

## Preface : The Life and Works of Saint Antoine Daveluy

### A) His Life

Saint Marie-Nicolas-Antoine Daveluy was born on March 16, 1818 in the parish of Saint-Leu, in Amiens (Somme). His family was a distinguished one in Amiens. He studied at Blamont, the Saint-Acheul branch, at the minor seminary of Saint-Riquier, at the seminaries of Issy and Saint-Sulpice in Paris. Ordained priest on December 18, 1841, he was assistant priest in Roye for a little over a year and a half. His health, until then rather weak, having improved, he realized the desire he had nourished for several years, and entered the Seminary of the Foreign Missions Society in Paris on October 4, 1843. He left France on February 6, 1844, destined for the Ryukyu Islands (now Okinawa, Japan).

However, while he was waiting in Macao for an opportunity to go there, the new apostolic vicar of Korea, Bishop Ferréol, asked Father Libois, the Procurator of the Far Eastern mission, to allow Daveluy to go to Korea with him and Libois agreed. On August 31, 1845, the two embarked for Korea on the boat with which Korean deacon Andrew Kim Dae-geon had arrived from Korea the previous month. Two weeks before their departure for Korea Bishop Ferréol ordained Kim Dae-geon as priest in Shanghai and he returned to Korea with them. Despite a strong storm, they managed to land in Korea on October 12, 1865.

Fr. Daveluy left to study the Korean language in a small Christian community away from Seoul, and, in January 1846, began his apostolic journeys, which were thwarted by persecution during the summer. He then took over the administration of a district; at the same time, in the years that followed, he began to prepare with scrupulous care a Chinese-Korean-French dictionary, translated several Korean texts, and revised religious books intended for neophytes.

After the death of Bishop Ferréol in 1853, by virtue of a brief dated November 13, 1855, the new apostolic vicar, Bishop Berneux, chose him in 1857 as coadjutor with future succession, and on March 25 he consecrated him in Seoul as bishop of Acones. After the synod, which followed this ceremony, the first in the mission's history, he returned to his post and resumed his work. In the years that followed, he completed various works for the instruction of Christians; at the same time, on the orders of Bishop Berneux, he undertook a revision of the records of the country's martyrs, writing biographical notes on most of the main Korean martyrs. He also began to compose a narrative history of the Korean Church. That same year, he undertook a three-month journey to seek out and question living witnesses to the persecution of 1801; between 1858 and October 1862, he sent his writings to the Society's Seminary in Paris. It is thanks to these documents, which he often reproduced literally, that Father Charles Dallet wrote his *History of the Church of Korea* (published in 1874) which, in fairness, should largely be attributed to Father Daveluy.

In 1861, Bishop Daveluy was living in the province of Gyeongsang, in the southeast of the country, and, despite the hostility of the pagans, he brought about quite a number of conversions there. At the beginning of 1865, Bishop Daveluy worked in Upper Naepo (Chungcheong province); in the spring of 1866, when persecution broke out, denounced by traitors, he was arrested by satellites, and pressed by them to indicate the retreat of the missionaries whom they had been ordered to seize. The prelate's nearest missionary neighbor was a young priest, Father Huin. Convinced that there was no chance for him to escape, and fearing that letting the search continue would compromise a larger number of Christians, he sent word to the missionary to come and join him; Father Huin obeyed immediately. Another missionary, Father Aumaître, informed of the events, went to find the captives. The three were taken to Seoul and thrown into prison.

During their incarceration, the apostolic vicar, Bishop Berneux, who had also been arrested, was condemned and beheaded on March 8, along with 5 others. As a result, Bishop Daveluy became Apostolic Vicar of Korea. Because of his dignity as a bishop, he suffered the usual tortures more frequently and more harshly than his companions. Finally, the court passed a death sentence against the three prisoners.

However, the king was due to celebrate his marriage soon. It was feared that an spilling of human blood in the capital could be a bad omen for the royal wedding. Therefore the Regent ordered the condemned to be beheaded near the Yellow Sea, twenty-five leagues south of Seoul. Bishop Daveluy and the other priests were taken on horseback to the designated place. On Holy Thursday, March 29, 1866, they arrived at Solmoi and Bishop Daveluy heard the satellites proposing to delay the immolation of the confessors, in order to go and show them in the neighboring town. At that, touched with a strong desire to die on the anniversary of the Savior's death, he interrupted them: "No," he cried, "what you are saying is impossible. We must go straight to the place of execution, because tomorrow we must die." The prisoner was obeyed, and the next day, Good Friday, March 30, 1866, he and his companions were executed. The Bishop's execution was marred by a grotesque episode when the executioner refused to complete his task after an initial, non-fatal blow until the authorities agreed on what to pay him.

The bodies of the martyrs, buried in the sand at the very place of execution by pagans from the neighborhood, were collected by Christians the following June, and buried three leagues from the coast. They were exhumed in March 1882 by order of the pro-vicar, Father Blanc, and the following November, sent to Nagasaki (Japan), in order to protect them from any desecration during further persecution. They were brought back to Korea when there was no longer any fear of persecution, and since 1900, they have been resting in Seoul Cathedral.

Antoine Daveluy was beatified in Rome on October 6, 1968 and canonized in Seoul on May 6, 1984. He is one of the 103 Martyr Saints of Korea.

## B) The Works

During the twenty years he spent in Korea, Bishop Daveluy wrote much about the country and its church and a good part of his writings have been preserved in France, on the one hand his letters and on the other hand the texts that he had sent to the Seminary in Paris in the years before and after 1860. Those letters from Korea were mainly addressed to his colleagues in Macao and Hong Kong, and in Paris, who kept them in the Paris archive, but he also wrote extensively to the members of his family, including his aunt, who was also his godmother. These letters too seem to have been carefully preserved, particularly by his sister Pauline.

These numerous documents were collected, arranged mostly in chronological order, copied carefully, first for certain letters to his family especially, in 1868, then for the majority, the notes on the culture and history of Korea, on the martyrs and on the history of the church of Korea, in 1888. All are preserved, copies of all his letters and other texts, in five volumes in the IRFA archives in Paris.

- a) Notes for the Introduction to the History of Korea (Volume 3 + a section from Volume 5)
- b) Notes for the History of the Korean Martyrs (Volume 4)
- c) A choice of the main Korean Martyrs (Volume 5)
- d) The letters written from Korea to his colleagues (volume 6)

e) The letters written from Korea to his family. (volume 8 + letters to his aunt from Volume 6)

Three other volumes (Volumes 1 and 2) contain copies of religious notes and texts written in his youth, before and just after his ordination, and (Volume 7) letters sent to his family before his arrival in Korea.

