

Early Missionary Attempts in Korea

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When Daniello Bartoli (1608-1658), the historian of the Jesuit missions, wrote of Korea he seemed to have been well informed about this country known to the world for a long time as the *Hermit Nation*. There is no doubt that all his knowledge came from first hand sources: from the letters and reports of the Jesuit missionaries both in China and Japan. Here is what he had to tell of the country:

"Unlike the [opinion] of some more ancient geographers who had believed Corai [Korea] to be an island, totally surrounded by the sea, it is in reality a promontory or peninsula. Only three sides are washed by water just like Italy: for the most part it is situated in the same climate from north to south. With regard to its length, writers disagree as to its exact measurement; if we take the middle course between the maximum and the minimum it would come to about five hundred thousand leagues. With regard to its width at the most it would be one hundred and sixty thousand leagues. The Chinese call it Gauli [Kao-li] in their tongue. Others would perhaps prefer the name Chaosi [Chao-hsien]. The Europeans, rightly or wrongly (as so many of the proper names of the Oriental countries are derived from many varieties one can find among the writers) called it something in the Japanese pronunciation: Corea or Corai. [This country] is made up of eight provinces; part of the region is made up of very rough mountains and deserts, but where the land is less mountainous and on the plains the

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country is cultivated and fertile [being irrigated] by great waters that come from the mountains.

There is only one king [in this country]; he is tributary to the emperor of China. A small part of the frontier of the country is [connected] with half the Leaotun [Liao-tung] province; the rest is divided from Tartary Niuche by two big rivers, one of which [measures] three leagues from shore to shore. The people are fierce and more warlike than the Chinese who excel less in arms...."¹⁾

Throughout the Ming dynasty Korea had been loyal to China. There was frequent communication between these two countries. The Koreans sent tribute to China every three years and students often went to China to study at the Imperial University. Since the Korean culture had its origin from China the Koreans enjoyed special privileges. They were considered as a people closely related to China. Chinese writers when speaking of the Koreans frequently showed their good opinion for their high culture, their good morality and courtesy.²⁾

1) *Delle Opere del Padre Daniello Bartoli della compagnia di Gesù* (Torino, 1829), Vol. XI, Del Giappone; Libro secondo, pp. 142-143.

2) Thus, Hsieh Chao-che 謝肇淛 (1567-1624) in his *Wu tsa tsu* (五雜俎) (Shanghai, 1959) A 118 mentioned that among foreign countries no one could excel Korea for its propriety and justice. Shu Jih-ching 舒日敬 (fl. 1630) wrote in his preface to the *Yu-hsüan chi-shih* 輿軒紀事 (Ts'ung-shu chi-ch'eng chu-pien 叢書集成初編 ed., No. 3240, p. 2) that the Koreans were genteel by nature and they still preserved the simplicity of the Shang dynasty [whence the founder of the nation came from]. The Chao-hsien chih 朝鮮志 (Ts'ung-shu chi-ch'eng chu-pien ed., No. 3240, p. 13) said that the Koreans esteemed highly the virtues of fidelity and justice. They had a deep affection for Confucianism and practised among themselves humility and modesty. They were a people of gentility and circumspection. Since they were so closely connected with the Chinese both territorially and culturally, history books writing on foreign nations gave Korea first place. Throughout the Ming dynasty special envoys were sent to Korea on big occasions such as the ascension of a new emperor to the throne; the birth of the heir to the throne, etc. When donations were made to foreign subjects, the Koreans had the special privilege of receiving Chinese books and musical instruments.

The Jesuit missionaries of Japan and China must have been well informed about Korea since both Japan and China are so close to it. After the arrival of St. Francis Xavier in Japan in 1549 Jesuit missionaries kept coming. As the number increased and the field of work grew bigger a Vice-Province of Japan was created in 1581. It is to be noted that up to then the mission in Japan was dependent on Goa, a province created in 1549. Finally, Japan became a Jesuit province in 1611. In its orbit was the entire area of China. In 1619 through the efforts of Nicolas Trigault (1577-1628) China was declared a Vice-Province.³⁾

