

Anthology of Texts for Korea's Early Catholic History

1. Texts written by Missionaries

English Translations and Annotations by Brother Anthony

Table of Contents

| | |
|--|-----|
| 1784: Extract from a letter from M. de Ventavon, | 2 |
| 1790: Two Letters by Bishop de Gouvea, Bishop of Peking, | 5 |
| 1790: Letter written by Brother Joseph Panzi | 10 |
| 1790: Letter written by Fr. Nicolas Joseph Raux (1754-1801), | 11 |
| 1797: Bishop De Gouvea: The Introduction of Christianity into Korea, | 13 |
| 1801 Extract from a letter from Bishop de Govea, | 25 |
| 1832: Bishop Bruguière's <i>Notice on the state of Christianity in Korea</i> | 27 |
| 1833: Letter of M. Maubant on the death of Bishop Bruguière, | 42 |
| 1836: First Letter from Fr. Maubant after entering Korea | 45 |
| 1839: Bishop Imbert's Account of the Persecution in Korea | 55 |
| 1839: Fr. Maubant's last letter before surrendering and being martyred | 66 |
| 1839 Bishop Ferréol's Acts of some Korean martyrs | 82 |
| 1846: Note by Fr. Daveluy on the arrest of Fr. Kim Dae-geon etc..... | 119 |
| 1846: Letter of Bishop Ferréol after the death of Kim Dae-geon..... | 121 |
| 1867: Persecutions in Korea. Father Calais..... | 130 |
| 1867 : Instructions for regulating the conduct of a Missionary in Korea..... | 150 |
| 1887: Customary of the Korean Mission | 165 |
| 1858: Bishop Berneux's Pastoral Letter | 193 |
| Appendix: Texts quoted extensively or fully in Dallet's <i>History</i> | 202 |

1784: Extract from a letter from M. de Ventavon,
Missionary in Peking, dated November 25, 1784.

From: *Nouvelles Lettres Edifiantes des Missions de la Chine et des Indes Orientales*
Volume 2 (1818) pages 20-27

This letter was first published as a footnote to the French translation of Bishop Govea's extensive Account published in London in 1800. Fr. Jean-Matthieu de Ventavon (1733-1787) was trained as a clockmaker, and after arriving in China in 1766 he constructed mechanical curiosities for the Qianlong emperor and repaired clocks as well. His work so pleased the emperor that he was kept very busy and had no time to study the Chinese language. He was required to make an automaton that could write in Manchu. He set it up so that it could also write in Mongolian.

You will no doubt learn with consolation of the conversion of a person whom God will perhaps use to enlighten with the light of the Gospel a Kingdom where no missionary is known to have ever penetrated; this is the Korean peninsula situated to the east of China. Every year, the King of this region sends ambassadors to the Emperor of China, whom he keeps as a vassal. He loses nothing: if he makes considerable gifts to the Emperor, the Emperor makes even more considerable gifts to him.

Nearly a year ago, these Korean ambassadors and their retinue came to visit our church; we gave them books on religion. The son of one of these lords, 27 years old and a very good scholar, read them avidly; he saw the truth in them, and with grace acting on his heart, he resolved to embrace religion, after learning all about it. Before admitting him to Baptism, we asked him several questions, which he answered perfectly: among other things, we asked him what he was resolved to do, should the King disapprove of his action, and wish to force him to renounce his faith: he replied, without hesitation, that he would suffer all torments and death rather than abandon a Religion whose truth he had clearly known. We did not fail to warn him that the purity of the Evangelical Law did not permit the plurality of wives: he replied: I have only my lawful wife, and I shall never have another.

Finally, before his departure to return to Korea, he was admitted, with his father's consent, to the Baptism administered by Fr. de Grammont. He was given the name Peter; his family name is Yi: he is said to belong to the royal family. He declared that on his return he wished to renounce human grandeur, and retire with his family to the countryside, to devote himself solely to his salvation. He promised to give us news of him every year. The Ambassadors also promised to propose to their Sovereign that he call Europeans to his States. The journey by land from Peking to the capital of Korea takes about three months. Besides, we can only talk to the Koreans in writing. Their characters and Chinese characters are the same in form and meaning; if there is any difference, it is slight; but their pronunciation is quite different. The Koreans wrote down what they wanted to say: when we saw the characters, we understood their meaning, and they also immediately understood the meaning of those we wrote in reply.

The eldest son of the Emperor of China appears to be well-disposed towards Europeans, whom he holds in high esteem. He is in his forty-first year, and governs the empire when the emperor is absent from the capital (he is often absent for three or four months). The Chinese generally believe that he is destined by his father to succeed him; but

this is a secret which it would be dangerous to probe, and which should only be whispered. Last month, this prince came to our house with all his entourage; he visited the church, wanted to see the priestly ornaments, the Blessed Sacrament congregation, the observatory, and finally, the rooms of some private individuals. He left very satisfied. If he ever becomes master, we hope he will be favorable to religion, about which he has asked many questions on several occasions.

In several provinces of China, there is a large number of Mohammedans; they revolted, in that of Kan-siu, last spring, to the number of one hundred thousand. At first, they took a few towns, and defeated the ill-armed local soldiers. On hearing the news, the emperor quickly marched his Tartar, Chinese and other troops against them; the Mohammedans, squeezed on all sides, in arid places, forced by thirst to come to blows, were, in two or three battles, completely defeated, they, their families and their adherents: with the exception of those who had not reached the age of fifteen, all perished by the iron of the victors. However, the Mohammedans, who have not stirred, have been left alone.

Today, all is at peace, and preparations are underway to celebrate, with magnificence, the fiftieth year of the reign of Kien-long, who, at the age of seventy-four, still governs his States with the same strength and application as in an earlier age. On this occasion, he must give a solemn meal to the distinguished people who have reached the age of sixty. European missionaries who have reached this age will also attend. The meal will be followed by gifts, which the emperor will distribute to all guests.

The Russian court was in correspondence with the Chinese court. Missionaries translate the letters of the Senate in Petersburg, and translate those of the Emperor into Latin. In Peking, the Muscovites have a church and a few Christians of their own ritual. It is served by an archimandrite and three or four monks, to whom are added five or six young men to learn the Tartar and Chinese languages. They are rotated every ten years. Moreover, they rarely receive news from European Muscovy, because of the distance. From Petersburg to Peking, it takes nearly a year to make the journey by land, and I think the cold and other inconveniences of this route are more unbearable than the heat of the line.

We live very well here with Messrs. Muscovites; however, we are obliged to use, on the outside, reservations, so as not to give umbrage to the court of Peking, which, through political fears, more than for any other reason, puts obstacles in the way of the progress of Christianity. As the Christian religion is not authorized in China by any edict of the emperor, neophytes in the provinces are sought out from time to time; the greed of the mandarins and the malice of the infidels often give rise to this; but it is more often the pretext for the searches made of certain prohibited sects, which are known by experience to be prone to revolt. When the mandarins of the places where persecution is ignited have relations in Peking, the missionaries of this city, by means of their acquaintances, find the means to appease them without noise; and some were thus appeased this year. Time does not permit me to go into detail.

I will only tell you something about the most considerable one, which was in the province of Chan-si, in the district of Lou-gan, a town of the first order. It originated in the wickedness of an unfaithful mother-in-law, who was determined to force her Christian daughter-in-law into acts of superstition. Unable to put an end to it with the worst possible treatment, she referred her, as a Christian, to the lower mandarin. The daughter-in-law and her relatives were arrested, followed by a number of other Christians, not only from the town where the affair had begun, but also from the town and district of Lou-gan, where the senior mandarin became aware of it. The latter cracked down on the Christians in a barbaric manner. He wanted to force them to trample on the crucifix, which he had broken. Some had the cowardice to apostatize; the others held firm, and the pious daughter-in-law in particular. So they were imprisoned and put in irons. The mandarin went even further, posting a notice in

five or six towns under his authority that all Christians were to be handed over to him. Some wanted him to know that in Peking they were tolerated, and that Europeans had open churches where they could go freely. He replied, with an air of contempt, that he knew all that, but that he also knew that Europeans were not allowed to preach their religion in the provinces.

Several Christians, justifiably alarmed, ran to Peking to inform the missionaries. On finding out who the mandarin or governor of the city of Lou-gan was, and where he was from, it turned out that, within two days, the nephew of one of the general mandarins of the province of Chan-si was due to leave for that province. He was two days' drive from Peking: he was immediately sent some small curiosities from Europe, urging him to speak to his uncle on behalf of the persecuted Christians: he promised, and kept his word. As soon as he arrived, he spoke to his uncle. The latter, at his request, sent a letter to the mandarin of Lou-gan, reproaching him for the hardships he had inflicted. The latter replied very modestly, and promised to release the prisoners as soon as possible. He had neither the merit nor the glory. Almost as soon as he was accused of some fault, he was dismissed by the emperor and stripped of his position. To make reparation for their crime, the apostate Christians had the courage to present a petition to the mandarin, appointed to govern on an interim basis, in which they declared their repentance for their apostasy, and made their profession of faith. At first, the mandarin said that he would have to wait for the arrival of the current mandarin to respond to their request and bring the matter to a close. But some time later, either on his own initiative or on the occasion of some recommendation, he said he no longer wished to meddle in such matters, and dismissed all the prisoners. As for the daughter-in-law, whose husband was also unfaithful, she returned to her father's house. I can't let you ignore her name; it's Marthe Ma.

That, Sir, is about all I have of interest to tell you. I beg you to communicate my letter to all your gentlemen, to whom I renew my protest of the most sincere attachment and deepest gratitude.

With these sentiments, I have the honor to be, in union with your holy sacrifices, Sir, your most humble and most obedient servant,

Signed, Ventavon, apostolic missionary¹.
Peking, November 25, 1784.

¹ European missionaries at this time were given the title "Apostolic Missionaries" to indicate that they had been sent out in the Pope's name and were under his authority.

1790: Two Letters by Bishop de Gouvea, Bishop of Peking,

To Cardinal Antonelli, Prefect of the Propaganda Fidei, Concerning the introduction of Catholicism into Korea and its progress. (Propaganda Archive SO, 1791-1792, f. 474-475 (Latin originals).)

Alexandre de Gouvea or Gouveia was born in Evora in 1731, ordained priest in the Third Order of Saint Francis of Penance in 1775; appointed Bishop of Peking in July 1782, consecrated bishop February 1783, arrived in Beijing in 1785, died July 1808.

(1.) Peking, October 6, 1790 Received in Rome, July 9, 1792.

Most Eminent and Most Reverend Sir,

A most pleasing spectacle of the Holy Religion was presented to this Pekingese Church by the new Gospel entering the Kingdom of Korea, Tartary China, and the Diocese bordering on this. How it happened I will tell you in a few words.

In 1784, the son of one of the ambassadors of the Kingdom of Korea, burning with the desire to learn the mathematical sciences, went to the Pekinese churches to listen to the teachings of the European missionaries and to obtain mathematical books. The European missionaries took care in time to teach that Korean, together with Mathematics, the principles of the Christian Religion, and to hand over the books containing the religion itself, with such success that the man, having learned the truth of the Religion, asked for Baptism and obtained it with the approval and consent of his father the Ambassador. Returning to his country in the same year, the new Christian, who had been given the name of Peter and the family name is Li, became a Catechist working by divine grace. They founded the Church. He could not preach the Gospel before a multitude of believers, the King and Ministers being against it. Persecution was therefore excited, and neophytes were arrested; royal edicts prohibiting the new religion were published, all were furious against the nascent Church. However, human efforts could do nothing against the plans of God. Sixty of the neophytes who were taken captive behaved bravely in chains under tortures rather horrible than enduring to deny Christ, to the astonishment of the unbelievers, some of whom were converted because of the constancy of the Christians in the tortures. The King, therefore, being moved by the information of some Ministers praising the Christianity of Peking, ordered the Christians to be brought out of prison, and with a simple admonition to them to preserve the ancient Religion of the Kingdom, they are sent back to their own homes, and by this method an end is put to the persecution. The neophyte confessors of Christ became bolder in preaching Christ, and being led to a more ardent zeal than before, they converted their parents, relatives, and others as many as possible until the year 1789, at which time, having held a common council, they secretly sent to Peking an able neophyte with letters, in which they told all the above-mentioned news of the progress of the preaching of the Holy Gospel at greater length, begging with forceful exhortations spiritual helpers, priests, books, and all the other sources of religion necessary for that new Church. The letter-bearer, coming in secret among the relatives of the Korean Ambassador, brought great joy and surprise to the Peking Church. For he received the sacraments with such piety and devotion, that all the Chinese and Europeans present could not control their tears. His name is Paul, surnamed Korean In.

Having therefore examined the Letters and investigated the state of the new Christianity, I learned that the faith was firm among them, but the instruction of Christian Doctrine was superficial, due to the lack of Books and expert men, and that the entry of European and Chinese priests into that Kingdom was extremely difficult because of the guard by the police on the borders of both Kingdoms. Since then it was actually impossible to send a

priest, I wrote pastoral letters to that new church, in which I commended them to God's grace. I took care to teach substantially and succinctly the action of faith, the observance of the Divine Precepts, the necessity of believing all Doctrine, and the commandment to execute it, and the method of living the Christian life without the presence of a priest; recommending this with all possible efficiency, that they should inquire into the ways and methods by which the Priests should pass into that Kingdom, or at least send some young men to Peking, that they might be instructed in the Seminary, and that they would be future Priests. He must have stayed for a month.

The pastoral letters, by the working of Divine Grace, produced the desired effect and impression on the hearts of the Koreans; for those of them understanding how ignorant they were about the doctrine of the Holy Religion, and how useful and indispensable the Priests were, that they should receive the Sacraments together with the rest of the benefits of the Holy Religion. Therefore, the same neophyte was again sent to Peking secretly among the relatives of the Ambassadors of the King of Korea, who arrived in Peking in the month of August, together with another official Catechumen, who indeed brought me two letters and the rest of the necessary information, imploring most earnestly for spiritual aids and missionaries. Having therefore thoroughly understood the state of the nascent Korean Church, and having examined the important reasons on both sides, and taking the advice of wise men, I considered before God how not to abandon about four thousand souls miraculously converted to Christ, and to seize the most opportune opportunity to spread the Holy Faith in the Kingdom, in which Jesus Christ had never been announced. Therefore I determined and promised to send one Missionary to Korea, I agreed with the two Neophytes about the time, place, method and other means, so that the Mission would be new and bold enough with all possible security; and having made answers to the Letters and Inquiries of the new Christians, having also delivered the chalice, the Missal, and other sacred things necessary for the administration of the Sacraments, I sent the two neophytes to their own Kingdom a few days ago, comforted and raised up in hope, enjoining them to be sure to be present in the next year in the month of March with the most secure guides in a place on the borders of Chinese Tartary and Korea, etc.

This sacred expedition, if considered only with the human eye, seems very difficult, or almost impossible, owing to the strict laws of both the Kingdoms of China and Korea, prohibiting each other communication and entry to the frontiers; For although the Koreans are the most ancient tributaries of China, and are obliged to send ambassadors and tribute to Peking every year, yet for mutual distrust and political considerations the Chinese and Korean vassals are forbidden to cross the borders of each other: only once or twice a year are Koreans permitted to cross the borders of China for the trade of goods, because indeed, it is done under certain and strict conditions. But if, as is the case, the new entry of the Gospel and its rapid propagation are considered, it will immediately appear that the matter is completely Divine and full of miracles, as it is right, therefore I thought and believe that God will miraculously complete what he miraculously began: for such a large number of pagans were converted within a short time by a weak and little-instructed neophyte; such courage and constancy in suffering tortures from those who had recognized the beginnings of Religion; so sudden was the change in the King's heart that he ordered the Christians imprisoned in prison to be sent back unpunished to their own homes; so much ardor to receive the Priests, evident from contempt for the danger of the lives of the leaders; the opportune arrival of one of the Royal Officials at Peking, with one who was able to bring with him the most necessary sacred objects; in short, such a spirit of piety and fervour, which is clearly discerned from the letters and from the things sought.

All these things seem to me to reveal very clearly the finger of God in favor of those nations that the Gospel has never entered; so that, therefore, I have no doubt that God will

complete His work, and open the blocked roads, so that the Missionary may go and remain in the Kingdom of Korea. Therefore, by invoking the help of the Divine Spirit, I will send a Missionary with the appropriate resources to the Christians of the Kingdom of Korea, who can, working with God himself, feed, foster, and expand the young flock of Jesus Christ. For this work I appointed John de Remédus, a Secular Priest from Macao whom I had taught at Peking and had been consecrated four years ago. Although this missionary is young, he shows piety, prudence, docility, and a sufficient instruction in Moral Theology: moreover, with a European education, he has a Chinese face and external manners, which must be attended to here as much as possible, so that, dressed in Korean clothes, he will not easily be recognized as a foreigner in the Kingdom of Korea.

As for the rest, the Kingdom of Korea, as far as we can gather here, has almost the same customs and manners as the nations of China, from which they descend, and of which they were a part many centuries ago, their religion is idolatrous, worshipping China's Confucius, they differ little from the Chinese in figure, character, and manners: they are tributary to the Emperor of China, who also has the right to confirm the King, the son or grandson of the Predecessor: they have no commerce or communication with other nations, except the Japanese, with whom they communicate at certain times and places for trade. The arts and sciences are almost the same as those the Chinese venerate, they use the same books and characters, although the pronunciation is different; so that we can therefore communicate here with the Koreans by writing Chinese characters, but by no means by speaking. Since, however, that Kingdom is poorer and more sincere than the Empire of China, and therefore is not polluted with so much pride, vanity, and riches, the preaching of the Gospel will be easier and more fruitful so that even the King of Korea may be converted. The obstacles to the Holy Religion are the same as those which the Chinese have, viz., superstitions especially towards the dead; the multitude of women, the usurious contracts, and the difficulty in the introduction of Missionaries; for since they communicate with no European or Indian Colony, and do not know how to sail, the entrance of the Missionaries into that Kingdom can only be effected through China.

These are the things that it seemed to me necessary to tell you about the emerging Korean Church and the new flock of Jesus Christ to be directed under your auspices and Patronage I would ask you to announce these happy tidings of God's Holy Will to the Pope, whose zeal for the Holy Missions will welcome the propagation of the Holy Gospel in that Kingdom into which Christianity has never entered, nor was it humanly possible to enter. In the following years, I will write more and more accurate information to you about these Christianities, so that the Holy See can be provided with thoroughly solid and useful information. In the meantime, I commend myself and the Missionaries to your fervent prayers; And I pray for your good health

(2.) Letter addressed by Bishop de Gouvea to Cardinal Antonelli, Prefect of the Propaganda Fidei, on the administration of the Korean mission

Peking, October 6, 1790

Most Eminent and Most Reverend Sir,

In the previous letter addressed to your Excellency, I have given you the full report of the wonderful spread of the Gospel in Korea for the first time, but I have something to tell you privately. I ask You to judge its value and decide whether or not to notify the Congregation.

I would like to inform Your Excellency that the Congregation should consider the possible consequences depending on which missionary group is delegated to have jurisdiction over the new missionary region in Korea. As we hope from the almighty and all-powerful God, in order for a mission field to take root and reap a bountiful harvest for Jesus Christ, a Prefect or representative must be placed there to send missionaries to that mission field and live there. There will be a need to guide and govern the work. However, since entry into Korea cannot be accomplished without going through this diocese, especially through Beijing, it may happen that in the future, the Prefect of the missionary society does not want to go to Korea or is reluctant to go, so that he remains in Beijing. Moreover, if a missionary in Beijing were to manage the missionary area, it would not be uncommon for the Prefect to stay here because the missionaries in Beijing cannot leave Beijing without taking great risks. Therefore, the Congregation must be careful from the beginning to ensure that the Prefect does not exercise his jurisdiction in the Diocese of Beijing. This is because what may not have seemed unreasonable at first may become so as time goes by. Your Excellency will understand the basis for why I fear and assert this from the details below.

There are three mission societies in Beijing. These are the three: the missionary group belonging to the Propaganda, the French missionary group, and the Portuguese missionary group. Most likely, the Congregation will entrust the management of the Korean mission field to one of these three societies. If the Holy Congregation delegates its jurisdiction to its own missionaries, we will have nothing to fear from the Holy Congregation, the mediator of such peace, for the peace of this diocese. As for the Portuguese missionaries, I do not know the intentions of the Lisbon authorities regarding the new mission field, so I cannot ask them to take charge of the Korean mission field, nor can I refuse them. However, if the Holy Congregation delegates jurisdiction over the above mission field to the French missionaries residing in Beijing, then it will cause particular damage to the Holy Church, and I am very afraid that peace in the Diocese of Beijing will be lost for a long time due to protests from the Portuguese authorities. This claim of mine is by no means without foundation, as will be seen from the following explanation.

The dissolution of the Society of Jesus broke the peace between the Portuguese and French Jesuits. Or rather, it should be said that it was for various repeated reasons. In particular, the French came up with a method to escape from the jurisdiction of the Portuguese diocese and sent it to France in writing, dividing Manchuria (commonly known as Liaodong) from the Diocese of Beijing, forming another diocese than Beijing, and having the French administer it. I made an earnest request. The idea was to use this method to permanently free French missionaries from the jurisdiction of the Portuguese diocese. This idea may not have seemed strange in Europe, but in Beijing its bizarreness was very clear. However, according to a message sent by a minister of the Paris authorities to the French in Beijing who were holding out hope, negotiations would be easier if Manchuria were not part of the Diocese of Beijing, but if Manchuria was part of the Diocese of Beijing and there were problems, they would have to consult with the Portuguese authorities. This fact was already known in Lisbon, but it was confirmed here in Peking by other Portuguese people, fully demonstrating the danger of conflict with scandal. At a time like this, if Korea is entrusted to the French, it is adjacent to the Diocese of Peking and Liaodong, which the French want, so the French will use the new mission field in Korea as an opportunity to create new ideas and demands, I'm sure. The missionaries of the French mission told us that they were actually doing that, and that they were planning to send a letter to France this year regarding missionary work in Korea. Moreover, three years ago, the same idea regarding the division of dioceses arose, and rumors spread among the believers that new edicts for the division of the dioceses had arrived, and that the bishop of Beijing would be elected independently, and so such mere rumors had an effect on the division of the dioceses mentioned above. There are

some missionaries who thought it was quite grounded. As for me. I'm not worried at all. This is because I am aware of the Holy See's extremely sincere intentions toward mission fields and its harmony with the Portuguese authorities. But that unity would certainly be broken if such an unexplained division were made in this diocese, which was legally under the Portuguese custody, which has never been abolished.

However, the reason I am telling you all these circumstances honestly is simply to arouse your Excellency's interest, and to fulfil the duty of my conscience to promote peace and eradicate discord, and to thank God for the results. It's because I don't want to take responsibility. I am well aware that since Korea is not part of the Diocese of Beijing, it has absolutely nothing to do with my jurisdiction other than the fact that it is there. I will gladly entrust it to the missionaries appointed by the Congregation. It is not only the respect that one should have for the Holy See, but also because I must answer to Almighty God for my own diocese. and there is enough to be afraid of.

May God preserve Your Eminence, toward whom I have the utmost respect and reverence

1790: Letter written by Brother Joseph Panzi

Rome: Propaganda Archive AJF, dossier Panzi, f. 9-10 (Copie).

Br. Joseph Panzi (1734-1812), born in Cremona, became a Jesuit brother in 1768, entered China in 1771 and was active as an artist, associated with the French mission. In 1806, after the restoration of the Jesuit order, he with the other former Jesuits renewed his vows.

Beijing, November 11, 1790.

Most Reverend Father Solari in Genoa, Fathers Rossi and Bridault in Rome.
Greetings in the Heart of Jesus and Mary,

At the beginning of this Chinese year, men from Korea came here to wish Happy New Year, as is the custom of all years to come and congratulate the Emperor. One of them came to our Church looking for Fr Grammont, but he did not find him, because he was already in Canton; this is a young man from Korea, who has already been baptized by the one also from Korea, who was baptized by Fr Grammont. He was well educated in everything that belongs to knowing how to be a good Christian, and very fervent in this religion. He told us that many were baptized by that first Christian of Fr. Grammont's, but that his father (of Yi Seung-hun), not satisfied with so many baptisms that he did, shut him up as if in prison, and currently still keeps him in prison. So this other one, who came the first of this year, was rebaptized conditionally here in our Church by M. Raulx, superior of the French mission, and I was his godfather, and he is called Paul. Then he, delighted, returned to Korea to his comrades with some manuscripts of the main mysteries most necessary for one to be saved. These writings were sewn into his clothes, so that no one could find them on him.

Other newcomers from Korea have come here to congratulate the Emperor on his great age of 80 years: and will soon be returning. The 2nd Korean baptised in our Church, someone else that my fervent godson Paul brought, is a mandarin (John-Baptist Woo), also well educated, whom our Lord Bishop wanted to baptize himself in his cathedral: wherefore this third baptized person left here with the Bishop some of their Korean clothes to enable some missionary priests to pass into Korea; and he has well informed the Bishop of the ways they must take, and of the signs that those who will be sent there must give, because there are so many who have been baptized, and there are many already instructed who ask for baptism: truly it seems that the Lord our God now seems to want his Holy Gospel to be preached to those peoples. To our confusion, one simple and new Christian alone, born among pagan idolaters, makes admirable conversions, there are many who want to keep their virginity. The 2nd baptized here, before being baptized by that first of Fr. Grammont, was already married, but after they were baptized, husband and wife by consent now keep their virginity.

Very humbly, your most devoted and most obliged servant and brother in Christ
Giuseppe Panzi of the French Mission of Beijing.

1790: Letter written by Fr. Nicolas Joseph Raux (1754-1801),
Superior of the French Mission in China

In 1773, following the dissolution of the Society of Jesus, the French king, Louis XVI, sent Raux and two other missionaries to China, Raux to be the superior. They arrived in Beijing on 29 Apr. The emperor met them and assigned Raux, who devoted his time to learning Chinese and the Manchu language, to do translation work. In 1788, following the death of the Jesuit Joseph d'Esphinha, Raux was appointed to replace him as chief of the Calendrical Bureau. Raux also conducted clandestine mission activities. He presided over the North Church and established several schools where Christians could learn the teachings of the church. He also established a seminary to train Chinese priests.

Eminentissimi Domini Patroni Colentissimi

I humbly beg your blessing.

But lastly the wonderful event of this year must be told: towards the end of January, news reached me of the conversion of a thousand and more Koreans: these were instructed by that son of the Ambassador of the King of Korea, Peter Yi (Seung-hun), who in 1784 was baptized in this church by Fr. Grammont, so many in the space of six years proving their Christian consistency

The bearer of this most delightful news was a certain Korean, who, having bought in his country the office of a lowly serf, came to Peking in the company of the Ambassador, sent by the said Peter Yi and others to treat with us for the sake of religion: he was twenty-nine years of age, intelligent, extremely clever in the principles of faith, educated in Chinese literature, the Christian name Paul was bestowed in the baptism which I administered to him on the fifth of February and which he most devoutly accepted with grateful tears before the holy joy of as many Christians as were present. Therefore, on the day when Paul In came to me for the first time, he uncovered in his clothes the letters of Peter Yi, with various questions about the religion, written in Chinese characters on several pieces of white silk, similar pieces being inserted into his clothes so as not to arouse any suspicion.

And when I immediately informed the Bishop of Peking, with great pastoral speed, he gave instruction to the Korean converts, and also prepared answers to their doubts: all of which we sewed into the garments of Paul. He returned very enthusiastic, and had a very serious intention to consult with his people, and to inform us as soon as possible by what better way a Missionary could be introduced to them.

At the beginning of September, behold, he himself returned again, carrying other letters confirming the previous ones and indicating the manner of the said introduction, saying at the same time that the number of catechumens was much greater than before. The King of Korea had sent them for the celebration of the eightieth year of the Emperor of China. And by the will of God it came to pass that in the same company of the Ambassador there was a mandarin newly baptized in Peking, who, having received a commission from his King to buy many things for the royal use, in the very boxes addressed to the King, which are free and immune from the investigations of the Chinese customs officials, was able to convey without danger into Korea books dealing with Religion, sacred images, and everything necessary for the sacrifice of the Mass.

And our Bishop is seriously thinking of sending there one priest, who will begin to gather so abundant a harvest prepared and offered by Divine Providence until the birth of that Mission should be provided for more effectively by your Eminence. I am, and always will be, with the utmost respect and immense gratitude

Most Eminent Father

Two Letters addressed by Bishop de Gouvea

Pekin, November 14, 1790

Your most humble and most obedient servant Nicolaus Josephus Raux Cong. Ms.
Superior of the French Mission in China

1797: Bishop De Gouvea: The Introduction of Christianity into Korea,

Written in Latin by Mgr. De Gouvea, Bishop of Peking and addressed on August 15, 1797, to Mgr. De St Martin, Bishop of Caradre and Vicar Apostolic of the province of Sichuan in China, this detailed account of the start of the Korean Church and of the first Korean martyrs was translated into French, probably by Catholics who had taken refuge in England from the French Revolution, from a copy received in London on July 12, 1798. The French text was published in 1800 in London, from the printing house of Ph. Le Bussonnier, & Co. No. 5, Hollen Street, Soho. Manuscript copies of this text in Italian, Latin and French are found in IRFA Archive Volume 577, ff. 11-119.

Introduction

Mgr. De Gouvea, named Bishop of Peking by the Queen of Portugal, arrived in that capital city at the end of 1784 or early in 1785, with the permission of the Emperor, who had accepted him as one of his astronomers. At that time there was in China a violent persecution against the Christian religion.

Three bishops and twenty-three missionaries, both European and Chinese, from the different provinces of the Empire, had been imprisoned in Peking. Those of the capital, who enjoy complete freedom because they are there as artists, astronomers, etc. of the Emperor, no sooner learned of this than they did all that lay in their power to bring help to them in the prisons. They had the grief of seeing two of the bishops and several missionaries die of want, or as a result of the fatigue and bad treatment they had undergone before being brought to Peking, because they had not been told of their detention in time; but they had the consolation of saving by their care Mgr. de St. Martin, [*Jean Didier de St. Martin 1743-1801] Bishop of Caradre, Apostolic Vicar of the province of Sichuan, as well as several priests. Later, thanks to the credit they enjoyed at court, they obtained the liberation of these witnesses to Jesus Christ. The Emperor, in granting them their freedom, gave them the choice of remaining in the churches in Peking or returning to Macao. Most of them, including the Bishop of Caradre and M. Dufresse, [*Blessed Gabriel Taurin Dufresse, born 1750; beheaded Tschantu, China, 1815] asked to return to Macao, hoping to find there a means of returning to their mission. They were allowed to remain for some time in the churches of Peking. The Bishop of that capital, being newly arrived, did not as yet know the manners and customs of the country. He felt that Divine Providence was offering him a favorable occasion to quickly be able to govern his diocese fruitfully, by making his the experience of so many servants of the Gospel who had been exercising the sacred ministry in China for a number of years. He had frequent conversations with them, but he grew especially close to the Bishop of Caradre, either because of his dignity or because of his personal merit. This prelate was then sent to Canton from where he was supposed to go to Europe but he avoided the vigilance of the mandarins and went to Manila in order to be closer to go back to his mission. In fact, he had the consolation of returning there in 1787. Since that time, these two bishops have maintained an uninterrupted correspondence, edifying each other and telling one another about the successes of their apostolic labors and the progress of the Gospel in their churches.

An account of the introduction of Christianity into the kingdom of Korea, written in Latin by Mgr. De Gouvea, Bishop of Peking and addressed on August 15, 1797, to Mgr. De St Martin, Bishop of Caradre and Vicar Apostolic of the province of Sichuan in China. Translation [into French] of a copy received in London on July 12, 1798.

Most illustrious and reverend Monseigneur,

Animated with an ardent zeal for the holy missions, you have asked me for a fuller account of the state of the Christianity established in such an admirable manner a few years ago in the kingdom of Korea, located on the frontier of my diocese, the first-fruits of which I had commended to your prayers and those of your Church. To satisfy your request, I will briefly trace the establishment and progress of the Gospel according to the information I was given by the Korean neophytes and according to the information contained in the most recent letters received this year from the missionary in Korea.

The new Church in Korea owes its origin to the conversion of a young man, son of an ambassador of the King of Korea, called Ly [*Yi Seung-hun], who came to Peking in 1784. [The Kingdom of Korea (a large peninsula to the east of China) is a tribute-nation of this Empire. The King sends ambassadors each year to greet the Emperor and offer the customary tribute.] This young man, a great lover of mathematics, approached the Europeans to ask for books dealing with that science, and to receive lessons. The missionaries took advantage of the occasion to give him books about the Christian religion together with those about mathematics, and gradually taught him the principles of Christianity. With grace acting on the heart of young Ly, reading the books about religion, together with the conversations he had through writing with the Europeans, [the characters or letters of the Koreans are the same as those of the Chinese, but the pronunciation is different thus the missionaries and all the Chinese who know the Chinese characters can communicate by writing with the Koreans, who use the same characters; the Koreans are also able to read and understand the books about religion written in Chinese letters by the missionaries.] made a deep impression on him; he converted to the faith and then, after being instructed on the articles it is necessary to know, he was baptized with the name Peter. [Editorial note: We hope that pious persons will be edified by a more detailed description of the conversion of this young man; therefore we will add here an extract from a letter written by M. de Ventavon, missionary at Peking, dated November 25, 1784: “You will no doubt learn with gratitude of the conversion of a person whom God will perhaps use to bring the light of the Gospel to a kingdom where so far as is known no missionary has ever penetrated; that is Korea, a peninsula located to the east of China. The king of this country sends ambassadors each year to the Emperor of China, whose vassal he considers himself. He loses nothing, for if he sends gifts to the Emperor, the Emperor gives him gifts of yet greater value. Those Korean ambassadors came, almost one year ago, with their suite, to visit our church; we gave them books about religion; the son of one of the lords, aged 27 and a very fine scholar, read them avidly. He saw the truth in them, and with grace acting on his heart he resolved to embrace the faith after being thoroughly instructed. Before admitting him to baptism, we asked him several questions, and he satisfied us completely. Among other things, we asked him what he was resolved to do if the King disapproved his action and tried to force him to renounce the faith. He replied without hesitating that he would accept every torment and death itself rather than renounce a religion the truth of which he clearly recognized. We did not fail to warn him that the purity of the Gospel law forbids a plurality of wives. He replied: I have only my legal wife and will never have any other. Finally, before his departure for Korea, he received baptism, with his father's consent, administered by M. de Grammont. He received the name Peter; his family name is Ly, he is said to be allied to the royal family. He declared that on his return he intended to renounce human ambitions, retire with his family to the countryside, and devote himself solely to his salvation. He promised to send us news of himself each year. The ambassadors also promised they would suggest to their sovereign to call Europeans into his state.”] He returned to his country that same year, provided with a good number of books about the Christian Religion.

This new disciple of Jesus Christ informed his relatives and friends [*notably Yi Byeok and the Jeong brothers] about the principles of the true faith that he had learned from the missionaries of Peking, as well as the monuments of the faith he had seen in their churches. He distributed the books he had brought. The reading of these books and the lively preaching of the neophyte soon brought several Koreans to a knowledge of the true God; in a short time many came to believe in Jesus Christ. Some even became more learned, more zealous preachers and promoters of the Christian faith than Peter Ly. He baptized many and many others were baptized by new Christians whom he had established as catechists; in the space of five years the number of Christians rose to about four thousand.

The propagation of the new faith could not long remain hidden from the ministers of the King of Korea; several people, nobles and commoners, were preaching it with the same sincerity as they had embraced it, and God gave effect to their words. In 1788, the governor of the royal city had Thomas King [*Kim Beom-u], a zealous Christian, arrested on the grounds that he was teaching a foreign religion and doctrine to which he was attracting his fellow-citizens. Hearing this, several neophytes presented themselves before the governor, declaring that they were Christians and preachers of Christianity, at the same time announcing Jesus Christ with zeal and fervor. Amazed at the great number of Christians, and knowing nothing of the intentions of the King toward the partisans of the new religion, the governor dared do nothing against the multitude; he ordered the Christians to return to their homes and exiled Thomas King alone, as a disturber of the public peace and a teacher of foreign doctrines. This preacher of Jesus Christ died gloriously in his exile the same year. The other Christians only grew bolder, they announced Christianity very successfully in the royal city and in the provinces. They brought to Peter Ly and the other catechists those whom they considered worthy of baptism. Realizing, however, from reading the books that there were a number of things in the Christian religion that they could not understand and others that seemed impossible for them to practice, they together decided to send someone bearing letters to ask the church in Peking for instruction and other means of maintaining and increasing the faith among them.

In the year 1790, Paul Yn [Yun Yu-II] came to Peking accompanying the Korean ambassadors and brought letters from the Korean neophytes. They described the state of the propagation of the Gospel there, requested to be sent sacred objects, books about the religion, and asked for instructions on several points. The arrival of Paul Yn, which was not expected, was a most delightful sight for the Church in Peking. It was filled with extreme joy on learning of the wonderful spread of the Christian religion in a country where no missionary had ever set foot, where the name of Jesus had never been preached. For my part, after reading the letters from this newly-born Church and hearing the stories of the neophyte, I replied by a pastoral letter in which I exhorted these new Christians to give eternal thanks to the almighty and infinitely good God for the ineffable benefits of their vocation to the faith, to persevere in that same faith, and to employ every necessary means in order to preserve the grace of the Gospel they had received. Since I could see from the questions they asked in their letter that there was ignorance among them even on essential questions, I taught them briefly what they ought to believe and practice to be truly Christian and deserve to be regarded as such. Paul Yn, after receiving the sacraments of Confirmation and the Eucharist, left full of joy in February to return home. The letter I gave him was written on silk so that he could hide it more easily and safely. [The Chinese write with a brush on silk almost as easily as on paper. The silk letter can then be more easily hidden in one's clothing.] Once he was back in Korea, Paul Yn told of the churches he had seen in Peking, the European missionaries come from the extremities of the earth to spread the Gospel, the conversations he had had with them, the sacraments he had received, etc. etc. Inflamed by these tales with a new love for the faith, instructed on various points concerning them, the neophytes laid aside all fear, despised all

danger. They agreed unanimously to send a messenger to Peking with a letter asking me for missionaries to instruct them, fortifying them by their preaching and the administration of the sacraments. That same year 1790 they sent that same Paul Yn I have just mentioned as well as a catechumen named U. These two deputies came in the suite of the special ambassadors sent to the Emperor of China by the King of Korea in September. [It is customary to celebrate a birthday specially every tenth year. The Emperor of China celebrated in September 1790 his eightieth birthday. Ambassadors of almost every neighboring prince, including those from Korea, came for this celebration.] The catechumen U was an officer of the King, who had charged him to make certain purchases.

Arriving in Peking, they gave me the letters from their Church. The Christians begged me earnestly to send missionaries to care for their souls; they also asked me several questions about contracts, the superstitions of their nation, etc. Once I had consulted, regarding such important matters of great consequence, the opinion of learned, zealous missionaries, I replied to the questions they had asked, promising to send a priest after agreeing on the time, the manner and means suitable to ensure the success of the journey.

The catechumen U was baptized and received the name John-Baptist; I gave him a chalice, a missal, a sacred altar-stone, ornaments and other things needed to celebrate the holy sacrifice of the Mass. I also taught him how to make wine from grapes so that all would be ready for the arrival of the missionary. The two envoys left Peking in October and returned safely to their country where they delivered the letters and objects I had given them. This newly-born Church received much joy and consolation from them. John *A remediis* [*Wu Jo-Han, 1764-1793] a diocesan priest from Macao I had designated as missionary to Korea, set out from Peking in February 1791. After 20 days of walking he arrived at the frontier of that kingdom just at the time agreed. The devoted missionary stayed in the agreed place for ten days, against his expectations, without being able to find any Korean Christian. We had decided to use the time of the fair that is held on the frontier of China and Korea, to which many merchants from both countries come. Korean Christians that the missionary and his Chinese guides would have recognized by certain signs were supposed to be there to welcome him and lead him into their country. The time of the embassy and the fair passed without anyone appearing. The missionary and his Chinese companions felt great pain at this and returned to Peking. The following year, 1792, we received neither letters nor news from Korea, since no Christian came with the regular embassy. However, certain reports spread by pagans from that Kingdom gave us to understand there had been a persecution of the Christians and that some had been executed for their religion. It was only at the end of 1793 that we were able to confirm that report. At that time, among the suite of the ambassadors, came Sabas Chi, a Christian, and John Po, a catechumen, with letters from the Church in Korea. There the Christians gave an account of the cruel persecution of 1792 and 1793 which had made it impossible for them to go to welcome the missionary.

Here is the cause of the persecution. Two brothers [*in fact cousins], Paul Yn [*Yun Ji-chung] and James Kuan [*Gwon Sang-yeon] had refused to conduct their Christian mother's funerals according to the rituals of paganism. They were from a noble family, of exemplary piety and full of zeal, following the example of their mother who had instructed them on her deathbed that they should not permit superstitious and pagan ceremonies to be performed during her funeral rites. According to the custom established by Korean laws, on the death of their parents, children are obliged by the public authorities to erect tablets on which the names of the dead are written, which are placed and kept very religiously in a decent house called for that reason *the temple of the ancestors*. All the descendants of a single family are obliged, at certain times of the year, to go there, burn incense, offer prepared food, and perform several other superstitious ceremonies. That constitutes the main element of what Koreans consider filial piety toward their deceased ancestors.

Among other doubts and questions that the Church of Korea had submitted to me in 1790, I had been asked *if it was permitted to erect ancestral tablets or to preserve those that already existed*. I replied, following the very formal decisions of the Holy See in the Bull of Benedict XIV *ex quo* and that of Clement IX *ex illa die* that it was not permitted. That reply was a stumbling-block for several noble Koreans. Taught by my Pastoral Letter that ancestral tablets and other ceremonies had been condemned as superstitious by the Holy See, they preferred to renounce a religion whose truth they had recognized, rather than the evil customs of their country. Paul Yn and James Kuan were not of that number; as soon as they learned that it was not permitted to erect nor preserve ancestral tablets, they burned those that they had in their home. When their mother died, their relatives and associates, almost all pagans, came to assist at the funeral following the custom of the country. Not finding the tablets of their ancestors in the place where they were normally kept, they grew furious and began to insult the Christian religion and the two neophytes, demanding with threats that they bring out and put in their place the tablets, which they believed they had simply hidden somewhere. The two brothers did not allow themselves to be intimidated: "We are Christians," they replied frankly, "our mother was too, we are not allowed to combine the worship of the true God with the falsely religious cult of the dead. Our mother forbade that we should make during her funeral any ceremony that was superstitious and contrary to the law of God; the tablets are not hidden; following her advice, we threw them in the fire. Convinced as we are of the truth of the Christian religion, of the uselessness and absurdity of a cult offered to planks and corpses, we are ready to suffer all sorts of torment and death itself, rather than violate the law of God by erecting and keeping tablets, which he detests." These words and more, pronounced forcibly by Paul Yn, who was regarded in his family as a celebrated scholar, made his pagan relatives furious. United in a common mind, they went and denounced Paul Yn and James Kuan to the governor of the town as being guilty of filial impiety and professing a foreign religion.

The two brothers, summoned to judgment and interrogated by the governor, confessed Jesus Christ with a noble sincerity. Paul Yn demonstrated the truth of his religion; he did not deny having burned the tablets; he proved how useless and unjust was the superstitious cult rendered to the dead etc. The governor, an enemy of the Christian religion and of the family of Paul Yn, took this occasion to suppress them. He wrote to the ministers of the King to inform them of the accusations made against the two brothers; he exaggerated the danger he claimed this European religion represented to the King and the Kingdom; he claimed that it turned people away from the cult of the spirits protecting the nation, from venerating of ancestors, and obeying the laws of the state.

The ministers informed the King of the two brothers' crime, and the dangers threatening the state if this religion was not completely rooted out. This Prince, essentially a friend of peace, was filled with fear and established one of the great lords of the kingdom as Inquisitor against those confessing the Christian religion. He commanded him to employ all the diligence and care possible to prevent the spread of this religion and to oblige children to render the regular cult to their ancestors.

In order to fulfill the functions of his charge, this grand inquisitor launched a major persecution of the Christian religion. He commanded all the subordinate governors in charge of towns to imprison all the Christians they might discover and not set them free until they had denied the faith aloud and in writing. He summoned the two brothers in chains to receive their judgment. To the various questions posed they replied: "We profess the Christian religion because we have recognized its truth; we threw the ancestral tablets into the fire because we consider them useless and detestable before God; we wish to live and die as Christians, according to God's good pleasure. For the rest, we are ready to obey the King and the laws of the state in all that is not contrary to the law of God." This reply, brief but full of

power, displeased the inquisitor. He ordered that torture should be applied to them until they renounced Jesus Christ. The two athletes of Christianity only grew firmer in the faith under the torments. After the torture they tried caresses with an equal lack of success. Then the angry inquisitor pronounced the death sentence, condemning them as members of a foreign religion, scorners of that of their land, and guilty of impiety toward their ancestors. Following the custom of the country, the sentence was presented to the King for confirmation. The Prince was sad, he had recognized the genius and fine qualities of Paul Yn and loved his family. He sent some people to the prison to exhort the brothers to renounce Christianity and set up the tablets in honor of their mother and their ancestors. They were authorized, if the brothers agreed to this, to commute their death sentences. It was pointless. The two athletes of Jesus Christ expressed their deepest gratitude for the King's goodness and clemency toward them, but they replied that they could not renounce a religion they had recognized as being the only true one, nor agree to set up tablets that they knew to be an impious act toward God. Irritated by this reply, the King ordered the execution of the sentence. These generous athletes were at once transported from the prison to the execution ground, followed by a great crowd of pagans and Christians. James Kuan, half dead from the torments he had undergone, could scarcely pronounce occasionally the sacred names of Jesus and Mary, but Paul Yn advanced cheerfully toward the execution ground as toward a heavenly banquet. He announced Jesus Christ with so much dignity that both Christians and Pagans were seized with admiration.

Once at the place of execution, the presiding officer asked them if they would obey the King, celebrate the usual cult offered to the tablets of ancestors and renounce the foreign religion. On their negative reply, the officer ordered Paul Yn to read the death sentence confirmed by the King and written on a piece of wood according to the custom in the Kingdom. Paul Yn takes it, reads it aloud in a voice full of joy, and after having read it lays his head on a great block of wood then, having pronounced the holy names of Jesus and Mary several times, he very calmly gives a sign to the executioner to do his duty. The executioner cuts off his head, then that of James Kuan who, although half dead, was still pronouncing the holy names of Jesus and Mary. This happened on December 7, 1791, at 3 in the afternoon. Paul Yn was aged 33, James Kuan 41.

The King repented having confirmed the death sentence and sent an order condemning them to exile in the hope that they would change their minds, but when the message arrived the sentence has already been carried out. The bodies of the two martyrs remained unburied for nine days. To intimidate the Christians guards had been stationed there. On the ninth day the relatives who had obtained the King's permission to bury them and the friends who came for the funeral were amazed to see the two bodies without any sign of corruption, pink and flexible as if they had been beheaded the same day. Their surprise grew greater still when they saw the block on which they had had their heads cut off and the piece of wood on which the sentence was written, sprinkled with blood still liquid and fresh as if they had been executed a moment before. These circumstances seemed the more remarkable because in December the cold was so intense that all the liquids had frozen, according to the Koreans, even enclosed in containers. The pagans, full of amazement, denounced the injustice of the judges, proclaiming the innocence of the two brothers; a few, touched by the miracle that they examined carefully, were converted to the faith. The Christians, no less amazed, praised and invoked God, lifting to heaven eyes wet with tears of joy. They dipped several cloths in the blood of the martyrs and sent several pieces to me together with a detailed account of the martyrdom which I am writing an abbreviation of here in order not to be over-long.

In their account the neophytes write that a man given up by doctors and about to die was cured in a moment after drinking water in which the plank sprinkled with the blood of the martyrs had been dipped; they also report that several people on the point of death who

touched a cloth dipped in the same blood were cured at once. These events strengthened the shaken faith of several neophytes and led a good number of pagans to embrace Christianity, so that we can say that the blood of these two martyrs was a seedbed of Christians.

As for the other Christians, the grand inquisitor recommended the governors of the towns to use exhortations and threats rather than torture and the death sentence. He said: "It is certain that the Christians like to die for their faith, after which people offer them glory and honor as saints. We read in their books that the more we kill the more people embrace their religion." The inquisitor himself, following this principle, employed in the capital exhortations, caresses, promises of wealth and honors, and succeeded in making several apostatize, especially among the nobles. But he also sometimes had recourse to cruel tortures. In the provinces, the governors of the towns persecuted Christians severely or mildly, depending on their attitude toward the faith. Still, generally speaking, the neophytes were treated more severely in the provinces than in the capital. While we have to lament the apostasy of several, especially among the nobles, who renounced Jesus Christ in speaking and writing, we have above all to rejoice at the perseverance of a far larger number who sacrificed to the faith honors, wealth and peace in this world. It is certain that a large number resisted torture to their last breath, while others fled into the deserts and mountains in order not to expose their faith, that virgins and pious widows gave up advantageous marriages in order to serve Jesus Christ more surely and easily; some, exiled for the Gospel, preached faith in Jesus in their place of exile with the same fervor as before. On learning that the people were complaining since so many persons were being imprisoned and tortured on account of the Christian religion, the King ordered the grand inquisitor in the second year of the persecution to set free the imprisoned Christians, exhorting them to give up the European religion and observe the customs and religion of their country. At the same time he commanded that great care should be taken to prevent the Christians going to China, from where the religion had come. This royal decree put an end to the first general persecution of Korean Christians. The faithful returned to their homes and the governors of the towns stopped troubling them.

Once the persecution had ended, the most fervent Christians sent to Peking Sabbas Chi [*Ji Hwang] and John Po, whom I mentioned before, with letters giving an account of events and asking for missionaries. I discussed with the two neophytes how to send a priest to Korea. The priest John *A remedii*s whom I had initially chosen for the task was dead, so I chose James *Vellozo* [*Zhou Wenmo, Chu Mun-mo in Korean pronunciation], a Chinese priest, the first pupil of the episcopal seminary of Peking, aged 24, who as well as piety and a sufficient knowledge of ecclesiastical matters, has a deep knowledge of Chinese letters and sciences, and whose face is quite similar to those of Koreans. This missionary left Peking in February 1794, furnished with all the ordinary and extraordinary powers needed to exercise the apostolic ministry. After 20 days' walking he arrived at the frontier between the two countries and found Korean Christians with whom he deliberated on the best time, manner and route to enter their country. Since the governors of Korea were particularly vigilant at the frontier on account of some local persecutions, they agreed that it would be difficult to enter before December. While he was waiting, he visited some of the missions we have in Tartary close to Korea, as I had charged him to do if the entry in Korea proved difficult. In the month of December that same year, the missionary returned to the Korean frontier, where he found Sabbas Chi and other Christians prepared to bring him into their country. He took off his Chinese dress, put on Korean clothes, and entered the Kingdom around midnight on December 23; he arrived safely after 12 days walking at the capital city called *Kim-Ki-tao*.

His arrival brought inexpressible joy and consolation to the newly-born Church; he was received and welcomed as an angel from heaven. Without delay he prepared all that was needed for the celebration of the holy sacrifice and devoted himself entirely to the study of the Korean language, in order to be able to begin to exercise the sacred ministry as soon as

possible. On Holy Saturday 1795 he administered baptism to several adults, completed the ceremonies for this sacrament for some others, and received several written confessions. On the holy day of Easter he celebrated the Holy Mass and gave communion to those who were prepared. Until then the sacrifice of the evangelical law had never been celebrated in that realm. The missionary was not troubled until the month of June; he took advantage of the calm to administer baptism to a number of people and complete the ceremonies for a large number who had been baptized by other Christians.

A woman who had just received the sacraments, on returning home, told her brother who was a catechumen of the arrival and preaching of the missionary. This man, who had renounced Jesus Christ in the previous persecution, feigned an ardent desire to make penitence and receive baptism and ran to the house of the priest; he asked him and his guide many questions about the faith and about his arrival in the country. On leaving the house after a lengthy conversation, he goes straight to the royal palace, and informs the ministers of the arrival of a foreigner, where he is living, those who brought him etc. It was June 27, 1795. A military governor was present at this denunciation who was an apostate Christian who sincerely repented of his crime and longed ardently for a priest to whom he might confess, but the other Christians had not informed him of the arrival of the missionary, fearing he might betray them. Informed by the denunciation of the other apostate, who was also a military officer, of where the priest was staying, he ran there, warned him of the accusation laid against him, of the danger facing him and the faith, advised him to leave there at once and offered to take him elsewhere. The missionary took his advice, and he brought him that very instant to the home of a rich Christian widow who took him and protected him until the storm was past. The missionary was safe there; following the customs of the kingdom, nobody was permitted to enter the house since there were no men living there. That same day, the ministers of the King after taking counsel together, sent two bands of soldiers, one to the house of Matthias Xu[*Choe In-gil], where the missionary had stayed, and one to pursue those who had guided him, with orders to bring them all to the high court. Obeying these orders, the soldiers impetuously entered the home of Matthias Xu, arrested him and brought him before the tribunal. At about the same time they arrested the two main guides of the missionary, Sabbas Chi and Paul Yn, and five other Christians they thought had also acted as guides. These five insisted that they knew nothing of the entry of a foreigner into the country. For about 15 days beatings and tortures were employed to make them renounce Jesus Christ, but they suffered without being shaken. At the end of that time they were sent home, and they set off praising and blessing the God they had generously confessed.

As for the three other Christians, Matthias Xu, the missionary's host, Sabbas Chi and Paul Yn, who had brought him in, they were brought before the tribunal the night they were arrested. By their patience, their silence and their constancy, they wearied and disconcerted the wickedness, the cruelty, and the ruses of the judges. Questioned whether they professed the Christian religion, and if they worshiped a crucified man, they bravely replied that they professed the Christian religion and worshiped the Man-God crucified for the salvation of humanity. Ordered to curse and blaspheme against Jesus Christ, they replied that they could not and affirmed that they were ready to die a thousand times rather than proffer insults and blasphemy against Jesus Christ, true God and true Redeemer. The president of the tribunal ordered them to be struck, beaten, and have their knees crushed. This was to no avail, the three continued unanimous in professing the faith, without hesitating or showing any weakening. Then they were questioned about the foreigner they had brought from China, their accomplices in the so-called crime, the route they had taken to reach the capital, the houses where they had received hospitality along the way, the name, quality and place of origin of the foreigner they had brought in; they asked many other questions about their journey. Their only reply was to profess their faith and regarding all the questions just mentioned they kept totally

silent as though they were deaf and dumb. The judges and the president employed caresses and threats to urge them to answer their questions; it was in vain. After spending a good part of the night with no result, the president ordered the use of even crueler torments to force them to answer. All the methods used in Korea were employed, blows, beatings, hand crushing, foot crushing, knee crushing. In the midst of such horrible torments, the courageous athletes of Jesus Christ spoke nothing but the sacred names of Jesus and Mary. Finally, deciding that the three were mocking them, despairing of obtaining a single word about the arrival of the foreigner, the judges grew furious and ordered that every kind of torture should be applied until they died. The order was executed and the three confessors of Jesus Christ expired at about the same moment. They invoked Jesus Christ to the last moment, their faces were serene, a sign of the spiritual sweetness they were enjoying in the midst of their torments that they were enduring for the love of Jesus Christ and for the preservation of the Christian religion. This martyrdom occurred on June 25, 1795. Sabbas Chi was 29, Paul Yn was 36 and Matthias Xu was 31.

These three martyrs had distinguished themselves by fine acts ever since their baptism, the Church in Korea is full of praises of them. It is sure that they were zealous evangelists, and worked ardently for the glory of God. One clear proof of that is seen in the courage with which they braved the great dangers involved in bringing the missionary into the Kingdom, entry into which is strictly forbidden to any foreigner. With no other goal than the glory of God and the salvation of their compatriots, they brought the first missionary of the Christian religion to the capital safe and sound, despite the dangers, the fears, the difficulties inseparable from such an action. It seems that we may rightly consider the martyrdom they suffered so gloriously as a reward for the pains they had taken and the dangers they had faced for the glory of Jesus Christ. This grace of martyrdom is also an unequivocal proof that they now enjoy the celestial bliss to which who die for Jesus Christ are called.

Moreover, the Church in Peking and I myself witnessed the piety and devotion of Paul Yn during the two visits he made to Peking in 1790. He received the sacraments of Confirmation, Penance, and the Eucharist, with such striking fervor that several Christians were unable to keep back tears of joy and admiration on finding in this neophyte the external appearance, the discourse and the exemplary virtues of an ancient disciple of Jesus Christ, a master in the practice of Evangelical maxims.

Then in 1793 we were witnesses of the piety of Sabbas Chi during the 40 days he spent in Peking. The faithful of our city were edified by the evident devotion, the great fervor and the tears he shed on receiving the sacraments of Confirmation, Penance and the Eucharist. As for Matthias Xu, we were not eye-witnesses since he never came to Peking, but I learned by the missionary sent to Korea that he was one of the first Christians chosen by Peter Ly for the propagation of the faith and that he distinguished himself by his fervor and piety, his zeal in extending the glory of God.

After the death of the three martyrs, people urged the King several times to order by public decree searches against the Christian religion. This Prince, peace-loving by nature, and not strongly opposed to the Christian religion, fearing too a popular uprising, refused to provoke by a public decree a general persecution of Christianity; but he removed their positions from several civilian and military officials and partially demoted several others because they were Christians. Paul Ly was sent into exile after being stripped of his position. After that, the King ordered all the governors in the Kingdom to be extremely careful not to allow the European religion to spread, exhorting the people not to give up the religion of the country to embrace one from abroad. If people do not obey, they should inform the supreme criminal tribunal so that it can take effective precautions, after asking the King for particular instructions. The King particularly instructed the governors in the frontier area and the ambassadors to be sent to Peking in future to take special care that no Christian should leave

the realm and no Chinese enter it.

Although this royal command prevented a general persecution of the faith, it allowed the governors of the towns to vex Christians by rigorous searches. The only perceptible difference between this inquisition and open persecution is that most governors did not kill Christians, or subject them to the cruelest tortures. Yet there were some who, under the pretext of the vigilance commanded by the King, did torture people to death. A large number of neophytes abandoned their homes and took refuge in the deserts and mountains in order to escape their tyranny; many other died of hunger and deprivation in prison; there were also many who, weak in the faith, preferred the perishable goods of this world to the treasures of heaven and compromised, instead of confessing their faith clearly and openly. Yet, thanks to divine providence, the missionary was kept safe, in the midst of such great dangers, for the salvation of many. Once the vexations had diminished somewhat, and the young Church began to breathe a little, a great number of apostates came thronging to him, to lay at his feet the crime of apostasy that fear or weakness had made them commit, and seek absolution. Those who had not bowed the knee before Baal found strength and consolation in receiving the sacraments.

The death of the three martyrs we have just mentioned, and the searches that the governors undertook after that were the reason why I only received news and letters from the missionary two years after he entered Korea. We had agreed that in the spring after he entered Korea he would send a Korean courier to the frontier to give letters to a Chinese messenger I would send, so that I could know his situation and the state of the mission entrusted to him. Contrary to my expectation, the messenger I sent saw no Korean Christian throughout the duration of the fair. His return to Peking without letters cast us into great anxiety concerning the state and the fate of the missionary and the mission in Korea. This grew even worse when a courier I sent early the following year told me on his return that he had seen no Korean neophyte and that on sounding out a pagan merchant of the country, he learned from him that people had been killed on account of the Christian religion. This report was confirmed by several pagans from Korea during the annual embassy. Combining these different reports, there were reasons for fearing that the missionary had been caught and put to death.

Once the searches by the governors along the frontier had slackened a little, the missionary was at last at the end of two years able to send to Peking a Christian bearing his letters to give details of the new Church. This pious and fervent Christian was called Thomas Vam. Although he was of noble family, he pretended to be a man of the people in order to come to Peking as a servant of the ambassador. He had paid money to purchase the position from a true servant of the ambassadors. His arrival in Peking on January 29 of this current year of 1797 filled us with a joy that was the greater for no longer being hoped for. The letters from the missionary that he brought me were in Latin and dated September 14 of the previous year, those from the Christians were in Chinese characters and of more or less the same date. They were written on silk and the messenger had hidden them in his clothing to escape the vigilance and searches of the officials. By them I learned everything about the state of the faith in Korea, I could verify the details learned in previous years of the origin and progress of the preaching of the Gospel, the persecutions and the obstacles erected by the pagans; I learned that in 1795 the missionary had been in the greatest danger, from which he had barely escaped. He notes, as I had charged him, the dangers he is surrounded by in the exercise of his apostolic ministry on account of the constant searches by the governors; he informs me that the superstitious cult that the Koreans offer the dead and the tablets is a great obstacle to the progress of the Gospel, and that forbidding that cult in my pastoral letter made a great number of noble Christians and catechumens turn back. He speaks of the King as a naturally good, peace-loving prince who only persecutes those who follow the Christian religion because he is forced to by his ministers and he fears some kind of revolution in his

kingdom. Finally he enters into various details about the country [The Koreans have the same morals and customs as the Chinese, from whom they descend and to whom they belonged in the past. They adore the same false divinities, they follow the same masters, Confucius and the other Chinese doctors. The form of their government is substantially the same; the only difference lies in a small number of objects introduced by the modern Chinese under the currently ruling Tartaro-Chinese dynasty.], its morals, customs, laws, temporal government, religion, and other such things the knowledge of which might prove useful to those charged with the care of the Church in Korea, to govern it well. Among the means which the missionary and the Christians of Korea propose in order to preserve and promote the Christian religion, here is what seems best and preferable to all others: to beg the Queen of Portugal to send an ambassador to the King of Korea, accompanied by missionaries learned in mathematics and medicine, to greet that prince and propose a treaty of alliance. The Koreans say that the King of Korea, naturally good, passionate about mathematics and medicine, by no means hostile to Christianity, flattered and grateful at the arrival of a great European ambassador, would honor that ambassador's religion, allow it in his kingdom, treat the missionaries favorably and allow them near him, to the greater profit and safety of the Christian religion.

There, Monseigneur, you have the abridged history of the newly-born Church in Korea, on which the infinitely good God has recently deigned to look with mercy, sending light to people sitting in darkness and leading them in the way of peace and salvation, by means that are the more admirable for seeming ineffective in human eyes.

When I think of the extraordinary conversion of part of this nation, the means by which some 4,000 men have come to a knowledge of the truth, when I think of the courageous virtue, the heroic constancy with which they have embraced and kept their faith in the midst of so many violent upsets and contrarieties, I recall these words from Exodus, "The finger of God is here," and those of the Apostle, "Oh the depth of the riches and wisdom of the knowledge of God." What but the Spirit of God can operate a so sudden change in hearts, that men so long seated in darkness and the shadow of death should suddenly stand up at the sight of the light and follow it? What but the Spirit of God can work such great wonders of omnipotence with such weak instruments, that a young man barely instructed of the things needed for Baptism should become the preacher and the apostle of his compatriots and have the strength to draw to the faith such a large number? And what, finally, but the Spirit of God, can fortify by his grace the hearts of the weak that they resist the attractions of the world and allow themselves to be put to death amidst horrible torments, rather than abandon the God they have begun to worship? The propagation of the Gospel and its progress in the kingdom of Korea is therefore a truly divine work. It can be compared to the primitive Church, this Church from its beginning exposed to storms of persecution, sprinkled with the blood of five martyrs, strengthened by the virtues of a great number of confessors! May the all-good and almighty God enable the Church in Korea, like the primitive Church, to see the number of its children grow day by day, and grow in virtue, so receiving the fruits of heavenly blessings! The Sovereign Pontiff, the Pastor of the universal Church, has entrusted to me the care of this new Church, daughter of that of Peking. [His Eminence Cardinal Antonelli, in a letter he wrote to me in 1792, informed me of the joy and pleasure that the Sovereign Pontiff Paul IV experienced on learning that Christianity had recently been established in Korea. He wrote: "Our excellent Sovereign Pontiff has read with the greatest eagerness the account you wrote of this wonderful event. He shed tears of joy at it, and felt an ineffable pleasure in being able to offer to God these first-fruits in lands so far away." A little later the same Cardinal adds: "Therefore His Holiness loves with a very paternal tenderness these illustrious athletes of Jesus Christ. He longs to give them all sorts of spiritual good things. Though absent in body, he sees them with the eyes of the spirit, embraces them cordially and wholeheartedly bestows

his apostolic blessing.”]

I recommend the Church in Korea to your prayers to your holy sacrifices, your fervent prayers and those of your Church, in which I have the greatest trust. I hope they will be of the greatest help to me. Farewell, illustrious Prelate. Continue to love me as ever and to pray for me. Monseigneur,

Your very devoted friend and affectionate servant,
signed, F.R. Bishop of Peking.
Peking, August 15, 1797.

From the printing house of Ph. Le Bussonnier, & Co. No. 5, Hollen Street, Soho.

1801 Extract from a letter from Bishop de Govea,
Bishop of Peking,
dated July 23, 1801.

Translation of a French translation published in Nouvelles lettres édifiantes des missions de la Chine et des Indes Orientales, Volume 5 (1820) Pages 295-8

In 1800¹, there was a violent persecution against Christianity in Korea. Some thirty people were martyred. Frightened by the large number of Christians, the Korean court urged the regent to order a general search for all Christians, and the complete extinction of the religion of Jesus Christ. This princess issued a cruel edict. Several hundred of the faithful were arrested and taken to court. Mr. James Velloz², who had entered Korea in 1794, was among them. He had been betrayed by an officer who, pretending to be converted, asked to be baptized³. Brought before the courts, he was asked his name, his homeland, who had introduced him, etc. Mr. Velloz gave no answer. Mr. Velloz didn't answer a word of the questions, the clarification of which could have been prejudicial to religion and Christians. However cruelly his judges tormented him, he remained firm in his confession of faith. He had the courage to preach to his judges, and never ceased to exhort the neophytes, his fellow prisoners, to remain steadfast in their faith in Jesus Christ. In the interrogations they were made to undergo, they referred to the answers of the missionary, whose faith they wished to imitate and whose fate they wished to undergo.

Because of its importance, the case was referred to the queen. One of the king's four ministers dared to plead, in her presence, in favor of the Christian religion. The diversity of opinion among the ministers caused much unrest in the palace. Finally, a sentence was passed against the Christian religion and its followers. The minister defending the religion, who was probably a hidden Christian, a neophyte from the royal city, and other leading mandarins, were hanged in private, with a silk cord. The missionary and twenty or so of the principal Christians had their heads cut off; another died in torment, and many of the common Christians were exiled.

This happened in April 1801. But the persecution did not cease, and the fervor of the neophytes did not slow down. In October, they sent a Christian to bring me letters recounting the persecution, and to ask for a priest. But when he reached the frontier, he was taken by the governors and sent to the court. He remained steadfast in his faith, and had his head cut off along with two other Christians who accompanied him. Letters were found sewn into his clothes, providing details of the Korean church.