The originals of all these copied texts have disappeared, no one knows what became of them after they were copied. For several years, the Church in Korea has received images of these copies and asked French-speaking missionaries to faithfully transcribe them. It is thanks to their work that it is possible for us to publish this collection of all the writings sent from Korea by Saint Antoine Daveluy. Those who transcribed these texts made a point of indicating each spelling error with “\*(sic)”, sometimes adding in brackets the correction to be made. We have preferred to keep the spelling of the copies (not knowing whether the error comes from the original or the copyist) without including these indications, as the minor errors hardly harm the understanding of the texts. The page numbering, too, seems irrelevant.

D) The development of Fr. / Bishop Daveluy’s work on the Martyrs according to his Letters.

Before Bishop Berneux arrived in Korea in March 1856, there are few indications in Fr. Daveluy’s letters (Daveluy Archive Volume 6) that he is working on documents concerning the Korean martyrs.

The first indication of an interest in translating such documents comes in a letter to Fr. Barran, the Superior of the Paris Seminary, dated February 22, 1855, which contains his translation of the account of the martyrdom of Paul Do-gi in 1798. He writes:

“The account is not very correct and not very careful, my translation is even more trivial, but I do not have time to take care of it. It was made in the middle of my administration and please look only for the facts.”

(.....)

“Here, Sir, is the narration as I found it, my translation not always literal, seems to me nevertheless accurate. It was done at a fast pace and is very bland. But I repeat, I have been in administration for more than four months and I had to do it immediately in the midst of fatigue so as not to miss the opportunity that presents itself. If you are grateful to me for this little work, pray to God that it comforts me and I will have other things to send you.”

He was mainly occupied in other kinds of research, especially a dictionary. In a letter to Fr. Barran, the Superior of the Paris Seminary, dated November 1, 1855, he writes:

“My administration being finished, I set my sights on two pressing and difficult works. The first was the revision of a book for our Christians and what I thought to execute in twenty days took me nearly two months. The heat is approaching, we must hurry, to accomplish the second, I have myself transported by six days of march to an old mandarin, a distinguished doctor to work with him on the preparation of a dictionary. Gigantic work that I should doubtless have left to others, but that I try to make use of the few years of use that I have in this country. Never has a Korean dictionary been conceived in this country; how could it have seen the light of day? Up to now, we are far from having been able to even bring together all the words, but as it is, I have spent three months sketching a Korean Chinese and French or Latin dictionary. It is far from being finished as you think, but tired of this distant

country, I had to get closer to the center of the mission and for the moment I must still devote very little time to work while waiting for God to make known to me his further will.”

Two days later, on November 3, 1855, he writes to Fr. Libois in Hong Kong:

“The rest of my time is spent either in languishing or in reviewing books, or in working on the Korean dictionary. When will there be one? I do not know, for it is a dreadful work and I do not have the strength to do it; besides, I do not know that others are working much on it; so it will be left to future generations.”

In November 1856, after the arrival of Bishop Berneux, Daveluy writes as follows, but without any details on what he is doing or what his Bishop intends:

“My part in the work of the Mission has been small this year. The sedentary life seems to be the most favorable to me, I only do a small part of visiting the Christians and the rest of the time is spent in work, useful moreover to the Mission. His Grandeur's intention still seems to keep me in this position which moreover would not be at all painful to me if I could get hold of some men capable of helping me with the work I am engaged in.”

On October 23, 1857, he writes to Fr. Libois with a first mention of work on the martyrs:

“While all our brothers are running and campaigning far away, I am sedentary by His Highness's orders. I am not feeling bad about it and am not complaining. This new regime suits me well in every way. There is only one new burden too heavy for my shoulders which His Highness should have spared me, I have already groaned about it... and I am only at the beginning. May God help me to bear it, you understand me, what a pity to see myself thus burdened. I am busy with language work, books etc. and the complete history of our Martyrs ab initio. We will have a lot of trouble getting details on the old days, but finally something will be done. I am asking in Paris for everything there is and if you could find in Hong Kong, Macao or Manila documents on our mission in the early days, I would ask you to have them copied at our expense and to send them to me as soon as possible; If you do not have them until late, you will send them later, at any time any document will be received with gratitude; please seek and inform yourself from all sides, your efforts will be paid for by our martyrs, and by the glory which, we hope, will reflect on the whole Church.”

It seems clear that the task of writing a complete history of the martyrs had been entrusted to him by Bishop Berneux very soon after his arrival.

In the letter to Fr. Albrand, the new Superior in Paris, dated 21 November 1857, Daveluy announces the Synod held in March, and his own consecration as Coadjutor Bishop, followed by the unexpected arrival of Fr. Féron. This letter confirms that it was Bishop Berneux who had formally charged Daveluy with the preparation of a “complete history of the martyrs.” This letter also indicates the difficulty facing Daveluy without any complete archive of records:

“After the end of the administration, the largest and most solemn meeting that has ever taken place in this Christendom was to take place. Bishop de Capse, after having received from His Holiness the necessary powers to choose a Coadjutor, did not want to wait any longer to make use of them and His Grandeur urged me to accept this formidable charge. My natural repugnance for this position alone was enough to lead me to refuse, I never believed myself made to command, it is already a lot for me to know how to obey; on the other hand, the real exhaustion of my strength followed by the loss of my intellectual faculties

did not allow me to accept this burden, but His Grandeur spoke to me in terms which made me fear that an obstinate refusal would put myself and the Mission out of the way of Providence, and I had the misfortune to give my consent. “The day of the consecration was therefore set for March 25, the day of the Annunciation, and Mr. Mrs. Maistre, Petinicolas and Father Thomas were gathered for this ceremony, which prudence did not allow to be done among the Christians. It took place in the house of His Highness, during the night in the presence of the Catechists of the Capital and a small number of Christians. The locality and the secrecy did not allow for great pomp; it was almost like in the catacombs.

(....)

“You know from His Highness that for a year I have been little occupied with Christians, and entirely devoted to sedentary work deemed necessary. This new position also suits me very well and my health seems to be improving a little. Mgr has charged me, among other things, to collect everything that could be found for the complete history of our martyrs and of the Mission of Korea.