The political confusion of China in the first half of the 17th century eventually led to the division of the Jesuit Vice-Province in China into South and North, with Guilio Aleni governing the South and João Fróes the north.⁴⁾ By 1640 the Vice-provincial of China, Francisco Furtado, gave Korea to the Japanese Province.⁵⁾ Not much seemed to have re-

3) Cf. Fortato Margiortti, OFM, *Il Catechismo nello Shansi dalle origine al 1738* (Rome, 1958) where a document from the Jesuit Archives in Rome (ARSI, FG 721, int. 6) is quoted on page 57: Il Trigault: "por instancias que fez a N.R.P. Claudio [Acquaviva] de boa memoria, alcançou no ultimo anno de sua vida, que a Missão da China fosse elevantada a vice provincia apartada totalmente da provincia de Jappan, sem que o provincial de Jappan tivesse poder alium na dita vice provincia de China (Cardin, Informação sobre a pretensão).

About the explanation of the terms Province, Vice-Province, etc., cf. John Witek, S.J., *Controversial Ideas in China and in Europe: A Biography of Jean-François Foucquet, S.J. (1665-1741)*, Rome, 1982, p. 20.

4) The northern vice-province consisted of five regions, namely, Pei-chih-li, Shantung, Shansi, Shensi and Honan, while the South vice-province had Hu-kuang, Kiangsi, Chekiang, Fukien and Szechuan.

5) "O Vice-Provincial da China m'escreveo, que me largava a Coria pera a Provincia de Japão, e eu aceitei, et trattava attualmente de mandar pera la tres, ou quatro Padres, porque da Coria sera facil passagem pera Japão por ser a travessa de hum ou dous dias. Porem a falta do necessario me fez deter em dar principio a esta empreza, que intendo sera de grande servico de Deos, e conversao de muitas almas. Se Deo me der algum remedio, logo daremos principio a esta missão." (Rubino al Preposito genarale, Macao 16-9-1640, ARSI, Jap. Sin. 38, ff. 218-219).

sulted from the Korean. João Rodrigues Tçuzzu, (1561-1633) in his *História da Igreja do Japão* mentioned no missionary activities in Korea.⁶⁾ However, Koreans who had connections with Japan in commerce and other affairs must have had contact with the Jesuit missionaries who were then quite active in Kyūshū especilly in Nagasaki.

When Toyotomi Hideyoshi (1536-1598) invaded Korea many of the Christian lords and soldiers took part in the fighting, the most renowned of them was Konish Yukinaga 小西行長 (d. 1600), a fervent Christian, known among the missionaries as Agostinho. Another general, Kuroda

6) João Rodrigues Tçuzzu, S.J., *História da Igreja do Japão* (Macau, 1956 pp. 84-85) twice made mention of Korea. In volume I, pages 84 and 85, he says that Korea is so close to Japan one can make it in one day's journey if the wind is favorable. That on a fine day one can see the high mountains of Korea from Japan. It was the first country the Japanese had contact with, even before China. On several occasions the Japanese conquered Korea and made it an tributary state. The lords of that part of Japan known as Chungocu where the city of Yamaguchi is, were descendants of a Korean state called Tacu sai cocu. Furthermore, the Island Tçuxima now territory of Japan, belonged originally to the Koreans. According to Rodrigues, the inhabitants of Chungocu were very similar to the Koreans in the rough tone of their speech, quite different from the Japanese of other regions and even their grammatical constructions were similar to the Korean language. On page 139 of the same volume Rodrigues mentioned that the Island of Tçuxima, or Taixu, is situated in the frontier of Korea at a distance of 15 miles, about a day's sea journey from Japan. It was a very mountainous region and unproductive but it was a bridge of communication between Japan and Korea. Though there was not much hope for the Korean mission, nevertheless the Jesuits did not overlook the possibility of success. In 1618 two Dominicans came from the Philippines with the intention of going to spread the Gospel in Korea. The Jesuits immediately offered them a native Korean guide. Father Matteus de Couros writing to the General of the Jesuit Order from Nagasaki on the 8th of October, 1618 informed him that the said Korean had been kept for many years in the Jesuit house and had been trained by them. His name was Thomas. This attempt, however, was frustrated by the civil authorities of Nagasaki. Cf. Josef Franz Schütte, S.J., *Introductio ad Historiam Societatis Jesu in Japonica 1549-1650* (Rome, 1968) p. 200.

