him to the last extremity of exhaustion, when Paul hastened to the assistance of his wretched brother. Why,’ said he, why all this folly? You are opposed to my going to Mienghemeshki. Well, I will go there no more; and I beg you will therefore take sufficient food to support life.’ Having tried in vain to shake the determination of his brother, the young man then vented his rage against the Christians.’ I will send for my satellites,’ said he to them, and you shall all be thrown into chains.’ On receiving this menace, the faithful destroyed their small oratory, abandoned their pursuits of agriculture, and concealed themselves in the woods, where they are exposed to every species of privation and misery. And happy they would still be, were it not that their misfortunes are a stumbling-block to the pagans! For, on witnessing daily the sad and solitary life which our brethren are leading in these inaccessible forests, the poverty and opprobrium to which persecution exposes them, the incarcerations and penalties which stigmatise them as malefactors, the idolaters are naturally led to give credence to the calumnies of our enemies, and to entertain for Christianity the hatred which is usually felt for what is held to be perverse and wicked. Were they to discover in their society a Christian, they would consider themselves bound by religion to persecute and subject him to the most rigorous treatment. Alas! if, in addition to all these evils, a still more violent persecution were to come upon us, what, O God, would then become of thy children? But should a single ray of liberty fall upon this family of exiles, how many souls, still wavering and timid, it is true, but who are only awaiting the glorious day of thy mercy to declare themselves Christians, would open their hearts to receive the light of thy Holy Gospel! Oh, Reverend Father, raise your hands, in conjunction with our brethren in Europe, towards Heaven, and beseech Him to hasten the long expected day of peace and salvation! How many souls are here suffering violence? I will merely cite one example.

“In the province of Kiengksong resided a proud and powerful man, equally dreaded for the violence of his temper, as for his severity as a magistrate. His name was Ho. His brother, having become a convert to Christianity, had received the baptismal name of Andrew. On receiving the intelligence of his brother's conversion, Ho was greatly exasperated; with one hand he grasped his sword, and seizing his brother with the other, he gave him his choice between death and apostasy. Andrew, perfectly impassible, presented his neck to the weapon. The wretched pagan, at the manifestation of so much courage, was astonished, intimidated, and disarmed, and his wife was at once convinced of the truth of a religion that was capable of inspiring so much magnanimity. Hitherto, however, this poor soul has been kept in bondage, and has only been able to sigh for its release. Oh! should the gate of the fold once become freely opened, how many sheep would flock in with indescribable happiness! I feel that my pen ought to stop here, and no longer distract you in your holy occupations; but there is one motive which you will fully appreciate, and which induces me to proceed with my report. Monseigneur Ferréol, when writing the History of the Corean Martyrs, was obliged, for want of references, to abridge many points of the utmost interest, and pass over in silence some of the most illustrious names. The glory of the heroes of the Corean Church, the edification of our European brethren, and your pious curiosity, will enable you to pardon me for writing so long a letter. Among the numerous flowers that have blossomed on the Corean Mission, which shall I present to the admiration of my Rev. Father? Your filial piety, and, I venture to affirm, the interest of your edification, have a claim to the lives of two martyrs, to whom I give the preference over all others. I mean those of my father and mother. The former was named Tshoez. His father, a very rich Christian, after having suffered in the first outbreak of persecution, was at length set at liberty, and died a short time after his release, bequeathing to his posterity his unexampled piety to his God, and his love for his neighbour. Regard less of these good lessons, the Tshoez family allowed this spark of primitive fervour to be extinguished; for ignorance, riches, and commercial pursuits, and the influence exercised by pagan relations, gradually established the predominance of infidel notions. Francis alone escaped the infection. His exalted mind, the uprightness, and candour, and firmness of his disposition, enabled him from his infancy to despise the pleasures of the world. His whole time was occupied with reading and meditating on the truths of our holy religion. On attaining the age of manhood, he was profoundly afflicted at the wretched state of his family, and constantly exhorted his relations and his brothers to renounce everything to secure the salvation of their souls; but finding that his words had no effect, he had recourse to a more powerful argument. Having confided to a young boy a letter that was not to be opened till after the expiration of six days, he set out in quest of Christians more pious and better instructed. On reading the letter, the whole family expressed their emotion in tears and sighs. They were at a loss how to act, when Francis made his appearance among them, and they all resolved to renounce their country, their riches, and their relations, and departed for the capital. No sooner had they arrived, than their numbers rendered them objects of suspicion, and they were thrown into chains. Some of their friends, invested with high dignities, procured their deliverance, and offered to afford them protection from the violence of the pagans, the most affluent of whom they punished for their presumption. Refusing the aid thus offered, and which, in their estimation, would have obliged them to exercise a spirit of retaliation, and to act in opposition to the precepts laid down by Jesus Christ, they preferred a voluntary exile to the forests. There it was that they wandered from mountain to mountain, procuring from the arid soil the most wretched means of subsistence, rejoicing in their sufferings and voluntary poverty, which connected them more closely with Jesus Christ and his saints. Francis, rejoicing in the success of his endeavours, continued to increase in fervor. Although imperfectly instructed, by his frequent meditations, his prayers, his ardent charity, he obtained an admirable acquaintance with the mysteries of our faith, and spoke of the truths of our holy religion with so much eloquence and unction, that the most learned of

the Christians took a pleasure in hearing him, whilst the most obstinate of the pagans were forced to yield him the palm. Wherever he might be, at work or enjoying his repose, at home or in the country, he was always united with his God, and solely occupied with religion and piety. His language was so forcible, so simple and persuasive, that it inspired all hearts with the love of God, and a profound admiration for His servant. His zeal for the service of our divine Master was coupled with a tender love of his neighbour. When making his purchases of provisions, he bought only the meanest; and his reply to those who censured his conduct in this respect was: 'How would these poor people be able to live if no one were to purchase the refuse which they offer for sale?' This charity, in times of distress, increased to an heroic extent. The crops were one year destroyed by inundations, and want and misery became general. Francis alone, to the great astonishment of the faithful themselves, preserved his usual look of contentment. Why,' said he, 'give way to feelings of despair and affliction: Do not all events emanate from God? If you believe in His paternal providence, why do you suffer your hearts to be afflicted?' During the famine, he made the utmost exertions to supply the wants of the indigent. When the time arrived for the gathering of the crops, he selected and preserved the best of everything for the poor. Although constantly engaged in the performance of good works, he did not neglect his brothers, nor his mother, to whom he manifested on all occasions the most tender affection; nor the servants of his house, whom he assembled at an appointed hour to join in prayer.

"Having been made a catechist in 1839, he found an ample field for the exercise of his zeal. The town of Seoul was at that time decimated by persecution and famine, Francis collected abundant alms, exhorted the Christians to a patient endurance of their afflictions, and stole away with them to bury the bodies of the martyrs, and render assistance to his brethren in misfortune. On his return to his family, he considered that the time was now come to prepare them also for martyrdom. He was engaged in this holy duty, when one day the satellites presented themselves at his door, long before sunrise. Francis advanced to meet them, and said: Whence do you come? 'From Seoul,' replied the satellites.' Why have you deferred your visit so long? We have long been expecting you: we are quite ready, but the day has not yet dawned; rest your weary limbs; take some refreshment, and we will shortly set out in due order.' This reception filled the satellites with admiration, so that they cried out with enthusiasm: This man and all who belong to him are truly Christians! How can we entertain any apprehensions of their attempting to escape: let us take a little repose.' They accordingly fell into a profound sleep. Francis spent the interval in preparing the Christians for martyrdom, and Mary, his wife, provided in the meantime some refreshment for the satellites. When the meal was over, Francis offered to each of them some articles of dress. All the members of the family assembled, to the number of forty, and they set out on their march. The three men headed the procession accompanied by their eldest sons; then followed the mothers with their children at their breasts, and the satellites closed the procession. This was in the month of July; the heat was overwhelming, the troop advanced slowly, and from their ranks arose the cries of the children suffering from fatigue. On the road, this legion of martyrs were met alternately with sighs of pity and assailed by maledictions and imprecations. But the voice of Francis, at the head of the band, silenced these clamors, and communicated to all the intrepidity with which he was animated. Courage, my brethren,' cried he; 'Behold the angel of the Lord, with a rod in his hand, measuring and computing your steps. Behold our Lord Jesus Christ preceding us with his cross to Calvary.'