“We have here very few documents on the persecution of 1801, from which it was decided that you would be asked to have a copy made for us of all the documents that you could find in Europe. His Highness must warn you to advance all the necessary expenses. There may be documents at the house in Paris, perhaps also at the Messrs. of St. Lazare and in Rome; wherever they are, please have them copied quite finely and very clearly, it would be good to send them by Suez if possible. Mr. Féron says that we are about to print the history of our Mission, we believe it important to wait until we have been able to communicate our documents to you; there are necessarily in those that you possess errors, obscurities, incomplete facts, I believe I am able to make the greater part of them disappear, this reason alone would be enough to make us wait.

“Another reason. Until now the proper names have been put sometimes with the Chinese pronunciation, sometimes with the Korean. But they differ so much that it is often impossible to know if it is the same name. It is necessary in publishing the history to put them all uniformly and the Korean pronunciation must be adopted, since it is the only one that can be given in the letters of the missionaries who work in this country. I hope that these considerations will encourage you to wait until we have been able to return to you all your documents corrected and enriched by a good number that I have here and that Mr. Féron says is not with you.”

At about the same time, Bishop Daveluy sent to Fr. Albrand his translation of the account of the life, interrogation and execution of Lawrence Park as a sample of his work:

“I did not intend to send you immediately some rich documents of our ancient martyrs, but only to collect them to offer them to you later, but the dear Mr. Féron having shown me on the one hand the pleasure that the account of the martyrdom of Ni Paul in 1798 has caused you and on the other the impatience in which you are, he said, to receive news of it, I cannot not try to satisfy your desires, it is therefore a simple flower that I hastily detach from the beautiful garland that today adorns my room, may it spread among you the good odor of virtue with which it perfumes our surroundings. I have chosen the life of Pak Laurent, who for sufferings, is not inferior to his famous patron, you will be able to judge.”

One year later, at the start of a letter to Fr. Albrand dated November 7, 1858, Bishop Daveluy writes, distinguishing between the “History” (the present Volume 4) and the “Choice of Martyrs” (Volume 5). While the (narrative) history was not ready, he indicates that the Choice of Martyrs is being sent with this letter:

“The history of our martyrs could not be sent this year, His Highness the Bishop of Capsus decided that we should send this year a choice of our Martyrs, asking you to be good

enough to present it to Rome according to the formalities required for the purpose of introducing the cause of their canonization. He will doubtless say a word to you about this. But having been charged with the research, I must give you some explanations on this Choice that I am sending you all written in my own hand.

“Having to date three hundred and sixty-some names entered on my list of Martyrs, I made a choice among the best known and had to write the notebook before the summer. I did not put in it all those that I could have presented with confidence, and could still add others.

“On the other hand, I had placed in it some very well-known names on which I was waiting for new precise testimonies, and having been unable until this time to receive any response from the various provinces, I have put notes on some names and asks you to receive them with the notes.

“Thus the martyrs to whom no note is attached are presented purely and simply because the testimonies being numerous do not leave me reason to doubt the truth of the tradition. I noted to await new testimonies for some on which I wish to be more assured. – Finally for several I noted the few authorities on which the tradition is based, with the intention of adding later the new testimonies that I will collect, they will be admitted or rejected as one judges appropriate. It is good that you know that until now I have done little more than collect documents without noting many particular testimonies, this second work is in progress.

“I must say a word to you in particular about Tieng Augustin whose testimony I have quoted several times. This witness seems to me to be of the greatest weight. An educated man of recognized probity, he took part in all that took place during the introduction of Religion in Korea and wrote down notes on a certain number of facts and people that he knew very well. He did not hide in his book his apostasy and that of several of his brothers, relatives or friends, which adds much weight in favor of the veracity of his story, and finally I can assure that until now I have found nothing in his book that was contradicted by other traditions. – Let us add that this book remained buried in his house and as they did not want to communicate to anyone it is still today unknown to the Christians with the exception of a very small number, from which it follows that the general tradition could not have been based on this book, but has its sources in other witnesses.

“This man whose stories are short and precise later returned to the practice of his duties and died in a consoling manner, after having written his notes. In what I call testimony I do not count the people who cite a name without being able to give details but only those who seem well informed of the facts, that is why several martyrs will count rather few testimonies; they would be very numerous if I wanted to count all those who say they learned by tradition, that such and such a person has indeed confessed the Faith.

“In the notices that I send I believe I can certify that the martyrs cited have indeed confessed the Faith, and this based on the written tradition, or oral tradition of Christianity. As for the other actions of their life, I was less difficult to accept them and consequently cannot put them on the same footing. Often these are stories reported by one or more people in the family and that I accepted as they did not see any inconvenience in it. – If the Court of Rome requires eyewitness testimony, we will not be able to satisfy it for most of the ancient martyrs, they all died, most of them without writing anything down and leaving only their stories in the memory and hearts of our current Christians; but we dare to hope that after having passed over many formalities for the Martyrs of Tonquin and Cochinchina, His Holiness will be good enough to do the same for ours, who do not seem to me to be inferior to the venerable Annamite Martyrs.

“Please therefore, Mr. Superior, put all your care into pushing this matter forward, which I believe must contribute to the glory of God and the universal Church, as well as to the glory of the Church of Korea, which will also reflect on the Society and will help us to

continue the works that Providence has been kind enough to entrust to us. – In this hope, I will continue my research as much as my strength will allow me and will try to send you new documents in the spring, if we have the opportunity.”

In January 1859 Bishop Daveluy received belatedly letters from Paris from previous years. He at once replies:

“I received a few days ago the two letters with which you were kind enough to honor me dated August 1857 and 1859. I saw with pleasure that our dispatches had reached you with the account of the martyrdom of Laurent that I had been asked to send you in advance. If the new dispatch that I was able to send by the last mail from Pien-men and which has already reached Leatong can reach you fortunately you will have more or less the main notices that one can collect in this country. I have occupied myself as actively as possible with the research on our martyrs and the main facts of this Mission *ab initio*; unfortunately I see clearly from now on that it is too late to have all these details, which the scraps collected make us regret even more. It would also be necessary to travel to the various parts of the Mission, which will perhaps not be possible for me, given the few workers who work here and also the difficulty that the roads present to us in this country without resources, especially when one has lost the use of one's legs, as it pleased the Lord to take them from me. However, after the three months of travel done in the spring of 1858 for the administration, I believed I could undertake some more distant ones in the autumn, to help on the one hand our brothers who are too overloaded and especially to collect for myself the traditions of these regions, which our other brothers, because of their little knowledge of this country, can only do too imperfectly. Providence has deigned to support me still in the midst of these fatigues and has allowed at the same time that precious information came to crown my efforts. Charged by the Apostolic Vicar with this difficult but very consoling task, I will tell you that it has become in some way my only thought, so not a day in the course of this administration where I have not spoken at length about all these events and I have been able to know a thousand little things which have a great value for this work and can only be known through chatter, pardon the expression.”