Yoshitaka 黒田孝高 (1546-1604) had been baptised in 1583 taking the name of Simeon, and until death proved faithful to the faith he had embraced. Most probably they made an effort to convert some of the Koreans with whom they came into contact, but we have no positive evidence of the result.⁷⁾

Despite the failure of the effort to plant the Christian faith in Korea, the seed of Christianity was sown in the hearts of many Koreans in foreign countries. As a result of the Korean War great numbers of Koreans were taken as prisoners to Japan. There they had contact with Japanese Christians and more freely listened to the preaching of the

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- 7) C.A. Herbst mentions: "During the Japanese invasion of Korea (1592-1599) some Koreans were baptized, probably by Japanese Christian soldiers." Cf. *New Catholic Encyclopedia*, (New York, 1967) Vol.8, p.254. The fact that the Japanese invaders were enemies of the country and the barrier of languages the converts could not have been many. It is true that Konishi Yukinaga had requested a priest chaplain for Korea but his main office was to look after the Japanese Christian soldiers. This chaplain was, by the way, Father Gregorio de Céspedes (1551-1611), a Spaniard born in Madrid. (The *Iwanami Seiyō jin-mei jiten* 岩波西洋人名辭典 (Tokyo, 1932) p.566, by mistake gave Céspedes as a Portuguese Jesuit.) In 1593 he and a Japanese lay brother, "Foucan Eion" (according to William E. Griffis' *Corea the Hermit Nation* (New York, 1907), p.120, and "Fancan Leao" according to Josef F. Schütte, *S.Monumenta Japonica Japoniae*, I, (Rome 1975) p.408. The catalogue of the Jesuit province of Japan mentions that at that time he was 42 years of age, strong and full of vigor. He was also said to have mastered the Japanese language. Cf. Josef Franz Schütte, S.J. *Monumenta Japonica Japoniae*, p.310. He and the brother stayed in Korea for about one year laboring among the Japanese armies. They went from castle to castle and from camp to camp administrating the sacraments to the Christian Japanese, comforted and prayed with the sick, reformed abuses, assisted the wounded and the dying. Furthermore, they preached to the pagan soldiers, and administered the rite of baptism to all who professed the faith. They seemed to have been very popular among the Japanese soldiers, and perhaps had already dreamed of planting the faith in Korea, when suddenly, their work was arrested at its height by Katō Kiyomasa 加藤清正 (1562-1611), whose jealousy of Konishi was only equalled by his fanatical zeal for the Buddhist faith and his relentless hostility to the Christian name. Cf. *Corea, The Hermit Nation*, 120-123.

missioners. In 1594 a letter of Father Francisco Pasio dated October 20, from Nagasaki mentioned that more than 2,000 Koreans were converted to the Christian faith in Japan. Elsewhere we are told that of those Korean prisoners in Japan several thousand accepted the Christian faith; a good number of them were to be found in the city of Nagasaki. In 1610 they themselves built their own chapel dedicated to St. Lawrence the Martyr. In that same place they established a confraternity.⁸⁾

Many of these new converts had a deeply rooted faith. They lived an exemplary life. During the severe persecutions in Japan early in the 17th century a good number of them were among the Christians put to death. A letter from Father Francisco Pacheco to the General of the Society of Jesus from Japan on September 22, 1623, stated: "Seven are at present in prison because of the faith; another Korean who had been our interpreter [was arrested] because he went to visit a religious in prison, and because he had declared that he would on no account cease to preach the Law of Christ Our Lord." Finally, among the 205 martyrs beatified in 1867, at least nine of them were Koreans.⁹⁾

8) Cf. Josef Franz Schütte, S.J., *Introductio ad Historiam Societatis Jesu in Japonia 1549-1650* (Rome, 1968), pp.743, and footnote 37.

