

+ J.M.J.

Hanyang, capital of Korea

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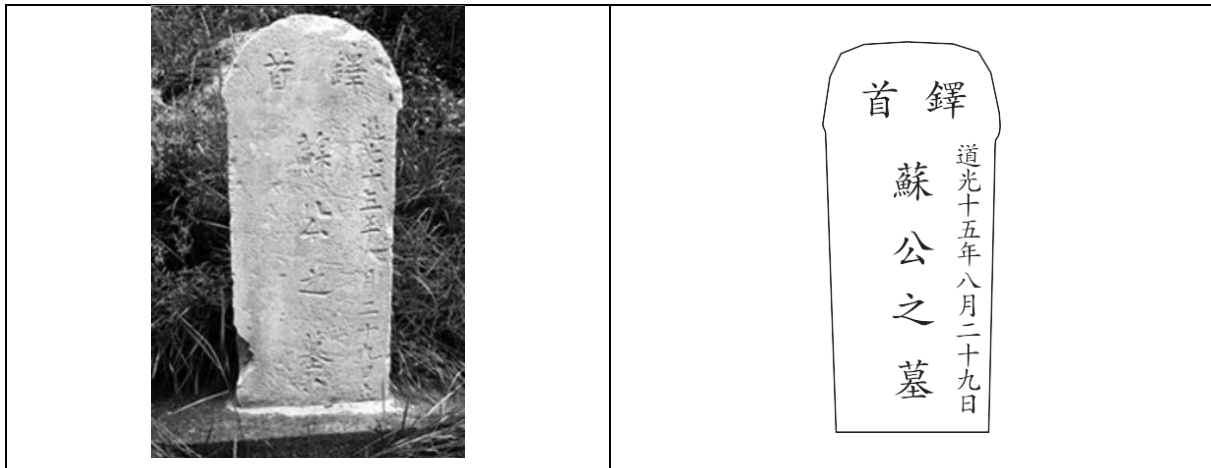
To the Directors of the Society of Foreign Missions

Let us give thanks to God, Gentlemen and very dear colleagues. The humanly insurmountable obstacles that inaccurate accounts had made us imagine have finally disappeared and given way to the truth. As long as Divine Providence maintains the peace which now reigns in China and Korea, I hope that as many European Missionaries can be introduced into Korea as the needs of the Holy Religion require and as circumstances permit. I also hope that they will not be obliged, like my very dear Lord of Capsus, and your servant, to survey China and Tartary far and wide, or like our dear colleague Monsieur Chastan, to retreat several hundreds of leagues. The ideas of monstrous figures or men of another species will no longer prevent the Koreans or the inhabitants of Liaotong from receiving Europeans. The imaginary dangers of the roads will no longer frighten the missionaries and especially their guides, for here, if we are to believe the story, the inhabitants of Liaotong, the Koreans and the Christians of China and Tartary to whom the charge of guiding my dearest Lord of Capsus to Pienmen, the radical motive for the refusals, and the innumerable apologies of the inhabitants of Liaotong, the Koreans and the guides, all admitted and openly confessed their error. However, the missionaries that Divine Providence will send to Korea should not forget that the way to heaven through China and Korea must be the narrow way. If Divine Providence has delivered them from some of the hardships and privations that others have suffered on this road, they will still find enough, perhaps, of those that remain, but *ubi amatur non laboratur...*

I had thought of relating to you what I necessarily noticed while crossing Mongolia and Manchuria, but the assiduous and countless occupations to which I must devote myself day and night, without time for essential rest, do not allow me to do so. If the papers I left in Shenyang, capital of Liaotong, reach me this year as I hope I will be able to send you the names of the different places in Mongolia and Manchuria through which I passed with the approximate distance that there is from one to the other, etc...