"Amid these expressions of an ardent charity, our Christians arrived at the capital. The sight of these heroes, marching to their execution as if to a feast; the sight of those children embracing with their little arms the necks of their mothers, provoked the maledictions of the pagans, who assailed the confessors with sticks and stones and every possible insult. 'O wretched and wicked men,' said they, 'how can you fly in the face of death with these tender children?' The prisons at length were opened to receive my family,

and remove them from these imprecations, but only to throw them into the society of thieves, and load them with heavy chains.

“Francis was brought before the court the very next day, and subjected to the rack, when the judge endeavoured to induce him to apostatise: ”Wretched man,’ said he,’ you dare to urge me to commit a perjury! If it is a crime to break our faith with man, how grievous must be the crime of infidelity to God! This reply was responded to by the tearing of his flesh and the laceration of his legs and arms; a hundred and ten lashes of the rattan-cane tore his flesh to pieces. At length, when his body was covered with wounds and blood, he was conveyed back to prison. The other prisoners were brought up in their turns, and suffered the most frightful torments. Some of them, half dead, and totally un conscious of what they were saying, muttered a formula of apostacy dictated by the judges.

“Having now terminated the first examination, the judges and satellites assembled in the court, and Francis was again brought before them. ‘There,’ said they, is a book of your religion; being desirous of examining your doctrine, we have assembled here for the purpose of hearing you read a few pages.’ Francis gladly acquiesced in this proposition, and with a smile of pleasure, as if he had been invited to a sumptuous repast, opened the book and began to read with so much unction and feeling, that the whole assembly arose, from a spontaneous movement of admiration, and extolled our holy religion, which inspires a joy so unfeigned and pure amid the horrors of the most frightful torment. When the confessor had finished, my dear mother was asked to continue the reading of this book. On her declining, and alleging her ignorance, ‘How does it happen,’ exclaimed the judges, ‘that the wife of so great a catechist cannot read?’ The examinations that succeeded this meeting were far from being so pacific. During upwards of forty days, Francis suffered with indescribable patience so many miseries, and tortures so atrocious, that the executioners surnamed him the stone, owing to his apparent insensibility. At length the fatal moment arrived, and my father consummated his glorious martyrdom on the 12th September, 1839. Mary was now left with her young family. Although descended from one of the most noble of the Corean families, my poor mother submitted without reserve to every species of privation and fatigue, and continued to exercise the works of charity that had characterised her husband. Ever the same, that is, constantly magnanimous and firm, she witnessed without emotion the day of combat. Gentle and patient as a lamb in her suffering, she repulsed with noble self-possession everything that was calculated to wound the dignity of a Christian soul. A satellite, on announcing to her the moment of departure, exceeded in some degree the bounds of decency. Mary reminded him of his duty in these words: ‘Who are you, base man? Begone. Do you imagine, then, that I shall be so great a coward as not to follow my husband and my children?’ During the whole journey, this intrepid woman carried in her arms her youngest boy, and encouraged the others by holding up to them the example of Jesus flying to Egypt with Mary and Joseph. On being exposed to the rack, she beheld her flesh lacerated by the lashes of the rattan-cane, and her joints dislocated, without making the slightest complaint. But all this torture was nothing in comparison to the agony which she felt on witnessing the sufferings of her children. Their sighs pierced her maternal heart with a sword of grief. The milk no longer flowed to her wounded breasts, and her youngest child sought in vain to satisfy the claims of nature at the dried-up source of its previous sustenance. Hence, she who had set at defiance the executioners and their tortures, who had endured every species of suffering, was overcome by her tenderness. Blinded by the feeling of maternal love, she thought she might be permitted to pronounce an outward formula of apostasy, whilst in her heart she protested against the words. She was, in consequence, about to be set at liberty, when God, from his throne in heaven, witnessing the struggles of this poor mother, extended his hand to his servant. The Court, on hearing that I had been sent to Macao, to study there the Latin language, retained Mary in prison. There it was, that, on being made sensible of her infidelity to her God, by the other confessors of the faith, she wept bitterly, and hastened to retract her apostasy before the

judges. Shortly after this, she witnessed the death of her two youngest boys, who were literally starved. But the separation was not to be for any long time, for the hour of her own death was at hand. At the appointed time, Mary walked to the place of execution with a firm step, and a calm and modest countenance; she presented her neck to the executioner's sword with the greatest courage, and her soul departed to rejoin her husband and children in heaven, on the 30th January, 1840.

“Accept my humble and affectionate good wishes. Present the same to all my Rev. Fathers at Paris, and be so good as not to forget our Mission, and your very humble servant,

“THOMAS Tshoez, Corean Priest.”

Vol. 15, 1854 Page 288-293

A Letter from M. Daveluy,

Member of the Congregation of Foreign Missions, to M. Barron, Superior of the Foreign Missions at Paris.

“Corea, September 6, 1853.

“My dear Confrere,

“Our letters of 1852 were calculated to afford you but little hope with respect to the health of Mgr. Ferréol, and would, doubtless, lead you to anticipate the loss which our Church has just sustained. At the period when his Lordship, still in the flower of his age, was beginning to render still more important services than ever to the poor Corean missions, it pleased Providence to recall him from his sphere of usefulness. Let us bless His holy will, and accept with resignation this death, which deprives the mission of an enlightened and prudent, firm and vigorous prelate, and to me a guide, a support, and the best of fathers.

“Having lived many years with Mgr. Ferréol, shared his perils and his persecutions, a mutual confidence had united us in a strong and consoling bond of attachment. What a loss, sir! what a trial! We are now orphans!.. Time, far from alleviating or diminishing our grief, but serves to make us feel more lively the loss of this venerated and beloved prelate, whose apostolic career although short, was so zealous, that we feel bound to devote a few lines to his biography.

“Mgr. Ferréol left France in 1839. He was soon after appointed to the mission of the Corea. He proceeded on his voyage towards Leao-tong, and then it was that he received the bulls of His Holiness appointing him Coadjutor; and through the martyrdom of Mgr. Imbert, he was soon after made Vicar-Apostolic.

“After several useless attempts to penetrate into his mission across the frontier of Pien-mien, at the end of 1844, he sent Andrew, a Corean deacon, to try an expedition at another point of the peninsula, with instructions to come to fetch him from Changhai. His Lordship accordingly proceeded to that town, and came thence to Macao, where I was then waiting for a favourable opportunity of proceeding to the isles of Lieou-Kiou, the place of my destination. A few months afterwards, the frail bark arrived that was to convey to Corea its Vicar-Apostolic. My destination was then changed, and I followed his Lordship, becoming from that time the inseparable companion of his travels and labours. During the passage, God sent us a severe trial, as you are aware, and according to the prelate's own avowal, his heart had never before been so much oppressed. On arriving at Corea, our bishop began to heal up the wounds of his Church, decimated by persecution, and left for a long period without a pastor. His Lordship paid an annual visit to at least one-half of the diocese, and never shrunk from the length and difficulty of the roads; his zeal supplied the deficiency of nature, exhausted by fatigue. During a few of the hottest days of summer, fearing that he might not be able to withstand these arduous labours, he applied himself to the translation or correction of some books for the instruction of the faithful; this he termed his holiday time. Several expeditions were sent in various directions to introduce other confreres. Father Thomas, a native priest, was alone enabled to effect an entrance, after three years of persevering efforts. I was then appointed to the direction of the college, and the whole weight of the administration fell again upon our venerated Vicar-Apostolic, who astonished all the Christians by his indefatigable ardour. In proportion as his zeal increased, however, his strength seemed to fail him, and that long and painful disease which was to make us orphans,

soon made its appearance. After the month of May, 1852, his Lordship never again celebrated mass, except on Corpus Christi; general debility and constant vomitings prevented him from ascending the altar. In my letter of last year, you would notice the phases of this disease; you would observe how God, by special Providence, sent M. Maistre to assist me in the performance of his Lordship's duties. In order that I might be able to attend upon our dear patient at a short notice, I confined my labours to the missions in the environs of the capital. At length, the disease assumed so serious a character: little hope was entertained. I wrote four letters to his Lordship, asking his permission to return to him; and received to each the same reply: 'Before thinking of me,' said he, 'you had better finish such and such missionary duties.' I thought, however, that my duty required that I should attend upon my Bishop; I made all possible haste, but the disease had marched with a quicker step, and when I arrived, the mission had just lost its father. His agony had been short, and less painful than certain attacks that he suffered during the course of his illness. His Lordship died on the 3rd February, 1853, at six o'clock in the evening. The grief which I felt on entering the house, where everything was in mourning, and the distress of our poor Christians, may be easily conceived. For fear of awakening the suspicions of the pagans, and bringing upon ourselves unnecessary troubles, we thought it best to conceal our loss and our regret. Our venerable prelate was dressed in the sacerdotal ornaments, with a few of the insignia of episcopal dignity, and carried, about eleven o'clock at night, to a safe habitation, where I went the next day to say mass for the repose of his soul. The snow and ice did not admit of our interring the body that day, and we consequently confided the precious deposit to the keeping of a Christian of confidence. It was not until the 11th April, and in the night, that I had the painful satisfaction of performing the last duties to his Lordship, by presiding at the interment. He was buried near the tomb of Father Andrew. This venerable prelate is worthy of our sincere regret: intelligent, prudent, and firm, although he exacted the most absolute obedience, he mitigated the harshness of his commands by the paternal tone in which they were conveyed, and by the kindness manifested in his ordinary intercourse with us.