9) Daniello Bartoli, *op. cit.*, Vol. XI, p. 205; *Monumenta Japonica Japoniae* I, p. 940; C.A. Herbst, in *New Catholic Encyclopedia*, Vol. 8, p. 254; Josef F. Schütte, in *New Catholic Encyclopedia*, Vol. 7, pp. 842-845. The author of *Corea, The Hermit Nation* (pp. 122-123) relates an extraordinary event derived from Jesuit sources which may be of interest to our readers: "The wife of Konishi had also embraced the Christian faith, her baptized name being Marie. To her, while in camp, he had sent two Korean lads, both of whom were of rank and gentle blood, the elder being called in the letters of the Jesuits "secretary to the Korean king." He was the son of a brave captain in the army, and was thirteen years old. The lady Marie, touched by their misfortune, kept the younger to be educated in the faith under her own direction, and sent the elder to the Jesuit seminary in Kiôtô. Of this young man's career we catch some glimpses from the letters of the missionaries. At the college he was a favorite, by reason of his good character, gentle manners, and fine mind. Professing the faith, he was baptized in 1603, taking the name of Vincent. He began his religious work by instructing and catechizing the Japanese and his

During the 16th century Korea was isolated from the outside world. Except for China, India and some neighboring countries her geographic knowledge was rather limited. The Korean scholar Li Su-kuang 李睟光 (1563-1629) visited Peking twice: 1597 and in 1611. He never had a chance of meeting Matteo Ricci because in 1597 Ricci was still in Kiangsi and in 1611 he had been dead for more than a year. He most probably had never met any of the Jesuit missionaries but in the book *Chin-feng lei-shuo* 芝峰類說, which he published in 1614 in twenty *chuan* he makes mention of England which he calls it Yung-chi-li kuo 永吉利國. He even mentions the map of Ricci which he calls a European map in six pieces. By then the fame of Ricci was widely spread in China and Li's contact with Chinese scholars must have been familiar with the name of Ricci. He gives a very brief account of Ricci and his book, the *T'ien-chu shih-i* 天主實義 with a very short summary of its contents.¹⁰⁾

numerous fellow Coreans at Nagasaki. When about thirty-three years old, the Jesuits, wishing to establish a mission in Corea, proposed to send him to his native land as a missionary; but not being able, an account of the persecution then raging in Japan, he was chosen by the Father Provencal (sic) to go to Peking, communicate with the Jesuits there, and enter Corea from China. At Peking he remained four years, being unable to enter his own country by reason of the Manchius (sic), who then held control of the northern provinces of Manchuria and were advancing on Peking, to set on the throne that family which is still the ruling dynasty of the Middle Kingdom. Vincent was recalled to Japan in 1620, where, in the persecution under Iyemitsu, the third Tokugawa Shōgun, he fell a victim to his fidelity, and was martyred in 1625, at the age of about forty-four." J.F. Schütte in his article on the 205 martyrs in Japan mentions a Vincent Kahyoke Caum, Korean, burnt to death on June 20, 1626. (*New Catholic Encyclopedia*, Vol. 7, p. 84) Could this be the same man if the date of his martyrdom can be verified?

- 10) Li Su-kuang first arrived in Peking in the eleventh month of the 25th year of Wan-li. He was then 35 years old. His second visit to Peking occurred in the eleventh month of the 39th year of Wan-li. Ricci's death occurred in Peking on the 29th of the third month of the 39th year of Wan-li. (May 11, 1611) Cf. *Ming Shen-tsung shih-lu* 明神宗實錄, *chuan* 316 (Academia Sinica photographic ed.), *t'se* 110, p. 5894; *chuan* 489, *ts'e* 118, p. 9217; Joseph Dehergne, S.J., *Répertoire des Jésuites de Chine*

This no doubt was an epoch-making event for the Koreans. However, not being able to have direct contact with the Europeans, his accounts were not always accurate.

The Japanese invasion (1592-1598) found the Koreans totally unprepared to resist the forces of their enemy. The praise that Daniello Bartoli gave them as a fierce people was a story of the past. Li Su-kuang lamented the armed forces of his time: "Our East country at the time of the Three Kingdoms had developed a triangular balance of power and were known as strong states. It was the saying of the Chinese that Kao-li excelled in the defence of a city and they were capable of taking cities if they set out to do it. But how is it that our armed forces are now so weak that we cannot make conquest nor can we defend?...At present the Three Han 三韓 are unified and yet the authorities lament the lack of soldiers. Oh, how senseless this is!"