The day after my arrival at Pielikeou, a village in Mongolia where my very dear Lord of Capsus died, I was with Fr. Ko, a Chinese priest who had accompanied this venerable prelate, to visit his mortal remains, and we recited Vespers of the Dead beside the coffin. The next day I celebrated with Fr. Ko a service for the repose of his soul. Almost all the Christians in the village attended. I was then taken to the cemetery or rather to the burial place of the Christians (it is not blessed) to indicate the place where my very dear Lord would be buried: you are surprised at the insensitivity with which you perhaps think that I fulfilled this duty. Consternation was to unite with necessity; there was no one who could act in my place and fulfill the functions for which I had been expected for a month. His grave was opened on the southern slope of a mountain in the midst of the burial place of the Christians. This mountain belongs to Tchang-hi, one of the good Christians of Chansi. He had come from Chansi, 150 leagues by road, to Siven to accompany His Grace from Siven to Pienmen. On Friday, November 20, the body was transported to the middle of the chapel of Tchang-hi where he had been welcomed and had died, where I was staying; and on Saturday, the day of the Presentation of the Blessed Virgin, we celebrated with all possible solemnity a service attended by all the Christians of the village and the surrounding area. We also performed all the other funeral ceremonies according to the customary ritual as much as we were able. I begged Tchang-hi and his family to have a stone erected over his grave on which would be engraved his Chinese name 蘇 Sou, and, as far as the certainty of religion permits, his quality, his age and the years in

which he was born and died.



Last January I sent from Pienmen to Mr. Legrégeois the account of the difficulties I had had in getting the Koreans to receive me. I think he will have passed it on to you; so I won't tell you about it. I left Pienmen accompanied by five Koreans at midnight from the 12th to the 13th of January. I had to pass, I was told, through three customs posts, the first at Pienmen and the two others on the borders of Korea. I had been told what I had to do to pass them, but this was not what I put my trust in. I turned to God and to the Blessed Virgin, I begged her with all my heart and for all imaginable reasons to protect me and to obtain for me from Jesus His divine assistance. Perhaps, you will say, it is the illusion of an exalted imagination outside the natural sphere, free for man to think what he wants: here, according to how I can express it, this that I felt and heard in my soul: "You have nothing to fear, no harm will happen to you." When we had passed, I thanked God and the Blessed Virgin. My main guide spoke Chinese, he told me with a transport of joy 'co kouan keou kouo tchu leao,' "here's one passed". They shared their joy and then invited me to ride on horseback. We only had one. I thanked them and declined their invitation. We thus crossed the deserted beaches and forests which serve as boundaries between Manchuria and Korea. They include approximately a space 12 leagues wide by long. The left or eastern side is bordered by the three branches of a famous river named in the Chinese language Yalo kiang, the branch nearest to Korea is the legal limit of the two powers. It is frozen for three or four months of the year. This is the only time that missionaries will be able to enter Korea until we find other ways. I already know some, but I have not yet been able to ascertain whether they are now practical or how they can be used. About two leagues before approaching this river, two of my guides left with the horse which would have embarrassed us at the entrance to Korea.

We prolonged our march so as not to arrive at the last branch of the river, on the left bank of which is the most formidable customs house, until about ten or eleven o'clock at night. A league perhaps before arriving there, I was told that we were approaching and that we were going to pass it shortly. A few Koreans came to meet us, the moment they waved at me, I let myself fall and lay on the ground moaning like a sick person, until they could no longer see us. Then I was told to get up to pass several companies of Korean merchants who had stopped on the road to take their meal, because there is no inn from Pienmen as far as the land of Korea. Finally we crossed the first two branches and we arrived at the third very tired, as we had been constantly on the move since midnight of the previous night, almost always on foot. I had not covered 2 leagues on horseback. The one who was designated to carry me, Pierre Sompey, then took me on his back and we advanced with small steps, crossing this last branch, until we were

about a pole from the door of the Korean customs. There also is a town called Itchou (Uiju). The river flows along its walls less than two poles from the customs post. In the city wall of Itchou is an aqueduct. Instead of exposing ourselves to the dangers of the inspection and of the questions which the agents of this Customs usually make to each traveler, we threaded our way through this aqueduct. One of my three drivers had already passed and was within rifle range ahead when a Customs dog, seeing us coming out of the hole, began to bark at us. So I thought to myself: "It's over, the customs officers will come out, they're going to see us entering fraudulently, and consequently question us endlessly, and infallibly recognize me as a foreigner. and execute me. There is no way to avoid this dangerous necessity." The good Lord did not allow it to happen like this. We kept on into town and no one appeared. I thought we were going at once to some inn or some house, some place prepared to hide me; not at all. We still had a customs post to pass or avoid; there was also another aqueduct within the walls of this district. We threaded our way through this aqueduct again.