"Mgr. Ferréol not having yet appointed any one to succeed him, we trust that his Holiness will soon send us a worthy successor.

"To these sad and sorrowful details, permit me to add a brief account of our dear mission. The past year has been tolerably tranquil, although disturbed at times by local troubles. Father Thomas has met with a good deal of opposition in his ministry. One day in particular, a plot had been concerted to take him prisoner: the enemy knew exactly the period of the Father's arrival, and the duration of his sojourn. A band of infidels made a sudden attack upon the place where the Christians were assembled, and were much surprised not to find the object of their rage; for God had permitted that Father Thomas should set out a day earlier. The hostile language, the insults and threats that were used towards us, led us to fear that a general persecution would follow this partial bad treatment. Several Christians were even arrested by the nobles, who did not restore them to liberty till a ransom had been paid for them. After his Lordship's death, I resumed the administration, and the visible protection of God delivered me from the hands of the satellites, who seized the master of the house where I lodged, accused him of theft, beat, and plundered him. Our courageous prisoner, disconcerting his persecutors by the firmness and prudence of his answers, was led to the Prefecture. In the absence of the mandarin, the case was brought before his assessor, the secret friend of the Christians. He soon saw that the satellites only wanted to extort money, blamed them for maltreating this man, without orders, punished them for their act, and discharged the neophyte. About the same period, the arrest of a Christian woman, who was not very fervent, led us to fear that she would compromise us by her indiscreet revelations; but thanks to the favor of a mandarin, the son of him who in 1846 saved us from persecution, this affair fortunately passed over without any evil consequences.

“These isolated vexations rendered our ministry difficult; but the fervour of our Christians, their lively faith, their simple piety, their sincere penitence, their spiritual joys, their tears, which recalled to our mind the happy days of our first communion, and in fine, everything that was calculated to rejoice the heart of a Missioner, furnished us with abundant consolations. Our joys are heightened still more by hopes of future progress. This year, four hundred and sixty catechumens have been admitted to the grace of baptism. Public opinion is gradually becoming less hostile to Christianity; several mandarins allow our Christians to live unmolested, and seek to stifle any accusation that may be brought against them.

“Some people seem to think that we are indebted for this change to the fear inspired by the French Government; others attribute it to the excellence of our doctrine, the virtue of which, several magistrates have been forced to acknowledge. Whatever may be the cause of this change, the good seed has been sown, and the divine grace seems only to await a favourable circumstance to fecundate it. Of those who have listened to the explanation of our faith, few have treated it with indifference: without raising any sterile objections, they confess the sanctity of the Gospel, and manifest a desire to embrace it as soon as it shall receive freedom of exercise.

“A great number are already converted in their hearts, but persecution still holds the truth captive. They are attached to us, they favour us; before they can attempt to practice our religion, they are waiting for the glorious day of liberty. Opinion is so strong in our favour, in several places, that many persons think and say that Christianity must ultimately be established in the Corea. In support of their presentiments, they never fail to mention several miraculous events that have happened in different parts of the country.

“These favourable dispositions have long made us wish for a direct system of propagandism among the natives, but the prudence of Monseigneur did not think it expedient. A few Christians have, however, been sent among certain infidels who appeared to present few obstacles to the reception of our doctrine. But it is exceedingly difficult to select neophytes capable of fulfilling this mission with prudence and effect; there are very few who possess the qualities necessary for insinuating themselves without danger into the hearts of the idolaters. Some favourable advances have, however, been made; the grain has been sown upon land that promises to bring forth fruit; in one of these expeditions, twenty-five pagans were converted by one neophyte alone. We continue to receive favourable and most edifying accounts from several points. I will content myself with relating to you a trait of courage manifested by one of our catechumens:--The brother of a satellite, no sooner became acquainted with our religion, than he began to practise its precepts with great fervour; his eldest brother, the agent of power, employed every stratagem to induce him to apostatize. Caresses, threats, insults, all were unavailing. Enraged and ashamed at his defeat, he took up a large knife, took his brother aside, presented the knife to him, with the exclamation, ‘Apostatize or die! The neophyte, protected by the shield of faith, uncovered his breast, ‘Strike,’ said he, ‘it is glorious to die for God.’ The elder brother was confounded; his arm remained motionless and restrained, as it were by an invisible hand. From that day, he made no further attempts against his brother; but his wife, on hearing of what had occurred, resolved to make herself acquainted with a religion which has the power thus to transform men into heroes, and elevate them above all the frailties of human nature. She studied, she believed, she loved. Obstacles of every nature have hitherto prevented her from practising her religious duties openly, but there is no doubt of her perseverance.

“You perceive, venerable Superior, that, if it should please God to visit us with more violent persecutions, the Corea would be found to possess valiant soldiers, confessors and martyrs. Let us rejoice at these favourable dispositions, and beg of our Sovereign Master to send to His vineyard apostolic labourers according to His own heart, talented and courageous apostles, to sustain the faithful in the combats which the powers of darkness are continually

exciting. Several Christians are still sighing in chains; a great number were arrested in September; many captives have been discharged without a trial; others are still confined, through the avarice of certain governors, and will not be released from their chains until the doors of their dungeons shall have been opened by a silver key.

“I will conclude with a few words with respect to myself. My health had suffered very considerably, but, thanks to the aid of medical skill, and especially to the Divine protection, I am now much stronger; my soul, reanmiated with a few days of retreat yearns with impatience to recommence the administration. May I beg you will unite your prayers to those of the pious members of the Propagation of the Faith, for our militant mission; and accept the profound respect with which I have the honour to be,

“Your very humble Servant and Confrere,

“A. DAVELUY, Miss. Accst.”

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Extract from a Letter of the Rev. Father Tshoy,

a Corean Priest, to the Rev. Father Legrégeois, Director of the Seminary for the Foreign Missions.

Soriout, September 15, 1856.

“VERY Rev. FATHER,

“As my letters to you have been so very few, they ought to be at least full of facts and information; and still I don't know how it is, whenever I take up my pen to write, I find my mind a complete blank and that I have nothing interesting to tell you. However, I cannot but express to you how greatly rejoiced I have been by the arrival of our excellent father and first prelate, Mgr. Berneux, Bishop of Capsa. We had been impatiently expecting him for a long time; but seeing our hopes always doomed to disappointment, we were beginning to despair, when God in his mercy brought us our good Bishop, and to crown our happiness, with him two new Missioners. Our prelate has then two additional coadjutors in the ministry, and we two models for imitation. May we never prove undeserving of so many special graces.

“During the present year, thanks to the goodness of God, I have been enabled to go through all my visitations with Great indeed has been the quantity of fish taken in the nets of Peter; more than a hundred and eighty adults baptized with my own hands in the waters of regeneration, have entered into the fold of our blessed Saviour.

“Think not, however, dear Rev. Father, that we are in peace; for, now as formerly, the emissaries of Satan are making every exertion to oppose the progress of the work of God. For instance; some time since I was called to the village of Tsimpattel, which is inhabited almost exclusively by neophytes lately converted to the faith. They were all prepared to receive the sacrament of baptism, and were anxiously looking out for the coming of the Missioner. On the evening of my arrival I heard some confessions, and baptized the infants; and next morning I was commencing to confer the same grace on fifteen adults, and preparing to say Mass before daylight, when suddenly a band of pagans having discovered the hut in which I was about to celebrate the divine mysteries, rushed forward determined to lay hold of me, and to seize the sacred vessels and ornaments. But the Christians about me although fewer in number opposed the invaders; a conflict arose, the pagans strove to force in the doors whilst the faithful struggled to keep them back. With the help of some of my good friends I soon removed all the chapel furniture, got out through a private door, and under the cover of the night and the shade of the forests I escaped to the mountains.