The King of Korea wrote to the Emperor of China. He described the Christians as rebels whose aim was to change the religion of Confucius and introduce a European one. He asserted that this religion had entered Korea through the channel of the Europeans in Peking. Finally, he assured us that one hundred European ships were coming to take over Korea, and asked the emperor to come to his aid if they did. The emperor, by a very special Providence, replied to the king that the Europeans of Peking were incapable of forming any plot against Korea; that, in the nearly two hundred years that there had been Europeans in Peking, they had never done anything reprehensible: he persuaded him not to believe the words of people already dead, and recommended that he have his governors guard his borders well. We only

¹ Actually in 1801, soon after the death of King Jeongjo in 1800.

² The Chinese priest James Zhou Wen-mo, who like others had also taken a Portuguese name.

³ He escaped at that time, soon after his arrival, and then surrendered freely to the authorities when the 1801 persecution began, hoping in vain to calm their ferocity.

know these details from a letter from the King of Korea, published in the Peking Gazette, with the Emperor's reply.

No neophytes came from Korea with this year's embassy. We also learned something from the gentiles. We cannot sufficiently admire the merciful conduct of Providence over the Church of China. If the emperor had taken the Korean king's letter differently, there would have been cruel persecution in China, and especially in Peking⁴.

⁴ Actually the letter did provoke a serious crackdown on the missionaries a little later.

1832: Bishop Bruguière's *Notice on the state of Christianity in Korea*.

The Notice was attached to a letter Bishop Bruguière sent to the editors of the Annales from Macao, dated December 14, 1832.

Translated from the French text published in *Annales de la propagation de la foi* Vol 6 1833 pages 553-587

P. S. I have before me exact and authentic memoirs on the state of Christianity in Korea; I have made an abridgment of them in which I have preserved all the interesting facts; I enclose it with my letter. I beg the Editor of the Annals of the Association to insert it in one of his issues, if he deems it appropriate; I have no doubt that the Associates will read with pleasure facts so edifying and so worthy, in all, of the first centuries of the Church.

Notice on the state of Christianity in Korea.

Korea is a peninsula situated to the north-east of China. It lies between 24 and 43 degrees of northern latitude. Its width extends from 122 to 149 degree of eastern longitude, meridian of Paris. It is bounded on the north by a wall which separates it from the Manchu Tartars; on the east, by the Sea of Japan; on the west, by the Yellow Sea, or Gulf of Peking; on the south, by a canal which communicates with the China Sea and the Hoang-Hai of the Chinese. It is separated from Japan only by a strait of twenty-five to thirty leagues in width; this distance is hardly more than twelve leagues, if one takes it from the most eastern island which depends on Korea. It is believed that the Koreans are of Tartar origin. However, their morals, customs, arts and sciences are the same as those of the Chinese; they have the same religion, the same writing and the same language; but they pronounce differently. They have preserved the old Chinese costume, such as it was under the last dynasty. They never wanted to admit the reform introduced in China by the Manchu Tartars. They tie their hair like the Cochinchinese.

“Korea is a poor country, without trade or industry; the land is quite fertile and well cultivated; the products and fruits of the temperate zones are found there. Various kinds of wheat are cultivated there; however, rice is the common food. It is said that the vine grows in these regions, but the use of wine is unknown: the inhabitants drink, like the Chinese, grain brandy. Although this country is located at a lower latitude, it is nevertheless much colder than in France. The Koreans are well built, with an interesting physiognomy, and very polite. They are generally not very warlike; those who live in the northern provinces are more courageous, and make quite good soldiers when they are exercised. Women enjoy greater freedom than in China and Japan. The king of Korea is vassal and tributary of the emperor of China. He did not take the name of king until the emperor gave him the investiture of his kingdom. He is obliged every year to send ambassadors to Peking, to pay homage to his suzerain and to offer him the ordinary tribute. Except for this, this prince exercises absolute authority over his subjects, and he does not owe an account to anyone for the exercise of his power. This country has never enjoyed complete independence: it has been successively subjected to the Chinese, the Japanese and the Tartars; but it has suffered little from its various revolutions. The number of its inhabitants cannot be precisely known; the estimate that has been made varies from twelve to twenty million.

“The Gospel was first preached in Korea towards the end of the sixteenth century. When Tai-Ko-Sama, Emperor of Japan, brought war to this region, most of the generals and

soldiers of his army were Christians. These fervent neophytes, after having subdued the Koreans by their valor and the strength of their weapons, undertook to submit them to the yoke of the Gospel by their instructions. The charity and the pure and edifying life of the chiefs and soldiers made a great impression on the minds of the Koreans, and gave weight to the words of the missionaries: a good number were converted; but the light of the Gospel shone only for a moment in those lands, and then died out. The ferocious emperors Xogun-Sama and To-Xogun-Sama, who reigned after Taï-Ko-Sama, carried out a general massacre of their Christian subjects, who numbered two million: it is likely that the Koreans who professed the same religion were included in this proscription. Ecclesiastical history has preserved the names of some Koreans martyred during this terrible persecution, which ruined Christianity in Japan and the neighboring provinces.

The memoirs of the time speak, among other things, of a young neophyte whose example proved, without reply, that God would perform a miracle rather than abandon an infidel who followed the lights of his conscience and sought the truth with an upright and docile heart. This young man was born some time before the Japanese made war on his country. From a young age, he felt an extreme desire to achieve true happiness, that is, happiness that had no end. He withdrew to a solitude to meditate more at ease on this happiness he was seeking. He had for dwelling only a cave, which he shared with a tiger who had occupied it before him. This ferocious animal respected his host; he even gave up the cave to him some time later, and retired elsewhere. The young recluse, with the sole purpose of preserving his innocence, practiced all sorts of mortifications; he abstained from everything that was not absolutely necessary to preserve his life. One night while he was occupied with the means of acquiring that happiness of which he had not the slightest knowledge, a man of majestic and divine aspect appeared to him and said: "Take courage, in a year you will pass the sea, and, after much labor and fatigue, you will obtain the object of your desires."

The year had not yet expired, when the Japanese entered Korea under the leadership of Tsucamidono, Christian king of Fingo (Augustine Arimandono¹, king of Bingo²). The young solitary was taken prisoner; the ship which was carrying him to Japan was wrecked near the island of Tsushima: he fled to the coast; those who were leading him probably perished in the waves. However, he regained his freedom, and being seduced by the austere life of the monks, he thought he had found what he had been looking for for so many years. He retired to one of the most famous pagodas of Meaco (Kyoto): he was not long in realizing his error; these idolatrous monks were nothing less than perfect men. This misunderstanding caused him such great sorrow that he fell ill; during his illness it seemed to him that he had seen the whole pagoda on fire. Shortly afterwards, a child of ravishing beauty appeared to him and consoled him: "Do not fear," he said, "you are on the eve of obtaining this much desired happiness. He was not cured, that he abandoned a house which reminded him of so sad memories. The same day he met a Christian to whom he recounted his sorrows and adventures; the latter immediately took him to the Jesuit College, where he was instructed in the mysteries of religion. As his heart was already prepared to receive the divine seed, he believed without hesitation, and tasted without difficulty the holy morals of the Gospel. He immediately asked for Baptism; they did not think it necessary to subject him to a longer trial; the grace of the sacrament produced admirable effects in a soul so well disposed.

While he was being instructed, a Jesuit showed him a picture of our Lord: "O my Father!" he cried, "here is the one who appeared to me in my cave, and who predicted all that has happened to me. He followed the missionaries and devoted himself to the care of the sick,

¹ The Japanese Catholic 'daimyo' Konishi Yukinaga (1555-1600).

² Bingo Province was a province of Japan on the Inland Sea side of western Honshū, comprising what is today the eastern part of Hiroshima Prefecture.

especially the lepers. There is no virtue of which this predestined soul did not give an example: almost excessive mortifications, charity for the unfortunate, eager care for the Missionaries, whose work and dangers he shared, zeal for the salvation of souls, such are the virtues that he did not cease to show the rest of his days. He found nothing beyond his strength when it came to giving thanks to a God who had given him so many graces even before he could know and appreciate His gifts.

In 1614, he followed Ukandono³, general of the Japanese army, who was exiled for his faith, to the Philippines. After the death of this great man, the young Korean returned to Japan; he resumed his duties and accompanied the missionaries as a catechist. As the persecution became more and more frightening every day, he felt obliged to redouble his fervor, and he multiplied his austerities and his prayers. God rewarded so many virtues with a glorious martyrdom. The neophyte, having gone one day, according to his custom, to visit the confessors of the Faith, declared himself to be a Christian and a catechist; he was arrested on the spot and taken to the prisons of Nagasaki, where he had to suffer a lot. He was condemned to be burned at the stake for his attachment to the Faith; he underwent this horrible torture with admirable constancy.

“Vincent Kouan-Cafioë⁴, who suffered martyrdom with a large number of Jesuits, was also a Korean. He was the son of one of the principal officers of the king of Korea. This lord was ordered to accompany his prince, who was going to fight the Japanese in person. Fearing for his son, he entrusted him to a reliable person, to lead him with all his family to an inaccessible castle; but God, who wanted to make Cofioë a Christian and a martyr, allowed him to go astray; he separated from his driver, and found himself by chance quite close to the Japanese army. Far from being frightened, the young Cofioë, who was barely thirteen years old, wanted, out of a curiosity that was quite forgivable at his age, to see it more closely; and, without thinking of what he was exposing himself to, he went straight to the tent of the king of Fingo, the general-in-chief.

This prince, who was a Christian, was moved with compassion at the sight of this young orphan of a ravishing beauty: he took him in affection, and charged one of his relatives to take care of him until the end of the war. He then entrusted his education to the Jesuits, who taught him religion and baptized him. The young Cofioë, as much out of affection as out of gratitude, did not want to be separated from those who had begotten him to Jesus Christ; he always accompanied them on their apostolic journeys: he was finally taken and led with them to the prisons of Chimabara. However terrible this prison was, the holy Confessors added voluntary austerities to their sufferings. The most brutal guards had been chosen to increase the harshness of their detention; but the angelic life of the prisoners, their patience, and an air of sanctity that appeared on their person, softened the ferocity of these satellites; they began by admiring a religion that raises man above himself, and often ended by embracing it. When their return to the feelings of humanity was noticed, others were substituted, who soon found themselves defeated in their turn.

The governor, indignant at no longer finding guards inaccessible to pity, entrusted the care of the prisoners to an officer of his kinsmen, who was more like a ferocious beast than a

³ Justo Takayama Ukon (ジユスト高山右近), born Takayama Hikogorō (高山彦五郎, 1552-1615), a Japanese Catholic daimyo who died in exile in Manila.

⁴ Saint Vincent Kaun [ビセンテ・かうん] professed cleric, Jesuit, born: c. 1579 in (Korea). A native of Korea, he was brought to Japan in 1591 as a prisoner of war and was subsequently converted to Christianity. Entering the Jesuits, he studied at the Jesuit seminary of Arima and worked for three decades as a catechist in both Japan and China. Seized during the persecution of the Church, he was burned alive at Nagasaki on June 20, with Blessed Francis Pacheco. The name Cafioë is derived from his Japanese family name Kahei 嘉兵衛.

man. His hatred of Christianity knew no bounds; however, as soon as he saw the prisoners, he was moved, and after eight days he declared himself a Christian.

The governor, surprised as well as indignant at this conversion, spared neither reproaches nor threats to bring the neophyte back to the worship of idols. This officer invariably replied: "You can strip me of my jobs, take away my possessions, and even take my life; but you will not be able to do anything to my spirit; I will live and die a Christian. Seeing that the rigor of the prison did not diminish the constancy of the confessors, the governor resolved to torment them, but separately, so that they would not animate each other.

He began with Cofioë; he believed that a foreigner would be more easily overcome; he brought him to his house, filled him with friendship and caresses; he made him the most seductive promises, and at the same time threatened him with the most horrible torments, if he did not obey immediately. The Korean neophyte simply answered him: I am a Christian, and I will never renounce my religion. Immediately he had him exposed naked to a cold wind, and forgetting at the same time the character of judge with which he was clothed, he was not ashamed to exercise the function of executioner. With his own hands he held the holy confessor, who only laughed at such a horrible torture; then he made him swallow a large quantity of a certain drug, which the patient threw out of his mouth with streams of blood. This torment caused him to faint, but he immediately regained his senses and his strength: from that moment on he felt no more pain, except for a slight numbness in his feet and hands. However, they continued to torment him for several days in a row, without ever being able to tire of his constancy.

Finally he was sent back to prison in a hovel open to all winds; he spent twenty-four days there, exposed to the insults of the air and deprived of all food. He was still breathing when the emperor ordered him to be transported to Nangasaki, to be burned alive as a Christian with the illustrious companions of his prison and suffering. Before dying, he asked Father Pacheco, the Jesuit provincial, to admit him into the Society; this Father granted him this grace, and received his vows on the very spot where they were both going to make their sacrifice. Cofioë suffered martyrdom under Emperor Xogun-Sama II.

Around the same time a young Korean woman named Julie Ota gave a similar proof of courage. Cubo-Sama⁵, tutor of the emperor Fideiory, had begun a general persecution which only ceased with the extinction of Christianity. At first he wanted to make all the great officers of the crown and the ladies of the palace who professed this religion apostasize; but he found in all of them an invincible constancy. Julie, of illustrious blood, was brought up at the court of Cubo-Sama; she was greatly beloved by the prince, who made it a point of honor to marry her to the greatest lord of the empire. First of all, it was a question of changing her religion; Julie answered the tyrant in such a way as to deprive him of all hope in this respect, and immediately took a vow of virginity. Not content with appearing in public with all the outward signs of religion, she also went to all the houses where the Christians held their assemblies; an extraordinary thing in Japan, where the ladies never go out except accompanied by the largest procession, and even then very rarely. She wanted to force the Cubo-Sama to grant her the palm of martyrdom at any price, and in those unhappy times, it was nothing less than being condemned to fire or other even crueller torments.

Cubo-Sama, who considered it a disgrace for him to be defeated by a young foreigner, attacked her in every way; but Julie emerged victorious from all these battles. Finally the tutor delivered her, with two other ladies of the palace, into the hands of the satellites who led them from island to island, then they separated Julie from her companions,

⁵ In fact, Julia was at first part of the family of a leading Japanese general, a Catholic, Konishi Yukinaga. After the downfall of Konishi Yukinaga at the Battle of Sekigahara in 1600, Julia was made to serve Yukinaga's vanquisher Tokugawa Ieyasu (whom Dallet calls Cubo-Sama) as a lady-in-waiting.

and deported her to an island inhabited by poor fishermen, who had no other dwelling than a few huts. Her exile and sufferings lasted forty years, that is, as long as her life: but if she lacked the consolation of men, she was fully compensated by the abundance of favors from Heaven. One thing, however, caused her some grief, and that was that she had not shed her blood for Jesus Christ; she found occasion to write to a Jesuit missionary to express her grief on this subject. The missionary replied that she should not worry, because the Church honors as martyrs those who have been exiled for the Faith: this answer filled her with joy and dispelled all her worries. The history of Japan speaks of another Korean, who was burned alive with the famous Jesuit Charles Spinola.

“About one hundred and sixty years later, Christianity reappeared in Korea through a truly admirable combination of circumstances. In 1784, a young Korean lord named Yi, who was in Peking with his father, who was an ambassador, ardently desired to study mathematics; he approached the European missionaries and asked them for books on this science; they took advantage of this opportunity to give him books on religion. This young man was struck by the sublimity of the dogmas and the purity of the morals of Christianity: he wanted to know our religion in depth. Grace acting inwardly, particular instructions soon completed what the reading had begun: he wanted to be a Christian. He replied that he had only one wife, but that if he had more than one he would give them all up, if he could only be a Christian on that condition: he was therefore baptized and took the name of Peter. He was baptized and took the name of Peter. Peter was immediately transformed from a neophyte into an apostle; when he returned to his homeland, he wanted to share with his fellow countrymen the grace he had received. He preached the Christian religion; his relatives and friends were his first disciples. They in turn became preachers; the men showed at least as much zeal as the women, and within five years there were four thousand Christians in the royal city and in the countryside.

“Religion was preached publicly; it was preached at court and in the provinces; the true God had a large number of worshippers among the nobility. In 1788, the governor of the capital had Thomas Kim (Kim Beom-woo⁶) arrested for preaching a foreign religion (It is remarkable that throughout the East the Christian religion has always been recognized as good; it has only been condemned as foreign).) On hearing this news, several neophytes presented themselves to the governor, and declared that they were also Christians and preachers of this religion. The latter, astonished at their number, sent them home and condemned Thomas King to exile, where he died the same year. The Christians, far from being intimidated by this beginning of persecution, became all the more intrepid. However, there were many doubts which the Christians could not resolve on their own; they did not understand certain articles clearly; there were others which seemed impossible to practice in this uncertainty, and they found no other expedient than to send to Peking to consult the bishop.

It was Paul In who was entrusted with this commission. During his stay, Paul received the sacraments of Confirmation and Eucharist. He brought the pastoral letter of the Bishop, written on a piece of silk, in order to deceive the vigilance of the guards. On his return, Paul did not fail to tell his countrymen what he had seen in Peking. He spoke of the beauty and decoration of the churches he had visited, of the majesty of the ceremonies and the solemnity of the divine service he had attended, of the sacraments he had received, of the missionaries who had come from the farthest reaches of the West to proclaim the religion, whom he had seen himself, etc. The Koreans, inflamed by this account, also wanted, at whatever price, to have priests and to participate in the holy mysteries; they sent Paul In and the catechumen Ou to the Bishop, to ask him for a missionary. The Prelate showed himself

⁶ 김범우 Kim Beom-woo 金範禹 (1751-1787) Thomas.

willing to satisfy them; he gave them all that was necessary to celebrate the Holy Sacrifice, and taught them how to make wine; he promised them a Priest; the Koreans were to go and take him from the borders, from a designated place.

“The Priest did indeed leave at the beginning of the year 1791, and was at the rendezvous; but no one appeared. The mother of Thomas In and Jacques Gwon, who was about to die, asked her children not to allow any superstitious ceremony to be performed at her funeral: they promised and kept their word. The relatives and allies of the deceased having gone to the funeral, asked for the tablets of the ancestors; Paul answered without hesitation that he had burned them. At these words, the relatives became furious and began to blaspheme against the Christian religion. Paul and James, far from being intimidated by their cries, answered them without emotion: “We are Christians, and so was our mother. Our religion “forbids us to give superstitious worship to the ancestors; it is according to its orders that we have destroyed these tablets; it is impossible for us to erect them again: we are ready to die rather than change our resolution.”

The pagan relatives, no longer possessing themselves, immediately brought the two brothers before the governor, as guilty of impiety. Paul In confessed the alleged crimes of which he was accused; he demonstrated the truth of the religion and the falsity of the worship of the ancestors. The governor, a declared enemy of Paul's family, did not want to let slip such a favorable opportunity to satisfy his particular hatred; he gave the affair a criminal form, drew up a slanderous report and sent it to the court. The king, naturally good, but timid, appeared frightened; he appointed a commissioner to inform legally against all those who professed the Christian religion. The two brothers appeared before the new judge; when questioned about their alleged impiety, they replied, as they had the first time: “It is true that we threw the tablets into the fire because our mother ordered us to do so, and that this cult is superstitious. We want to live and die as Christians; besides, we are always willing to obey the king and the laws of the empire, in everything that is not contrary to the law of God.” The judge seemed displeased with this answer, he had them put to the test; but neither torments nor caresses could overcome the constancy of these intrepid confessors: the angry judge condemned them to death as followers of a foreign religion. According to custom, the sentence was presented to the king for his signature; he was saddened by it; Paul was dear to him because of his personal qualities, and his family was highly regarded at court. He sent some of his officers into the prison to urge the two brothers in his name to erect the tablets; they refused. The prince thought he had been defied; he confirmed the sentence, and immediately the execution was carried out.

James Gwon, reduced to the most deplorable state by the torments he had suffered, could hardly pronounce the holy names of Jesus and Mary. During the whole journey, Paul preached to the pagans, who had gathered in large numbers to witness a spectacle so new to them. When they arrived at the place of execution, they were again asked to offer sacrifices to their ancestors and to renounce the new religion; on their refusal, the officer ordered Paul to read his sentence written on a tablet. Paul gladly took it, read it in a loud and firm voice, put his head on the block, pronounced the sacred names of Jesus and Mary several times, and signaled the executioner to carry out the sentence. The executioner cut off his head, as well as his brother's, when he pronounced the names of Jesus and Mary; this was on December 7, 1791.

The king soon repented of having signed the sentence: he sent an order to postpone his execution; but when the message arrived, the martyrdom was consummated. The two bodies remained unburied for nine days; guards were posted; they wanted to intimidate the Christians by this sad spectacle. When this period had expired, the relatives were allowed to remove them for burial, but they were astonished to find the holy bodies flexible and without any sign of corruption; the features of their faces were not altered, their blood was still ruddy

and liquid, a circumstance all the more extraordinary since it was then the middle of December; at this time the cold is very great in Korea, and all liquids were actually frozen even inside the houses. This prodigy filled the pagans with admiration: they cried out that innocent people had been condemned, and some were converted. The royal inquisitor, disconcerted by such firmness, did not dare to proceed against the other confessors of the faith: "I have read," he said, "in their books, that the more Christians are killed, the more infidels embrace their law; they make it a duty not to fear death; after they have given their blood for their religion, they are honored as supernatural beings. He was content to use promises and threats. These means did not succeed any better than torments, and in the second year of the persecution the king ordered that all Christians be delivered.

"However, the bishop of Peking wanted to introduce a missionary into Korea. John A, whom he had sent at first, had not been able to enter because of the persecution: he died some time later. The Prelate chose to replace him with a young Chinese priest, barely 24 years old. He was a man of great merit and piety; his name was Jacques Velloz; his Chinese name was Zhou⁷; he took the name Li when he entered Korea. He left in 1794 for his new mission; when he arrived at the borders, he found obstacles that he could not overcome for the moment; the following year he was finally able to reach his destination. His arrival caused inexpressible joy; he administered the sacraments, heard some written confessions, celebrated the holy day of Easter and gave communion. This was probably the first time since Christ that the Sacrifice of the New Law was offered in these lands. The missionary applied himself tirelessly to the study of the language. The government was soon informed of his arrival. In June of the same year, an apostate, who pretended to be converted, managed to discover his retreat; he went to report it to the court. But a military mandarin, an apostate like himself, who sincerely hated his crime, was present at this denunciation; he immediately ran to warn the missionary of the danger which threatened him.

A Christian woman, named Columba Gang Wan-suk⁸, offered to hide the priest in her house, at the risk of her life. She succeeded in hiding him for more than three years from all searches; her zeal earned her the crown of martyrdom. The pursuits being useless, Matthias Choe, who had initially lodged the missionary, was seized, Sabbas Ji, and Paul Yun, who had introduced him to Korea. The three confessors, when questioned legally about the missionary, refused to answer. They were beaten, their knees were crushed, and it was not possible to extract a single word from them. The judge was furious and took their silence as an insult, and ordered that they be tormented until they died. This inhuman order was carried out in all its rigor, and the holy Martyrs died in torment, without saying anything.

"The king, who was naturally peaceful, could not bring himself to order a general persecution; he was content to strip the mandarins of their offices; he degraded some military officers because they professed the Christian religion. Peter Yi, the first apostle of Korea, was sent into exile. The moderation of the prince did not prevent the governors of the provinces from vexing the Christians according to their whim and their particular hatred. Many neophytes abandoned their possessions and homes, and withdrew to the deserts and mountains to escape the fury of these subaltern tyrants. There were some apostates, but in small numbers; some, without openly apostatizing, slanted in the profession of their faith; the greatest number held firm, and sacrificed everything to their religion.

⁷ Father Zhou Wen-mo 周文謨 (Korean pronunciation 주문모 Ju Mun-mo) (1752-1801). James. Blessed.

⁸ 강완숙 Gang Won-suk 姜完淑 (1761-1801) Columba. Blessed.

“In the year 1800, there were already more than ten thousand Christians who had been firmly converted. The missionary was preparing to open a mission in the mountains when the king of Korea died, leaving only a son, still a child, to succeed him; the queen mother had the regency. During the minority, the mandarins, enemies of our holy religion, did much to force the regent to proscribe Christianity and to ignite a general persecution. They pretended to be alarmed by the great number of Christians of all ranks, even of the highest nobility. One of the members had the courage to plead the cause of religion; he was strangled (it is believed that he was a Christian), and the persecution was resolved. It soon took on a frightening character; several Christian mandarins were arrested; Peter Li, who had been recalled from exile, was among them; they imprisoned all the Christians they could find; they even seized those who were suspected of having heard the religion preached, even though they had not embraced it; the courts were in constant session day and night.

During the year that the proceedings lasted,” say the Koreans in their report, “terrible torments were used to overcome the constancy of the Confessors; others were invented which until then had been unknown, and for which no name could be found.

“Alexius Hoang-Che Joung (Alexander Hwang Sa-yeong⁹), author of a project to introduce European missionaries into Korea, was arrested and condemned to be cut into pieces as a traitor to his country. After his martyrdom, the heads of all those who had been imprisoned were cut off (it seems that Peter Yi was martyred in this circumstance). So many people were killed and tormented that, in everyone's opinion, nothing like this had ever been seen in the history of this kingdom: ministers, courtiers, scholars, nobles, burghers, artisans, farmers, merchants, mercers, women, children; in a word, people of every rank and condition were compromised for embracing Christianity; so everyone murmured, all were in affliction, and complained of such cruel oppression whose end was not foreseen. “

“The danger increased from one moment to the next; it was very difficult for the missionary to escape the searches of so many people who were in pursuit of him. A pagan mandarin, pretending to want to be instructed in the religion, managed to find out where he was retreating; he was obliged to change his place of residence several times; finally, he decided to surrender himself and constituted himself a prisoner in the last days of April 1801. He was interrogated; he answered sincerely, without compromising anyone. He made a reasoned exposition of the Christian religion, in the form of an apology; he protested that he had only come to Korea to procure the glory of God and to work for the salvation of men. This document was deposited in the court archives. When it came time to decide the fate of the prisoner, opinions were divided: some wanted him to be sent back to his homeland; others asked for more information; the greatest number opted for death: the latter opinion prevailed.

On Sunday of the Holy Trinity, May 21, 1801 he was placed on a kind of tumbrel filled with straw, and led to the torture; all the troops were put under arms. When one arrived at the place of the execution, one made him go around the place of arms three times, to intimidate the people. The holy Confessor preached Jesus Christ to all those he met: “I am dying,” he said, “for the religion of the Lord of heaven. In ten years from now, you will be struck by a great calamity; then I will be remembered.” These words made a great impression among the infidels. He then knelt down, joined his hands and received death with the greatest calm.

“A little before the execution, the sky, which had been pure and serene until then, was suddenly covered with thick clouds; a violent wind arose that made the sand fly and the stones roll; the rain fell in torrents; the darkness was such that one could not distinguish

⁹ 황사영 Hwang Sa-yeong 黃嗣永 (1775-1801). Alexis. Martyr.

objects at a very slight distance: But as soon as the soul of the holy Martyr flew up to heaven, the horizon cleared up again, the storm ceased, the sun appeared again, brighter than ever, several rainbows were seen in the distance, and light clouds, after having risen little by little, descended and went to hide under the horizon, on the north-west side. These phenomena made a great impression on the minds of the people: it was publicly said that an innocent man had been condemned. The holy body remained exposed for three days; then the soldiers secretly removed it: the Christians have never been able to know what they did with it.

“The memoirs I have before me, written by eyewitnesses, are full of praise for this young missionary. He was, they say, full of talent and virtue, he was very prudent; tireless in his work, he shortened his sleep so as to have more time to devote to study and the salvation of souls. His life was one of continual fasting and mortification. The most unequivocal proof of his superior merit is that he was found worthy by the famous Bishop of Peking, Mgr. de Govéa, to be entrusted alone, at the age of twenty-four, with a mission of this importance. A Christian lady, Columba Kiang, who had been able to observe him closely for several years, wrote his life, or rather the story of his mission. I have not been able to obtain this piece.

“The death of the missionary did not slow down the zeal of the neophytes. The persecution was still going on, when they sent a Christian to the Bishop of Peking to ask for another priest, but he was arrested at the frontier. Several letters were found on him, which made the persecutors aware of the relations between the Prelate and the Korean Christians. The deputy and two other neophytes who accompanied him were immediately taken to court: they remained firm in their faith and had their heads cut off. The government was frightened and believed that all of Europe was going to move to invade Korea: they wrote to the emperor of China to ask for troops; they assured him that one hundred ships would soon make a raid in the country. Fortunately, the emperor did not take the matter seriously; he only laughed at these alarms. He replied to the king of Korea that the European missionaries were men of unflinching loyalty, incapable of plotting against the state. They have been here, he added, for two hundred years; their conduct has been irreproachable: besides, if you have reason to fear, guard your borders. Finally, the persecution slowed down little by little; all the Christian prisoners who were of the common class were released. This persecution produced more than one hundred and forty martyrs, not counting those who had shed their blood in the previous two. Some were cut into pieces; others died in the torments; the greatest number were strangled, or had their heads cut off; more than four hundred were exiled for the Faith; one cannot count the number of those who were released after having been tormented or having languished for a long time in the dungeons. I have heard of some other persecutions which followed this one; but there does not seem to be anything certain about it.

“For more than thirty years since the Koreans have no longer had a missionary, they have not ceased to write to Rome and Peking to ask for a priest. They have repeatedly sent deputies to the Bishop of Xangsi and to the Bishop of Nanjing, etc. These prelates, in spite of their good will, have so far been able to form only wishes for these unfortunate neophytes: I hope that their desires will soon be fully fulfilled. I hope that their wishes will soon be fulfilled. Will France, which contains so many holy ministers, have none for Korea? The bread of the word is abundantly distributed to the other missions: could we refuse a few crumbs to neophytes who have deserved the Church so well? Is there, however, a mission that can be compared with this one? They are only yesterday, and already they have eclipsed the glory of the most famous Christianities: in one year alone, ten thousand Koreans have provided a greater number of martyrs and confessors than several Christian nations have done in an entire century. A praiseworthy zeal, no doubt, hastens to make unfaithful peoples, who

more than once trample on these precious pearls and threaten death to those who offer them, partakers of the gifts of God. And will these children, cherished by Providence, these neophytes, still preserved by a prodigy, always be deprived of the bread of the word and of participation in the sacraments, to which they have an inalienable right as servants of the Faith? But I feel that these reflections take me away from my subject; let us try to interest Heaven in their favor, if it is impossible for us to do more for them.

“The Koreans have drawn up several acts or memoirs of the martyrdom of their compatriots; I will give a few abbreviated extracts. Here is how they express themselves on this subject, in the letter which they addressed to the Supreme Pontiff who was then in prison (in 1811).

“We have made a collection of the acts of our martyrs, which contains several volumes. Persecution obliges us to write this letter on silk, so that the bearer can hide it more conveniently under his clothes: the danger of losing one's life in such a case is ten thousand to one; that is why we cannot send Your Holiness voluminous works. For the time being, we are sending only the acts of the martyrdom of the Missionary, of the catechist Columba, etc., and of some others, ten in all, with the names of forty-five who were the most distinguished; their acts fill several volumes; we will humbly take the liberty of sending them to Your Holiness when we have the opportunity. As for the others, numbering one hundred and forty and more, who strove to obtain the grace of martyrdom and finally did so, care has been taken to collect and preserve the acts of each one of them; it will take some time to find the various persons who are in possession of them. When a missionary comes to Korea, we will proceed to print them. Although they are martyrs of a poor foreign kingdom, they have nevertheless had the good fortune to be admitted into the holy religion; their names have found a place in the book of life, and their merits are written with the merits of those who died for justice. They are truly pleasing to God; they are loved by the Blessed Virgin and the Holy Angels: they will also be pleasing to your Holiness. Through the merit of our Martyrs, we hope to receive as soon as possible the spiritual help that we ask for with a thousand and ten thousand tears of blood.

Thomas Soui-Py Koum (Thomas Choe Pil-gong). Thomas suffered countless torments in the first and last persecutions; he was always firm and constant. He had been a Christian for seventeen years, that is, he was one of the first converts by Peter Ly; he was caught and suffered extraordinarily in the royal prison; he was sentenced to death. The executioner who was in charge of the execution was not very experienced: he did not kill his head with the first blow; Thomas wiped his blood with his hand, looked at him without being troubled and said: “Precious blood! He was finished at once.

Augustine Tim-Joux (Augustine Jeong Yak-jong). Augustine was one of the first Christians. His father, very angry at his change of religion, distressed him, even tormented him in every way; but Augustine persevered to the end. He preached and wrote books of piety; he wrote a book entitled Sentences of the Christian Religion, which is very useful for beginners. During the persecution he was imprisoned and testified to the faith before the *Geumbu* tribunal (criminal court); he suffered greatly and was sentenced to death. When he arrived at the place of execution, he sat down with a cheerful and laughing face in front of the instruments of his torture; then, casting his eyes on the spectators, he said: “Heaven and earth and all creatures have a very noble and very great Lord who created them and preserves them: you must all return to your first principle. You regard my torture as ignominious; you are mistaken; you will know one day that this supposed ignominy is my glory.” The executioner ordered him to place his head on the instrument of torture; he obeyed, and placed himself in

such a way that he could see the sky: it is better, he said, to die looking at the sky than looking at the earth. The executioner trembled and did not dare to strike: finally the martyrdom was consumed. Charles Si-Siam, his son, generously confessed Jesus Christ before his judges; he showed the same firmness and constancy as his father: he was martyred one month later.

Alexius Sou-Joum-Houam (Hwang Sa-yeong). Alexius came from a noble family. From the age of sixteen, he showed extraordinary talent and obtained the highest grade in literature in a competitive examination. The king wanted to see such a distinguished subject; he showed him great consideration, and said to him, taking him by the hand, “When you are twenty years old, I will take you into my service.” But before he had reached that age, he embraced the Christian religion. From then on, he renounced the world to be concerned only with his salvation; he made great progress in piety; he abandoned his books of literature and did not concern himself with science; when he was called to the general competition, he left his composition blank and withdrew. The king, astonished at this alleged neglect, kindly urged him to study: he demanded that he appear at the examinations; he recommended him to his teachers. Finally the king learned that he was a Christian and that he had nothing but contempt for honors. The prince seemed distressed at this news; however, he did not molest him.

Alexius employed his time to compose books of piety and to preach the religion: his relatives and his friends were singularly irritated; they overwhelmed him with insults and curses, but he did not take account of it. The reception of the sacraments increased his fervor; he helped many missionaries who had a special affection for him (the acts of his life are very extensive). At the beginning of 1801, there was an express order to seize his person; it was only by a series of miracles that he managed to escape the searches of his enemies. He hid for a long time among his friends: finally he disguised himself, left the capital and withdrew to a mountain forty leagues away; he found a tile kiln which he made his home. Thomas Houan, his friend, was the only one who knew the place of his retreat, and in this solitude he occupied himself only with prayer and the means of introducing missionaries into Korea. He wrote his project on a piece of silk and intended to send it to the Bishop of Peking; his plan was thus conceived: The Prelate would have arranged an embassy between the King of Portugal and the King of Korea; Missionaries admitted to the court on the foot of scholars, with the title of mathematicians, would have publicly preached the Religion under the protection of the prince, and everyone would have professed it without fear, etc. However Thomas discovered it by a misunderstood compassion: Alexius was taken at once; one found on him his project of embassy. The government was dismayed: an invasion was expected; Alexius was condemned to be cut into pieces, as a criminal of lèse-majesté and a traitor to the fatherland (This torture is called Lim-chè: there are two kinds; in one, the arms are cut off, 2. In the other, the criminal is chopped up, so to speak, into small pieces, or rather left to the fury of the executioners, who carry out the sentence according to their barbaric whim; sometimes they push the barbarity to the point of devouring his palpitating limbs, before the very eyes of the victim. This torture is known in all the kingdoms of the East which have adopted the laws and regime of the Chinese).

Columba Vang-Xou-Kiang (Columba Gang Wan-suk¹⁰). Columba came from a noble and ancient family. From the earliest age, she gave proof of a superior genius and a courage above her sex. She was chaste, modest, gifted with a gentle and affable character. Her mother was a woman of a cantankerous character, who exercised her patience for a long time.

¹⁰ 강완숙 Gang Won-suk 姜完淑 (1761-1801) Columba. Blessed.

Columba, considering that her sex did not allow her to do anything great, resolved to dress as a man and to leave the world; but, after reflection, she gave up her project (it is not clear what is meant here by leaving the world; Columba was still a pagan when she conceived this design). She was married to a man who was also of noble extraction: he was a simple man and of a gentle and easy commerce; but the mother-in-law had in common an annoying character, less however than the mother of Columba. The latter had for her mother-in-law all the affection and all the complaisance of a well-born daughter: when this lady was in a bad mood, Columba appeared before her with a serene and laughing face, and more often than not she succeeded in calming her down and restoring her cheerfulness. She was already married, when she heard about the Christian religion; she embraced it at once and was baptized. During the first persecution, she devoted herself to the service of the holy Confessors; she prepared food for them with her own hands (1790). The Bishop of Peking warned the Christians in a pastoral letter that the worship of the ancestors was idolatrous: Columba submitted, but the mother-in-law was even more obstinate. Columba begged and pleaded with her to abandon superstitious ceremonies, but the old woman would not give in. God worked a miracle to authorize Columba's instructions; then the mother-in-law gave in. Columba would have liked to live in continence; but her husband was a pagan; the man abandoned the house and took another wife.

Columba, then free to follow her inclination, withdrew to the royal city with her mother-in-law to pursue more freely her own salvation and that of her relatives. The Missionary soon knew the merit of this lady: he entrusted her with the instruction of the persons of her sex who were of a mature age. Agatha, a young Christian virgin, was placed in the same house to instruct the young people. It soon became clear that the missionary could not have made a better choice. In 1795, he ran a very great danger: Columba hid him in a pyre; she alone and a slave were of the secret; her son and her mother-in-law ignored it. The latter had refused to receive the missionary in her house; she feared for her own life. Columba tried to move her by compassion and gratitude: "How!" she said to her, "the missionary came here at the risk of his life, for the sole reason of working for our salvation, and today, because the enemies of our religion are pursuing him, we must refuse him an asylum... people are not made of wood or stone: how do you expect him to live, if he has no rice to eat and a house to take cover? The good lady agreed to everything; but fear, stronger than gratitude, made her refuse everything. Columba was so distressed that she became ill and even feared for her life. Her mother-in-law tried to dispel her melancholy: "No," she said, "I want to get out of here; I will dress like a man, I will go all over the city to find the missionary and put him in a safe place, even if it costs me my life. So you want to leave me, my only support, my only help? I will follow you wherever you go, I will die with you. Ah, how comforted I am to see you arrive at the degree of virtue I desired! If the Missionary came, would you receive him? Do what you want; I don't want to separate myself from you.

Columba immediately invited the missionary to come out of his hiding place and to go into the company room (Chim-Bon). The priest remained in this house for more than three years. One day, while drawing water, she saw a bracelet at the bottom of the well; she went down to get it, but she drowned: her death was considered an effect of Providence. However, Columba, always animated by a holy zeal, preached, instructed, attacked all the vices and gave the example of all the virtues; also her instructions made marvelous fruits. However great her qualities were, she did not please everyone; many took pleasure in antagonizing her. There is nothing human that does not have some imperfection; we often see something similar in the saints: one should not always conclude for that that she was wrong.

In 1801, Columba and Agatha were arrested and brought before the tribunal of Chim-Fou crimes.) They confessed Jesus Christ, explained clearly the origin of the world, refuted superstitions, and praised uprightness and sincerity (lying and deceit are not counted

among the vices by the Orientals; the Chinese do not consider them to be an honorable quality). The judges were filled with admiration. You are doctors,” they said. In spite of this praise, they had them put to the torture. There is no torment that they did not make them suffer, to force them to renounce Christianity and to discover the other Christians. Their toes were broken and their bodies were soon nothing but a wound. They always showed the same calm and tranquillity during these various tortures; they did not utter a single complaint, nor did they let out a single word that could reveal the other Christians; they exhorted and instructed those who were locked up in the same dungeons (it seems that they were pagans); they quoted passages from Confucius to prove to them the conformity of his doctrine with the morals of the gospel. Their constancy was unshakeable. Their trial was not yet over when they learned that the missionary had suffered martyrdom: Columba immediately tore a piece of his robe and wrote the story of his life from the time of his entry into Korea until his death; she sent this writing into the hands of a Christian woman. The closer the day of their sacrifice approached, the more Columba and Agatha grew in fervor: it was observed that, on the eve of their martyrdom, they showed a joy of which they had never given so great a sign, when all was well with them in the world. Columba had a son named Philip, who was also a prisoner of Jesus Christ; but he was held in another prison.

This young man had let slip in the torments some expressions which made one fear for his perseverance. One day when she was brought before the criminal judge, she met her son; as soon as she saw him, she shouted at him with all her strength: Philip, don't you know that Jesus Christ is coming down on your head to enlighten you, and you are still blind? This young man, struck by his mother's words, felt his courage revived, and ended his life with a glorious martyrdom. It was summer; the heat was excessive; the prisoners suffered greatly from thirst. Columba ordered a slave girl to dig the earth in a place that she indicated to her; at once water gushed forth in abundance. In the first days of July, she was placed with eight other Christian ladies on a tombereau, and led to the torture: during the whole journey, Columba recited prayers in a loud voice. A moment before the execution, she turned to the officer who was on guard, and said to him: “According to the law, one must undress the condemned before the execution; but we are women, decency does not allow that one uses it thus with regard to us: go therefore promptly to warn the superior mandarin, so that it is allowed to us to preserve all our clothing. They were granted this grace; then all these ladies looked at each other smiling, satisfied to have obtained the object of their request. Columba made the sign of the cross, and presented her head to the executioner: she was thirty-eight years old.

“The bodies of the nine martyrs remained exposed in a pile of mud for several days. When the order came to bury them, they were found perfectly preserved, without any sign of putrefaction, without any bad odor; the features of their faces were not altered, and the blood was not corrupted; however, it had rained, and the heat was very great; all the Christian and pagan spectators recognized something supernatural.

“Agatha Tim-Hay-In (Agatha Yun¹¹). Agatha was allied to the family of the martyr Paul In, of whom we spoke above. She was very young when she embraced the Christian religion, and from then on she took a vow of virginity. Among Korean Christians there are many people of both sexes who have taken a vow of perfect continence. Agatha, believing she could find means of sanctification elsewhere, which she did not find in the place of her birth, resolved to leave her father's house for a time; she secretly procured men's clothes, and, unbeknownst to her mother and her sisters, she took her time with an elderly relative of hers,

¹¹ 윤점혜 Yun Jeom-hye 尹占惠 (?-1801) Agatha. Blessed.

and fled to Paul In, to be thoroughly instructed. of Religion. Her mother, unaware of what had become of her daughter, believed that the tiger had devoured her; she cried day and night over her daughter's misfortune when she finally learned that she was in the house of Paul In, their relative. After a fairly long absence, Agatha, yielding to her mother's importunities, returned to the bosom of her family. The heathen, who knew not the things of God, murmured; but Agatha allowed bad tongues to speak and suffered everything with patience, for the love of Jesus Christ.

In 1795, she retired with her mother to the royal city. She had not yet received the sacrament of the Eucharist when the persecution broke out. However, Paul In died a martyr; she hid for a few years; she had much to suffer. The persecution having subsided, Agatha had the happiness of receiving communion. Soon after, his mother died; she retired to Columba Kiang; the Missionary entrusted him with the education of little girls. She led a very mortified way of life; her fasts were frequent; she prayed and meditated a lot; she was making sensible progress in piety. His mother had been surprised by death before she could receive the sacraments; it was for Agatha a continual subject of affliction. One night, she saw her mother in a dream in the company of the Blessed Virgin; she was greatly disturbed by this vision; the Missionary reassured her, and explained this dream favorably. Another time, while in prayer, he seemed to see the Holy Spirit descending on the Blessed Virgin; she thought it was an illusion; she consulted the Missionary: he replied that it was a favor from Heaven; he showed him an image which represented this mystery. She had a great devotion to the Saint whose name she bore; she would have liked all persons of her sex to take her as their patroness.

In 1801, the great persecution arose: she was taken with Columba Kiang; she shared his sufferings and his torments until death. She was martyred in the beginning of July, 1801, at Jam-Ken, the place of her birth; she had been sent back from the capital to be executed in her native town, in order to inspire terror in the inhabitants. On the eve of her martyrdom, several Christian women, who were imprisoned with her in the prisons of Yanggeun, observed that Agatha was as calm and as cheerful as if the sentence passed against her had not concerned her; his mind and heart were absorbed in God; she was no longer of this world. On the day of her martyrdom, she walked cheerfully to the place of execution, and joyfully received death which opened the gates of heaven to her. When his head was cut off, instead of blood, a white liquid like milk flowed out.

Luthgarde Li (Lutgarda Yi¹²). Luthgarde's parents were Christians; she early applied herself to the service of God. She was still very young when her mother thought of marrying her; but Luthgarde told her that her intention was to consecrate her virginity to God. Whatever affection this lady had for her daughter, and however willing she showed herself not to thwart her desires, she insisted, in the opinion of the Missionary himself, that she marry a Christian named John. It happened, by an effect of Providence, that this young man to whom she had been betrothed, found himself in the same dispositions as Luthgarde: they both made a vow of perfect continence, and lived as brother and sister. She enjoyed, in all the neighbourhoods, a great reputation for piety; everywhere people spoke only of its virtues; they praised his modesty, they admired his charity. She nursed her father-in-law and mother-in-law with all imaginable zeal; she had for them that tender affection which a well-born girl naturally feels for those who gave her birth.

In the great persecution of 1801, her whole family was arrested; Luthgarde's husband and father-in-law were martyred; she, her mother-in-law and two of their relatives were condemned to exile. They set about executing the sentence; Luthgarde and Matthew, her

¹² 이순이 Yi Sun-i 李順伊 aka 유희 Yuhee (1782-1802) Lutgarda. Blessed.

relative, claimed: "According to the law, Christians must be put to death: we want to be treated with all the rigor of the edict." No matter how much she insisted, her wishes were not yet granted. "What! she said to them, I have at home ten thousand volumes in which Religion is taught, and I do not deserve death? I persevere in my faith: if I could be put to death ten thousand times, I would not change my feeling. If the mandarins leave me alive, they are breaking the laws and harming the peace of the kingdom. She wanted to incite them to take action against her. At that time, the mandarin who killed the most Christians was the most esteemed at court, and regarded as the most favorable to the government. But it was in vain that she complained; the sentence was not revoked; the holy Confessors were sent into exile: however, scarcely had they gone ten leagues than they were recalled. The next day, all the judges met to deliberate on the fate of the exiles: Luthgarde and the three other Confessors appeared before the tribunal. She defended the cause of Religion with uncommon eloquence: Her words flowed from her mouth like running water; she had no fear; she firmly believed and hoped for great justice. The judges used praise and promises to win her over; they could not succeed. They were all condemned to death: before sending them to execution, their toes were broken; they all protested that they had felt no pain. While they were being led to their death, Matthew was preaching Religion. Luthgarde thought he noticed that his stepmother was showing weakness and experiencing fear: this woman had some regret at seeing herself separated from her three sons exiled for the Faith; she therefore cried to her relative: Matthew, revive our courage. They exhorted each other, saying to each other: We must today lay down all earthly affections our heart must be entirely with God.

"At the time of the execution, the executioner wanted to take off a part of Luthgarde's clothes; but she stopped him by saying: "As condemned, I am in your power; beware, however, of laying your hands on me." She took off her outer dress herself. The executioner wanted to approach again to bind her hands; she pushed him back with threats, placed her hands properly, and immediately received the double crown of martyrdom and virginity: she was twenty-three years old.

I end my narration here: the facts that I have reported are enough to make this mission interesting. The zeal of the Korean Christians to share with their compatriots the grace they had received, the multitude and the constancy of their martyrs and their confessors, the perseverance of the neophytes in asking and seeking Missionaries, are truly admirable and make augur well for this mission. Everything leads us to believe that the Gospel will make progress in this virgin land, which has already produced a hundredfold: please Heaven that these are not empty hopes! Perhaps progress would be more noticeable were it not for the suspicious policy of the Eastern princes. They cannot distinguish the Christian religion from the Europeans who professes it; they envelop in the same proscription the foreigner who preaches Christianity, and the Indian who embraces it. A pure and selfless zeal which devotes itself to the greatest sacrifices, only to teach the truth to its similar and to make it happy after its death, is a phenomenon which exceeds the sphere of their genius. More than once they thought they saw in all this only a secret plot, plotted against the security of the state. God please enlighten these blind princes at last on their true interests!

1833: Letter of M. Maubant on the death of Bishop Bruguière,

Written just before his entry into Korea to the Directors of the Foreign Missions Seminary in Paris.

Found in IRFA Archives Volume 577 ff. 463-6

November 9, 1833

Gentlemen and dearest confreres,

In the letter I had the honor of sending you on October 14 of last year, I told you that the Bishop of Capsus had left Siven on the 7th of the same month. I did not expect to write to you again soon, but an unexpected accident obliged me to send an express to Macao to give you the news. 24 days after the departure of Monseigneur de Capse¹, two of his couriers came back to tell me that he was no more. You cannot imagine the pain and consternation in which this sad news threw me. However I should have feared it, the privations, the fatigues and the sorrows of all kinds that Monseigneur had endured in the burning climate of India and especially while travelling through the vast empire of China, had exhausted his strength. Outside the plains he could hardly walk on foot for a quarter of an hour without being obliged to stop: nevertheless he did not believe himself incapable of continuing his arduous journey even through Tartary. Nor is it unlikely that he could have reached Korea if he had traveled in a different season and if his extreme love for mortification had not made him observe an almost continuous fast. Mortification and prayer were his favorite virtues. Every week he recited the Office of the Dead, every day he added to the recitation of the ordinary rosary the rosary of the Seven Sorrows of the Blessed Virgin, and several other prayers. Every day he recited a special prayer for the success of our laborious enterprise, for the charitable faithful of France, members of the Association for the Propagation of the Faith, living and departed.

For some time he had been subject to headaches. Two or three days before leaving he was attacked by one a little more strongly than usual, he vomited and little by little the sickness faded. On the day of his departure he seemed quite well. On the evening of that same day, a more violent attack seized him and kept him at the home of some Christians in Ouhaio on the 8th and 9th. Fortunately, he was accompanied by a Chinese priest who had the charity to stay with him and to give him all possible relief during his journey. He had three men at his service and the two servants of the good father Ko whenever he wished. But all the care and attention that was given to him could not protect him from the rigors of the cold from the month of October, that was harsher in some parts of Tartary than in the north of France during the harshest winters. A temperature so contrary to his infirmities reduced him to the most pitiful state. He was frozen with the cold. He could no longer digest any food, not even the milk he took with the least reluctance. His exhausted stomach rejected everything that was offered to it, without alteration.

On the 10th, although weakened (he was getting weaker every day), he found himself a little relaxed and set off again. On the 15th he stopped a second time at Lamamiao, a famous town in western Tartary. He had the happiness to find again a charitable Christian with whom he rested one day. On the 19th he finally reached Pely Keou, another important town in

¹ As Apostolic Vicar, Bishop Bruguières had been consecrated as bishop of a diocese 'in partibus,' a place that once had a Catholic community but is now without a Catholic community. Bishop Bruguière's title in English is Bishop of Capsus, known in French as Capse, a city in North Africa.

western Tartary, where there are two to three hundred Christians. He was supposed to spend a fortnight there, but alas, the Lord had disposed otherwise.

He was received at the home of the parents of a guide sent to him by His Excellency the Vicar Apostolic of Chansy. They warmed him up and prepared a supper more suitable for his health, and he felt a little better. He spoke with Father Ko, they had supper and recreation as usual. He spent the night without experiencing any new pain, his headache was gone. He thought he was much better, completely cured. There had not been time to prepare an altar, so he could not offer the Holy Sacrifice. He had a missal, a breviary and several other small books. He occupied himself as usual during the morning. He had dinner and then took his recreation with the good Father Ko. After the recreation he felt much better.

My dear fellow students, oh, the fragility of our miserable nature, he had only one hour of health left! After the recreation he went to rest as is customary in China. When he woke up, he asked to wash his feet. The old man who told me these details was with him; he brought him hot water and had a Christian come to shave him as the bishop had requested. He was shaved, they were finishing preparing his hair in the manner of the Chinese, when all of a sudden he cried out, penetrated by a sharp pain in his head, holding his head tightly between his two hands 'ho ya ho ya! enough! the bed' - while laying himself on it, 'my cap,' a few European words, undoubtedly the names of the good God, of Jesus, Mary, and Joseph, and these were the last ones; promptly they called the good Father Ko who was a few steps away. He ran to him, but alas, my dearest Lord had already lost the use of speech, he could only breathe with difficulty, the good Father Ko administered and applied to him the plenary indulgence. Then he recited the prayer for the dying and several other prayers, and at 8 o'clock or 8 hours and a quarter, my dear Lord of Capse gave up his soul to God.

Divine Providence had chosen him to open the gates of Korea to the missionaries it had destined to propagate the faith there. It had delivered him from the many dangers to which he had obviously been exposed. Four or five times, the last time near Lamamiao, he had been recognized as a European. It had sustained him for long periods of time almost without the help of any food; hunger, thirst, sickness and miseries of all kinds had diminished his strength and exhausted them, but they had not altered his courage. He had formed before the Lord the project of going to bring the help of the holy religion to the Koreans. He did everything he could to realize it. He exhausted all the means suitable to engage the Koreans to receive him and his priests with or after him. He had these means proposed to them by the persons he judged most capable of making an impression on them. Finally the Lord had blessed his efforts. The Koreans are willing to receive him, they are waiting for him, they must go this year to the borders of Tartary at the place they have designated. But alas, he is no more. On the eve of the moment when he was to enter this kingdom which he called the promised land, the Lord called him. He had cultivated all the talents that the Lord had entrusted to him. The Lord calls him in order to grant him the eternal and superabundant rewards that he has promised to those who diligently run in the way of the commandment and the evangelical counsels.

For us, Gentlemen and dearest Confreres, and for me in particular, to whom this news first reached me, what could I do in such a difficult circumstance? It was impossible for me to contact Mr. Chastan to deliberate. I thought of sending him immediately the proposal to enter, to take the place of my late dear Lord de Capse, to enter Korea at the end of next December; but no matter how diligently I sent my letter, it would have reached him by the 17th of November at the earliest; he would not have had enough time to go to Pien Men at the time fixed by the Koreans, and it should be noted that this occasion lasts only three days. Moreover, even if he would have had the time to go to Pien Men at the time fixed by the Koreans; supposing that I had the intention of going there in the absence of any other and that I had to go; I would have had to be assured that Mr. Chastan would not have any business,

any illness, anything that would have prevented him from leaving as soon as he had received my letter, because if he had had to delay he would have lost the opportunity. If I had sent him this proposal and expected him to leave, I would have stayed in Siven and after that he would not have been able to go to Pien Men, either because the Koreans had come or because they had not come, the opportunity would have been lost for this year. So after the death of my dearest Lord of Capse, assuming that one of us had to take advantage of the opportunity that presented itself to enter, I found myself in the necessity of leaving. Otherwise I would have had to assume that you would like me better under the present circumstances, or perhaps at any rate, outside Korea rather than in Korea. This was, I confess, the subject of one of my disturbing meditations, for I know, if not everything, at least my incapacity to fulfill these difficult functions, especially those presented by the partial administration of a new mission, to tremble when I think of them and especially when I think of the account that I will have to give to God.

But finally, gentlemen and my dearest confreres, I have always believed that I could not without blame miss an opportunity that would present itself to make me walk where I believe and therefore cannot help but believe that the Lord is calling me. If Jesus Christ, who I believe is now sending us through your ministry, had wanted to employ men of science and recognized talents to publish the Holy Gospel, the great apostle would have been able to do so. If Jesus Christ, who I believe is now sending us through your ministry, had wished to employ men of science and recognized talents to publish the Gospel, he would not have failed to add Gamaliel and Nathanael to the great apostle, whom St. Augustine says were refused admission to the apostolate because they were doctors of the law. Since before leaving France and many times since, this double consideration, are you worthy; are you capable of fulfilling such high and difficult functions?

Gentlemen and dearest confreres, it seems to me that I have heard and obeyed the voice of the good God, although I always recognize my unworthiness and my incapacity. As in the past, it seems to me that the order is given and confirmed by the circumstances that urge and require the execution of the order, to walk where obedience calls, abandoning ourselves to the help and assistance of the Divine Mercy that sends us. It is with these sentiments, Gentlemen and dearest Confreres, that I am leaving Siven on Monday by the route taken by the late My dearest Lord of Capse, to be present at Pien Men at the time marked by the Koreans and to enter Korea in the place of the late My dearest Lord.

I have taken means that are more or less safe and without any danger to send to Macao the news of my entry two months after it has taken place. I will send a Chinese and French letter in which I say in substance that the affair is happily over. I have obtained the object of his desires and he hopes or has been promised that at the 3rd or 9th or 11th moon Mr. Tchin will be able to come and join him, I greet you... this will mean that I have entered. If I have not been able to enter, I will indicate this by a Chinese letter, of which I am sending a copy, in the following terms: I have not been able to obtain the object of my desires; I do not know how our affair will turn out. I will remain here, if it is in Leaotung, where I was if it is in Siven, with Mr. Tchin, if it is in Chan tong, while waiting for the answer we have requested.

I beg you to see to it that a successor to my dearest Lord de Capse is sent to us as soon as possible.

1836: First Letter from Fr. Maubant after entering Korea

Found in IRFA Archive Volume 1260 ff. 77-94.

Hanyang, capital of Korea

April 4, 1836

Received (in Paris) May 23, 1838

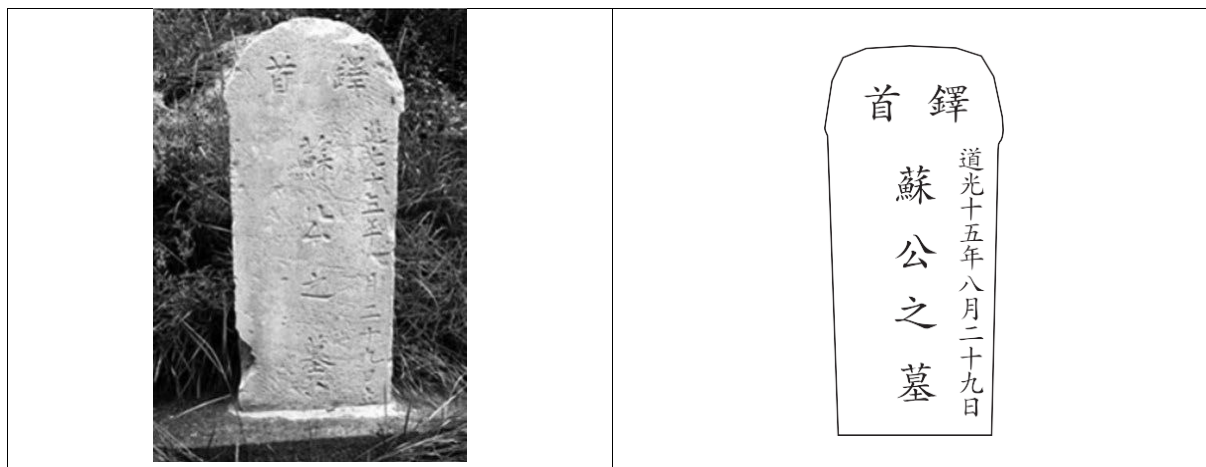
To the Directors of the Society of Foreign Missions

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 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 (Pyeongang-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 (Pyeongang-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 Hoingsong 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 Tchouyangapi (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. Legrégeois 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 grandes 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

Hanyang capital of Corea 4 April 1836

1839: Bishop Imbert's Account of the Persecution in Korea

Found in IRFA Archives Volume 579 ff. 142-9

It seems that the original text is in IRFA Archive Volume 1254, ff. 141-154 and that the text in Vol. 579 is a copy. The following text follows 579 with corrections taken from 1254. Names have been standardized if possible. Bishop Imbert began to compile this record in French, until he was arrested and martyred, and he charged Korean Christians to continue to collect information on the martyrs after his death.

Copied from the manuscript left by Mgr Imbert, Bishop of Capsus, Apostolic Vicar of Korea.

On December 21, 1838, I left the Capital of Korea (Seoul) where I had been staying for almost a year, having arrived there on December 31, 1837, to visit some Christian communities in the countryside. I went to Surisan, six leagues from the town, to spend the Christmas holidays. However, at the Christmas holidays the satellites suddenly entered a Christian family, seized some books and seized the master of the house with his wife and his mother-in-law to translate them to the mandarins. A pagan neighbor and friend came running at the noise, by the way to the satellites; the affair was settled for 4 ligatures (*one hundred francs*), and the books and objects of religion seized were burned by mutual agreement without apostasy. This was the first start.

On January 16, 1839 at nightfall, the satellites, led by a sergeant, nephew of a fervent Christian whom I had administered a few days before leaving the city, wanted to seize the Christian who had attended his uncle's death, and for that they seized three families, Jo Francis, his brother-in-law Peter Kim and our broker Peter Gwon who had assisted the patient and had taken me to his house outside the small eastern door... they also took his brother-in-law Andrew Park who was with Peter Gwon, in all 4 men, six women and 7 small children, three of whom were breastfed and 4 aged from 4 to 6 years old. It was a fine sight to see these little innocents in the stay intended for the criminals, able to touch the pity of the mandarins who, angry at this arrest, postponed several days to begin the interrogation, and even to put an end to the persecution if the heads of mothers had apostatized ten days later, during the 1st interrogation and brought back the children. Peter Kim also had the misfortune to apostatize, as well as a sister-in-law of Francis, a young and wealthy widow. These last two apostatized in heart; Peter Kim died as a result of the torments he had experienced on February 4; he did not send for me and covered his ears so as not to hear the exhortations of the repentant woman. It seems that despair killed him more than illness; for this apostate had not only denied the faith, but pronounced, at the dictation of the Mandarin, the most filthy and impure imprecations against God, each of the three divine Persons, and above all the most Blessed Virgin. I could not hear their story without shuddering with horror, I would have liked to tear the tongue out of these... O St. Louis!!!

(These curses were not particular to these apostates, it is the formula of apostasy that all apostates undergo to be set free in the city as in the country.) The vicious satellites seized the house of Peter Gwon which they subsequently sold at half price, and seized the furniture and effects of the three houses, which gave them a profit of more than a hundred ligatures, (for he and his sister-in-law were rich)

On January 25 I heard this distressing news in Geodeori Christian villlage 10 leagues away. I hurried to finish the visit, and without visiting the Christian village of Incheon, I

returned on January 30 to the city both to reassure and encourage the Christians, and especially to take advantage of the occasion of the Chinese New Year when here as in China, one enjoys some tranquility on the part of the Praetorians, to allow me to administer nearly a thousand Christians in the city before the persecution breaks out completely.

I started on the 1st Sunday of Lent, February 17, and pushed the work vigorously until Holy Thursday. I heard about 550 confessions in the various Konso or meeting places. Despite the precaution we took that the women only came at night and retired before daybreak, twice the satellites noticed our meetings and posted themselves in order to observe but I left at night or before daybreak. and everything was back to normal. Never have I experienced so much fatigue; I got up around 2 1/2 to 3 1/2 began our exercises, baptisms, confirmation, mass, communion and thanksgiving, it lasted about two hours. The approximately 20 women who had received the sacraments retired before daybreak, and others took their place. At Easter I took a few days off to write to China and get the Christians of two excessively numerous Gongso (*meeting places*) to leave, those of Charles Hyeon¹ and Sallimacol. But these two Konso no longer existed. Nam Damian² had the charity to lend his house for a two-day meeting before Quasimodo to Charles' sister and mother-in-law. I had always forbidden that we admit more than 20 people a day but the Christians of the Konso of Charles, accustomed to not following any rules and his sister and his mother-in-law also very imprudent, invited about sixty people for the two days and these brought others. Moreover, not knowing the house, they needed guides, there were more than a hundred people on Friday evening, on Saturday I chased away a good number of them, others came, the comings and goings didn't stop: I was very angry, poor Damian was very angry, but he restrained himself. I heard 146 confessions in two days: on Quasimodo Sunday I left before dawn to return to our residence and celebrate a second mass there, before which I received the confession of the old mandarin, Barbara Nam aged 80 who was taking advantage of the absence of her son to come and celebrate her Easter, and in the evening the persecution broke out.

On March 7, a merchant and winemaker was arrested at the port. It was the brave Philip Choe, hardly at his ease. His beast of a wife denied being a Christian, yet the satellites, in order to plunder the house at their ease, bound her none the less and carried her off to town with her husband and two cases of Christian books, either their own or of different families who had hidden them in his home. The mandarin gave them a fairly light beating, sent away the apostate woman who was pregnant (she had a miscarriage the next day), and put the husband in the big prison where he remained generously until April 20 with the two brothers Antony Kim and their son. They first got away with some money and were released and later recaptured. (They suffered prison and torments. But this news needs confirmation, especially since their mandarin begged them on several occasions to say a word of obedience to the King to get out of trouble and he too thinks that there would not be great sin in that, may their God forgive them...)

On March 28, outside the city gate, a catechumen selling hair was arrested, along with her catechumen son as well. This uneducated woman, but extremely firm in the faith, repeatedly suffered various questions and cruel tortures without ever wanting to say a single word of apostasy; Unfortunately, she had no scruples about making known two or three houses of Christians with whom she had relations. She remained generously in prison until April 20, when the president of the large prison dismissed her without apostasy on the pretext that she had no Christian name (she hasn't been baptized yet) she claimed, "I'm a Christian."

¹ 현석문 Hyeon Seok-mun 玄錫文 (1797-1846) Charles. Saint.

² 남명혁 Nam Myeong-hyeok 南明赫 Damian (1802-1839). Saint.

“What is your name?” said the mandarin? I do not have any. Everyone else has them, so you're not a Christian.

On April 7, Sunday of Quasimodo, in the mist, the satellites suddenly entered the former inn of the mission, arrested the widow Sû, her daughter-in-law and another woman called Hâm. The husband of this woman, a bad catechumen, but knowing all the affairs of Christians, came immediately to claim his wife from the satellites, as she did not want to apostatize the satellites refused to let her go. So this furious man denounced all he knew of Christians, and gave a list, it is said, of 53 people. This, after my sins, is the real cause of the outburst that the persecution made this evening and the following days. Immediately two squads of satellites from the right and from the left went to the Kongso of my Damian and Augustine Yi³. Damian and his family, having been extremely tired of the influx of Christians the previous two days, had neglected the word I had said to him when leaving his house before daybreak, to have my ornament and miter worn in the suburb of the west at Mandarin Widow Barbara Nam. He was already in bed, startled awake by the noise of the satellites. His sister-in-law escaped through a door behind with her 8-year-old son and a virgin seamstress and embroiderer at Augustine Yi's where the satellites arrived shortly after and also seized them Damian his son and his wife and an old slave were therefore arrested, as well as my ornament in which was a breviary in totum and the simple miter which weaved and embroidered in silver seemed to them the eighth marvel; they estimated it at five hundred Korean taels. At Augustine's the whole family was arrested; his old mother was taken from his brother Jean to whom Fr. Maubant gave extreme unction last October, but he was cured to experience yet other sufferings: and the widow whose house was adjoining, and where I had only one day did the administration having been flushed out by the satellites who had posted themselves in the street. In these two houses there were about twenty people. In the following days the arrests continued. The next day the daughter-in-law of the widow Sû and the Kim Ignatius apostatized without firing a shot, and were dismissed. The mandarin also wanted to send away Augustine's old mother, over 80 years old, with one of her 8-year-old grandsons; but the poor old woman still had enough strength to say she wanted to stay with her children and the Mandarin allowed it until April 20 when the case became terrible and the judgment tending to death, the magistrate of Hingpou dismissed her absolutely without torture and without apostasy. out of honor for her great age.