As I approached it, I saw a man at the other end walking along with a lantern in his hand. Then I thought again of the danger we were running, but without showing it. We had no accidents. Finally, a few steps away, I was shown into a small apartment in the shape of a large baker's oven. Three Christians had come to arrange it to receive *Mon tres cher Seigneur* (sic, My very dear Lord) of Capsus and to avoid the dangers of entering an inn at an undue hour. I found there one of my guides who had gone ahead with the horse. We took a miserable snack of raw salted turnips and rice cooked in plain water, and we stretched out as best we could, 6 people in this narrow enclosure, to spend the rest of the night there. Two or 3 hours later, it was a matter of having a meal similar to the previous snack and of getting back on the road one hour before daybreak. The blisters on my feet weren't quite healed yet, but these sorts of pains don't stop and we don't even make them known. So I left on foot like the night and the day before. Three or four leagues from Uiju I found two other Christians with two horses. From that time I usually traveled on horseback. It would have been easier to hide me traveling by carriage, but the Koreans don't really have them. I did not see in all my journey more than thirty carriages, that is to say, in the Korean idea, a kind of large and wide ladder staggered at one end to about the middle and at the other closed with a stronger rung. It is mounted on two wheels of the height and size of plow wheels. The end without a rung is brought down on the neck of an ox and tied there with a cord passed under the throat; these are all the kinds of carriages and carts there are in Korea. They transport the heavy loads on oxen and the lighter ones on horses. Two days before arriving in Hanyang, the capital of Korea, I met 5 Christians whom Mr. Yu had sent ahead of me with a litter that I could not use. We found ourselves in a group of 12 men and 3 horses, it did not take much to attract attention and increase the danger. The ordinary groups of travelers that we had met were of 5 or 6 people at the most numerous. Also Paul Ting (Jeong) and Francis Tchio (Jo), my two principal guides, wanted to divide us to enter the capital city. One who rode in front of me with the driver of his horse, two others behind me, walking on foot, that's how they judged it to be the least dangerous to enter. The others stayed further back. I was taken to the houses that the Christians had bought 2 years before with the 200 liang that My dear Lord of Capsus had asked the Bishop of Nanjing to give them on his behalf. I found Mr. Yu there with about twenty Christians. I will tell you elsewhere the circumstances of our interview...

While receiving the information that I was able to collect concerning the Christian Religion in Korea, I acquired other knowledge that I thought was appropriate to expose to you before those that it is my duty to communicate to you. .

Korea is a bit more uniform than China and Tartary. The mountains are not so close together as in the southern and northern provinces of China. In the western and eastern part of Mongolia and Manchuria (these two parts of Chinese Tartary are divided by a mountain range, more than 20 leagues wide) the plains are not so extensive there as in the central parts of China,

and the central part of Mongolia and Manchuria. There is no wasteland and very little that cannot be cultivated. The mountains are generally covered with green trees or thickets, or cultivated like the plains.

Korea is divided into 8 provinces administered by 8 grand mandarins, according to the laws or decrees and the will of a king, queen or regency. Here are their names and the names of their capitals. Hemkiangto (Hamgyeong-do), which is the northernmost province, has Hang hong (Hamheung) as its capital; descending to the south by the eastern part Kangouento (Gangwon-do) capital Ouentchou (Wonju); Kimsanto (Gyeongsang-do) capital Taykou (Daegu); Kienlato (Jeolla-do) capital Tien tchu (Jeonju); Tchongtchangto (Chungcheong-do) capital Kong tchou (Gongju); Kiang ki to (Gyeonggi-do) capital Haniang (Hanyang) also called Kin tou (King-Ki-Tao) 5 or 6 leagues from the Yellow Sea or Gulf of Beijing. It is the most common name by which it is usually referred to because it means royal or imperial court or capital of a kingdom and this city is the capital of Korea. It is large and as badly built as one can imagine. It is needless to observe that the streets are not paved, for from the provinces of Jiangxi (江西省) and Jiangnan (江南) one does not find any more in the north any paved city, neither in China nor in Tartary nor in Korea. The enclosure is very extensive, it encloses a circle of mountains and forests in the middle of which are the houses of the restricted city in the small plateau formed by these mountains. The masonry of the houses is consolidated with straw ties which hold the stones together. I have already crossed it three times, including two for the administration of the sick. To the west of Kiang ki to (Gyeonggi-do), Han hai to (Hwanghae-do) capital Hai tchu (Haeju); Piang chan to (Pyeonggan-do) capital piang yang (Pyongyang). Here is the table of the provinces depicted by a Korean before my eyes if there are errors the experience of the past and the future will correct them.