In 1592 the Japanese army landed in Korea and pressed in from all sides. They encountered no resistance and some of the capital fell into their hands. The Korean king and his court took flight first so Kai-seng 開城 then to Ping-yang 平壤 and finally to Yi-chou 義州. All this happened only in a few months. The victory of the Japanese was attributed to their firearms, but the more serious cause perhaps was due to the negligence of the Korean Government in not making preparations for defence in time of peace.¹²⁾ The only hope they had then

de 1552 à 1800 (Rome, 1973) p. 219; *Chih-feng lei-shuo, chuan* 3, Vol. 1, pp. 514-515.

- 11) *Chih-feng lei-shuo, chuan* 3, Vol. 1, p. 532. The scholar Ch'en Jen-shih 陳仁錫 (1579-1634) tried to explain this phenomenon by quoting an opinion which states that the enthusiasm for Chinese culture had greatly weakened the military spirit of the people. Cf. Ch'en Jen-shih: *Huang-Ming shih-fa lu* 皇明世法錄 *chuan* 81, (Taipei, 1965) vol. 4, p. 2125.
- 12) Li Su-kuang pointed out that the niao-ch'ung 鳥銃 (the arquebus) had its origin from the West where it was used to shoot birds. The Japanese learned to make it from Luzon 呂宋 (i.e., the Philippines). They first employed this firearms in the incident of 1592. It was fatal for our people who were hit by them. The effect was frightening. Though the Japanese

was to seek help from Imperial China. The Chinese authorities who saw that the ambition of Hideyoshi was to march through Korea to invade China, decided that armed forces be sent to help Korea. It does not pertain to our paper to give an account of the war. Suffice it to say that the seven years of campaign had greatly reduced the vitality of these three countries. Korea in particular, being the battlefield of the fighting, suffered the hardest blow. It is not easy to estimate the percentage of men it lost, still less to say what they suffered materially and spiritually from the presence of the Chinese soldiers and the devastation of the land, buildings and objects of art which were destroyed by the Japanese soldiers. As a result of this great disaster there came an earnest renovation of spirit among the Koreans. They now realized what was the ambition of the Japanese. At the same time they developed a heart-felt gratitude to the Ming government which remained long after the fall of the dynasty.

Not long after the Japanese invasion another bitter enemy began to appear on the horizon—the Manchus. Nurhaci 努爾哈赤 (1559-1626), was the founder of the Ch'ing dynasty. This people (the Ju-chen 女真) in the Ming period occupied the region north of Korea and east and north-east of Liao-tung which was inhabited by the Chinese. Nurhaci first came into prominence in 1528. Extending his territory by annexation after victories over neighboring states his power and ambition were suspected by both the Koreans and the Chinese. In 1595 he was granted by the Ming Court the highest title given to a Manchu chief as General of the Dragon and Tiger 龍虎將軍. This was a reward for his proposal to lead his men to rescue Korea from the invasion of the Japanese.

On February 17, 1616 (44th of the Wan-li reign) Nurhaci declared himself Khan of the Later Chin 後金國汗 and began his invasion of China (1618). Previously, Nurhaci wrote to warn the king Korea that

are experienced in warfare and daring as they are, there is no doubt that their victory was gained by their firearms. Cf. *Chih-feng lei-shuo, chuan* 3, Vol. 1, p. 532. Cf. page 138 of this article.

if the Koreans came to the help of the Chinese they too would be invaded. The Korean Court held a meeting hurriedly and the ministers were in favor of siding with the Chinese in gratitude for the help they received in the Japanese war. The decisive battle (April 14, 1619) at Sarhu was a complete defeat for the Chinese¹³⁾. The other three armies with their Korean allies suffered the same fate. Several of the Korean generals perished in the fighting, others were surrounded by the enemy. The commander general Chiang Hung-li 姜弘立, seeing that there was no way out, sent an envoy to the Manchu Court declaring that compelled by circumstances he willingly surrendered to the Manchus. This news caused great alarm throughout the country though we are told that all was done by secret direction of Korean king.