“Whilst, accompanied by some neophytes, I wandered about in bare feet not knowing whither I was going amidst rocks and bushes, the conflict between the pagans and the Christians terminated in the defeat of the former; but there were several persons wounded on both sides.

“Maddened by the victory that had been gained over them, the pagans denounced the inhabitants of the village to the mandarin, and five of the principal persons were arrested and thrown into prison. One of them, named Paul Ny, who had been a Christian for eight or nine

years, and who was exceedingly zealous and virtuous, discharged the duties of catechist at Tsimpallel. Another, called Augustine Ha, was the counsellor of the mandarin and next in dignity to that high official. His conversion took place about three years before, and he was instrumental in bringing over a great many pagans to the true Church; and they cast him into a prison for no other reason except that he had been a propagator of the Christian religion. The others were neophytes who had been converted within the year, and were among the adults I had baptized just when the pagans came to arrest me.

“The first of those belongs to one of the highest families in Corea. As soon as he had been convinced of the truth of our holy faith, he took refuge among the Christians in the mountains, in order to practise the duties of religion with greater security. The two others are relatives of a renegade. This unfortunate man, walking in the footsteps of the first apostate, Judas Iscariot, was the person who gave information to the satellites and brought them to my retreat. Even before that time he had subjected the two good neophytes to every kind of bad treatment and persecution, in order to compel them to imitate his apostacy and deny the true God.

“As soon as they were brought before the mandarin, they confessed the Gospel with faith and courage; and when called on by the judge to blaspheme the Lord of heaven, they replied: ‘If it be a crime to insult the princes of this world, how much greater still must it not be to blaspheme the sovereign King who reigns eternally in the heavens? It is impossible for us to be guilty of such infamous conduct.’ Having been tortured, they were brought back to prison, where they were forced to support themselves at their own expense; and, as nearly all their families were very poor, it was with difficulty they could provide the means of subsist. How delighted I should be to come to the assistance of those confessors of Jesus Christ, but alas! I can only sigh over their abandonment and misfortunes.

“As you requested me, dear Rev. Father, in one of your letters to send you some account of our martyrs for the edification of the faithful in Europe, I lost no time in procuring the necessary information. The testimony which I have obtained regarding several champions of the faith has not acquired all the certainty that I should desire; and, therefore, I shall supply you, at present, only with the history of one neophyte who was martyred in the general persecution of 1839. Notice of him was omitted in the list of Corean martyrs published in that year, because he was very little known to the Christians of his province. However, authentic accounts of his martyrdom have been preserved. I have found the manuscript containing them; and as his parents, wife, and some of his friends are still living, I have been enabled to confirm the truth of those documents by means of their concurring depositions.

“The following is the history of his life and martyrdom:

“John Tshoy was born of Christian parents in the southern province of Tshoungtsheng. From his childhood he was remarkable for docility, reverence towards his parents, and love of the poor. In the course of time, his grandfather was banished for the faith; and the entire family followed him into exile. John was now a young man, and seeing that he could not practise the duties of our holy religion with perfect freedom in the place where he lived, he retired into the mountains and established a small Christian community which he enlightened by his teaching, and edified by his virtues.

“His admirable patience in supporting the hardships of poverty was singularly edifying; and poor though he was he gave alms, and continued his exhortations to the other neophytes. But, it was when the Priest visited the village and when he was about to receive the holy Sacraments, that his zeal and holy joy shone forth in all their brightness. The Missioner, struck by his great virtues, raised him to the rank of catechist. After he had received the sacrament of confirmation, the presence of the Holy Ghost in his soul was so

clearly manifested that it exhibited itself in his exterior; and day after day his desire to lay down his life for the faith became more and more insatiable.

“In the commencement of the general persecution of 1849, he had just succeeded in concealing his family, and was returning to his house to take away some religious books, when he was met by the satellites of the mandarin, and having been recognized as a Christian, he was arrested and put to the torture in order to force him to discover the hiding place of his relatives and coreligionists. The cruel soldiers scourged him so severely that his body was one swelling wound, but still they could not compel him to divulge the secret, and they dragged him to the judgment seat. When he was no longer able to move, he reflected on the sufferings of the divine Jesus carrying his cross and ascending the hill of Calvary; and our good Lord, moved by the intensity of his love, gave him strength and courage to enable him to arrive at the end of his painful journey.

“On his appearance in court he was examined by the mandarin. ‘Is it true,’ he asked, ‘that you belong to an unholy society?’ ‘No,’ he replied, ‘the religion which I profess is not evil; I observe the law of the Sovereign Lord of heaven.’ Thereupon he was put to the torture, and whilst he was under the blows of the executioners, the judge interrogated him again as to the names of his coreligionists and the place of their concealment. ‘I cannot betray my brethren,’ he answered; ‘our religion forbids us to injure our neighbours.’ The mandarin seeing that he could not succeed in obtaining any information, gave orders that he should be led back to prison, where he had to submit to additional outrages from the soldiers and the rabble.

“In a few days after, the mandarin gave directions that he should be put again on the rack, and then he said to him: ‘If you renounce your religion, I shall give you a great reward.’ ‘Though you should make me the ruler of a province, I will not deny my God.’ The mandarin became furious, directed that he should get a hundred strokes of the ratan and ordered him back to his dungeon. For the third time he was brought before the judgment seat, and he showed the same firmness.

“I see,’ said the mandarin to him, ‘that you wish to die.’ ‘I am a man,’ he replied, ‘and naturally I should wish to preserve my life; but I feel great pleasure in sacrificing it for justice sake.’ Thereupon the mandarin gave orders that he should be flogged to death, since he was unwilling to renounce his religion. But, whilst the body of the blessed martyr was being torn in pieces under the strokes of the executioners, his holy soul was inundated with celestial joy and superabounded in heavenly delights.

“Not only had John to undergo torture on the four occasions to which I have referred, but he was obliged, moreover, to pass through a similar ordeal no less than sixteen times; and so cruelly and barbarously was he treated that his skin and flesh were torn to pieces, his bowels exposed, and his bones disjoined.

“Notwithstanding those dreadful punishments, the heroic champion still survived; and, at length, on a Saturday, in the month of June, 1849, he was decapitated for the faith in the twenty-ninth year of his age. Before coming down to the arena which was to be the theatre of his triumph, he invited his friends and even his executioners to a little feast! And as he passed on to the place of punishment, he received the good wishes and sympathies of those who very lately had covered him with reproaches and maledictions.

“There are a great many other cases of martyrdom which I shall communicate to you, as soon as I shall have been enabled with God's blessing to collect the proofs of their authenticity.

“In a few days I shall leave to visit a small Congregation of Christians about seven leagues from where I live. It was established by an exile for the faith who has invited me to

come amongst his neophytes. Should anything interesting occur during my stay I shall be happy to make you acquainted with the particulars.

“Farewell, my dear Rev. Father; pray and obtain the prayers of others for the poor Church of Corea which is so severely tried and persecuted.

“Your unworthy child and the last of your servants,

“THOMAS Tshoy.

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Letter from Rev. Mr. Daveluy,
Apostolic Missioner, to the Superior of the Seminary of Foreign Missions at Paris.

Corea, 22d February, 1855.

“SIR AND VENERATED BROTHER,

“I have recently found out one of the finest jewels com posing the crown of the Corean Church, namely, Paul Ni, the martyr in 1798. Although his martyrdom is rather of an antiquated date, yet, as the flux of years in nowise diminishes the lustre or value of precious gems, I send the narrative to you, being persuaded that it cannot fail to prove interesting to you.

“These acts are written in rather a negligent style in the original abstract that at present lies before me; my own translation being perhaps hardly less so, as I executed it during those rare intervals of leisure I was able to deduct from my absorbing duties in administering to the Christians. Will you, therefore, kindly expect nothing in the perusal but the mere matters of fact.

“Ni Tokei, who received in baptism the name of Paul, was born in the district of Tsien-iang, a province of Tiong tsieng. As a substitute for learning, he possessed abundant virtues, and had, moreover, a small property, all which he spent in forwarding the conversion of pagans. His zeal attracted the notice of the enemies of our holy Religion, so that he was obliged five or six times to change his residence; but each locality he shifted to, became presently a fervent Christian Community. He eventually pitched his tent at a pottery factory in the Tieng-san district, and supported himself there by carrying on a small trade in the wares. The entire surrounding population being idolaters, he applied himself to diffusing the knowledge of the true God among these poor artificers, and with such success that in a short space of time he converted the whole village.