Take good care that this notice on Korea is not published and known, especially by navigators. It would make us odious to Christian Koreans and abominable to infidels elsewhere.

Those who gave me the enumeration of Christians and catechumens do not know of any in the provinces of Hem kiang tao (Hamgyeong-do), Piang hian tao (Pyeonggan-do) and Hai tao (Hwanghae-do). Here are the names of the villages and the number of Christians who are in each of the other provinces (*Modernized spellings*). In the village of Gyeonggi-do in Surisan there are 50 to 60 old Christians gathered together without mixture of pagans; at Incheon 40 or

50 Christians and catechumens, old and new, mingled with the pagans; in another village of the same name 60 or 65 old Christians and catechumens with pagans; in Guram (Yongin) 130 or 140 old and new Christians and catechumens with pagans; at Bucheon 90 or 95 old Christians and catechumens with pagans; at guien piang (? Jipyong) 100 or 110 Christians and catechumens with pagans; in Suwon 130 or 140 old Christians and catechumens with pagans; at Yanggeun 140 or 150 old Christians and catechumens without mixture of pagans; at *** 130 or 140 old Christians and catechumens without mixture of pagans; at Yangji 140 or 150 old Christians and catechumens with pagans; at Juksan 100 or 110 Christians and catechumens; at Matke (?) 70 or 80 Christians and catechumens; at Geoneopi 130 or 140 Christians and catechumens; at Icheon 140 or 150 old and new Christians and catechumens; in Goyang 40 or 50 Christians and catechumens; in Yongmeori 30. In the villages of the province called Gangwon-do in Gimseong (?) there are 300 or 320 old Christians and catechumens scattered; in Wonju 260 or 270 Christians and catechumens scattered; at Hoingseong 350 or 360 Christians and catechumens scattered; at Gangneung 550 or 560 Christians and catechumens scattered. In the villages of the province called Gyeongsang-do, at Punggi Sunheung there are 500 or 530 Christians and catechumens dispersed among the pagans in the vast space which bears this name.

It is probably from these Christians that we will receive information on the Christian religion in Japan. There are 300 Japanese merchants established on the sea coast south of this province. They were unable to give me the names of the villages inhabited in the province of Jeolla-do. It is said that there are many more Christians than in each of the other provinces; they have calculated 1300 or 1400. It is in a small circle of this province that there are some Christians known by soldiers and other pagans, and I believe even by the Governor.

In the villages of the province of Chungcheong-do, at Naepo and in all the region which bears this name there are 300 or 320 old Christians and catechumens; at Jincheon (?) 220 or 230 old Christians and catechumens; in Onyang 300 or 320 Christians and catechumens; in Mokcheon 270 or 280 old Christians and catechumens; at Yeonpung 340 or 350 old Christians and catechumens; at Imcheon (?), Biin, Nampo 300 or 330 Christians and catechumens; at Jiksan (?) 300 or 340 Christians and catechumens

This account made, they asked me the total number of Christians and catechumens. I calculated the least of the numbers they gave; for it is what they told me; I added the other to get as close as possible to the truth; though perhaps I strayed further from it. When they saw me smiling at the memory of the number they had given us in their letters and telling them the one they had just given me; they also shouted laughingly to, to, to, (Chinese language which means a lot, a lot, a lot or a lot more, a lot more.)