On April 8 and 9 the first interrogation of Damian, Augustine etc. was not very terrible. The ornament, book and miter having been taken from Damian's became his personal affair, the mandarin fearing the rumor that these extraordinary objects were making among the people and the satellites, was willing to receive Damian's lies that they are objects of the time of Fr. Zhou (1801), he even suggested to him that in the assembly of Christians, he Damian was wearing these clothes on a chair and tiger skin, and the other to answer yes, and that for not finding the truth, because the mandarins know and whisper it to each other that there are three Europeans in the kingdom where they preach religion; it is clear and the satellites say it loudly that these objects belong to them. But they dare not push the research too far, because if it were to be legally proven that this rumor is true, they would have to be taken and if we take them what to do with them? This is too big a deal for a child king and a small kingdom. These are their expressions. He especially attacked the children, a son of Damian aged 11 or 12, a son of Augustine of the same age, with his sister aged 14, but these dear children transformed into heroes by grace remained steadfast, neither caresses, nor threats, nor even cruel tortures, nothing can make them apostatize, so they were transported with their parents to the great Geumbu prison.

³ 이광헌 Yi Gwang-heon 李光獻 Augustine (1787-1839). Saint.

On the 11th, Tall Magdalen with her sister and her mother and her niece and two other Virgins, enthusiastic about the fervor of the children, sons of Damian and Augustine, presented themselves to the courtroom claiming to be Christians and wanting to die for religion. The mandarin had them chased away twice; then they went to the ci-devant house of Damian which had become a post of satellites, and were arrested by them and taken to the first prison; the Mandarin, after a cruel interrogation, led them to the great prison.

On the 12th James Jeong and his sick wife and two of his daughters, all very sick, one 14 years old the other 5 were arrested and the house ransacked. We still had four large jugs of Mass wine there, which the satellites found good... the two other children had been hidden and his brother Philip, whom we especially wanted to arrest, was absent. The wife of our Jacques and his sick 14-year-old daughter suffered only light tortures, but two poor widows who had been taken in with him, and Jacques above all, were terribly tortured to make known the place of his brother Philippe's retreat and were transferred to the big prison, but not his wife nor his children.

On the 15th Agatha Jeon⁴ for giving hospitality to Park Lucy⁵, was arrested with her and the whole large family. For two days before, his nephew, seized with terror, had sold his house, which was denounced, for a third of the price, and had retired with all his furniture and his whole family to Agatha's where Lucie had already been for a month or more. An old widow, their companion seized with terror, immediately apostated and came straight to our residence to confess this sin. You can guess how she was, the other big and small held firm at first, and courageously suffered the first tortures which were terrible especially against the two Gungnyeo (court women); but when it came to being transferred to the great Geumbu prison, the pagan family came running, Francis's wife and he too apostatized. His children, their old grandmother, in short the whole family so that of 11 people only the two Gungnyeo remain. It was the first numerous almost general apostasy in the city that afflicted me. After the arrest of Agatha's house, all the most famous Christians were taken, there was some slack in the arrests of Christians, the prisons were full. The president reported to the minister in charge of executive power Yi Ji-yeon (이지연), and the latter reported to the queen grandmother. In this report he does not name the Christian religion, but an offshoot of the infamous Hwanggeonjeok⁶ and Baekryeongyo⁷ sects, he exaggerates the number of his followers whom he covers with less calumny, of not recognizing their parents, of being rebellious to the king, not to observe social duties, and above all to make a joy and a happiness to suffer and die for their religion, worse than animals who fear pain. He speaks of the ornament and the miter as singular objects of superstition, and proposes to employ the severity of the laws to destroy it. In China the style is that the projects that are proposed to the emperor push things to the extreme severity, and his majesty in his answer cuts back more than half or two thirds, which makes the people praise the clemency of their Sovereign. But here the beast of Queen without having consulted her brother the great Kim Ja-yeon, replied in a manner even more terrible than the report of the enemy Mandarin. According to the answer in 1801, the Christians had not been exterminated enough and they had repulled, that now it was necessary to cut the grass and pull up the roots. These are its terms, and establish in the eight provinces the great solidarity domiciliary visitation of five in five families to take

⁴ 전경협 Jeon Gyeong-hyeop 全敬俠 (1790-1839) Agatha. Saint.

⁵ 박희순 Park Hee-sun 朴喜順 (1801-1839) Lucy. Saint.

⁶ 황건적 Hwanggeonjeok 黃巾賊 Yellow Turban Army

⁷ 백련교 Baekryeongyo 白蓮教 White Lotus Teaching

all the Christians and exterminate them. This order, which appeared on the 19th, surprised everyone, but especially the president of the Geumbu criminal court, because the chief judge had spoken a few days before with little Kim ta jen, and had promised to send all Christians out of cause and the royal order ordered him to hold session every day and even on holidays, sacrifices and to judge according to the severity of the laws. On the 20th he began by sending the children back to the 1st prison, Damian's son, Augustin's son and daughter and also a 14-year-old niece of Magdalen Yi, on the pretext that the law did not allow them to be judged in court. criminal, despite the pleas and tears of each other. But grace supported these four little heroes and heroines, and they always remained firm despite the torments they were made to suffer on several occasions and especially hunger. In vain did Satan's ministers make them believe that their parents had apostatized and returned home free; they answered: whether my parents have apostatized or not is their business, I cannot deny the God whom I have known since my childhood. He sent away Augustine's elderly mother with one of her grandchildren only 8 years old, he also sent away another 80-year-old, three of the January prisoners who had the misfortune to apostatize. The March 7 prisoner Philip Choe also had the misfortune to apostatize and was expelled along with the hair seller because she had no Christian name.

On the 21st the interrogation was of 11 people whom the president treated with the greatest severity to terrify the spirits, especially Damian about the miter and the ornament. The president refused his lies, these objects are new, how can they be objects of Fr. Zhou in 1801? He made her break the bones of her legs and beat her with sticks on the arms, the ribs and the whole body; it seems that he wanted him to die of it in order to stifle the affair of these objects which were the most delicate thing, if it were recognized and denounced that they belonged to the Europeans who would be in the kingdom. He put her in a state of unconsciousness and thus remained the days without hope of living. But divine providence, which no doubt only wanted to expiate the pain of his lies, and reserved him for a more glorious martyrdom, then gradually restored his health. The two Gungnyeo Lucy and Agatha also suffered cruel tortures, breaking the bones of their legs, the marrow flowed out, the mandarin admired their patience, and the next day they were miraculously cured. The other seven suffered less. The following days he examined six of them every day, all of them suffered more or less cruelly, especially Damian's wife who had imitated her husband's lies, also had her leg bones broken. They pulverized all the calumnies of the pagans on the worship to be returned to the parents, on the social duties, and especially on the modesty and Christian chastity which regulates not only the body but the heart also, in short, they made shine the Christian doctrine to the point that the pagans and the president especially were in admiration. They answered on the duty to which they were reduced to refuse the obedience of apostasy demanded by the king by the obedir oportet Deo potius quam hominibus, but that with such proper and simple expressions and comparisons that the Mandarin applauded complacently, Olta, you're right, he cried, laughing. Do you know more than the king and the mandarins, he said to a young Lucy Kim, a 22-year-old virgin who reasoned admirably? Lucia answered: religion is so beautiful and so true that if the king and the mandarins wanted to examine it, they would embrace it with piety. Olta, you are right, said the president. After several sessions until April 30, he condemned 40 of them to death and had the judgment presented for the approval of the Royal Council. This number appalled the minister and especially the queen, they expected that Christians would apostatize to save their lives. So they replied: To put Christians to death is to accede to their desires, we must start torturing them again and make them apostatize and send everyone back to their homes. According to this answer, the president began again the tortures especially towards those which in the 1st interrogation had suffered only light ones. The first session was of six people, Agatha Yi was the most mistreated, her legs were broken with sticks, only one woman had the misfortune to apostatize in the tortures, she was to receive 30 sticks on the legs, at the 27th she apostasy. On July 7

renewal of the persecution, this woman is taken back and remains firm. The president seeing that the tortures were of no use, and his heart being pained to uselessly torture innocent people before his eyes, unleashed against them the pagan prisoners, and ordered them to molest them night and day with insults and blows. This means succeeded him, the poor Jacques Tsong, Francis Tsay and his son and another Christian overcome by bad treatment apostatized. James's wife was still in the first prison, having learned of her husband's apostasy, she also apostasy with her 14-year-old daughter and brought her 5-year-old daughter home. This apostasy grieved me a great deal, especially in the case of these two patients who had been languishing for three months, to whom there remained only a few days in prison to end their life there by a sort of martyrdom. Moreover, the magistrate knowing that the satellites and their leader had taken the houses and furniture of the Christians and all dilapidated, wanted them to return all house, furniture, etc. He even returned the houses and furniture taken in January. This caused the satellites and their leader to have to make restitution, which cost them all the more because they had squandered and stolen everything. In vain they wanted to return the money from the sale of the objects, the president was inexorable, it was necessary to return the same objects to buy new ones according to the catalog that each Christian gave. After several sessions until May 9, 35 confessors remained firm and were for the second time condemned to death and the sentence presented to the royal council. After several debates it was again rejected and ordered to start again with reasons specific to each individually.

In the meantime, our dear couriers from China arrived fortunately on May 3, but they brought us neither books nor effects, because in Peking the persecution of last year caused the books and effects of Bishop de Capse and our dear colleagues have either been buried or lost; and Joseph Wang having left this capital and the two Chinese priests who had our belongings, also because of the Judas watching them, no one knew where our belongings were and could not deliver them to them. The good and dear Christian of Sutchuen whom I had seen there in 1826, the watchmaker Tung Tchong Ouan, told them that the best and most of our books and effects were buried in the shop, but knowing neither French nor Latin, he could not become which were the books that we wanted and considering the greatness of the danger he did not deliver anything to them, and they did not wish to bring anything but our letters and synod only gave them Mr. Mouli whom they saw at San hae gwan.

That same day, May 3, the satellites went two leagues from the city, to the house of Antony Kim. At the noise of their arrival, all fled, they seized only his sister Columba Kim⁸ aged 26 and another 24-year-old sister and a three-year-old child whom they handed over to the head of the district. Columba and her sister were presented to the chief of the police or of the first prison who urged them to apostatize by caress and beautiful promises. Having asked them the reason why at that age they were not yet married, Columba answered her in all simplicity that it was to keep virginity, and that in the Christian religion those who kept chastity did a very pleasing to God. The other virgins taken in April, more cunning, had not dared to speak thus, but had said with the almost lie and Korean finesse that they had not found a suitable match, and had thus aged above all because of their poverty... But our Columba spoke with her noble simplicity because God wanted this persecution to bring out in the eyes of the pagans all the doctrine and practices of our Holy Religion. Books, ornaments, mass wine, consecrated hosts: they also had to hear a word about virginity. The Mandarin brigand, astonished at this fine virtue, immediately had them completely stripped, and made them beat their shoulders, elbows, knees, in short, all the moldings of the bones with sticks, and made them question their legs five times. , their bones bent and broke. In these tortures

⁸ 김효임 Kim Hyo-im 金孝任 (1814-1839) Columba. Saint.

they were very happy, they threw neither cries nor sighs, did not even pronounce the Holy Name of Jesus aloud like the other tortures, a practice which enrages the satellites and their Mandarin, but these prayed in silence. The Mandarin, attributing their impossibility to magic, had them write anti-magic characters on the spine of their backs, then had them pierced with 13 breaths reddened by fire, they remained impassive in the same way. Then the mandarin said to them: I will marry you with my satellites and all the prisoners, and thus had them thrown naked into the prison of the men telling them he would rape them and abuse them at will. But our good Jesus, their divine spouse, came to their aid and gave them extraordinary strength, so that they could defend themselves from ten men and defeat them. They thus remained naked for two days among his brigands who finally, desperate to overcome them and blushing with shame, they were given back their clothes and mict in the women's prison... These two young virgins are not the only ones to whom wanted to make natural modesty blush; young women, widows especially as soon as the satellites got hold of them in their homes or in the prison out of sight of the mandarin, were often by them stripped of their corsets and bared in the upper part of the body, but few in the lower part; at least they were left with their underpants if their skirts were torn off, but I did not learn that any of them had been raped; but the two sisters were absolutely stripped even of their underpants, horror!!!

In the meantime, the cruel minister Yi Ta jen, having learned that since the satellites were obliged to restore the houses and furniture of the Christians, they were forbidden to touch anything, but to take the Christians only. These no longer arrested anyone, they reported to the queen, insinuating to her to allow the squandering of the Christians as before. This time the queen, out of honor not to allow theft and looting, did not adhere to the project, on the contrary she strongly approved of the magistrate of Geumbu's practice, and ordered that if in the house there was something heathen, or someone apostated from seizure, he was left to keep the house and the furniture. Otherwise that we did an inventory and that we entrusted it to the chief of the satellites to arrest the Christians. The order to establish the great domiciliary inspection and joint surveillance of five in five houses was carried out slowly and reluctantly, first in the suburbs, then in the various neighborhoods out of town, but not usually, so by mid-May he hadn't arrived in our neighborhood. It was the same in the countryside where the Mandarins acted with the greatest reluctance and slowness.

On the 9th Columba and her sister and three other prisoners were transported to the large prison, and again completed the number of 40 confessors. They wrote us the most holy and uplifting letters, especially Lucie Park, Damian's wife and our Columba. Truly prison was the abode of peace, holiness and happiness. The 12th Columba appeared before the president and told him the naive story of the outrage that had been done in his person and that of his sister to the public morals of the whole kingdom. The President, deeply affected by this horror, reported it to the Royal Council. We never knew what the answer would have been; it even seems that people have contented themselves with lowering their heads and blushing. But Mr. President was not satisfied with that, he gave a strong warning to the head of the satellites and of the first prison, had four satellites arrested and condemned 2 to exile, they left on the 16th. That same day May 12, divine providence gave another fine example to this president: a Christian Protais Jeong⁹ had had the misfortune to apostatize from the first prison at the beginning of the persecution. Found in her family, she fed only on her tears; finally pressed by repentance, he came into the street to prostrate himself at the feet of the president on leaving the courtroom, begging him to put him back in prison: how contrite he was for his apostasy... Is it with all your heart, said the magistrate? Yes, replies Protais, well, go to the prison, and the poor apostate hastened there with a heart filled with joy which was still

⁹ 정국보 Jeong Guk-bo 丁— (1799-1839) Protase. Saint.

increased by the exhortations and the consolations of the other prisoners. On the 19th he was sent back to the first prison where he had apostatized, on the 20th he was beaten there with sticks (he was beaten 15 times) to death because the Koreans have the cruel finesse to beat to death or to life, and at night next he died martyred for his repentance.

Seeing that the force of the persecution had slowed down a little, I returned on the 13th to our house of residence which I had left on April 10 to hide in a poor little house in the neighboring district, and where in spite of myself I could not prevent comings and goings, and this was more notorious than at our house of residence where the door was not seen from any other door, and the house much larger and more convenient.

However, all the enemies of religion, especially the party opposed to the great Kim ta yen, grumbled cruelly and despised the queen for not wanting to execute Christians. Mr. President of the Court of Crimes, tired of torturing them uselessly, made them a paternal exhortation to apostasy: a word of obedience to the king will not be such a great sin... the other criminals asked me for my life, but you of a reversed order. This is me asking you to want to live. Our confessors responded politely and Christianly to his exhortation. Augustin begged the president to give him back his two children who were too exposed in the 1st prison, especially his 15-year-old daughter, deprived of their parents, Damian's wife asked for the same pardon for her son. Well then, said the mandarin to Augustine, you apostatize and I will give you back your wife and your children even without them apostatizing. I cannot apostatize, replies the fervent confessor, and he was again condemned to death, together with Damian, for the ornament and the mitre. Peter Gwon¹⁰, confessor of January for having cast and sold crosses and medals in quantity, Lucy Park because she was Gungnyeo, or vestal of the tablet of the deceased king; the wife of Choe Francis because her husband and son having apostatized, she persisted in refusing apostasy. Five people were again thus condemned as well as the 4 former confessors condemned to death for three years, but whose sentence had not yet been carried out. After three days of debates in the royal council, the sentence was delivered on the 24th at 3 am. After noon, hour of the death of our divine Saviour, these nine holocausts ended with the sword their glorious martyrdom in the public square outside the western gate. They suffered, according to immodest custom, the damage of the denudation, their clothes being the prey of the executioner, but they had foreseen this, and had girded their queens with a few measures of linen which were left to them. Their bodies remained exposed according to the law for three days in the public square, and on Monday the 27th at daybreak, I managed to have them removed and buried together in a small piece of land which I had purchased ad hoc. I would have liked, as in our noble and happy Europe, to have them enveloped in perfumes and precious fabrics; but that would have exposed too much the good man whom I have used for this holy work. So we contented ourselves with dressing everyone in a shirt and underpants according to their sex, then everything was well wrapped and tied in mats. Only Lucy Park has a small coffin donated by her cowardly nephew. There are many protectors in heaven and relics aplenty, if religion ever becomes public and flourishes in Korea, as there is so much hope!

Before and after the martyrdom of our illustrious confessors, the satellites still arrested a few Christians, but the cruel and barbarous chief, stung by the reproaches of the president because of the outrages done to Columba, and the heavy restitutions he had had to make, dispatched them with sticks, one apostatizes and dismisses. It is thus that on the Sunday of the Most Holy Trinity he caused the poor and dear Joseph Tchang to expire, a fervent neophyte by me baptized and confirmed in April 1838, who died in torture, and a rich and lukewarm Christian manufacturer of silks died the following night, thus won the palm of a

¹⁰ 권득인 Gwon Deuk-in 權得仁 Peter. (1805-1839). Saint.

martyrdom which for being less glorious, is no less true and meritorious according to St Cyprien. On Monday 27, the niece of aunt Magdalen Yi, a poor 14-year-old child who had been in prison since April 11, also died there of ill-treatment and misery. These dear children still remain three, deign our divine child Jesus and the merciful mother kept them until the end. From the glorious triumph of our children until June 2, the greatest silence reigns in the council about the Christians who still remain 32 in the great prison and 10 in the first. The president of the court no longer wants to judge them, his deputy has resigned, his conscience not wanting to kill innocent people. There was talk of letting them die in prison of hunger, poverty or disease; because a kind of putrid fever has set in among them because of so many people gathered in a small room, and no longer able to keep their clothes clean (which the Korean ladies are very careful and jealous of [they mistreat the poor girl so much canvas and hot iron and the beater that it hardly lasts more than a year in their hands.]) A poor widow died of it on June 2; or else there was talk of sending them back to the first prison so that the barbarian jailer would dispatch them with his stick, in short, that the will of the good Lord be done, that his Church triumph!

In the province of South East Jeolla, five Christians had been in prison for 10 years since they were sentenced to death, but the sentence had not yet been carried out, it was on this occasion, and they ended their glorious martyrdom with the sword. Although peace seems to be restored in the city and the chief of the satellites has, it is said, forbidden them to arrest the Christians from now on, two good Christians from the countryside having come to fetch me with a boat, I left with them on the 3rd at daybreak, and having descended the river, then sailed about 30 leagues between the islets that surround Korea, I came to hide in a house by the sea to refresh my heart from the anxieties of the city.

On June 28 I received the following news from the city. 1st The great judge having effectively resigned, the new one who replaced him puts the greatest activity into making the confessors apostatize, the sessions are frequent and the tortures and beatings that he makes suffer without going to death are very painful especially by frequent repetition. Two women, Damian's sister-in-law and a virgin overcome by torture had the misfortune to apostatize and were sent back, a sad fall after more than two months in prison after having twice been sentenced to death!!!

Two other elderly widows ended their painful existence in prison. It was announced that 7 people would be executed on the 30th, but this rumor turned out to be false, the ministers of Satan do not want the death of the body, but that of the soul by apostasy at any price whatsoever. 2nd Poor Andrew Park after having buried the martyrs of 2 h. had made himself the servant of the prisoners to whom he spoke our alms for their subsistence, the satellites observed him and to know from where he had so much money again and made him suffer cruel torments.

On July 15 an express brought me this distressing news... On July 7 there is a Grand Council of State, and the result was a new decree from the Queen Grandmother which gives a strong warning to the two heads of the satellites and to the great judge of their laziness and nonchalance in exterminating the Christians and orders them to push the case quickly, otherwise they will be guilty to the whole kingdom... immediately after this order, this very day and on the 8th and 9th of persecution was like hail; several and even dismissed apostates were taken. On the 9th the satellites stopped our courier from Beijing dear Charles Jo¹¹ and his wife who is breastfeeding a four month old child, his father-in-law and his mother-in-law who is also breastfeeding a 6 month old child, the wife and son of my introducer and catechist of Fr. Chastan, Charles Hyeon, his mother-in-law and his sister Senta(?)... It was not that we

¹¹ 조신철 Jo Shin-cheol 趙信喆 (1796-1839) Charles. Saint.

wanted to arrest them, but finding themselves too cramped in their house, where they feared danger (all the houses in the city are in the same situation) they had the imprudence to transmigrate together to a larger house, apartment at the mission, and whose terrified inhabitants were dislodging and a few days later he were arrested there together. It also seems that we took most of the effects he had just brought from China by exchanging the money sent to us by the charity of our brothers in France. Fiat Sanctissima Dei voluntas. Judas and apostates have spoken of the three Europeans to the mandarins and satellites so that these loudly say they want to stop us. The 17 arrest of dear interpreter Augustine Yu¹² with his son and a large quantity of Chinese books and religious objects, arrest of Peter Hong¹³ with his wife who is breastfeeding a 6-month-old child, ** ** of Martha and the fugitive daughter... arrest of the brothers Kim Antony. On the 19th or 20th, arrest of the dear inhabitants of the bishopric, Paul, his mother, his sister and three servants. 22 arrival of Yi Jean bearing this sad news: Friday 19 at three o'clock glorious afternoon martyrdom of Yi Jean¹⁴ brother of Augustin, of his 15-year-old daughter Agatha, of the high Magdalen Yi, Kim Juliette and the others whose names I could not be told who, new, ended their glorious martyrdom with the sword. Yi John especially, after having had his legs broken, was miraculously cured the following night. 24 at midnight happy arrival of dear Fr. Chastan, 29 at 4 o'clock in the afternoon arrival of dear Fr. Maubant, on 30 at 9 o'clock in the evening they left me to go to re-embark. That same day in the morning departure of Thomas with John for the city. On the 31st at 7 a.m. devastation of Surisan more than 60 took about ten fugitives. August 7 after this sad news by Andrew Jeon who announced to him the arrival of a traitor with five satellites to lead him to the city by order of Minister Yi.

Fr. Maubant adds the following: On September 3, Peter Yi, one of my three introducers in Uiju, brought me the following news from the city. The Bishop underwent harsh beatings, Augustine Yu, Charles Jo and Paul Jeong¹⁵ were reduced to no longer being able to receive beatings. We no longer seek Christians with so much activity, the storm is found against us. We promised a prefecture to the noble Chag tung jin who would deliver us to the Mandarin. In order to avoid the evils that could fall on our dear Christians and in accordance with the advice of our dear and honored Pastor, Bishop of Capsus in the *** we leave today Friday September 6 my dear colleague Fr. Chastan and me, to go and share the tortures and *** to God his merits.

P. Ph. Maubant

Letter from Mgr de Capse to M. Maubant July 24, 1839

Very dear colleague,

Fr. Chastan arrived at midnight, Deo gratias. The day before yesterday, your Yi John¹⁶ came to tell me that all was lost and that the only thing missing was us to end the party. Satellites are spreading across the countryside to stop us. We must surrender and pay the person, at least one of us and the other two out of the kingdom. So come on, because the

¹² 유진길 Yu Jin-gil 劉進吉 (1791-1839) Augustine. Saint.

¹³ 홍병주 Hong Byeong-ju 洪秉周 (1798-1840) Peter. Saint.

¹⁴ 이광렬 Yi Gwang-ryeol 李光烈 (1795-1839) John. Saint.

¹⁵ 정하상 Jeong Ha-sang 丁夏祥 (1795-1839) Paul. Saint.

¹⁶ 이문우 Yi Mun-woo 李文祐 aka 경천 Gyeong-cheon (1810-1840) John. Saint.

longer we delay, the more danger there is, come quickly, come quickly. I'm sending a boat out to meet you.

Another letter dated August 11.

My dear colleagues, God be blessed and his most holy will be done, there is no longer any way to back down. It is no longer the satellites that are sent for us, it is the Christians, Andrew Jeon arrives at one o'clock after midnight, they have counted the most beautiful wonders for him, and poor Jeon has promised to call me. However hide well until further notice if I can give you any. Pray for me. Joseph Laurent M. Imbert Ep. de Cap.

Last message of Bishop Cap

In extremis bonus Pastor dat animam suam pro ovibus suis et ideo si non cymbâ profecti estis. Venite cum misso praefecto Song Gye-chang [송계창] sed nullus christianus vos sequatur.

+ Imbert Ep. Cap

These last 2 lines were sent by Mgr de Capse to Fr. Maubant who sent to fetch Fr. Chastan about 70 leagues away. ***** from his prison on 4 or 5 September.

1839: Fr. Maubant's last letter before surrendering and being martyred

There is some overlapping between this account and that written by Bishop Imbert. It seems that the two shared the same information in some way.

IRFA Archive Volume 577 ff. 561-592.

The original seems to be IRFA Archive Volume 1260 ff.149-188

Gentlemen and Dear Colleagues

Hail and farewell,

Monsieur and very dear parish priest and relatives and friends

Last May I received your letter of August 22, 1837. I thank you for having sent me the news it contained; I wish it had been longer. If there were any future here for us, I would hope you would make up for the deficit by a long and full of ecclesiastical and adjoining news, but our future seems so shortened that I would not have the pleasure of savoring this news.

Here is what Monsignor writes to me by one of my former catechists who is to take me to the place where His Excellency has taken refuge: "Dear Brother, Mr Chastan arrived at midnight, Deo Gratias, the day before yesterday. Your Yi Joan, that's the name of the aforesaid catechist, came to tell me yesterday that all was lost and that only we were missing to finish the party... The satellites are spreading across the countryside to arrest us. We must give ourselves up and pay with our own person, at least one of us, and the two others leave the kingdom... So come, because the longer we delay, the more dangers there are. Come quickly, come quickly, I'm sending a boat to meet you."

Now, the greater ease that Monseigneur and Mr. Chastan have in speaking the Chinese language, together with the letters that I had had to address to His Excellency, authorize me to believe that the fate has fallen on the first and most miserable among sinners, full of regret for not having worthily corresponded to the benefits of the merciful and Divine Providence. But as it is written, man proposes and God disposes, Divine Providence had ordered otherwise: arriving at His Lordship's on Monday, July 29, after having examined the way out of the kingdom and its consequences, it was resolved that we would all three stay in Korea and await the subsequent provisions of Divine Providence and martyrdom if it granted us the grace. The Cochinchinese, who had deported the European missionaries out of the kingdom of Cochinchina during the persecution, were arrested and perished under cruel beatings redoubled for two to two days until their death. We feared these tortures, or crueller ones still, for the charitable fishermen who would have tried to take two of us 3 to the coast of China or Manchuria.

So we separated on Tuesday evening, July 30, resolving to follow the advice of our Lord Jesus Christ and his divine example "If you are rejected from one city, flee to another" and to hide each of us as best we can. We believed, Mr. Chastan and I, despite the difficulty and the dangers of the times, to have to accede to the ardent desires of three small Christian communities through which we passed. It took us about ten days to administer the sacraments to them.

However, we were often told the most unfortunate news. An apostate traitor, a Korean Judas, is said to have made several named Christians believe that the religion was going to be made public, that all that was needed for that was the arrest of one of us three Europeans, and that while forcing children to apostatize, iron rod in hand. You Christians who see and read this letter, Judas Iscariot, who delivered the Son of God our infinitely beloved

and lovable savior Jesus, would he have done more against Christians than the Korean Judas? Pray for him that despair will not reunite him with his master, but that true repentance will make him an imitator of St. Longinus.

A believer too good and too simple, duped by the diabolical enchantments of Kim (this is the Korean name of this Judas), had the misfortune to promise this traitor and five satellites who accompanied him to go and call the bishop. On Saturday, August 10, the day of St. Laurent, patron saint of this dear bishop, this 2 times good man accompanied by the traitor up to 3 li, $\frac{1}{4}$ of a league approximately, from the place where our dear pastor was, left him with pagans and went alone at midnight to bring Monseigneur the sad news.

It was Sunday morning. Monsignor celebrated the Sacred Mysteries for the last time, then wrote us the following letter. "August 11 +J.M.J. My dear colleagues, God be blessed and his most holy will be done. There's no turning back anymore. It is no longer the satellites that are sent for us, but the Christians. Andrew Tchen arrives at one o'clock after midnight... They have told him the most beautiful marvels and poor Tchen has promised to call me... However, hide well until further notice if I can give you any. Pray for me. Laurent Joseph Marie Imbert Episcopus Capsensis." Then he left, first met the perfidious man and some distance away from there the five satellites who took him to prison in the capital Seoul Hanyang. At Monseigneur's request, they sent Andrew Tchen back to his family.

The very day that we left Monseigneur, His Grace had sent Yi Thomas his disciple and servant with my Yi John to the capital city to seek money and news. On the 14th Thomas reported to us that he had only learned of the arrest of Monseigneur when he arrived at the home of Andrew Son, with whom His Grace had taken refuge, that Joan had remained in town to take care of the imprisoned confessors and the affairs of the mission in the city jointly with Tcheu Philippe, that there were twelve prisoners who remained of the 32 several times already sentenced to death in the large prison tsieuen ok, the others are martyrs by the sword, about sixty at least in the prison pghô tchang with thieves and other criminals to undergo interrogations before going to the tsieuen ok prison with those sentenced to death. The confessors of the pghô tchang prison received 600 Korean sapecs a day, from 15 to 16 francs, fruit of the sale of our objects hidden in the house of Charles Jo, one of my three catechist introducers who became a commissioner in Beijing and then was arrested and became a confessor in this jail.

Monseigneur during his stay in the city had taken care of these prisoners until June 3 when he escaped. To date, Divine Providence has provided us with the means to distribute to them the copious alms that we have received these 2 years from our dear faithful brothers in France. I have arranged things with capable Christians not yet arrested so that no confessor perishes of hunger as long as there is something available of these alms and goods of the mission that we can pass on to them after our arrest which must take place within 15 days.

A bishop of Setchuen in China in prison in Beijing found in prison an opportunity to give news of his priests in Setchuen. Monsignor Imbert who had reported this fact to me, had promised us *ut supra videre est* to give us this news if necessary. Accordingly I therefore endeavored to dissuade Thomas from the perilous plan of returning at once to the city, advising him to spend some time with me awaiting the advice of His Grace, if he could give it, and the effect which his arrest would produce. I did not succeed.

It was thought that it was not more dangerous on the one hand and on the other, that it was useful to add my catechist and current servant to him. I was with Monsieur Chastan and his servant seemed to be enough for both of us. My Peter Tcheu, brother of Francis Tcheu, a Korean student who died in Macao, therefore left with Thomas.

The twice good man, who fell into illusion and disappointment had had Monsignor Imbert arrested, fell a second time into the same illusion, he says (he is simple, simple enough to be believed) and made them stop at 50 li, 5 leagues, from the capital. Another perfidious

apostate displayed a multitude of false marvels to him and asked him where we were. Our twice good man: "I don't know, but there are here at Pak sapang, dominus master, Tcheu Petro and Y Thomas who know it." To the sound of Tcheu Petro and Yi Thomas, known by the satellites to be at our service, twenty satellites assault Pak's house seize my Peter and Thomas.

The master of the Pak house crossed the hedge in one bound and slipped away. Peter was kept as surety and Thomas sent for us, with instructions to tell us that our arrest would have, of three main good effects, at least one; either martyrdom and the non-disruption of Christians or the publicity of religion. On August 18, Thomas Y and Tchen Andrew came to bring us this news. It was decided that regardless of these fine words from the satellites (this is how these satellites are called) we had to hide. Thomas had told them he would do as we told him and might not come back. So I kept him with me in place of Peter, and I urged Andrew Tchen both strongly and gently not to believe any longer in the words of the satellites nor of the Christians who accompanied them; as regards the publicity of the Christian religion in Korea, not to believe anyone unless it was one of our servants released from prison as well as Monseigneur and all the confessors, if he was provided with an authentic document, temporary to go and hide where he could, he obeyed. He only has half of what it takes to make a good and useful Christian in these countries, the simplicity of the Columba.

So we left Monsieur Chastan and I together, because the circumstances demanded it, so that we could hide towards the south. On Friday, August 23 in the morning, a Christian from Kienlato met us at Tarecol and told us that he had found places to hide us on the outskirts of the province. He left Friday evening with Mr. Chastan promising to come back for me in a few days.

Interim I received at 40 li, 4 leagues, from Hong tchou the advice that Monsignor had promised us, formulated in these terms: "Bonus pastor ponit animam suam pro ovibus suis. Si nondum estis profecti, per cymbam venite cum misso Son xiê tchong, name of the satellite, leader of more than a hundred, perhaps sent to find us." Attached to this letter from Monseigneur was a letter from my Peter Tcheu, who was annoyed at not seeing Thomas again and at not receiving any news either from him or from me. He knows that Monseigneur is calling us to prison, he asks us to go to where he is, on the road from here to Seoul, and not to take another road. As soon as I received this letter from Monseigneur I sent it to Monsieur Chastan inviting him to come as soon as possible. I also on the same day sent to the chief of all the satellites in search of us, a letter roughly framed in these terms adapted to the Korean style. Son xiê tchong reads: Lo sin pou, pater spiritualis Lo, my Chinese name that has been preserved and has become Korean, "we cannot go immediately to Tal kei mori (name of the place where he is with Peter Tcheu on the shore of a bay of the Yellow Sea) because Father Tchen, Mr Chastan, is far from here. We will be there in ten days. I want your heart to change and find happiness after your death, with my signature. During the time that passes waiting for the arrival of Mr. Chastan, I devote my free time to telling you the story of this persecution, a copy of that of 1801. It will perhaps reach you one day. I will also try to answer the other charitable people who have written to me.

In the summer of 1838, about forty Christians from Chungcheong-do were imprisoned in Hongju, a large second-class Korean city. They saved or rather prolonged the life of their bodies at the expense of their souls and the wealthier ones of a part of their fortune. From then on, from time to time, the satellites who never cease to roam the places inhabited by these former Christians (they only apostasize by mouth) and in a dozen districts of the Hongju gendarmerie, arrest here and there three or four Christians, beat them up to make them apostasize, and keep them in prison, from which the mandarin only lets them out after extorting all the ransom he can from them. Several times these diabolical satellites have taken pagans, tormented them to make them say they were Christians, and succeeded in

making some unfortunate pagans say they were Christians, even if it meant that they had to say again that they were not Christians in order to get out of prison. I was told that this happened in Myeoncheon to relatives or neighbors of Christians.

A poor man from Houang Mousil named Cheng, who has only one good leg, had to travel ten leagues with his hands and leg in order to come to confession in times of persecution. I confessed him, communicated with him and had him brought back to Houang Mousil, making him understand that he should not undertake such a long and painful journey and that he should not have to go out again. A fortnight later, frightened by the rumors of persecution in his region, he returned again in two days to the same place in Keumtchatong where I was also. But the flight is useless when the time is not or has arrived. He returned home was arrested with his elder brother and imprisoned in Haemi. It is written *unus salvabitur alter relinquetur*. This elder brother had the misfortune to apostatize and this fervent and lame Christian had the happiness to confess his faith. It is said that he can no longer use his free leg, so to speak, and that the local mandarin has allowed him to beg for his life in the town.

In the province of Gyeonggi-do in Incheon Hampaiki an attack of persecution threw four small Christian communities in this district into turmoil and fear. Some of them were arrested and taken to the capital of their district, two leagues from their home. One of them perished in the water while crossing the river that leads to the capital, Seoul, and the others who had escaped gradually returned to their homes as the situation seemed to be calmer. All returned, even the prisoners, but these with only the life of their body.

At the end of December 1838, the satellites suddenly entered a Christian family in a suburb of Seoul, took some books and seized the master of the house, his wife and his mother-in-law to translate them to the mandarins. A neighbor and pagan friend ran to the noise and spoke strongly to the satellites and arranged the matter for 40 Korean leangs, about a hundred francs. They did not apostatize, only agreed to let their books be burned.

On January 16, 1839, a pagan informer or false catechumen led the satellites to arrest the Francis Jo family, the family of Peter Kim, Jo's brother-in-law, and Peter Gwon, our broker, along with his family and his brother-in-law Andrew Park, who was at his house making medals and copper crucifixes with him, four men, six women and seven small children in all. The mandarins, who generally, except for a few, did not seem to approve of the persecution, postponed the treatment of this case which had arisen against their will, the most outrageous, the most shameful and the dirtiest blasphemies and curses against the Good God, the three persons and each of the three persons of the Most Holy Trinity, our Good Savior Jesus Christ and His Most Holy Mother our patron and my special and signal patron. Here is what my lord wrote: "I could not hear the story without shuddering with horror, I would have liked to tear out the tongue of these unfortunate women. O St. Louis!" (by an edict of this holy king, the tongue of blasphemers was pierced with a red iron). These atrocities, however diabolical they may be, accompany the apostasies that the Korean mandarins make suffer to the unfortunate Korean Christians or reputed to be such before releasing them, both in the countryside and in the city.

Kim Tae-jin, brother of the Great Queen (paternal grandmother of the 12-year-old king who had been married for two years to a great-niece of this Kim Tae-jin), had been insane for several months. He was the main regent of the kingdom, he did not want the persecution of the Christian religion, he was busy looking for the truth that he could not find in all the superstitions of paganism and he suspected it in the Christian religion and he seemed to protect it. Jo Tajin, the king's maternal grandfather, was given all the powers of Kim Tajin, his rival and enemy, and this Jo, a known enemy of the Christian religion, used all his power and means to persecute it; The judge of the first court had told a friend of the former Kim Tajin regent and of us (our protector) that he had orders to hurry up the Christians' case and

that he was going to send them back to the first court. The Christians were informed of this news and hoped that the persecution would soon end. Malicious enemies of the Christians reported to Chao Tajin that the popechang was not rich and that he could not because of this arrest the Christians, the first minister of Satan in this country renewed the order to arrest without stopping and that he would provide the expenses. Interim, the satellites took our house, where Peter Gwon lived, his furniture and the furniture of the other Christians they had arrested, which gave them a windfall of a hundred louis, 2400 francs, because Francis Jo and his widowed sister were rich.

Monseigneur had gone out to administer six small Christian communities that he had reserved for himself outside the city. Believing that the occasion of the Korean New Year was favorable to return and begin administering to the Christians, he went there on January 30, began the administration on February 15, the first Sunday of Lent, and until Holy Thursday he heard 550 confessions. In spite of the precaution, he said, that we took that the women came only at night and withdrew before daylight, twice the satellites went on duty after observing us, but I left in the evening or before daylight and everything returned to normal. Never have I experienced so much fatigue, I would get up around 2:00 to 3:00, begin our exercises, baptisms, confirmation and thanksgiving, this lasted about two hours. The 20 or so women who had received the sacraments would retire and others would take their place. At Easter I took some time off to write in China and avoid the crowds that would have resulted from the solemnity. There were only two places of administration left, Kong-so, which the masters had dislodged. Nam Damian (now a Korean Saint Martyr) had the charity to lend his house for the Christians accustomed to being administered in the family of Charles Suien, catechist of Mr. Chastan. I had always forbidden to admit more than 20 people at a time, but the Christians of the Charles Suien family's kongso, who were accustomed to not following any rules, and his sister and mother-in-law, who were also very imprudent, invited about 60 people for the two days. They brought others. Besides, not knowing the house, guides were needed, there were more than 100 people on Friday evening; on Saturday I chased away a good number of them, others came, the comings and goings did not cease; I was very angry. (My lord had reason to repent for not having withdrawn at the moment when he foresaw this turbulent influx. We would have withdrawn).

The too great affluence prevented the satellites from entering, there would have been too many people in one go they said since. On the evening of Sunday, which was Sunday in albis, when everything had been evacuated, they suddenly broke into Nam Damian's house, who was awakened with a start, and seized him and his wife and his only son and an old hospitable woman. I had confirmed them all the previous year and joined the brotherhood of the Holy Rosary.

They also seized an altar ornament, the common mitre and a breviary, in totum. The fabric of this mitre, although only made of silver, seemed to them the eighth wonder. It is a royal object, they said, as did the mandarins. They estimated it at 500 Korean tiao 12000 fr.

That same day they had previously arrested a widow Seo, her burn and another woman called Han. The husband of this woman, a bad catechumen, immediately went to the satellites, demanded his wife, whom the satellites would not release because she refused to apostatize, and he became furious, denouncing all the Christian houses he knew, and giving a list of 53 people.

After arresting the Nam Damian family, a squad of satellites went to the house of Yi Augustin catechumen, arrested Nam Damian's sister-in-law, his son and a girl named Marie Kim, an embroiderer, who had just escaped from Damian's house to save themselves, and the whole family, young and old. Augustine's mother, an old woman of 80 years, was arrested in the house of John Yi, Augustine's brother, to whom I had given the extreme unction in October of the previous year, but whom Divine Providence had healed to make him endure

more glorious sufferings and to decorate him with the palm of martyrdom. In five houses about twenty people were arrested. The next day, the widow Seo's fire and Kim Ignatius apostatized without a fight. The mandarin also wanted to send Augustine Yi's old mother away with an eight-year-old child, because according to Korean laws and customs, one is exiled per gratiam when one reaches the age of 70. The good old woman had enough courage to say that she wanted to stay with all her children and the mandarin allowed her to do so.

On March 7, a man named Choe Philip, a manufacturer and wine merchant, was arrested in a large village or small town one league from the capital city. His wife, although she had apostatized, was no less arrested and taken to the prison so that the satellites could more easily plunder the house of this man who was a little at ease. The mandarin subjected them to a light caning and sent back the apostate wife who, the following day, had a miscarriage, and sent the husband to the tsieuen pghô prison.

On March 21, four leagues from the city, the Kim brothers and their son were arrested. I had administered them and their whole village in December of the previous year. They got away with it at first for some money, were released then recaptured, flogged and detained in prison. It is said that they were sentenced to death. It is said that their mandarin asked them to apostatize, to say a word of obedience to the king is not such a great thing, your God will forgive you, it is that they reported it.

On March 28, in a suburb, a catechumen with little education was arrested with her son, also a catechumen. She was repeatedly questioned harshly without wanting to apostatize, but unfortunately she did not scruple to denounce two or three Christian families with whom she had relations. She remained generously in prison until April 20, when the president of the Tsieuen Pghô prison sent her back because she did not have a Christian name. She claimed - I am Christian - the magistrate: what is your name - she: I do not have one - the magistrate: all the others have it, you are thus not Christian.

On April 8 or 9 Nam Damian was interrogated together with Yi Augustine. It was not very terrible, the ornament, the breviary and the mitre having been taken from Damian's house became his personal business. The mandarin, fearing the rumor that these objects would spread among the people and the satellites, was content to hear that they were objects of Father Zhou, martyred in 1801. He even suggested to Damian that in the assembly of Christians he, Damian, sitting in the armchair covered with a tiger skin, was using them, and Damian answered yes, and that was to avoid having the truth declared, because the mandarins knew and told each other in their ears: there are three Europeans who preach the Christian religion in the kingdom, and it is clear and the satellites say it loudly that these objects belong to them. But they still did not dare to investigate, because they said that when it becomes legally proven, they will have to take them and what to do with them? It is too big a matter for a child king and a small kingdom. These are their own words. The mandarin used all means to make Peter Nam, son of Damian, 11 to 12 years old, and Augustine Yi's son of the same age, as well as his 15-year-old sister, apostatize. These dear and very lovable children, who had become little heroes by the grace that the infant Jesus had earned for them, remained firm; neither caresses nor threats nor even cruel torments could shake their faith. So they were transferred to the prison tieuen pghô with their parents. What a sweet and holy society! In about 12 days I will have the happiness, I hope, of entering this certain and shortened road which leads to the society of God, of the angels and of the saints. My Lord has already been there for 22 days.

On April 11, the high Magdalen Yi, her sister, her mother, her niece, and two other virgins who were enthusiastic about the fervor of the children, sons and daughters of Damian and Augustine, went to the Praetorium to present themselves as Christians and wanted to die confessing their faith. The mandarin had them chased away twice, but firm and ardent in their desires, they went to the former house of Nam Damian, which had become a satellites post,

and were arrested and taken to the prison. The mandarin after a cruel interrogation made them take to the prison psieuen pghô. It is admirable that in this people we often and very often have occasion to groan over the fate of some new apostates and a sort of consolation to repress the ardent desires of many to present themselves to the persecutors.

On the 12th Jacques Jeon, brother of Philippe, one of our businessmen, his sick wife and two of his daughters, also very sick, one 14 years old and the other 5, were arrested and the house was pillaged. We have four large jugs of communion wine that the satellites found good. The other two children were hidden and his brother Philippe, who was mainly wanted, was absent. Jacques and two widows who had also been arrested at his house were horribly tortured to tell where Philippe was and then taken to the prison tsieuen pghô. His wife and his daughter as sick were only slightly tortured and they were not taken either to the big prison.

On the 15th Agatha Jeon was arrested with her and her large family for having given hospitality to Pak Lucia. Because Francis Pak, nephew of Lucie, seized with fear, had sold for a third of the price his house which was denounced had withdrawn there for 2 days with all his furniture and all his family. An old widow, their companion, who was out of her mind, immediately apostatized and went straight to the bishop to confess her sin. You can guess how she was received. These are the expressions of Monseigneur. All the others held firm at first and suffered with courage the torments which were more horrible against Agatha Jeon and Pang Lucy because they were kong-niu i.e. vestals or virgins of the court employed with the guard of honor and in the sacrifices to the tablets of the kings. Pang Lucy, with her hands tied behind her back, her eyes modestly lowered, with a peaceful air and a serene face which announced the peace of her beautiful soul, addressed fervent and continuous prayers to God, repeating a thousand times the sweet name Jesus Maria, which is common to all our Christians, and did not utter the slightest complaint while her legs were cruelly beaten. After these tortures they were transferred to the big prison. Then the family of Francis Pak, all pagans, came and unfortunately caused the apostasy of all their relatives of 11 people who had been arrested and had initially generously confessed the faith. Only the two kong-niu Agatha Jeon and Lucy Pang remained, all the others apostasized. The more well-known Christians were arrested in a short time and the prisons were filled, after which there was some relaxation in the arrests.

The president of the court made his report to Yi Tae-jin, the minister in charge of the executive power, who reported to the Great Queen and presented him with a report in which he did not name the Christian religion but a rejection of the infamous sects of pe lin kiao and heuang kin, sects that exercised the vigilance of the Emperor and the Chinese governments. He exaggerates the number of his followers and covers them with the blackest slanders, of not recognizing their parents, of being rebellious to the king, of not observing the social duties and especially of making a joy and a happiness of suffering and dying for their religion, worse in that than the animals which fear pain and death; he speaks about the mitre, the book, and the ornament as singular objects of superstition and proposes to use the severity of the laws to destroy it. In China the style is that the projects proposed to the Emperor push things to excess and to the last severity and his Majesty in his answer always brings down more than two thirds of them, which makes the people praise the clemency of their sovereign. But here the Queen, too precipitately, without having consulted Kim Tajin her brother, before his illness regent of the kingdom recognized as skilful and then sufficiently rehabilitated to be able to give him a good opinion, added still to the report of the enemy minister of our Holy Religion. According to his answer, in 1801 the Christians had not been exterminated enough, they had grown back, now the grass had to be cut and the roots pulled up. These are his words, and to establish in the 8 provinces the okatchaktong which constitutes 5 houses under the supervision and responsibility of one man and makes that no one can dislodge nor receive secret guests, in order to take all the Christians. And we European Christians, how and where

did we find ourselves? However, we have lived with and between all this to this day and I would not despair of living in it any longer if Our Lord Jesus Christ through the organ of Monsignor Imbert his vicar on this earth did not call us into the sure way of salvation and heaven through the prisons and torments of Satan in Korea.

This order of the Great Queen to exterminate the Christians appeared on April 19, and it surprised many people, especially the president of the Tsieuen Pghô court. A few days before, this judge had told our protector, little Kim Tae-jin, that the royal order required him to hold a session every day, even on the days of sacrifice when the bar is usually vacant, in order to deal quickly with the Christians and judge them according to the severity of the laws. He had even added that he would dismiss them from the case. On the 20th he began by sending back to the prison pghô tchang the son of Damian, the son and the daughter of Yi Augustin and the niece of the high Magdalen Yi aged 14 years, under the pretext that the law did not allow to judge them in the court of the capital crimes in spite of the supplications and the tears of the parents and of the dear and pleasant children. The grace of our good Jesus sustained them. These four little Christian heroes and heroines always remained firm in spite of the torments they were made to endure on several occasions and especially the hunger because our people could not give them any relief.

Satan's ministers tried in vain to make them believe that their parents had apostasized and returned to their home: "Whether my parents have apostasized or not is their business," replied each of our lovely children, "for me I cannot deny separating myself from my God whom I have served since my childhood. The affair of the Christians taking a terrible turn and their judgement tending to death, he sent back absolutely without torture and without apostasy by honor for his great age the mother of Yi Augustine and Yi Joan with a child of Augustin aged 8 years an apostate Philip Choe who had happily confessed the faith since March 7 until this moment when he had the misfortune to succumb, and a brave and strong catechumen although professing the Christian faith because she did not have a Christian name

On the 21st Namien, Yi Augustin and their fellow prisoners underwent a new and terrible interrogation. The president recalled the case of the mitre, the book, and the ornaments, and refuted the false answers given by Damian in the first interrogation. These objects are new, how can they be objects of Father Zhou who died in 1801? etc. etc. He had the bones of his legs broken and had him beaten with rods on his arms, thighs, and all over his body; he made him unconscious and he remained there for four days without giving any sign or hope of life, but the Divine Providence, which undoubtedly only wanted to make him expiate his false answer and reserved him for a more glorious martyrdom, gradually restored his health.

The bones of the legs of Lucy Pang and Agatha Jeon were also broken. The blood, the marrow, the tattered flesh, offered a spectacle that only demons and their ministers can look at and make endure without horror and compassion. This unnatural president only admired their patience and the serenity of their posture, and the next day they were miraculously cured. The others examined that day suffered less. The following days he examined six of them every day. All suffered more or less cruelly. Damian's wife, who had had the imprudent and guilty weakness of imitating and repeating her husband's lies, was the most mistreated; they also broke her leg bones. This woman of a strong and fearless character, although of small build and able to speak, as well as some other Christian men and women whose names have not come down to me, pulverized the calumnies of the pagans on the worship of parents, the observance of social duties, etc. They especially raised the standard of living of the people. Above all, they emphasized modesty and Christian chastity, which regulate not only the body but also the mind and the heart; they did as much as their faculties could suggest to them to bring out and shine a thousand points of our holy doctrine, so much so that the listeners and the president especially were in admiration. They proved the

obligation to refuse the apostasy that was asked of them in the name of the king by the Oportet obedire Deo potius quam hominibus, but with simple and so clean expressions and comparisons that the president applauded them and then to a 22-year-old virgin named Lucia who reasoned more consciously and more strongly: but did you know more than the king (a child of 12 years) and the mandarins? Our Holy religion is so true and so beautiful that if the king and the mandarins wanted to examine it, they would immediately embrace it. In the various sessions he held until April 30, he sentenced 40 of them to death and had the judgment presented to the royal council for approval.

This number frightened the minister and especially the Queen. They expected that the Christians would apostatize to save their lives. They replied: putting the Christians to death was to accede to their wishes, the torture must be repeated, they must be forced to apostatize and sent back home. So the cruel president began the tortures again with new cruelty, especially towards those who had suffered less in the previous interrogations. Augustin Yi was the most tormented, as he had been the previous days, Lucie Pang and Agatha Jeon, and Nam Damian's wife, Mary Yi, had her legs broken under the blows. One woman had the misfortune to apostatize in the torments. She was condemned to receive 30 strokes of the rod on her legs, she apostasized at the 25th stroke. Released, she was taken back and generously confessed her faith and repaired her fault. The president, seeing that the tortures did not succeed in making her apostasize, unleashed against them the pagan prisoners, charging them to molest the Christians day and night with insults and blows. This means succeeded to him partly, the unfortunate Jacques Tcheu, father of our Philip, Francis Tay, his son and another Christian overcome by these continuous vexations apostasized. The wife of Jacques Tcheu, who was sick in the Pghô Tchang prison with her two daughters, apostasized without a moment's hesitation as soon as she learned of her husband's apostasy and left with her 14-year-old daughter, also an apostate, and a 5 year old child. These apostasies caused us particular pain. This woman and her child had only a few days left to suffer in prison, a sure place of salvation for her, and would have been released from the danger of falling into hell by a kind of martyrdom. James was a Christian of exemplary piety. The president, probably in order to bring the confessors to apostasy, made the apostates return their furniture, their houses and all their goods. He also made the apostates arrested in January receive back their houses and all their goods. The satellites, having squandered everything, wanted to return the money from the sale of the furniture, but they had to return the objects themselves or buy similar ones at the arbitration of the apostates and according to the list that they presented. On this article the president showed himself inexorable. After several sessions until May 9, 33 confessors remained firm and were condemned to death for the second time. The sentence was again presented to the royal council and again rejected, with the order to repeat the attempts at apostasy with reasons specific to each individual.

In the meantime, on May 3, our dear commissioners in Beijing, Yu Augustine and Charles Jo, arrived happily in Seoul, the capital of the kingdom, but they did not bring any books or religious objects, because during the persecution of the previous year in Beijing, Joseph Wang had hidden our books and effects. Now he was absent at the time when our Korean commissioners asked for them, and the Chinese priests who are helping us in China because of many traitors could not go to Peking or manage our affairs. Tang tcheng ouen, a native of Setchuen, a watchmaker established in Beijing, told our commissioners that the major and best part of our belongings were buried in his store but that since he knew neither Latin nor French he could not deliver the objects we asked for, and he delivered nothing. They brought only our letters, a synod of the Sethcuen that Mr. Mouly had the charity to send us from Sanhaifou where our people saw him with a very abundant alms from our faithful brothers from France, a very large part of which fell into the hands of the persecutors and their agents.

That same day, May 3, the satellites, two leagues from the city, were going to arrest Kim Antony, an excellent Christian, when at the sound of the noise he fled along with his wife and one of his sisters. Columba, his elder sister aged 26, and another sister aged 24 were arrested with her child aged 3(5?) which they handed over to the pagans of the district. The president of the court, the pope, with caresses and a thousand beautiful words, exhorted Columba and her sister to apostatize for a long time, and then, having learned that they were not married, he asked them for a reason; Columba answered that it was to keep her virginity, because, she added, Christians who keep their chastity do a work pleasing to God. The other virgins imprisoned in April had not dared to speak so clearly, they had escaped by saying that they had not found a party of their taste or suitable and that thus, especially because of their poverty, they had thus aged. There is in this non secundum rem veritatem, nevertheless God wants to preserve them from greater faults and after having washed these faults in their sorrows they will still win the palm of martyrdom. The mother of Columba, whom I administered two years ago in the illness from which she died, was one of the best Christians I have known in Korea. Her brother, her sisters, all of whom like her wanted to keep their virginity, one of whom died of grief for being engaged or as a result of that grief, are and have always been among our most exact and faithful observers. Columba out of prison before being in prison was a model of virtue, in prison she supports her previous examples. Her candor, her ingenuity and all her virtues are still a model for her fellow prisoners and for the virgins of Korea who will be born after us. The mandarin, devoid of all sense of modesty and honor, had Columba and her sister stripped completely, then had their bones beaten in all the joints and five times gave them the question in the legs; Their bones bent and did not break, these pious virgins suffered these torments with a serene and happy air, without throwing neither cries nor sighs, not even pronouncing aloud the soft names of Jesus and Mary like all the other tortured, practice which makes enrage the satellites and the mandarins so much that one calls the Christians Jesus Maria. Thus, when one took Paul Ting our common and principal introducer, we arrested today a great Jesus Maria said the satellites. Our fervent heroines talked in silence with our good Jesus who supported them and carried the most painful part of their cross. The sufferings or torments are bearable, said the apostates, as long as one has not apostasized, but once one has apostasized, there is no way to stand. The mandarin attributed their impassivity to magic, and had them write anti-magical characters on their backs, which he pierced with thirteen blows from fire-reddened allenes. They remained as if impassive. Then he said to them: I marry you to all the satellites and the prisoners and to these in the same way abuse them as you will. Our good Jesus, our Divine Master, their only protector, did not abandon them; he miraculously restored them to health and gave them such strength that they could defend themselves against ten men at once. They remained in this state naked for two days in the men's prison and finally the shameful satellites gave them back their clothes and made them go to the women's prison. These two virgins were not the only ones who suffered this infamy. The satellites stripped the virgins, young women and widows of their corsets and their skirts, leaving them only their underpants as soon as they entered their houses and arrested them. However, we have not heard that any of them were raped, we know that the two so shamefully mistreated were not.

The persecuting minister Yi Tae-jin, having perceived that the satellites were slowing down in arresting the Christians because they were no longer free to plunder and steal, and that they had even been obliged to make amends ad amussim for their brigandage, reported to the queen Grandmother, insinuating that she should allow the Christians to be robbed as before. This time she did not succumb to the suggestion; on the contrary, she strongly approved of the practice of the president of the tsieuen pghô to have the stolen and looted things returned. It also ordered that if there was an apostate in the arrested house, the furniture and goods should remain with him, if not with the closest relatives, and if there were

no relatives, that the goods of the arrested family should be entrusted to a local owner who would be jointly responsible. This new order added to the slowing down of the satellites to take the Christians, the order to establish the surveillance of 5 in 5 houses o ka tchak tong was slowly and reluctantly established in the suburbs and certain districts of the city. It was the same in Chungcheong-do province. It was established only in a few places. In the province of Jeoll-do it was established more exactly, but this had no effect anywhere and it became insignificant; today this is how the Christians and the pagans speak of it: o ka tchak tong means nothing.

On the 9th, Columba and her sister, along with three others, were transferred to the large prison and once again completed the number of 40 confessors. They wrote us the most edifying letters, especially Columba Kim, Lucy Pang and Damian's wife. The prison was truly a place of peace, holiness and happiness, the way to heaven. My lord is there and I hope to be there in 11 or 12 days.

On the 12th Columba appeared before the president of the tsieuen pghô and made him naive the account of the insult which on his sister and in his person one had made with the public morals of the kingdom. The president, strongly affected by this horror, made his report of it to the royal council. We could not know what the answer was; it seems that they were satisfied to lower their eyes and to blush. But the president was not satisfied with that; he gave a green warning to the president of the pô-cheng court, had 4 satellites put on trial, and condemned 2 of them to exile, where they left the day after tomorrow. That same day, May 12, Protais Jeon, who had had the misfortune to apostatize in prison at the beginning of the persecution and who returned to his family only nourished himself with his regrets and his tears, came in the street to throw himself at the feet of the president at the exit of the court, to beg him, bursting into tears, to give him back to prison in grace, that he would die of sorrow for having apostatized. Is that with all your heart?" replied the president. Yes, without doubt," replied Protais. Well, go to the prison, and our Protais to run there, with a happy heart and full of a joy that was increased by the congratulations of the other confessors. He had scandalized the confessors of the two prisons and especially those of the first. On the 19th he was sent back to prison, and on the 20th the president of the tribunal had him beaten 15 times to death, for the Koreans have the cruel skill of beating to death or for life, and during the night he died a martyr for his repentance and his faith.

The arrests seemed to be suspended, and the president, tired of torturing these poor innocent Christian victims, exhorted them to apostasy, as if they were fathers: a word of obedience to the king will not be such a great sin. The other criminals ask me for my life, but with you of a reversed order it is not so. I offer it to you, it is to me to ask you that you want to live. Our fervent and unwavering confessors got away with a polite and honest answer. Augustine Yi asked him to return his two children who were very exposed in the first prison, especially his 15-year-old daughter who was alone without parents. Damian's wife asked for the same grace for her dear son. Well, you, said the mandarin to Augustine, apostasize and I will send you back as well as your wife and your children without them apostasizing; I cannot apostasize, answered the intrepid confessor and he was again condemned to death, as well as Damian Nam as collector of the miter, book and other religious objects; Peter Gwon for having cast crucifixes and medals in quantity; Lucy Pang because she had left the court and her office as vestal or guardian of the tablet of the last dead king; the wife of Francis Tay for not having imitated the apostasy of her unfortunate husband; Agatha in prison for two and a half years and sister of a virgin who died a martyr the day that Fr. Chastan entered Uiju, a border town of Korea. Barbara Han, Magdalen Kim and Agatha Yi, all 4 in prison and condemned to death for 2 ½ years but whose execution had been deferred. After 3 days of debates in the council, the sentence was ratified and on Friday 24th, feast of the Sacred Heart, at 3 o'clock in the afternoon, hour in which Our Divine Jesus had given his life and his blood

for us and for them, these happy victims had the happiness to give also their life and their blood by love for him, they were beheaded on the public place out of the door of the west. The clothes of the executed became the prey of the executioner; they suffered according to the immodest custom the aversion of the denudation but they had foreseen that and had girded their loins with a piece of cloth which was left to them during the execution. Their bodies remained in the public square for three days, according to the laws of the country, and on Monday the 27th, at the crack of dawn, the bishop managed to have them removed and buried in a small plot of land that he had purchased ad hoc in the shape of a horseshoe, open to the west, in a place called o ya ko kê. I would have liked to wrap them in perfumes and precious fabrics, but it would have been too much to expose the man I was using for this holy work, so we were content to dress them in underpants and a shirt, each according to his sex, then wrap and bind them in mats; only Lucie Pak had a small coffin given by her cowardly nephew. The wife of Tay Francis was buried elsewhere by him and his family. Here are patrons and relics in abundance if religion ever becomes public in Korea as we hope it will.

Before and after the martyrdom of our illustrious confessors, the president of the pôtscheng, stung by the reproaches of the president tsieuen pghô because of the insults made to Columba and her sister and angry at the strong restitutions they had had to make, made a certain number of them apostasize and others die, thus a man named Joseph Tchang, baptized and confirmed by the Bishop in 1838, and a wealthy and not very fervent Christian merchant of silk. On the 27th, the 14-year-old niece of High Magdalen Yi died of misery and of the consequences of the torments; she had voluntarily entered prison on the 11th of the previous month. For some time at the end of May and in the first days of June, there was an appearance of calmness in the storm. There was no more talk about the Christians who remained in prison. The president of the criminal court tsieuen pgho, tired of condemning and torturing people he knew were innocent, refused to judge and wanted to resign. His second in command, for the same reasons, resigned. There was talk of letting them die of hunger and misery in prison. A putrid fever had attacked several of them. The uncleanness and the large number of people gathered in a small room had probably given rise to it. A poor widow died on June 2.

In the province of Jeolla-do, five Christians who had been in prison for 13 years and had been condemned to death were executed and beheaded in Jeonju, the metropolis of the province, on 3 confessors in prison in Daegu, the metropolis of Gyeongsang-do southeastern province since sentenced to death were also beheaded.

Although calm seemed to be restored and the satellites were said to have received orders not to arrest any more Christians, the bishop thought it more advantageous to retire to the countryside. He left on June 3 and arrived on June 6 at Son Andrew's home on the bank of the great bay of Naepo.

On June 28, it was reported that the new president of the tsieuen pgho court was working hard to make our dear confessors apostatize. Without making them suffer very hard torments, he did not make them suffer less by frequent and painful beatings. The sister-in-law of Damian Nam had the misfortune to apostatize and returned with her child, a virgin defeated by the torments had the same misfortune, fatal apostasy after more than two months of painful prison. After having twice courageously heard their death sentence and seen the open sky ready to enter it, disastrous apostasy ! two other old widows ended their painful existence in this prison by a martyrdom which for being less glorious is not less true and meritorious according to St Cyprian.

The brother-in-law of Peter Gwon, Andrew Park, after his apostasy and his release from prison made himself the burier of the martyrs and after this holy work, as before, the servant of the prisoners. The satellites, after having observed him in vain to find out where he got so much money that he brought to the prisoners, finally arrested him and cruelly tortured

him. Our agents gave him the alms at the first agreed place to meet in the crossroads in the middle of the street but nevertheless secretly. Yi Johan, one of my former catechists, came from Seoul to bring us the following distressing news: on July 7, there was a great council of state, the result of which was a new decree of persecution approved by the Queen. In this decree, the queen was given a strong warning against the satellites and the judge of the criminal court tsieuen pgho, for their slowness and laziness in exterminating the Christians. She ordered them to push the matter forward quickly, otherwise they will be guilty to the whole kingdom ... immediately after this order that very day and the following days 8 and 9 the persecution was like a hail. Apostates who had been dismissed were arrested again.

On the 9th the wife of Charles Jo, one of my two principal introducers of Pien Men, the one who first said the father could enter Korea. one of my first catechists. who had become a commissioner in Beijing because he was the most capable, the only one known capable of managing these kinds of affairs, his four-month-old child, his father-in-law and mother-in-law with a six-month-old child, the wife, son, sister and mother-in-law of Sieuen Charles, Fr. Chastan's catechist, were arrested in a vacant house in the mission where they had just arrived in order to keep it and also to be a little further away and to flee the danger to which they thought they were more exposed in their small house. It was for a similar reason of fear that the former inhabitants of this mission house had abandoned it. Our dear Charles Jo was absent when he heard that the satellites had seized his house and the inhabitants, he did not return to make sure and he did well. Believing himself to be without means of escape and in despair of being able to save himself, he went to Houtong, our main house, to tell Paul Ting that all was lost for him, that he was going to go to prison. He did not take the time to think and did not find people able to divert him from his premature and useless project. It is said that he arrived at the prison even before his dear wife. Neither apostasy nor gold nor money can pull him out of the clutches of the incarnated demons that torture our dearest brothers. He was one of the three who had written and signed the letters to the Sovereign Pontiff and to the late Monsignor Bruguières who had promised to introduce him to Korea and who had introduced me in the place of this venerable prelate, the catechist and commissioner in charge of the affairs of the mission and of the Christians with the Europeans and the Chinese in Beijing, etc... Also say the Christians with poor Charles Jo and others it will not be a question of apostasy. He knew it for a long time and he expected that the Divine Providence has allowed that to happen to him. He is one of the best Christians in Korea. His kind are rare. May God preserve him and make him one of his perpetual worshippers. The mission has lost a multitude of goods from him and many others. It was only a matter of time before he sold his goods and lost more than 345 louis that he had brought us this year. Mr. Chastan and I were not able to receive anything from him, and since we received nothing from our Christians, who were poor as stones almost all of them, he died of hunger; we were obliged to beg; which, in trying to hide from us imprudent Christians as well as pagans, was not an easy thing. But this is a human misery that is coming to an end and is only the preamble to the one we will endure in prison in a few days.