“After the martyrdoms of Paul Jouen, Sabas-Tsi, and of Mathias Tsoi, in 1795), who had introduced into Corea the first Chinese Priest, namely, Father James Ly, the persecution did not abate immediately, and large arrests of neophytes took place in the province where Paul resided. A pagan, named Kin, who resided in that neighbourhood, openly charged Paul Ni as the ringleader of the Christians, and threatened to denounce him to the magistrates. His wife was in a state of consternation, and besought him to fly; but he refused so to do from fear of opposing the will of God and scandalising the neophytes who had placed their confidence in him; the only precaution he adopted was to hide his books and his religious objects, and he then awaited the result. “Upon the 8th day of the 16th moon, in 1797, Paul was engaged about his place at his trade, when some men came diffused to edify our associates. Besides, the narration we here publish has such abundant titles to our interest! It is a fact associated with the origin of the Corean Church; an exhibition of heroism bearing a loftier character, inasmuch as this Mission itself is only known to us by its martyrs, whose generous blood is still streaming! Lastly, this letter is penned by a Priest who has been hunted down during ten years by his persecutors, and who has written this relation to us whilst absorbed both by the apostleship and apprehension of the scaffold that awaits him.

suddenly up and inquired across the hedge of his garden whether he was at home. ' Yes, I am, ' replied he; ' who wants me? ' And he forthwith came out, and introducing his visitors into his house, he invited them to be seated, and to state the object that brought them thither. The visitors said in reply, We are agents from the police court in search of a slave from the office who has made off; and having been informed that you have a calendar, we wish to consult it in order to facilitate our searches. ' (The calendar of the country contains superstitious sentences made use of to find lost objects). Paul answered, " ' Tis true I have a calendar, but it only de notes the lapse of time; ' and he produced it for them. The leader of the police called on him to read it to them, to which Paul rejoined, ' I cannot read the characters. ' (This calendar is in Chinese, which differs greatly from Corean). The police agent rejoined, ' Then you can only read the books of the Religion of the Lord of Heaven! ' and he ordered Paul's arrest. Forthwith a dozen of men rushed upon him and pinioned him tightly. On rummaging through his house, they discovered a crucifix and some. objects of piety, and then the police dragged him into an adjoining wood, hung him from a tree, and whilst cudgelling him with rods, the leader cross-examined him in order to find out from him the Priest's hiding place, and to force him to inform on the Christians; but the effort proved useless. This punishment was kept up until evening. At the approach of night, the police detachment led him off with some other neophytes to a poor inn, the owner of which being touched with compassion, induced them to loosen the cords that were causing him great suffer ing. But on their arrival at the town, Paul and his companions in captivity were again confined in irons. There, the court-house, with its dismal appendages, awaited them. The mandarin took his seat, surrounded by a throng of police-constables and instruments of torture, and directing the confessors to be brought forward, he opened the examination by thus interrogating Paul:

“Mandarin: “Where do you reside? '

“Paul: ' I formerly sojourned at Tieng-ian; I reside at present at Tieng-san (1). '

“Mandarin: “Who instructed you, and whom have you taught? '

“Paul: I have neither master nor disciple. '

“Mandarin: ' You are a being deserving death. If you have neither master nor disciples, where did you procure these books and this image? '

“Here the mandarin pointed with a menacing gesture to the punishments ready to be inflicted. Paul gave no reply: this was the silence of the victim waiting to be immolated. The infliction, however, was deferred, and he was borne back to prison, chained by the hands and feet, and the cangue round his neck. The other captives obeyed, in every particular, the mandarin, with the exception of one single person, who was likewise flung into jail.

“The next day, at six lys (about three quarters of a league) from the town, a market was to be held. The mandarin threatened to have them both led thither and exposed to all the outrages of the mob. To this Paul replied, It is for the cause of Jesus Christ; we can never render sufficient acknowledgment for the like honour. ' Early in the morning the mandarin had them brought before his tribunal, and said to them, “The doctrine of Confucius, that of Mong-tze, and that of Fo, are true. But you, refusing to become instructed in it, have gone in search of a foreign error, and you, more over, persist in infecting others with it! Your sect neither acknowledges king nor parents; you plunge with unbridled license into the most monstrous excesses; you adhere to that Religion despite of the king's prohibition: this is disorder of the highest magnitude, and you deserve death. ' Being an ignorant man, ' replied Paul, “I am not acquainted with the doctrine of Confucius, or with that of Mong-tze, which are confined to lettered people; that of Fo exclusively regards the bonzes; whereas, the Christian Religion is made for all men. Your servant is going to state to you a brief outline of it. In the beginning God alone ex isted; it was He that drew forth from nothing all that is in

existence. After the creation wives were taken and families formed; next came kings and subjects. Fo, Confucius, Mong-tze, sovereigns and empires, are posterior to the creation of the world. God alone is the true God of Heaven and of earth, the Lord and Conservator of all things, the true Father of all people, the real Source of filial piety and of fidelity towards princes. The love of parents and submission to power are enjoined by the fourth of the ten Christian commandments; why, then, are we charged with disowning the sentiments of nature or respect for authority? ' The mandarin: ' If such were the case, the king, the court and magistrates would know it; whereas, on the contrary, they prohibit your Religion, that would bring disaster to Corea, and you, ye stupid folk, refusing to obey and to denounce your teachers, you deserve death. ' ' To die for God's sake, ' rejoined Paul, ' is to secure for my soul eternal glory. ' "Both confessors being then removed from the tribunal, the constables loaded them with chains, stationed them with their faces exposed to the sun, and sought by innumerable outrages to weary out their constancy and their faith. The martyrs persisting in their refusal to apostatise, the persecutors proceeded from outrage to blows. Whilst some smote them with their hands or kicked them, others spat upon them, or pressed down with their whole weight upon the cangues round the confessors, and shouted, "After we lead you round the market to-day, we will kill you. ' Finally, the constables, after smearing their faces with lime, placed an inscription upon their heads and a huge drum upon their backs. The mandarin now mounted on horseback, and both confessors were driven along before him with blows, and forced to run along the whole way to the market. Whilst on the way, a considerable crowd thronged the passage, being drawn thither by the yells of the constables and the loud beating of the drum. This occurred at about nine o'clock in the morning. On reaching the market, the mandarin spoke as follows: · These two wretches are Christians and their crime is that of rebels. They neither serve the king nor respect parents, nor entertain any regard for the law of nature. After they shall have gone the rounds of the market, they shall be put to death. '

"As a prelude to the dismal fate he had announced, the mandarin directed ten blows of the plank (1) to be inflicted upon the prisoners. During this torture, they being summoned to apostatise, Paul replied, "I have already answered all your charges; I have nothing further to add. His sides were then struck with the points of several stakes, the same order being reiterated. The confessor repeated, ' Were I to die ten thousand times over, I cannot deny my God. ' The people stood in admiration at such firmness, and said, ' Certainly, this man will not abjure (1). ' He was not reconveyed to prison until seven o'clock in the evening, after suffering such torture beyond twelve hours. Here again the satellites sought to shake Paul's constancy by representing to him that he could only escape death by obeying the mandarin. He confined himself to replying that he was well aware of that. "Four days subsequently, the gaoler made his appearance, and apprised the two captives that the mandarin had issued orders for a grand repast the ensuing day upon the public square; that apostates were to share in the festivity with him; on the contrary, that such confessors, if they persisted in their resolution, were to be put to death. Paul's companion, not adequately comprehending these expressions, thought that, perhaps, peace would be restored to the faithful. "No such thing, ' said Paul to him; ' do not let ourselves be deluded by a vain hope that would aggravate our torments. As to myself, I prefer remaining in prison, and should the mandarin oblige me to leave it, I would, far from flying and seeking an asylum, remain in the town. ' His companion now grew seized with terror, and burying his face in his hands, remained silent. What is the matter

(1) This plank is a piece of oak, fifteen centimetres in breadth and five or six in thickness; it bruises the flesh, which, after a few blows, parts from the bones and leaves them bare.

cross. with you? ' inquired Paul. His companion said, ' I do not, in truth, know how I can suffer fresh torments. What is to be done? Paul rejoined, ' It is true, we are now on the I myself likewise suffer extremely, and as I am older than you, my age renders the torments

still more painful; but can heaven be obtained at a low rate? Trials are the coin with which we purchase eternal happiness! Take courage, and suffer yet for a few more instants.' They were conducted on the next day to the market place, where the mandarin's tribunal was erected beneath a large tent, the tribunal being in the centre of several seats. The apostates sat down on these, and were clad in beautiful garments; and now the feast commenced, whilst the two prisoners stood at the place of execution. Here the mandarin thus accosted them: 'Paradise consists in good cheer, in listening to fine music, and in having here below a full enjoyment for all our desires. Ye who wish to mount to heaven, how can you scale its thirty-three stages? Abjure, and you will be treated as guests; if you do not, I will send you to the high tribunal and you will be put to death, Answer.' 'I have already answered,' said Paul, yet I shall add one word more: God is the sole Master of all, of life and of death; how could I deny him? His companion being less courageous, did not dare to resist the judge's threats, and had the weakness to do what he ordered. Encouraged by his first success, the mandarin now said, "Come, let you likewise renounce the Ruler of Heaven." 'confessor replied, 'When the king issues a law, it is transmitted to the people, and you yourself, far from violating it, insist on its execution; why, therefore, do you this day dare order the people to blaspheme his true Father. We are not accustomed to curse our parents. The mandarin here flew into a fit of rage, and ordered the books seized at Paul's house to be burned, and to have the crucifix carried round the market with the following proclamation: This man makes that executed criminal his God; is this not frightful?'