(...)

“This little excursion took me another three months and a few days, it is pure gold, considering not so much the facts as the precious testimonies that I was able to collect and already in a note which will be attached to this letter I communicate to you a part of my happy research to confirm the truth of the history of our confessors. I am preparing a work which will give for each martyr in particular the foundations of the tradition, but you understand that it will require a lot of time, less to write than to collect, and I cannot assign a period to announce its end. “While seeing with happiness the Decree of Our Lord Jesus Christ (the Pope) for the introduction of the cause of 83 of our martyrs, a thought pains me and pierces my heart. It is that many of our finest confessors will not have been able to be put on this list, and I fear that once this first step has been taken, it will not be easy to have so many others so brilliant and so rightly venerated added to this Catalogue in Rome. Communications with our Korea are so difficult that I do not know how to provide you with our research, which is already necessarily very slow, a little more quickly.

“Please make every effort so that the martyrs known only by our last dispatch are not put aside, and are associated with those on the first list, which I ask you to be kind enough to send me in detail. You will be kind enough to congratulate me on taking charge of the history of our Martyrs, which is that of our Mission. I first thank very sincerely our fellow Directors of the Seminary of Paris for the interest they are willing to show in this way to our Mission, and for the echo that the thought of a complete history has found in their hearts. This thought, as you know, was that of Bishop Berneux, and the honor of the enthusiasm rightfully belongs

to His Greatness. He having charged me with this task, I understood that no one at the moment in the Mission was in a position to work effectively on this research, my refusal would therefore have compromised this work and I accepted, promising to collect all the notices of the martyrs and even to form a continuous history of them, as far as I could.

“By the fact I have been able to accomplish in great part these two aims; but besides that I have never been able to write anything that was bearable to read, the present weakening of all my faculties, the half-lost use of my mother tongue, and the languor with which everything that now comes from my pen is struck, have prevented me from ever having the thought of writing this history to offer it to the public. It can therefore only be a sketch in which the facts are more or less linked and coordinated, and if you want to make the public enjoy it, the task will necessarily remain for you to choose a capable man who can recast this first work, clothe it with colors, and only then call upon pious readers to edify themselves, and to rejoice in the glory of God in these Saints.

“Here, dear Superior, are things as they really are, and I thought it my duty to give you these explanations in advance, on the one hand to avoid you an unfortunate disappointment and to keep in mind to choose a man who can set to work, as soon as we are able to send you the sketch, that is to say, at the end of this year.

“In writing these words I reflect that since the documents from Europe are lacking, they must first be received and from that I cannot fix a date, I only wanted to say that the materials that I have here at hand will, I hope, be coordinated and put into the form of a story during the course of this year, but you will easily understand all that will be insipid and defective in this first draft, made in the midst of distractions of all kinds that our position does not allow us to avoid.”

At the end of this same letter he adds:

“I had prepared my notes on the Martyrs attached here and was going to complete them these days in a short trip that I am going to make, but a setback forcing me to send these letters immediately I see myself forced to ask you to wait before presenting to Rome some of the names that are there, it is not that I have doubts, but wanting to present only those on which I have gathered a number of precise and imposing testimonies, I do not want to deviate from this line, they will reach you a year later, I have little doubt, however let us not advance too much.

“Mr. Féron believes that Ni Pierre dit Seng houni, supposed to be the first introducer of Religion in Korea, is on the list of martyrs that you have in Paris. He was indeed beheaded at the beginning of the persecution, but it is certain that he had not practiced for a long time, and unfortunately I cannot find any document that announces his repentance or his retraction, and he is here considered a victim of his enemies, without any merit before God. He must therefore be erased as soon as possible. Things are even clearer for the man named Ni Kahoani, in the event that he is in your catalogues, he cannot remain there.

“I have found many names unknown until now and several seem to be fine confessors, however I have not yet been able to do the necessary research and am forced to postpone their sending.

“All this will drag on, but there is no remedy.”

However, in September 1859, he was obliged to send again the January letter, which had come back to him, with the text of the Choice of Martyrs, together with a new covering letter:

“So as not to return to the facts it contains, I am sending it to you with this letter, having only added a few important words.”



These added texts are indicated as such in Daveluy Archive Volume 5. The letter includes more details about his work:

“I therefore left and began to devote my final attention to the publication of two important works for the instruction of our Christians. Surrounded by two copyists, I pressed things hard, even during the great heat and everything went well. But here come unexpectedly two large quarto on the affairs of 1801, which I had said to try to steal from the pagans. What a treasure! Yes, but everything being in Chinese, that is to say in Hebrew for me, it was necessary to quickly send for a doctor copyist to sort through everything in a very short time and not let the owner know that these books had come to my house, otherwise a great fuss would have been made. God allowed a capable man to come and find me and while pushing my two writers of books of doctrine, it was necessary to decipher and take note of everything contained in the precious in 4°. It was then in my house a very invigorating activity of work and I was in heaven. Everything went well and I acquired there documents of the highest price, among others I took a copy of the long letter of Hoang Alexandre, which contains many details on the martyrs, before speaking of his projects and requests to force the government to no longer persecute.

“All this took me a lot of time and the translations are far from being finished, but I have the main thing in my hands and little by little everything will be understood and translated. Pressed from all sides, it is in the middle of all these occupations that I had to write again a part of the history of the martyrs so as not to put it completely aside. Judge if it needs to be taken care of, but everything has to be done and I was only able to add 120 pages to the story during my summer. Besides, I had to write the oral tradition on each confessor, and put 75 years of the Korean calendar, in relation day by day with our ecclesiastical calendar. So you see that I did not waste my time.

(...)

“With all the work arising from all sides, I have not been able for two years to take a single glance at the dictionary that I had to complete, fortunately Mr. Pourthié can devote his care to it in part. This dear colleague is a worker called upon, I believe, to render us great services, he can already devote himself to many useful works. On the other hand, Father Thomas is advancing his work on the translation of the main prayer books for the whole year and he will perhaps be able to finish next summer after returning from his too long tour.”

In the same month, he wrote to Bishop Verrolles in Manchuria, hoping to obtain additional documents:

“Since I am concerned with the history of Korea, may I dare to ask your Highness to inquire whether there are not among the Lazarists in the diocese of Peking, old documents sent by Father Jacques Tsiou and by the Christians of Korea. It is certain that many things have been sent, if they are still available and you can obtain a copy of them, we will gladly bear the costs, in addition to the gratitude that we will retain for them.”