Of the Judases, among them a Kim joon yangban noble by bastard origin, son born of a concubine, native and inhabitant of Seoul, Gwak, young man of about 25 years old formerly domiciled and perhaps native of bousasan Gongju niteunneuki. His father Peter Gwak was catechist of the place, declared to the mandarins and in public that there are three Europeans in the kingdom who preach the Christian religion there. After which Jo and Yi Tajin gave the order to arrest us by sending Kim jo-an with a squad of satellites, and Kouak with another with in addition a few hundred satellites to arrest us.

Augustine Yu, interpreter of Chinese and Korean at the court, one of the 10 small mandarins who go every year to Peking ad***** emeritus for 3 years, great and intimate friend of the former regent Kim Tajin brother of the persecuting queen, (the insane illness of

this regent causing his despoilment of the main power left open the door to the persecution that this brave regent although returned to health cannot stop any more; he has even to fear for his life. Many pagans say that Kim Tae-jin, the Queen's brother, and another Kim Tajin are our protector and reporter of court affairs, and a Gwon Tajin, equally powerful and brave, is a friend of the two Kim Tajins and far from being our enemy. These three Tajins are Christians, and they may have the desire to be so, as far as the second, Kim Tajin, is concerned, but they will not have the courage; Their party is also almost as strong and more capable of governing than their opponent, Chao Tajin and his people, but it is Chao who is now exercising it against us, in spite of Kim Tajin, who is said to have left the Christians and us alone. With the above-mentioned titles and dignities, our dear Augustin Yu had himself written letters to the Sovereign Pontiff in Beijing and one to the late Bishop Bruguière. It was under his care that all the religious objects that had entered Korea in the last twelve years were introduced. This brave Christian, when he was dismissed from his faculty to go to Peking, under the pretext of wanting to do the business of the king and of Kim Tajin the regent, had succeeded in obtaining this favor and all the good things of the regent and did ours. On the 17th he was arrested with his eldest son and a quantity of books and religious objects deposited at his home. He is a Christian of a delicate and vigilant conscience, one of the most fervent and devout of the kingdom. Still with this one it is not and will not be a question of apostasy. In the same time were arrested Peter Hong and his wife who was breast-feeding a child of 6 months, the brave Peter Hong had fled the paternal house and the hope to a certain fortune to live in poverty but in Christian; a girl named Marthe and another escaped from her family to profess the only holy and salutary our Christian religion; Antony Kim, his mother, his beautiful sister, and any small nephew. Kim Antony was a famous scribe of Christian books of which he professed well the doctrine, he had known to benefit from the lessons and the example of his virtuous mother who during a long widowhood had raised and supported her 5 boys and her daughter as a Christian woman.

On the 19th or 20th the satellites entered Houtong at our main house and said that they would return the next day. They had taken away most of the religious objects. There remained only a few pictures of the bishop and other small objects kept by Paul Ting, his old mother, his sister, a slave and two maids. Since my entry into Korea in January 1836, these good people had always stayed with me and with us, taking care of me with respect and all imaginable attention. Especially Elizabeth, sister of Paul, who has preserved her virginity and whose feast you will soon celebrate with the other virgin martyrs; she is a virgin full of merits before God, I like to believe, and certainly before men. Paul was the introducer of each one of us three successively and also our catechist then although already old he had become an ecclesiastical student. The bishop had him study the Chinese theology of Chansi and he applied himself to it and prepared his lessons admirably. He was a fervent Christian and devoted to Christianizing his countrymen and maintaining religion in his country. From his earliest childhood, after the martyrdom of his father, he lived with his mother and sister in the gorges of the Danyang mountains and studied Christian religion with all his strength at the home of Laurence Kim, the father of Francis, who signed the letters to the Sovereign Pontiff and to Bishop Bruguière in Beijing in 1835, writing Christian books, then as soon as he was old enough and had the opportunity, after having begged for the money he needed, he went to Peking with Augustin Yu and Charles Jo, asked for a priest, in 1826 and 28. He asked for a priest and brought back to Korea a number of images, reliquaries and rosary medals, etc. When the satellites arrived to arrest them, he prevented the uproar, spoke softly to the satellites, and asked them to take his mother, his sister, and the two maids to the prison only in the evening. The satellites granted him this request as a nobleman, as he really was; his paternal uncle was the first secretary of the king, after whose death the persecution of 1801 occurred. When he arrived in prison he had the consolation, it is said, of being housed with or

not far from his mother, his sister and about thirty other former confessors. He settled some small difficulties that had arisen between the two child confessors, Damian's son and Augustine's son.

At the same time, on Friday, July 19, the day of St. Vincent de Paul, Yi John the Baptist, brother of Yi Augustine, martyred on Friday, July 24, Magdelaine Yi, perhaps the daughter of Yi Augustine, aged 15, and Kim Julietta Kong-niu, a daughter of the court, but from whom she had left a long time ago, as well as five others whose names I have not been able to learn, received the glorious palm of martyrdom. Magdalen Yi is this courageous girl who finally, after many instances, managed to join the ranks of those who suffered for the name and glory of Jesus Christ, together with five other companions. Kim Julitta was an intrepid devotee who could hardly be pulled out of dangers or prevented from causing them; in the summer of 1838 she brought me every Sunday reasons for attending mass, the main reason for her coming, even though she had been told that dangers and other circumstances not only exempted her from this ecclesiastical precept, but should be a reason for her to observe and sanctify the holy days of Sundays and feasts in her home. If one insisted sometimes she cried, she did so at the Monsignor's house. Augustine's daughter was going to be from a family of saints, her father, her uncle and she were martyrs, her mother and her brother confessed Jesus Christ in prison, her 80 year old grandmother wanted to die with her children in prison for the glory of God

On July 31, at 7 o'clock in the morning, two of the three small Christian villages in Sourizan were devastated; 60 Christians were arrested, among them the father and mother of Thomas Choe, a Korean student from Macao, who are in prison and will be martyred for the glory of God and the salvation of their or with their eternal misfortune, because the affair of their dear Thomas closes the door to all hope of life in this world, and 11 other convillages, who are among our most devout and faithful observers They have generously confessed the faith until now and are far from thinking of renouncing it.

Here is a note and map to recognize the tombs of the first 8 martyred saints of this persecution

Keihai 4 lunæ 12 die martyres, 15 die sepulti in loco nomine O ya ko kê
parvo monte in forma semicirculari
of horseshoe vergit ab oriente
ad occidentem circiter hocce modo
in charact. sinicis sic describitur
ut ibidem videre est

oriens

Y. Lucia Pak Y. Petrus Y. Augustine Yi Y. Damianum Nam
septen Gwon meridio
trio Y. Agatha Kim Y. Barbara Han Y. Magd. Kim Y. Agatha Yi

occidens

On the third of September Peter Yi Sonpini, one of my three introducers in Uiju, brought me the following news from the city. My bishop has been severely beaten; Augustin Yu, Charles Jo and Paul Ting have been reduced to the point where they can no longer receive blows. A great number of prisoners are still in torments and prisons. They no longer seek to arrest the Christians with so much activity. All the efforts of the ministers of the devils are turned against us. They have promised a prefecture to the chang-teng-jin, a nobleman who would arrest us, and tax exemption to the family of the commoner who would carry out the

same diabolical work. To avoid the evils which could fall on our dear Christians and in accordance with the opinion of our dear pastor Bishop in the irons we leave today Friday September 7, My Dear Brother Mr. Chastan and me, to go to share his sorrows and, thanks to God, his merits.

Dear Brothers, relatives and friends who will know this letter, receive our thanks and do not forget before the Lord this poor mission for which we will shed our blood.

Your most humble servant
pet.ph. Maubant.

My lords, gentlemen and dear confreres, reiterated faithful relatives and friends, at the invitation of our dear pastor at the Martyrdom we leave without having time to write anything else than to recommend ourselves and this poor mission to your prayers and SS. Sacrifices.

I have nothing to add to the account of our dear Brother
Please accept our humble farewell. We have the honor of being in the Sacred Hearts
of Jesus and Mary

Our Lords and Gentlemen
Your most humble and obedient servant and confrere
Jacques Honoré Chastan

1839 Bishop Ferréol's Acts of some Korean martyrs
during the persecution of 1839, collected by Charles Hyeon¹ and Thomas Yi².

IRFA Archives (Paris) Volume 577 ff. 831-960

The footnotes are either those of the original, or our standard identifications of those named. The names in the text are given in modern romanization

September 22, 1846

After the persecution of 1801, the church in Korea remained in a state of great weakness for several years. The only pastor it had had disappeared, the principal Christians had been put to death or sent into exile, and all communication with the church in Peking had been interrupted. However, the faithful, who were distinguished by their piety, did not cease to call for the moment when they would see in their midst new priests to lead them in the way of salvation. God answered them by opening the way that had been closed until then. The government interpreter, Augustine Yu³ and his second-in-command Charles Jo⁴ embraced the faith. As they followed the embassy to Peking every year, it was easy for them to deal with our religious affairs and to renew our correspondence with the bishop who then took care of us. They asked him for evangelical workers; the prelate promised them some. This promise raised our courage. In 1833 Fr. Pacific Yu⁵ entered this kingdom first; he stayed only three years and then withdrew. In 1835 Fr. Maubant, after long journeys, was able to reach the border and cross it. The following year he was followed by Fr. Chastan, and in 1837 we were able to see our first pastor, Bishop Imbert, in our midst. A great light then spread over our eastern land and dispelled the darkness. The weak in faith were strengthened, the lukewarm became fervent, many pagans heard the good news and the baptismal water flowed over their foreheads. But alas! the enemy of good brought us new misfortunes. He threw into the heart of a false brother greed, which once lost the traitor Judas. Kim Yeo-sam was the name of this false brother. He went to the chief of the satellites and received from him the price of his treachery and denounced to him the leaders among us.

This was in December 1838: from then on the persecution was declared. For some years now, famine had afflicted the country. The satellites, urged on by the thirst for plunder, threw themselves on the denounced houses, devastated them, chained up the inhabitants and crammed them into prisons. The first judge of the court of crimes informed the court of the affairs of the Christians. Those who had apostatized were set free and their property was returned to them. The storm calmed down for a moment, but soon, on the basis of new accusations brought by one of the prime ministers, the horizon of our unfortunate homeland

¹ Charles Hyeon [현석문 Hyeon Seok-mun] is Korea's leading catechist. It is to him and some others that the bishop before dying left the care of Christianity. He was caught in this persecution of 1846 and he is still in prison. Undoubtedly he will follow to the place of triumph those whose deeds he has collected. (He had his head cut off on September 19.)

² Thomas Yi or Ly [이재의 Yi Jae-ui], following the Chinese pronunciation, is the grandson of Mandarin Ly (이승훈 Yi Seung-hun) who introduced religion to Korea. The king actively seeks him out.

³ 유진길 Yu Jin-gil 劉進吉 (1791-1839) Augustine. Saint.

⁴ 조신철 Jo Sin-cheol 趙信喆 Charles (1795-1839). Saint.

⁵ Fr. Pacific Yu [余恒德 Chinese pronunciation: Yu Heng-de, Korean 여항덕 Yeo Hang-deok.

became darker than ever. The apostates were once again targeted: the twelve meeting places we had in the capital were stormed and ruined. The crosier, the mitre and the other episcopal ornaments fell into the hands of our enemies. They amused themselves by parodying our holy ceremonies. The seizure of religious objects made the searches more severe and increased the torture: they wanted to know where they came from. The Christians were beaten and did not utter a word that could compromise the bishop and his confreres. At that time the minister Yi [이지연 Yi Ji-yeon] warned the court; a terrible edict against the Christians was made and sent to all places. However, the governors of the provinces did not press its execution too much. Soon afterwards the minister Yi was changed, and Jo [조인영 Jo In-yeong] our most bitter enemy took his place. The persecution only became more ardent. He had all the Christians in the prisons of the capital strangled, with the exception of three on whose fate he made no ruling.

Bishop Imbert was in Seoul⁶, and he left to go to fathers Maubant and Chastan, who were administering the Christians in the southern provinces. Their presence in the kingdom was still a mystery. They spent three days together deliberating on what to do in such bad times. Unable to leave the kingdom, because all escape was closed to them, they concluded that they should take the prudent measures required by the circumstances, and await with resignation the events which providence was preparing for them.

However, the traitor Kim Yeo-sam was looking for the opportunity to hand over the bishop and his collaborators, whom they had just denounced. The simplicity of a Christian offered it to him. Taking some satellites with him, he went to him and said, "The good news I have to tell you! Do you know that the king and his ministers have been converted? They want to learn religion thoroughly and receive baptism from the bishop. They are sending these people to introduce him to the court. You know his retreat, teach it to me and let's go together to his house." The Christian fell into the trap, transported with joy, he left with this wretch; he left the satellites three leagues away and the traitor only a little distance away; he entered the bishop's house and told him things as he had just heard them: "You are simple enough to believe such stories! You have been deceived," replied the bishop. Judging escape impossible, fatal even to his flock, Bishop Imbert celebrated mass, took a modest meal, and surrendered himself into the hands of his enemies. The government, seeing in its power the leader of the Christians, wanted at all costs to seize the two other priests. It directed its emissaries on all sides, the prisons were filled with faithful. The two Europeans could not remain hidden for long without being caught, so the bishop wrote them these few words: "A good shepherd gives his life for his sheep: in the extreme situation in which we find ourselves, please go to the capital immediately upon receiving this note. Do not allow any of your servants to follow you." A minor mandarin escorted by some soldiers carried the letter. The two priests received it with great joy, immediately made their final arrangements for the good care of the Christians after their death, and went gladly to the palm that awaited them. The same prison brought together the bishop and his collaborators; the same day saw them ascend to heaven and take possession of the crown of the martyrs.

About two hundred people from Seoul were taken; about fifty of them had their heads cut off; in the prison more than sixty people were strangled or died as a result of torture and disease. Those among them who had apostatized recanted before death and retracted their apostasy. Seeing the signs of their sorrow, the prison guards said: "Their mouths only have renounced their religion, their hearts have remained the same." Truly, added the other apostates as they left prison, there is no need to fear for their salvation: no more can be demanded for their contrition, even the children died with delightful contentment." The other prisoners were set free.

⁶ Seoul, or capital, of Korea. It is in Korea the name of the city where the court resides.

In the province of Jeolla, nine people had their heads cut off, five of whom had been in prison for thirteen years. A dozen expired under the blows or died in prison. In the province of Gyeongsang three had their heads cut off. In that of Gangwon one had the head cut off, two died in prison, two were sent into exile.

In the province of Chungcheong, seven were taken and sent to Seoul; some had their heads cut off, the others died in prison.

In the province of Gyeonggi and outside the capital nine died in prison.

Two years after this great persecution, the Christians were again sought in Seoul: God protected us; only seven people were taken and martyred.

The traitor Kim Yeo-sam believed that he had great merit and expected a great reward; he became the object of public abhorrence. The following year, having associated himself with another bad wretch, he again wanted to provoke a persecution against the Christians, he was caught, beaten and sent into perpetual exile.

Minister Yi fell into disgrace and was sent into exile, where he died almost on arrival.

Minister Jo⁷ died at the table, in the midst of his glory. Thus prosper those who wish to rise against the Most High.

The torments

In order not to repeat the description of the torments for each martyrdom, we will give it here once and for all. There are nine kinds:

1. The plank: it is a plank of very hard oak, one and a half inches thick, three quarters of a foot wide, four feet long, and finished with a handle at one end. The patient was made to lie on the ground with his stomach against the ground, and a strong man took hold of the instrument and struck the soft parts of the leg with violence above the hock. After a few blows the blood gushes out, the flesh falls off and flies into shreds. At the tenth blow, the board has reached the bones and only a horrible sound can be heard. There were Christians who received more than sixty of these blows at one time. The patient, the executioner and the ground around him are covered with blood and pieces of flesh.

2. The rod: these are three large rods intertwined in the form of a rope. The patient is beaten with them all over his naked body.

3. The long sticks: there are four of them; they are the height of a man and the size of an arm. Four men surrounding the patient all strike at the same time with the point in the hips and thighs.

4. Bending of the legs: the two big toes of the feet are tied together and the two legs are tied together above the knee, two sticks are passed between them and they are spread little by little until the bones take the shape of an arc; after which they are released insensitively. Or after binding the two big toes of the feet together, a piece of wood is put between the legs, and two men, each pulling a rope attached to each knee, bring them together little by little until they touch.

5. The dislocation of the arms: they are tied behind the back strongly one against the other up to the top of the elbow and with two sticks they are separated with violence, then by means of two ropes attached to each arm the shoulders are brought closer together; then untying the whole, a man takes the hands of the patient, presses a foot on his chest and pulls the arms towards him to put the bones back in their place.

6. Rubbing the legs: this torture consists of rubbing with a triangular stick on the front

⁷ Jo was the king's maternal uncle. The latter, fearing his power, ordered him to drink the poisoned cup; he expired almost immediately. This happened in the month of December 1845, ten days before my entry into the capital.

of the legs. Soon the skin is removed and the stick grates on the bones.

7. The saw-rope: a rope is wrapped around the leg and two men each take it by one end and pull and release it in the manner of two sawyers, until it reaches the bone, after which it is carried to another place.

8. Suspension: the patient is stripped of his clothes, his hands are tied behind his back and he is suspended in the air by his arms; then four men strike him with a stick each in turn. Soon the tongue and foam come out of his mouth; a purple color covers his face; they take him down before he expires then begin the same torture again.

9. The ruler: this is a small board two inches wide, three feet long and a few lines thick. When the Christian did not deny his faith at the first tribunal, he was transferred to the second. There he undergoes three interrogations and each time he receives thirty blows with the ruler on the front of his leg. The wood is prepared in such a way that it breaks at the first blow, so that thirty are needed for each interrogation. If, after the third question, he is still firm, his sentence is pronounced. The sentence is that he is condemned to death for following an evil doctrine. The laws of the kingdom require that the condemned criminal before undergoing his sentence, sign it with his own hand. The martyrs all refused to do so. "Our religion is true, is the only true one," they replied; "we cannot attest that it is false." Each one's hand was taken and forcibly made to sign.

It is understandable that after such torture, the patient had no use of his limbs. After the interrogation two executioners picked him up on two sticks and carried him into his dungeon with his arms and legs hanging down.

The prisons

It is a vast enclosure surrounded by high walls; in the interior are arranged huts made of planks: a very small door allows entrance; there are no windows, and the daylight penetrates only weakly. In winter it is cold⁸ and in summer it is intolerably hot. The floor of these huts is covered with mats made of coarse straw. The Christians were so crammed together that they could not stretch their legs. They all confessed that the torments described above were nothing compared to what they had to suffer in that awful place. The blood and pus that came out of their wounds soon rotted the mats and spread an unbearable infection everywhere.

But hunger, hunger especially, was their main torment; a certain number who had endured the other torments could not stand up to it. They were given something to eat twice a day, each time a small bowl of millet the size of a fist. They were reduced to devouring even the rotten straw on which they were lying. Lice, fleas and bugs abounded so much in their prisons that they took them by the handful, and what is horrifying, they did not disdain to make them their food. A pestilential disease set in among them and took many of them away. In the midst of so much suffering, these generous athletes of J.C. had only one fear, that of dying before they could put their heads under the axe of the executioner, and they took medicines to prolong their existence.

In Korea, in the judgment of criminals, great secrecy is kept. Almost all the confessors wrote letters; it is a pity that they were lost, as they could have given us some interesting details. We will give here the few that we have been able to obtain: we certify their authenticity.

Laurent Imbert, bishop

Laurent Imbert was French. God blessed him at birth with a happy disposition to virtue and science. He had a generous and compassionate heart. Still young, when he was barely seven years old, his father used to read edifying letters to him: his heart was deeply moved when he learned that there were so many pagan nations on earth that were being lost for lack of priests

⁸ This past winter, the thermometer dropped in Seoul to 20° Réaumur.

who would teach them the truth. He said to his father, "One day I will go to these distant countries to preach religion and save these souls who are falling into hell." This generous resolution grew with age. He did his studies with distinction, received the priesthood and left for the missions. He arrived happily in China, where he spent about fifteen years. He made rapid progress in the study of the language. His bishop entrusted him with the college where young men were preparing for the priesthood. The perfume of his virtues spread far and wide. Appointed bishop of Capsus and vicar apostolic of Korea and the Ryukyu Islands, he immediately set out to take up his assigned post. He counted the fatigue and the countless dangers that he had to face as nothing. His journey lasted several months. He entered Seoul, the capital of Korea, on the first day of the 12th lunar month of the year Jeong-yu (丁酉 정유) (December 28, 1837). He began to study the language ardently; after a few months he knew it well enough to hear confessions and administer the sacraments. He had our prayer books translated from Chinese into Korean. From then on, everyone, learned and ignorant, young and old, understood them⁹. His assiduity in prayer, his zeal for the preaching of the divine word, his diligence in work were worthy of admiration. Everything in him was regulated; not the slightest action was not done in its determined time. He fasted three times a week; his zeal often made him forget to take his sleep and his meals. If he treated himself harshly, he was very gentle with others. Everyone had the same access to him that children have to their father. His stay in the capital city lasted a year, and he left it to go to the provinces; he always went through the cities and towns on foot. This good example touched the Christians very much: sinners were confused and returned to better feelings. His visit was short; after a few months he returned to Seoul. Shortly afterwards persecution broke out. The Christians were chained up and perished by the sword. Those who remained in prison were in a deplorable state. Like a good shepherd, the bishop had the dead buried and lavished the most touching care on the prisoners: he sent them money and rice; he even stripped himself of his clothes to clothe them. His stay in the capital was not without danger; he went into hiding in the provinces; it is impossible to say how much misery and privation he had to suffer. His desire for martyrdom grew day by day. The prospect of it before him consoled him in the midst of his sorrows and made them sweet and pleasant. Alas, the heart of man is an impenetrable abyss: its depth cannot be known. A pagan became a Christian; his name was Kim Yeo-sam: John was the name he received at baptism. Expelled from his father's house because of his religion, he found himself in great difficulty. The bishop came to his aid and showered him with blessings. He became even more ungrateful. In the presence of the Christians he showed the outward appearance of piety; in secret he discussed with the satellites the means of seizing the missionaries. We have already mentioned how he managed to hand over Bishop Imbert. When the bishop arrived near the satellites, he found a large number of pagans who had gathered together out of curiosity to see a European; he preached religion to them and was listened to with respectful attention. The satellites made him sit on a sedan chair and took him to the capital. On the way they served as his escort; when they arrived at the gates of Seoul, they put the red rope¹⁰ around his arms, and deposited him in the *Podocheong* [捕盜廳 포도청], a prison for thieves. The judge confronted him with Paul Jeong¹¹, Augustine Yu¹² and Charles Jo¹³. The bishop said to them, "Since it is known that there

⁹ Until then the Christians of Korea had recited their prayers in the Chinese language. They were only understood by those few who knew the characters.

¹⁰ The rope with which criminals are arrested.

¹¹ 정하상 Jeong Ha-sang 丁夏祥 (1795-1839) Paul. Saint. Disciple of the bishop.

¹² 유진길 Yu Jin-gil 劉進吉 (1791-1839) Augustine. Saint.

¹³ 조신철 Jo Shin-cheol 趙信喆 (1796-1839) Charles. Saint.

are three Europeans in the kingdom, there is no need to make a mystery of it; only let us not point out to me the retreat of the other two: let us put our trust in help from above; let us endure the blows and be silent.” The judge brought him before his tribunal and said to him: speak, where are the other two Europeans? - It is not known what the bishop answered. They twisted his legs. - Why did you enter this kingdom? - To rescue souls from the power of the devil and to put them on the way to salvation. - How many people have you instructed in your religion? - A few hundred. - Where are they? - They are innocent, you want to put them to death, I cannot denounce them. - Renounce your God! - Me, renounce my God! No, never,” replied the bishop in a tone of voice that was both emotional and strong. He was taken back to prison. A few days passed; the searches were very severe; the Christians were chained up. The bishop, judging that the presence of the pastor was detrimental to the flock, wrote to fathers Maubant and Chastan to surrender. A few days later, they shared his chains. The judge deployed a great device to intimidate the prisoners. He made all three of them appear before him: - Who is the head of the family in which you live? - Bishop Paul Ting is his name; you have him in your hands. - Where does the money for your maintenance come from? - We brought it from our country. - You did not have enough to live at home, so you came here to get your food. - If you knew our country, you would not speak like this. - Who sent you to this kingdom? - The Pope, head of our religion. - Who invited you to come, who facilitated your entry? - The Christians called us to the rescue of their souls; Jeong, Yu and Jo did the rest. - The judge, in an ironic tone: go back to your country. - By leaving our country, we made the sacrifice of our life; before leaving, we knew to what danger we were exposing it: the salvation of the souls was more precious to us. We will die here, and our God will crown us with immortal glory. - Indicate the places where those of your sect are found. - By denouncing them to you we are committing a crime, because we are exposing them to death. The confessors receive the torture of the board; three blows each. At the first blow, Fr. Maubant stood up with an instantaneous movement, crying out, “The Koreans are very cruel.” They were sent back to their prison. A multitude of mandarins gathered in this praetorium and overwhelmed them with questions for three days. The questions and answers are unknown. Later the prisoners were transferred to the *Geumbu* (금부 禁府), the royal court¹⁴. In this prison, a bell was rung day and night in the ears of the prisoners, so that they could not hear each other. The judge, when he wanted to question them, sent a bailiff to bring his questions: the bailiff spoke in the ear of the criminal and received his answers; only the two of them understood each other. The confessors underwent three interrogations in court, and each received 70 blows with the ruler on the front of the leg. They were condemned to death.

Peter Maubant, priest

Peter Maubant was French. He had an upright character, a majestic bearing, serious and grave, affable, humble and modest. During the crossing from Europe to Asia, he had to suffer a lot; his life was in danger. He first arrived in China, where he met the first bishop of Korea, Bishop Bruguière, and agreed with him that he would follow him in his vicariate. The bishop died on the way, and the priest found himself in charge of his powers. He entered Korea on the 7th of the 12th moon of the year Eul-mi (乙未 을미 December 26, 1835). His first task was to put in order many things that were not going well. He chose three students and sent them to Macao for the future needs of the mission. He stayed in the capital for a few months, during which time he learned a little of the language; then he went to the provinces. Always walking

¹⁴ It is the court of the king which interrogates in person the great culprits by having them questioned by his first ministers.

on foot, he had to endure a lot of fatigue¹⁵, and often hunger and thirst to the point of fainting on the way. His food was a little rice and a few herbs cooked in water; his clothes were made of a coarse cloth. In winter everything was covered with ice and snow; as a precautionary measure he always left at night; his shoes¹⁶ were ruined on the way, and his stockings were soon pierced, so he walked barefoot, saying that in order to save souls it was worthwhile to suffer something. He taught the ignorant and the foolish with great patience. The care of souls was not the only object of his zeal; it would be difficult in those times of famine to enumerate the number of poor who received food and clothing from him. When he received the order from the bishop to surrender, he immediately gave the news to Fr. Chastan.

Jacques Chastan, priest

Jacques Chastan was French. He had great mercy and great virtue. He spread the good odor of Jesus Christ far and wide. Counting dangers for nothing, he conceived the project of going to preach the Gospel to the pagan nations; he embarked, crossed the sea and landed in Siam where he exercised his zeal for a few years; then he went to China to come to the aid of the Koreans. He entered the capital on the 9th of the 12th month of the Byeong-sin year (丙申 병신 December 17, 1836). He stayed there for a few months; he learned the language and began the administration. He travelled through many regions and crossed high mountains. One could not tell or write what he had to suffer. Very diligent, he taught day and night; he was very affable; always calm and even-tempered, one never heard a word from him that indicated the least impatience. One could not approach him without feeling warmed by the love of a father and the tenderness of a mother. When he saw any in rags, he would strip off his clothes to cover them. He would give to the needy every last penny of his purse. Even then he still found ways to help the miserable. His charity extended to both pagans and Christians; there was not one to whom he refused alms. So he always returned to the capital empty-handed. In the space of three years he traveled three times through four or five provinces. He was on his way to the capital city of Seoul when persecution broke out. Many Christians were caught and were imprisoned in great hardship. He felt great sorrow for this, and since he had nothing left, he sent for collections to be passed on to the prisoners. When he received Fr. Maubant's letter, he went to see him quickly. On the way, he said to the Christians who accompanied him: "I am doing this journey with as much joy as if I were going to a delicious feast." When they reached his confrere, they wrote a letter together in which they gave the faithful their final advice. After which they left to go and find the satellites. They were first led to the first prefecture, where the cangue was put around their necks, to which one of their hands was attached, a large veil was thrown over their heads, they were made to mount a horse and in this outfit they were led to the Capital.

The three prisoners being foreigners, the law had no fixed punishment for them. They were treated as enemies of the state. The kind of execution which one employed towards them was different from that which one employed towards the ordinary criminals. On the 14th of the 8th lunar month of the year Gi-hae (己亥 기해 September 21, 1839). A great military mandarin went to the prison followed by 127 soldiers. Three sedan chairs had been roughly prepared; they were two long sticks in the middle of which a straw seat had been woven. The missionaries were made to sit on them, with their hands tied behind their backs, and in the midst of the soldiers who were escorting them and a huge crowd, they were led a league from the city to the

¹⁵ In Korea there are only mountains and valleys; no paths; the art of laying out roads is still unknown here: one meets there only rough, difficult paths, and often across the side of the mountain, which rises steeply; one false step can send you to the bottom of the valley. Five hours of walking were enough to harass a European.

¹⁶ Korean shoes are rice-straw sandals; when you walk on foot, you need about a pair a day.

banks of the river. The three Europeans had only their pants and shirts on. A pike was planted in the sand; at the top floated a banner bearing the cause for which they were condemned. The soldiers lined up in a circle. The prisoners are stripped of their shirts, water is thrown on their faces and a few handfuls of lime are thrown on top. Then ten men took them astride a bar and walked them three times around the circle. After this cruel and grotesque farce, they made them kneel down, put two arrows through their ears, tied a rope to their hair¹⁷ and held their heads up. A dozen soldiers, armed with their swords and simulating a fight, leaped around and struck the martyrs' necks as they passed. At the first blow, which Fr. Chastan received, the weapon grazed his shoulder; he rose to his feet and immediately fell back to his knees. When the heads were cut off, a soldier carried them to a table and presented them to the mandarin, who returned to inform the court of the execution. According to the laws of the kingdom, the bodies of criminals must remain in place for three days. After this period, their relatives are free to remove them. The remains of the three martyrs thus lay on the sand. Some Christians from the capital wanted to collect them, but they could not do so immediately, because disguised satellites were keeping watch on all sides. Twenty days later eight of them, braving death, went by night to the place of their martyrdom. Half a foot of earth had been thrown over their bodies. They dug them up and found only bones, some of which had been half eaten away by animals. They collected them and buried them some distance from Seoul. Every day, a crowd of people of all distinctions went to pray at their tomb; this devotion could have had fatal consequences. The catechists had them transported to a high mountain isolated from any habitation. The bones are mixed up; only the head of the bishop can be recognized. One of the three heads was lost.

Augustine Yi¹⁸, a catechist, his wife Barbara¹⁹ and their daughter Agatha

Yi was descended from a distinguished family. Before his conversion to Christianity, he was a man who loved societies and entertainments. At the age of thirty he heard of religion and embraced it. From then on his life became exemplary. Having lost his fortune in the persecutions, he endured poverty with great patience. To instruct the ignorant, to exhort sinners, to teach the infidels the truths of the faith were works to which he devoted himself in concert with his wife, who was as pious as he. A great number of pagans were converted at his preaching. He was taken with his whole family in March 1839 and thrown into the prison of *Podocheong* [포도청 捕盜廳]. He was brought before the judge and ordered by him to renounce his religion and to denounce the other Christians. He was roughly beaten and transferred to the *Hyeongjo* [형조 刑曹]; the judge of this court seeing in his family children still in infancy, was touched with compassion and employed promises and threats to shake him, all was useless. He became furious; he had him cruelly beaten, he sent back to the other prison his children whom the law did not permit to be beheaded, and he said to Augustine; Say only one word, and you will set yourself, your wife, your brother and your children free, and you will recover your property. - What I hold most dear in the world,” replied Augustine, “is my religion; I would rather lose everything than give it up. They rubbed his legs with the triangular stick. The judge said to him: Even if you count your life for nothing, have you no compassion for your wife and children? - I love my wife and children, and that is why I do not give them the example of weakness.” “Let him die by the blows,” said the judge angrily. Augustine's flesh fell to shreds; his face, his clothes, his whole body was drenched with his blood. The frightened

¹⁷ Koreans let their hair grow, collect it and stop it with a knot on the top of the head.

¹⁸ 이광헌 Yi Gwang-heon 李光獻 Augustine (1787-1839). Saint.

¹⁹ 권희 Gwon Hui 權喜 Barbara (1794-1839). Saint.

spectators looked away in horror. His sentence was passed and he was executed on May 24, 1839. Augustine was beheaded at the age of 53.

As for Barbara, one can easily imagine what her mother's heart had to suffer at the sight of her tortured children; she offered the sacrifice to God; she remained six months in prison and was unshaken in the torments. She was beheaded on September 3, 1839, in the 46th year of her age.

Their daughter Agatha was sent back to the *Podocheong*, and she suffered even more. During ten months of captivity in this dreadful prison, she had to endure hunger, cold, diseases and the horrors of the dungeon; she received more than three hundred strokes of the stick and 90 strokes of the board; her constancy was unshakeable. She was strangled in the prison on January 13, 1840. She was 15 years old.

Damian Nam²⁰ and his wife Mary²¹

Nam had many mandarins among his ancestors. He knew religion at the age of thirty and became a Christian. His zeal for the sanctification of himself and others attracted the attention of the bishop who appointed him as a catechist. His house served as an oratory for the faithful: the missionaries often stayed there. During the persecution he gave shelter to many people, who said to him laughing: "What will posterity say about you?" "My only desire," he answered, "is that one day it will be said that Damian Nam was a martyr of Jesus Christ." He was taken in the night with all his family. The episcopal ornaments which he had in his house fell into the hands of the satellites. The prisoners were thrown into the *Podocheong*. From the apartment he occupied, Damian heard his wife chiding the jailers who were disrespecting him; he shouted to her in a loud voice: "We are the captives of Our Lord; we must be here like lambs destined for death. Let us be his imitators and not lose such a beautiful opportunity to suffer for the glory of his name." Mary heard these words and henceforth received the torments and insults without uttering the least complaint. When it was daylight, the judge had Damian brought before his court: "Speak to me frankly and without detour; to whom does this great cap belong, (he was speaking of the mitre which he had before him) and these sacrificial garments, and from where do they come? - Our priest Zhou²² (周文謨 주문모 Ju Mun-mo, Chinese pronunciation Zhou Wen-mo) used them formerly, he had brought them from China. - You are lying; these traces of sweat still fresh do not indicate such a remote time, and besides this cap still appears new. Damian answered nothing. - Renounce this foreign religion, and save your life, that of your wife and children. - My religion, which you call foreign, is of all times and places; I have known it and practiced it for eight years, and I will never give it up. - You know the Christians, point out the houses they live in. - In the commandments of our God, there is one that forbids harming our neighbor; I cannot denounce them. He was interrogated several days in a row and at each interrogation he endured cruel torments. Transferred to the *Hyeongjo*, the judge of this court asked him the same questions. Damian answered: "Make me expire in torments, if you want, I have only one word to say to you, I am a Christian, I will be one until death; for other words you will not have any." The judge made them apply three different times 90 blows of the ruler on the bones of the legs, and sentenced him to death. A few days before the execution, Damian wrote to his wife: "This earth is only a place of pilgrimage, our homeland is in heaven. We suffer for the Lord; a few more hours of suffering and we shall be seen again eternally in the abode of glory." He went joyfully to the place of torture and did not stop praying

²⁰ 남명혁 Nam Myeong-hyeok 南明赫 Damian (1802-1839). Saint.

²¹ 이연희 Yi Yeon-hee 李連熙 (1804-1839) Mary. Saint.

²² Chinese priest martyred in 1801.

until the moments when his head fell under the executioner's sword on May 24, 1839. He was 38 years old.

His wife Mary was of a more than ordinary intelligence and courage. Pious and zealous, she prepared in her husband's house the persons of her sex to receive the sacraments with dignity. To her own torments were added those of her 12-year-old child. They came to tell her almost every day that he had been beaten with rods, that he was dying of hunger, that the fevers of those vile places were consuming him. Her heart was pierced with pain, but it remained unshaken. She received the question many times and had her head cut off on September 3, 1839, in the 36th year of her age.

Peter Gwon²³

Peter was born of Christian parents. His family although belonging to the second class of citizens²⁴, was extremely poor. He earned his living by doing a small trade. As he was of a very obliging character, the Christians of the provinces who came to the capital to buy their goods had recourse to him; he served them with the greatest punctuality. But what is more glorious for him, he was very faithful to all his religious duties. He was caught in the month of December-January 1839, and cruelly tortured. His constancy never wavered. The judge said to him: "Why do you practice the religion of the master of heaven? - God created the sky and the earth; he is the father of all men; he fills them with so many benefits that no matter what they do, they could not give him back the ten thousandth part. To acknowledge some of his benefits, I honor him, and whether you want it or not, I will always honor him. The judge in anger, ordered the executioners to strike him; he then said to him; denounce those of your sect. - My religion forbids me to harm my neighbor; how could I let escape from my lips a word that would pierce their hearts like a sword?" He was later transferred to the *Hyeongjo*. The judge of this court had some good qualities: he only condemned Christians to death with the greatest repugnance. He used all sorts of caresses to get a word of apostasy out of them and send them home. He would say to them: "Really, you Christians are strange people, you should beg me to let you live; as other criminals do, on the contrary, it is I who beg you to keep your lives. Say a word, and it's over, and you can go home." The humanity of this judge was no less cruel to the faithful; for to force them to apostasy, he prolonged their lives and redoubled their torments. This is how he treated Peter. He handed him over to the discretion of the prisoners to torture him. They fulfilled his intention admirably. They beat him and left him for dead twice. Peter was interrogated three times and each time he was tortured with the triangular stick. His flesh fell from his bones and covered the ground. He lost none of his tranquility; a serenity and a supernatural joy covered his face. The satellites as they led him from the court to the prison said to him by order of the judge: "You have only to utter one word, either true or false, it does not matter; just say that you are not a Christian and you will be sent away; then you will practice your religion as you wish." "My religion," answered Peter, "is the dearest thing in the world to me; to abandon it is worse to me than death." He was condemned to have his head cut off. He went to the place of execution with a redoubling of joy. His head, separated from his body, still had an air of laughter. He was martyred on May 24, 1839, in the 35th year of his life.

Agatha Yi²⁵, widow

²³ 권득인 Gwon Deuk-in 權得仁 (1805-1839) Peter. Saint.

²⁴ Four classes of citizens are distinguished in Korea; the nobles alone have the right to great dignities; the middle class, it can aspire to the lower magistracies; the lower class, and the slaves.

²⁵ 이조이 Yi Jo-i 李召史 (1784-1839) Agatha. Saint.

Agatha lost her father early. Her mother greatly neglected her religious instruction and married her to a pagan²⁶, who left her a widow after three years and without posterity. She returned to her father's house, learned religion, and practiced it in an exemplary manner. After the death of the head of the family, their fortune gradually disappeared and was eventually exhausted. She had to suffer a lot from poverty and endured it without murmuring. She was taken at the beginning of 1839. She was asked to apostatize and to denounce the Christians, but she remained firm. The judge abandoned her to the executioners, who stripped her of her clothes, hung her up by the arms and beat her with rods. Her whole body was torn apart. Unable to bend her, he sentenced her to death. Agatha remained in prison for four years, suffering the hardships and privations of prison, without showing the slightest weakness. Finally, the end of her sentence came. She was beheaded on May 24, 1839, in the 56th year of her age.

Magdalen Kim²⁷, widow

Magdalen was born of poor parents. Her father left this world early. She lived under the guardianship of her mother, a cantankerous and wicked woman. In spite of the bad examples she received, she did not fail to practice virtue from her childhood. She wanted to remain a virgin, but her mother forced her to marry. In a few years, having lost her husband and children, she returned to her mother. It is not possible to tell how much she had to endure from her bad temper. However, she was always submissive to her and never allowed herself to fail in the duties of filial piety. She was patient and gentle and suffered without complaint. To test her and make her more perfect, God allowed her mother to live to a very old age. She knew her religion well and preached it to the pagans; she converted many of them, and conferring baptism on dying children was also the particular object of her zeal. She had an ardent desire to shed her blood for the glory of Jesus Christ. Caught in 1836, and brought before the judge, she did not fear to explain to him the mysteries of our faith. Her courage made her triumph over the torments and the executioners. Condemned to have her head cut off, she remained in prison for another three years, where she had to endure a long and more glorious martyrdom. Finally she consummated it on May 24, 1839, at the age of 66.

Han Barbara²⁸, widow

Barbara's parents were Christians and brought her up in religion from her childhood. But she benefited little from their lessons. She spent her youth in indifference and dissipation and married a pagan. One day her mother went to see her and met Magdalen Kim, the one we just mentioned, at the door. They both came in and urged her to change her ways. It was the moment of grace for Barbara: she converted and gave the example of all Christian virtues. God wanted to test her and took away her husband and all her children, one after the other. She was still only thirty years old; she returned to her mother's house and lived with her in the practice of the virtues. She fasted very often; animated by zeal for the glory of God and the salvation of souls, she preached to the pagans and baptized their dying children, and exhorted sinners to penance. She longed for martyrdom. She was taken with the previous one and suffered with her

²⁶ Before the arrival of the missionaries, Koreans, both children and adults, received baptism only at the point of death.

²⁷ 김업이 Kim Eop-i 金業伊 (1774-1839) Magdalen. Saint.

²⁸ 한아가기 Han Agi 韓阿只 (1792-1839) Barbara. Saint.

the tortures of the executioners and the torments of the prison, and was beheaded the same day: she was 48 years old.

Anne Park²⁹

A small hamlet, located on the bank of the river that bathes the walls of the capital, was the birthplace of Anne. Her parents were Christians. Of a slow and tardy mind, she could learn the truths of religion only with great difficulty. She consoled herself by saying: since I cannot know my God as I would like to, I will at least try to love him with all my heart. Married to a Christian at the age of eighteen, she raised her children in religious sentiments. She had a particular devotion to meditate on the passion of Our Lord. The sight of his five wounds drew abundant tears from her eyes. When she heard talk of persecution, far from turning pale, her face became animated. She was taken with her husband and her elder son. They had many friends in the Praetorium who did everything they could to make them apostatize; they succeeded in winning them over and setting them free. Anne remained steadfast. A hundred times the judge, sometimes by torture and sometimes by gentleness, tried to shake her, but to no avail. His efforts were in vain. Very often she received the question; her flesh fell in shreds. Her bones were exposed. Every day her husband and her son came to conjure her to say a word and get out of prison: they put before her eyes the desolation of her family, her old mother, who was dying, her children who were calling her with their cries. Her courage above flesh and blood was able to resist this temptation, more terrible than the tortures. She reproached them for their cowardice: “What! she said to them, for a few days of life, you expose yourselves to an eternal death? Far from soliciting me to defect, you should exhort me to constancy. Come back, come back rather to your God, and envy my happiness.” The judge said to her, “Your husband and your son have come out of prison and returned to their families; with a single word you can do the same; they beseech you, and you remain inflexible: you have a heart of brass: you are without mercy. Is life, then, something bad? Anne answered: “It is their affair that my husband and my son have apostatized. As for me, I am resolved to preserve my religion and to die for it.” The judge, after having her beaten with the rule, sentenced her to death. Anne spent three months in prison and was martyred on May 24, 1839. She was 57 years old.

Agatha Kim³⁰, widow

It is the ordinary conduct of God to choose the vilest and weakest in the world to confound the greatest and strongest. This conduct shines in the following story. Agatha Kim was born of pagan and very poor parents. She was excessively narrow-minded. One of her sisters, who was a Christian, wanted to attract her to Christianity and made every effort to teach her the essential truths of the faith: she could not succeed. Agatha only retained the names of Jesus and Mary from her daily instructions. Her zealous pagan husband was devoted to a multitude of superstitions; Agatha, knowing religion only in a vague way, followed his example. Her sister came to see her one day and showed her the vanity of her idols and the folly of those who put their hope in them. Agatha immediately threw them into the fire without worrying about what her husband might say to her. Since she could not learn the necessary doctrine and prayers, she could not receive baptism. She was caught in 1836 and brought before the court of the *Podocheong*. The judge said to her: “Are you foolish enough to believe that the doctrine of the Christians is true? Agatha answered: “I, poor wretch, only know Jesus and Mary; beyond

²⁹ 박아기 Park Agi 朴阿只 (1783-1839) Anne. Saint.

³⁰ 김아기 Kim Agi 金阿只 (1792-1839) Agatha. Saint.

that I know nothing. - They are going to beat you, to make you die under the rods, won't you renounce Jesus and Mary? - Even if I were to die, I would never renounce Jesus and Mary. In the interrogations and torments. She had only the names of Our Savior and his holy Mother in her mouth. Her faith, though not very enlightened, remained unshaken; and her courage aroused the admiration of everyone. The judge was unable to defeat her and sent her to the *Hyeongjo*. When she entered the prison, the Christians said to her in jest: Ah, ah, here is Agatha who only knows Jesus and Mary, and nothing more. They praised her fearlessness, taught her the essential truths and baptized her. Having drawn new strength from the sacrament of regeneration, she underwent three interrogations before the *Hyeongjo* tribunal with the same courage and the same response as above. The judge condemned her to have her head cut off. Her sentence was not carried out until May 24, 1839. She went to the torture, in the company of eight other martyrs, with the same firmness that she had shown before the judge. She was 54 years old.

Lucy Park³¹, lady of honor of the queen

Lucy was born to a wealthy family. Distinguished by her beauty and wit, she was introduced to the court and made one of the queen's ladies of honor. Her skill, prudence, and gentleness raised her above her companions and earned her the first rank. Although a pagan, she kept herself pure and chaste in the midst of license. At the age of thirty she heard about religion and conceived a great desire to embrace it and practice it. At court, this was impossible; she used the excuse of an illness and returned to her family. Her mother was no longer there; her father did not want to hear about religion, so she left her father's house and retired to the home of one of her nephews. A few months later the whole family was Christian. Lucy was overjoyed at the treasure she had found in the faith and never stopped thanking the Lord for it. She sacrificed the vain pomp of the world for Him and devoted herself to the practice of Christian humility. She found a particular pleasure in meditating at the foot of a crucifix. The sight of the five wounds of Jesus made her tears flow. Her words and actions were a sacrifice of praise that she offered to God every day. By her mortification and fervor she was a model for others. When the persecution broke out, she withdrew to the home of one of her friends, Agatha Jeon, and the two families became one. One day, they were talking together about how to avoid being caught, when suddenly the satellites appeared. "It is God's will, they said, and we will suffer for his sake." Far from being disturbed, Lucy went to meet them, brought them into the house and had food and drink prepared for them. When she was brought before the court, the judge said to her: "You are not a common person, how is it that you practice such a contemptible religion?" "There is nothing despicable about our religion," Lucy replied. God created heaven and earth and everything in them; all men owe him life and consequently praise and adoration. - Renounce your religion, denounce your accomplices. - God is my creator and my father, I cannot deny him; he forbids me to harm my brothers, I cannot denounce them..." The judge had her hands tied behind her back and taken to the *Hyeongjo*. In front of this court, Lucia was cruelly beaten several times; her legs were tortured; there was almost nothing left but the bones. In the midst of the beatings, a supernatural serenity was spread over her face. Now I am beginning," she said, "to understand a little of the sufferings of Our Lord and his Holy Mother. Up to this time I had not had a proper idea of them." After two or three days, her legs were perfectly healed and seemed firmer than before. This extraordinary healing surprised everyone; the blinded judge attributed it to magic. During the interrogation she explained the religion so clearly that the astonished mandarin did not know what to say and remained silent. He sentenced her to death. Lucy remained in prison for two months, where she wrote a letter to

³¹ 박희순 Park Hee-sun 朴喜順 (1801-1839) Lucy. Saint.

the Christians in which she exhorted them to be patient in their tribulations and to be firm in their faith; she spoke in such a touching way of the Lord's blessings that the readers shed tears. It is unfortunate that this letter was lost. During the time of her captivity she acted as an apostle, encouraging Christians by her example and words, consoling the afflicted and supporting the weak. She went to the place of torture praying; her head was cut off at the age of 39, on May 24, 1839.

Mary Hieng

Mary had a gentle spirit character and a compassionate heart. She lived in perfect harmony with her sister and in the practice of the duties of Christianity. Her love for God, and her charity for her neighbor made her find in her indigence the means to assist the poor. She was taken with her sister. Taken to prison, she underwent the torments with firmness. After five months of captivity and suffering, she was beheaded on May 24, 1839, in her 54th year.

This is the way in which the execution of Christians was carried out: it did not differ from that of criminals condemned to death by capital punishment. On the day of the execution, a cart was brought to the prison and a cross was placed in the middle of it, higher than a man's height. When everything was prepared, the executioner took the condemned man on his shoulders and tied him to the cross by his arms and hair, putting a log under his feet to relieve him, and giving the sign of departure. When the convoy reached the western gate of the city, which overlooked a steep slope, the executioner removed the block from under the patient's feet and the driver spurred the oxen, which rushed downhill. The path is rough, full of stones; the cart makes terrible jolts; the body of the martyr, who is supported only by his arms and head, receives jerky movements to the right and left, which make him suffer horribly. At the end of the descent is the place of torture. The executioner untied the Christian, stripped him of his clothes, and leaning his head on a piece of wood, cut it off.

In 1839, on July 20, outside the Small Western Gate (西小門 Seo-so-mun, more correctly 소의문 So-ui-mun 昭義門) the following eight martyrs were beheaded.

John-Baptist Yi³²

John-Baptist was the younger brother of Augustine whose martyrdom we saw above. He embraced Christianity with his elder brother; he was 28 years old. His fervor attracted the attention of the catechists, who sent him to Peking with the embassy to manage the affairs of the religion. He made this journey twice. The priests of the capital were charmed by his piety and conferred baptism and other sacraments on him. Back in his country, John Baptist abstained from meat all his life and resolved to remain celibate. His exterior was that of a man absorbed in God, which made Christians say that he had drawn from the sacraments the fullness of the Holy Spirit. He had a great desire to shed his blood for JC. Then with his brother, he suffered the same torments and showed the same constancy as him. After his sentence he remained in prison for another six months, where he increased his crown. He received the palm of martyrdom at the age of 39.

³² 이광렬 Yi Gwang-ryeol 李光烈 (1795-1839) John. Saint.

Magdalen Yi³³, her mother Magdalen Heo³⁴, her aunt Teresa³⁵, her sister Barbara³⁶, and her niece Barbara³⁷

Magdalen Yi belonged to a noble, but not very wealthy family. Her father was a pagan and abhorred the Christian religion. This forced Magdalen, her mother, her aunt and her sister to practice their duties in secret. Having reached the nubile age, her father wanted to marry her to a pagan. In this extremity, Magdalen resolved to keep her virginity and to escape from her father's house. She had a young Christian slave girl as her servant. Here is the expedient she devised: one evening, after having put her maid in the secret, she said to her: "From here to the capital it is three leagues, I don't know the way. Tomorrow my father must go there; you will follow him from afar without losing sight of him: I will follow you in the same way." During the night she made her preparations, stripped off her clothes, put on old, worn ones, took those she had just left and went out secretly. Her house was situated in the middle of the mountains, not far from a forest. Magdalen went into the wood, dyed her dress with her blood, tore it to pieces and scattered its shreds here and there. Her father leaves early in the morning for the city, the slave follows him and Magdalen follows the slave. Arriving at the capital, she went to her aunt Teresa. "O my God! she exclaimed, in what a state you are! what misfortune do you announce to me?" Magdalen was covered in rags and in all her bloody clothes. "Peace! Peace!" she answered, "you will know everything, don't say anything." And she told her everything as it had just happened. She had not finished speaking when her father was announced at the door; she fled in haste into a secluded room. However, back at Magdalen's house, they were surprised not to see her appear. They called her and there was no answer. They open the door of her room, they find nobody there. They look for her everywhere: one can easily imagine the anxiety of her mother. Her uncle goes out and enters the wood; he turns pale on seeing traces of blood; he follows them and arrives at the bloody rags. He runs at once to the city and enters all out of breath in the house where his brother was still speaking with Teresa. "Woe, woe," he cries, "the tiger has devoured your daughter." "My daughter!" said the father, and he fell down fainting. He is made to recover; there is weeping, there are loud cries. Teresa alone was in the secret; in order not to betray her, she cried like the others. The two brothers hurried back to their family and informed the mandarin of the accident that had just happened. The mandarin sends hunters to kill the homicidal tiger. The forest was searched from all sides; no tiger was seen. Three months passed for Magdalen's parents in tears and weeping. However, her mother learned of the secret, and from that moment she seemed less distressed. Her husband noticed this, and suspected that his daughter was not dead. He said to his wife, "You seem less sad than before; tell me the truth, our daughter is still alive. Tell me everything, I promise not to frustrate her wishes in the future." His wife tells him the story. This father, all joyful, runs to the house where his daughter was staying, hugs her tenderly and says to her: "It is enough for me to find you still alive; from now on, follow your inclination; I am no longer opposed to your not getting married." That is how Magdalen preserved her chastity from peril. Her father even allowed her to stay with her aunt and to practice her religion in complete freedom. Barbara, her elder sister,

³³ 이영희 Yi Yeong-hee 李榮喜 (1809-1839) Magdalen. Saint.

³⁴ 허계임 Heo Gye-im 許季任 (1773-1839) Magdalen. Saint.

³⁵ 이매임 Yi Mae-im 李梅任 (1788-1839) Teresa. Saint.

³⁶ 이정희 Yi Jeong-hee 李貞喜 (1799-1839) Barbara. Saint.

³⁷ Korean Christians have, for some unknown reason, an extraordinary devotion to St Barbara. If we allowed them, they would almost all bear the name of this Saint.

had found herself in much the same danger³⁸. She had been betrothed to a pagan and the time of the wedding was approaching. Her virtue abhorred a marriage contrary to the laws of the church. She pretended to have a leg disease and stayed sitting for three years. Her fiancé sought his fortune elsewhere. A Christian, who knew the cause of her illness, asked her father for her; she was granted. He left her a widow after two years. Since Barbara could not practice her religion as she wished in her husband's family, she went to her sister and her aunt and lived with them. They spent a few years together in the practice of virtues and in extreme poverty. In March 1839, their mother came to the city for confession; persecution was then in full force; she entered Teresa's house, and saw two other Christians Magdalen and Lucy Kim gathered there. The conversation revolved around the happiness of shedding one's blood for Jesus. These six courageous women resolved to face martyrdom. In the meantime, they were told that the house of Damian Nam had been invaded and that the satellites were devastating it. They went out at once and presented themselves to them. "You are after the Christians," they said, "here are six of them; chain us up and take us to prison." The astonished satellites did not want to believe them. "We are Christians; don't doubt it, here is the proof," they said, holding up their rosaries. The satellites tied their hands behind their backs and took them to prison. The judge brought them before his tribunal and said to them: Do you believe that the doctrine of the Christians is true? - Certainly, if we had any doubt about it, we would not be standing before you at this hour. - Renounce this religion and give me the books that speak of it. - I would rather die than deny our God. Four times their legs were bent; they were unshakeable. Five days later the judge brought them before him again: "Have not the torments you have endured and the horrors of prison awakened you from your slumber?" - You are wasting your time exhorting us to apostasy. It is to bear witness to Jesus Christ that we have given ourselves into your hands, and you want us to deny him: no, no, you are mistaken, a true Christian lives and dies for his God. If the laws of the kingdom condemn us to death, we will die; but never to renounce our religion. They underwent the same torture once each. When they were sent back to the second court, the judge said to them: do you still believe that the religion of the Christians is true? - We believe it to be true, we honor God, and we are ready to shed our blood for him." The angry judge ordered them to be beaten more than the others, because they had given themselves up, and being unable to bend them, he condemned them to death. On July 20 Magdalen Yi, aged 31, and her aunt Teresa, aged 52, had their heads cut off. Her sister Barbara, aged 41, was executed on September 3. Their mother Magdalen, aged 67, was executed on September 26. We will see below the story of Martha and Lucy Kim.

Barbara Yi, from the same family as the previous ones, was orphaned from childhood. She had to endure the privations of poverty, and distinguished herself by her virtue from children of her age. She was taken in March and brought to the *Podocheong* where she endured the torments with great firmness. The judge was unable to make her apostatize and sent her to the Hyeongjo. The judge of this second court tried several times to win her over by gentleness, but he could not shake her. Surprised by so much constancy in a young girl, she was 14 years old, and touched by her youth, he sent her back to the *Podocheong* where she was subjected to new torments, hunger, cold, beatings, and illnesses. She was finally strangled in the prison.

Martha Kim³⁹

³⁸ In these countries of barbarism and slavery, parents betroth, marry their children without consulting their tastes; these must lower their heads under the yoke without saying a word: therefore there are few well-matched marriages, and much domestic dissension.

³⁹ 김성임 Kim Seong-im 金成任 (1787-1839) Martha. Saint.

Martha was born in a village not far from Seoul. Her parents were pagans. Not agreeing with her husband, she secretly left him and came to the capital where she lived with an old blind man, a sorcerer by profession. In this new family, she heard about the religion and conceived the idea of embracing it. She left the house of the sorcerer where she lived in ease and became poor for the love of Jesus Christ. She was one of the six women who gave themselves up to the satellites. She received five times the torture of the legs and other torments and after five months of prison she had her head cut off on July 20, at the age of 54.

Lucy Kim⁴⁰

Lucy was born in a hamlet on the banks of the river that flows at the foot of the capital's walls. Her father was a pagan and left this world in the prime of his life. Her mother, a fervent Christian, taught her from childhood about the law of God. Lucy had a distinguished beauty, a great gentleness, much intelligence and a courage above her sex. Little touched by the advantages of nature, she vowed her virginity to Jesus Christ. At the death of her mother, she was obliged with her sister to sell their small patrimony to pay for her funeral. Having no resources left, she asked for hospitality from Christian families and passed from one to the other so as not to be always a burden to the same one. She was often urged to make a choice, but she remained faithful to her resolution. We have seen above how she gave herself up to the hands of the satellites. She was brought before the court with her hands tied behind her back. The judge said to her: "How is it that, being thus advantaged by nature you practice the religion of the Christians? - I believe it to be true, that is why I practice it. - Now you are going to renounce it and keep your life. - I cannot. - If they hit you, if they tear your body apart, will you not renounce it? - Even if I were to die from the blows, I adore God, I cannot deny Him. - Tell me the reason why you cannot deny him. - God created heaven and earth, spirits and men, he governs them by his providence; he is the king and father of the human race, he rewards the good, he punishes the wicked: this is the reason why I cannot deny him. - Who taught you about your religion? How long have you been practicing it? - From childhood my mother spoke to me about God and taught me to love him. - You know Christians, since they have received you in their homes, denounce their homes. - I cannot harm my benefactors; my religion forbids me to kill. - Why don't you take a husband? - I am only twenty years old, there is still time; and then it is not for you to talk about marriage to a young girl. - You are right; in your books there is often talk of the soul, what is this soul? - It is a spiritual substance which the material eyes cannot perceive. - Where is it located? - The soul is throughout the body and makes it move; it is the principle of its life; the soul withdrawing, the body remains immobile. - Do you not fear death? - I fear death, I love life, but for my God I give up this one, I devote myself to that one. - Have you ever seen God? - I see his works and I believe in his existence; this vast universe and the order that reigns in it indicate to me enough that he is its author. The people of the provinces have not seen the king, but they believe that he exists. The judge, touched by her youth and beauty, wanted to save her from death by making her apostatize; he used flattery and threats, he came to torture, everything was useless; Lucy confounded him by her answers. She was condemned to death and was sentenced on July 20. In prison she wrote her interrogation and sent it to the Christians.

Anne Kim⁴¹, widow

⁴⁰ 김 루치아 Kim Lucia 金— (1818-1839). Lucy. Saint.

⁴¹ 김장금 Kim Jang-geum 金長金 (1789-1839) Anne. Saint.

Anne Kim was born in the capital city to Christian and poor parents. From her childhood she practiced virtue. She became a widow at an early age. After the death of her husband, she lived with her old mother and joyfully endured the hardships of poverty. Living in a house next to that of Augustine and John-Baptist Yi, she was taken with their family and suffered the same torments as they did. She remained in prison for five months and was beheaded in her 51st year.

Rose Kim⁴², widow

Rose was a pagan. Among her relatives were Christians, which provided her with an opportunity to hear about the religion. She embraced it after the death of her husband. Happy with the treasure she had found in the faith, she wanted to share it with others, and showed great zeal for the propagation of the gospel. The people of her family were the main object of her zeal. In December 1838, the satellites unexpectedly entered her home and seized her. Rose invoked the holy names of Jesus and Mary and walked cheerfully to the prison. The judge had the instruments of torture laid out before her and said to her: "Before they bend your legs and tear your body to pieces, renounce the master of heaven and denounce your accomplices. - I cannot deny my God, I cannot denounce the Christians. - Why not? - God is the creator and father of all men; he loves virtue, he punishes vice; he reserves eternal rewards for the virtuous man, and endless torments for the wicked; to deny him is a crime, I must refrain from it; to harm my neighbor is an evil, I must not do it. Do not press me any further, it is useless; I am ready to seal with my blood these truths, which I announce to you. - The king forbids this religion. - I belong to my God before I belong to the king. The judge entered into a great anger and had her tortured; Rose is invincible. She is condemned to have her head cut off. After seven months of harsh captivity, her sentence was carried out. She was 56 years old.

Mary Won⁴³

Mary's parents lived in the provinces. They left her an orphan in childhood. She decided to live in the capital with one of her relatives and lived there by the work of her hands; she was an embroiderer. Although young, she showed in her actions the prudence of a mature age; with an upright, humble, gentle and conciliatory heart, she was by her virtues a subject of admiration for the people around her. She consecrated her virginity to Jesus Christ. In March, the satellites suddenly entered the house in the middle of the night. Mary had time to escape through a hidden door. While she was wandering around the city looking for a place to stay, she was caught. Although she was confused at first, she soon came to her senses and walked with a firm step to the prison. Her hands were tied behind her back and she was brought before the court. The judge said to her: Are you a Christian? - You said it, I am a Christian. - Abandon your religion and you will live. - I adore God, I want to save my soul, my resolution is firm; if I have to die, I'll die; but the salvation of my soul comes first, by abandoning my religion I lose it. They twisted her legs, they struck her with the long stick. She underwent the question several times, all her bones were dislocated; her blood flooded over the ground. Her constancy remained unshaken. Transferred to the Hyeongjo, the judge tried in vain to win her over with gentleness. After three interrogations and the usual tortures, he condemned her to death. Mary went to martyrdom at the age of 21.

⁴² 김노사 Kim Rosa 金老沙 (1784-1839) Rose. Saint.

⁴³ 원귀임 Won Gui-im 元貴任 (1819-1839) Mary. Saint.

On September 3, six martyrs were beheaded.

John Park⁴⁴

John did not have for himself the nobility of birth; he had something better: the blood of a martyr ran through his veins. His mother was a water carrier and made him straw shoes. He had a good reputation in his trade, and was praised for the solidity of his work. This simple and pious man was caught with his wife. The judge said to him, "What is your name? - My name is Park Myeong-Gwang. - What is your profession? - I am a Christian, and my profession is to make shoes. - Do you still have relatives? - My mother died a few years ago, and my father had his head cut off in 1801 for the same reason that I am here. - The king does not allow this religion, you break his orders. - God is my creator, he commands me to love him; I owe him obedience rather than the king. - You know the accomplices of your disobedience, denounce them. - I am not allowed to harm my neighbor. - Renounce your religion if you want to live. - My religion is dearer to me than life, I prefer to die than to abandon it. He receives forty blows from the board; his flesh is torn to shreds, his blood floods the earth; the wood striking the bones makes a terrible sound. The confessor remains unshaken; they bend his legs. He is sent to the second tribunal where his torments are renewed. His sentence was pronounced and was executed five months later. John was 40 years old.

The other five martyrs were Mary, wife of Damian Nam, Barbara, wife of Augustine Y, Barbara, sister of Magdalen Yi, Mary Park, who was as steadfast in her torments as her sister Lucy, the queen's daughter of honor. She was 54 years old. Agnes Kim, whose story we will see with her sister Columba.

On September 22 were beheaded the following two:

Paul Jeong⁴⁵

The Jeong family belonged to the first nobility of the country. The great dignities of the kingdom had passed from generation to generation in this family until Augustine who first embraced Christianity. In 1801 the first persecution occurred. He was taken with his wife, Cecily and his children, Charles Paul and Elisabeth. Augustine was martyred with his eldest son Charles. His wife and other children were set free. The crown was reserved for them later. Finding themselves without resources, they asked for hospitality from their numerous relatives in the capital. These were pagan, and refused to let them into their homes. This forced them to take refuge in the province. Paul, then seven years old, lived under the eyes of his mother in the practice of virtue. Having grown up, he lamented with tears the state in which the church of his country was, without a pastor, without priests, without sacraments, and asking God unceasingly to send evangelical workers. For the love of Jesus Christ and for the benefit of his brothers, he did not disdain the duties of a slave. He placed himself at the service of the government as an interpreter and was able to go to China eight or nine times. He urged the bishop of Peking, who then governed the church in Korea, to send priests. Circumstances did not permit this at first and the prelate could only pity their fate. Later he was able to find a Chinese priest and sent him with powers to Korea, but this priest died before he reached the border. In spite of this setback, Paul did not lose heart, and he made new requests, even writing to the Supreme Pontiff with other catechists to have a pastor. A few years later, a bishop and two priests were among them. The bishop saw in Paul ability, zeal and virtue, and had him study Latin and then theology,

⁴⁴ 박후재 Park Hu-jae 朴厚載 (1799-1839) John. Saint.