"Towards noon, whilst such profanation was being carried on, the sky suddenly lowered, it pealed thunder, and a violent gale arising, blew away the tent and almost upset the mandarin. Whereupon, the apostates, who were indulging in the joy of guilt, grew pale and dismayed; instead of remorse, fear seized upon them, and they took to flight. Mean time, the people became roused, and said that it would be advisable to release the Christian. During this tumult, Paul remained calm and prayed in silence; but when he was apprised that they had burned the books and the crucifix, he was so afflicted as to shed tears. Far from being disconcerted at the occurrence that had taken place, the mandarin ordered the confessor to be again beaten, and he was not led back to prison until towards evening; but he was then so exhausted, that he fainted, and the jailers were obliged to carry him into his cell. Notwithstanding this exhaustion, they did not omit loading him with a heavy cangue. Nevertheless, he remained collected, and employed himself in meditation. During the autumn, he underwent a fresh interrogatory, and was again struck with the plank. The bystanders, who beheld him in this torture, exclaimed, "He will die under such blows!-' Whether I die under scourges, under the plank, or by the sword, it is all the will of God; be He blessed for all things, and he continually besought for the grace of expiring in the torments.. "He suffered extremely from hunger, and his clothes were worn out; the cold, too, augmented his pains. His wife bringing wine and meat to his prison, he refused them at first, saying, 'The Blessed Virgin having placed me upon the cross, it would not be becoming in me to touch this food: I have, indeed, heard that Jesus on Calvary was glutted with opprobrium and sufferings; but I never knew that he took any delicate sustenance. I, likewise, am upon the cross; I must act like my Saviour. However, he was obliged to yield to fresh entreaties and accept this alleviation. "He kept constantly thinking of God, and oftentimes received abundant consolations. One day he heard a voice repeating to him those words of the Angelic Salutation: 'The Lord is with thee!' And he felt himself suddenly seized with joy. (The original text gives us to understand that this was a miraculous voice, but does not state it formally.) He, moreover, seems to have received extraordinary and super natural intelligence that made him relish the beauty of Christian prayers better than persons the most amply informed. His piety was ingenious, and he knew how to avail himself of every circumstance to reanimate his fervour. Thus, during winter, the extreme cold irritated the pain of his wounds, and he, on Christmas-day, after undergoing a cruel interrogatory, was seized

with a burning fever. In this emergency he said, "See how the Lord, in order that my soul may not grow cool, has, by a special favour, heated me by means of blows! "After the new year, he was three times put to the torture. At the last of these trials the mandarin said to him, ' If you choose to abjure, I will give you some rice, I will have your wounds healed, and I will give you a situation as head of a district, that will enable you to live at ease. ' To this Paul replied, ' Were you to confer upon me the whole district of Tieng-san, I never could deny my God. ' The mandarin further insisted: ' You pretend that the Christians honour their parents, but your four children have not come once to visit you since you have been imprisoned. Did you ever behold such unnatural hearts? ' To this Paul replied, "Does not he honour his father who obeys him? Now, I have over and over again recommended my children not to come nigh me, lest, in consequence of our mutual love, such an interview might prove more injurious than useful to both parties. It is my formal prohibition that hinders them from visiting me, and this self-imposed privation is filial submission to my orders. He also underwent a cruel torture at the fourth moon. Meantime, the constables, who often repaired to visit him, relaxed their vigilance in guarding the door, and seemed to invite him to make his escape; but he refused: when solicited so to do, he merely replied, "The judge has sent me to prison; I cannot quit it without his order. ' In vain did some Christians represent to him that the course pursued by the constables on watch must have been dictated by the mandarin, and that he should not be scrupulous in resuming his liberty when offered to him. Here he reflected for an instant, and answered, "If we allow ourselves to be caught in the snares of the demon, we run risk of losing our soul, together with all the merits it may have acquired. My house is so poor that it costs me but little to remain in prison, where I am in peace. ' He then said to his wife,. You should divert from so doing all such as pray for me, if these prayers are directed to obtain for me the enjoyment of the things of this world; but if they pray for my soul, for my eternal happiness, and that I may not forget the sufferings and the torments of Jesus Christ, recommend them never to cease praying. I truly hope that my own family pray for me in this way. As regards my food, bring me, according to your means, a bowl of rice each day or every two days, and when you have nothing to give me, do not grow uneasy; if I cannot leave this place, my corpse can do so. Henceforward, added he, whenever you are commissioned to bring me any message, even from the Christians, should such message be calculated to shake my courage, do not allude to it, for my heart might be weak. ' "Subsequently, he was again subjected to fresh torture, which he underwent at the sixth moon, and the constables, repairing to his cell, said to him, ' The provincial governor has just caused the execution of Ni-Tson-Tchiang, (this was a Christian of high family), and he has despatched orders for all the Tieng-san prisoners to be put to death if they refuse to apostatise. What do you intend to do??-Paul re plied, "Were I to die ten thousand times, I will never apostatise. ' Whereupon, the constables withdrew without subject ing him to ill-treatment. "Two days later, namely, upon the third day of the sixth moon, his wife came to the prison, in order to ascertain what things he might stand in need of. Paul said to her, I do not feel hunger: I do not know how many blows they gave me. ' He, at the same time, gave her a calendar and some prayer-books, assuring her that he no longer required them, and that it was enough for him to have provisions until the 10th of the current month. He gave no further explanations, but it is easy to comprehend that he had received from on high the knowledge of his approaching martyrdom. Upon the 8th, the mandarin had him brought before his tribunal, and repeated to him those orders he had received to send him to execution, should he persist in his refusal to apostatise. Paul gave uniformly the same reply: ' During several years past, since I became acquainted with religion, I know that it is just to die for God; do not, therefore, hope that I will abandon it. Whereupon, he was submitted to torture and reconducted back to prison. The next morning, his wife and three or four Christians came to visit him. Paul inquired from them what they wanted. "We have come, ' said they, ' because your persecutors intend this day to make you undergo fearful torments,

and we mean to attend and sympathise in your sorrows. ' Whereupon, he besought them to withdraw, being apprehensive lest their presence might make such an impression upon his heart as would soften its energy. Whilst they stood lingering, the confessor added, "Why do you not do what I tell you? ""If the Lord strengthens me, the cruellest torments easily become endurable to me; if he leaves me to my own weakness, it would be impossible for me to resist the smallest sufferings; but whilst Jesus and Mary support me, I fear nothing: I implore of you to withdraw. His visitors yielded to his entreaties, and left him to prepare all alone for all alone for the combat.