These are the known villages where Christians live today, but their domicile is not fixed, or rather they do not have one; the Christians are not known as Christians by the pagans who surround them or it is without their knowledge. Which is very rare. As soon as the pagans know a Christian they avoid him like a leper, vex him themselves or denounce him to the mandarin or the military. They seize him and imprison him. For a long time now they have not been put to death but they have been kept imprisoned or released after harshly castigating them and forcing them to apostatize. Pierre Houang, originally from Souan, imprisoned in this way, died last year in the prisons of Hanyang. "What," he replied to the mandarins who had him castigated and wanted him to apostatize, "I will soon die of old age? For thirty years I have been observing the commandments of the Lord and creator of heaven and earth, to God forbid that I lose by an infamous word the love and union with my God." To obviate the certain dangers in which they are when they are known by the pagans, they promptly sell their domain when they find buyers. If they do not find one, they abandon it and flee like bees to an uninhabited place among the mountains or to any other place they believe they can live in peace. This emigration several times repeated always with a great detriment to their temporal, has already reduced a great

number to live in the rigor of the land with the sweat of their brow, cultivating the ungrateful ground of the mountains that others neglect because of its sterility. Although in misery, however, they do not come to see me without bringing a hundred sapeques, about 50 sols, or a few food provisions, fish, and meat much more than I would use if I was alone, fruits etc... They had imagined with M. Yu that it was necessary to buy a number of houses in the city. They and M. Yu with them used last year and the previous one more than 500 ounces of silver, to buy 7 houses for the Mission. You have known the number of administrations of M. Yu: it is for a part to which was limited the usefulness of an inn and the 6 other houses that they bought. They tell me that today these houses are not worth much the sum they cost, they estimate one of them which cost 30 ounces of silver at two or 3 ounces at the most, and almost *sic de caeterii*. I leave and will leave everything in the *status quo* until the arrival of another missionary unless some serious reason, such as the need for money or the threat of persecution, requires otherwise. M. Yu, about a month ago, gave me the papers giving us and securing these possessions. Since the time when he sent the report of his administrations to judge on the reports I received, he has not done more than 60 or 70 administrations.

Although I do not yet know the Korean language, still the Christians of 12 villages are urging me to visit them and hear their confessions. Those who know Chinese characters have written their confession in Chinese characters; those who do not know them absolutely want to have it interpreted either by writing or verbally in the Chinese language. This is how M. Yu heard confessions. To be useful as quickly as possible, when I arrived I wanted to have an examination of conscience form translated into Korean. It had to be done. M. Yu could have helped me, if he could have spoken or understood the Latin language, but I had to converse in Chinese with him, he did not seem to me to understand the Latin language any more than he spoke it, he must have forgotten it. It will not surprise those who know that some Europeans also forget their own language. I was told at the Fokien that a Spanish priest in the Missions of the Philippines could only say *pover* in Spanish. I tried to write this formula in Chinese; I was understood; I have continued to write it and will finish it after Easter. When our dear Christians realized that I could use this expedient to hear their confessions, receiving them written in Chinese and speaking to them with the brush, they thought they were in heaven. I was no longer master of my moments. All wanted to confess. I made them see that I did not like to serve as my own interpreter. They are afraid of dying or that I will die before they have confessed, they beg me to allow them to confess through an interpreter.

I have heard the confession of all who can speak the Chinese language, of several others who know the characters and of others that the circumstances of illness, old age and the like, or the instances after preliminary questions which I thought I should make precede confession. The multitude of matters that I cannot dispense with dealing with leaves me very little time to study the language, even though I spend on each one only strictly sufficient time.

I asked M. Yu almost immediately after my arrival what the two students he had announced to us knew; he actually proposed to me two people whom he was feeding in a separate house, a widower who, he told me, was extraordinarily lazy and incapable of studying; this young man never made me any offer to study and certainly never had the real desire to do so. The other was a young man who had escaped from his father's house to avoid bad treatment; he was engaged and his father was looking for him to conclude the marriage. I had him questioned to find out his vocation. He was constantly exposing reasons to demonstrate that he could not be a priest or rather to express his true will. He did not seem to me free from anxiety and happy until I promised him a dispensation to terminate the marriage with the pagan to whom his father, also a pagan, had betrothed him. M. Yu also told me about another child who had died two or three days after his baptism. Here are the circumstances of his death. This child had wandered alone from a village, probably at the edge of a forest. A tiger had launched itself on him, pinned him down and would have devoured him; but this child knew and observed the

Christian religion; then he began to shout with all his might “Jesus and Mary, have mercy on me, Jesus and Mary, have mercy on me”; from that moment the tiger only played with him whenever he stirred, without hurting him. However, the parents of this child and several people coming out, see him and hear him shouting “Jesus and Mary, have mercy on me.” Many of them run to his aid and bring him home. Divine Providence had preserved him and delivered him from this accident to imprint upon him the character of the Christian. They baptized him and he died four days later.