⁴⁵ 정하상 Jeong Ha-sang 丁夏祥 (1795-1839) Paul. Saint.

and he was thinking of ordaining him when the persecution broke out. Paul expected to be caught; he had too much renown to remain unknown. He composed an apology of religion to present to the judge when he was in court. The traitor had denounced him; on July 6, the satellites entered his house and chained him up with Cecily, his mother and his sister Elisabeth. The judge said to him: you are breaking the laws of the kingdom by practicing a foreign religion and teaching it to others. - God is the creator of all men he is mine; he orders me to worship him, I must obey him. All peoples, coming from the same principle, which is God, form but one family of which he is the father; his religion, which is the set of duties they owe him, is no more foreign in Korea than in any other place. - It follows from your answer that the king and the mandarins are mistaken in prohibiting it; what do you say? - If you press me like this, I have only one word to say: I am a Christian, I will die a Christian. Paul presented his apology to the judge who, after having read it attentively, said to him: you are right in your writing; but the king prohibits this religion, it is a duty for you to renounce it. - I told you, I am a Christian, I will be one until death⁴⁶. The executioners bind his hands behind his back and tie his arms tightly together, then passing two sticks between them, they pull them apart with violence. The patient's bones are dislocated. He was taken back to prison. At the second interrogation his legs were twisted. At the third interrogation he was taken to the same court where the bishop was. He received the torture of the long sticks, the bending of the legs, the torture of the triangular stick, the torture of the saw-rope. Surprisingly, in the middle of these terrible tortures, he had a calm face. The judge wanted to know from him the hiding-place of the two missionaries, he could not extract a word from him. He handed him over to the discretion of the satellites, who refined their barbarity, but without further success. When the two missionaries arrived at the prison, Paul was transferred with them to the *Geumbu*, where after further torments he was condemned to death. Tied to the cross above the cart, he went joyfully to the place of torture; his sufferings would end, his happiness would begin and last forever. He was 45 years old.

Augustine Yu⁴⁷

Augustine was born in the capital of a family distinguished by the offices they held. From his childhood he had a pronounced taste for study. Before the age of twenty he had acquired the knowledge that others hardly acquire in the course of their lives. His family was well-to-do; many of his relatives were in dignities⁴⁸. Little touched by men, he rather sought learning. This world was for him an enigma, he wanted to have the key. He looked for it in the religion of Lao-Tzu, in that of Fo (Buddha), he leafed through their books day and night for 12 years: he did not find it. There remained in his heart an emptiness which worried him; he questioned the other scholars; they could not resolve his doubts. He remembered that in his childhood, he had seen Christians driven to death for their doctrine; he was inflamed by the desire to know them and to talk to them; he looked for them and did not find them. One day in his room, while fortuitously throwing the people on a piece of furniture all covered with glued

⁴⁶ I asked whoever was explaining these words to me why Paul did not answer the question directly, and what harm there was in saying that the king and the mandarins were in error, when the thing was as plain as day. "To say that the king and the mandarins are wrong, he replied, with an air of astonishment, is a crime of *lèse-majesté*. If he had only said that, the one who committed it, besides the ordinary tortures, would have his arms, legs and head cut off, his father and his mother would be put to death, and his other relatives sent into exile." "You live under an admirable regime," I replied.

⁴⁷ 유진길 Yu Jin-gil 劉進吉 (1791-1839) Augustine. Saint.

⁴⁸ His conviction led to the dismissal of twenty-six mandarins, his relatives, and the exile of his elder brother. They were all pagans but according to the barbaric laws of the kingdom, when one of the family members commits a crime, all the others are, according to the seriousness of the crimes, put to death, or sent into exile, or stripped of their dignities .

paper, he saw the top of a sheet that was detached, he pulled it toward him and read these words: Truth of the Master of Heaven. This is for me, he said, this is what I am looking for. He peeled off all the leaves and fitted them together; the scattered leaves did not make complete sense to him; he read enough, however, to redouble his desire to find Christians.

He searched with more activity, he finally met one who gave him books. He had no difficulty in recognizing the truth, and he became a Christian. Later he was elevated to the dignity of government interpreter. He often went to Peking, communicated with the bishop and received baptism. Pious, zealous and well-informed, he supported the faithful with his example and good advice. It was he who, with a few others, handled the religious affairs of the mission. This predestined man had to endure terrible assaults from those close to him, especially from his daughters and his wife who remained pagan. One of his sons was the imitator of his faith and virtues. This 13-year-old child conceived such a great desire to shed his blood for Jesus that he gave himself up. Later he was seen fighting against the torments with a courage that made the admiration of his judges.

Augustine was taken in the month of July; he walked cheerfully to the prison where his son had preceded him by a day. As soon as his brother and his other relatives saw him in the hands of the satellites, they came in droves to beg him to have pity on his family, to save his life and to spare them the loss of their dignities. "I am deeply distressed," he said to them, "by what you are going to suffer on my account, I pity your fate, but I cannot, after having known God, deny him. The salvation of my soul must come before any consideration of flesh and blood. Imitate my example, make yourselves Christians; you will then despise what you now fear to lose."

A few days later he appeared before the court. The judge took him up to the high place where he was sitting and spoke to him in a friendly manner. He strongly urged him to abandon his religion; he put before his eyes the precipice opened under the feet of his family. His words were like the waves of the sea that come crashing madly against the rock, they break there without shaking it. The judge took him down to the court and, not being able to understand why the Europeans had left their country, their relatives and their friends, he told him that they had come to Korea in search of honors, riches and pleasures. Augustine replied to the judge: "The Western teachers have come to us to spread the glory of the Master of Heaven, to make him known to men and to teach them to observe his laws. Our God wants to be served by despising riches and honors, and by mortifying passions. At the end of time, He must resurrect all men, assemble them before His tribunal, judge them and render to each one according to his works. Heaven and its ineffable joys will be the prize of his servants; hell and its infinite pains will be the share of those who will have ignored him. This is what our teachers have taught us. Can they, while giving these precepts to others, transgress them themselves and do the opposite of what they say? What weight would their words have then? Can they, by being evil themselves, make others good? Certainly not. Also from their childhood they practiced virtue; to be freer and free from all hindrances, they renounced even permitted pleasures and vowed not to marry. After a sufficiently long period of trial in science and good morals, they are given a high dignity and sent to preach religion in foreign countries. If the love of pleasure, honor, and wealth were their motive, would they have abandoned their homeland where these things abound? They have crossed a sea of 9000 leagues with countless dangers and fatigues; when they arrive here, they live in all kinds of privations; they are pursued like evil beings, and exposed every day to expire in the midst of terrible torments. Before leaving, they did not know what awaited them in those distant lands." - Who brought them into the kingdom? - I did. - The other two Europeans, where are they? How many people have you imbued with your doctrine? Denounce them. - Augustine answered nothing; he was tortured. He was taken to the prison where Bishop Imbert was. He was questioned twelve times and endured all the torments. His constancy accompanied him to the end. He was 49 years old when his head fell under the sword. His

property was confiscated, his wife, his daughters, his nine-year-old son and his brother were sent into exile.

On September 26, outside the small western gate, the following nine martyrs were beheaded.

Charles Jo⁴⁹

Charles was born in Hoiyang 회양 in the province of Gangwon. His parents were pagans and left him an orphan at the age of five. The little fortune his family had was soon dissipated. To earn a living, he cut his hair and became a monk⁵⁰; but this life soon bored him, so he returned to the world and entered the service of Augustine Liou, the government interpreter, whom he accompanied every year to Peking. Augustine saw in him a more than ordinary uprightness for a pagan, and ventured to speak to him about religion. At first he resisted, but later he persuaded him so much that he made him a fervent neophyte. Jo was baptized in Peking; on his return he worked for the conversion of his family and had the good fortune to win them over to Jesus Christ. His zeal for the propagation of the faith also extended to the outside world, and some fifteen pagans were converted by him. Charles was one of those who introduced the missionaries into the kingdom. At the beginning of 1839, when he was returning from Peking, he had a dream in which it seemed to him that he saw Jesus Christ with St. Peter and St. Paul by his side, and that he heard these words from his mouth: "This very year I will give you the grace to shed your blood for the glory of my name." Charles bowed deeply to him and thanked him. When he woke up, he was very surprised at what he had heard. When he had left for China, the persecution had not yet begun, and at that time he was unaware that Christians were being persecuted. He took this dream to be a vain imagination, but having had it a second time with the same circumstances, he no longer doubted its reality, especially when he returned to Korea and saw the state of things. He redoubled his fervor and prepared himself for martyrdom; he hid, however, to avoid being caught; he left his house and went to stay elsewhere. One day, returning home, he saw a crowd of people gathered in front of his door. The satellites were inside and were chaining his family. Charles let them do it when they came out, he mingled in the crowd and followed them to the prison; he entered with them inside the courtyard; many people entered too. The satellites made them withdraw, Charles remained in place; one of them taking him by the shoulders pushed him out, he resisted. They asked him his name: Jesus, he said, the head of this family. They immediately laid their hands on him. Charles, who brought in the objects of the mission every year, still had many in his house when his house was looted. The judge said to him: "To whom do these objects belong? Who asked you to bring them into the kingdom? - I make the trip to Peking every year, I bought them in China. - They are not yours, they belong to someone else, you are going to name the owner and the people of your sect. - God in his commandments forbids us to harm our neighbor, I cannot denounce you my co-religionists. - What! In order to observe the commandments of your God, you show yourself rebellious to the will of the king and the mandarins? - God is above the king and the mandarins; his will must come before theirs." His legs are bent, his arms are dislocated, not a word is obtained. The patient is suspended in the air by the arms and hit from all sides. He received thirty-five blows from the board. These torments were repeated four times. His

⁴⁹ 조신철 Jo Sin-cheol 趙信喆 (1796-1839) Charles. Saint.

⁵⁰ In Korea, as in China, the bonzes follow the doctrine of Fo (Buddha), and believe in metempsychosis. There are very few among them who are in good faith. Reviled by the people, human respect and other passions keep them in the vile state they have embraced: about fifty have become Christians.

whole body was a wound. The torments, far from putting him down, increased his fervor. After the capture of the bishop, he was confronted with him. He was subjected to new questions in order to extract from him the secret of the hiding-place of the two missionaries; his arms and legs were twisted, his flesh was sawn with a rope, and he was whipped on his bones with a triangular stick, and this four times in the same interrogation. He was taken with the Europeans to the royal court, where he was tortured three more times with the ruler, and then his sentence was pronounced. In all he underwent eleven interrogations; in his torments he showed such great firmness (not a word of complaint, not a sigh) and even such astonishing insensitivity that the judges and satellites said, "This man has not a body of flesh, but of wood and stone." When he was about to be tied to the cart, he said to the jailer: "My friend, I am going to heaven; please announce to my family that I am going ahead of them and that they should have the courage to follow me." The jailer fulfilled his commission with tears in his eyes. Charles on his side left for the place of the torture: a celestial joy inundated his face. When they had untied him from the cross, he saw in the crowd some of his pagan relatives and plunged in a deep sadness, he gave them the last salute with a graceful smile; he lowered his head; it fell under the sword. His soul flew away to the eternal fatherland. Charles was 45 years old⁵¹.

Sebastian Nam⁵²

Nam belonged to a family distinguished by its nobility. In the persecution of 1801 his father was taken and sent into exile where he died almost immediately. He was also caught and sentenced to the same punishment as his father. He was not baptized and knew nothing of religion except the Sunday prayer and the angelic salutation which he recited every day: his conduct, moreover, was entirely pagan. Seeing himself at death's door, he called a Christian, was instructed and received baptism. He returned to health. From that time on his life was exemplary. He was recalled from exile, was one of those who went to the frontier to introduce the missionaries and received them in his home. During the persecution, a Christian denounced him; he was taken with his wife and imprisoned. The judge ordered him to denounce the other Christians, to hand over the books of religion and to deny his God. In spite of his great age, Sebastian proved to be firm in the torments; sent back to the *Hyeongjo* and *Geumbu*, he had to endure the question before each court: then he was condemned to death. Before climbing onto the fatal cart, which for the martyrs was a triumphal chariot, he said to the jailer of the women's prison: "I had ardently desired to die the same day as my wife, but our God disposed of it differently: tell her that I am waiting for her in the abode of happiness." He went to his death with extraordinary joy. He was 60 years old.

Magdalen mother of Magdalen Yi
We have seen her story in this article.

Ignatius Kim⁵³

The family of Ignatius is famous in the Korean church for the number of martyrs it provided. It lived in the province: in the first persecution his father left his home and fled to the mountains where he practiced virtue from childhood. Ignatius was distinguished by his physical strength; he had the strength of five or six men. His son-in-law denounced him; he was caught

⁵¹ Aren't these martyrs of whom Rome and Lyon would be proud?

⁵² 남이관 Nam I-gwan 南履灌 (1780-1839) Sebastian. Saint.

⁵³ 김제준 Kim Je-jun 金濟俊 신명 Shinmyeong 信明 (1796-1839) Ignatius. Saint.

and taken to prison. Besides the crime of his religion, he had another in the eyes of the law, that of having sent his son to Macao to study European languages⁵⁴. So he was tormented more cruelly than the others. His courage failed him in the torments and he apostatized. He was not released for that. Transferred to the second tribunal, the confessors said to him: "Do not hope to be released; a certain condemnation awaits you; return to yourself, confess your weakness before the judge and die a martyr. Ignatius returned to himself; he wept for his crime, retracted before the judge, endured his three interrogations with firmness and collected the palm that he had let slip from his hands. He was 44 years old. His son Andrew is today a priest and imprisoned for the faith; most likely he will have the glory of following his ancestors to the place of triumph (Andrew Kim had his head cut off on September 26, 1846).

Julietta Kim⁵⁵

Julietta was born in the province. Her parents were Christians, but coarse-grained Christians. Before the persecution of 1801 they came to settle in the capital. When she reached marriageable age, they wanted to marry her, but Julietta had resolved to remain a virgin; seeing herself pressed every day and on the verge of being forced, she pulled out her own hair and made her hair as short as her hand. It is well for the moment, said her kinsmen, your hair will grow back and then we will see. In the meantime, the persecution of 1801 broke out and they returned to their homeland. Julietta fled secretly and asked to be received in one of the royal palaces⁵⁶. Seeing that it was difficult for her to practice her religion in this place of disorder, she left and received hospitality in the home of a Christian. Working hard, she made a little money and bought a small house, where she lived alone with the fervor of a nun. Of a rigid character, of an inflexible will, she had an outspokenness which made her feared by others. So they watched their words when they appeared in her presence. She did not let anything escape her. It was said of her: Julietta would rather be killed than let a word slip. She was betrayed and taken to prison. The judge said to her: "Deny your God, denounce the Christians, indicate the places where the books of religion are hidden. - She answered: I love my God, I cannot deny him; if I denounce the Christians to you, you will put them to death; if I indicate to you the places where the books of our religion are hidden, you will burn them; rather die than commit such crimes. Before the two courts all torments were exhausted, all means of seduction were tried; she remained unshaken. Her sentence was pronounced [pronounced]. Julietta was 56 years old.

Agatha Jeon⁵⁷, honorary woman of the queen

Agatha received at birth advantages of body and mind; still young she was introduced to the court. There she heard about religion and embraced it. From that moment on she sought

⁵⁴ The Korean government has such an absurd horror of foreigners that it condemns to death anyone who communicates with them.

⁵⁵ 김유리대 Kim Julidae 金琉璃代 (1784-1839) Juliet. Saint.

⁵⁶ These royal palaces are only miserable houses that the smallest bourgeois of Europe would not want to live in. In addition to those where the king makes his home, there are others intended to preserve the tablets of his ancestors. The superstition was in Korea to treat the dead as if they were alive, to greet them, to offer them food etc. By order of the king are gathered in these palaces eunuchs and women for the service of his ancestors. These girls cannot marry and must maintain continence: if they fail to do so, they are punished by death or exile. Once they have entered these sanctuaries, they cannot leave them unless they are seriously ill. We refrain from recounting here the crimes that are committed in these places where the devil reigns supreme.

⁵⁷ 전경협 Jeon Gyeong-hyeop 全敬俠 (1790-1839) Agatha. Saint.

to leave this environment where she could not be a Christian. She left her precious clothes and went out of the palace. Her family was pagan; she could not return to her home without exposing her faith to a host of perils. She made herself poor with J.C., whom she had just met, and asked for hospitality from Christians. She applied herself to the practice of virtues with great fervor and her example was presented to others as a model. God tested her with continuous illnesses; she bore them with patience. Pious and zealous, she worked successfully to convert the pagans. Agatha was with Lucy Park, her companion, when unexpectedly the satellites entered the house. She received them politely, had food prepared for them, packed her small bundle of the most necessary linen, and followed them to the prison. When she was brought before the court, the judge said to her: "How is it that a person of your rank has embraced this perverse religion? - God is the creator of the universe; he gives men being and life, and preserves it for them; he rewards virtue, he punishes vice; paying him homage is not a crime worthy of punishment." The judge tried several times to make her apostatize; not being able to succeed, he sent her to the second court. The mandarin said to her: "You have been brought up and fed in the king's palace and you are transgressing his orders, renounce your religion and go home. - I would rather die than do what you tell me. Five times she received the torture of the legs; her bones were broken. In the torments she maintained a calmness that threw the people around her into admiration. Her brother was a pagan and had an honorable position in the world; if his sister was condemned to death, he would lose honor and reputation. He made every effort to make her apostatize: unable to succeed, he thought that if she died in prison, her death would not have any effect, and would preserve his honor and the place he had in the government. He conceived the dreadful plan of poisoning her and sent her a dish prepared with poison; but Agatha returned it immediately after taking it. This denatured brother seeing his failed blow, goes to find the chief of the satellites and begs him to make her expire under the rods. Agatha had to support awful torments, but without dying. She knew the plan of her brother and feared that he would obtain that they simply let her die in prison. She had already been told this. Lucy, her companion, was in possession of the palm of martyrdom; she saw before her a future that frightened her by its length. She prayed to the Lord with tears not to deprive her of the crown; her prayers were answered; after six months of captivity, she had her head cut off, at the age of 50.

Magdalen Park⁵⁸

Magdalen was born of pagan parents. After the death of her husband, she returned to her family and lived with her father's wife, a fervent Christian. She learned religion from her and embraced it. She fulfilled her duties with exemplary fidelity; she always took care of the most difficult tasks in the household and left the easiest ones to others; this won her the hearts of everyone. In the house she lived in, three or four Christian families lived together, which every day caused a great tumult and the influx of many people; she was never seen to be angry; she only feared one thing and that was to fail in any of her duties. When the persecution arose, everyone fled, she remained alone in the house to guard it. Some time later, her mother-in-law's brother returned, and when they least expected it, the satellites came in, chained them both up and took them to prison. When she was brought before the court, the judge said to her: "Deny your God, tell where the people of the house have gone, denounce the Christians. - If you do not obey, you will be beaten. - I cannot deny my God; the people of the house have fled, I do not know where they have gone; I do not know any Christians. They could torture her legs if they wished. In your house a crowd of people came and went, and you don't know any? - I was

⁵⁸ 박봉손 Park Bong-son 朴鳳孫 (1796-1839) Magdalen. Saint.

not concerned with the comers and goers, I do not know any.” She endured the question several times and stood firm in torment. Transferred to the Hyeongjo, the judge said to her: “There is still time, renounce religion and you will regain your freedom. - If I had to renounce my religion, I would not have come here, I would have apostatized at the first court; do not press me any further, it is useless; I came here to shed my blood for my God, put the laws of the kingdom into effect.” After the torture of the rule renewed three times, she was sentenced to death. Her sentence was not carried out until seven months later. She was 44 years old.

Perpetua Hong⁵⁹, widow

Perpetua Hong was born in the outskirts of the capital. Her parents left her an orphan at an early age. Her grandmother took her in and raised her. She was married to a pagan. After the death of her husband, she heard about the religion and embraced it. She left her family's home where her faith was in danger and sought the hospitality of Christians. She lived with them in the practice of virtues. During the persecution she was caught and thrown into prison. The judge used promises, threats, and torments against her, but all was useless; he left her to the discretion of the satellites, who suspended her and beat her. In addition to the torments, she had to endure the diseases of the prison for six months. She was thirty-six years old.

Columba Kim⁶⁰ and her sister Agnes⁶¹

Columba was born in a village not far from the capital. Her family was pagan and favored with fortune. Her father, having had an argument with his neighbor, hanged himself in despair⁶². Her mother embraced religion with her six children, and a few years later she died the death of the just. Columba and her sister Agnes vowed their virginity to Jesus Christ and lived with their brother's family. Columba was naturally shy, more shy than the ordinary person of her sex. Whenever she heard that such a Christian had been taken, she would turn pale and almost fall into a faint. Nevertheless, in court, she showed a courage that impressed her judges. In the month of May the satellites suddenly entered her house and chained her to Agnes. The judge said to Columba: “Do you believe that the religion of the master of Heaven is true? - I believe it to be true, and it is for the same reason that I practice it. - Why do you not take a husband? - Our God loves purity of body and spirit; I honor Him by consecrating both to Him. - You fail in the duties of society, you break the orders of the king, renounce religion, denounce the Christians, indicate the place where the books of your sect are hidden and where your brother went? - I will never abandon my God; I do not know where my brother has hidden; you put Christians to death, you burn our books, it is a crime to deliver them into your hands.” They twisted her legs and hit her with the long stick. - You don't want to obey, I'm going to make you die by the blows. -As you please, but I will do nothing of what you order me.” She was taken back to prison. Some time later, the satellites without the judge's order entered her prison, stripped her of her clothes as well as her sister Agnes, hung them up, mocking them and armed with sticks covered them with wounds; then making an iron red-hot in the fire, they pierced the body of Columba in twelve places. During the torments she kept a calm face and her constancy

⁵⁹ 홍금주 Hong Geum-ju 洪今珠 (1804-1839) Perpetua. Saint.

⁶⁰ 김효임 Kim Hyo-im 金孝任 (1814-1839) Columba. Saint.

⁶¹ 김효주 Kim Hyo-ju 金孝珠 (1816-1839) Agnes. Saint.

⁶² People in Korea hang and drown themselves with strange ease: a little displeasure, a little word of contempt, a trifle often leads them to this criminal delirium.

wearied her executioners. The judge ordered her to be stripped again and thrown naked into the dungeon of the thieves. The thieves were sixteen in number; they rushed at her to do violence to her, but the God of the martyrs gave her at that moment a supernatural strength which made her victorious over these brutal men. Five days after her torture, Columba found herself as strong as before; no trace of her wounds remained on her body. The judge attributed this marvelous effect to the operation of the demon with which he believed her to be possessed, and had her exorcised by a sorcerer, who took a large needle and pierced her body in several places to give passage to the possessing spirit. What have we done?" said Colombe, "what is so bad about our religion that you torment us so cruelly? - You do not honor the ancestors," replied the judge, "by not offering them the food ordained by the rites⁶³. - Your rites are vain observances: the soul separated from the body no longer needs food. She was sent with her sister to the second court. The judge said to her: "Apart from your religion, can one not be holy? - No," Columba answered, "there is no way. - And Confucius and Mencius knew God and worshipped him, they are holy; if they did not, they are reprobate." The judge asked her several other questions that have not come to our knowledge. At the end of the interrogations, Columba said: "The mandarins are the fathers of the people, they welcome the prayers which one makes to them; would it not be allowed to address a question to the judge? - Speak. - If the laws of the kingdom condemn Christians to death, I am ready to die; but why do I receive punishments that are not determined by law? In the other court I was stripped of my clothes, hung up, and in the midst of indecent mockery I was pierced with a red-hot iron. Does the law permit such an outrage to modesty? - This girl is a pearl," answered the judge, in anger, "who wanted to tarnish her?" and he immediately sent the order to beat the culprits; two of the principal ones were exiled. Afterwards, women were spared these disgusting torments. Agnes after 4 months of great suffering had her head cut off on September 3, at the age of 29. The torments of Columba were joined by the pains of illness. After five months in prison, she was beheaded at the age of 26.

On December 29, the following seven martyrs had their heads cut off.

Peter Choe⁶⁴

Peter belonged to an honorable family in Seoul. His ancestors had held positions in the government. In the persecution of 1801, he lost his older brother who was martyred for the faith. At the age of thirteen and without any support, he was left to his own devices and his religious education was greatly neglected; therefore his conduct was no different from that of the pagans. In 1820 a plague⁶⁵ as terrible as it was extraordinary ravaged Korea, claiming a multitude of victims every day. Peter returned to himself, was instructed and received baptism. From then on his conduct was irreproachable, his gentle and peaceful character brought him into agreement with everyone. Full of regret and repentance for his past conduct he would often say with a groan, "Alas! martyrdom alone can atone for my many errors, my God, do not deprive me of this grace." When he saw the persecution coming, his desire for martyrdom

⁶³ Almost all the religious practices of the Koreans are reduced to offering food in front of the tablet or on the tomb of their ancestors, and to greeting them by bringing the forehead to the ground. They also believe that they have a soul, that there is a divine power in heaven, rather than heaven itself being a divinity; but what is this divinity? they know nothing and they don't care if they are told of their last end. They answer like a certain class of people in Europe: What is beyond the grave? We don't know, and no one has come back to tell us. Let's eat and drink; tomorrow we will die.

⁶⁴ 최창흠 Choe Chang-heup 崔昌洽 aka 여칠 Yeo-chil (1787-1839) Peter. Saint.

⁶⁵ According to the description I have been given, it is, without a doubt, cholera. He passed from Japan to Korea, and beyond to China; twelve years later he was at the gates of Paris.

became stronger, and he prepared himself for it by a redoubling of fervor. At the end of June, the satellites invaded his house, chained up his family and took them to prison. The mandarin had Peter brought in and said to him, “Are you following the evil doctrine of the Christians? - There is nothing wrong with the doctrine of the Christians; I adore God and serve him. - Renounce this God and you will live. - I cannot deny my creator. - How long have you known him? - My parents were Christians; they told me about him from childhood. - Here is a learned doctor,” said the people of the Praetorium, laughing at him. Seven times he was questioned, seven times his legs were twisted, seven times four men at once struck him with the tip of the long stick: in all he received one hundred and fifty blows from the board. His constancy was invincible. Transferred to the *Hyeongjo*, he underwent three ordinary interrogations with the torments that accompanied them. His sentence was carried out ten months later. When he was about to be taken to the place of execution, he said to the jailer: “I am going to death; warn my wife and daughter that they should not mourn me, but rather praise and thank the Lord; I hope that in a few days they will follow me to the place of triumph.” Peter received the palm of martyrdom at the age of 53.

Barbara Tso⁶⁶, wife of Sebastian Nam⁶⁷

Barbara's family was distinguished by its nobility and piety. At the age of sixteen she was married to Sebastian Nam whose martyrdom we have seen above. The only child they had from their union died a few months after its birth. In 1801, her father was martyred, her father-in-law and her husband were sent into exile. Barbara, having no other support in his family than a younger brother, retired to her home. Several years later, her husband was recalled from exile, and together they went to live in the capital. Barbara was one of the people who did most to introduce evangelical workers into Korea. They were received in her house and served by her as envoys from heaven. With a great desire to shed her blood for Jesus Christ, she prepared herself for martyrdom by practicing fervent piety. She was taken in June and brought before the tribunal. The judge said to her: “You have only two choices left to make, either to die or to renounce your religion and denounce the other Christians; think before you answer. - My reflections are done, replied Barbara, rather a thousand deaths than to commit a crime that my conscience repels.” Five times she suffered the question before the court: ten times the executioners subjected her to the tortures: she received one hundred and eighty strokes of the stick. Her body was all in tatters, there was not a single healthy part left. The judge, tired of tormenting her, pronounced his sentence. During her six-month stay in the prison, Barbara had won a singular affection from her fellow captives. When her day came, they told her the news early in the morning and surrounded her with tears. She consoled them, and as the execution was slow in coming, she asked them to withdraw, stretched out on her mat and slept peacefully until the moment when it was time to board the cart. She went cheerfully to her death. She was 58 years old.

Magdalen Han⁶⁸, widow, her daughter Agatha⁶⁹, and Agatha Yi⁷⁰

⁶⁶ 조증이 Jo Jeung-i 趙曾伊 (1782-1839) Barbara. Saint.

⁶⁷ 남이관 Nam I-gwan 南履灌 (1780-1839) Sebastian. Saint.

⁶⁸ 한영이 Han Yeong-i 韓榮伊 (1784-1839) Magdalen. Saint.

⁶⁹ 권진이 Gwon Jin-i 權珍伊 (1819-1840) Agatha. Saint.

⁷⁰ 이경이 Yi Gyeong-i 李璟伊 (1813-1840) Agatha. Saint.

Magdalen was born in the provinces of noble and not very wealthy parents. Her family was pagan; she converted to Christianity a few years before the persecution. Her daughter Agatha received from nature advantages which became harmful to her; she gave scandals to the religion, but she repaired them by repentance. Agatha Y was also born in the provinces of Christian parents. These three women were living together in the capital when they were taken. Through the intervention of some satellites, the two Agatha escaped from their prison; their escape caused the dismissal of the judge, the death of a jailer, the exile of two others and the capture of several Christians. Seized again, they courageously suffered the torments with Magdalen. Magdalen was beheaded at the age of 56, on December 29, 1839; Agatha, her daughter, aged 21, on January 31, 1840; Agatha Y, aged 27, on January 31, 1840.

Benedicta Hyeon⁷¹, widow

The Hyeon family held one of the first ranks in the middle class, and the secondary dignities of the state passed from father to son. Benedicta's father was martyred in 1801. Her pious Christian mother raised her with great care. The young girl knew how to make the most of her mother's lessons and made great strides in the practice of the virtues; she was one of the people who were quoted with praise. After three years of marriage, she lost her husband⁷². Persecution having robbed her family of its possessions several times, she found herself destitute and was obliged to seek the support of her life in the work of her hands. She became a seamstress, and when the missionaries arrived, she began making their clothes. The traitor denounced her for having frequent relations with the Europeans and for being the sister of Charles, the catechist of one of them. She was caught and had to suffer horribly. More than twenty times the satellites tormented her in order to force her to indicate her brother's hiding place. Eleven times she was questioned before the court: besides the torture of her legs, she received more than three hundred blows with a stick. The judge was unable to defeat her and condemned her to death. Benedicta waited peacefully for seven months in the prison, amidst privations of every kind and the sufferings of disease, until the moment when the axe of the executioner cut off her head and put her in possession of her martyr's crown. She was 46 years old.

Elisabeth⁷³, sister of Paul Jeong Ha-sang

We have seen that Elisabeth was incarcerated for the faith in 1801 with her entire family. She was then four years old. Carefully brought up she proved to be a worthy emulator of the piety of her parents. From a young age she vowed her virginity to Jesus Christ. She was taken with her mother and her brother. The judge, informed of her condition, said to her: "Why did you not take a husband? - My family having been degraded⁷⁴ and having fallen from its rank, nobody would have wanted me. - Do you practice the religion of the master of heaven? - Yes, I do. - Who has imbued you with the teachings of this sect? - From childhood my mother made me know God, and spoke to me of the chastisements reserved for those who do not know Him. - Renounce your religion and you will live. - To renounce my creator is a crime, I cannot do it. - Your brother is foolish enough to want to die; you, be wiser, say a word and you will get

⁷¹ 현경련 Hyeon Gyeong-ryeon 玄敬連 (1794-1839) Benedicta. Saint.

⁷² In Korea, among people of good standing, it would be infamous for a widow, however young she was, to remarry. Absurd custom, source of a thousand disorders.

⁷³ 정정혜 Jeong Jeong-hye 丁情惠 (1797-1839) Elisabeth. Saint.

⁷⁴ When the head of the family is punished with capital punishment, the other members are degraded forever. Elisabeth's father was martyred in 1801.

out of prison, you and your mother. -If I can only live by denying my God, I prefer death.” The judge tried promises, tried threats; all his efforts came to nothing against Elisabeth's constancy. She received seven times the question and three hundred and fifty strokes of the stick. In the midst of the torments she kept a calm face, she said: “By a special grace, I did not die under the blows, and I understand a little how much immense pain my Savior had to suffer. Transferred to the second tribunal, she endured the three interrogations with the same firmness. Her sentence was set. During the six months that she remained in prison, praying, meditating, consoling the afflicted, exhorting the weak, suffering with patience the illnesses were her daily works. She climbed cheerfully onto the cart that took her to the place of torture. She was 43 years old.

Her mother Cecily generously confessed Jesus Christ before the judge, and showed in her torments a courage above her age, she received 230 strokes of the cane, and expired in the prison on November 23, 1839, aged 79 years.

Barbara Go⁷⁵

Barbara was born in the capital to an honest family. Her father was martyred in 1801; her mother raised her in the fear of God and the practice of Christian works. She was married to Augustine Park, whose martyrdom we will see below. Before entering the battlefield, she was very afraid of the torments, but once she was launched on the battlefield, she valiantly endured the Lord's battles. She was filled with gratitude and admiration for God's grace and said: “I never knew that it was so sweet to suffer for Jesus Christ. In addition to the torture of her legs and arms, which were dislocated, her body was torn with rods; her flesh fell to shreds and her bones were exposed. After three months of imprisonment and suffering she had her head cut off at the age of 41.

Magdalen Yi⁷⁶ and Mary⁷⁷, her sister

These two girls were born in the capital of pagan and very poor parents. Their maternal relative, who was a Christian, finding herself without support, came to take refuge in their family. They heard her speak of religion and embraced it with their mother Barbara. It is impossible to tell how much vexation and insults they had to endure from their father, a violent man infatuated with his superstitions. They were able to leave the house secretly and receive baptism. Magdalen had resolved to remain a virgin. When she reached the age of 19, her father wanted to marry her off to a pagan; she excused herself, claiming to be ill. Her father did not want to believe her; Magdalen then drew blood from her finger⁷⁸, wrote on a piece of paper her resolution not to marry, and showed it to him, begging him not to insist further. The father tore up the paper and told her in an irritated tone that she had no other choice but to comply with his wishes. Magdalen, seeing herself on the point of being forced, formed with her mother and sister the project of escaping. They carried it out and came to warn the bishop. The bishop ordered them to return to their families and to be faithful to their religion. “My husband,” said Barbara, “is so hot-tempered that if we return home, our lives will be at stake.” “In that case, do as you please,” the bishop told them, and gave them some help. They bought a house and were henceforth able to give themselves freely to the zeal of their devotion. However, when the pagan did not see them return, he imagined that they had thrown themselves into the river in

⁷⁵ 고순이 Go Sun-i 高順伊 (1798-1839) Barbara. Saint.

⁷⁶ 이영덕 Yi Yeong-deok 李榮德 (1812-1839) Magdalen. Saint.

⁷⁷ 이인덕 Yi In-deok 李仁德 (1818-1840) Mary. Saint.

⁷⁸ Means used by Koreans to energetically express their will.

despair. He called some fishermen and had them sound the water: their nets brought back three bodies of women. He took them for his wife and daughters and buried them, but he still did not know their story and was still convinced that they had drowned. Barbara and her daughters, seeing the persecution coming, prepared for martyrdom. They lived with two other Christians. Magdalen Tso and her daughter of the same name as her; the satellites suddenly entered their house, chained them up and threw all five of them into prison. They bravely suffered the torments. Barbara, Magdalen Tso and her daughter after a few months of suffering died in the dungeon of a pestilential fever. Magdalen Yi and her sister Mary had their heads cut off, the first on December 29, at the age of 28, the second on January 31, 1840, at the age of 27.

After the execution of the martyrs, the satellites kept their bodies lying on the shore for three days. When this term was over, beggars took the bodies, tied a rope under their arms and dragged them in front of the houses. The frightened inhabitants gave them money to remove from before their eyes a spectacle odious for them. Later they asked the mandarin to move the place where the Christians were tortured to another place.

On January 31, 1840, six martyrs had their heads cut off outside the city walls in a place called Dangogae.

Augustine Park⁷⁹, catechist

Augustine was from the capital. He deserved by his virtue and intelligence to be raised to the rank of catechist. He was caught a day before his wife Barbara Go, underwent the same interrogations and torments, he showed the same firmness as she did. He was 48 years old.

Peter Hong⁸⁰ and Paul⁸¹, his brother

These two brothers were distinguished among Christians for their nobility and piety. Their ancestor who was the first in their family to embrace the faith, was martyred in 1801. They were seized. The great judge, being their relative, did not want to interfere in their cause. He left it to the two lower judges, recommending that they apostatize and be sent home. They and the executioners wanted to make themselves worthy of the first judge, by preserving the lives of two of his relatives; they refined their barbarity towards them; but all their efforts only resulted in making their martyrdom more glorious. They had their heads cut off Peter on January 31, at the age of 42, and Paul the following day, at the age of 39. A few months earlier, their father's brother and his children had been martyred in the province of Tsella, after 20 years in prison. In them their family died out on this earth to go and shine in the abode of glory.

Magdalen Son⁸², wife of Peter Choe⁸³

Magdalen was born in Seoul to an honest family. In 1801 her father was exiled for the faith; her mother died early; and her education was much neglected. In 1820, at the time of the

⁷⁹ 박종원 Park Jong-won 朴宗源 (1793-1840) Augustine. Saint.

⁸⁰ 홍병주 Hong Byeong-ju 洪秉周 (1798-1840) Peter. Saint.

⁸¹ 홍영주 Hong Yeong-ju 洪永周 (1801-1840) Paul. Saint.

⁸² 손소벽 Son So-byeok 孫小碧 (1801-1840) Magdalen. Saint.

⁸³ 최창흠 Choe Chang-heup 崔昌洽 (1787-1839) Peter. Saint.

cholera, she converted with her husband, received baptism and began to practice the duties of Christianity. She was caught in June and taken to prison with her two-year-old daughter. When she was brought before the court, the judge said to her: “Who taught you about the Christian religion? How long have you been practicing it? -From childhood my aunt spoke to me of God, of the reward which he destines for the virtuous men, and of the punishments which he prepares for the impious. - Who are the people who frequent your house? - You want to put them to death; I cannot denounce them to you. - These objects⁸⁴ that were found in your house, to whom do they belong? - I don't interfere in such matters, I don't know the owner. -Renounce your God. - Never, God is my creator, I honor him. - Have pity on your child, preserve yourself at least for her, say a word and you will regain your freedom; if you persist in your obstinacy, you will not be able to avoid the torments and the last torment. - God is the arbiter of life and death; my life belongs to Him, I cannot preserve it at the expense of the obedience I owe Him; when I am no more, it is He who will take care of my child.” Four times her legs were violently twisted; she received 360 strokes of the stick. Her whole body was torn apart, her blood flowed in great streams. Fearing that her child would become an occasion of temptation and fall, she separated from it and entrusted it to a Christian. She suffered the privations of prison for another eight months, after which her immortal life began. She was 39 years old.

The other three persons who suffered martyrdom on the same day are:

Agatha Yi⁸⁵, Agatha Gwon⁸⁶ whom we saw in the article about Magdalen Han⁸⁷. Mary Yi⁸⁸, who was seen with her sister Magdalen⁸⁹.

On February 1, 1840 had their heads cut off three martyrs.

Paul Hong⁹⁰

- we have seen his story.

John Yi⁹¹

John was descended from a noble family of the province. Left an orphan in his childhood, he was adopted by a Christian from the capital. Later he entered the service of the Europeans who asked him to manage the affairs of the mission. Having been caught, he was taken to court. The judge, seeing in him youth and a figure above the ordinary, conceived affection for him; he said to him in a tone of benevolence: you are still young, you have education, you can aspire to dignities, a beautiful future is open to you, how is it that you have embraced this sect, and that you show yourself to be rebellious to the orders of the king? An ignominious death awaits you; renounce your religion, unknown to our ancestors, say a word and you will be free. - John replied: “To love life and to reject death is a natural human feeling, I know that, mandarin. I also know the advantages that you offer me, but they have little

⁸⁴ Belonging to the mission.

⁸⁵ 이경이 Yi Gyeong-i 李璟伊 (1813-1840) Agatha. Saint.

⁸⁶ 권진이 Gwon Jin-i 權珍伊 1819-1840 Agatha. Saint.

⁸⁷ 한영이 Han Yeong-i 韓榮伊 (1784-1839) Magdalen. Saint.

⁸⁸ 이인덕 Yi In-deok 李仁德 (1818-1840) Mary. Saint.

⁸⁹ 이영덕 Yi Yeong-deok 李榮德 (1812-1839) Magdalen. Saint.

⁹⁰ 홍병주 Hong Byeong-ju 洪秉周 (1798-1840) Peter. Saint.

⁹¹ 이문우 Yi Mun-woo 李文祐 aka 경천 Gyeong-cheon (1810-1840) John. Saint.

attraction for me: this life is short and the dignities that one possesses in it pass like a shadow. It is only sensible to prefer an immortal glory, a joy which does not finish to a pleasure of one moment. Through the tribulations of this world and beyond the grave, my religion shows me an eternal happiness, that is why I practice it. The king, it is true, forbids this religion, but above the king is a God, creator and father of all men, who orders me to adore him, can I without crime refuse to obey him? Judge for yourself. If in this kingdom the king ordered one thing and a mandarin ordered another contrary to it, whom should I obey? Know that in the hands of God, kings are mandarins whom he uses to govern this world. The judge, as a sign of friendship and to win him over, offered him a little glass of wine to drink. He tried several means of seduction, but seeing that they were useless, he resorted to torture. He ordered that he be laid on the ground and that twenty blows be applied to him with the board. The blood gushed out violently; John was exhausted. The judge saw that he was about to expire and that he was unable to endure any more torments, so he had him transferred to prison. The confessor was then transferred to the second tribunal where he endured his three interrogations with the same constancy. He was sentenced to death. His sentence was carried out three months later. He was 30 years old.

Choe Barbara⁹²

Barbara was taken along with her father Peter Choe and her mother Magdalen Son. She was a very devout Christian. When her parents talked to her about marriage, she replied, "In the choice you have to make of a husband do not consider age, rank, or wealth; that he is a good Christian is enough for me, he will suit me." Their choice fell on Charles Jo, older than their daughter by 24 years. Presented before the court, the judge told her: "Renounce your religion, denounce the Christians, indicate the owner of the objects that were in your husband's house. - Even if I die, I will never renounce my God; I do not know many Christians, and besides since you will put them to death, I cannot denounce them to you; I do not know who placed these objects in my house." The judge made them twist her legs. Like her mother, Barbara was nursing a young child; so that his presence would not arouse in her maternal heart an affection that would become fatal to her, she had him handed over to a Christian and asked him to take care of him. She was questioned seven times and received more than three hundred strokes of the stick. For eight months she had to endure the sufferings of the prison. Her father, her mother, her husband had preceded her to the place of happiness: she sighed for the moment of being reunited with them. She was beheaded at the age of 21.

Paul Heo Im

Paul was a soldier. In the first interrogations he was firm; he received 70 blows from the board. Later the anguish of the prison made him apostatize. The same day he came to him senses and bitterly cried for his crime. He went to the mandarin and confessed his weakness. "I have sinned, I repent of it; my mouth has apostatized, my heart was a Christian: it still is; here I am ready to endure torments again. - The satellites said to him, "That's good, but we don't know if you're telling the truth; you're going to give us a sign of your repentance. There was a large vase nearby, intended to receive the filth of the prisoners. "If you really repent, here is a bowl; draw from it and drink." Paul without hesitation fills the bowl and in one gulp swallows the awful beverage. He wants to draw again. "Enough, enough for that. Here is a crucifix, prostrate yourself before it." Paul prostrates himself and kisses it with respect. The judge, irritated by his return, made him expire under the blows of the board. Paul was 45 years old.

⁹² 최영이 Choe Yeong-i 崔榮伊 (1818-1840) Barbara. Saint.

Peter Yi

Peter was born in the province of a noble and not very wealthy family. When his father died, his mother came to live in the capital with her children. Peter was fulfilling his duties as a good Christian, when in 1834 he was taken with his sister. He stood up before the court and was tortured on arms and legs and beaten with sticks with great courage. The judge, not being able to obtain a word of apostasy from him, wrote a large letter on a piece of paper, presented it to him and said: "It is difficult for your mouth to pronounce apostasy, spit on this letter and it will be a sign that you are not a Christian anymore. - It is the same thing," Peter replied, "I cannot do it. - I will have you beaten, and if you utter a cry, I shall know that you are abandoning your religion." He beat him cruelly; his arms and legs were broken. Peter remained motionless and mute. His sentence was pronounced; it stated that he was condemned to death for following an evil doctrine. The judge presented it to him, "Put your signature to it. - My religion is holy, the doctrine it teaches is true, I cannot attest that it is false." The judge ordered a satellite to take his hand and make him sign it by force. Peter remained in prison for four years, during which time he observed a rigorous fast. Feeling his end approaching, he said, "I longed for my head to fall under the sword, but God has disposed otherwise, his holy will be done." Saying these words, he fell asleep with the sleep of the just, in the month of June of the year 1838, at the age of 36. His sister was martyred the following year.

Joseph Jang⁹³

Joseph was what is vulgarly called a fine man. He was born in Seoul in the lowest class. He was very poor and started a small retail business to earn a living. He then gave it up because it was an opportunity for him to lie every day. His family said to him: "We have nothing left, hunger is consuming us; continue your trade, which was sustaining us." Joseph replied, "By my trade I have been able to earn the clothes that cover you and me; but it is an occasion of ruin to me; I would rather lose my life than keep it at the expense of my conscience." During the persecution he was inflamed with such a violent desire to shed his blood for his God that he was on the point of surrendering himself to the mandarin. He waited, however, until the satellites came to lay hands on him. He fell ill, "Alas," he said, "I cannot be a martyr." The satellites came in, he was overjoyed, and was carried to the prison and thrown into a corner. Several days passed and no one paid any attention to him. "I am a Christian," he cried, "why am I left out, why am I not questioned, why am I not beaten? - He is in delirium, said the people of the court. - I am not in delirium, I am in my right mind. I am a Christian, I tell you, I came here to suffer and die. The judge granted him what he so passionately desired; he had him beaten with 25 strokes of the board. Joseph died almost immediately, on June 5, 1839 he was 54 years old.

Protais Jeong⁹⁴

Protais belonged to a family of mandarins. He embraced Christianity when he was already old, and practiced its duties with great fervor. He was so humble that leaving aside his nobility, he prostrated himself before all the nobles he met. He was brought before the first tribunal and there he endured the torture with firmness. Transferred to the second, the judge

⁹³ 장성집 Jang Seong-jip 張— (1786-1839) Joseph. Saint.

⁹⁴ 정국보 Jeong Guk-bo 丁— (1799-1839) Protase. Saint.

won him over with his gentleness, made him apostatize and sent him home. When he returned to his house, Protais was so deeply remorseful for his crime that he could not eat or sleep for several days. He returned to the Praetorium; “Ah here you are again, said the satellites to him, and what subject brings you here? - I have come to make reparation for the crime I have committed; I have apostatized, I repent of it, I have come to announce it to the mandarin; and saying these words, he entered the praetorium. - Bah,” the satellites said to him, pushing him away, “what you have said is said; it is over now; go back to your place.” Protais returned to the charge three days in a row. The door was constantly closed to him. He went out to the road and waited for the judge to come out. Seeing him arrive, he prostrates himself before him, shedding tears; “I have sinned,” he tells him, “my mouth has uttered a word that my heart denied; I repent, I am a Christian, I want to be one.” “I don't believe you,” the judge replies, and he continues on his way. Protais follows him, shouting: “What a race of people,” the judge resumes with annoyance, “you can't get rid of them. He had him seized and taken back to the first court. There he got what he wanted; he received 25 strokes of the board and expired the next night, in the month of May (the 10th) 1839 at the age of 41 years.

Peter Yu⁹⁵

Peter was the son of Augustine, a government interpreter. He shows himself the faithful imitator of his father's virtues. - It is incredible what he had to endure from the bad treatment of his mother, and his sisters, declared enemies of the Christian name. This child, convinced that he could not escape the search for satellites, went himself to court. He was questioned eight times before the judge and given more than six hundred strokes of the cane. Fourteen times the satellites tormented him in every way, hurting him with insults and insults. He received 40 blows from the board. In his torture he showed such a great firmness, such a calm air, that he threw his tormentors into admiration. He took the shreds of flesh that were no longer attached to the rest of his body except by a weak skin and threw them laughing before the judges. In prison he acted as an apostle. He encouraged the weak, he exhorted the apostates to repentance. “You are a catechist and a man,” he said to one of them. “I am only a child; it is you who should encourage me to suffer courageously; hence the role is changed: go back to yourself and die for Jesus Christ.” Peter was strangled in the prison on October 31, at the age of 13.

The following martyrs presenting in their interrogations the same questions and the same answers as the preceding ones, we were forced to cut out a part of them, in order not to fall into boring repetitions.

Agatha Jeong

Agatha was born on the bank of the river that flows near the capital. She embraced Christianity in the middle of her years. After the death of her husband, having no one to feed her, she went from door to door asking for her bread. In her extreme poverty she was very faithful to her duties. Brought before the court, the judge, in order to frighten her, displayed the instruments of torture in front of her, threatening to make her die under the blows, if she did not apostatize. “It is not at my age,” she said, “that one abandons one's religion: I am on the point of appearing before the judge of the living and the dead: I have only one breath of life left, hasten to snatch it from me; if you do not do so promptly, death will prevent you.” She was transferred to the prison of the *Hyeongjo*, where she died in the midst of the torments of hunger,

⁹⁵ 유대철 Yu Dae-cheol 劉大喆 (1826-1839). Peter. Saint.

pronouncing the sweet names of Jesus and Mary. She was 79 years old.

Barbara Kim

Barbara was born in the provinces of pagan parents. While still young she went into the service of a Christian family in the capital. She showed herself firm in the torments and died of hunger and disease, in the month of June, at the age of 36 years.

Lucy the Hunchback

Lucia's parents were poor country folk. She came into the world with a hump on her back and had no other name than Lucy the Hunchback. All her life she kept a childlike simplicity. Although she was very narrow-minded, she converted many pagans by her reasonings. She was a servant of a family in the capital and was exact in all her duties. She confessed J.C. before the tribunal with great freedom. "Do not press me further, she said; I am a Christian; send me to death, I go willingly." She died of hunger in the prison at the age of 71.

Anne Han, and her sister-in-law Barbara Kim, a widow

These two women were poor. They generally confessed Jesus Christ and endured the torments with courage. The first received 390 strokes of the cane; the second 340; they died in prison as a result of their torments, Anne at the age of 55, on August 29, Barbara at the age of 49, on August 23, 1839.

Catherine Yi, widow, and her daughter Magdalen Jo

After a generous confession they died in prison as a result of their torments; Catherine at the age of 57, Magdalen at the age of 33. Out of love for virginity, despite her mother's solicitations, Magdalen never wanted to marry.

Francis Choe⁹⁶

Francis was born near the capital. He was one of the most fervent Christians. With great courage he suffered horrible torments. Tortured on arms and legs in two interrogations he received 110 blows from the board; he expired almost immediately, on August 25, 1839 at the age of 35. His son Thomas (Choe Yang-eop) was sent to Macao to study Latin; he is now a deacon.

Andrew Jeong⁹⁷

He was a wealthy Christian from the province. He had been given the simplicity of the Columba, but he did not have the prudence of the serpent. It was to him that the traitor turned to learn of the bishop's retreat. Andrew was caught later and endured the torments with courage - torture of legs and arms, beatings with rods - 100 strokes of the board. He was strangled in the prison on January 24, 1840, at the age of 33 years.

⁹⁶ 최경환 Choe Gyeong-hwan 崔京煥 (1805-1839) Francis. Saint.

⁹⁷ 정화경 Jeong Hwa-gyeong 鄭—(1807-1840). Andrew. Saint.

Teresa Kim

Teresa was a pious person from the province. She was in the house of Paul Jeong, where she was performing the duties of a servant, when she was caught. She received six times the question and 280 strokes of the stick. After 7 months of captivity, she was strangled on December 1839, at the age of 44.

Stephen Min⁹⁸

Stephen embraced Christianity a few years before the persecution. He was a nobleman by birth. His education, intelligence and piety wanted him the title of catechist. In court, he answered the judge with great courage and freedom. "Not only will I not abandon my religion," he said, "but if you release me, I will preach it to the pagans." The judge in fury had him beaten with the utmost cruelty. "He is worthy of death," he cried, "let him die under the blows." Stephen received 40 blows from the board at once. Thrown into prison, he exhorted the apostates and made them return to themselves. He was strangled in the prison on December 31, 1839, in the 53rd year of his age.

Antony Kim⁹⁹

Antony was a plowman. He embraced the faith in his manhood; zealous and fervent, he converted most of the people of his village. He went to settle in the capital and made his house a meeting place for the faithful. Having been taken, he endured the torments with courage. He answered the judge: "I have only one word to say to all your interrogations and exhortations: I am a Christian, I want to die a Christian." He received 90 blows from the board and was strangled in prison, in the month of March, of 1841. He was 47 years old.

Fiant novissima mea horum similia.
JJ. Ferréol, bishop of Belline,
September 22, 1846.

⁹⁸ 민극가 Min Geuk-ga 閔克可 (1787-1840) Stephen. Saint.

⁹⁹ 김성우 Kim Seong-woo 金星禹 (1795-1841) Antony. Saint.

1846: Note by Fr. Daveluy on the arrest of Fr. Kim Dae-geon etc

Daveluy Archive Volume 5 ff. 277-279

In the impossibility I am in to trace the whole history of this persecution, I will try to note the continuation.

Everything was in peace, Fr. Andrew had received a mission from His Excellency to go and visit some islands on the coast of Hwanghae province to try to enable confreres to enter through this place; after which the Bishop went to the plain of Naepo to make the administration while I visited the Christians of the province Jeolla....

When Father Andrew was asked for his boat by the mandarin to go to sea, there was no danger, not even dishonor, in lending it; everyone agrees; but Andrew, playing the nobleman, refused it as other nobles would often do; he still believed himself on the European ships vis-à-vis the Chinese and without thinking that he had basically no strength and that his language and ignorance of usages would betray him he stood firm in his refusal, and all the weakness of his position having been revealed by the facts he was caught and frankly accepted the new combats which he had brought upon himself. Everywhere he did great honor to religion and to his personal character, he appeared in the eyes of all a great man, and the king himself wanted to save his life.

His arrest took place at the end of the 4th Month or on the 1st days of the 1st 5th Month. The distances being very great, much time passed in various tribunals before he arrived at the Capital. However, the news was carried there and soon the house in which the priest lived in Seoul and which had been evacuated was taken; the satellites also went to the house of the Bishop, but it had been entrusted to pagans who claimed to be its owners and he escaped; it was however lost by the bad faith of the depositaries who sold it and made their profit from it.

Things were not pushed hard, we had no prisoner except the chief boatman and his pagan father Im Gun-jip who presented himself to claim his son and then declared himself a Christian. Mathias Yi son of Yi Seung-hun introducer of the Religion in 1784 practiced little more since he had been released in 1839 and lived among the pagans. He was taken, I don't know why. But the great criminal judge Im Seong-gu was well-disposed, he treated the prisoners well; did not seek to make many prisoners and only wanted to seize a few denounced and compromised Christians. Finally on the 17th of the 5th intercalary Month, they arrested six together, it was almost all of those they were looking for, Hyeon Charles, Kim Theresa, Jeong Catherine called Tok-i, Yi Agatha, O Susan and O Barbara; then the next day (the 18th) Nam Peter was also caught on the denunciations of a provincial Christian.

Hyeon Charles was well known to the pagans; son of Hyeon Gye-heum martyr in 1801 he was for a long time one of the notable Christians and was constantly busy helping and supporting his brothers in the faith. Even before 1827 we saw him occupied with zeal in everything that could be useful to Christianity; friend of Yi Paul martyr in 1827 we see that he thanked him for having wanted to warn him of his faults, a word that brings praises to both of them. Later he was involved in all matters for the entry of the Priests and almost constantly followed Fr. Chastan in his affairs. In 1839 he was actively sought by the police, but he managed to escape and after having written the Acts of the Martyrs of that time, put all his efforts to encourage and restore dispersed Christianity. He was on the journey to Shanghai to introduce Bishop Ferréol and until the end took care of the affairs of the mission.

5th month. Before this time the satellites guided by the papers found on the boat of Fr. Andrew had made a descent to Ganggyeong, a place situated on the river, on the confines of the provinces of Chungcheong and Jeolla. That is where we landed, when we arrived. The Mission had bought a house there and quite large sums had not yet been withdrawn. In their

travels the satellites troubled a few Christians by the way but nothing serious. They seized the house of the mission, sold it and its keeper was taken prisoner; his wife and children were not disturbed. From there they made an excursion to two villages in the province of Jeolla, almost all of whom had fled and not finding there the man in charge of the affairs of the Mission that they were looking for, they withdrew without too much damage.

On the 7th month. They sent from Seoul to Eugi district of Yangje to arrest the catechist Yi, nephew of Yi Mathias. He had fled, the village was badly treated and Han Lawrence, another catechist, was caught there, cruelly tortured and taken to the capital. Going up with this captive, the satellites headed for the house of the Gwon family of Hangang-gae in the district of Yanggeun. This family so well-known from time immemorial in our history had a few descendants, they were made miserable, but none were taken captive.

All the prisoners had some torments to bear, but they were treated with a certain consideration. Many of the great men were inclined not to put the priest Kim Andrew to death, but to preserve him as an extraordinary man who could render service to the State in many circumstances; the king himself inclined on this side.

On this Admiral Cécile anchored off the shores of Korea

His hasty departure caused a reaction; and the minds of many were changed. Prime Minister Gwon Don-in, fearing that later on some coterie would reproach him for having left the Christians and especially a leader of religion alive, and would therefore rise to bring him down himself, urged the king to allow the death of the Priest, assuming on himself all the responsibility and care of the consequences. He did so much that he had the assent of the king by force and the execution took place without delay. (This minister was soon after compromised in another matter and exiled; he left his exile and returned home but soon died without being able to be fully reinstated.)

Andrew perished by military execution on the 16th of September (26th of the 7th month) he should not, according to the law, have been buried until after three days; but the chief judge gave orders to bury him after three half-days and to bury him properly, which took place. The head was replaced on the neck and the body well bound in clean mats above the clothes which were left on the body. A Christian was on the lookout to see where he would be buried and to avoid suspicion changed his attire three or four times. Finally he saw him put in the ground; and about 40 days later the Christians went to collect these remains and buried them properly on the mountain at Mirinae.

Hyeon Charles was beheaded 3 days later, also by military execution. He is the only Christian who received this kind of death in Korea.

The other martyrs perished either under the blows or strangled, I have sent their life to France.

When Im Joseph aka Gun-jip, then a pagan, saw his son again on his return from the Shanghai expedition, he asked him where he had come from. "I came back from China where I went to fetch the Bishop." "Why didn't you warn me of that before you left," resumed the father, "I would have given you enough to support yourself during this time." Such a good heart could well have attracted God's gaze to him and perhaps merited for him the grace of his martyrdom.

All of Christendom received little shock from this little persecution, everything remained in place and it is the first time that so little hatred has been seen for the name Christian. Minds were much changed from the past.

1846: Letter of Bishop Ferréol after the death of Kim Dae-geon
Bishop of Bellina, Vicar-Apostolic of Corea, to the Rev. Dr. Barran, Director of the
Seminary of Foreign Missions.

Annals of the Propagation of the Faith.
Vol. 10 1847 Page 373

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 vend 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, Taitseng, 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 Corean. » 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 Korean,' 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 Koreans 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 Korean 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 Korean 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 Korean 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 month, 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,

1st. 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 persecution 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.

1867: Persecutions in Korea. Father Calais

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To the Directors of the Foreign Missions Seminary from Fr. Calais, (one of the three missionaries who escaped the turmoil of March 1866.)

Shanghai, February 18, 1867

“At the beginning of 1866, the Korean mission gave us the greatest hopes. In all the provinces of the kingdom we had Christians, everywhere the missionaries announced more numerous conversions, and, without leaving the capital, the Apostolic Vicar often baptized catechumens coming from the most distant points. At this time, Bishop Berneux made a visit to the northern provinces; he had only covered four stations, and already he had eight hundred adult baptisms. It was then that, to compensate some of his servants, and to test others, God allowed persecution to be unleashed.

“There was in the district of Yecheon (province of Gyeongsang-do) a nobleman called Hwang, who lived only by banditry. In the first days of January, he joined forces with other Koreans as bad as himself, in order to plunder the villages inhabited by our neophytes. He knew that the fear of being denounced for their religion would prevent victims from filing complaints. Moreover, in his capacity as a nobleman, Hwang was the friend of the mandarin of Yecheon; he could promise himself impunity.

“But, the Christians of several villages having united in order to defend themselves, Hwang resorted to slander. He goes to find the mandarin, and obtains a satellite to arrest a man whom he accuses of various crimes: it was Francis Park, a Christian who enjoys honest comfort and general esteem. One day, Hwang, accompanied by his supporters and the mandarin's satellite, attacked the village of Bureogi (부력이), where Park lived. The latter was absent. The Christians flee; the brigands pillage the houses, set them on fire, and take away all those who were unable to flee: a man, several women and a few children.

“At the news of this savage attack, Christians from neighboring villages came running armed with sticks. When they arrived, Bureogi was nothing more than a huge fire. They returned, with the exception of two, Francis-Xavier Jeon, catechist from the village of Gonak (곤악), and John Yi, from Yemogi (예목이). More courageous than the others, they resolutely set out in pursuit of the brigands. But they were very surprised to meet among them a satellite, who ordered them to surrender, and had them beaten so cruelly that they thought they would die under the blows. The women and children were released.

“Francis-Xavier Jeon, John Yi and the Christian from Bureogi are accused before the mandarin of having disturbed public order, and the sticks seized in their hands are produced as proof. The three defendants underwent some torture, after which they were taken to the town of Gongju, capital of the province of Chungcheong. Better informed of the matter, the governor is willing to release them, provided they apostatize. The Christian of Bureogi had the misfortune of weakening; the other two refused energetically, and were strangled in the prison. While these events were taking place in my district, here is what Bishop Berneux wrote to me: “In the province of Hwanghae, a mandarin, a declared enemy of Religion, had all the Christians in his district arrested, and used the most terrible tortures to make them apostatize. Several Christians died as a result of these tortures; others are crippled for the rest of their days. None of them being willing to give in, he had their lands and houses sold, and

chased them out of the district with a ban on ever returning. Wandering in other cantons, in the middle of winter, and deprived of everything, these Christians are reduced to begging for food; but they carry their crosses with admirable resignation.

“In the province of Pyongan-do, a governor had two Christians imprisoned, solely because they are Christians. A hundred of their brothers came together to the governor and said to him: “You have imprisoned two men because they are Christians; imprison us all also, for we all profess the same faith and worship the same God.” The frightened governor had the prison doors opened and the two captives released.

“However, the Russians had entered Korean territory. Disturbance and fear immediately spread throughout the kingdom. A nobleman, Thomas Kim Gye-ho (김계호), a rather lukewarm Christian, who lived in the capital, visited Bishop Berneux, and, while talking about the affairs of the day, he asked him if there would be any means of preventing the Russians from taking over Korea. “I believe there is,” replied the Apostolic Vicar. “And if the regent called you, would you go to the palace?” “Yes, because I couldn’t do otherwise.”

“Thomas Kim went to find the father-in-law of the regent's daughter, and asked him if he would undertake to give the regent a letter in which a missionary bishop was determined to avert the misfortunes with which the kingdom was threatened: “I will willingly,” replied this man, named Jo Gi-jin (조기진). Thomas Kim returned to the bishop and told him what he had just done. Bishop Berneux blamed him for having thus compromised him: “But after all,” he added, “if I am called, I will go to the palace.”

“Thereupon, Thomas Kim, assisted by two other Christians of high nobility, Thomas Hong Bong-ju¹ and Antony Yi Yu-il², wrote a letter which he took to Tio kei-tjin-i, and the latter presented it to the regent. It was said that the way to prevent the Russians from seizing the kingdom was to make an alliance with France and England, and that the missionary bishops would obtain this result. The regent, after reading the letter twice, said nothing and placed it under his leg. (In Korea we don't use chairs, we sit on the floor). This silence terrified Thomas Kim, who fled.

The regent's wife (Min Dae-buin 민대부인), mother of the young king, had for a long time received, through a Christian, Martha Park, instructions and advice from Bishop Berneux. Very often she sent him presents, and asked him for masses for the king, her son. After Thomas Kim fled, Martha went to visit the regent's wife. She said to her: Why do we remain in inaction like this? The Russians enter Korea, seize the country, and the bishop, who could undoubtedly prevent this misfortune, goes off to do missions in the provinces, while he is so needed here. Let a new letter be written to my husband; it will succeed, I assure you, and then immediately call the bishop back.”

“Martha reported the queen’s words to Thomas Hong. A Christian mandarin, John Nam Jong-sam³, is called; he writes a second letter, and goes to take it himself to the regent. The regent then spoke with five mandarins. He read and reread the letter. “Go, he said to John Nam, go talk to Minister (좌의정) Kim Byeong-hak (김병학) about this, and see what he will tell you.”

“John Nam found the minister busy thinking about the letter that the regent had already sent him. In response, he received this simple word: “That’s good.”

¹ 홍봉주 Hong Bong-ju 洪鳳周 (?-1866) Thomas.

² 이유일 Yi Yu-il 李惟一 (?~1868) Antony.

³ 남종삼 Nam Jong-sam 南鍾三 (1817-1866) John. Saint.

“A day passed. The regent sent for John Nam, and spoke at great length with him about the Christian religion. He recognized that everything there was true and beautiful. “Only,” he added, “there is one thing that I don’t like; This is because, in this religion, they do not make sacrifices to the dead. “ Then, changing the conversation: Are you sure, he asked, that the bishop can prevent my kingdom from being taken by the Russians? “Certainly,” replied the mandarin.--Where is the bishop? Is he in the capital? No ; he has been absent for a few days. “Did he not go to the province of Hwanghae-do to give the sacraments? “ “Yes, indeed, it is there.” “I would like to see him.” John Nam left. O depth of God's judgments! A little more, and we would have had peace.

“The rumor that the hour of religious freedom was finally coming, spread everywhere. Thomas Kim immediately came out of retirement, returned to Seoul and was surprised that no one, after the desire expressed by the regent, had yet gone to look for the Apostolic Vicar and his coadjutor. He was told that there was not enough money to make such long journeys; the two bishops were six long days from the capital, Bishop Berneux to the north, and Bishop Daveluy to the south. Christians are indeed very poor. It was the father-in-law of the regent's daughter who provided the means to bring in the bishops, giving 70 francs, one of his chairs and two porters. Thomas Kim then left to warn the Apostolic Vicar, while Antony Yi went to get the coadjutor.

“Ten days later, Bishop Daveluy arrived in the capital; Bishop Berneux arrived there four days later, on January 29. On the 31st, John Nam went to the regent to inform him of the presence of the bishops in the capital. But, before even letting him speak, the regent said to him: “How! you had to go down to the provinces to see your father, and you are still here! -No doubt; but a matter kept me in the capital. “Yes, yes. As for this matter, it is not pressing. Go see your father.” And he dismissed him. John Nam's last interview with the regent had caused concern among a large number of Christians. At this moment, in fact, a serious struggle was underway between the regent and some other members of the royal family, on the one hand, and the ministers, on the other. The Russians must have left, because nothing more was heard from them. Fidelity to the laws of the kingdom, laws which condemn missionaries and Christians to death, was loudly proclaimed by our enemies, and the order to arrest the Apostolic Vicar was the result of this discussion.