"Upon the morning of the 10th, the police came to apprise him that the day of his death was at hand. He became thrilled with joy, and his countenance beaming. "This is strange, ' said the officers of the court-house: "since ever this man has been in prison; when he is not tortured, he is then pale and broken down; whereas, on the contrary, torments seem to restore life to him, and he never seemed more radiant than on this day, when his death is announced to him. ' This day was the anniversary of the day when he had been led round the market subjected to such torments. A small cangue being put on him, he proceeded towards the place of execution, surrounded by the constables, who carried the instruments of execution, and followed by the mandarin. Alighting here from horseback, he ordered the criminal to be put to the torture. Paul was then laid flat upon the ground, his head being fastened down by his long hair, and both arms tied to a huge stone. His cangue was then compressed so as almost to suffocate him, and several executioners struck him with a triangular piece of wood, a sort of hatchet, each stroke of which produced a wound. Whilst Paul lay streaming all over with blood, the mandarin inquired from him whether he chose to apostatise. Paul was so exhausted that he was unable to reply; whereupon, a constable came up to him and said, "If you choose to abjure, there is yet time. ' Here the martyr summoned all his remaining strength, and said, "Never. ' His lips now were black and parched up; scarcely one breath of life seemed left in him. The execution was again resumed, and again interrupted, to inquire whether he would not yet abjure. Paul, being now incapacitated from speaking, replied by a negative motion of the head. He then suddenly raised up his head, looked towards heaven, and cried out, ' Ave Maria! ' and falling back, he seemed as if dead. "Meantime, the pagans observed, ' He is the cause of the dearth that is ruining us and why we are dying from hunger; we must now finish him by kicking him to death. ' Forthwith the crowd thronged around the victim, and his wife endeavouring to approach, in order to comfort him, was assaulted with outrageous clamour; having been maltreated, beaten, and trampled underfoot, she was borne away in a state of insensibility.

"When Paul recovered his senses, the mandarin caused him to be beaten for the third time. No account could describe the state of his wounds. His legs were broken below the knees; the broken bones were laid bare, and the marrow was shut up trickled down to the ground. When the executioners unbound him, he remained stretched and motionless. He was now flung upon a mat, his cangue being left remaining upon him, and four executioners bore him back to prison, which with the utmost caution. The mandarin gave the following injunction to the guards: ' If any man give even one glass of water to this man, I will have him put to death in the same way as the culprit.' No relief was brought to the culprit during two days, and nobody knew whether he was dead or alive. Upon the evening of the 12th of the month, the mandarin took his seat upon the tribunal and said, ' I have received orders to have this Christian beaten until he expires; but I cannot bear the sight of such a spectacle. Go to the prison, drag forth that corpse, examine his countenance, feel his pulse, and if he be still alive, put an end to him, and return and report to me. ' The constables executed this order, and crushed him with stones and sticks, so as to leave him in such a state, that with the exception of the palms of his hands, no portion of his body was left un mutilated; however, the breath was still in him. When that fact was reported to the mandarin, he flew into a passion against the soldiers, and said in a rage to them, "If you do not finish him, I will put you all to death.

The executioners, consequently, went back to the prison, and this time they never restrained their fury until the martyr's soul fled to heaven. Meantime, the mandarin, fearing lest he might again return to life, directed the execution to be still continued on his corpse. One of the constables now rested the cangue upon his bosom and got upon it; the bones broke, the blood flowed in streams, and scarce the semblance of a human form remained. The corpse was covered with a matting, and guarded during that night. The next day, people from his village interred it by order of the mandarin, but seven or eight days later, some Christians, who lived about ten leagues off, came, and taking it away, they buried it honourably at their own place. Paul was fifty-six years of age. His martyrdom occurred in the year of our Lord, 1799, upon the 12th of the sixth moon. The jailer said, by way of comfort to his wife, ' Do not grieve much, for, upon the 12th, during night, a great light encompassed the corpse. '

"This, Gentlemen, is the Corean narrative, as I found it. My translation, although not everywhere literal, is exact; it has been written cursorily, for, I again repeat, during the last four months I have been unremittingly engaged administering to the spiritual wants of the Christians, and I was obliged to draw it up in the midst of a multiplicity of fatiguing exertions. If this little production prove gratifying to you, pray God to give me strength, and I may have additional interesting matter to transmit to you. In the mean time, I recommend myself both body and soul to your prayers and holy Sacrifices, and pray you to accept, & c. · DAVELUY, Apostolic Missioner of the Congregation of Foreign Missions. "

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Extract from a Letter of Mgr. Daveluy,

Coadjutor of the Vicar Apostolic of Corea, to M. ALBRAND, Superior of the Seminary of the Foreign Missions.

“Corea, end of September, 1859.

“SIR,

“The entrance of Mgr. de Capse and of M. Féron into the Corea, so favourably effected, had led us to consider this country as almost open, and its barriers broken down; we were returning thanks to Providence, and entertained no doubt that any difficulty would present itself to the admission of Messrs. Landre and Johanno. What misfortune or what mischance may have happened, we cannot conjecture; but the return of our boat without them was a terrible disappointment for the whole mission. * Shall we look upon this failure as one of the designs of Providence, and as a still further trial, or may it not be that He is preparing for us an unexpected compensation? The result will show; but, humanly speaking, it is an affliction painful to support. These two gentlemen were expected here not only as beloved brethren, but as indispensable assistants. For some time past, the labours of the mission have increased in enormous proportions, and the work is only half done for want of this timely aid. “It is lamentable to witness in our brethren the gradual decline of health, consequent upon their over-great exertion. Having made you acquainted with our distress, it only remains for us to repeat the missionary's motto, “Patience and resignation! ' Implore the God of mercies to bestow upon us these virtues. However, we ought really to be thankful for the results of the past year; His goodness has been everywhere manifested. There has been no disturbance of the general peace. Our ministry has been exercised amongst the Christians with general success. But the Spirit of evil, doubtless jealous of the toleration of the Government, and of the good that results from it, has raised up in several localities pagans or ill disposed neophytes, who have endeavoured to interrupt our works, and who would certainly have succeeded at times not long past. Thanks to the change of ideas in our rulers, the Christians have not suffered any evil consequences from their machinations. In one place, certain satellites applied to the provincial governor for his interference to arrest the progress of our religion. The latter merely asked: ' Are the Christians disloyal to the king? ' ' No. ' Do they resist the power of the mandarins? ' ' No.'-“Do they injure the people or the satellites? ' ' No.'- Well, then, since they do no injury to any one, let them alone. In another instance, a mandarin, before whom a traitor informed of the neophytes of his

* Our readers will recollect the fruitless attempt of these two missionaries to penetrate into the Corea. The ignorance of a Chinese captain having caused them to miss meeting with the Corean barque which was to have conveyed them to the coast, they had to return to China to organize a second attempt.

village, instead of encouraging the denouncer, ordered him to be led through the market-place, with the following placard on his back: Thus shall everyone be punished who shall molest the mountaineers ' (so we are designated by the pagans). In another district, the malevolent pagans brought an action against a Christian hamlet. In collusion with the satellites, they had plundered our neophytes; but the mandarin made them restore everything

that had been stolen. Four of our people, it is true, had to be taken to prison, their imprudence having led them to compromise themselves; but they were released on the following night, with an injunction simply to leave the district; and, through the whole of this litigation, this mandarin afforded the faithful a much more efficient protection than perhaps any Catholic functionary could have rendered them.

“As another instance, we may relate that Father Thomas, a native priest, betrayed by a bad catechumen, was subjected to a disagreeable insult at an inn where he had been obliged to put up for the night. Certain suspicions having attracted the attention of the hotel-keeper, who was besides not very favourably disposed towards the Catholics, he gave notice to the Corean police, and all the father's servants were subjected, as suspected persons, to a severe bastinado. The satellites, sure of their case, wanted to examine the priest's portmanteau, but he objected, except in the presence of the mandarin, who at once saw with whom he had to deal, and would not allow them to proceed; so that Father Thomas, surrounded by this greedy band, was enabled to escape from them, and proceed on his way, although, from motives of prudence, obliged to abandon for the time the neighbouring congregations, where the danger would have been too great. These details will show that although the spirit of evil is in full force against us, the line of conduct, secretly traced out for the mandarins by the Government, seems clearly to lead in the direction of our liberty. Whatever may be the motive of this toleration, it is manifested more or less in all quarters, and we believe, for the present at least, that we have nothing to fear except from the populace and the satellites; and even these two classes are by no means entirely hostile to us.

“All these events transpired during the winter, when a general amnesty was granted by the king, throughout his kingdom, on the occasion of the birth of an hereditary prince. Directly, or indirectly, matters were so managed as to include in this pardon eight Christians banished or imprisoned, and we had the pleasure of witnessing the return from their remote exile of these confessors, who had been so long separated from their brethren. The boatman who conveyed Father Andre, martyred in 1846, was amongst the number; he it was also who brought us to the Corea. The most remarkable circumstance attending this favour was, that the question of apostasy was never raised, although it is legally exacted in such cases. These favourable dispositions on the part of the Government determined some other prisoners to ask to be liberated, and I heard the day before yesterday that two prisoners had obtained their release. There still remain under proscription some of the descendants of our martyrs of 1801, transported at an early stage of their existence to the islands. As they have no means of communication with us, and all their relations are dead, there is no one to take an interest in their case, and solicit a favour which would probably be granted, if applied for in due form. There is much meaning in all this. Not only are the Christians secretly relieved from all vexatious proceedings, but they are set at liberty, although it is perfectly well known that we are there for the purpose of propagandism, and that the authorities are aware of the progress we are making. May I beg of you to unite with us in thanking God for our success, and beg of Him to aid us in availing ourselves of these circumstances to extend His kingdom in these regions? Notwithstanding these favourable symptoms, the prevailing opinion here is, that before the propagation of Christianity can be relieved from all fetters, it will have to pass through a sanguinary persecution. By no means desirous of being considered a prophet, I will not attempt to anticipate future events, but content myself with praying to God, that if it should please Him to call upon me to give up my life for the Gospel, He will give me the grace of fortitude to support me under all trials. The rest is of little consequence.