It was known that I wanted to have a few young people study. I have been sent two that have been with me for over a month. They are beginning to read European books. The first to arrive is Thomas Tchouyangaipi (Choe Yang-eop), the other Francis Kouatchouri (Choe Bang-je). I do not know yet if we will be able to send them because they have had an earache in their childhood which made their left ear lazy. I had thought of sending them next winter despite this defect and it is still uncertain whether I will send them. Good native priests will be able to maintain the faith in times of persecution. However, as it is to be feared that it will arise soon, it is very important to send them as soon as possible. But where? If you think of telling me to keep them and instruct them in Korea, I would ask you to consider that if the persecution which continually threatens us were to break out, and all that is needed is a single word said to the least of the bad military pagans, saying that there is a European here, what to do with these young people? It is not here as in China where the fire of persecution is extinguished in the province where it broke out, where the affairs of one province do not in any way occupy the mandarins of the neighboring province. The presence of a European in Korea would make them make every effort to find him. Certainly our poor students would be the first to be arrested and massacred. If therefore you want, like us, to have a seminary of Korean missionaries, you will approve of our plan to send them elsewhere. But where?

My very dear late Lord of Capsus and your servant had thought of erecting this Seminary in Liaotong. I believe I have sent you in another letter reasons calculated to make you see that it is also not expedient to establish a Korean seminary in this province. It would put them in a kind of need to learn the Chinese language and thereby make the study of the Latin language difficult, laborious and extremely slow. Besides, a house of Koreans in a province which communicates frequently with Koreans would expose the Korean Mission. As soon as the king knew that there was a seminary of Koreans with Europeans, he would hasten to persecute and destroy the Religion in his kingdom and to oppose perhaps the obstacles that of Japan to his return. It would also be exposing the Liaotong Mission, doing and tempting the tolerance of the Mandarins who would contravene three decrees by not persecuting and not overthrowing this Seminary of foreigners, foreign Christians, foreign Missionaries. However, it is of the utmost importance to determine a place where they can be brought together to instruct them. Each missionary could not have more than one or two with him. It will be a time of trial rather than study. I can only receive the answer to your plan in two or three years. It is also impossible for me to keep ten young people in the same house and to always be with them as I should. I know of no other place than Manila, Singapore, or Penang; I will therefore assume your assent and I will send some next winter if I can. I will send some to M. Légrégeois with the recommendation that they be established in a seminary in the place he deems most suitable.

This is what I can tell you about the current state of Christianity in Korea.

Here's what I was able to learn about its origin.

A Korean named Ly, Bachelor of Arts, browsing through new Chinese editions, read the pompous eulogy that was made by the first Missionary who brought the faith to China, of his doctrine, of his science, etc. He conferred with his friends and wanted to know what this doctrine was. At one of the times when the King of Korea sent his ambassadors to Beijing, he invited a mandarin, his friend named Ly, who was with the embassy, to learn about the doctrine