“After three days of rest, Bishop Berneux visited several Christian communities in the cantons of Bupyeong and Incheon. He then returned home, and only left to sometimes go to the catechist Mark Jeong⁴, six minutes away, to administer confirmation and the other sacraments to neophytes from the north.

“§ 1. European martyrs.

“Bishop Siméon-Francis Berneux, aged 51; MM. Simon-Marie-Antoine-Just Ranfert de Bretenières, aged 28; Bernard-Louis Beaulieu, aged 25; and Peter-Henri Dorie, aged 26; martyred on March 8, 1866.

“On February 14, satellites presented themselves at the house of the Apostolic Vicar, under the pretext of asking for a contribution for the new royal palace that the regent was having built. The next day, February 15, the first day of the Korean year, Thomas Hong, master of the house of Bishop Berneux, had some fears; he urged the bishop to hide. The bishop refused. “If I am caught,” he said, “the search will end there; if I flee, I will be pursued, and the persecution could become general. “

⁴ 정의배 Jeong Ui-bae 丁義培 (1795-1866) Mark. Saint.

“On the morning of the 23rd, he told a catechist that he expected to be arrested soon, because the previous night satellites had been mounted on the wall of the courtyard to study the layout of the premises. In fact, the same day, around four o'clock in the evening, the house was invaded, and the satellites took away Bishop Berneux, without giving him time to take his shoes. However, as he could not walk without shoes, they gave him coarse straw sandals; then they took him to the Right Court Upocheong (우포청), which is called by this name because it is to the right of the royal palace.

“The first three or four days following his arrest Bishop Berneux was treated in a fairly decent manner. He had several interviews with the regent. As, in these interviews, he did not use the most honorific expressions used in the Korean language, when addressing a superior, the regent was hurt. “I had formed a high opinion of this man,” he said; “but he is just an ordinary man; he doesn't even know the language of our country yet.” Bishop Berneux, accustomed to speaking to his inferior Christians, did not in fact know all the delicacies of a language which has a vocabulary appropriate to each social condition.

“There was talk of arresting John Nam, the Christian mandarin. But he had fled. This news caused an unfortunate impression, the customs of the country requiring that he present himself at the first summons. The minister who had approved John Nam's approach to the regent, then changed his disposition, and became one of the promoters of the death warrant which was brought against the missionaries.

“On February 25, in the evening, on advice from the queen, Martha Park went to the regent's daughter, who also knew the Christian religion. “Poor Martha,” said the queen, all in tears, “it's done! The bishop and all the European missionaries will be put to death. All the ministers are against my husband. What to do? Must we therefore have called this venerable bishop to the capital to put him to death! Hide yourself, and tell the Christians you know to hide too.”

“The next day, the 26th, as the queen found herself with the king's elder brother and the king's nurse who is a Christian, unable to contain her grief, she cried out “Unfortunate people! why are they going to kill this venerable bishop and all the priests of the West? So they want to overthrow the still poorly established throne of my young son? The European soldiers will undoubtedly come, what will happen then?” And the poor mother sank under the weight of her pain. It is said that she was dangerously ill for several days.

“It is easy to understand now why, after the arrest of Bishop Berneux, our confreres did not take, from the very first moments, the precautions that they could have taken.

“Bishop Berneux first appeared before the chief judge of the Right Tribunal. To the questions put to him, he only answered these words: “Put me to death.” Soon he was thrown into the Guryugan prison, a filthy and obscure prison where people of low status and criminals are imprisoned. A few days later, he was transferred to the Geumbu prison, intended for people of high status. Each of the inmates has their own small cell, which has no communication with neighboring cells. The prisoners cannot communicate with each other either, because bells are continually ringing, the noise of which would drown out their voices. The prison has three compartments: the east and west, which receive those condemned to exile, and the south compartment, reserved for those condemned to death. It was in the latter that Bishop Berneux was locked up.

“A second appearance took place on February 26, in the presence of the assembled ministers, then a third the next day, before the regent, his son, his older brother, his nephew, and before the two great judges of the courts of the Right and the Left.

“Before going any further, let's say something about the courtroom where these appearances take place.

“Imagine a very spacious courtyard. One side of the court is occupied by the platforms where the judges and mandarins sit. In the middle of the enclosure, on a chair

firmly fixed to the ground, sits the defendant, all of whose limbs are tied so that he cannot make any movement. At his side, four, six or eight executioners are standing in two lines and holding instruments of torture. Behind them is a curtain which hides the scribe responsible for taking the statements. A little further on, eighty soldiers, armed with various instruments of torture, are lined up in a horseshoe formation. Finally comes a second line of soldiers to contain the spectators. As soon as the interrogation or the torture begins, the voices of the eighty soldiers also begin to resound, whose dull and rhythmic noise is intended to drown out the patient's words or cries of pain.

“It is to two Christian soldiers who attended the interrogation of Bishop Berneux on February 27 that we owe the following details: What is your country? “ France. “ “How did you come to Korea?” “On a boat.” Who brought you? Hong Bong-ju (Thomas) (Thomas Hong had made this statement himself). “Who is your master of the house?” Hong Bong-ju.” “How many people have you taught?” “A large number.” “Where do they live?” “On all sides. I do not know.” “Where are the other nine priests? If you are told to leave, will you return to your country?” “No, unless I am taken there by force.” -Apostatize.-No, certainly not! I only came to save your souls, and you want me to apostatize!-If you do not obey, you will be beaten. “No matter how hard you beat me, even to death, I'll never do it.” The interrogation ended, the tortures began. It is probable that Bishop Berneux suffered several kinds. However, we only know of two: one, called *hyeong-mun* (刑問) consists of hitting the patient's front part of the legs and feet with long triangular sticks; this torture tears the flesh and crushes the bones; the other, called *tjiou-tjiou*, consists of goading the victim on all sides with large pointed sticks, so that the body is soon nothing but fractures and bruises. These tortures, repeated several times, had exhausted the strength of Bishop Berneux, his voice had become so weak that he could almost no longer make himself heard. The death sentence was passed in these terms: Because you refuse to obey by not wanting to apostatize or give the information asked of you, and because you do not want to return to your country, your head will be cut off, after having gone through several kinds of torments. “

“These torments were more numerous and more atrocious for the Apostolic Vicar than for the other missionaries; combining outrage with cruelty, the judges addressed vile insults to the illustrious confessor. Like the divine Lamb, the martyr suffered in silence. After four days of inexpressible pain, he was transferred from Geumbu to Guryugan. There at least he was soon to have the consolation of speaking with fathers de Bretenières, Beaulieu and Dorie, arrested a few days after him.

“Fr. de Bretenières went, on the morning of February 23, to a *gongso* (公所) in the capital, where he confessed two people, gave a confirmation and blessed a marriage. We call *gongso* a room where the sacraments are administered; it serves as a church, because in Korea there has never yet been a building specially dedicated to worship. The holy mysteries celebrated, the sacraments administered, the *gongso* is returned to its original destination, in order to escape police investigations. Fr. de Bretenières, staying with the catechist Mark Jeong, was returning to the small room which served as his residence, when he learned of the arrest of Bishop Berneux. As no very positive sign of general persecution was yet seen, he waited for events, and contented himself with sending to Bishop Daveluy and to all the missionaries residing in fixed posts the news of what was happening in Seoul.

“The next day he offered the holy sacrifice; it was for the last time. Early on the 25th, soldiers and satellites surrounded Mark Jeong's house. He was arrested. Fr. de Bretenières was not taken away until the 26th, at dawn. What was the cause of this delay? how did the missionary spend the day and night during which he was kept in custody? We don't know it. To all the questions addressed to him by the Right court, he simply replied: “I came to Korea

to save your souls. I will die for God with joy.” He cited his lack of knowledge of the Korean language for not speaking any further. He was then locked up in Guryugan prison.

“According to the customs of the kingdom, he underwent at least four more interrogations, either before the ministers or before the great judges of the courts of the Right and the Left. The regent had intended to question him himself; he gave it up when he saw that the young missionary had great difficulty expressing himself.

“Fr. de Bretenières endured, without letting out a complaint, the *hyeong-mun* and the *tjiou-tjiou*; he constantly bore it with eyes downcast. Transferred to the *Geumbu*, he was brought back four days later to the *Guryugan*. This time he found Bishop Berneux there. Fathers Beaulieu and Dorie soon joined the two confessors.

“A few days before the persecution, the Apostolic Vicar had assigned to Fr. Beaulieu a district made up of several Christian communities previously visited by fathers Feron and Ridel. Full of holy ardor to follow in the footsteps of his dear confreres, Fr. Beaulieu had prepared himself by several days of meditation and by mortifications for the work of his apostolate. Everything was ready; he was setting out with the Christians who had traveled thirty leagues to come and get him, when he received the news of the arrest of Bishop Berneux. Wishing to know the outcome of events, he dismisses his Christians and resigns himself to waiting. It was in the midst of this wait that he was taken on February 27.

“Fr. Dorie, who lived a league and a half away, was arrested the same day, around one o'clock in the afternoon. At the first alarm, he ordered his servant to flee.

“The two missionaries were taken together the next day to Seoul. They were each carried by two men on a stretcher; the red rope of the great criminals surrounded their chests and lightly bound their arms; a yellow cap with wide canvas brims hid their heads, preventing them from seeing and being seen. Brought to the Right-hand tribunal, they apologized like Fr. de Bretenières, for their inexperience with the language, and responded like him that, having come to Korea to save souls, they would die with joy for God.

“They spent four days in the *Geumbu*, underwent further interrogations, and were cruelly tortured, especially Fr. Beaulieu. They then returned to the *Guryugan*, where they already found Bishop Berneux, Fr. de Bretenières, Mark Jeong and Alexis Woo.

“Thursday March 8 was to be the day of the deliverance of the missionaries. Bishop Berneux was the first to leave the prison; behind him came Fathers de Bretenières, Beaulieu and Dorie. The populace accompanied them with insolent clamors. The Apostolic Vicar turning towards them: “Don’t make fun,” he said; you should rather shed tears. We came to teach you the way that leads to heaven, we will no longer be able to do so from now on. You are indeed to be pitied!”

“The four martyrs had more than a league to go. Each seated in a long chair carried by two men, their hands and feet were tied to the wood of the chair, and their heads, slightly thrown back, held by their hair. They walked to death looking at the sky where soon they would be crowned. Above their heads was fixed a small board on both sides of which was read the sentence ‘Rebel and disobedient, condemned to death after having undergone several tortures.’

“They made a few stops. Bishop Berneux took advantage of this, despite his great weakness, to speak with his confreres. More than once, as he looked down at the multitude spread around him, he repeated with sighs “Alas! my God, they are to be pitied!” “Finally we arrived. Near the village of Saenamteo, a league from Seoul, and near the river, there is a vast sandy plain intended for the execution of major criminals. A tent is erected on one side of the beach, to accommodate the seat of the presiding mandarin. Towards the middle of the arena a large flagpole rises, topped with a white flag. Four hundred soldiers are under arms; the mandarin's escort is also very numerous. It is there, at the foot of the mast, that the missionaries are placed. After freeing them from the ropes that bind them, they are stripped of

their clothes, their arms are tied behind their backs, water is poured over their heads and faces, then they are sprinkled with lime. Then, the executioners pierce the cartilage of their ears with an arrow which remains fixed from top to bottom in the wound, pass two long sticks under their arm, and two soldiers grab the ends of these sticks. Then begins what we call in Korea the *palpong* walk. Three standard bearers and two soldiers armed with instruments of torture precede the condemned man. Behind him are three similarly armed soldiers and two standard bearers. Eighty soldiers, lances or sabers in hand, close this funeral March. The procession moves in a spiral, first describing a large curved line which then folds back on itself through eight successive evolutions, so as to end near the mast, the central point of the arena.

“During the execution, a line of soldiers holds back the crowd; a second interior line is arranged in a horseshoe in front of the mandarin's tent and escort. These soldiers come and go continually in the same order, in order to muffle the patient's cries with the sound of their footsteps. The five standard bearers and the five soldiers armed with instruments of torture are also arranged in a horseshoe; finally a small circle is formed by six men armed with cutlasses; they are the executioners. At the signal given by the mandarin, they perform a wild dance, brandishing their cutlasses and uttering fierce cries around the kneeling victim, his head bent forward, his hair tied to a rope held by a soldier. They strike without interrupting their dance.

“At the third blow, the head of the illustrious bishop of Capsus rolls on the ground; soldiers and executioners utter a cry of triumph. As soon as it has fallen, the sacred head of the bishop is raised and placed on a small table. They start the *palpong* walk again, but in the opposite direction, to take this head to the mandarin. It is then hung by her hair from a post, above the mutilated trunk.

It was the turn of Fr. de Bretenières, then of Fr. Beaulieu, and finally of Fr. Dorie who saw all these bloody scenes before consummating his sacrifice himself. The heads of Fr. de Bretenières and that of Fr. Beaulieu fell only on the fourth blow. Two blows were enough to put Fr. Dorie in possession of the crown.

II.

“Fathers Charles-Antoine Pourtie, aged 35, and Michel-Alexandre Petitnicolas, aged 37, martyred on March 11.

“Fr. Pourthié, provicar of the mission, specially devoted the ten years of his apostolate to the direction of the Saint-Joseph college, in Baeron. Overwhelmed under the weight of excessive occupations, for four years he had received help from Fr. Petitnicolas (The health of Fr. Petitnicolas, already tested by the burning climate of Pondicherry, was much more so in Korea. God allowed that the courageous missionary was bitten by a venomous snake, whose poison secretly undermined his strength and sometimes caused him very painful attacks. This is what prompted the Apostolic Vicar to recall him from active administration, to send him to the college of Baeron.) The two missionaries were together on February 28, when a letter from Fr. de Bretenières announced to them the arrest of Bishop Berneux.

“The next day, satellites sent from Seoul to seize John Nam, the Christian mandarin, slept in an inn a league and a half from Moi-jai, residence of this mandarin, and three quarters of an hour from Baeron. To take revenge for their disappointment, they needed another prey. No one in this locality is unaware of the presence of our confreres in Baeron, the satellites of the capital and those of the district work together to take the two missionaries.

“Fr Petitnicolas received them at the entrance to his room, where he awaited them without fear. Fr. Pourthié and the catechist Joseph Jang were then arrested. It was Friday March 2, around eleven in the morning. Fr. Pourthié obtained through his entreaties and at a price of money that Joseph Jang was released (We will see later that Joseph Jang was put to death on March 30 with Bishop Daveluy.).

“The missionaries were sent to the capital the next day. They walked in short days, because the provicar was very weak and the satellites had compassion on him. On the road, curious people flocked to see the prisoners, and everyone admired the joyful air of the two masters of the West. In Jangji, the town where they slept, a man in the mandarin's service, approaching Fr. Petitnicolas, said to him in a low voice, “If we look at your soul, it is very beautiful what you are going to do; but as for your body, how deplorable it is!” At these unexpected words, Fr. Petitnicolas grabbed this man's hand with emotion, asked him who he was, adding that he did not despair of seeing him again later.

“Although it usually only took three days to go from Baeron to Seoul, it took six. Arriving the day after the martyrdom of Bishop Berneux, fathers Pourthié and Petitnicolas appeared before the chief judge of the Right tribunal, and spent the entire time in the Guryugan until their death. They underwent three or four interrogations together. Fr. Pourthié, too unwell, did not speak; Fr. Petitnicolas answered for him with great firmness. They were both tortured on several occasions.

“When going to the execution, Fr. Petitnicolas walked first; he was followed by Fr. Pourthié and two Christians, Alexis Woo and Mark Jeong. The execution began with Fr. Petitnicolas, who received three saber blows; Fr. Pourthié only received one. It was Sunday March 11, at Saenamteo, on the beach watered three days previously with the blood of Bishop Berneux and his companions. In Korea, after a capital execution, it is up to the close relatives of the condemned person to collect his remains. In their absence, this office falls to the inhabitants of the village towards which the condemned person turned his face during his last moments. Despite their desire, the Christians of Seoul could not render this supreme duty to the missionaries. The bodies of our martyrs having remained exposed for three days, the pagans of the village of Saenamteo dug a grave where they placed them all together. As soon as the persecution had slowed down a little, the Christians hastened to give them a more suitable burial. But such was their poverty that they had great difficulty finding money to buy coffins and meet other expenses. Women sold even the ring they wore on their finger, their last and most precious ornament. On the 20th day of the seventh Month, forty Christians, leaving from different points, arrived at the pit of the martyrs. When night came, they exhumed the seven bodies that lay there; the eighth, that of Mark Jeong, had already been kidnapped by his widow. These bodies were recognized, arranged in order, and placed out of reach of the animals, then the Christians withdrew at the first light of dawn. They returned two days later, bringing seven coffins, holy water and books to recite the office for the dead. Three pits were dug arranged in a triangle. The largest, placed at the top, received the coffin of Bishop Berneux; on the right and a little further down, they placed that of Fr. de Bretenières; on the left and at the same height, that of Alexis Woo. In the second pit, located on the right at the base of the triangle, were placed the bodies of fathers Pourthié and Petitnicolas. Finally, in the third pit on the left, the bodies of fathers Beaulieu and Dorie. It seems that Fr. Dorie's head was exchanged with that of Fr. Petitnicolas; the Christians who presided over the recognition of the bodies, perhaps not having seen these two missionaries during their lifetime, could have easily committed this error. Near each coffin there is a small inverted vase, at the bottom of which the name of the martyr is written.

“These sacred remains rest in the mountain of Waegogae, half a league south of Seoul.

III.

“Bishop Marie Nicolas-Antoine Daveluy, aged 48; fathers Peter Aumaitre, aged 28; Martin-Luke Huin, aged 29, martyred on March 30.

“We recounted how Bishop Daveluy, at the invitation of the regent, had gone to the capital around the middle of January, at the same time as Bishop Berneux. After several days of waiting, as there was no longer any question of an interview with the regent, the coadjutor went to resume visiting his Christians. It was there that a letter from M. de Bretenières came to inform him of the arrest of the Apostolic Vicar. Not initially believing in a general persecution, he continued his work. But when he saw that the satellites, in order to discover the retreat of the missionaries, were arresting the Christians, torturing them, condemning them to apostasy or death, he declared several times his intention to surrender himself.

“The course of events carried away the last hopes one by one. Fr. Aumaître and Fr. Huin, both obliged to suspend the visit to their Christian communities, managed to secretly join the coadjutor, and to spend the day of Friday March 9 with him. We separated without hope. Bishop Daveluy remained at Geodeo-ri; fathers Aumaître and Huin were able to go two short leagues away: the first, to Sodeol; the second, to Segori. The satellites kept scanning the country; they crossed three or four times a day the villages where the missionaries were hidden; the danger was therefore imminent. Bishop Daveluy and Fr. Aumaître tried to escape, by throwing themselves into a boat one dark night; but a contrary wind made them give up the enterprise, and they returned to their retreats.

“Bishop Daveluy was taking refuge with the catechist Nicolas Song when the satellites of the capital appeared. He immediately huddled under a pile of dry wood, next to the basket which contained his chapel. The satellites search all the houses in the village, and arrive at that of Nicolas Song. One of them uncovers the basket by kicking the wood; a second blow exposed Bishop Daveluy's head. The satellite moves back in fear. “Fear nothing,” said the bishop, rising. Who are you looking for? “Europeans. “Then take me, because I am one of those you are looking for.”

“They seize the bishop, without mistreating him, however, and keep him in custody. Nicholas Song was loaded with irons. This happened on Sunday March 11.

“The satellites pressed Bishop Daveluy to tell them where the other missionaries were hidden. Convinced that no one could escape, that moreover the persecution, only directed against Europeans, would no longer have any purpose as soon as the missionaries had given themselves up; hoping, moreover, to save the village which gave asylum to Fr. Huin, Bishop Daveluy believed he had to give in to the satellites' urgings.

“After his interview with the coadjutor and Fr. Aumaitre, on the day of March 9, Fr. Huin returned to Segori, where he administered the sacraments. The satellites, scattered everywhere, particularly monitored Segori. During the night, the missionary retired to the village of Nopen-moi, to the home of the Christian Paul Sin, a rather distinguished nobleman, who had offered him asylum. He spent the day of the 11th there, not without worry. The satellites, suspecting the presence of a European at Paul Sin's house, made a big noise around the house, to obtain permission to visit it, Korean customs forbidding everyone, even the satellites, from entering the house without a superior order. habitation of a nobleman. Notwithstanding the defense, the satellites would perhaps have entered by force, if a noble pagan, of a higher rank than Paul Sin, but his friend, had not enjoined them, after having given them some money, not to disturb them again. Paul Sin's house. “The following night, Fr. Huin went to the home of a relative of his host, in Soijae, a village located two leagues from Nopen-moi. As he arrived there, seven men (two Christians and five satellites) presented themselves in the missionary's room. The two Christians were messengers of Bishop Daveluy. The satellites having considered Fr. Huin very attentively, asked him: “Are you really Father Min?” “Yes, it's me who they call Father Min.”

“The satellites then gave him a letter from Bishop Daveluy. As soon as he had read it: “The bishop,” he told them, “was arrested this morning; he invites me to go join him.” “Has it been a long time since you saw a European?” “Fr. Huin, thinking that Fr. Aumaître was

summoned like him or already arrested, replied without mistrust: I recently saw Father Oh (Fr. Aumaître).” “Father Oh?” the satellites replied with astonishment. “Where is he?” “I do not know.”

“Then, lowering his head and hiding it in his hands, the missionary spoke no more.

“They arrest him and his servant, and take them both to Keu-to-ri. The rumor of Father Min's arrival caused a sensation. About thirty satellites came to meet him and accompanied him to Bishop Daveluy, with noisy demonstrations of curiosity and joy.

“While these things were happening, Fr. Aumaître, informed of the arrest of Bishop Daveluy, and seeing no means of escape, took the road to Keu-to-ri of his own accord, and gave himself up to the satellites .

“The latter took this voluntary submission into account. They did not bind the prisoners, even treated them with a sort of respect, did no harm to the village of Keu-to-ri or the surrounding area, released Fr. Huin's servant and the catechist Nicholas Song. They told Luke Hwang, serving as Bishop Daveluy, that he could leave; but the servant refused, protesting that he would follow his master and his father until death.

“We stayed two more days at Keu-to-ri. The satellites, filled with admiration for their captives, admitted that religion was good, and that if they arrested the missionaries, it was only out of obedience to the orders of the government. Bishop Daveluy, remembering that he still had 1,300 sapèques hidden in a safe place, sent for them and distributed them to the satellites.

“The four confessors of the Faith, Bishop Daveluy, fathers Aumaître and Huin, and the Christian Luke Hwang, left for Seoul, with no other sign of captivity than the red rope and the yellow cap. They went away as happy as at a party. “ It's strange ! repeated the pagans and the satellites, these people are going to death; What do they have to be so happy?”

“In the capital, the prisoners were locked up in the *Guryugan*, and only underwent interrogation before the chief judges. They were also tortured like the martyrs of Saenamteo. Four days after their arrival, the court sent an order to put them to death far from Seoul. Two things motivated this measure: the king was ill, and it was feared that the death of the Europeans would prevent the effect of the superstitions that were being used to cure him; moreover, the king was on the eve of getting married, and such a happy event did not allow the surroundings of the capital to be stained with human blood.

“Bishop Daveluy and his companions, to whom the catechist Joseph Jang had just been added, therefore took the road to Suryeong, a village in the district of Boryeong, on the shores of the sea. All five of them were on horseback; their legs, broken by the torture of the *hyeong-mun*, were swaddled in waxed paper and canvas. An expression of happiness shone on their faces, through the visible marks of the great suffering they had endured. Like Saint Paul, they overflowed with joy in the midst of their tribulations; this joy was so lively that it sometimes burst into songs of joy. On the evening of Maundy Thursday, March 29, we found ourselves quite close to the place of execution; Bishop Daveluy knew it, as well as the paths that lead there. Before going to bed, the satellites decided among themselves to go on a circuit to make a spectacle of the condemned in the neighboring town, instead of following the path directly of Suryeong. But Bishop Daveluy, who had heard them, protested sharply: “No, it will not be like that. Tomorrow you must take us without delay to the place of execution, because tomorrow we must die.” Surprisingly, the satellites complied with this request. Our Lord wanted to show how much these victims were pleasing to Him, by granting them the favor of shedding their blood, on the anniversary of the day on which He shed His own for the salvation of the world.

“A large number of soldiers stood armed on the beach where the execution was to take place. There were also nine men armed with rifles, with orders to fire on the condemned in the event of an extraordinary event. It was an unnecessary precaution. We believe that the

martyrs of Suryeong did not have to suffer palpong or ear piercing, these two types of torture being specially reserved for the executions of Saenamteo. It is said that the presiding mandarin ordered the three European priests to greet him by prostrating themselves to the ground. Bishop Daveluy replied that they would greet him in the French manner; which in fact they did. The disgruntled magistrate had them thrown to the ground in front of him. Stripped of their clothes, squatting on their heels, their heads bent forward, the confessors awaited death.

“Bishop Daveluy receives a first blow which knocks him down, blood gushes out of his nostrils, his limbs stiffen with a convulsive tremor. The executioner stops... the price of his work has not been fixed. We must bring together the employees of the prefecture and discuss this horrible market. After receiving the promise of a large sum, the executioner finally agrees to give two more blows of the saber which free the martyr's soul. The head of Bishop Daveluy, placed on a table with two sticks, was taken to the mandarin, as was done for the martyrs of Saenamteo, then suspended above the bloody trunk.

“Fr. Aumaitre received two saber blows, Fr. Huin, only one. It is said that Fr. Huin was a little moved at the final moment, and that he uttered these beautiful words: “It does not cost me to die so young and to die in such an abject place; what costs me is to die without having yet done anything to save these poor souls. “

“The bodies of the martyrs remained exposed for three days. The carnivorous animals, very numerous in this country, did not touch these glorious remains. They were collected by the pagans who buried them. Later, at the beginning of June, the persecution having subsided, some Christians secretly reported them three leagues inland, near a village in the district of Hongsan. The bodies of the martyrs were preserved almost intact. They were placed in a common grave, each on a simple board, the Christians having had neither the leisure nor the necessary resources to obtain coffins.

“§ 2.

Korean martyrs

(1). I.

“Francis-Xavier Jeon, aged 49; -John Yi, aged 24, martyred in January 1866. Xavier and John, both from Naepo (province of Chungcheong), belonged to the bourgeoisie, and performed the functions of catechists. Xavier's family had been Christians for several generations; that of John already had three martyrs.

“We saw, at the beginning of this relationship, what part Xavier and John took in the affair of the village of Bureogi, and how they were sent to the governor of Gongju, who made apostasy the condition of their placement freely. The two catechists replied that they would rather die a hundred times than deny their God. They endured the torture with courage. The governor sincerely wanted to save them; but the firmness of their refusal deprived him of the means.

“Even if you tie my four members to the branches of a tree,” said John, “or tear off all my flesh, reduce all my bones to powder, still I would not apostatize.” “Is it from the bottom of your heart that you speak like this?” “Yes yes! from the bottom of the heart.” “If I put you to death, asked the governor of the two catechists, will the Christians not avenge your death on me?” “No; don't worry.”

“The condemnation of Xavier and John was pronounced. They were to be executed the next morning.

“At the final hour, the two confessors, having fallen on their knees, together offered to God the sacrifice of their lives; then Xavier said to John: “You are the youngest; I fear for you the impression that the sight of my death may cause you. Allow us to start with you; I will follow you closely.” “Gladly!” replied John. “And he stretched his neck to the executioner

who strangled him. Xavier was strangled immediately after him. It was the 10th day of the twelfth Month.

“The executioner buried their bodies with care, thinking that the Christians would not let this action go unrewarded.

II.

“Thomas Hong Bong-ju; John Nam, martyred on March 8.

“These two Christians, whose zeal and devotion have been noted in the course of this story, were put to death on the same day as Bishop Berneux. At the time when the bishop and his missionaries were being led to martyrdom, Thomas and John were taken from the *Geumbu* prison and taken to Negori, where their heads were cut off. Negori is an intersection located ten minutes from Seo-(so)-mun Gate, Seoul.

III.

“Peter Choe, aged 57; -John Jeon, aged 55, martyred on March 10.

“I. Peter Choe belonged to a Christian family. His piety and intelligence attracted the attention of Fr. Maubant, who took him on as a servant. After the martyrdom of this missionary (1839), Peter continued to devote himself to the interests of the mission. He helped introduce Bishop Ferréol and Fr. Daveluy into Korea, and became attached as a servant to André Kim, a Korean priest, who was martyred in 1846.

“At that time, Peter was thirty-six years old. He married and settled in one of the suburbs of the capital, outside the South Gate. He lived there in honest comfort, transcribing religious books, stringing together rosaries, doing a small business, and distinguishing himself by the fervent practice of his duties.

“For a long time the missionaries had wanted to have a printing press for their use; but it was difficult in a country where the Christian religion was proscribed. Four years ago, minds seemed better disposed, Bishop Berneux entrusted Peter Choe with the care of this enterprise. His expectation was not disappointed. Peter succeeded, despite the dangers presented by the establishment and management of the printing press; and, in less than four years, he published several thousand volumes.

“After the arrest of the Apostolic Vicar, the great judge, having discovered a considerable number of these volumes, asked a bad Christian, named Ni son-i, who was the printer. The traitor indicated Peter Choe and Joseph Im. Peter, foreseeing that he would be pursued, had retired to an inn. On February 26, several satellites showed up at his house, and, to discover his retreat, brutally hit his wife. But she did not give in, and the following night, she managed to escape, leaving at home a little fourteen-year-old servant, a helpless old man taken in for charity, and a Christian, Mathieu Ni, seriously ill. When morning came, the furious satellites overwhelmed the servant with blows, and made her such terrible threats that the unfortunate child ended up telling where her master was hidden. These wretches had the cowardice to take her by the hair, to be led to the designated inn.

“Peter is caught, garroted, mistreated, his clothes are torn to shreds, and he is dragged to the Right tribunal. The hotelier who had given him asylum only had time to flee with his wife; his property was plundered, his house was sold. After the ordinary tortures of the *hyeong-mun* and the *tjiou-tjiou*, Peter was imprisoned in Seong-jo, a prison exclusively reserved for those condemned to death. Two days later, transferred to the *Geumbu*, he again underwent, and several times, the *hyeong-mun* and the *tjiou-tjiou*. Of all the martyrs of Negori, it was Peter who was tortured the most. He was brought back to Seongjo after four days; the bones of his legs were horribly crushed.

“March 10 put an end to his suffering. A cart, on which a cross is erected, stops in front of the prison. Peter is attached to the cross. His feet rest on a stool, his legs are tied

below the knees to the tree of the cross, his arms extended, and his hair tied to a wooden crosspiece which surmounts the instrument of torture. Above the head is the death sentence; it is usually the same for all condemned prisoners. As soon as the chariot has passed through the city gate, the stepladder is removed, and the crucified man remains suspended in the air. They goad and hit the ox of the team, the chariot rolls quickly, the wheels hit against the enormous stones of the road. Thus shaken, the martyr, whose body is half-crushed by the tortures, soon feels himself failing and loses all feeling.

“They arrive at Negori. After cutting the bonds holding him, the executioners let him fall heavily to the ground, stripped him of his clothes, tied his legs, then his arms, which were violently pulled behind his back. Lying on the ground, his head resting on a piece of wood, his hair tied to a rope held by a soldier, Peter awaits the executioner. At the first blow, the head is separated from the body.

“Some satellites stood in the neighborhood for three days, watching over the remains of the martyr, for fear that someone would take them away. Thus the body of Our Lord Jesus Christ was kept in the tomb. After three days, the head and body were thrown into the countryside, to become food for foul animals or birds of prey. But God kept them. Eight days later, under cover of night, several Christians buried them near there, with the body of John Nam.

“II. During the great persecution of 1839, John Jeon, after a month spent in the Guryugan, had the misfortune of giving in to the violence of torture and apostatizing. His mother's reprimands and the impossibility of finding a priest to receive forgiveness for his fault, threw him first into discouragement, then into a sort of religious indifference. But when Andrew Kim, Korea's first indigenous priest, visited the Christians after the persecution, John sincerely gave himself to God, and since then has never stopped mourning his sins.

“When the traitor Yi Seon-i had denounced the Christian printers, the satellites presented themselves at Joseph Im's. This is where John Jeon was arrested. He energetically refused to make known Joseph's hiding place, and to all the questions put to him, he replied: “Don't question me, it's useless; put me to death.” First thrown into Seong-jo prison with Peter Choe, he shared the fate of the latter until the end, and died after him of the same type of torture.

“Some time later, his widow had the body of the martyr placed in a coffin and buried at the mountain of Nogo-san.

IV.

“Alexis Woo⁵, aged 21; Mark Jeong⁶, aged 73, martyred on March 11.

“I. Alexis Woo, from the district of Seoheung (province of Hwanghae), was noted early for his brilliant intelligence and his success in exams. At eighteen, he heard about the Christian religion from the catechist John Kim. The righteousness of his mind quickly grasps the truth of our beliefs. He immediately began to study them and learn the prayers, although he clearly saw the dangers to which he was exposing himself; but earthly considerations were not capable of stopping such a great soul. As soon as he learned about his prayers and his catechism, Alexis dared to declare to his father that he wanted to become a Christian and go to the capital to receive baptism. Remonstrances and rigors, nothing could change his resolution. He came with several other catechumens to present themselves to the Apostolic Vicar. Bishop Berneux, informed of the exceptional position of the young man with regard to his family,

⁵ 우세영 Woo Se-yeong 禹世英 (1845-1866) Alexis. Saint.

⁶ 정의배 Jeong Ui-bae 丁義培 (1795-1866) Mark. Saint.

thought it prudent to demand from him proof of his firmness in the Faith, before admitting him to baptism. But Alexis throws himself at his knees, and begs him in tears not to delay the favor he requests.

“With the grace of God,” he said, “I hope not to succumb to the trials that await me in my family.” “Calm down, my friend,” replies the Apostolic Vicar; if you persevere in the same feelings, I will do what you wish.”

“He entrusts it to the catechist Mark Jeong. After eight days of testing, having been judged worthy to become a disciple of the crucified Jesus, Alexis received baptism. It was in 1863. Having become a child of God, the bishop told him, sending him back to his family, “beware of serving the devil. Take pity on the souls of your parents, and strive to make them share in the great blessings with which you have just been blessed. “

“The young man returns to his family. But what a contrast between the present and the past! Hate has taken the place of affection; the eager care to which Alexis was once the object was followed by a system of incessant persecution and incredible violence. The neophyte emerges victorious from the struggle; his faith, his gentleness, his patience disarms and softens the persecutors... “Do you believe then, O my son, that it is with pleasure that I mistreat you?” And the unfortunate father burst into tears and threw himself on Alexis's neck. Moved to the depths of his soul, the young hero silently extricated himself from his father's arms to hide his tears.

“Thus several months passed. The family's attitudes were becoming more and more hostile. Alexis, full of self-distrust, conceived the plan of leaving his father's house. He took leave of his father in these words:

“Since I cannot serve the Lord of heaven who is my first father, and since, you say, I cover you with dishonor and shower you with sorrows, I ask your permission to retire elsewhere. “Hurry up,” replied the father abruptly, “you can't do anything better.”

“Alexis again crossed the thirty-four leagues which separated him from the capital, and came to knock on the door of the humble home of the catechist Mark Jeong. It was there that he became a child of God; he knew he would find a warm welcome there. To support himself, he worked transcribing religious books into Chinese and Korean.

“However, at his father's house, Alexis was not forgotten; love was stronger than fanaticism. Often in the evening, around the domestic hearth, we talked about the exile, we sighed for his return. A whole year had passed. The poor father listens only to her tenderness, he sets out in search of his son, discovers his retirement, and hastily sends a Christian to bring to Alexis the regrets and desires of the whole family.

“With joy in his heart, prayer on his lips, Alexis rushes to this call. But we soon realize that, far from having changed his feelings, he has only strengthened his faith. The father then, taking his son aside, said to him: “You know that the king and the great ones of the kingdom persecute and put to death Christians; that whoever enters this religion dishonors himself by not performing the usual ceremonies and sacrifices to the dead. And yet, I believe your mind is enlightened enough not to let yourself be deceived, and your heart is good enough not to want to sadden your old father and your entire family. Where does it come from that you persist more than ever in the profession of Christianity? Open your soul to me, my child, instruct me thoroughly in this doctrine that you know.” “Alexis shed tears of joy. The result of the interview was the conversion of the father. After several conferences held in the family, it was resolved that, the religion of Jesus Christ being good, we must follow it. This benefit extended to close relatives, and more than twenty people were baptized. To avoid exposure to persecution, the Woo family had to emigrate to the Non-tjai district (Pyongan-do province). It was there that, shortly after, the head of the family died holy.

“The persecution having broken out, Alexis and sixteen other Christians were arrested with him. The mandarin cracks down with the utmost rigor against the prisoners;

Terrible tortures were used to make them deny the Faith. Alexis' body was completely torn apart and the bones of his legs were stripped of most of their flesh when a word of apostasy escaped him. He was released immediately. But, barely untied, he wept bitterly for his fault; then learning of the arrest of Bishop Berneux. "Where then," he cried with pain, "where can I confess my fault?" His wounds barely bandaged, he was placed on a horse and took the road to Seoul, despite all the efforts made to hold him back: "Leave me," he said, let me go quickly to confess my crime. Perhaps I will arrive too late. Everyone, even the capital where I am known, must witness my shame, my repentance and my death." He went to the house of Mark Jeong, then occupied by a satellite post, and declared himself a Christian. He was locked up in the *Guryugan*, from where he was only to leave to undergo interrogations and torture, and to go to his death. He had the good fortune to meet Bishop Berneux in the prison, from whom he received, along with the forgiveness of his fault, precious encouragement.

"The mandarin, informed of the apostasy of Alexis, did not neglect this circumstance. "Young as you are, don't you love life? Do you like death?" "I love life," replied Alexis. "Live then," replied the mandarin." "Yes I will." "But first, you must apostatize." "Oh! no no! I don't want to live at that price."

"His answers were admired by those present. He was subjected to more torture than the missionaries themselves; because, in addition to the *hyeong-mun* and the *tjiou tjiou*, he had to endure horrible beatings on various occasions. His body was nothing but a wound.

"The young confessor accompanied fathers Pourthié and Petitnicolas, and the catechist Mark Jeong; he shared all their tortures. His head was detached with the second blow of the saber. We said above that the body of Alexis Woo was buried in the same grave as Bishop Berneux and Fr. de Bretenières.

"II. Born into a noble but pagan family, in the district of Suwon (province of Gyeonggi), Mare Jeong was forty-five years old when he saw the persecution of 1839. He first thought that the Christian religion was evil, because it prohibited sacrifices to the ancestors, and because it was the object of the government's hatred. But, surprised to see so many people, even those of good quality, suffering death with joy, he wanted to know what this religion was. So he began to read. One day the truth flashed so vividly before his eyes that he exclaimed: "What! I believed that no Christian could be an honest man; and I see clearly today that one only becomes an honest man by becoming a Christian."

"His resolution was soon made. The tortures of Christians, the floods of blood spilled before his eyes excited him to the study of the doctrine, and, in order to devote himself to it without constraint, he left his family and his native land. He came to establish a small school in Seoul.

"He was one of the strongest pillars of Christianity when Bishop Ferréol arrived in Korea. The Apostolic Vicar immediately made him catechist of the capital; until his death, Mark fulfilled the functions with admirable dedication. Bishops Berneux and Daveluy, and the missionaries spoke of him only with a sort of veneration. "See this good old man," said Bishop Berneux; his days are full and his way is straight. His place will be beautiful in heaven, I would like to have one like that." His zeal knew no bounds: preparing the kong-so, instructing the catechumens and the neophytes, ensuring that the sick received the last sacraments, visiting them, consoling them, presiding over the assemblies of Christians, attending prayers and services. instructions; such were the works that filled his life. He was the commissioner of all Christians to the bishop; function of each day and often delicate, where he was always in an even and joyful mood. Despite his extreme poverty, he would have believed himself guilty if he had benefited from his duties as a catechist. His wife's work and some alms were enough to maintain his house. What can we add to the portrait of this old man, to whom his bald head and his long white beard gave such a venerable air, except that he was called the Saint?

“After the arrest of Bishop Berneux, Mark Jeong soon understood that he could not escape. Also, as Paul Phi, his nephew, serving Fr. de Bretenières, wanted to hide some books, he said to him: “What’s the point? Everything will be taken, whatever we do.” He ordered him to look for another retreat with his wife. “As for me,” he added, “I must stay here, with Fr. de Bretenières who needs my experience, and with the frightened Christians who come in large numbers to take my advice and that of the missionary.”“ The desire for martyrdom was the real reason which kept him in his post.

“On February 25, early in the morning, soldiers and satellites surrounded his residence, brought out all the strangers, let them go, and demanded the master of the house. The old man presents himself with his usual affability, and becomes a prisoner. After a few moments spent at the *Guryugan*, he was taken to the Geumbu; he remained there four days, as did Bishop Berneux and his companions; he then returned to the *Guryugan* from where he only left to go to Saenamteo.

“The refusal to make any denunciation provoked the anger of the judges against Mark. They had him beaten with extreme violence. “Make me die,” repeated the patient, “since, in your eyes, I have committed a crime worthy of death.” “ He suffered *hyeong-mun*, *tjiou-tjiou* and the same tortures as fathers Pourthié and Petitnicolas and Alexis Woo received four blows from the saber and went to enjoy the reward of his labors. Three days later, his widow was able to collect his body and give him burial.

V.

“Luke Hwang⁷; Joseph Jang⁸, aged 64, martyred on March 30.

“I. We only know about Luke Hwang what was said about him in the account of the martyrdom of Bishop Daveluy. He refused freedom to follow his master and his father until death. He kept his word. Bishop Daveluy had him as a companion in his sufferings and his triumph.

“II.-Joseph Jang, born in the village of Neuji-ji (district of Suwon), was a bourgeois of good condition, who, while engaging in agriculture, had studied Chinese characters, a type of study which Korean nobles take care of almost exclusively. He was converted to the Christian religion by his sister-in-law, Barbara Kim, who had won all the members of her family to Jesus Christ. Once baptized, Joseph converted his wife and four children. His knowledge of religion, his piety, his prudence in business, caused him to be appointed catechist.

“In 1855, as soon as we had chosen Baeron, a small valley surrounded by mountains with difficult access, to establish a college there sheltered from pagans, we did not hesitate to put the college under its name. Joseph Jang, who had lived in Baeron for a dozen years, thus became the master and temporal prosecutor of the establishment. After God, it was to him that we owed ownership of a college for eleven years in a country where the Christian religion was proscribed under penalty of death. The time he did not devote to college or to his duties as a catechist, Joseph used it in manual labor to feed his family because persecution had reduced him to a state bordering on poverty.

“On March 2, after the arrest of fathers Pourthié and Petitnicolas, Joseph Jang, on the orders of his spiritual fathers, took the path to the mountain with the other Christians who were fleeing. He was still only a few steps from Baeron when a satellite, seeing him, shouted to him: “Where are you going? Stop and come here.”

⁷ 황석두 Hwang Seok-du 黃錫斗 (1813-1866) Luke. Saint.

⁸ 장주기 Jang Ju-gi 張周基 aka Nak-so 張樂韶 (1803-1866) Joseph. Saint.

“Joseph stops and comes to meet the satellite. “I am Jang Nak-so, housemaster of the college. “And why are you leaving? Come with your European masters.” “Who are you?” replies the latter.

“Happy to be reunited with his venerable fathers, Joseph did not want Fr. Pourthié to intercede with the satellites to have him delivered. But the provicar, who knew what services such a man could still render to the mission, did so much through his prayers that he obtained that Joseph Jang would not be taken away. He nevertheless wanted to stay with the missionaries, and the next day, as he was there at the time of departure, he was made to mount one of the crew's oxen. It was only after half an hour of walking that Fr. Pourthié noticed his presence; he again obtained his dismissal. Joseph returned home crying. He remained there five days; then, having no more food, he went to Neore-gol, a Christian village located three leagues from Baeron.

“He had just entered a house in this village when the satellites arrived there. Among them there were several who recognized Joseph having seen him in Baeron, during the arrest of fathers Pourthié and Petitnicolas. So they said to him, “What have you come here to do? Your intentions must not be right. “ They arrested him and took him with other Christians to the mandarin of Jecheon.

“The magistrate was struck by his majestic stature and his air of probity. He inquired about the crimes with which he was accused, and wrote to the capital. It was replied that, if Jang was truly the master of the house of European priests, he should be sent to the capital; if he was not, it was enough to demand apostasy from him and send him home. Is it really true, the mandarin asked Joseph, that you are the master of the house of European priests? “Yes, that’s true, I am.” “You lie. They say it's not you, but someone named Yi.” “It is I, I repeat, who am the master of the house; Yi was only a college teacher (Venant Yi, a scholar of high nobility, remained at the college and taught Chinese characters to the students.). “If you want it that way, I will send you to the capital.” Joseph was taken back to prison. The mandarin wanted to save him; but he persisted in not uttering the word which would have led to his release. When he was referred to Seoul, three or four satellites came from that city to take him away. Arriving at the door of the prison where several Christians were lying, they shouted: “Let him who must go to the capital come out.” Joseph introduced himself.

“The satellites, seized with a sort of respect, said to him: “Do not be afraid. We will accompany you quietly to the capital.” “What would I have to fear?” Joseph replied. “On the contrary, I am at the height of my wishes.” They put the yellow cap and the red rope on him without tying him. Locked up in the *Guryugan*, he left with Bishop Daveluy, fathers Aumaître and Huin, and Luke Hwang, to go and die in Saenamteo. He suffered hyeong-mun and *tjiou-tjiou*, and was tortured for not wanting to say what he knew about the Christian Venant Yi who was being sought everywhere. He had to die alone; but he asked not to be separated from the missionaries, and this favor was granted to him. He received a single saber blow, and went to take his place in the army of martyrs.

VI.

“Susan Kim, aged 30, martyred on March 30. Originally from the district of Chuksan (province of Gyeonggi), Susan was descended from a bourgeois family whose loyalty to the Faith for three generations had deprived them of most of their property. Susan had married at an early age. sixteen years old to a Christian named John Sim. She was living happily in the village of Jong-mal (district of Sinchang), surrounded by her husband and three children, when the persecution of 1866 broke out.

“She took refuge with her children in Haesa-dong (Cheonan district), in the house inhabited by her brother and her mother. It was there that the satellites took her, her old mother and another Christian woman. All the inhabitants of the village had fled or

apostatized. These three women were taken away. Susan held the hand of one of her five-year-old children, and held the youngest, who was still only two months old, on her breast. Along the way, the satellites sent Susan's mother home, much to her regret.

“Arriving at the town of Cheonan, the two prisoners appeared before the mandarin and refused to apostatize. Susan, anticipating the fate that awaited her, instructed a Christian to take the eldest of her two children to John Sim.

“The mandarin, whose entreaties and threats had no effect, did not dare torture the two Christians; he sent them to the capital of the province. It was sending them to their death. Susan understood this. Covering her dear infant with kisses one last time, she entrusted him to a Christian acquaintance whom she met on the road to Gongju.

“The governor obtained nothing more than Mandarin. The two women persevered in the confession of their Faith. They were then subjected to such violent torture that their legs were broken and their ribs broken. They had to be taken back to prison, and the satellites had the cruel cowardice, during the journey, to overwhelm them with blows and insults. A new interrogation and new tortures preceded the strangulation of these heroic women, which took place in the prison on Good Friday, March 30. Their bodies, thrown into the fields, were then buried nearby in the same grave. A few days later, Susan's little child flew to heaven to find his mother.

VII.

“Paul Kim, aged 59, martyred on September 8:

“The family of Paul Kim, originally from the village of An-ei-sil, in the district of Yongin (province of Gyeonggi), distinguished by its nobility and good reputation, was pagan. On the death of his father, Paul, who was eighteen years old, entered with his mother and one of his aunts into the great family of the Church. He then had to leave his country, and later he settled in Seoul. One of his sons was my servant, after having been in turn that of Fr. Maistre, Fr. Petitnicolas and Bishop Berneux. Around 1860, Paul became paralytic in half of his body, and lost the use of speech. He bore this ordeal with great resignation.

“In March 1866, he escaped persecution by retiring to the home of a relative of his wife. But, in September, the order to arrest all Christians having been given again, Paul Kim was taken to the chief judge, who sentenced him to death, without any other legal form.

“Paul went to martyrdom on September 8, the feast of the Nativity of the Blessed Virgin. Like his noble predecessors of the month of March, he went through all the tortures customary in Saenamteo, palpong, ear piercing, etc. A month later, the Christians gave him an honorable burial, on the mountain of Oae-gogae.

VIII.

“John Park, aged 55; Mary Kim, aged 49; Paul Yi, aged 22; Francis Yi, aged 45, martyred in November.

“I. — John Park belonged to the noble class, was very versed in the science of Chinese characters, and successfully passed the exams. Baptized in 1860, with all the people in his house, he was appointed catechist of Bishop Berneux. He carried out his job with zeal, and made many conversions among the pagans. Persecution reduced him more than once to begging, without ever shaking his patience. To feed his wife and two children, he made straw shoes which he sold from door to door in the suburbs of the capital, where he had settled for some time. It was by peddling his work in this way that he was recognized and arrested as a Christian. Upon his refusal to apostatize, the great judge subjected him to the test of *hyeongmun* and *tjiou-tjiou*, and sentenced him to death.

“A remarkable particularity is that John Park was not tortured in one of the places assigned to capital executions. He was taken a league and a half from Seoul, on the banks of the river, to the village of Yanghwa-jin. This innovation had two goals. The regent first wanted to take revenge for the visit that the barbarian (French) ships had dared to make in the interior of the kingdom while going up the river. “Was it not, in fact, because of the Christians,” he said, “that the river had been polluted by these ships? It has to be purified with blood.” The other aim that the regent proposed was to show the five hundred soldiers encamped at Yanghwa-jin how much Christians were hated, and with what rigor it was necessary to carry out the order given by the regent to immediately kill any soldier recognized as Christian.

“Following John Park, the wife and one of the sons of Francis Yi were martyred, of whom we are going to speak.

“II.-Francis Yi was, like John Park, from a noble family, and like him originally from the town of Sinjeon (province of Hwanghae). He came to settle in Seoul, still a pagan and very addicted to superstitions; he was even consulted for his knowledge in these matters. He embraced the Christian religion about ten years ago, and his zeal led to the conversion of a large number of pagans, not to mention all the people in his house.

“Persecution reduced him and his family to begging. His three married children had to wander here and there, rejected everywhere as Christians, and having neither food nor clothing. For him, accompanied by his wife Mary Kim and his son Paul, he went, in his distress, to knock on the door of a pagan in Gwacheon, three leagues from the capital. In the meantime, Francis Yi's brother was accused, although a pagan, of giving asylum to Christians, in one of the suburbs of Seoul, and dragged to the Right-wing tribunal. But, unable to bear the torture, he undertook to hand over the Christians he knew. So he leaves, followed by the satellites, and delivers his brother, his sister-in-law and his nephew.

“The great judge sent this entire Christian family to death, after the ordinary tortures of the *hyeong-mun* and the *tjiou-tjiou*. Paul Yi and his mother followed John Park to triumph, on the 14th day of the ninth Month. Francis Yi went to join his wife and son in heaven three days later.

“There were other martyrs still in the districts of fathers Féron and Ridel; but the circumstances of their confession and their death are unknown to us.

“Calais, Apostolic Missionary of Korea.”

Postlude: After 1866

There are a number of texts linking the history covered by Dallet with the history, that Dallet could not cover. In the archive of the IRFA in Paris, Volume 579 ff. 805-823 is a gathering of 20 folios, in handwriting that the Reading Room catalogue identifies as that of Fr. Félix-Clair Ridel. A small note in the top left corner reads “Essai de conseils et de direction utiles à un Missionnaire de Corée” (Draft of advice and guidance useful to a Korean Missionary). The main title, a little lower on the page, reads “Enseignements qui peuvent servir à régler la conduite d’un Missionnaire en Corée” (Instructions that can be used to regulate the conduct of a Missionary in Korea.). The text offers a very complete, systematic picture of the way in which the Korean mission should be conducted but has no indication either of date or of author.

On page 134 of *Mgr Ridel, évêque de Philippolis, vicaire apostolique de Corée : d’après sa correspondance*, a life of Bishop Ridel by Arthur Piacentini, published in 1890, we read: “At the beginning of the autumn (of 1867), Fr. Ridel found himself in Shanghai, entirely devoted to his philological research. He could not foresee the end of his exile. So, to break the monotony of his work, and above all to protect his young confreres against the trials of apostolic life, he recalled his memories and brought them together in a collection entitled: *Instructions that can be used to regulate the conduct of a Missionary in Korea*. This little book forms a large part of the *Customary of the Mission of Korea* that Bishop Blanc has just published.” That is to say that Ridel’s text in the IRFA Archive was only composed after the last missionary had left Korea in 1866, and represents Fr. Ridel’s personal recollections of the way the mission had been conducted, and his ideas of how it should be conducted in future.

Gustave-Marie-Jean Blanc was born in Reugney in the diocese of Besançon, on May 6, 1844. Entering the Foreign Missions seminary on October 5, 1864, he was ordained a priest on December 22, 1866 and left for Korea on February 15, 1867. First, he lived in Notre Dame des Neiges in Manchuria. After several unsuccessful attempts to enter Korea, he succeeded in 1876, in the company of Father Deguet. They sought to comfort the Christians who remained scattered after the Persecution.

Bishop Ridel, having been appointed Apostolic Vicar of Korea in April 1869, was consecrated in Rome in 1870, but was only able to return to Korea in September 1877, a year after the first two priests. He was soon arrested, at the end of January 1878, and deported to China in June. Appointed provicar in 1878 by virtue of a brief dated April 17, 1877, Father Blanc was named bishop of Antigone on July 26, 1882, to serve as coadjutor in the absence of Bishop Ridel, although he was only finally able to receive episcopal consecration in Nagasaki (Japan) on July 8, 1883.

A year later, on June 20, 1884, Bishop Blanc became Apostolic Vicar on the death of Bishop Ridel in France, and as soon as Catholics could enjoy a certain freedom, after the Franco-Korean treaty of 1886, he acquired land to build the cathedral and the bishop’s house. He composed or revised several works of Christian doctrine and wrote the *Coutumier de la Mission de Corée* (Customary of the Korean Mission) in French which he published in 1887. It was partly based on the *Instructions that can be used to regulate the conduct of a Missionary in Korea* by Bishop Ridel (1867). He suddenly succumbed to typhoid fever and died in Seoul on February 21, 1890. His *Coutumier* remained a reference until the publication of *Directorium Commune Missionum Coreae* in 1931.

At the end of the edition of the *Customary*, Bishop Blanc included the Latin text of a Pastoral Letter published by Bishop Berneux in 1858, a year after the Seoul Synod of 1857, a

letter which Dallet does not mention. The Pastoral Letter reflects the rather special life and vision of Bishop Berneux. Siméon-François Berneux entered the ME Seminary, already a priest, on July 15, 1839, and left on January 15, 1840 for Western Tonkin (now Vietnam) where he arrived in January 1841. He was arrested on April 11, 1841, taken to Hue, imprisoned with four missionaries: Fathers Charrier, Miche, Duclos, Galy, and, like them, sentenced to death. It was only in March 1843 that the five priests regained their freedom, thanks to the energetic intervention of Commander Favin-Lévêque, commander of the corvette *Héroïne*. This officer wanted to bring them back to France, but, having arrived at Bourbon Island, Father Berneux was able to leave the ship and head for Macao.

From there he left for the Manchurian mission; he arrived there in March 1844. He studied the Chinese language in Leaotong, with Bishop Verrolles, whose work he shared, and whose provicar he became in 1849. In 1854, he was chosen as coadjutor by Bishop Verrolles, who was preparing to consecrate him bishop. However, Mgr Ferréol, Apostolic Vicar of Korea, had named him coadjutor shortly before he died on February 3, 1853. Transmitted to Rome, Mgr Ferréol's wish was ratified, and by writs of August 5, 1854, Father Berneux was appointed bishop of Capsus and Apostolic Vicar of Korea. These briefs reached him three days before he was to be consecrated bishop; he was therefore consecrated bishop of Capsus on December 27, 1854, for the Korean mission. He set out on January 17, 1855 via Shanghai and in March 1856 he was in Seoul. He had therefore spent ten years in Manchuria and knew the Chinese church well. This explains his admiration for the text of the *Synodus Vicariatus Sutchuensis*, which he also wants to use in Korea.

On 2 September 1803, Bishop Gabriel Taurin Dufresse had convened the first synod in China near Chongqingzhou (Tchong-king-tcheou, Chongqing Prefecture), 40 kilometers west of Chengdu, in Sichuan. Thirteen Chinese priests participated with two French priests, namely fathers Dufresse and Jean-Louis Florens. The decisions published in *Synodus Vicariatus Sutchuensis* (printed in Latin in Rome 1822-3) refer primarily to the pastoral administration of the sacraments. Chapter 10 deals with the ministry of the priests, recommending fervor in the spiritual life and discretion in temporal things. The provisions of the First Synod of Sichuan were to guide the apostolate in this province and in many other regions of China until the Plenary Council of Shanghai in 1924. They had surely always been known in Korea although Dallet does not mention them.

Arriving finally in Korea, Bishop Berneux immediately decided to consecrate Father Antoine Daveluy, who had been in Korea since 1845, as his coadjutor bishop and gathered the priests to celebrate the consecration on March 25, 1857. After the ceremony the priests present in Korea, fathers Maistre, Pourthié, Petitnicolas and Choe, meet with the two bishops in synod for three days. The synod had only just ended when Father Féron arrived, unexpectedly. In his Pastoral Letter of a year later, dated April 1858, written in Latin, Bishop Berneux developed a rule of life for his missionaries based essentially on the texts of the Synod of Sichuan. and it was probably he who first made them a central reference for Korea. Bishop Blanc includes the obligation to study them in his *Coutumier*, thus linking the reborn Korean Church with the 1857 Synod.

Bishop Blanc succumbed to typhoid fever and died in Seoul on February 21, 1890. He was succeeded by Bishop Mutel, who continued as Bishop until his death in 1933, by which time 79 of the Korean martyrs had been beatified. 24 others followed in 1968, all 103 were canonized in 1984. Another 124, mainly from the period before 1839, were beatified in 2014. This all represents a continuation of the history of the Korean Church which Charles Dallet had begun to study in 1867, a continuation he could only dream of.

During administration.

When one has decided to do the administration, the day of departure is set and 15 days before a circular is sent out to indicate the route to be followed; A letter is attached addressed to all Christians to give them the advice deemed necessary and to urge them to prepare themselves to receive the great benefit of the Sacraments.

One leaves on the indicated day with the guides who must have come the day before to fetch the Father.

On reaching a Christian community the catechist and the Gongso master come to greet and also the other Christians if it is wished to receive them at that time.

One has the Servant write: - 1° The list of families, to know the number of people in the Christian village, how many children, how many adults likely to receive the Sacraments, births, deaths, absent, lukewarm, catechumens, baptized children of pagans, baptized children of dead pagans, baptized children of Christians, dead baptized adults.

The Catechist must have this list, but often it is so poorly written that it is better to have the Servant copy it neatly. If in a hurry, this list can be written later e.g. while ***** is hearing the confessions - 2° The list of people above ***** years who must confess, follow the order of the families: (the Father, the Mother, the children etc.) by each house, indicating: their age, what they know about prayers, catechism, if they have been confirmed, etc. Who are those who should receive some extraordinary sacrament, e.g. marriage, marriage to be completed, etc.. Sometimes from this list are omitted children of 8, 9 or 10 years old who know nothing, it is the parents who fail to declare them to avoid punishment, it is important to demand that they register everyone, even those who know nothing and are incapable of receiving the sacraments.

All the Christians are brought together for an examination, then they all salute together if they have not already done so; if the community is too numerous and exceeds 30 people, it can be divided and the examination done several times. It is always good that even in small Christian communities there are a few guards who stand outside to receive the pagans who might come to the village.

We first do the examination by making them recite the catechism, everyone without exception. For this we can have them line up all around the interior walls in a line, one asks the first question, the second answers and asks a question until the entire catechism has been recited; demand that everyone knows the first three parts of the catechism well. Question them on the main truths necessary for salvation and on the most important things to see if they understand well, explaining to them the exact meaning of the catechism and giving them a little instruction or exhortation by way of preparation on the sacrament which they must receive; e.g. confession, contrition etc.... We make the roll call to find out the people who took the examination, and each person who answers or writes a note to remember the way in which each responded.

Advice is given for good order during the time in the community. One should determine the number of confessions to be heard each day (ordinarily one should not hear more than twenty), on which day which sacrament will be given e.g. confirmation, marriage, baptisms of children, adults, approximately the time of the different exercises. It is better to confess during the day and only hold meetings at night because of the pagans.

Meals should be taken when the time comes, in the morning, then around noon and finally in the evening, trying to save time for exercises, one can admit or not admit anyone to attend the meal; the Christians like it and want to attend it, it is there above all that we can talk more easily with them and get to know them better, we can examine some public affair there,

hear those who want to speak to us, listen their questions, their difficulties, their doubts and explain them by instructing them familiarly.

It is necessary as much as possible that the meeting place has a natural separation, in the background the women sit, in front are the men. Usually there are two rooms which communicate by means of a large door which is opened for public exercises, the one where the altar is located must be appropriate, the walls re-plastered and covered with white paper at least the whole of the room if the Christians are too poor; there must be a convenient altar, large and firmly fixed to the wall, clean mats; this is where the Father lives, the other is for the servant, the catechist; but we can require that they make no noise and that they come out if the Father has some particular business to deal with and during confessions. If there is not this natural separation of two rooms, place a curtain from top to bottom and put the men on one side, the women on the other.

Christians from other villages must not be admitted to Mass or even into the presence of the Father without serious reason, e.g. catechists from other following communities who come to give an account to the Father of their village, and ask for the correct time of arrival in order to be able to warn their Christians; those who ask for defenses, those who want to accompany a young person who must remarry etc. etc... ..

We must be even stricter on this article in the village where we reside during the summer and only admit people for very serious reasons; those who are admitted are fed by the Father for the time they remain.

At the appointed time begin to hear confessions; priests are exempt from the surplice and the stole, even from the long coat; ordinarily the Father is seated on the mat in the upper room, the penitent is kneeling in the lower room, there must always be between the two a solid and thick screen (made of bamboo or small tree branches) and not a simple canvas or a screen that is too thin, it must go down to the ground and a crucifix is placed on the side which faces the Penitent. When a person presents himself, he greets Christ, kneels and says his name, to which a sign is immediately made on the list indicating that this person has presented himself. Then the confession begins. We must ensure that everyone observes the manner of presenting themselves, of holding themselves, of accusing themselves, of withdrawing, it is good to teach them this manner clearly in the preparation by having it performed in front of everyone by one or two, especially in Christian communities where they don't know it well enough. When retiring, the penitent salutes the Crucifix and leaves.

We must give them simple penance and in a very clear manner, tell them clearly whether we give them absolution or not, whether they should make communion or abstain from it, not to fear to repeat until they have understood and paid attention, even having the more limited ones repeat it to make sure they have understood. While confessing, another person must be waiting outside the door of the lower room and enter as soon as the first leaves so as not to waste time; everyone must be in silence, they can make pious readings, reciting prayers etc....

It is recommended to adults not to question children about their confession and if someone questions the child or the Father himself about the confession of a child, give him some Pater and Hail Marys to recite as penance to teach him the doctrine of the seal of confession.

It is in confessing that we most need patience and leniency.

If we have not completed the examination we can in the evening do that of the people who must receive the Sacraments the next day; after the examination we make the roll call and we can write a note on the confession list, both as a reminder of those who are educated and also to know those who took the examination; then we let everyone in and we can give an instruction on the Eucharist, teaching them how to present themselves at the Holy Table by making a great prostration before and after, first the men then the women, all with order and

meditation, it is sometimes difficult because of the smallness of the meeting rooms.

That evening baptisms can be done.

They can be allowed to pray together if there is no inconvenience from the pagans.

We then make everyone withdraw in silence, we must always demand that in all meetings everyone be attentive and recollected, only those who are questioned must respond, during services no one can speak.

We finish our exercises and go to bed without wasting time so that we can get up early the next day.

The next morning, we wake up using our alarm clock, if we didn't have one, the village rooster must take its place. We take care the day before to warn the Christians by telling them at the first, or the second, or 3rd crow of the cock, ordinarily it is always necessary for mass to be completed before daybreak.

We get dressed, after having awakened the Servant if he has not heard the alarm, say our prayers and the preparation for mass, we call the Servant who during this time prepares the altar and the ornaments (We can then have the prayer of the Christians).

When everything is ready, the Christians are brought in. Before Mass we must count the number of communions that there will be; for this we can have the people who are to receive communion raise their right hand and the catechist counts.

For Mass and the administration of the sacraments except Penance one must have a long black or white robe but not purple, one must also have clean shoes and as much as possible black. So we begin the ceremonies.

Order in which it is good to give the sacraments. Baptisms, weddings, mass, communion, after mass confirmation, then extreme unction if there is any to administer.

We must have the prayers or acts recited either after or before confession and communion in due time, for communion the thanksgiving must be done before going out, that is to say immediately after mass or confirmation, those who have not made communion can go out.

After mass, always have the ornaments collected and the altar stripped even if we are not leaving, and even in our summer residence only the altar board can remain but without any ornament.

If we have to leave that day we make our recommendations and our farewells before the Christians go out, they all salute together and withdraw. Have the packages made, it's the Servant's duty, have lunch if necessary, i.e. if you have more than 2 or 3 leagues of travel and for everything to be ready or that have to notify us the day before. Porters from the next village should have come the day before to take the luggage and accompany the Father, we follow them and go to the next Christendom where everything starts again in the same order.

Before leaving, it is a good idea to fill in the boxes on the administration sheet, marking the number of confessions, communions, etc. etc.. if it has been omitted it should be done on arriving at the next village.

For the journey, the Christians of the Gongso where one is going must pay the price unless it is too long a road.

If Christians have objects to be blessed, or want to have indulgences, we should bring them together and solemnly bless them all together the day before departure or the day after confirmation in front of everyone, we thus avoid a crowd of small partial blessings, waste of time etc. etc. However we could bless them in particular.

We are not in the habit of giving objects of piety, of making gifts, but every object of piety is given for a price determined by the Apostolic Vicar or the Procurator and which it is good to know so that there is uniformity.

The same thing can be said for the books that are spread throughout Christendom.

There are Christians who trade in these objects and sell them at exorbitant prices. If the case arises, Christians should be warned and these culprits punished. Sometimes the same case is also found for relics.

For people who want to receive the scapular it is good to give it to everyone at the same time e.g. the day before departure if they are prepared.

On the day of departure we are always in a hurry so we must avoid anything that could delay us and do everything we can the day before in order to have as little to do that day as possible. There are certain Christian communities where it is prudent to leave before daylight so as not to be seen in the neighboring pagan village.