“The private and petty annoyances to which some of our Christians are subjected are one of the means employed by Divine Wisdom to extend His worship. In the capital, the young woman, Barbe Hain, who feigned for two years a palsy, to obtain exemption from joining in superstitious practices, was at length summoned to give a clear and full explanation

before a large meeting assembled for the sacrifices. She did not hesitate openly to profess her faith, and as a reward, was publicly expelled from the conjugal abode and sent home to her parents. The neighbours had often admired the generosity of her conduct, and, struck with the calmness with which she supported this trial, felt desirous to become acquainted with a religion capable of inspiring so much heroism. Inquiries were made, and, on being made to understand the beauties of the Christian doctrine, several of those who had been instrumental in her expulsion, asked her pardon and sent her presents, and the incident resulted in the enrolment of about a dozen persons as catechumens. The paternal aunt of Barbe was subjected shortly afterwards to similar treatment in the family of her husband. Publicly refusing to participate in the sacrifices, she was expelled from her house, and the same investigations on the part of the local authorities produced a similar result, that is to say, that our ranks were increased by the addition of eight or ten persons. We are in hopes of seeing religion propagated with equal success in the capital itself. Some of the provincial villages appear also to be wavering: one or two small hamlets, comprising upwards of fifty adults, have been entirely converted. One of our good catechists was recently sent for by the inhabitants of a pagan village, comprising about fifty houses, and it is expected that they will all be converted. There are several other instances of this favourable movement, but they do not for the moment occur to me. The shipwrecked mariner of Kwelpaert, who was baptized two years ago at Hong-Kong, and who has since returned to his own country, is preaching our religion to his neighbours; unfortunately, his audience is but limited; his wife and children are as yet the only persons who have resolved to embrace the faith. I confidently hope, however, that God will make use of him for the conversion of his fellow countrymen.

“In a moral point of view, everything is going on well here: there is life in our labours, and every one is contented even amidst difficulties. What a result we may reasonably expect from this generous ardour! Mgr. de Capse, always ailing, has recourse to no other remedy than excessive exertion. In spite of his infirmities he is truly the life-spring of the mission, -giving an impulse to everything, and exerting himself with a zeal which excites and sustains general emulation. For my own part, I have no reason to complain of any serious physical suffering; Divine Goodness has spared me in this respect. Broken in health and prematurely decayed, I have no disease, and I am simply a young old man, whose memory and other faculties are on the decline. Incapable of any great exertion or labours involving great application, I am, however, capable of constant occupation on ordinary matters, so that, thanks to God, my time has not been lost. After a long sojourn in the capital on business of the mission, I devoted all my exertions to the publication of two important works for the instruction of our Christians. Surrounded by books, by translators and copyists, consulting rare manuscripts and oral tradition, I collected documents of the highest interest, and these unexpected resources having restored me to the activity of youth, I was enabled to treat with confidence upon doctrine, biography, and chronology. In these works, it is true, I have only added fifty pages to the annals of our martyrs, but in them I have epitomized the biography of each confessor, and corrected the Corean calendar, day by day, to correspond with our ecclesiastical calendar. Having completed this undertaking, I went, after the Assumption, to spend a few days in repose with M. Petitnicolas, and certainly not without need, for my strength was completely exhausted.

“The application which I devoted to these works, which, after all, should only be considered as the employment of the leisure hours of our apostleship, rendered me incapable of proceeding with the dictionary which I had undertaken to complete; fortunately, M. Pourthier has taken it in hand. This dear confrère is a labourer called, I believe, to render us essential service; he is already engaged in making some very useful researches. Father Thomas also, is proceeding with the translation of the principal prayer-books for the whole year, and which he will doubtless complete next summer, on his return from his long missionary circuit. You may, therefore, perceive, that we are not idle in the Corea; but, I

repeat, every one is so gratified in being completely occupied, that the work is done promptly and well. This, moreover, is very essential, for everything has still to be created in this mission still in its infancy. Pray that God may preserve to it its worthy director, who alone is able to place matters upon a good footing “I conclude this letter, which contains a summary representation of our position, with the same request with which it was commenced. For the love of God, send us missionaries to work out the salvation of these people!

“Accept, Father Superior, for yourself and all our Confrères of the Seminary, the expression of the devotedness with which I have the honour to be,

“Your very humble Servant,-ANTOINE DAVELUY, Coadjutor.

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Extract from a Letter of Father Thomas Tshoy,

a Corean Priest, to M. LEGREGOIS, Director of the Seminary of Foreign Missions at Paris (translated from the Latin).

“Ancok, 11th October, 1859.

“DEAR AND HONOURED FATHER,

“This year, alas, I have met with many contradictions and have had many trials. However, I cannot complain: the consolations greatly surpass the sufferings, and like the Apostle of old, I am overflowing with joy amidst my tribulations. Besides, the Corea is by no means without great souls, and noble and upright hearts: here, as elsewhere, Christianity has produced its heroes, as will be perceived by the relation of the following traits. “Ten years ago, a whole Pagan village, composed of twelve families, was converted, with the exception of three of them, who, far from being willing to renounce their idols, sought by continual exactions to pervert the new Christians, and regain ' them to their old worship. To all these vexations and acts of injustice, our dear neophytes have only opposed an unchangeable mansuetude and boundless charity, whilst at the same time exhorting their persecutors to follow their example, and to open their eyes at length to the truth. God has blessed their perseverance; the three families have been converted; they have built a new chapel, and learnt so well their Catechism, that the first time that I visited the village, exclusive of seventeen Catechumens, I baptized at this same oratory, erected through their piety, thirty-two adults and ten children.

“Another Catechumen, recently converted and sufficiently well prepared to receive baptism, was confined to his bed by a serious illness. Perceiving that he had no means of going to the nearest chapel, situated at the distance of a two days ' march, to receive the sacrament of regeneration, he called around him his brethren in the faith. Having prayed with them for a long time and refused the offer of a sedan chair, as being too comfortable and rich for such a sinner as he, he had himself transported upon a tsikei (the tsikei is a species of butt, in which burdens are conveyed) and travelled thus during the first day. On the following day he discharged the tsikei, even observing, that he was resolved to perform the rest of the journey on foot; and, wonderful to relate, this man who could not find a moment's repose even in bed, arrived without difficulty across horrible mountains covered with upwards of two feet of snow, at the village chapel, where he remained more than two days waiting for me, without feeling the least pain. He received baptism with indescribable

fervour, and filled with truly celestial joy, he said in his gratitude, that God had cured him both in soul and body.

“In a Christian community, called Kanouel, there is a considerable number of neophytes, whose poverty only enabled them to have a very humble building for a chapel. A Pagan who happened to visit it, considering it unworthy of the object to which it was devoted, resolved to erect another at his own cost. He actually had a sanctuary built, which he enriched with splendid candelabra. This oratory is the finest in the whole of our district, if not in the whole extent of the Corea. The number of confessions which I heard in 1859 was two thousand one hundred and twenty-four, that of my Catechumens amounts to a hundred and sixty-one, and that of the baptisms of adults to two hundred.

“Our position remains much the same here, our life being one of proscription. We can do nothing legally, and consequently nothing stable; all our establishments are of very precarious tenure. A Christian village, quiet to-day, may be invaded to-morrow; and we can nowhere make sure that we shall find on returning what we left behind us. Hence, our faithful are obliged to conceal with the greatest care not only all religious objects, but also the little amount of money they may possess, if they would not be robbed of it by the Pagans, the satellites, and especially by the nobles, who are so many petty tyrants. But I should never finish, were I to attempt to dilate upon this painful subject. Permit me, then, dear Father, to conclude here, by beseeching your reverence to pray for us to Him on whom alone the arrangement of all these matters depends.

“Your very devoted Son and Servant,
THOMAS Tshoy.

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