Also in 1859 (no precise date is indicated) Bishop Daveluy sent to Fr. Albrand without any explanation or commentary his translation of the (written) Defence of Paul Yun, which he had not included in the account of the interrogation in his letter of February 22, 1855, feeling that he did not have an accurate text. Charles Dallet understood what it was and inserted the Defence in the correct place in the account.

In a letter to Fr. Libois dated May 1859, Bishop Daveluy indicates that he is sending (again?) a text of the Choice of Martyrs, since the History is far from ready. He here begins to indicate that the History will have to be revised by an editor.

“I will not go into details, you will be able to see them in my letter to Mr. Albrand, and the volume of the selection of our martyrs which must accompany these letters will tell you that my time has been and still is rare, especially since the pen no longer knows how to slide or run. It is not to be regretted when it is used to glorify these generous confessors and to add a new jewel to the history of the Holy Church. The general history of the Mission or rather of the Martyrs requiring research which has become very difficult and necessarily very long due to the dispersion of the people to be questioned, it was decided that this selection would first be sent and the rest ... on the loom with the hope of showing itself later. But God knows when? If I can carry out the long distance trips required ad hoc, the rest of the facts would perhaps be ready for next year, but the writing will have to be entrusted to a less heavy and less wiggled pen.”

In a further letter to Fr. Libois, received by him in May 1860, Bishop Daveluy writes, indicating that he has obtained new documents:

“You have doubtless received and passed on to France the numerous documents that I sent last year on the martyrs; I have placed them under the protection of Mary and our blessed confessors and am confident that they will not be lost. I have continued the research and this time do not have much to pass on; however, my efforts have not been in vain and everything is becoming clear. Monuments of the highest importance have come into my hands providentially from the pagans. I believe that God looks favorably on the enterprise that he suggested to the Bishop of Capsus and that he wants to make known the principal confessors of his name in this country. Everything will go well, but slowly, because it is necessary to go so far to question a little completely, and then there are so many other things to do for the administration of the Christians and the books that are necessary for them, that always divided between so many affairs, I can only devote myself to it at times and not put myself into it entirely. God grant that I am not ill, always weak, increasingly old and good for nothing, but almost never unable to perform the various tasks entrusted to me. Let us hope that everything will be done and in the time that He wants it.”

On November 12, 1860, writing to Fr. Albrand, Bishop Daveluy expresses his frustration:

“I wait every year for the historical documents that I had the honor of asking you for three years ago and I have not been able to get any news of them. Have they gone, misplaced, or lost? This is how all the work languishes. Besides, I can only predict the history of our Martyrs, and its completion is becoming quite problematic. The first draft is, one can say, finished, I have only a few things left to write and at the first free moment, it will be done. But it is clear that this series of facts thus written cannot be presented either to the public or even to the Society and the more I advance, the more pitiful the writing becomes.

“I had initially intended, a first draft being on paper, to redo it myself, not to present it to the public, but to make it a clear and somewhat neat whole that could at least satisfy the members of the Society. The ever-increasing stupefaction of my faculties makes me retreat, assured that nothing in them can be even slightly satisfactory. Then the idea comes to me to send you as is all my shapeless writings, entrusting you with the task of making some use of them, and I retreat almost even more at the sight of so many old and modern publications which are far from presenting anything true. The editor, whoever he may be, left to his own devices or wanting to add colour to his work, will disfigure it so much that he presents things in a very different sense. Now, whether at the end of everything my name appears or does not appear, it is clear that all the responsibility will rest on me and the faults imputable and attributed to me; this is something I can hardly accept without knowing the facts. I would therefore like to find a way of having the editor before my eyes to direct him, bring him back

and have no responsibility other than that which I believe I can accept. In the position we are in, seeing no way of putting this plan into execution, everything is at a standstill for an indefinite time. Moreover, during the whole course of this year, I have not been able to advance this work by a single step, prevented by the persecution, and it remains at the status quo, i.e. finished for the documents we have here. Having nothing to send you, I had thought of sending you the work on the tradition and the witnesses who have given us evidence in favor of each martyr in particular, then here again the persuasion that this work cannot have important results in the hands of anyone foreign to this country and not knowing the depositaries, determines me to send you a big zero. Little by little we will see what there is to do, but I repeat if some circumstance does not come to rejuvenate me and put me in a position to use my old faculties, please do not count on me any more.” (....)

As for work, God seems to take pity on our efforts for the history of the Martyrs. Having no more house, I had deposited the bulk of my effects with a Christian in pagan country who seemed to have nothing to fear, even from persecution. However, unfortunately he was denounced by a traitor and the satellites went to seize him. Finding him absent, they rushed on the house and the furniture, and took away 200 francs that I had also deposited there. The mother of the Christian by threats managed to prevent the satellites from entering the apartment where all my effects were. They withdrew to go and look for the master. During this time God allowed that a Christian very far from there arrived by chance, they loaded him with my effects, (two loads of oxen) he took them and the next day the satellites who had met and captured the master of the house returned to pillage the house on a large scale. Can one see a more attentive Providence, it is too striking and from that moment I dared to flatter myself that the persecution would not go to the last extremity. Now in these effects were all the Korean and Chinese originals of the acts of the Martyrs, all my notes in all languages on the history and customs of this country, all my notes on the Dictionary, and for the preparation of a new dictionary of scholars etc., What a blow for me if all this had fallen into the hands of the satellites. Thanks be to God and to Mary our protectress. So our work is going at its little pace and will advance with the help of God and little by little we will have the consolation of seeing some good results, that is my inner persuasion.”

On the same day, November 12, 1860, Bishop Daveluy writes to Fr. Libois:

“I have nothing to address to you this time on the martyrs, I have not been able to make a single step in history and research during this whole year and do not know when I will be able to resume it. Moreover, the work has become completely impossible for me, I do not know if there will even be a way to finish it, the rest will speak, God having his designs, let us not worry. I do not receive the papers requested in Paris, and God knows if they are on the way, that is the advantage of doing work 10,000 leagues from the center.”