Small children require special care; they are examined separately; parents must be encouraged to teach them and punish those who are too negligent, children aged 8 must know the 12 prayers, from 9 years old the catechism of baptism, at 10 years old that of confession and at 11 years old that of the Eucharist. As soon as they are 7 years old and know their prayers or the confession, we must try to prepare them for absolution and absolve them when they are willing and need it. Around 11 or 12 years old we can admit them to make their first communion. For this it is good to try to make them make a general confession and to make them come to confession two or three times before absolving them, ordinarily they will gladly do so in order to obtain the favor of making their first communion.

Parents must be urged to instruct or have their children educated and to teach them or have them learn to read and write Korean characters and even, for people of a certain class, Chinese characters, in books that do not are not forbidden i.e. in books that do not deal with superstitions etc.

After the administration of each community, Christians are in the habit of making an offering to the Father before his departure and to provide for his maintenance it is necessary to accept it, register it as well as what the Servant receives. They must also provide a pair of shoes and a wax cake. When you have a certain amount you can make a deposit in a house *** ** a note of which you leave half or the stub in the hands of the depositor until you can have it taken to your house or to the capital in the most convenient way either by occasion or by carriers sent expressly. We sometimes find exchanges to be made, but it is a rule not to use them unless we receive a note from the Bishop or the Procurator stating that he has received a large sum of money that we can pay to such an individual or such a place; therefore we cannot advance money even if we are promised after having used it to return it to the house of residence; we must also demand that the depositaries do not use the mission's money for their business.

Once the Propagation of the Faith is established, it must be maintained, especially when the Christians are a little more comfortable. We receive from each member 150 sapèques per year.

The fee for a mass is 100 sapeques.

You have to be very frugal with gifts and generally it is more prudent not to give them, the same can be said of receiving them.

Missionaries will do well not to treat bodily illnesses, especially not to give European remedies unless they are not dangerous and they know perfectly well how to use them and apply them to illness.

Even less should we get involved in arranging marriages.

Until now, because of the danger of being recognized, we have had the habit of following Korean customs as much as possible. As long as we do not have freedom, it is important to follow these customs; the clothes must be entirely Korean, we must not wear clothes or fabrics that would not be admitted into the kingdom, for underwear it would even be

dangerous to wear European ones because of cases that we cannot predict e.g. rain, especially if we had to sleep at the inn. On this one must consult one's Servant or the Catechist and let him lead, also regarding the furnishing of one's room; it is dangerous to display European objects there, the closer one gets to being Korean the more one is safe, even for crates, trunks etc. etc. that it is good to dress in Korean style.

On the roads there are many dangers: encounters with pagans who can recognize us, processions of mandarins, nobles, inns, etc. etc. One must also consult one's Servant and people instructed in customs and behave as they decide e.g. to travel in mourning clothes or otherwise, to arrange one's clothes, hair, beard, etc. etc....

As long as the persecution lasts we must have as little baggage as possible and only the necessary things.

Missionary Baggage.

Everything absolutely necessary for the Mass and the administration of the Sacraments... in front of the altar, communion cloth, breviary, New Testament, and the Imitation, the Sichuan synod, administration notebooks, a little theology e.g. Gury if you want; the necessary Korean clothes, a blanket, hosts, a host iron, sacramental wine in small bottles, some objects of piety, rosaries, crosses, medals, scapulars, images. For sacramental wine, you can have a few small bottles left in advance which you will find in due time. For the last ablutions we do not use wine but water.

On administration lists, reports or letters addressed to the Apostolic Vicar or colleagues never write the names of places or people in Korean letters but in European letters following the accepted method to avoid the dangers if these writings were to fall into the hands of pagans. – On confession lists avoid putting the names of places in Chinese or Korean characters even though the list is written in Korean.

At the end of the year i.e. at the end of June (the administrative year beginning July 1) send to the Apostolic Vicar or the superior of the mission:

1° The administration list.

2° A detailed report on the state of the villages of the district visited following the questions of the Sichuan synod: P. 124 and 125.

3° The baptismal register, the duplicate of which will always remain in the district.

4° The list of marriage dispensations (for this we can wait for the sheet to be completed) but the dispensations from interpellation for extraordinary cases being limited, we must not exceed the number granted by the Apostolic Vicar (even if we have this power) we put them on a separate sheet and we send them at that time without delay to the Apostolic Vicar.

Do not forget to put at the beginning of your list of exemptions the declaration form required by the decrees.

5° Accounts of receipts, dispensations and remaining money according to article 9 of the community regulations.

6° The list of children collected and fed in the district by the work of the Sainte Enfance.

You must keep a duplicate of all these lists at home.

It is necessary to predict in advance the time when powers expire in order to be able to have them renewed in time.

In the report we also relate any marvelous edifying facts; in terms of miracles, do not write about them to Europe without the approval of the Apostolic Vicar.

In reports of extraordinary facts etc. etc. be careful not to speak of things that you could only know through confession.

At the end of the report we must inform the Apostolic Vicar of the place where we

made our annual retreat, the number of days we devoted to it and we must say in whose company we made it or else if we were alone.

During the administration it is good to have a notebook in which we relate all the main matters known outside of confession on each community e.g. poorly educated Christians, scandals, persecution, difficult marriage cases and all the other difficulties we encountered, our conduct, the decisions we made etc. etc... It is thus very easy to consult the Apostolic Vicar, to remember the different villages in each district and to give exact information to the confrere who will succeed us there. The confession lists where examination marks have been recorded could also be of great use in knowing one's Christians if there is not too much danger in keeping them.

All confreres must be united by the bonds of sweet charity, take advantage of all opportunities to write to each other in order to maintain union, friendship, to encourage, console and edify each other. We should maintain among ourselves and in all our relationships the rules of politeness common among well-bred people to avoid sensitivities and edify Christians who always observe the conduct of Missionaries among themselves. Therefore, avoid criticizing, stinging remarks, etc., in a word, anything that could cause pain to a colleague.

When one or more confreres are gathered together it will be good to talk about their ministry, to try to resolve difficulties, to deal with some question of theology or liturgy by helping each other for the greater glory of God.

When we learn that a confrere is seriously ill, the nearest person or the first person to know must rush to his aid, to assist him and give him all the care that his condition requires and that Charity will suggest, he must also immediately make it known to the Apostolic Vicar, explaining the patient's condition to him. Especially if there was danger; we should not delay in giving him the Sacraments and clearly telling him with charity the state of danger in which he finds himself and not leaving him before he is at least out of danger.

If he dies, the confrere will take care of having him buried by dressing him in his ornaments if he has any at his disposal and will consult the Bishop for the burial. He will take care of the deceased's belongings, his papers, his accounts and will hand them over to the Apostolic Vicar.

It is an established custom in Korea to have one hundred masses said for the repose of the soul of any missionary who dies; it is the Apostolic Vicar who regulates the manner of distributing them to each person.

We don't usually have a funeral, but sometimes we can carry out the lifting of the body without too much difficulty in his village; Christians under the direction of the Catechist attend the burial alone, it is necessary to recommend order and take care to repress the abuse of meals which follow or precede these ceremonies. – Graves are never blessed because of pagans. However, for a missionary we could accompany him by making the burial at night in a secluded place and far from the pagans. – In the grave of the missionary you must place a stone on which you engrave the name of the deceased so that it can later be found safely if it is wished to make the transfer to another place.

Everyone must use the community regime widely without scruple, take good care of themselves without luxury, but a good ordinary necessary to maintain health which weakens easily in a country where the regime is so different from that of Europe. It is therefore necessary not, through a misunderstood economy, to impose privations which, depending on one's strength, would make one incapable of fulfilling the ministry and caring for the good of souls; there will always be enough physical, moral and spiritual deprivations, these are the ones that we must endeavor to bear with patience and resignation as sent by Holy Providence.

With regard to the Christians we must be gentle, patient, simple, good, cheerful, each

according to his character, firm without too much severity, avoid impatience, vivacity; above all, do not lose temper; always stand in such a way that people respect us, but without stiffness, in a word, be like a father with his children; most are good, simple and full of respect for the Father. When we want to persuade them of something we must give them a reason, a motive, a comparison drawn from what they know; they are not very difficult in the choice nor in the application and a reason or a parable well applied to the matter persuades them; they reason and although they have not studied logic a large number are endowed with great natural common sense.

They will ask a host of extraordinary questions e.g. on the relationship of Our Lord with certain apostles etc.... everyone gets by as best they can; on the saints of the Old Testament, on their patron saint etc, it is good to tell them the story or the life if we know it.... On the indulgences which they know little about, it is necessary to teach them clearly those which they can win and how to win them.

When they ask for details about Europe etc. etc. you have to be very sober, more sober than ever, not criticize their government in front of them, they are very proud of their country, you must not make comparisons which could humiliate them without any interest and perhaps even irritate them by thinking that we despise their kingdom, their customs, their uses, of which they are so proud and which really have many good, laudable things. We must ensure that they observe these customs, especially those which are good and have nothing superstitious e.g. the respectful way of speaking to one of one's superiors, the politeness of language between equals, ... the separation of women from men etc. etc. Christians sometimes forget these rules of decorum, it is unedifying and quarrels may result.

You should never speak badly to Christians about a colleague or criticize him; we must not talk to them about the affairs of the mission, money, etc.... about the scandalous affairs of Europe, about the revolts against the Holy Pontiff, they would be greatly scandalized; we must also avoid speaking badly about certain Christians or saying what we think about them because they could well report our words to him even if they exaggerate, the good would suffer.

For religious ceremonies, men must always wear the small long garment (so jang ot) and the headband (mang-geon) otherwise they should not be admitted. Also when they enter to speak to the Father except for the servants who remain outside the door.

Removing the headband (mang-geon) being seen as a mark of mourning, or of pain, we can tolerate the custom of a large number of removing it for confession.

Christians must not sit before the Father, nor smoke a pipe in his presence, nor hold conversation with other Christians before him; However, as on a journey in the eyes of the pagans the Servant is an equal, a relative, a friend, he can sit and smoke in the inns in front of the missionary.

The father must not appear in public without wearing at least the so-jang-ot and without having the mang-geon unless in times of persecution he is obliged to do so in order to hide more easily.

Women must always have a handkerchief or veil on their heads when attending public exercises in the chapel, to receive the sacraments and when they enter the lower room to speak to or greet the Father. They must never bring small children to meetings who could make noise and disturb meditation, much less breastfeed them. Wherever they are, it must be demanded that Christian women never leave their breasts exposed, according to the custom of common pagans. Also, Christian children, however small they may be, must not run around completely naked as little pagans do, but must wear pants or a kind of apron. Mothers, sisters, etc. have the habit of indecently touching small children by way of caressing; this must be forbidden in confession and questions asked for this purpose.

Pagans, even catechumens, should not be admitted to religious ceremonies; however, catechumens who should receive baptism immediately afterwards could be admitted to mass.

Christians are allowed to lend at 20% per year or at 2% beyond; they must demand the restitution of the surplus before being admitted to the sacraments. It sometimes happens that Christians rush to pay debts to pagans who demand high interest and can call them before the mandarin while they delay paying the money owed to Christians who only demand the fair rate of 2% per month and sometimes even do not take interest, this is an abuse that must not be tolerated, but demand that they pay their debts starting with the oldest or following the terms of their contract if there is one.

It has always been said that in Korea we have the privilege of starting mornings at 2 a.m. in the afternoon at all times.

We have the privilege of the two feasts of St Francis Regis and St John Nepomuk.

The Immaculate Conception is the patron saint of Korea.

Each district will have a special name from one of the feasts of the Blessed Virgin to distinguish it more conveniently, that of the Capital will be of the Immaculate Conception.

To gain the indulgence of the Way of the Cross applied to an ad hoc indulgenced crucifix, Christians will have to recite a pater, ten ave and a gloria 14 times.

The Synod of Sichuan being accepted as a rule in the mission, the missionaries must read it carefully, study it, it is good to always have it with you and to consult it often, they will derive great help and great advantages for themselves and for the good of the souls entrusted to them.

We must ensure that Christians observe fasts and abstinence; for lunch time they do not have a clock and are very inclined to move it forward also for Sunday afternoon work. When traveling in inns they can act boldly when they have reason to fear real harm to religion or to themselves personally.

The missionary, because of the fatigue he must endure, could be exempt from fasting during the time of administration; however, if he is in good health and for the good edification of Christians, he would do well to observe the fasts. If on a day of fasting we had to walk 2 or 3 leagues on foot on an empty stomach, we would not be able to fast.

If for reasons of health etc... one must eat well during the administration, Christians should be warned in advance so that they can prepare.

Care must be taken to renew the Sacred Oils before administration (if you have not already done so). If the Apostolic Vicar sends ampoules, you must hasten to send them back to him after having purified them. If we had two boxes we could send one to the Apostolic Vicar who would fill the ampoules and bring them back in due time.

The Catechist.

- In each Christian community it is good to choose an educated and prudent man who will perform the functions of Catechist, i.e. who will watch over the Christians, will preside over the meetings for prayers, readings etc... will be responsible for the public affairs of the Christians with the Father; it is he who must, upon the arrival of the Father, explain to him the affairs and the state of Christianity, scandals if there are any etc... etc... However, we must never believe at first glance everything that the Christians say; it is extraordinary how the interest they take in a matter makes them see it in a different light from what it really is. If someone wants to speak to the Missionary, it is the Catechist who must make the request and introduce them, it is also he who must communicate the orders of the Father, ensure their execution and good order in Christianity. In the absence of the Father, it is he who gives baptism to the little children of Christians. However, in addition to catechists, we can give this power as a privilege to some other educated and edifying Christians who will baptize in the absence of the Catechist and who will have the special mission of baptizing the children of pagans in danger of death. Every year

we must examine baptizers from afar and teach publicly how to baptize well, which everyone must know, even women, without exception.

In the absence of the Missionary, it is before the catechist assisted by witnesses that marriages take place, if we have given him the power, because we can also establish half-catechists who do not have the power to marry, especially when in a Christian community we do not find men sufficiently well educated, serious, prudent or when the community is too small. However, it is necessary to ensure that in the district there are a certain number who have this power in order to remedy the disadvantages. If the missionary were going to visit soon a community they should wait for his passage to celebrate the marriage; if the missionary is not very far away the catechist should warn him and consult him about the marriage so that he can see if there are no obstacles; if the future couple are young, be careful if they are of the required age; therefore the catechists will have to write the year, the month, the day of the birth of the engaged couple.

We must stimulate the Catechists, encourage them with compliments if we are happy with their community, and scold them if it is doing badly and especially if they have not declared the public scandals that can be encountered there. In all this we must act with caution so that the Catechist does not appear a spy in the eyes of other Christians, thereby losing all his authority which we must on the contrary strive to consolidate if he fulfills the duties of his official function well.

The Servant. - The Servant is a man who accompanies the Father everywhere to serve him. He must be of a certain age, neither too young (25 years old), nor too old, must know the characters, be educated in religion etc... be a good Christian, wise, prudent.

We very often need the Servant in the early days to know Christians, to serve as interpreters, to preach, to catechize, to instruct, etc. etc... all this gives him importance and makes him sufficient, we must ensure that Christians do not turn to him in order to speak to the Father etc... but do everything through the Catechist and if you need an interpreter have your Servant nearby who will only say what you tell him to say. Christians, especially Christian women, are very inclined to consult the Servant who has nothing to do while the Father confesses, he is always among them with easy access, speaks the language well, etc... we must advise him not to decide anything important and especially not to get involved in marriages. However, he can be allowed to explain the doctrine, to instruct catechumens, to prepare children for confession, even adults; but he must never be alone with women, not deal with strange questions, or moral difficulties etc. etc.

You must ensure that wine is not served between meals; at meals it can be used moderately and in the morning before leaving.

The ordinary functions of the Servant are to prepare the altar for the mass, to answer the mass, to prepare everything for the administration of the sacraments, to write the lists, it is good to teach him to make the lists of baptisms since he has a lot of time while the Father confesses, and then we just have to transcribe so we save a lot of time; it is still he who on the roads must anticipate difficulties, dangerous encounters and strive to hide and make the Father pass. He always sleeps in the room next to that of the Missionary, stays with him during meals, etc. etc. We can also make him read the prayers of thanksgiving after communion etc...

The Master of the house. - At the summer residence one is obliged to have a master of the house who takes care of the Father's affairs and is in the eyes of the pagans the true master of the house where one is living; if he has his wife in the house it is more suitable and more advantageous, especially if she could serve as a cook. It is impossible to have a man as a cook, so that we are obliged to have a servant woman. As long as we do not have freedom we will

have to go through that. The servant woman takes care of the cooking, makes the clothes etc... she must be at least 38 to 40 years old unless she is the wife of the master of the house who during this meal time can act as a servant, serving even if we would take another for the administration.

Never without any pretext should the serving woman enter the Father's room while he is there or even usually when he is absent.

For the salary to be given to the serving woman, she is usually given food, clothing and 10 to 15 ligatures per year.

For the master of the house very often he receives nothing, more often he is given food, he may even be given food, clothing and a certain sum of 15 to 20 ligatures.

The Servant of Administration must be satisfied with the offering that the Christians require and you can even keep him close to you during the summer in which case you should however give him food.

In one's residence one is at one's own expense, but it is the Christians of the village or district who must provide the house, they must also provide the heating wood, cut it and bring it, also they must go to the market and bring that which is necessary. There are places where the custom was to give rice once a day to Christians employed in the service of the house; one must never abuse good will, especially if the village is small, but one must hold to one's rights and the conditions accepted when the Father came at the request of Christians to settle in such a place; at that moment you can get everything, later they get tired.

Baptism.

Baptism must be conferred on children within three days, if it exceeds eight days it must be punished. When there is no danger, it is the catechist of the community or of a neighboring village or a baptizer approved by the Father who must confer Baptism. When administering baptism there must be two witnesses instructed in the manner of baptism; if there were doubts about the validity and the child was not in danger of death, it would be necessary to wait for the missionary to come and decide the question.

We must exhort everyone to strive to procure the grace of baptism for dangerously ill pagan little children and give some rewards to those who baptize the most during a year in the district e.g. a medal, a cross, an image. If these children survive we must not lose sight of them and when they are of a certain age we could prudently have them informed of the benefit they have received.

The Father, when passing through, performs the ceremonies for the children of Christians; he must examine whether they have been validly baptized.

Adults should not be baptized before they have learned the 12 prayers and the first three parts of the catechism, whatever supplications they make; we must examine them carefully and see if they understand the meaning of the letter of the catechism, if they only know the main mysteries, if they understand nothing or too little they should be made to wait.

When they are sufficiently instructed and it is decided to confer baptism on them, it is necessary to meet them in private, examine their conduct a little, give them advice and inquire carefully whether they have any marital impediment, which happens frequently. If he had several wives successively, it would be necessary to question the first one even though it might be difficult; if the first is dead, it is the one he had at the time of the death of the first who must be questioned.

The questioning is done by two questions to the unfaithful party. 1°. If she wants to convert, 2°. if at least she wants to cohabit absque contumelia Creatoris.

If they do not know where she is, if it is impossible to find her or when questioned if

she does not respond etc. (see the Sichuan Synod P. 87 and the decrees etc.) an act is made of it in writing which declares the questioning impossible and it is dispensed with.

If there is reason to believe that the questioning will lead to persecution, etc. etc... this is an extraordinary case which can be referred to the Apostolic Vicar who can grant an exemption; if several cases are received it would be important to know how to use it.

If we exempt from interpellation the pagan exempted party can only remarry again with a Christian party so that if he wants to keep the pagan wife he currently has (which is usually a good thing) we must wait to baptize him that this woman is educated and that we can baptize them together to marry them immediately. We must not baptize anyone who keeps objects of superstition e.g. tablets in his home and we must demand that he destroys them before receiving baptism if he is the head or eldest of the family.

It is necessary to see if he does not have to make restitutions for usury and have them done before baptism, but ordinarily there will be debts; he must be told that baptism does not forgive them and that he still has the obligation to pay them which he must do as soon as he can, if he is sufficiently well off and if there is reason to fear that he will not pay, it should be required that he paid at least part of it according to his means before receiving baptism.

For baptism there is a godfather for men and a godmother for women, also for confirmation, in the absence of parents the godparents have the obligation to instruct their godchildren.

Christians give the baptismal name, if there is no specific one we can give one; it is good to vary so that they are not always the same names, we would also do well to have it written and to give it to the baptized person who might otherwise forget it.

The Servant will not ordinarily be admitted as godfather without the permission of the Father for serious reasons.

It sometimes happens that people have doubts about their baptism and ask to be rebaptized. It is a difficult question that must be examined carefully for if there is not a well-founded reason to believe the baptism is invalid they cannot be rebaptized. Very often these doubts are unfounded and if we unconditionally rebaptize a person we immediately find a certain number who had not had any doubts until now and who suddenly ask to be rebaptized; we have found cases of truly doubtful baptism, especially in the past when a half-Latin, half-Korean or Chinese formula was used; currently the formula is entirely Korean; they understand it and recite it better.

For the catechumens, it is the Christians, especially the Catechists, who must instruct them; they will do well not to tell them too openly about the Fathers and the affairs of the mission before being assured of their fidelity; as a precaution the missionary ordinarily does not see the catechumens before they are entirely ready for baptism; however for serious reasons and when there is no danger they can be admitted to encourage them, give them beneficial advice but very often they only make the request out of simple curiosity.

For the number of catechumens, only those who are catechumens when the Father leaves should be included, that is to say those who have begun to study the doctrine and know at least the prayers; thus in this number will not be included those who have not yet learned anything and those who have this time received baptism.

Confirmation.

Before giving confirmation it is necessary to publicly declare that it is ordinarily only Bishops who give this sacrament and that if it is currently administered it is by virtue of a special power of the Holy Father and with the permission of the Bishop.

People who have not received confirmation and who have learned the catechism of

confirmation at least up to what concerns the 7 gifts of the Holy Spirit can be admitted to Confirmation. We have until now been in the habit of not requiring anything beyond that, however it is good in making them pass everything that concerns the godparents to insist that they recite the last three or four requests and answers.

Children in this condition can be admitted at the time of their 1st communion.

The baptismal name is used for confirmation; usually we do not impose a new one that they would forget.

A person who does not know their entire Confirmation catechism cannot be admitted as a Confirmation godfather or godmother.

A certain number of people do not take the trouble to prepare themselves to receive confirmation and thus find themselves deprived of great graces; they must be encouraged, even forced by punishing them to make them learn the catechism of confirmation which is not required for the other sacraments; it would even be good if everyone had received it before the wedding.

A child in danger of death must be visited to give him the benefit of confirmation; if he is of the age of reason, he is confessed, then confirmed and given Extreme Unction.

Extreme Unction.

When we are asked to visit a sick person if it is during the summer we can go up to five leagues, beyond that there is no obligation and very often there would be danger; it is forbidden to bring the patient to the residence; during the time of the administration, if it would disturb the itinerary too much and delay the community which is waiting for the Father, there is no obligation to go but we can allow the sick person to be brought if there is no danger from the pagans.

When one has to go to a house for Extreme Unction, one must demand that the patient's room be made appropriate by removing all the dirt that spreads a foul odor and by putting at least one clean mat as part of the respect due to the sacrament and for the health of the missionary.

When Extreme Unction has been given to a sick or infirm person one year, if the following year they are in the same condition, the Extreme Unction can be repeated.

Order.

Examine whether among the children of Christians there are any who have the disposition to enter college, talk to them about it to try to give rise to vocations, etc.

To be admitted, they must desire it, ask for it, belong to a good, impeccable family, have a good character, intelligence, piety and be at least 12 years old.

We should never admit an only son, almost never the eldest son. - When we find a child in these conditions we propose him to the Vicar Apostolic. If he is admitted, demand from the parents a note which certifies that they are entrusting him to the Bishop and that they will not claim him back, and if however they claim him back they will reimburse all expenses.

For the college, the parents provide all the clothes etc.... the mission gives them food and education; however, if the children were too poor and it had the means, the mission could take care of it.

Marriage.

We do not make solemn engagements, there are no publications of banns. However it is good to obtain information to know the impediments which could exist. When one of the couple is from another district it is necessary to consult the priest of this district, ordinarily it is the Father in whose district the future bride is located who makes the marriage and the dispensations are given; if it was a mixed marriage i.e. between Christian and pagan, it is the missionary in whose district the Christian party is located who would give the dispensation, this mixed marriage must take place in front of the catechist, the priest does not attend. Sometimes the parents make a marriage arrangement, everything is more or less prepared and under futile pretexts they break this arrangement. It is an abuse that must not be tolerated and the offenders must be punished, and everything must be reconciled; if it is not possible to require restitution for the expenses incurred.

The age required for marriage is 14 years for boys and 12 years for girls according to the way of counting in Europe and not according to Korean usage i.e. 14 birthdays plus a month which makes about 169 months for boys e.g. Pierre was born on the 14th of the 8th Month in the year Gap-in, he will only be able to marry on the 14th of the 9th month in the year mu-jin. - 12 birthdays plus one month for girls, approximately 145 months. This month which is always added in full is to remedy the disadvantages of the lunar calendar system which varies and brings together the birthdays in the years where there is no additional month, it is a rule generally accepted in the mission.

When a dispensation from marriage is granted it must be declared that it is by virtue of a special power of the bishop for so many years and that the children born or unborn are legitimate.

For the dispensation of disparity of worship it is never or rarely given to a Christian girl to marry a pagan; in a case presenting itself with serious reasons it would be necessary to consult the Apostolic Vicar, but it is given quite easily to a Christian boy to marry a pagan, however you always need a reason and express it on the dispensations sheet, very often a certain difficulty in finding a Christian woman can be enough.

It is good to remember that the excommunicated cannot receive any sacrament, not even a dispensation from marriage, before being freed from excommunication in foro externo vel in foro interno.

We can have weddings at any time.

The questions are asked in the vulgar tongue to each person; if there are several marriages we can bless all the rings at once with a single formula. By giving them to each individual we repeat: In nomine etc.... The Confirma hoc is only said once.

The nuptial blessing is only addressed to the woman; it is given at the first wedding; for widows who have never received it previously, which is very common.

In closed times we never give the nuptial blessing and we only use the rites of the ritual, not those of the missal.

When the nuptial blessing is not to be given, the mass is not said pro sponso.

Mass must always be said pro sponso when the rubric does not oppose it, even if it is not requested but then the intention always remains free.

The mass pro sponso et... is said every day outside closed time except for double feasts of 1st and 2nd class, the Octave of the Epiphany, the vigil of Pentecost and its octave, the day and the octave of Corpus Christi, every Sunday and feast of obligation (St. Anne), on which days the mass of the day must be said and if the nuptial blessing must be given, the Mass pro sponso is remembered last but before the prayer commanded by the Vicar Apostolic if there is one.

For several marriages we only say the three prayers of the blessing once and we do not use the plural, however for the prayer Deus qui proteste we can vary the number and say e.g. respice propitius super has famulas....

There are supplemental marriages in which case we omit the beginning of the ritual and we begin with the blessing of the ring; should we give the nuptial blessing? We usually do.

Virginity is an excellent state of perfection but so far for serious reasons e.g. persecution, danger of rape by pagans, danger of deception etc. etc... it is not the custom to allow young people not to marry, even less to take vows of chastity; we even require young widows to remarry and we punish parents or step-parents who oppose it. The state of the mission not having changed, on the contrary, the dangers being even greater, it is necessary to stick to this practice despite the obstinacy sometimes full of pride of some young crazy heads who wish to distinguish themselves and live more comfortably. If, however, we encounter true virtue, righteous intentions, etc., we would do well to consult the Apostolic Vicar; otherwise it is necessary to require that all consent to marry, even through refusal of the sacraments.

1887: Customary of the Korean Mission

Gustave-Marie-Jean Blanc was born in Reugney in the diocese of Besançon, on May 6, 1844. Entering the Foreign Missions seminary on October 5, 1864, he was ordained a priest on December 22, 1866 and left for Korea on February 15, 1867. First, he lived in Tcha-keou (Notre Dame des Neiges) in Manchuria. After several unsuccessful attempts to enter Korea, he succeeded in 1876, in the company of Father Deguette. They sought to comfort the Christians who remained scattered after the Persecution.

Bishop Ridel, having been appointed Vicar Apostolic of Korea in April 1869, was consecrated in Rome in 1870, and was at last able to return to Korea in September 1877, a year after the two priests. He was arrested at the end of January 1878 and deported to China in June. Appointed provicar in 1878 by virtue of a brief dated April 17, 1877, Father Blanc was named bishop of Antigone on July 26, 1882, to serve as coadjutor in the absence of Bishop Ridel, and was finally able to receive episcopal consecration in Nagasaki (Japan) on July 8, 1883.

A year later, on June 20, 1884, he became Apostolic Vicar on the death of Bishop Ridel, and as soon as Catholics could enjoy a certain freedom, after the Franco-Korean treaty of 1886, he founded a small Chinese-Korean institution in Seoul, an orphanage and a hospice for the elderly. He entrusted these last two establishments to the nuns of Saint-Paul de Chartres. He also acquired land to build the cathedral and the bishop's house. He composed or revised several works of Christian doctrine and wrote the Customary of the Mission which he published in 1887, on the basis of the Instructions which can be used to regulate the conduct of a Missionary in Korea by Mgr Ridel (1867). He succumbed to typhoid fever and died in Seoul on February 21, 1890. His Coutumier remained a reference until the publication of Directorium Commune Missionum Coreae in 1931.

Customary of the Korean Mission Followed by an Appendix

Seoul : Typography of the Catholic Mission
1887

Jean-Gustave Blanc, by the grace of God and the authority of the Holy Apostolic See, Titular Bishop of Antigone and Vicar Apostolic of Korea, to all the clergy subject to Our jurisdiction,

Salutation and Blessing in Our Lord Jesus Christ.

The difficult circumstances in which we have found ourselves, since the day when Divine Providence allowed the resumption of possession of Korea in the name of the Holy Church, have delayed until now the publication of a common rule of life desired by all the missionaries, and demanded by the Sacred Congregation of Propaganda. The time has come to publish it, in order to make all our efforts, all our wishes, converge more than ever towards the same goal, following the same path, using the same means.

The regulation or custom that We present to you today, on a trial basis, is not an innovation; it is the reproduction of the line of conduct that our predecessors followed. We have added some particularities necessitated by the changes that have occurred in our situation, trying to make a work as complete, as exact as possible, to make the task imposed on you easier.

We promulgate it today, and make it obligatory, in the name of holy obedience, for all and for the entire mission of Korea.

The dedication, the zeal which you have always demonstrated, are a guarantor of the fidelity with which you will observe it. Since it is a conscientious obligation to fulfill, we hope that you will not just know that it exists, but that you will all make it a duty and a pleasure to read it often, to study it, in a word, to deepen it, in order to conform your conduct and that of your Christians to it.

There are in particular several points to which We wish to draw your special attention.

I) As you will see (p 34 of the Customary), We make all our catechists schoolmasters. Although most of them are irreproachable, even often exemplary, in their private conduct, many are far from rendering the services that one would have the right to demand from true catechists: there are very few, in fact, who take active care either of the Christians in their village or of the pagans to be converted; there are even some, it is said, who cannot read or write. So, what good is the label of catechist? The new institution is necessary and urgent; it will produce satisfactory results, but on the condition that each missionary will give all his care to ensure that it is put into effect, and does not remain a dead letter; for this, vigilance and firmness will be required, because it involves introducing a custom outside of Korean customs. We are therefore counting on the zeal of each of you.

II) We ask you to take particular care in determining the figure of the Christian population. On average, each year, by the grace of God, we are fortunate to record 500 to 600 adult baptisms, and to note many returns of lukewarm believers; add to this the ordinary number of annual births. Despite all these elements of progress, the count made by the missionaries is far from showing a proportional increase. A few years ago, we counted more than 14,000 Christians, and the following year, without exceptional mortality, we fell back to 13,000. Obviously, the cause must be attributed to the different ways of proceeding. We were told that the error could come from the fact that some missionaries did not count Christian families isolated in pagan villages, and that others, on the contrary, even counted pagans who were in Christian families. From now on, so that the census of the population is carried out with uniformity, We ask you all (1°) to ensure that not only Christian families who live together but also all those who live among pagans are included in the population figure. ; (2°) not to count pagans who are in Christian families: if they are catechumens they must be counted separately; if they are not catechumens and lack education, they should not be taken into account; (3°) not to include the same people twice, which would easily happen if we were not careful, for example, when a head of the family presents himself to such Kong-so, and the rest of the family to this or that other. Good order requires regular accounts: we also hope that in the future everyone will do their best to avoid the inconveniences reported. As annual confessions, we must count all those which are made for the first time, from the day we begin the fall administration, until the day we close our administration sheet.

III. The new situation presented to us by the Franco-Korean treaty will probably slightly modify our way of dealing with Christians. Until now we have lived with them in a father-son relationship, speaking the same language indiscriminately to everyone. What did not offer difficulty during the time of persecution when we were only dealing with the poor, with the lowly, would be out of place (we can easily understand this) among people of a higher social condition. We must become all things to all people, to win them all to Jesus Christ. Now, would it not scandalize and distract from our holy religion if a missionary publicly used, when speaking to a noble woman, the language that one uses when speaking to a slave woman? How can we address a noble in office, or one we are seeing for the first time, using the language we would use to a simple Christian? How could you speak to an old man as you speak to a child or a young man? Would this not expose us to the reproaches that are

ordinarily addressed to our Christians, of not making a distinction between superiors and inferiors, between nobles and commoners; of ignoring the social relations of respect and deference established among Koreans by their old customs. Despite the exaggeration that there may be in these reproaches, it is certain that our Christians are more inclined to break these rules than their pagan compatriots. If they forgot themselves in this regard towards their pagan superiors, a vigorously applied correction would soon remind them of their duty. Such severity is not admitted among Christians; participation in the same exercises of piety, in the same sacraments, and, moreover, the background of pride that each Korean brings when born, are all causes which expose them to neglecting the rules of decorum. It is good to remind them of them if necessary, by teaching them that, despite the equality established between all the faithful by holy baptism, the inequality of social conditions is no less a providential provision, maintained and confirmed by the evangelical law imposing on inferiors obligations towards superiors: children, young people, servants, slaves owe to their parents, to their elders, to their masters, respect and obedience, not because of punishment, but by principle of charity, in order to please God. As teaching is more effective when it is based on example, missionaries will do well to study and learn the various forms of language used by Korean politeness, in order to be able to speak to each according to his condition and circumstances.

IV) - By inserting, in the Appendix of this Customary, extracts from the Franco-Korean treaty, our intention has been to make you aware of the rights and privileges that this treaty guarantees you, and at the same time to remind you of certain limits that you must not overstep.

§ 1° Korea, by signing a treaty of friendship with France, etc., ipso facto prohibits the persecutions of which our predecessors were victims. However, it does not go as far as recognizing religious freedom. The French in Korea only have the right to publicly worship in open cities such as Seoul, Yang-hoa-tjin, Tjyei-moul-po, Pou-san and Ouen-san. In the tours that they will make within the interior, the missionaries must always have their passports, which guarantee them against the abuses of the local authority, and will allow them to visit their Christians, on the condition of refraining from any external demonstration. The treaty places us under the protection and jurisdiction of the Agents of France in Korea; no Korean authority can do anything against us as long as we comply with the regulations set out in the treaty.

§ 2° But we must not forget that we do not have the slightest right to interfere in the affairs of the Koreans, or to grant the common people, Christian or not, any protection against their authorities. Missionaries who also do not have the right to reside in the interior of the country must not offer any resistance to local authorities who request their departure or displacement. The wisest thing then will be to set out slowly to continue a journey that is supposed to have been started or interrupted. As the treaty allows the French to enter unopened towns to teach the French language, it would be appropriate for the missionaries to bring together a few children from their villages, to whom they would teach our language: this would give a reason for their more or less prolonged residence in the interior.

In closing, We are happy to remind you that our dear mission in Korea was to be solemnly consecrated to the most Sacred and most Merciful Heart of Jesus by our venerated and late predecessor Monsignor Ridel, on June 28, 1878, the feast of the Sacred Heart; the act of consecration was to be repeated that same day by all our Christians in their respective villages. But, by an unfathomable decree of Divine Providence, Bishop Ridel did not have the consolation of carrying out his pious project on the land of Korea: violently torn from his mission, after several months of captivity, it was on the road to the exile that the venerable Confessor of the Faith celebrated the feast of the Sacred Heart. Inspired therefore by the last wishes of our late father, We invite you all, dear and beloved confreres, to solemnly recite after Mass, at the foot of the altar, on June 8, 1888, the consecration of which you will find

the formula at the end of this letter. On this day too, your Christians must be warned to recite all together, after the prayers of the feast of the day, the act of Consecration which will be printed and distributed shortly. Deign the Most Sweet Heart of Jesus to please this act of filial piety, to spread most abundant blessings on this third period which begins today for us and for our works, so that all the missionaries of Korea continue to form only a family, also continue to live always in the union and charity of Our Lord Jesus Christ, to whom be honor, glory and love, for ever and ever. So be it.

Done in Seoul, on the feast of Saint Matthew, September 21, 1887, the anniversary of the martyrdom of Ven. Imbert, Maubant and Chastan (September 21, 1839).

+ J. G. Blanc, Év. Tit. of Antigone, Vic. Apostle. from Korea.

CONSECRATIO TOTIUS VICARIATUS COREANI

SACRATISSIMO CORDI D. N. JESU-CHRISTI

O COR amantissimum Domini Jesu ! Charitas Tua urget nos, ut ardeamus divini Tui amoris igne, quem venisti mittere in terram, nihil ardentius exoptans, nisi ut accendatur. O Bone Jesu ! qui dixisti : Et Ego si exaltatus fuero a terra, omnia traham ad meipsum; trahe nos post Te, ut curramus in odorem unguentorum Tuorum. Cœur divinum, Cor Sacratissimum, unge nos. Dilatum est cor nostrum, suscipe Nos, et totum Vicariatum Apostolicum Coreanum, se Tibi devoventem hodie, ac solemniter per os sui Episcopi Vicarii Apostolici se Tibi consecrantem. Tuus est pastor, Tuae sunt oves: Tui sunt omnes missionarii, clerusque omnis, et fideles omnes : nunquam a Te separari volumus. COR amandum, COR amabile, ne projicias a Te animas nostras, quae te Sitiunt vehementer, fontem aquae vivae salientis in vitam aeternam. Amen.

CUSTOMARY OF THE KOREAN MISSION

CHAPTER 1 OF THE SACRAMENTS

ARTICLE 1 OF BAPTISM

In the absence of the missionary, baptism must be conferred on newborn children, within three days, by the catechist of the Christian village or of a neighboring village, or by a baptizer approved for this purpose.

The person who baptizes must be assisted by two witnesses instructed in the manner of baptism and the conditions required.

If there were doubts about the validity of the baptism conferred, and the child was not in danger of death, it would be necessary to wait for the passage of the missionary to resolve the question; otherwise, renew it immediately conditionally: Si tu non es baptizatus...

Christians who, through negligence, exceed the eight-day deadline for the baptism of their children must be punished.

We will also inflict, as penance, a fast, for each baptism conferred, on simple Christians who, except in cases of necessity and in the presence of the catechist, would allow themselves on their own authority to baptize the children of Christians.

To avoid any misfortune or misunderstanding, Christians should never use holy water, but only natural water, to give baptism.

In each Christian village, at the time of the visit, the missionary must make it a rule to instruct the Christians on the necessity of baptism, the manner of giving it, the defects in form or material which can render this sacrament null and void, or doubtful.

He will also exhort all his Christians to strive to procure the grace of baptism for dangerously ill little pagan children.

It will be good to encourage with small rewards (crosses, rosaries, images) those who baptize the most.

It should be noted that, if children thus baptized survive, they must not be lost sight of; but, when they have reached a certain age, it will be necessary to prudently make them aware of the grace they have received and the obligations which result from it.

In the baptismal collation, the missionary must scrupulously follow all the prescriptions of the Roman Ritual.

By decree of August 22, 1880, Rome decided that, in solemn baptism, the questions and answers must be made first in Latin and can then be translated into the common language, for the convenience and understanding of the listeners. The missionary will therefore make the requests and responses himself in Latin, and will have them repeated in Korean by his servant.

Baptism can only be conferred on catechumens after a probation of at least forty days.

For ordinary cases, no adult should be baptized before he or she has learned the Twelve Prayers (Sip-I-Tan) and the first three catechisms. For old people aged sixty and even less, if they have limited intelligence, only the Tjin-Kyo-Moun-Tap will be required. It is necessary to be insensitive to all the protests of fervor and promises to learn, which the desire to receive baptism will not fail to excite among the catechumens. We are almost always deceived if we believe them. Before baptism, they are full of ardor to learn; once baptized, they rest, and are in no hurry to complete their instruction. Generally the Koan-Myen-Syeng-Sa had the effect of causing embarrassment to the missionaries later entrusted with people thus baptized.

Catechumens who have some position to regularize, and for whom the delay in baptism would cause some serious inconvenience, must, as much as possible, know at least the Sip-I-Tan and the Ryeng-Syei-Moun-Tap, before be able to be admitted to the reception of this sacrament.

Before admitting an adult to baptism, it is necessary to examine him carefully, and to ensure whether he knows the letter and understands the meaning of the catechism, as well as the main mysteries. If he didn't understand anything, we would have to make him wait. If he is sufficiently educated and we decide to confer baptism on him, we meet him in private, to give him some advice and to find out if he has no impediment to marriage, which happens frequently.

If he had previously been married elsewhere, and he wished to remarry, it would be necessary, after his baptism, even if the questioning were difficult, to make a questioning of his legitimate wife, if he is a man; her lawful husband, if she is a woman.

The questioning of the unfaithful party is made by the following two questions: - 1° if (s)he wants to convert; 2° if, at least, she wants to cohabit sine contumelia Creatoris.

If we do not know where the party to be questioned is, or if it is very difficult to find them, or if, when questioned, they do not respond, etc., etc., we draw up a written document which declares the decision impossible, and we give exemption.

If, knowing the residence of the party to be questioned, there is reason to believe that the decision will provoke persecution, etc., etc., this is an extraordinary case. It must be

referred to the Apostolic Vicar, who may or may not grant this dispensation. Missionaries who do not have the power to dispense in extraordinary cases must take care not to exceed their powers by granting a dispensation which would be void in law and in fact.

An inquiry to which a negative response has been given no longer needs to be renewed, even if a fairly long time elapses between the inquiry and a subsequent marriage. It is not the same in the case where a dispensation has been obtained: if the marriage does not take place within the year, the decision must be made, or the dispensation must be renewed.

A party exempted from interrogation can only remarry with a Christian party, so that, if (which is usually a good thing) the catechumen wishes to retain the pagan party with whom he cohabits, it is better to postpone the baptism, and to wait until it can be conferred on both at once and they be married together.

It is necessary not to baptize anyone who keeps superstitious objects, tablets, etc. in his home, if he is the head or eldest of the family: he must be required to destroy them before receiving baptism.

It is also necessary to see if he does not have to make restitutions for usury, and have them made by him before baptism. Most commonly there will be debts. He must be told that baptism does not remit them, and that the obligation to pay them as soon as possible still remains. If the individual is sufficiently comfortable, and if there is reason to fear that he will not want to pay them, he should be required to pay at least part of them, according to his means, before receiving Baptism.

In solemn baptism, there is one godfather for men, and one godmother for women. In the absence of parents, the obligation to educate their godchildren falls on the godparents.

Missionaries are prohibited from accepting to be godfathers of Christians, unless with special permission from the Apostolic Vicar.

It is forbidden to admit as godparents Christians who have previously apostatized and whose apostasy is known to the people of the village; likewise those who have impediments; those who do not regularly receive the sacraments; professional drunkards.

The servant of the missionary will not ordinarily be admitted as a godfather, unless there are serious reasons and with the permission of the missionary.

Christians can choose their own baptismal name. If there is no specific one, the missionary imposes one he likes, trying to vary as much as possible. If we give a slightly extraordinary name, we will have it written on a sheet of paper, which we will give to the baptized person, so that they do not forget it.

Before performing the baptism ceremonies, the missionary must inquire very carefully about the manner in which the baptism was given, by whom, etc. If there were doubts about the validity, it would first be necessary to re-baptize conditionally, after which the baptized person makes a general confession and is also conditionally absolved.

It sometimes happens that people who have doubts about their baptism ask to be rebaptized. This is a difficult question to decide, which must be carefully examined before God. According to the rules of theology, if there is no founded reason to believe the baptism invalid, one cannot rebaptize. If we rebaptized too lightly, in addition to the mistake we would commit, it could happen that a certain number of people, who until then had no doubts, would suddenly have them and ask to be rebaptized.

Except in cases of necessity, it is forbidden to baptize children whose parents are only simple catechumens. If one of the parents is baptized, the missionary will judge, for each particular case, whether or not it is appropriate to confer baptism on these children.

Children born to Christian parents must be baptized, even if they, having fallen into lukewarmness, no longer practice, provided that they themselves request baptism for their children,

Each missionary must keep an exact register of the baptisms or supplements to baptisms he gives. The names of the baptized person, their parents, their godfather or godmother must be written.

Each year, missionaries must send a duplicate of this register to the Vicar Apostolic, at the same time as their administration sheet.

People from another vicariate will not be admitted to baptism before having obtained very exact information on their identity, as well as their social and moral position.

The missionaries may, if they deem it appropriate, admit simple catechumens into their presence, and even allow them to attend mass or other functions.

ARTICLE II OF CONFIRMATION

Before giving confirmation, the missionary must publicly declare that only bishops have the power to administer this sacrament, and that, if he himself currently administers it, it is by virtue of a special power of the Holy Father and with the permission of the bishop.

To be admitted to confirmation, young people must recite the entire confirmation catechism; old people or people of limited intelligence can be confirmed, provided they know up to the presentation (request and response) of the seven gifts of the Holy Spirit inclusive.

A certain number of people take little trouble to receive this sacrament, and thereby find themselves deprived of great graces, which would be very useful to them. They must be encouraged, even forced by punishment, to learn their confirmation catechism. It would be good if all Christians were confirmed before marriage.

We must strive to provide the benefit of confirmation to small children in danger of death: in this case, if the child is of the age of reason, we confess him, we administer confirmation and then the extreme-unction.

The baptismal name is usually used for confirmation: we do not impose a new one, which would perhaps quickly be forgotten.

As for the godfather of confirmation, the same rule as for that of baptism. Furthermore, we must not admit as a godfather someone who has not yet been confirmed or who does not know his confirmation catechism.

In the administration of this sacrament, missionaries must conform to the instruction given by the S. Congregation in the year 1774, *pro simplici sacerdote Confirmationis sacramentum administrante*.

For practical uniformity, the missionaries will only wear the alb and the white stole when giving confirmation.

ARTICLE III OF THE EUCHARIST

I. Of the Holy Mass

Poverty does not exclude cleanliness. The missionary must ensure that, in the room where he is to celebrate the holy sacrifice, everything is clean and decent: the walls must be re-plastered and covered with white paper. If the Christians are too poor, they will at least take the precaution of covering the walls surrounding the altar with white paper.

There must be a convenient altar, large and firmly fixed to the wall; clean mats in front of the altar.

Little by little it will be good and necessary to accustom Christians to have, per village, a chapel or separate room which would only be used for religious exercises, and where no unsuitable objects would be placed: on meeting days, they would adorn it with images, etc.

It would also be good if each missionary, in the place of his residence, took, for the honor of the Blessed Sacrament, the habit of lighting an additional candle from the moment of consecration until after communion.

In first-class celebrations, four candles may be lit on the altar.

Mass is permitted on Maundy Thursday; but we cannot celebrate it on Good Friday, even if it is to give Viaticum to a dying person. Mass on Holy Saturday is only tolerated if one is in administration, or if one can perform the functions of that day in whole or in part.

The missionary will scrupulously take care not to violate justice in the celebration of the masses for which he is paid.

The fee for a mass is fixed at one ligature in small sapeques and three in tang-o.

If a Christian offered a certain sum without determining the number of masses to be said, justice demands that this number be fixed according to the Mission tax.

It would be a scandal if a missionary demanded more than the fee fixed in the Mission, or bothered a Christian to obtain a reduction in the number of masses corresponding to the sum contributed.

II. Of the Holy Communion

As the spiritual life of Christians depends largely on the good reception of this heavenly bread, and as in the Church of God there is nothing more worthy, more holy, more admirable, the missionary should not spare his efforts to instruct his Christians exactly, not only in the Catholic dogma of the Eucharist, but also in the virtue, the excellence, the necessity, the marvelous effects that this sacrament and the preparation required for it bring. He will do his best to excite in them an ardent desire for the Eucharistic food and protect them against the sacrilegious reception of this sacrament.

Before and after their first communion, children require special care.

Parents must be encouraged to educate them, and those who are guilty of too much neglect in this regard must be punished.

In addition to religious instruction, an essential duty, parents will take care to provide their children with academic instruction proportionate to their condition. Thus, they will make them learn to read and write Korean characters and even, for people of a certain class, Chinese characters, using books which are not forbidden, that is to say which do not deal with superstitions.

All children of Christians will be required to know, at least, the Sip-I-Tan at the age of fourteen. and the Sam-Pon Moun-Tap. If they knew nothing at this age (extreme limit), the sacraments would not be given to the parents.

As soon as the children are over seven years old and they know their Prayers, they are confessed; we must try to prepare them for absolution, and give it to them if they need it and if they are prepared for it.

Although it is difficult to establish an absolute rule determining at what age children must make their first communion, in general they can be admitted around eleven or twelve years of age, according to universal custom. Then, we examine them separately, in order to judge whether they are capable of it. To prepare them for this, it is good to try to make them make a general confession, and to hear them confess two or three times, before absolving them. Ordinarily they will willingly do so to obtain the favor of making their first communion.

If the ceremony of the first communion takes place in the locality where the missionary resides, it will be appropriate, in order to produce a stronger impression on the minds of the children, to display greater solemnity, following the example of what is practiced in Europe on similar occasions.

The missionary must demand from his Christians, when they have the pleasure of receiving communion, decent, respectful dress and posture. Holy Communion will be refused to the Christian who does not fear to present himself with dirty clothes, face and hands unwashed: even poverty is clean and decent in its own way, while too much without ceremony denotes a regrettable lack of faith. .

Men will receive Holy Communion separately, and women too.

We will accustom them to make a deep bow before receiving it and after having received it. This greeting must be done by everyone at the same time and not individually.

The missionary will remind his Christians from time to time that, to receive communion, receive the graces of this sacrament and fulfill the precept of Jesus Christ and his Church, *requiritur ut Eucharistia in stomachum trajiciatur*, and that there is no communion if we allow the holy host to dissolve completely in the mouth.

Once the Holy Eucharist has been received, everyone must observe great modesty, without casting their eyes to right and left at the other communicants or withdrawing hastily. All those who receive communion at the same time must also withdraw at the same time, making the prescribed salutation.

To bring the Holy Viaticum, we are currently exempt from the surplice, because of the pagans; but the missionary must always have at least the stole under his ordinary clothes.

When carrying Holy Viaticum to a dying person, it will be necessary to demand that everything be consistent with the respect and honor due to the Blessed Sacrament. The patient's room must be cleared of objects that could shock the view; they should prepare a small table covered with a clean white linen, with two candles, a crucifix and a small vase, where they will put water for the ablution of the fingers.

Holy Viaticum must be given to children in danger of death who are of the age of reason, provided that they know how to discern the body of the Lord and adore him respectfully.

ARTICLE IV OF PENITENCE

No one should be expelled from the tribunal of penance, however guilty he may have been, provided that he is willing to repair the scandal given and to obey Holy Church. As the Sacred Congregation says, a priest can refuse absolution to those who are unworthy; but it would be a crime on his part if he refused to hear the confessions of the guilty.

Apostates are only required to recant their apostasy once in the presence of the Christians of their village. However, the custom, in Korea, except for the danger of death, is to require from them, before admitting them to the sacraments, ten fasts or five fasts, depending on the seriousness of the fault, and two months of rosary with the acts. of faith, hope and charity.

Naturally, if there was danger of death, it would be enough for the apostate to deny his apostasy before the missionary, and receive absolution; after which, if he survived, he would make a public abjuration before the Christians.

For the children's confession, see what was said above (p. 9-).

After three unsuccessful monitions, notorious cohabiters will be excluded from any public meeting of Christians, whether or not the meeting is chaired by the missionary.

Christians who keep superstitious objects in their homes will also be excluded from these same meetings. If they return to repentance, the objects once destroyed, when they receive the sacraments, they will be prescribed one fast per month to be observed for a year.

Christians will not be admitted to the sacraments who, after monition, refuse, out of bad will, to pay their debts according to their means. Those who, through direct theft or breach of trust, are liable, either to the Mission or to the missionaries, of any sum, can only be admitted to the sacraments after a beginning of restitution, and this restitution must be continued at each reception of the sacraments.

The sacraments will also be refused to spouses who separate or refuse to cohabit without plausible reason.

To hear confessions, one is exempt from the surplice; but must wear a long coat, over which will be placed a purple stole.

There must always be between the priest and his penitent a thick screen made of bamboo (Pal) or small tree branches, and not a simple canvas. It must go down to the ground.

On the side that the penitent is looking at, a crucifix or an image is placed.

The confessor must avoid staring at his penitents. Although it is absolutely forbidden for women and even little girls to confess without the screen we have just spoken about, for men the prohibition is not as strict.

It is also forbidden to confess women during the night, unless absolutely necessary. If the penitent is obliged to enter the room where the confessor is, there is an obligation, as much as possible, to leave the door open, so as not to give rise to any suspicion.

When a penitent enters to confess, he must first salute the crucifix, then the confessor; he then gets down on his knees and says his name. Then we make a mark on the list meaning that he has presented himself. We must never indicate on this list that we give or refuse holy communion to this or that person: and this, in order to safeguard the secrecy of the confessional, in the event that the list falls into the hands of someone who could read it.

We must ensure that all Christians carefully observe the manner of presenting themselves, of holding themselves, of accusing themselves, of withdrawing. It is good to teach it clearly to them when doing catechism; we could even have it performed, as an exercise, by one or two people in the new Christian communities.

When retiring, the penitent must once again salute the crucifix and the father.

The penance given must be simple, clear and not too long; it is forbidden to give penances for life.

The confessor must clearly state whether or not he gives absolution and whether or not he allows holy communion: one must not be afraid to repeat until one is well understood.

Simple missionaries are forbidden to impose public penances, before having obtained authorization from the bishop.

A salutary public penance, for the reparation of a public scandal, would be, on the part of the culprit, the admission of his fault in the presence of all Christians gathered, on a feast day or a Sunday, at the time of prayers, and the request addressed to all present to pray to God for him. Then everyone would recite the act of contrition out loud. If it were necessary to proceed in this manner, the missionary would hasten to inform the bishop, who would authorize or not the above-mentioned penance.

The missionary must never impose monetary penance. If the bishop authorizes it, the money paid will not go to the missionary, but will be used for a specific good work.

Since the Sacred Penitentiary allows the rate of 20 to 30 percent, there is no reason to worry those who lend their money at this rate. If the interest exceeded 30 percent, the excess would have to be returned.

While one person is confessing, another should wait at the door, ready to enter as soon as the first leaves, so as not to waste time.

In addition to the prayers before confession, which everyone must attend, it is good, during confession time, to have pious readings done, prayers recited, etc. apart from that, everyone must maintain religious silence: all noisy conversation and all banter must be prohibited.

Adults should be advised not to question children about their confession, not to ask them whether or not they have received absolution, etc. If someone allows himself this kind of curiosity, either with a child, or with the Father himself, he must be given, as penance, a few Pater and Hail Marys to recite, in order to inculcate in him the doctrine of the seal of the confession.

It is especially when hearing confessions that we need patience and leniency. Rushing people would only complicate the difficulties. If a person confesses poorly or too slowly, this is no reason to get angry with them or say bad words to them. Our Divine Model and the holy priests, our predecessors, did not act in this way: *Discite à me quia mitis sum et humilis cordis.*

ARTICLE V OF EXTREME UNCTION

The practice of the Church is that the sick person be confessed and receive Holy Viaticum before extreme unction.

When one has to go and give extreme unction, one must demand that the patient's room be cleaned and cleared of dirty linen or any other object capable of maintaining the bad odor; there must be a clean mat, both for the respect due to the sacrament and for the health of the missionary.

In Korea, our Christians are not afraid of extreme unction: it is rather the opposite abuse that must be corrected. A crowd of people, with no other illness than their more or less advanced age, urgently ask for extreme unction at the time of the missionary's visit. We are not in the habit of acquiescing to their desire, unless they really have an illness which will not allow them to live long, or unless they have reached the age of sixty or seventy years.

Extreme unction can be repeated to a sick or infirm person to whom this sacrament was given the previous year, even if they are in the same state. For old people over seventy, it can be repeated for two years each.

This sacrament must be administered according to all the rules of the Roman Ritual, to which it is not permitted to add or subtract anything. The anointing of the loins for men is obligatory. When anointing the eyes, ears, nostrils, hands, feet, care must be taken not to complete the form before anointing the two parts to be anointed.

We must invite the Christians present to recite the litanies of the Saints or of the Blessed Virgin for the patient we are caring for: because very often they only attend the ceremony out of curiosity.

The plenary indulgence in articulo mortis must be applied every time extreme unction is given.

Extreme unction can be administered to a baptized neophyte in danger of death, provided that he knows approximately that there is a sacrament instituted for the dying and that he intends to receive it.

When you are called for a sick person, you must go there immediately, day or night, without the slightest delay. However, in the current circumstances, missionaries are not obliged to go a distance of more than five leagues to give this sacrament: very often this would be dangerous, especially in times of great heat. During the administration, if the journey to see the sick person would disrupt the itinerary too much and delay waiting

Christianity, there is no obligation to make it. The missionary himself will judge whether or not it is appropriate to allow the sick person to be brought to the place where he is.

Funerals.

When we learn that a colleague is seriously ill, the closest person or the first to know must come to his aid, in order to provide him with all the care that his condition requires and that charity will suggest. He must also immediately inform the Apostolic Vicar and explain the patient's situation to him.

If the illness worsens and there is danger of death, one must not delay in giving the sacraments to this confrere, warning him charitably but clearly of the danger in which he finds himself, so that he can put things in order, his spiritual and temporal affairs.

We must not leave the patient until he is out of danger. If the good Lord calls him to himself, the confrere who assisted him will take care of having him buried, dressing him in priestly ornaments (purple), and will consult the bishop for the burial. He will take care of the deceased's belongings, his papers, his accounts; and will ensure that nothing is wasted by Christians or servants: everything must be placed exactly in the hands of the Apostolic Vicar, who alone has the right to dispose of it as he wishes.

As soon as a colleague is dead, all the others must immediately, without waiting to be officially notified by the procurator, say for the deceased the three masses prescribed by the general regulations. The bishop will also have a number of masses celebrated for the deceased which will be determined in council.

Until now we have not had the habit of celebrating solemn funerals. However, it is sometimes possible to watch the body in your village. Christians (men), under the direction of the catechist, attend the burial alone. It is necessary to recommend order and take care to repress the abuse of meals which precede or follow these ceremonies.

Because of the danger of desecration, tombs are not usually blessed; we could do it, if really there is nothing of the sort to fear.

By carrying out the funeral of a missionary at night, in a secluded place far from pagans, one could accompany the body to the place of burial, and bless the grave. In this grave, a stone must be placed on which is engraved the name of the deceased, in order to be able, later, to surely find it if we want to make a translation to another place.

ARTICLE VI OF ORDER

Each missionary must examine whether, among the children of Christians in his district, there are any who have the disposition to enter the minor seminary, and try, by talking to them about it, to encourage vocations.

Ordinarily we will not admit an only son, and almost never an eldest son.

People should only present children who have good character, intelligence, piety; born of Christian parents enjoying an honorable reputation; who will be at least eleven years old, or above up to twenty years; who will already know the En-moun, and will know their four catechisms with the great morning and evening prayers (Tjyo-Man-Koa)

When we find a child meeting these conditions, we propose him to the Apostolic Vicar.

If this child is admitted, he must bring, with his baptismal certificate or any other document in lieu thereof (see Synod of Shen-si), a writing stating the consent of the parents or persons having authority over him, and the commitment to reimburse everything that has been

spent on this child, in the event that they take him back without a reason approved by the Vicar Apostolic.

ARTICLE VII MARRIAGE

I. Engagement

No solemn betrothal is made; there is no publication of bans.

The missionary must not interfere in the matrimonial negotiations that Christians carry out among themselves, by committing themselves to one party rather than another. His only duty is to gather information in order to know whether or not there is any obstacle.

Although it is not forbidden for a Christian to make an engagement with a pagan party, on the express condition that the latter will be baptized before the marriage, however, because of the serious inconveniences which may result, Christians will be discouraged from such an engagement, especially if it involved giving a Christian daughter to a catechumen.

Sometimes parents make a marriage arrangement; everything is more or less settled; and then, under futile pretexts, they break off the engagement. This is an abuse that must not be tolerated: the offenders must be punished, and, if expenses were incurred, restitution must be required. Sometimes, after a formal engagement, one party, without the knowledge of the other, violates the first engagement and contracts a new, more advantageous one. If the catechist were to learn of the matter in time, he would have to refuse to hold the planned marriage before the missionary had resolved the matter. Justice demands that the guilty be obliged to stick to the first engagement, unless the injured party waives his rights.

There are, however, cases where the engagement can be terminated. The missionary must enlighten his Christians on the doctrine of the Church on this subject.

II. Marriages between Christians

The missionary must teach his Christians the Catholic doctrine of marriage, making them aware of the nature, obligations, impediments, and rites of this sacrament; so that the disciples of Jesus Christ may not marry like pagans, sicut equus et mulus quibus non est intellectus, but that, entering with right and holy intention into the state of marriage, they may draw upon themselves and their family the blessings of their Heavenly Father.

Adoption, as it is practiced in Korea, does not give rise to any canonical impediment.

The Council of Trent, which invalidates clandestine marriages, not having been promulgated in Korea, it follows that, if two Christians, by free mutual consent, contract a clandestine marriage, even without permission, this marriage is valid, although illicit; and when these Christians present themselves for the additional ceremonies, we can inflict a penance on them for the bad example given; but it is forbidden to have them renew their consent.

The age requirement for marriage is fourteen for boys and twelve for girls, according to European counting, not Korean usage. We should ask for fourteen birthdays (Tol) plus a moon, that is to say approximately one hundred and sixty-nine months, for boys. For example, Tiburce was born on the 14th of the 8th moon Kap-In: he will only be able to marry on the 14th of the 9th moon of the year Mou-Tjin. For girls, it will be twelve Tol plus one moon, approximately one hundred and forty-five months. This addition of a full lunation aims to remedy the disadvantages of the Korean calendar, the calculations of which vary, so as to

bring together birthdays in years where the intercalary moon is missing. This is a custom long adopted in the Mission.

As a general rule, future spouses will be required to know the Sip-I-Tan and Sam-Pon-Moun-Tap before admitting them to marriage. If there is culpable ignorance and yet the marriage is urgent, they will be married before the catechist, but they will be refused the blessing until they have acquired the necessary instruction.

Before the marriage, one must find out exactly whether the contracting parties are free, whether there is any canonical impediment, especially those which are little known to Christians, such as spiritual kinship, public honesty, affinity, etc.

Catechists must absolutely be forbidden from marrying anyone before having obtained permission from the missionary in charge of the locality.

If one of the contracting parties belongs to another district, it is necessary to ask the missionary of this district for testimony establishing the free state of this person.

When celebrating a marriage before mass, one must wear the surplice and the stole, and not the alb and the crossed stole. The questions are made in the common language to each of the spouses, in the presence of two witnesses designated in advance. If there are several marriages, we first ask the consent of each, and after having said in particular the *Ego conjungo vos...*, we can bless all the rings at once with a single formula; during the presentation of the ring, we repeat separately: *In nomine etc.*; *Confirma hoc...* is only said once.

In Lent and during Advent, the nuptial blessing is never given; we only use the rites of the Ritual, not those of the Missal.

In closed times, when we must not say the mass *pro sponso*, we cannot add the prayer of this mass nor recite the special prayers after the Our Father.

Mass must always be said *pro sponso*, when the rubric does not oppose it. If the mass has not been requested, the priest's intention can be applied to others than the spouses.

The *pro sponso* Mass is said every day outside closed time, except for the double feasts of 1st and 2nd class, the octave of Epiphany, the vigil and octave of Pentecost, the octave day of Corpus Christi, every Sunday and feast of obligation. In these occurrences, the Mass of the day must be said and the Mass *pro sponso* remembered last, before the prayer commanded by the Ordinary, if there is one; we recite the particular prayers after the Our Father and the *Ite missa est*.

When there are several marriages, the three prayers of blessing are said only once; we do not use the plural; in the prayer *Deus, qui potestate*, we can however vary the number and say, for example: *respice propitius super has famulas...*

To supplement the marriage ceremonies, the ring is first blessed with the formula of the ritual, and then the mass *pro sponso* is said, as above.

The nuptial blessing must be given to all those who, for one reason or another, have not yet received it, even if the marriage has taken place a long time ago. It must be given to widows who remarry and might not have received it in a previous marriage. Christians must be invited not to delay asking for this blessing; but we must also warn the newly baptized that it is only for the solemnity, and not for the validity of the marriage.

If, because of distance or for other reasons, the missionary cannot celebrate the marriage of his Christians himself, he can delegate the catechist of the place or another. The catechist addresses to the future spouses a little exhortation, in which he shows them the dignity of the sacrament and the necessity of repenting of their faults, in case they are in a state of mortal sin. He then recites the prayers prescribed for the occasion; after which, the catechist invites the future spouses to prostrate themselves before the crucifix, as a sign of mutual consent; he finishes by reciting the usual prayers.

To avoid exceeding their powers or asking the bishop for powers that they already have, missionaries must know exactly those that have been granted to them regarding marriage dispensations.

If, for a particular case, it is necessary to resort to the bishop, the case and all its circumstances must be written clearly, on a separate paper, and not in the course of a letter.

We must act with great discretion in the dispensations we grant, especially regarding disparity in worship.

It is absolutely forbidden to grant dispensation from disparity in worship to a young Christian girl who must go to the pagans. This dispensation can only be granted to a woman or widow to revalidate a contracted marriage.

It is also forbidden to grant this dispensation to a Christian who would like to marry a pagan widow, unless she already knows the Sip-I-Tan. Without this precaution, one is almost always deceived: after some time of marriage, the woman disappears, and the Christian is bound for life. Here again the case of revalidation is excepted.

On the contrary, this dispensation is given quite easily to a Christian boy, to marry a young pagan girl who must come to the house of her Christian in-laws. However, a reason is always needed, and it must be expressed on the dispensation sheet: often poverty, the age of the young man, the difficulty of finding a Christian wife are sufficient reasons.

It is forbidden to grant a dispensation to a Christian who lives in a scandalous manner, does not receive the sacraments and is ready to go ahead with or without a dispensation.

Marriage dispensations must always be given in writing and entered immediately in the dispensation book. For certain exemptions (see the powers sheet), it is necessary to put the formula: *Dummodo mulier rapta non fuerit, vel, si rapta fuerit, in potestate raptoris non existentat*. This notebook of dispensations must always be kept in such a way that it can be sent to the bishop, as soon as he requests it for one reason or another.