of Ly Mateou, (Mathieu Ricci), an Italian Jesuit. This Ly entered the Church of the R.R.P.P. French Jesuits in Beijing and communicated to the late M. N. a French Lazarist the subject of his visit. This M. N hastened to instruct him during the space of time they spent in Beijing and baptized him. He named him Peter. He made him promise to work for the conversion of his compatriots when he returned to his homeland and gave him several Christian books. Pierre Ly on his return told his friend what he had seen and heard as well as the incredible benefit he had received. Although neither of them were mandarins, however, because they were of noble class and literate, they communicated with the mandarins and grandees of Korea. They told them the good news of the Holy Gospel. All felt and tasted the truth. A large number wanted to embrace the faith. But alas, my very dear colleagues, the divine seed fell in stony ground. About a year later the king learned that there were Christians in his kingdom; he knew them and made them appear before him. He then asked them to write their act of apostasy, all recanted the faith. Then when they were out of the presence of the king, they continued to observe the Christian doctrine and work to propagate it just as before. It is odious, my very dear colleagues, to learn how these fatal examples of the first Christians were imitated in the sequel. I have been told that the Christian whose death is considered the most glorious, not knowing what to do when he was arrested, wrote a long letter in which he threatened Korea with the armies of the Sovereign Pontiff, if they persecuted or put the Christians to death. The governors of the kingdom and the queen, irritated by this letter, multiplied his tortures. His limbs were cut off in pieces before his head was cut off. There are very few among the living who have not spoken against their conscience, I am told. The fact is that I was only able to name nine or ten non-apostate Christians baptized by Fr. Zhou. However, there are many old Christians baptized by him. These nine escaped as best they could in the time of the great persecution. All those who were arrested had either to die or apostatize and be transported into exile at the first apostasy to save themselves a shameful life. Many of these unfortunate exiles added a second to return to their home. 8 years later they introduced Fr. James Zhou. In the course of the year which followed his introduction the king learned of it, but he dared not have him arrested. He unloaded his spite on three Christians whom he had arrested and massacred the same day. 6 years later, a more cruel enemy of Christianity succeeded him and wanted to try to annihilate them from Korea. She arrested as many Christians as she could. Almost all were arrested. The Fr. Zhou, believing he could assuage her fury by giving himself up, went directly to the court of pagan justice. According to Korean law, a Chinese caught in Korea should not be put to death but sent back to his king who does him justice.

They did not observe this law, they began to kill him and some time later announced it to the Emperor of China. They cut off his ears and then cut off his head. As it was fear or the trials of torment that had caused almost all of them to apostatize, as soon as they could come out of this ordeal by any means, they again observed the Christian doctrine and gradually became more numerous than before the persecution. But they are not more fervent. Of the ten who were arrested two years ago, seven apostatized to be sent into exile; two children were released and only one died in prison.

There are five main idolatrous cults in Korea. That of Foe (Buddha); that of Confucius, that of Laokun (Laotze), that of yuhoang (? spirits?) and that of the ancestors. It is easy for Christians to abstain from the first 4, but it is not the same with ancestor worship. Every eldest in the family must keep on a tablet the name of his parents and worship them. At 15 times of the year the younger brothers must go to his house to also worship the tablet. It must live with the eldest of the family in direct line from eldest to eldest. Each collateral line must have its own shelf that becomes like the first. There are a few temples erected in honor of Confucius. The vulgar and those who do not want to demonstrate their science are exempt from these expenses and are not required to contribute to their maintenance.

Korean science consists in the knowledge of Chinese characters and composition.

Koreans despise their own characters and their writing. It is only for women, they say. I inquired if they had any works in their language; I could only make sure of a Chinese-Korean vocabulary. I spent 10 francs to have four copies printed. There are several Christian books translated from Chinese. I intend to send some copies by our couriers to Macao with two vocabularies. One for Joseph Ouang who will translate Chinese into Latin for us and one for the students in the place where M. Legrégeois will send them. When Joseph has translated it, I will try to have it transcribed and send a copy to each place where it will be useful. Perhaps in France too, with several other Christian works.

Administration

According to the observations that I had the honor to make to you on the uncertain domiciles of Christians, I cannot tell you in what place the Missionary will be received for the administration of the Holy Mysteries.

I heard 56 confessions

I administered extreme unction to 3 invalids.

I baptized 19 adults. 7 On Holy Saturday, this morning, our Christians were at the height of their joy; they had never seen the Holy Saturday service celebrated. They saw only one priest celebrate it, what would it be, if they had attended the pontifical offices? The ceremony lasted from about 5:30 until about noon, we have no watch or clock or any kind of dial. Speaking of dials, it would nevertheless be very useful for us to have a few small portable ones. The greatest obstacle to the exercise of the ceremonies, after the lack of a capable officiant, came from the space. We had fitted a cross at the end of a reed, but neither the cross nor the paschal candle nor the reed, etc., could be raised above one's head. One cannot commonly enter Korean rooms without bowing one's head. A man over 5 feet and a few inches is not comfortable there. I touch the ceiling without raising myself.