In a letter to Fr. Albrand dated January 25, 1861, Bishop Daveluy mentions a new complication, related to the form of documentation required by Rome for the recognition of martyrs, presumably in response to something written by Albrand:

“As for the Martyrs’ affair, I examine my conscience, thinking that everyone will do the same, and I examine where the fault that is attributed to us comes from. We are reproached for not having satisfied the requests made by the Holy See in the letters remissoriae. I am willing to believe that these letters were sent, but please also believe that no one here has received them, and what is extraordinary is that the text of the decree authorizing the introduction of the cause of the martyrs, dated 1857, only reached us 6 days ago, January 1861; is it us who should be blamed for such delays, and calculate by that the time when the letters remissoriae of which we have no knowledge should arrive? What information could we give without knowing what the Court of Rome is asking us for. “You seem to think that I

have taken it as an honour to finish the history of the martyrs rather than to deal with this information. Please disabuse yourself. If there were not an order from my Vic. Apostle, I would not have the courage to finish this history. I admit to having spent a lot of time on it, and to have wasted little time in recent years, but it was only out of duty.

“Furthermore, thinking that the Holy See might well ask us for some information, I believe I have already had the honour of telling you that I have written down all the tradition and the witnesses on each martyr, to facilitate the work of those who will be responsible for the information, either without me, or with me, or after me. The work will be completed more and more, but not knowing what the Court of Rome will ask of us and the forms it will require, I have not been able to send this notebook, copied in duplicate in the Mission as a precaution and that is all my fault if there is one.

“To conclude, please, Monsieur the Superior, write expressly to Rome to make known the unfortunate circumstances which shelter us from the reception of the documents of the SS. Congregations and assure his Eminence that if the documents reached us there is not a single missionary who would not willingly bend over backwards to accelerate the success of the cause of the Martyrs. I dare to answer for all my confreres, because each one has regarded it and regards it as the Cause of the Church, of France, of Korea as a very personal cause.”

Writing to Fr. Albrand in October 1861, Bishop Daveluy repeats his impatience on not receiving copies of documents from France. He also begins to indicate that his notes will have to be completed using the documents already in Paris:

“As for the documents relating to the history of our Martyrs, I could perhaps thank you for the care you thought you had taken, but certainly not for the care you have taken. For in the 4 or 5 years that I have made requests, not a line has been sent to me; I was still waiting for the arrival of the Brothers, presuming to find these documents in some trunk, but this time again not a line. This is too much; while it is a matter of general interest, specially recommended to you by the Apostolic Vicar himself ab initio, and recalled each year by the Coadjutor of the Mission, you are good enough to write to me that Mr. Chamaison has sent everything; I like to believe it and yet nothing has arrived. But besides the fact that it was difficult to trust Mr. Chamaison, when he had done his research and prepared the materials, was it not the duty of the prosecutor of Korea to receive all these documents, to see for himself roughly what there was, and to send them himself? If things had been done in order, I would doubtless have received valuable and necessary documents, whereas today I have nothing.

“With my hand on my conscience, whose fault is it? As for me, I wash my hands of it. Mr. Féron, who had requested some documents several years after my requests, received them through the care of the person to whom he had addressed them, these documents being only an abridgement cannot suffice for me, I only see that there are very valuable documents in Europe which must shed great light on many facts. Disgusted at having waited so long in vain, and at receiving nothing this year, I set to work writing the old part of our history and have finished it entirely. There are many obscure and inaccurate things, which the documents from France could doubtless clear up and rectify, but many years of experience having taught me that no one in Paris wanted to deal with them, I did not think it necessary to make new requests and passed on at the risk of falling into falsehood. This history would have been sent this year if there had been someone to make a copy of it; for I am obliged to keep one here; and if it should reach you later, please remember that it will still have to be conferred and completed by the notes that you have or may have in your hands. Besides, it is only an unwritten draft, which must be coloured by some skilled hand, my part is finished, all that I could do here would be wasted time, having nothing more at hand. “As for the investigations ordered by Rome to prove the facts, Bishop de Capse informed you this spring that no letter

from Rome on this subject has ever come to these parts, we are waiting. When they arrive we will follow these instructions immediately; I already have in writing the testimonies collected by me on each martyr and this will facilitate subsequent inquisitions, however the letters arrive to us each year in January, and each missionary having already made part of his tour, it is not likely that all the investigations can be sent the same year, so do not be scandalized if there is then some delay.

“A sentence in your letter frightens me, announcing that you have not received the lives of the Martyrs sent by me. I hope that this is a misunderstanding between us, because all the letters sent by me at the same time arrived in Paris and to my family. Now Mr. Libois received, read, and sent by mail this collection of notices. Please send me the list of Martyrs whose notice you have received, to clear up this doubt. It would be all the more unfortunate, since, in too much of a hurry at the time, I sent three or four lives without making a copy here, and this work would have to be started again ab ovo.”

In October 1862, Bishop Daveluy writes to Fr. Albrand in exasperation. At the same time he worries about who will publish what he has written, suggesting the name of Louis Veuillot, and asking that he be allowed to see the result before any publication:

“Whatever the fate of the documents on the martyrs that I had requested from the Seminary, it is clear that I have nothing more to expect from them, and despite the bitter regret of not being able to profit from these pieces, several of which would have had great significance, we must submit to the force of events. I am therefore sending this time to Mr. Libois to pass them on to you by the surest means he can find, all my notes on the history of the martyrs. They have not been written despite all the prayers you have made to me, but for me it is a physical impossibility here that you cannot blame me for. I was already worn out and without intellectual faculties and the long race that necessity imposed on me last winter has reduced me to the point that after many months of so-called rest, a page of writing is still a burden for me and my intelligence is so exhausted that I am searching for words with each sentence and making an effort to try to put my sentences together; with that, how can I attempt any writing. You will say that a little rest could dispose me to it, I answer that the thought of rest cannot come when on the contrary I see every year the charges and the obligations double; and I add that in our position there is no possible rest, seeing that there is not even a place to settle down quietly, without speaking of all the privations with which each of our stages is richly endowed, to speak of making oneself a little better, is a mockery, experience is there to prove it. If I insist on these details, it is because several of your last letters seem to make it my duty to do everything by myself, but no one is required to do the impossible.

(...)

“According to this here are some ideas that I confide to you: If you only want to deposit these monuments in the archives, it is the easiest, and they will remain there in peace. If on the contrary you want to make some publication, here are my intentions to which I ask you to adhere strictly, because I cannot change my way of seeing and I do not recognize anyone's right to depart from them.