It is good to remember that the excommunicated cannot receive any sacrament, not even a dispensation from marriage, before being absolved in *utroque foro*. Before granting a dispensation, the missionary must therefore absolve the spouses of all censure and excommunication, *ad cautelam*, for this particular case.

Missionaries cannot grant two dispensations at once to the same individual.

When a dispensation from marriage is granted, it must be expressed that it is by virtue of a special power received from the bishop for so many years, and that the children born or unborn are declared legitimate.

It is the missionary in whose district the future is located who gives the dispensation. When it is a question of a marriage between Christian and pagan, the missionary in whose district the Christian party is located, gives the dispensation.

III. Marriage of infidel converts

As the legitimate marriage of infidels is not broken by the reception of baptism, if two converted pagan spouses receive baptism, and ask the missionary to bless their marriage contracted in infidelity, their request must be granted, but there is no point in talking about consent to be renewed.

If of two pagan spouses united by legitimate marriage, one converts, while the other, without wanting to convert, desires to live in peace *sine contumeliâ Creatoris*, the converted party can and must remain in the custom of the contracted marriage .

If a Christian party, separated from its pagan partner, wants to use the privilege of faith to marry another person, they must first appeal to the party who remains pagan, (See what we have said about it, Art. I, Of Baptism, p. 3),

CHAPTER II REPORTS AND ATTRIBUTIONS

ARTICLE 1 CONDUCT OF MISSIONARIES

Missionaries are forbidden to interfere in the trials of Christians, in their disputes, in their contracts. Nor should they take care of marriage negotiations or betrothals, except to ensure that the laws of the Church are observed in everything and by everyone.

Given the current state of circumstances, and to prevent abuses that could arise, it is forbidden for any missionary, except in cases of urgent necessity, to go on business to the mandarinates, and to deal officially with the mandarins, without the express permission of the bishop or provicar of the Mission. If the missionaries have any difficulty in their districts, they must refer it to the bishop, who, with his advice, will judge the advisability of the steps to be taken.

Missionaries will do well not to treat bodily illnesses, especially not to give European remedies, unless these remedies are not dangerous, and provided they know how to apply them judiciously to this or that illness.

At the end of the year, that is to say the end of May, (the administrative year starting on June 1), each missionary must send without fail to the Apostolic Vicar the following documents:

1° His administration sheet.

2° A detailed report on the state of the Christian communities in the district he visited, following the order prescribed in the Synod of Sut-chuen (p. 124-125).

3° The register of baptisms, the duplicate of which will always remain in the district.

4° The list of marriage exemptions. For this we can wait until the sheet is completed. If powers have been used for the extraordinary dispensation of interpellation, it is necessary to describe the case, its circumstances, the reasons, etc., on a separate sheet, and send this sheet to the Apostolic Vicar at the first opportunity. You must not forget to put at the beginning of your exemption book the declaration form required by the decrees.

5° Accounts of revenue and expenditure made on behalf of the Mission.

6° The list of children taken in and fed in the district by the work of La Sainte Enfance with the indication of the costs incurred by them.

You must keep a duplicate of all these lists at home.

It is necessary to predict in advance the time when the powers expire, in order to have them renewed in time.

Each must also take care to renew, if he has not already done so, the holy oils and the baptismal water before the administration.

To prevent any danger, in the event that certain pieces fall into the hands of pagans, it is agreed that, on the administration lists, reports, letters addressed to the Apostolic Vicar or to confreres, we should avoid writing in En-moun the names of places or people. They must be written in European characters, following the method of the Korean-French Dictionary. Some colleagues, judging by the way they make this transcription, perhaps imagine that it is

optional. This is not the case: with a view to uniformity, it was deemed appropriate to make the spelling resulting from the above-mentioned method obligatory among the members of the Mission.

Although the confession lists are still written in Korean, the name of the place should not be put in Chinese or Korean for the reason mentioned above.

During the administration it is good to have a notebook in which we relate the main affairs, known and outside the confession, on each Christian village. We note, for example, educated or ignorant Christians, fervent or scandalous, persecutions, conversions, difficult marriage cases, the decision one gave, the conduct one followed. This work is necessary to remember the state of the different villages in the district, consult the bishop, provide exactly the information that would be required, etc.

All the missionaries of Korea must be united by the bonds of sweet charity, take advantage of the opportunities that present themselves to write to each other in order to maintain union, friendship, to encourage each other, to console each other, and to edify each other. They will maintain among themselves and in all their relationships the rules of politeness common among well-bred people. By this they will avoid all susceptibility and will edify Christians who always observe the conduct of missionaries among themselves. Consequently, they will take care not to criticize, poke at, mock, etc., in a word, avoid anything that could cause pain to a colleague. When two or more missionaries are gathered together, while enjoying a pleasant conversation, it is naturally appropriate to talk about one's ministry, the difficulties one has encountered, the way in which one has coped; to deal with some questions of theology, liturgy, etc., and all this without a spirit of contention, yielding mutually for the greater glory of God. When speaking of cases heard at the tribunal of penance, great precautions must be taken to avoid exposing oneself to violating the seal of the sacrament. It would be a very serious mistake to name people even by their baptismal name if this would give too precise an indication. Everyone must take care of their health; no luxury but a good ordinary necessary to maintain vigor, which is easily weakened in a country where the regime is so different from that of Europe. We must not, through misunderstanding economy, impose privations on ourselves which, ruining our strength, would make us incapable of fulfilling the ministry and caring for the good of souls. There will always be enough physical, moral, and spiritual deprivations, these are those that we must endeavor to bear with patience and resignation as sent by divine providence.

For the accounts to be presented, it is necessary to distinguish between income and expenditure.

Monet received. must be entered in the Income

1° the money for the mission entrusted or on deposit

2° money coming from the sale of books, images, objects of piety, etc. entrusted by the procurator of the Mission

3° the money of the Kong So, that is to say the offering of a certain sum that the Christians visited offer in the form of viaticum. This money belongs to the mission and not to the missionary, by virtue of a custom established in Korea with the aim of supporting the mission, creating resources etc., a usage entirely in accordance with the general regulations of our congregation.

4° Collections from associates of the Propagation of the Faith, Holy Childhood etc.

Expenses. The missionary having the right to his viaticum and his mass fees, if his expenses do not exceed the total of these two sums, he is not required to explain to the

Apostolic Vicar the details of his expenses, although it is his duty to keep his accounts in order.

If for a particular reason the expenses exceed the income and the missionary could not cope with his situation and saw himself forced to request assistance, he would be required to make a statement of his expenses and his income, so that the superior could judge the legitimacy of the request and the extent of the supplement to be granted. It would not be necessary, however, to go into unnecessary detail, such as the statement of a bushel of rice, etc. The best would be to quantify the expenses in bulk, for example: food, so much; clothing, so much; losses fires thefts etc.

It often happens that we do not know whether we should include certain expenses at the expense of the mission or that of the missionary. In this case, before contracting them, it is simply necessary to refer to the superior, who will decide the question through his counsel.

Unauthorized alms will be the responsibility of the missionary.

Towards Christians, missionaries must be gentle, patient, simple, good, cheerful, each according to their character; firm without too much severity, avoiding impatience, vivacity, especially no outbursts. Let us always stand in such a way that we are respected, but without stiffness, in a word let us be like fathers among their children. Most of our Christians are good, simple, full of respect for the missionary. Many are gifted with great natural common sense. Some, however, ask a host of extraordinary questions, for example on the parentage of Our Lord, on the saints of the Old Testament, on their patron saint. By answering them, we give them as certain what is certain, as doubtful what is doubtful, etc.

They know little about the doctrine of indulgences. We must take advantage of opportunities to clearly teach them what it is, what they can win, and how to win it.

We must never despise their government in front of them. They are very proud of their country. There is therefore no point in humiliating them with idle comparisons likely to irritate. In their customs and usages there are many good and laudable practices. We must make sure that they observe them. These are the respectful way of speaking to a superior or about a superior; politeness of language between equals; the separation of women from men etc. Those who forget these rules of decorum are a cause of scandal for Christians and pagans alike, and quarrels may result.

When conversing with Christians one must always refrain from blaming or criticizing another confrere; one must not speak to them about mission affairs: finances, property, etc. The scandalous news from Europe, the revolts against the Sovereign Pontiff, must also be passed over in silence. They would be very poorly edified. We must also avoid speaking badly about certain Christians, not saying what we know about them, what we think about them, because a careless word peddled with exaggeration to the ears of the person concerned can lead to harmful results for the common good.

We are not in the habit of giving away objects of piety, such as rosaries, crosses, medals, etc., free of charge. ; but all these articles are sold at the price determined by the Mission procurator and uniform for all. This precaution cuts short petty jealousies and even certain abuses: because there are people who, driven by the desire to easily obtain something more beautiful, would not hesitate to destroy or make disappear an already existing object indulgenced, or deny possession of it. Naturally excepted are objects given, as reward or encouragement, to people (baptizers, converters, etc.) who have deserved well through a good deed known to all.

As for the books and religious objects which they already have on deposit or which will be sent to them later, the missionaries are asked to sell them according to the latest price.

To obviate various inconveniences and prevent certain fraudulent trade in books between Christians, no one should sell more than one copy of each work at a time, and only receive as the price of books and objects of piety the currency current in the country.

Missionary custodians of books and objects of piety are exempt from presenting to the procurator a detailed annual account of the books they have sold and the sums they have received: they will simply enter, each year, in Income, as was said above (p. 27), the approximate proceeds of their sale, remaining however responsible for the deposit, except in extraordinary cases, until full payment.

Book transport costs are entirely the responsibility of the Mission.

The missionary, because of the fatigue he must endure, will be exempt from the law of fasting during the time of administration. However, if he is in good health, he will do well to observe it for the good edification of Christians. If, on a day of fasting, one had to travel more than three leagues, one should eat before leaving. In the event that, for reasons of health, weakness or otherwise, one must break a fast during the administration, one must explain this in advance to the Christians, so that they are not scandalized and can prepare the food that we desire.

ARTICLE II

Conduct of Christians

In religious ceremonies and public meetings, men must always have, at least, the small long garment (Syo-Tchang-Ot), stockings, the headband (Mang-Ken): without which, they cannot be admitted. We will also require the same complete costume from those who enter to greet the missionary or speak to him. Valets who remain outside the door are not subject to this rule. Removing the headband being considered a mark of mourning, we can tolerate the custom, observed by a large number, of taking it off for confession (1. The missionary, too, must not appear in public without being clothed in Syo-Tchang-Ot, and without having the Mang-Ken, unless he is exempted from it in times of persecution, in order to hide more easily.).

In the presence of the missionary, Christians must neither sit, nor smoke a pipe, nor engage in conversation with other Christians. However, when traveling, the servant being regarded by the pagans as an equal, a relative, a friend to the missionary, he can, in inns, sit and smoke in front of him.

Women must always have a handkerchief or veil on their heads when they attend public exercises in the Kong-So's room, when they receive the sacraments, when they enter the room where the missionary is to speak to him or greet him.

At meetings, they must never introduce children, who could disturb the peace, even less breastfeed them.

We must demand that Christian women never leave their breasts uncovered, according to the custom of common pagans. Their children, however small they may be, must not run around naked, as little pagans do: they must have, at least, a semblance of pants or an apron. Mothers, sisters, etc., are in the habit of caressing small children in a manner which is not always decent; it must be forbidden, questioned in confession and punished, if necessary.

We must not admit to religious ceremonies pagans who have not studied Catholic doctrine and who would only be attracted by curiosity. As for the catechumens, the missionary will decide for himself whether or not it is appropriate to allow them to attend mass or other public exercises.

Christians are allowed to lend at 20 percent per year or 2 percent per month, which is expressed in Korean as: Tou Hpoun Pyen-Ri. If the interest exceeds 30 percent, it is necessary, before admitting to the sacraments, to demand the restitution of the surplus.

It happens that Christians rush, on the one hand, to pay their debts to the pagans, who demand high interest and can bring them before the mandarins; while, on the other hand, they delay repaying the money owed to other Christians, who are content with the ordinary rate of 2 per cent per month and sometimes even charge no interest. This is an abuse that must not be tolerated; but it is necessary to demand that any debt whatsoever be paid, starting with the oldest, or according to the terms of the contract, if there are any.

We must ensure that Christians faithfully observe fasts and abstinence. As they do not have a clock, they are very inclined to move meal time forward. The same applies to work permitted on Sundays and parties in the afternoon. As for the evening snack, many take it too early and too abundantly. We must warn them, encouraging them to be faithful to the laws of the Holy Church.

Christians will be forbidden to accept any employment with Protestant ministers, and disobedience will be punished by absolute refusal of the sacraments.

Each missionary must destroy all heretical books that he can find in the hands of Christians, and punish those who knowingly and voluntarily keep them, the first time, with a fast, and, in the event of a recurrence, with refusal of the sacraments.

ARTICLE III CATECHISTS

In each Christian village, it is good to appoint as catechist (Hoi-Tjyang) an educated and prudent man, who will be responsible for watching over Christians; will preside over meetings for prayers, readings, etc., will take care of dealing with the affairs of Christians with the missionary.

It is the catechist who must, upon the arrival of the missionary, explain to him the state of the Community, denounce the scandals and abuses, if there are any. However, we must not immediately believe everything the Koreans say: it is extraordinary how the interest they take in a matter makes them see it in a different light from what it really is.

If someone wants to speak to the missionary, it is the catechist who must make the request and introduce the visitor; it is he who must communicate the missionary's orders, ensure their execution and good order in Christendom.

In the absence of the missionary, it is the catechist who, assisted by two witnesses, gives baptism to the children of Christians. We can however grant, as a privilege, to some other educated and edifying Christians, the power to baptize in the absence of the catechist, and, in addition, the special mission of baptizing the children of pagans in danger of death.

Every year we must carefully examine the baptizers, teach publicly the way to baptize well, which everyone must know, even women, without exception.

In the absence of the missionary, it is before the catechist, assisted by two witnesses, that marriages take place, if authorized for this purpose. Because we can establish catechists who do not have the power to marry, which happens especially when, in a Community, we cannot find a capable and sufficiently educated man, or when the Community is too small. However, it is necessary to ensure that, in the district, there are a certain number of catechists who have this power, in order to obviate the disadvantages.

If Christians, in order to marry, need to obtain a dispensation, it is the catechist who must make the request. Any request from a person other than the catechist should only be accepted as information, and the dispensation should be refused.

Before speaking to the missionary about a marriage, the catechist must carefully examine the age of the engaged couple, their degree of relationship and other causes which could be impediments.

If the missionary is to arrive soon in a Community, they should wait for his passage to celebrate the marriage. It would be good to act in the same way for baptisms, except in the case where there is either danger of death or too long (more than ten days) to wait.

Catechists must be stimulated; encourage them with compliments, if you are happy with the Community; scold them, if it is going badly, especially if they had not declared the public scandals they knew about. However, it is advisable to act with caution, so that the catechist does not come across as a spy in the eyes of the Christians, which would cause him to lose his credibility. On the contrary, if he fulfills the duties of his office well, we must strive to consolidate his authority.

From the receipt of these regulations, each missionary must write to each of his catechists, ordering him, in the name of the bishop, to meet every Sunday and on obligatory feast days (Hpa-Kong), in the morning, all the little boys in the village who have not yet received Holy Communion or Confirmation.

He will make them recite the catechism. To those who don't know it yet, he will indicate a lesson to learn (so many lines, so many requests) before the next meeting. He will give whatever explanations he is capable of. He will also have to teach those who do not know how to read and write the En-moun. If, through negligence or laziness, the catechist seriously failed in this new duty of his office, we should not hesitate to fire him and replace him with another of better will. For little girls, it would also be necessary to find a widow or woman who would be willing to take on the responsibility of fulfilling the same office of charity for them.

Each missionary will have to give a special account of the functioning of the schools and catechists.

ARTICLE IV OF THE SERVANT

The servant is a Christian who accompanies the missionary everywhere to serve him. He must be of a certain age, neither too young (less than twenty years old) nor too old (because of the distances to be covered). He must know Chinese characters, be a good Christian, wise, prudent, educated.

At the beginning of the apostolic ministry, it happens that the servant is necessarily employed to make Christians known, serve as interpreter, preach, catechize, etc. ; so many functions which give him importance and can make him sufficient. We must ensure that Christians do not turn to him to establish contact with the missionary, but use the intermediary of the catechist.

Christians, especially women, are very inclined to consult the servant, who is unoccupied while the missionary is in the confessional. He must be advised not to decide anything important, and especially not to get involved in marriages. It must be made an obligation for him to prepare children and adults for confession, to instruct catechumens; but he should in no way deal with strange questions or difficult moral points. He should never be alone with women. It must be ensured that wine is not served to him between meals.

The ordinary functions of the servant are to prepare the altar for the mass, to respond at the mass, to prepare everything (candles, hosts, etc.) for the administration of the sacraments, to write the lists. If he is clearly shown how to draw up the lists, the work of transcription will be much easier for the missionary.

The servant always sleeps in the room next to that of the missionary, stays with him during meals, etc.; in a word, he is the witness to the life of the missionary, at the same time as his servant.

It is he who must recite the prayers before and after confession, as well as before communion.

ARTICLE V OF THE MASTER OF THE HOUSE

Missionaries who reside in the provinces are obliged to have someone who takes care of their material interests and passes, in the eyes of pagans, for the true master of the house.

It is more proper for the master of the house to have his wife with him; it is, moreover, more advantageous, especially if she can be used as a cook.

This woman cannot usually take care of all the household details, so it is also necessary to take on a serving maid, who takes care of the cooking, clothes, etc.

The serving maid, according to the canons of the Holy Church, must be at least thirty-eight to forty years old, unless she is the wife of the master of the house, who during the time of rest, can perform the office of maid, even if another is taken on during the work of the ministry.

Never, under any circumstances, should the maid enter the missionary's room while he is alone there, nor, usually, when there are other people there, nor when the missionary is absent.

If it were possible to employ a man who could cook and replace the maid, there would be an advantage, both from a personal point of view and from the point of view of public edification. Let us not give in to the traits of slander. Without the necessary precautions, the Koreans, with their suspicious and evil-minded nature, would not hesitate to say that the maid is the concubine of the European, especially if she was the equal of the mistress of the house (An Pok-sa). Curam habe de bono nomine. We must exercise extreme caution, lest, through our fault, the insults of the wicked fall upon the holy religion of which we are the ministers.

The master of the house, in addition to his food, usually receives some payment for his labor.

In his residence, the missionary lives at his own expense. Although the Christians of the village usually provide him with the house and, sometimes, the firewood, he will do well not to demand from them services which they would not willingly render, and which could become a source of disagreement, detriment to the influence and freedom of a missionary.

CHAPTER III OF THE ADMINISTRATION

ARTICLE 1 OF THE ADMINISTRATION OF CHRISTIANS

Among the ministries that the missionary must fulfill, one of the most important is the visit he makes each year to all the Christian communities in the district entrusted to him. He must therefore take all his care so that this visit is as fruitful as possible in spiritual goods, to the greater glory of God.

This visit is usually made in the fall, when the main work in the fields is more or less finished. It would be a cause for murmuring and failure if we wanted to do it at the moment when the work is most pressing.

When it is decided to start, set the day of departure, and, at least fifteen days before setting out, send a circular to indicate the route to be followed; a letter is attached addressed to all Christians to give them the advice deemed necessary, and to urge them to prepare themselves to receive the great benefit of the sacraments.

One should leave on the indicated day with the guides and porters, who must be ready the day before.

When one arrives in a Community, the catechist and the master of the Kong-so must come and pay their respects; one can also receive, at this time, if wished, greetings from other Christians in the village. Then, without further delay, have the servant write the following lists:

1° The list of all families, with all the necessary information to make known the enumeration of the Community. How many children, how many adults capable of receiving the sacraments. Since the last visit, how many births, deaths. Those absent, lukewarm, catechumens. Children of baptized Christians: dead..., alive... Baptized children of pagans: dead..., alive... Baptized adults: dead..., alive... The catechist must have this list; but often it is so badly written that it is more convenient to have it copied in order by the servant. If in a hurry, have it transcribed later, for example, while hearing confessions.

2° The list of people, from the age of seven, who must confess. In this list, follow the hierarchical order of the family (first the father, then, successively, the mother, the children), mentioning, for example, the first name, the age of each person, what prayers they know; what catechisms, and indicating whether they have any extraordinary sacrament to receive (confirmation, marriage, etc.). It happens that children aged nine or ten who do not have sufficient education are omitted from this list: and this is due to the fault of the parents, who, to avoid punishment, refrain from declaring them. We must demand that all children be registered, even those who are incapable of receiving the sacraments due to incomplete education.

Ordinarily, because of the pagans, confessions are made during the day and meetings are held at night. It would be better, however, if possible, to have the examination taken before admitting to the sacraments.

When the Community is not too numerous, all the Christians are assembled at once. When their number exceeds thirty, the examination is distributed over two or more sessions, and only those people who must confess during the day are called to each session. Guards must always stand outside during meetings, to receive pagans who may come to the village.

During the examination, everyone must recite the catechism, without exception, a few requests and answers to each, following the list. Once the recitation is completed, ask about the main truths necessary for salvation, explaining the letter of the catechism; finally, to prepare Christians for the sacraments they are going to receive, end with a small exhortation or instruction on contrition, confession, the Eucharist. It is helpful to take special note of which Christians are well educated and which are not, in order to later act accordingly.

It is desirable that the meeting place have a natural separation, like that of two rooms communicating by means of large doors, which are opened for public exercises: the missionary stands, naturally, in the front part, where there is the altar, with the men; the women occupy the back room. If there were not this natural separation of two rooms, a large curtain would have to be placed from top to bottom: the men would be on one side, and the women on the other.

After the examination, give advice for the good order to be observed during the time the priest will be in the village; determine the number of confessions that will be heard each

day, which should not ordinarily exceed twenty to twenty-five. This figure will not seem too small, if we consider that the confessor must not be content with giving or refusing absolution, after having heard any accusation, but that it is his duty to help his penitents to worthily receive the sacrament of penance. Although a good number of Christians confess fairly well, there are many others who don't really know what they are doing and get lost in useless details. We must help them, instruct them, give them advice or counsel proportionate to the state of their soul. This ministry of charity is all the more worthy of attention if we consider, moreover, that the missionary can hardly know and properly direct his Christians except in the tribunal of penitence; and that only once a year. (See, for the rest, Art. IV, Penit. p. 10 et seq.)

When at the table, one can welcome Christians or not. However, as it is just at this moment that they wish to see the missionary, it is good, while reserving, if one wishes, a free meal to enjoy a little calm, to grant them, at least once a day, the favor of attending the meal. It is then above all that one has the opportunity to chat more easily and to get to know them; There one can examine some public affair, listen to the questions, difficulties, doubts proposed, try to answer them and give familiar instructions.

After having eaten the evening meal and carrying out the examination, one could do the baptisms and supplements. One can then allow the prayers to be recited in common, if there is no inconvenience on the part of the pagans; after which, everyone must retire in silence. One should always demand that, in meetings, everyone be attentive and collected: no one should speak, and only those who are questioned should respond. It is necessary to ensure that the servant recites, in the evening, the prayers after confession and the prayers before communion.

When everyone has left, the missionary finishes his exercises of piety and goes to bed immediately, so that he can get up early the next day.

During the time of administration, one must use great diligence and save one's time as much as possible, so as to be able, not only to say one's breviary, but to devote a little time to spiritual reading and the study of holy texts. If one doesn't pay attention, one finds oneself caught off guard; and as every day of administration is the same, it unfortunately happens that, to the great detriment of his soul, the missionary thus remains deprived of spiritual nourishment, especially necessary in the midst of the difficulties which accompany the visit of Christians.

For the sake of the pagans and also for the greater convenience of the Christians, it is advisable to celebrate the holy sacrifice as early as possible; in certain villages, it must be completed before daylight. One therefore gets up accordingly; then, while the servant prepares the altar and the ornaments, one says morning prayer, oration and preparation for mass. When everything is ready, the faithful are brought in, who can recite the morning prayers together.

For Mass and the administration of the sacraments (except penance), the missionary must wear a long robe, black or white, never purple; he must also wear clean shoes and, as far as possible, black shoes. It is only permitted to say Holy Mass with only stockings on the feet if, as a result of a tiring walk, the feet are injured.

The order in which it is good to give the sacraments: baptism, marriage, mass and communion; after mass, confirmation, then extreme unction, if the case arises.

Thanksgiving after Holy Communion must be done in the Kong-so's room, immediately after Mass or Confirmation. People who have not taken communion can go out.

Christians from other localities must not be admitted to mass, nor even in the presence of the missionary, except for serious reasons or exceptional cases, such as, for example, when people arrive accompanying a young person who is to get married, catechists coming to give an account of their Christian communities, to find out about the time fixed

when the missionary will go to them, to ask for dispensations for their Christians, etc. (1. On this article, one must be even more severe in the village where one resides during the summer, and only admit anyone for very serious reasons. Without this precaution, the missionary himself would lose a considerable time receiving unnecessary visits. Add to this that the Christians of the village are bothered, annoyed and, moreover, greatly hampered in their agriculture, by the sacraments or news runners. must endeavor to remove).

If one finds oneself in a half-Christian, half-pagan village, always have the ornaments collected and the altar stripped after mass, even if not leaving.

When one has to leave during the day, the ceremonies being finished, say farewells and recommendations to the Christians before they go out: they must salute all together and withdraw. Have the packages made by the servant, and, if necessary, eat breakfast during this operation.

Porters from the following village had to arrive the day before to take the luggage and accompany the missionary. It is the Christians of the next Kong-so to be visited who must bear the costs of the journey, unless it is a journey that is too long, in which case the missionary should take responsibility for a part of the expenses. When everything is ready, leave with the guides to go to the neighboring village, where everything starts again in the same order.

On the day of departure, one is always in a hurry: one must prepare the day before everything that could cause delay, reserving as little as possible for the next day. There are certain Christian communities from which it is prudent to leave before daylight, so as not to be seen by the neighboring pagan village. Before setting off again, fill out the boxes on the administration sheet, that is to say, indicate the number of confessions, communions, confirmations. If it is too late, complete that on arriving in the next village.

After the administration of each Kong-so, Christians have the habit, before the missionary's departure, of presenting an offering: this is usually what remains of the money collected among the Christians to cover the costs of the Kong-so. This sum, according to what has been said (p. 27), must be paid in full to the Mission, to which it belongs. Consequently, neither the catechist nor the master of the Kong-so have the right to dispose of it to make gifts, either to the missionary or to the servant: it is a question of justice.

Christians must provide: 1° to the missionary, a pair of shoes and a wax cake; 2° for the servant, shoes.

In the future, the servants of missionaries will no longer be able to receive from Christians any monetary offering from the Kong-so collection. The Mission allocates them an annual subsidy set at small sums. If this sum is insufficient, it is up to the missionary to make up for it from his personal savings.

The missionary must faithfully record the amount offered by the Christians. When the product of several collections is quite considerable, it can be deposited in a safe house, with express prohibition to the depositary to use it under any pretext of private utility or commerce, and with an order to have it brought to the residence of the missionary or to the capital, either on occasion or by porters sent expressly.

Transport costs for money and books belonging to the Mission; are naturally the responsibility of the Mission.

If it happens that one finds exchanges (Hoan-tjyen), it is the rule not to deliver money to anyone until one has received, from the bishop or the prosecutor, a note stating that such a sum can be paid to such and such an individual from such and such a place. Consequently, it is forbidden to advance money from the Mission to any Christian, even if he makes the most beautiful promises to return it to the house of residence, after having used it. Each missionary, considering himself as a simple depositary of the money entrusted to him for

the Mission, will scrupulously ensure compliance with this clause, and will guard against any risk which could involve for him an obligation of justice.

ARTICLE II VIRGINS

Virginity is an excellent state of perfection. However, until now, in Korea, for serious reasons, such as persecution, dangers of kidnapping by pagans, dangers of seduction, etc., etc., it is not the custom to allow young people to not marry, much less take vows of perpetual chastity.

We even demand that young widows without children remarry, because they are exposed to the pitfalls of a depraved people (*generatio prava atque perversa*) and we must punish the parents or parents-in-law who oppose it without reason, or under the pretext of a so-called *Htyei-myen*, which is an evil invention.

As long as we do not enjoy religious freedom, the dangers being as serious as ever, each missionary must adhere to this custom, despite the obstinacy, sometimes full of pride, of some crazy young heads, who no longer desire to distinguish themselves and live at their ease, rather than to please God in humble chastity.

If, however, one encounters a true vocation, virtue, right intention, etc., one should consult the bishop and await his permission. In the event that this permission is not granted, the applicants must enter the state of marriage, and, if necessary, be forced there even by the refusal of the sacraments.

ARTICLE III BLESSINGS AND BROTHERHOODS

To apply to crosses, medals, rosaries, the so-called apostolic indulgences, or those of St. Bridget, although it is sufficient to make a simple sign of the cross on the object with the intention of indulgence, however, in the *Kong-so*, instead of blessing these objects one by one and without ceremony, it would be better to have them all gathered together after mass, and to solemnly indulge them with surplice, stole and holy water: we would thus avoid a crowd of partial blessings, wasted time, etc.

Likewise, if one is to stay several days in a row in the same place, it would be good to receive at the same time the people who wish to be received into this or that brotherhood.

To apply the indulgences of the Holy Rosary or the Chaplet of the Seven Sorrows, it is necessary to use the surplice, the stole, to recite the formula prescribed *ad hoc* (which can be found in the supplement to the Ritual), and to sprinkle the object with holy water saying; *In nomine...etc.*

To gain the indulgence of the Way of the Cross applied to a crucifix, Christians must recite: 14 Pater, Ave, Gloria (one for each station); then, 5 Pater, Ave, Gloria, in honor of the five wounds of Our Lord; finally, 1 Pater, Ave, Gloria, for the intentions of the Sovereign Pontiff: which makes a total of 10 Pater, Ave and Glona.

Any indulged object loses its indulgences as soon as it is sold, given or even lent, by its owner, to other people, with the intention of communicating indulgences to them; and, to gain them himself, the owner must have it indulged again.

By a recent decree applicable to the Korean Mission, the owner of a crucifix indulged for the Way of the Cross can make all those who, with him, perform the *Via Crucis* exercise in front of this crucifix participate in the indulgences.

The brotherhoods approved in the Korean Mission are those: 1st of the Sacred Heart of Jesus; 2° of the Holy and Immaculate Heart of Mary for the conversion of sinners; 3rd of the Holy Rosary; 4th of the scapular of Mount Carmel.

To be validly received into a brotherhood, registration in the register of this brotherhood, with the permission of the missionary, is usually sufficient (if we except the brotherhood of the scapular, which has its own admission formula). However, it is indisputable that a certain solemnity contributes to good order and the general good: this results in a stronger impression in the minds of the faithful who have the happiness of being members.

Therefore, from the publication of this regulation, when a missionary wishes to receive someone into a brotherhood, he must wear the surplice and the white stole, and recite, depending on the case, the formulas that will be found in the 'Appendix. (We can also see *Monita prov. Nankinen*, p. ciii et seq.).

Admission to a brotherhood being and must be regarded as a favor, a privilege, it is forbidden to admit without distinction all the people who request it in a more or less thoughtful manner.

We must not admit a lukewarm Christian, or one whose conduct leaves much to be desired, parents who neglect the education of their children, etc. For the Carmel scapular, in particular, it is forbidden to admit anyone (young or old) who has not yet received confirmation.

In order to remind new members of their privileges and obligations, they will be issued a ticket, on which will be indicated the day, month, etc., on which they were received into the brotherhood.

ARTICLE IV SPREADING THE FAITH

The Work of the Propagation of the Faith being established in Korea, each missionary will make it a duty to maintain it, especially when his Christians are a little more comfortable, by making them aware of the advantages and privileges they will find there. , and the blessings that their charity will bring to them, as well as to Korea.

So far we have received 150 sapèques from each member; but this sum is insufficient and does not represent the 2fr.50 that is given in other countries to earn indulgences.

ARTICLE V HOLY CHILDHOOD

The funds of the Holy Childhood (*Sainte Enfance*) must not be used for the Work of the Propagation of the Faith, and vice versa. It is therefore important, in practice, to clearly distinguish the baptizers paid by the Holy Childhood from catechists or other Christians who would be employed to preach to pagans or catechize catechumens.

We will consider as appointed baptizers only those who have, during the year, baptized at least fifteen children of pagans; and the reward or remuneration to be given to those who have fulfilled these conditions, cannot exceed the sum of 15 ties in yep-tjyen.

The wages of the nurses of the children of the *Sainte-Enfance* are currently set at 5 ties in yep-tjyen or 15 ties in tang-o per month.

The regulations of the Work of the Holy Childhood, adopted in the synod of March 1857, were again promulgated and put into force, with the exception of a few prices, which had to be changed. (See Appendix).

ARTICLE VI OLD MEN'S HOSPICE

The number of admissions to the Yang-ro-ouen is currently set at a maximum of thirty-three.

Only old people of both sexes who have no means of support and are over seventy years old will be admitted, even before their baptism; also, below this age, the infirm of all kinds, without family, or incapable of earning their living.

No missionary should send anyone to Yang-ro before having obtained authorization from the Apostolic Vicar.

Each missionary is given two beds for the Christians in his district; but when, for various reasons, it is impossible to satisfy all requests, the priority of admission will follow the seniority of the missionaries.

The travel expenses of elderly people sent by a missionary are the responsibility of the latter, until the day of their entry into the establishment.

In exchange for the concession made to the missionaries in relation to the Yang-ro-ouen, we hope that they will not neglect, if the opportunity arises, to raise alms in favor of this establishment, entirely at the expense of the Mission.

ARTICLE VII CONCLUSION

As long as the current state lasts, provincial missionaries will do well to carry with them, in administration, only as little baggage as possible, that is to say, the things absolutely necessary for the mass and the administration of the sacraments, plus a few other essential objects, such as: altar frontal, communion cloth, wafer iron, mass wine, breviary, Novum Testamentum, Imitation of Jesus Christ, Synod of Sutchuen, a little theology (e.g., that de Gury), administration notebooks, necessary Korean clothing, blanket, some objects of piety (rosaries, crosses, medals, scapulars, images).

As for sacramental wine, you can have a few small bottles or flasks placed in advance in the Kong-so that you are to visit later. By dispensation, water, and not wine, is used for the final ablutions.

The Synod of Sutchuen being accepted as a rule in the Mission, each missionary must read it carefully and study it. It is good to always have it with you and to consult it often: you will derive great help from it for yourself and for the good of souls.

The present Customary must also always be found, as well as the Synod of Sutchuen, in the missionary's baggage, in order to be able to be consulted and studied with the same assiduity: in addition to the uniformity of conduct which will result from it, we can hope that it will be of great service to the missionaries of Korea, not only in times of rest, but especially in the midst of difficulties of all kinds which are encountered in the exercise of the ministry.

1858: Bishop Berneux's Pastoral Letter

Siméon-François Berneux was born on May 14, 1814 in Château-du-Loir (Sarthe). He was ordained a priest on May 20, 1837, entered the IRFA Seminary on July 15, 1839, and left on January 15, 1840 for Western Tonkin where he arrived in January 1841. He was arrested on April 11, taken to Hue, imprisoned with four missionaries: Fathers Charrier, Miche, Duclos, Galy, and, like them, sentenced to suspended death. It was only in March 1843 that the five priests regained their freedom, thanks to the energetic intervention of Commander Favin-Lévêque, commander of the corvette *Héroïne*. This officer wanted to bring them back to France, but, having arrived at Bourbon Island, Father Berneux was able to go to Macao.

From there he left for the Manchurian mission; he was there in March 1844. He studied the language in Leao-tong, with Bishop Verrolles, whose work he shared, and whose provicar he became in 1849. In 1854, he was chosen as coadjutor by Bishop Verrolles, who was preparing to consecrate him bishop. However, Mgr Ferréol, vicar apostolic of Korea, had named him coadjutor then he died shortly after, on February 3, 1853. Transmitted to Rome, Mgr Ferréol's wish was ratified, and by writs of August 5, 1854, Father Berneux was appointed bishop of Capsus and apostolic vicar of Korea. These briefs reached him three days before he was consecrated bishop; he was therefore consecrated bishop of Capsus on December 27, 1854. He set out on January 17, 1855 via Shanghai and in March 1856 he was in Seoul. He therefore spent ten years in Manchuria and knew the Chinese church well. This might explain his admiration for the text of the *Synodus Vicariatus Sutchuensis*, which he also clearly wanted to promote in Korea.

Bishop Berneux immediately decided to consecrate Father Antoine Daveluy, who had been in Korea since 1845, as his coadjutor bishop, and gathered the priests to celebrate the consecration on March 25, 1857. After the ceremony the priests present in Korea, Fathers Maistre, Pourthié, Petitnicolas and Choe, meet with the two bishops in synod for three days. In his pastoral letter a year later, dated April 1858, written in Latin, Bishop Berneux developed a rule of life for his missionaries based essentially on the Synod of Sichuan.

The synod had just ended when Father Féron arrived, although he was not expected. This Pastoral Letter was dated to one year later, April 1858. It was printed as an Appendix to Bishop Blanc's *Coutumier* in 1887

Translated from Latin into French by François Guillaumont
Translated from French by Brother Anthony

Siméon François, by the grace of God and of the Holy Apostolic See Bishop of Capsus, Apostolic Vicar of Korea, to each of the priests of our jurisdiction, greetings in the Lord.

Venerable and beloved brothers in Christ,

Since the first day when the direction of this vicariate was entrusted to our care, we have had all our minds and all our thoughts fixed on this point: in discharging according to our strength the very heavy charge which has been imposed on us, to watch over by all means and in all ways the interests of the souls who have been entrusted to us. In the past year, with the help of Divine Providence, to whom we owe our thanks, we have been able to convene a synod and to take many decisions, which, if observed, we are convinced will be useful, by the grace of God, to the repression of abuses, the extirpation of vices and also the increase of faith.

Since, by reason of our office, we must give an account before the Supreme Judge not

only of the flock, but also of the pastors, and since the decisions taken elsewhere, however holy they may be, are not very useful to Christians if they are not confirmed by the holiness of life of the priests, for this reason, once the synod was over, it immediately occurred to us to establish a common rule, with the help of which the priests, our collaborators, could avoid the dangers that surround us and conform their lives to the norm of apostolic men.

After reflecting on this for a whole year and addressing frequent prayers to God, the Father of Lights, we have judged that it is not possible to establish a rule more remarkable and more sure to follow than that which is prescribed in the Synod of Sichuan: in fact, drawn up by a bishop, to use the words of the Sacred Congregation, not only comparable to the holiest men, but very similar to the Apostles themselves, it has been approved and confirmed by the Sacred Congregation, and Pope Gregory XVI, of good memory, ordered, by brief of November 30, 1841, that it be observed by the missionaries of these regions. Therefore, we ask in the Lord and command all and each of the priests of our vicariate, both European and native, to observe entirely, from this day forward and in the future, all and each of the statutes, rules and warnings contained in the Synod of Sichuan, and also in the Appendix added at the end, with the sole exception of those from which we have decided to deviate, or will decide later to deviate, in order to provide for the particular needs of our vicariate; we also command them to have them observed by the Christians entrusted to them, on the points which concern them.

Taking advantage of the opportunity of this promulgation of the Synod of Sichuan, we begin by suggesting some advice concerning the good and useful exercise of the sacred ministry. First and foremost, brothers, we beseech you in the Lord, in the name of our Lord Jesus Christ, to always strive toward apostolic perfection, walking in the presence of the Lord, and to be holy, you who fulfill a mission in the name of Christ. The principal virtues by which true holiness is realized are faith, charity, meekness and humility; if these are present in you, they will cause you to be filled with good works on the day of the Lord, and the piety, chastity, zeal for souls, as well as other virtues quite necessary for a priest will also be at your disposal. Ask for them, therefore, in fervent and unceasing prayers, from God who gives generously to all, and exercise yourselves in them in pious exercises. Among the most useful works of piety, meditation occupies the first rank: if you devote yourself to it assiduously and conscientiously, you will be like a tree that is planted near a stream and that will yield its fruit in its time, and everything you do will succeed.

We therefore implore you in the Lord, however torn as you may be by occupations, not to neglect to devote time each day to pious meditation; if one day you have been prevented from doing so in the morning (it is desirable that this happen only very rarely), do not let the day pass without repairing this damage. We wish to persuade you, venerable brethren, that you will not suffer greater harm than if you neglect meditation, and this harm will fall back on the Christians. Since, especially in the time of administration, it is easy to sin on many points, it is very important, before abandoning yourself to sleep, to go over in your mind the whole day, in a daily examination, and to examine what, perhaps, you have done less well, in order to correct it. Finally, that you may have a model of good words and that you may pronounce words which are suitable to sound doctrine, read often the Holy Scripture, theological treatises, the decrees of the Sacred Congregation and the Synod of Sichuan, a book very small in volume, but full of doctrine and holy counsels; it is necessary to avoid that, rejecting knowledge, you yourselves be rejected on the day of the Lord and that, blind leading the blind, you fall together into the pit of hell.

1 As for the adults whom you will solemnly baptize, strengthen them immediately by the sacrament of Confirmation, if they are sufficiently instructed and if the power to confirm belongs to you. Those whom you find fully instructed and fervent, you will not hesitate to renew their strength by the Holy Eucharist, on the very day of baptism or the day following, according

to the very ancient usage of the Church, so that they may fulfill the commandment of the annual communion, by which they are bound. In these last two years, the number of pagan children baptized at the point of death has diminished considerably: in every place, exhort with all your might the faithful to neglect nothing in order to purify by baptism and introduce into heaven as many children of this category as possible.

2 Boys or girls, once they have reached the age of twelve or thirteen, are bound by the law of the annual communion, if they are pious and sufficiently instructed in the doctrine. You must therefore prepare them according to the rules, with suitable advice, so that they may worthily access the Holy Eucharist. While they affirm the contrary, it may happen that some have not yet received the benefit of absolution, or that they have concealed grave sins in previous confessions, or that true contrition has been lacking in them; it will be enough for them to make a preliminary general confession: because of their desire to access the Holy Eucharist, they will willingly accept to make it.

There are some places where, as an oratory, a room is used that is too narrow and unclean, and where the table that serves as an altar is so rickety and so uneven that there is danger of the chalice being overturned. You must see to it that the Christians in such places prepare an oratory and an altar better adapted to the divine mysteries, which they can easily provide, almost without any expense.

3 You will observe with care the rules that theology transmits on absolution to be granted or refused. Beware, therefore, of absolving unworthy persons, not paying attention to the sins confessed, because of drowsiness or for any other reason, and also, because of your bad temper, of sending away without absolution those who are worthy of receiving it. Indeed, an examination will be made before the supreme Judge of the judgments which you render at the sacred tribunal. As for penitents who, after having abandoned themselves to bad habits, show that they have undoubtedly corrected themselves, observe the commandments of God and of the Church and know the necessary doctrine, do not hesitate to absolve them, after a general confession or at least one covering several years, as is necessary. We want you to know that the practice of those confessors is completely blameworthy, who, considering the confessions of children as nothing, neither question them nor encourage them and do not care to absolve them before they can be admitted to first communion. If you find children in this case stained with mortal sin, dispose of them properly, by all means and with attentive solicitude, and absolve those whose sincerity, good intentions and contrition are the object of moral certainty. It is also necessary to ensure that little children accessing confession recite during their confession the acts of faith, hope and charity to which they are bound, when they have acquired the use of reason, and which perhaps they have not yet learned. But refuse absolution to the faithful who persist in the habit of mortal sin: for example, of obstinately neglecting the instruction of children and servants, of uttering obscene words, of wishing death upon their children, of gambling and of committing other grave acts. As for men who until the day of their marriage persist in bad habits contrary to the sixth commandment, although they have been warned several times by the confessor, let them ordinarily not be absolved, unless they give extraordinary signs of contrition, because they lack the moral certainty of their repentance. This must also be observed with regard to those who come to confess their sins when three years have passed since the death of their father, during which time they have defiled themselves by superstitious practices; for the faithful of this category have lost the opportunity to sin, but not the intention. Let them be reprimanded energetically, but always with charity, so that they recognize the enormity of their crime, and let them be sent away with a penance imposed on them without absolution, this time at least, so that they prepare themselves for contrition.

Whenever the confessor has not absolved the penitent, before sending him away, let him exhort him, with paternal affection, to return to a better conduct, let him comfort him with salutary advice and encourage him, according to his strength, to perfect contrition. As for those

who have apostatized before the prefects, after reparation for the scandal, let them be absolved, if they are truly afflicted by this so great crime; but, except in danger of death, let them be separated for four or five years from participation in the Eucharist, in order that all may be more effectively diverted from the crime of apostasy. For those who are more deeply afflicted or have defiled themselves by a lesser scandal, it will be necessary to be a little more indulgent, imposing on them a penance of five, or eight, or ten years, during which they will be ordered to recite a third of the Rosary each day and to fast frequently, according to their strength. Let Christians be solemnly warned that it is strictly forbidden for all, including children, to question anyone or to express themselves on what has been confessed during confession or prescribed by the confessor, as well as on absolution or the Holy Eucharist granted or refused. Let those who, after having been warned according to the forms, are found in violation of this rule not escape punishment. Let catechists or priests' servants be forbidden to ask those confessing whether or not the confessor has permitted them to receive Holy Communion: such questioning or information has serious inconveniences, which it is better to remedy.

4 Although among our faithful there are innumerable who fulfill what is required to obtain indulgences, yet few obtain them, due to ignorance. We exhort you, therefore, to teach them carefully the doctrine of indulgences, that is, their utility, effects, and requisites, and to see to it that they are not deprived of so great a benefit.

5 When, immediately after Extreme Unction, the plenary indulgence in articulo mortis is granted, it is safer that the Confiteor be repeated, although it has already been recited for Extreme Unction.

6 You cannot dispense from impediments to marriage without a legitimate cause, which must be written in express terms. Take care, therefore, that you do not dispense without such a cause. When you grant a dispensation, you must declare that the children born or to be born are or will be legitimate, for you grant the dispensation by virtue of the pontifical authority delegated to you for so many years. You will not forget that dispensation is not validly granted to those who are bound by excommunication, unless they are first absolved from excommunication. As the faithful who, by a prohibited degree of consanguinity or affinity, knowingly attempt to contract marriage incur excommunication by that very fact, for this reason, before dispensing them, you can and must first absolve them from excommunication, either in the internal or in the external forum.

The power which you have to dispense from interpellation, it is not permitted to have recourse to it, unless you fulfil the conditions laid down by Gregory XIII, that is, when the infidel party is absent and his whereabouts are unknown, or when, on account of excessive distance, interpellation is almost impossible, and moreover, very rarely, on account of grave causes and pressing necessity. If in extraordinary cases, that is, when the infidel party can be consulted, but it may reasonably be feared that the interpellation will arouse persecution against the Christians, the power to dispense is also given to you, nevertheless grant the dispensation only when compelled by necessity and do not exceed the number of cases authorized to you, each of which, know this, is a matter for your conscience; in order that the possibility of such dispensations may be guaranteed in the future, enter distinctly in your register these cases of necessary dispensations. When you dispense to validate a marriage, you will take care that the agreement is renewed between the spouses.

7 Since the faithful of this vicariate are poor and need their work to support their existence, they should easily be granted the possibility of working in the afternoon, once they have fulfilled the due prayers. The obligatory prayers for Sundays and feasts of obligation are the Exercise of the Stations of the Cross and a complete Rosary. If for any reason someone cannot accomplish the Stations of the Cross, he will make up for it by reciting two crowns of Our Fathers. Each crown consists of thirty-three Our Fathers.

This, beloved brothers, is what I thought it necessary to suggest to you and remind you

of, so that you may properly fulfill your ministry.

You will find below some annotations to the Synod of Sichuan and several additions that you must observe and that each of you must transcribe.

Annotations and Additions to the Synod of Sichuan

Until today, priests living in this vicariate have not been forbidden to buy land where they can retire during the summer, in the absence of a more convenient place. Such a purchase of real estate, if it could previously be tolerated without great harm, because of the small number of priests, must no longer be tolerated now, since their number has increased and there is good hope that it will increase further with the years: this practice is indeed contrary to the Synod of Sichuan, harmful to priests and Christians, and it harms the mission; we therefore strictly forbid any priest in our vicariate to buy or own real estate or houses, unless he has received written permission from us. The priests shall therefore see to it that a room is prepared for them in the houses of the Christians in their district, where they may rest, once the administration is finished.

It is also strictly forbidden for priests to lend to anyone any sum of money; nor shall they allow Christians to use the money they have deposited with them.

Let the priests, remembering the warning contained in the Appendix to the Synod of Sichuan, art. III, grant alms with prudence, discernment and economy. Let the native priests in particular see to it that they do not feel obliged to support their relatives, following the custom in force among the prefects of this kingdom. Except for their father and mother who are old and deprived of other help, they are not bound to their other relatives any differently than to other Christians: for their father and mother, if they are completely deprived of other help, it will be better to ask the advice of the Apostolic Vicar, who will indicate how to provide for their needs.

Let gifts of medals, rosaries and other objects of this kind not ordinarily be made: these gifts are too costly for the priest, of little use to Christians, and, what is more, often harmful. If the priest makes gifts of this kind to each Christian, he spends a lot of money, which would be spent more usefully on other works; but if he gives to one and refuses to another, he will arouse jealousy among Christians and complaints against him; It will often happen that these objects, which are usually blessed and to which an indulgence has been applied, are despised because of their abundance, or are destroyed in the hope of obtaining more valuable ones from the priest. For this reason, we exhort the missionaries not to distribute such objects ordinarily, unless they recover the price: in order that it may be collected uniformly throughout the mission, it will be better for this price to be fixed by the mission's own procurator.

Since it is the Apostolic Vicar's responsibility to judge which books may be useful to the Christians entrusted to him and which may be harmful, let the missionaries have sent from China, not directly to themselves, but through the Apostolic Vicar, books dealing with religion, written in the Chinese language, which are to be distributed to the Koreans; let them also remember that it is strictly forbidden to distribute or publish any book, writing or prayer without the permission of the Apostolic Vicar and that a penalty of suspension, incurred for this very act, has been established against offenders by Pope Clement XIV.

Since no one is safe from sudden death, we exhort our priests to scrupulously enter in a register intended for this purpose the Masses which they have to celebrate, so that, if they die unexpectedly, the Apostolic Vicar can see to it that these are fulfilled in their place. On another register, let them record very carefully the money or other objects that they have deposited with Christians, or even their debts, if they have any.

So that outsiders cannot claim the effects of the missionaries as their own, let each missionary not forget to give the Apostolic Vicar a manuscript written in his own hand, in which the rights of the mission over its effects are guaranteed, according to the prescription, Art. 20,

C. IV, of the rules of our congregation, formulated thus: "The Superior of each mission will have given to him by all the missionaries who depend on him an exact memorandum signed by their hand, by which they will recognize that the principal things that they have for their use belong to the mission, so that they cannot be claimed by outsiders; he will keep all these memoranda."

Let the native priests not let their relatives be ignorant that their effects belong to the mission, according to the decree of the Sacred Congregation of December 22, 1716, and so that, when death occurs, there is no occasion for conflict, they will guarantee this right of the mission by a manuscript written in their own hand and delivered to the Apostolic Vicar.

No priest may cross the limits of the district assigned to him – except for three or four days – without the permission of the Apostolic Vicar. However, they are permitted to go away each year for about twenty days, either to devote themselves to spiritual exercises or to visit other missionaries. It is better and it will be sufficient that they then let us know with which priest, at what time and for how many days they devoted themselves to the spiritual retreat.

Watching over the peace and safety of the priests, we urge them to forbid Christians, even those of their district, to come without serious reason to the house where they live during the summer: in fact, such meetings make known to the pagans the residence of the priest, and both the priest and the Christians are put in danger. Since a simple prohibition is not enough and since the Christians, driven by their desire to see the priest, will always run, under one pretext or another, we advise again and again to the priests, unless there are serious reasons for doing otherwise, not to grant the sacraments, in their residence, to Christians from another village and not to allow them to assist at Mass or even to have access to them. It will also be good, as far as possible, that no one be allowed to eat or spend the night in their house. Let the Christians living in the provinces, even those sent to us by the missionaries, be strictly warned that they must not come directly to our house in Seoul, but go first to the catechists, or to other Christians, and there await our orders.

During the time of administration, it is absolutely necessary to avoid that Christians from another village come to the place where the priest is carrying out the mission; and we do not allow, except for serious reasons, that the reception of the sacraments, or assistance in worship, or access to the priest be granted to them: meetings of this kind are a nuisance to the Christians and prevent them from preparing themselves properly for the sacraments.

Although the powers that we grant to our priests are valid for the whole vicariate, we do not allow that, except for serious reasons, the sacraments or matrimonial dispensations be granted to Christians from another district without the authorization of their own priest. If, for good reasons, someone has dispensed Christians from another district, he will take care to inform their own priest as soon as possible of the dispensation granted. If engaged faithful, who are to be dispensed, live each in a different district, it is fitting that, as far as possible, the priests of each district agree on the dispensation to be granted; but the dispensation from disparity of worship belongs to the faithful engaged's own priest.

Let priests beware, as of a very bad thing, of interfering in the arrangement of marriages, and let them not deviate from what is prescribed on this subject in the Synod of Sichuan.

At the celebration of the most holy Sacrifice of the Mass, let the priests be clothed in a long garment and let them have on their feet clean shoes, made of leather or cloth, but not of hemp or straw. If, because of the journey, the feet have swollen so much that one cannot bear to wear shoes without excessive pain, then we permit the celebration with the feet clothed only with stockings. In the administration of the sacraments, except Penance, let a long garment also be worn, whenever it is possible without too much discomfort.

We absolutely forbid silk garments, both those worn indoors and those worn outdoors. We only allow priests to wear those they now have until they are worn out, but not to buy others

or receive them as gifts. But since in Korea almost everyone, even the poor, uses a hood (houi-hang), cuffs (hto-syou) and a small bag that is hung from the belt (tjyou-meni) made of silk fabric, these three articles are excepted from the prohibition. Also excepted is the long garment used for Mass, provided that it is not purple.

To prevent the name of the priest from being fraudulently used and from someone making false letters, and to make the fraud more easily detected, we advise priests to affix their names to their letters not in ink, but in pencil and to apply a seal with Spanish wax; we also advise them to engage the men to whom these letters are addressed, if it is a matter of importance, to keep them in order to return them to them, if the opportunity arises.

Concerning the manner of conduct towards women and young girls, we solemnly warn every priest of our vicariate to observe to the letter and as carefully as possible what is ordered in the Appendix to the Synod of Sichuan with regard to virgins.

We also exhort with all our strength our priests, as in a matter of very great importance, to show the scrupulous care prescribed in the same Appendix, Art. 26 and 28, concerning the selection and training of the men whom they employ as altar servers and in journeys. Let them take care especially that such servants do not acquire authority over the Christians. For there are some who, pretending to instruct, do not hesitate to regulate alone and arrange very badly the rather tangled affairs of the Christians and the doubtful cases which it would be better to submit to the judgment of the priest. To prevent this evil, let the servants not be permitted to speak of the doctrine according to their own will, but only at the order of the priest; let it never be at night or in private with women; and if the faithful of Christ have anything to ask of the priest, let it be done not through the servants, but through the catechists. Let care also be taken that during the time of administration the priests' servants do not give themselves over to wine more than is reasonable; that it be forbidden to serve them wine before mass or night sleep, that it be permitted only at mealtimes. If before breakfast one must leave for another village, then, before departure, let only one cup be permitted; it is fitting to grant the same between breakfast and dinner, when the days have become longer.

The annual administration of the Christians once completed, after having restored their strength broken by work, let the priests not spend the time that will be free in leisure, but let them employ it usefully, according to what is advised in the Synod of Sichuan, chap. X, art. VI; we exhort them in particular to work diligently either in the composition of a dictionary, or in the writing of the books of which we have so much need for the instruction of the Christians; yet let the missionaries remember, what we have already noted above, that it is not permitted to publish books of this kind without the permission of the Apostolic Vicar.

Since the Apostolic Vicar cannot know the needs of the populations entrusted to him or watch over them, if the state of each district is not carefully explained to him by the missionaries, let each priest, as soon as the administration is completed, that is to say in the month of May or June, not fail to give an account to the Apostolic Vicar of his administration, not briefly, but abundantly and precisely, according to the questions posed at the end in the Synod of Sichuan. If, by the benevolence of God, miracles occur, let the priests in whose district they were performed describe carefully all the circumstances, in a narrative confirmed by the oath of eyewitnesses. Let to this rendering of account be added a detailed catalogue of the dispensations which the priests have granted since the previous administration; so that these sheets given by the missionaries can be fastened together, without the Apostolic Vicar having to transcribe them, let each priest use a sheet of paper of the same length and width as the paper of this letter.

Finally, in this same rendering of accounts, let the children fed at the expense of the Holy Childhood in the district of each be conscientiously noted, the ages of the children, how much the missionary paid for them, in what month and on what day, with whom they are fed and in what place; all this must be noted precisely, as also the adopted children, or those who

have died since the last administration.

So that the annual rendering of accounts may be done uniformly and that there may be no occasion for error, let the following points be observed by all:

1. Among the catechumens, let only those who have begun to learn the catechism or the prayers be registered: let therefore the young children who have learned nothing be removed from this list.

2 Among the baptized adults, let only those adults be counted who have been regenerated by a priest through the holy source, or those for whom the ceremonies of baptism have been completed after a layman has baptized them at the point of death. (Note in French: Today, the opposite is done in other missions.) Therefore, let the children of catechumens who have been baptized by a priest before having learned anything be associated with the children of Christians, and let the adults baptized at the point of death by a layman and then die be entered in the column intended for them, and not among the baptized adults. But if they are cured and if, because of their lack of instruction, it is not appropriate to admit them to a supplementary ceremony, let them be counted among the catechumens.

3 In specifying the number of Christians in each Christian village, let no account be taken of children or adults baptized during the present administration, nor of those for whom the ceremonies of baptism have been completed, but let only those be entered who, at the time when the missionary reached the place where the mission is located, had already received baptism with the complete ceremony.

Let the missionaries take care not to exceed the powers granted to them by the Apostolic Vicar; and if they are granted for a fixed period, let them have them renewed at the appropriate time. What we have already recommended in our letter concerning the power to dispense from interpellation, it is superfluous to repeat here. That missionaries should exercise circumspection and prudence in the letters they send to Europe, and that they should be careful not to expose themselves by relating facts that they do not know well, at the risk of being contradicted by other missionaries who are better informed, who may perhaps report the same things, but in a different way.

That catechumens should be ordered to learn the catechism and prayers not in Chinese, but in the Korean language.

The missionaries are required to spend for the benefit of the mission the money that remains to them after the expenses of food and clothing, according to what is recommended in the Synod of Sichuan, p. 123, art. XIV (Note in French: Although it is a duty for the missionary not to spend his money on useless or superfluous things, he is not required, where the community regime does not exist, to give to the Mission the money that may remain in his hands.)

We exhort with all our strength in the Lord all priests, whether European or native, since they have been called into the same part of the Lord's vineyard, to surround one another with mutual charity, as brothers of the same family; that this bond of mutual charity may become stronger, let them neglect no opportunity to write to one another: that by this exchange of letters they may console one another in moments of weariness, strengthen one another in temptations and inflame one another's courage in order to wage the good fight. Since a very severe judgment awaits those who command and since it can be rightly feared that those who have been appointed to the direction of souls, which is the art par excellence, will have the most to give satisfaction to divine justice when they are summoned to the supreme tribunal, for this reason, in order to help the evangelical workers of this vicariate if one day they find themselves in this critical situation, after the death of each one, one hundred masses will be celebrated at the expense of the mission.

Seoul, in the month of April 1858.

(in place of the seal) + Siméon François, Bishop of Capsus, Apostolic Vicar of Korea.

Appendix: Texts quoted extensively or fully in Dallet's *History*

Most of Dallet's work is a narrative freely composed on the basis of what he found in his sources, but from time to time he marks portions of text as being direct quotations.

Volume 1

Introduction

Chapter 8

Extract from a letter by Father Pourthié (on 'mun-gaek').

Chapter 10

Short extract from an 1855 text by Bishop Daveluy.

Chapter 14

Extract from a letter by Father Pourthié (on everyday life)

Book 1

Chapter 4

Long account of his interrogations by Paul Yun Ji-Chung

Book 2

Chapter 3

Official text of the sentence of Yi Seung-hun

Official text of the sentence of the 2 princesses

Official text of the sentence of Fr. Zhou

Book 3

Chapter 3

Letter from Lutgarda Yi to her mother

Letter from Lutgarda Yi to her 2 sisters

Chapter 4

Parts of the Silk Letter of Alexander Hwang

Official text of the sentence of Thomas Hwang

Official text of the letter from the King of Korea to the Chinese Emperor (Fr. Zhou)

Reply from the Chinese Emperor

Chapter 5

Text of the 1802 royal "Instruction Against Bad Religion."

Letter to his mother by Charles Yi Gyeong-do (Lutgarda's brother)

Book 4

Chapter 1

Account of his arrest and interrogations by Peter Sin Tae-bo

Letter from the Christians of Korea to the Bishop of Peking

Letter from the Christians of Korea to the Sovereign Pontiff

Chapter 2

2 letters from Andrew Kim to his older brother

Letter from Andrew Kim to the Christians Yi and Yu, recommending his wife to

them

Chapter 4

Account of his trial by Peter Sin Tae-bo

Letter by Paul Yi Jong-hui to his family

Letter by Paul Yi Jong-hui to his wife

Letter by Paul Yi Jong-hui to the associates of the Myeongdo brotherhood

- Volume 2
- Book 1
- Chapter 1
- Letter to the Pope written around 1825, by Augustine Yu Yong-sim
- First quotation from letters by Bishop Bruguière evoking his travels
- His letter to the directors of the Foreign Missions Society about accepting the Korean mission
- Papal brief erecting Korea into an apostolic vicariate (Latin only)
- Papal brief appointing Father Bruguière as first apostolic vicar (Latin only)
- Chapters 2 and 3
- Bishop Bruguière describes his travels (*Annales* Vol. 8 1835)
- he quotes letters from the Korean Christians
- Chapter 4
- Letter from Bishop Donato announcing the death of Bishop Bruguière
- Letter from Father Maubant to the Directors of the Foreign Missions Society
- Seminary on entering Korea
- Letter from Father Maubant after entering Korea
- Brief extracts from letters by Father Maubant
- Chapter 5
- Biography of Father Chastan by Mgr Jordany, Bishop of Fréjus
- Letter from Father Chastan to his parents from Macao
- Extract from a report by Father Maubant for 1837 to the Directors of the Foreign Missions Society Seminary
- Chapter 6
- Letter from the apostolic vicar of Sichuan as Bishop Imbert leaves him
- Account by Bishop Imbert of his journey
- Book 2
- Chapter 1
- Account by Bishop Imbert (& Daveluy) of the beginning of the 1839 persecution
- Chapter 2
- Letter from the Bishop summoning Father Maubant
- Extract from a letter by Thomas Choe Yang-eop about his father
- Note to the priests from Bishop Imbert
- Last letter from Father Chastan to his parents
- Quotation from the Promoter of the Faith about their surrender
- Farewell message from Fathers Chastan and Maubant to the members of the Foreign Missions Society (AP13)
- Chapter 4
- Letter from John Yi Mun-woo
- Book 3
- Chapter 2
- Andrew Kim relates his first entry (to Uiju and back)
- Letter from Bishop Ferréol to the Foreign Missions Society directors
- Extracts from Andrew Kim's letter describing the journey to Hunchung
- Chapter 3
- Letters from Andrew Kim to Father Libois describing his journeys
- Letter from Father Gotteland about the arrival of Andrew Kim
- Letter from Bishop Ferréol about the journey to Korea
- Chapter 4
- Letters from Father Daveluy

- Letter from Andrew Kim in prison to Bishop Ferréol
Letter from Andrew Kim to the Korean Christians
Chapter 5
Letter (originally in Chinese) from Captain Cécille to the Korean government
Short comment on this by Bishop Ferréol
Extracts from letters by Father Daveluy
Chapter 6
Thomas Choe's letter about the double shipwreck
The Korean government's reply to Captain Cécille (sent via Beijing to LaPeter in Macao)
Letter from Father Daveluy about the brief visits of French ships
Letter from Thomas Choe announcing his arrival in Korea
Letter from Father Daveluy
Chapter 7
Letter from Father Daveluy about a royal procession
Another letter by Thomas Choe
Extract from a letter of Father Franclet, a missionary in Manchuria, to Father Barran, Superior of the seminary of the Foreign Missions, about Father Maistre's arrival in Korea.
Last letter from Bishop Ferréol to Father Barran
Book 4
Chapter 1
Letter from Father Daveluy to Father Barran
Letter from Father Maistre
Letter from Fr. Choe to Father Légrégeois
Letter from Father Maistre to Father Barran
Letter from Father Berneux about his arrival in Indochina
Short extract from a letter from Bishop Berneux about his journey to Manchuria
Short extracts from other letters by Bishop Berneux
Chapter 2
Bishop Berneux relates his journey into Korea
Long account by Father Pourthié of the same journey
Another letter by Father Choe
A letter from Bishop Berneux
Another letter from Bishop Berneux
Another letter from Bishop Berneux
Chapter 3
A letter from Bishop Daveluy
A letter from Father Féron to his parents
A letter from Father Choe
Another letter from Bishop Daveluy
A letter from Bishop Berneux to the Council for the Propagation of the Faith
Lengthy letters from Bishop Berneux
A letter from Bishop Daveluy
Chapter 4
Letter addressed by Bishop Berneux to the Cardinal Prefect of the Sacred Congregation of Propaganda
Letter by Father Féron
Another letter by Bishop Daveluy
A letter by Father Pourthié
Fathers Ridet and Calais relate their arrival in Korea

Letter from Bishop Berneux to Father Albrand

Letter from Bishop Berneux to the Pope

Chapter 5

A lengthy letter by Father Pourthié

Report etc by Bishop Berneux

Extracts from letters by Bishop Daveluy

Another letter by Bishop Berneux

Two letters by Father Pourthié

Book 5

Chapter 1

Letter from Bishop Berneux to the Directors of the Foreign Missions Society

Seminary

Letter from Bishop Daveluy to his family

Short extract from a letter by Father Pourthié

From Bishop Berneux's last letter to Europe

Short extract by Father Féron

Father Pourthié's last letter to Europe

Chapter 2

Reports by guards of the trial of Bishop Berneux

Chapter 3

Report on Korean martyrs sent by Father Féron

Father Féron to the Directors of the Foreign Missions Society Seminary

Father Ridel to his family

Letter from Father Calais

Letter from Father Ridel

Father Ridel's account of the 1866 Expedition

Letter from Father Féron

Le Moniteur of December 27, 1866

Le Moniteur of January 7, 1867

More from Father Ridel's account

Report from 9 Korean Christians of the situation

Letter from the Pope to the Korean Christians