Before the arrival of any Missionary, the Christians had chosen 6 men of the most able among them to deal with the affairs of religion. My very dear Lord of Capsus, fearing some abuses in this society, replied to the question that was put to him on this subject that he would examine the matter when he was there. I found it settled. In accordance with the advice given, I believe, in the Sichuan synod. I have recommended and have recommended to the most capable in each village to bring the Christians together on Sundays and feast days to pray in common and hear the reading he would give them in the catechism or the gospel and the lives of the saints. He must always read at least one article of the catechism and explain it as he himself understands it. All as much and as the safety of the meetings will allow.

Christians do not commonly talk about religion to their children until they have come to the use of reason because they fear that if they talk to them about religion sooner, they will be found out.

If the Missionary could live alone or with one or two people, he would receive more from the Christians than was needed to feed him, but that is what I have not yet been able to try. I was told a few days after my arrival that M. Yu had two servants, eleven serfs, three guards and five masters of the house, those just for the interior, they did not tell me about outside, but seeing that several others were eating at the house like those of the household, I asked them what their occupation was: "working in ecclesia". I could not know the number of these workers. He proposed to leave towards the beginning of Lent to baptize and hear a few confessions in a village called Kouram, I told him that I could not undertake to govern this household, that moreover I could not have old women in the house except in the case of a rigorous necessity. As a result he wanted to provide for this arrangement, which only regarded me insofar as I was not able to keep them in the house. He suggested that everyone go out and leave me alone. I conferred with some Christians to find out the number needed. I had to allow three old women, an old servant and two children aged 10 or 12 to stay, and two guards and a male servant. It's

still a lot more than I hope I will have in the future, because I absolutely don't want any women in the apartments I will have to frequent. They have been coming for more than a month every day to ask me to allow Cécile Thérèse Marie to do my laundry, for example. I have already told two solicitors curtly that if the maid they want cannot wash my shirt and my trousers once every 15 days, I will have them washed by my young students or I will rather wash them myself because I absolutely do not want to admit any other woman to work in the house where I will live.

Gentlemen and very dear colleagues, I was employed some time ago in a matter which brought me your blame and hard and painful reprimands. It would seem that Divine Providence had reserved these sorts of trials for me. Today it is not only with you that my actions have a relationship, it is with the Sovereign Pontiff himself, with the cardinals of the Sacred Congregation of Propaganda, with the Superior of the Chinese seminary established in Naples, with regard to my actions towards M. Yu. Nevertheless I could not prevent myself from forbidding M. Yu the exercise of the priestly functions. I doubt if I can let you know my motives. So as not to disturb my conscience, I send you a letter for the prefect of the Sacred Congregation of Propaganda. If you are allowed to know them, open it, you will find them there.

I have invited M. Chastan to come to my aid next January. The Korean men who will accompany M. Yu on his way back to China will introduce M. Chastan on their way back. It would be much to be desired if we had a confrere in the eastern part of Liaotong to receive the young people whom we will send. Joseph Ouang is not capable of it; he does not get along well with any of his equals, that is, lay people. One cannot think of leaving him alone to administer the slightest affair; this is the opinion of my late Lord of Capsus. Besides, we will no longer be able to easily send to Beijing Korean Christians capable of rendering us the services they once rendered. The only Christian capable of obtaining this charge which placed him in the position of being useful to us, is extremely poor and deprived of his place. He can no longer go to Beijing if he is not given nearly 200 lyangs (ounces) of silver for each trip. Now we can have the things brought from Pienmen for three-quarters less expense than from Beijing. Besides, our exchanges at Pienmen can take place three times a year. If we have a colleague in the eastern part of Liaotong, he can easily at each of the three periods or at two of them send someone to Pienmen who will bring us letters and receive our correspondence. Even if we managed to communicate by sea with Liaotong, the presence of a colleague there would always be useful.

I recommend to your special prayers our poor Christians in Korea. I do not know of any in the world whose religious situation is more difficult. Pray to the good Lord and to the Most Blessed Virgin to assist them, to strengthen them and to console them in their sorrows. I tell them that the Christians of France pray especially for them and that a large number send alms which keep us among them.

Accept, Gentlemen and very dear colleagues, the assurance of my respect and of the perfect attachment with which I have the honor to be in union of prayers and of Holy Sacrifice, united in the hearts of Jesus and Mary.

Gentlemen and very dear colleagues.

Your most humble and obedient servant

P.Ph. Maubant miss. in Coreæ regno

Haniang capital of Corea 4 April 1836