“First of all, I expressly forbid that any of these notes be published as they are in whole or in part, even in the Annals. If they are to be entrusted to someone who can write them successfully, I agree on the condition that all parts of this new work be communicated to me before publishing them. If Mr. Veuillot wanted to take charge of it, he would do so very well, but I understand that not being able to have a conversation with anyone about the countries in question, he finds himself in a difficult position. I have not written down the stay of our colleagues in 1835 etc., nor the years from my entry to the present day because the documents are in the letters from France and around here, I have lost my memory of them. I

wanted to set up the persecution of 1846, but fatigue prevented me from doing so all summer and today it is too late for me to be able to carry it out. There are at the beginning some lives for which I refer to the notebooks sent previously, if you had not received them you should let me know and I will try to send them to you again, with two or three documents not yet ready. Some notes on the productions and customs of the country also remain without being able to be written, moreover I have some paintings which could form a small album, attached to the history: they would have to be explained and it would be a part of the customs of the people, but I do not have the time and besides it is difficult to pass it on, besides that I do not know the price that would be attached to these very common paintings; finally the chronology of the kings of the various dynasties, it seems too dry to be of interest in your area and then it would have to be copied, which frightens me. So that's all, and when I know that you have received the body of the story I will have a great relief, because all this has been going on for a long time. I have also almost finished the collection of Chinese and Korean documents, which forms seven or eight volumes of this country, a little more time and I will find myself free, on that side, this thought alone makes me leap for joy, there is so much work on the job without the end being seen.”

In September 1863 the tone in writing to Fr. Albrand is different. He has received a list of documents held in the Paris Archive, probably compiled by Fr. Rousseille who was back in Paris and beginning work on the Archive. Again he insists on being able to review the result of any editing done in France before it is published:

“My last letter seems to have distressed you, it is true that I am sorry not to receive any piece from year to year, my intention was to put some reproaches in it, I do not know the terms that flowed from my pen at the time, but I would be very angry if I had overstepped the mark and am quite ready to send you my apologies. Besides, this whole affair is over and I do not think of returning to it. This time you were kind enough to send me the catalogue of the pieces existing in your archives. I am very grateful for this sending although in fact it must no longer be of much use to me. My letters of 1862 will have announced to you and perhaps you have already received all my notes for the history of the Martyrs. I have decided to send you everything because on the one hand it is absolutely impossible for me in my current position to try to write them, having neither the time nor especially the strength. And on the other hand they are in great danger of being lost here either in persecutions and pillages, or in fires, as in the fact that I lost in the fire in the spring of this year, a large chest where were gathered all my notes, papers and books of work, so that the history of the martyrs has lost all its original and most complete titles; only a selected collection in the language of the country remains and God granted that my notes in French, except for a certain number, were not found at that time in their rightful place in the chest and were largely preserved. I understand that you have always retained the desire that I write this history myself, however it is absolutely impossible, business crushes me on all sides and the writings especially disappoint me; when I find some time a little less pressed my strength seems to return somewhat, then carried away by the flow of business I fall back into a real languor where all work of this kind is impossible. So please do not think about it anymore and if this story must appear for the public, please entrust it to some fervent writer who can take advantage of my notes and make the faithful enjoy them. Louis Veuillot especially should do this work well; but do not forget what I said last year; I forbid in the most absolute manner to publish this story in whole or in part, without the writing having been reviewed and approved by myself; that if these conditions cannot be realized it will remain unpublished in your archives, because I will not accept any composition in this regard.

“In the first years of the story and also I believe for 1846, I refer a few times to the separate lives that I had sent you, but since you have not received most of these lives, if we

take care of the writing, I would have to know the lives that are missing from the story, to be able to send them to you, there are few, but I cannot know them. Please be so kind as to find out which lives are missing and to indicate them to me in order to complete the whole. This year I am attaching to my letters a more exact and more complete life of Nim Joseph martyr in 1846, it is this one which must serve as a basis and not the one sent formerly.”

On October 14, 1864, Bishop Daveluy wrote to Fr. Albrand in the same sense:

“Last year I sent you all the notes I had on the history of the Martyrs, the documents from Europe could complete them a little; I added that if someone wrote them, I absolutely want to see this writing before any publication takes place. If these notes are lost along the way like the previous ones, we must give up everything, because I can never try to copy what remains here; I even have some notes on the country and its productions that I have neither the strength nor the leisure to write. In God’s care.”

In October 1864, Bishop Daveluy wrote to Fr. Libois

“Last year I sent you to send to Paris a large notebook of notes on the history of religion in Korea and its martyrs, I wonder if you received it and have been able to send it safely to its destination? I dare not flatter myself, because the large number of letters lost each year seems to indicate frequent shipwrecks on the part of the trunks, and my notes could well have had the same fate as so many other papers. In the inability I am to deal with this work henceforth, my decision is more or less made, to leave the past to the grace of God, and if this time all is lost, I will conclude that probably Providence does not want our Society to enjoy this collection, made at the cost of such considerable time, and it will be over.”

On April 25, 1865, Bishop Daveluy wrote to Fr. Albrand, indicating a slight softening of his attitude, more conscious of the difficulties involved in producing a readable text:

“Just a word on the point that you specifically point out to me, the Martyrs. All my notes on the martyrs seem to have reached you, Deo gratias! You speak of printing them as they are, allow me to tell you that this thought is too little thought out; all that you tell me in your letter of the judgement of the auditors makes no impression on me, our Seminary in its enthusiastic fervour only takes the facts, which are beautiful, and has no time to think about the form; moreover these readings listened to while eating and in small portions of a few pages each day, do not allow one to make a judgement. A more continuous and more attentive reading would reveal the trivial, the monotony, the same thoughts and the same words constantly repeated etc, etc. nothing that awakens and sustains attention, how could a man of the world sustain the reading. So I do not change my feeling and continue to think that publication as it is is impossible, it would be a wrong done to our Society.

It is therefore necessary to think about recasting it for the form and style and that is why I fear seeing it take on a color completely different from its own, and that I have put my veto. Your insistence and that of Mgr de Capse force me to give in, and I can no longer oppose your desires and yet the fear of seeing these notes appear under a physiognomy which is not that of this country, this fear, I say, does not leave me. I therefore implore you to watch and recommend to change only the style and the form and not to change the physiognomy. It seems to me that it would be good to make divisions into chapters. The few notes which are separate, were in my intention to be merged into the body of the work, as well as much of what will be sent in the autumn, some could be placed at the end as supporting documents. I had some stories too (I don't know if I sent them or if they disappeared in the new fire that I have just suffered) I also wanted to insert them in the work, as much to break the monotony,

as by the thought that nothing paints a people better in the natural than such stories, even if they are not authentic.

Finally, in my old correspondence I had written a number of details or small descriptions that I no longer remember and that I do not have here. If you want to write up, you can ask someone to try to bind all that together, while waiting for the new notes that you ask me for and of which perhaps I will send you something in the autumn, but broken as I am and harassed by our printers, I do not hope to do much. Above all I do not see any way of writing up the stay of our colleagues from 1836 to 39, and the years of my stay. All the documents are in France and nothing here; and then having lost all memory and the notes taken seven or eight years ago on the orders of Bishop de Capse, I am paralyzed.

“In summary, while admitting the opportunity to publish these memoirs without too much delay, and the edification that can result from it, I will always have the regret 1° of not having been able to take advantage of the documents that are in Europe on the first persecutions and where I hoped to find a number of clarifications – 2°- of not being provided with the documents on the years 1836-39 and on the end, to make the sketch of these stories myself. 3° of not being able to write anything on morals, customs etc and the few notes that we will send, written by another hand are well exposed to change nature. Despite all these regrets and inconveniences, which my position prevents me from remedying, if you deem it useful to press the drafting and move forward, I abandon my own sense and leave you free to act while not forgetting the above considerations.”

On October 17, 1865, Daveluy wrote to Fr. Albrand:

“This time I believe I guess that you have received all the notes on the martyrs, if any are missing it would be very few and I cannot make the distinction from here, we will therefore no longer have to speak of it, I find my heart relieved, our very precarious position always made me fear losing the results of so much research, which every day becomes more difficult. I still have a heavy burden on my heart, it is the collection of the oaths of the witnesses, a unique copy, and which Providence has allowed to be removed from the ashes of my house, burned down this spring. Part of it is no longer readable, but most of it is still readable especially for me. I should write up these remains and send them to you, that is my desire, but where will I find the time?”

(....)

“In May I wrote you a few lines, did they reach you? On the advice of Bishop de Capse, I withdrew my veto and left the use of the notes I sent more or less to your discretion. Did I do the right thing? I doubt it, there are some in the mission who do not approve of this concession, and I still have a heavy heart about it; because leaving the notes as they are, in my opinion, would be to miss the success of this publication, which, if well-directed, could have its usefulness and its edification; on the other hand, changing it as it seems to me urgent to do, would be to expose oneself to falling into falsehood and consequently attracting blame and dishonor; my thoughts on this are still the same and I beg you not to lose sight of them. I also promised you then to work on the additions to these notes, in the sense you spoke to me about, that was my intention then, and the circumstances that arose did not allow me to keep my promise this time.

There is much to do, and for the satisfaction of the public I had engaged several colleagues to give me some articles on the customs of the country: Mr. Féron, always full of zeal for what concerns publications on the martyrs, promised me wholeheartedly, but a long dysentery, which kept him on the sidelines, has doubtless not allowed him to do it, because I have no news. Mr. Pourthié, who could do it in a very interesting way, flatly refuses. He excuses himself on the grounds of his occupations and what is more he does not approve of the insertion of articles that he has already written, one among others on the topography of



Korea. Would he prepare some separate publication, I do not know, but you see that circumstances do not support me in fulfilling your wishes. However, to publish something, it is necessary to mix in details on customs, this can only be done little by little and when God permits. Moreover, it is necessary that I redo a work to mark more distinctly the martyrs on whom we have very notable proofs and testimonies and to distinguish them from those who, having no negative proof against them, nevertheless have little positive proof. This seems very serious to me. In history I believed I could cite them all and I still believe it, but I do not have, on all those who are mentioned, proofs strong enough to dare for example to present them in Rome. It therefore seems important to make the reader feel, more than I have done, this difference, so as to have nothing to fear until the end.

Another thing: I wish to change the spelling of all the Korean names, to put them more in line with the manner of writing that will be adopted here and consequently more in line with all subsequent documents. This has its seriousness still, for the clarity of the different stories that can come out of this country, but I do not know too much with what success a foreign hand will be able to make these changes on more or less obscure indications that I will make myself. The chronological sketch of the history of Korea, which I have translated and on which I intended to attempt a little work to send you, was more damaged than I thought in the fire of my house this spring; removed from under the ashes, it is in a state that would require more work from me than I had thought. When will it be done? Having no memory and no longer knowing what details I sent you about the country, I am completely disoriented; I once expected to recall all this by the attentive view of my notes here, but the fire having mutilated and partly destroyed everything, I am left with nothing but confusion, without seeing a way out of it. I had to send you a few stories. In my opinion, this is not childishness. My intention was to insert them appropriately in the other stories to break the monotony and then in my opinion nothing paints the customs of a country better than such stories when they are appropriately placed and well presented; I do not know what I have been able to send you in this genre.

I probably told you that the memoirs should be divided into chapters and interspersed with as many things as possible to break the monotony, the main defect of this work. This is where we must aim above all, and it is in my opinion impossible without recasting almost all the notes and reworking them under a new brush. I cannot escape this idea and it is also the one which makes me fear that the background and the stamp of the country are too counterfeited. I am emphasizing this article too much, excuse me, but all these changes seem to me to be of prime necessity, as much as they are delicate and dangerous. According to this, when your wishes and mine will be fulfilled, I do not know, and if it is necessary to speak of my share of contribution, I dare not give any more word or time, because I am too carried away by the currents which will only increase according to all appearances.”

(....)

“You propose to send me the notes from the Archives which could be useful to me, there are doubtless some which would help me a lot or would clarify obscure points, but how to know exactly which ones I would need? A few years ago I had asked for the copy of the principal documents which you possess and they would have had a lot of value for me then. Today that the bulk of my work is done and already sent into your hands, I see less advantage; it would not be however a bad thing if these documents were in the mission, but to ask you for them en masse is useless. If the colleague you intend to charge with the writing of the martyrs, while taking care of his work, could note what is obscure and that we seem to ignore in your documents, we could thereby make a choice to send us a copy. I especially wanted the article on Korea from the *Nouvelles Lettres Edifiantes* and the documents that their editor must have had on hand; but today I must limit myself to asking the editor of the martyrs to take careful note of all these documents, to see the gaps or obscurities or contradictions in my

research with the old documents and we can perhaps remedy them by correspondence. Enough on these matters, if I have time before the couriers leave, I will add what I have.”

(...)

“You are still talking to me about the writing of the stay of our colleagues in 1835 and following, but I have already answered that the few documents that there are are in Paris and not here, I really have nothing. Then the writing of these last 20 years, but all my letters are in France and my memory ad Patres, I do not see any way of trying. Moreover, for that I would have to be able to bring my ideas there for several months, to enter into the subject all forgotten, but when will I be able to have this time, besides that any composition no longer seems possible to me with the intelligence and the memory lost - except in extraordinary circumstances on which one cannot count, I believe that it is necessary to give it up.