When the news of the surrender of the Korean general reached Peking, the whole Court was disturbed and suspicion was aroused among the ministers about the loyalty of the Korean king to the Chinese emperor. Likewise in Korea the ministers were feeling quite uneasy about the situation. A report gave the news of the official gazette from Peking quoting the memorial to the throne of the President of Personnel that since the fall of Kai-yüan into the hands of the Manchus, the enemy had threatend Korea and made allies with the Western tribes inducing them to make trouble along the Chinese frontier. The gazette also mentioned that act of disloyalty was no longer a secret but was known in the Liao-tung region. Therefore the Korean Court felt that it was necessary for the government to clarify the situation to the Chinese authorities.

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- 13) The Supervising Secretary of the Ministry of Rites (禮科給事中) Ch'i shih-chiao 元詩教 (chin-shih, 1598) pointed out in his memorial that since Nurhaci started the invasion Yang Hao 楊鎬 who directed the fighting at Sarhu had caused the deaths of over one hundred thousand soldiers and the loss of over three million silver taels. All this happened within less than one year's time. Cf. *Ming Shen-tsung shih-lu, chuan* 583, Vol. 122, pp. 11113.
- 14) *Kuang-hai chün jih-chi* 光海君日記 from the *Chao-hsien Li-chao shih-lu chung ti Chung-kuo shih-liao* (朝鮮李朝實錄中的中國史料) compiled by Wu Han 吳晗 Vol. 8, (Peking, 1980) p. 3069.

Meanwhile in China the Court ministers were fully occupied in the precarious conditions of Liao-tung. One of the ministers of the Han-lin Academy raised the question that the Manchu invasion was becoming more serious. For two years fighting had been carried on without success. It was after the fall of K'ai-yüan that everyone realized the urgent necessity of employing men of talent. He then raised another question: the constant defeat in Liao-tung, was it due to the fact that there was no talented men or was it due to the ignorance of the authorities? His proposal was that the emperor should hold a meeting to discuss and look for the right men to send¹⁵.

Seeing the indifference of the Wan-li emperor, the Grand Secretary Fang Ts'ung-che 方從哲 (d. 1628) held a meeting and sent in a joint memorial making a number of suggestions. One of these was to have Hsü Kuang-ch'i 徐光啓 (1562-1633) sent as special envoy to Korea whose offices would be to invigilate and to protect 監護 Korea¹⁶. But once more the emperor paid no attention to his ministers and the memorial was laid aside.

Finally, Hsü Kuang-ch'i wrote his own memorial. He pointed out that since the defeat, Korea had submitted to the Manchus. The enemy could now invade China through Korea. It was therefore necessary to make an alliance with Korea. If the Korean Court showed loyalty to China, military assistance could be given to them. On the other hand, if they showed disloyalty, they could be warned of their mistakes. At the same time the Peking Court could be given notice to make preparations in due time. In regard to the special envoy he thought a minister of high rank should be the choice. Here he volunteered to take the post. "The situation of Liao-tung is in a precarious condition. It is

15) *Ming Shen-tsung shih-lu*, chuan 583, Vol. 122, pp. 11119-11122.

16) *Ibid.*, chuan 584, Vol. 122, pp. 11164-11165. Previously the President of the Ministry of Personnel, Chao Huan 趙煥 (chin-shih, 1565) and others had made the same proposal that Hsü Kuang-ch'i be sent to Korea as a special envoy and that he be allowed to raise troops and train them for Korea. Cf. *Ibid.*, p. 11173.

therefore unnecessary to raise a big army, rather a necessary provision should be arranged and let your servant choose his own assistants and followers, about two hundred men or a little more among whom let there be experienced artisan and instructors in case circumstances should so demand..."¹⁷⁾

Hsü Kuang-ch'i was a native of Shanghai. He became a hsiu-ts'ai in 1581. He went to Kuangsi as a tutor and on his way he first met the Jesuit Lazzaro Cattaneo (1560-1640) from whom he learnt about Christianity and Western science. In 1600 while passing through Nanking on his way to Peking to take the metropolitan examination, he met Matteo Ricci. Three years later he went to Nanking to visit Ricci but found the latter had left for Peking. However, he met João da Rocha and was baptized by the latter, taking the name Paul. In 1604 he received the chin-shih degree. From that year on to 1607 he worked continuously with Ricci. He was a great defender of the faith and a protector to the missionaries. Through his contacts with the missionaries he became an accomplished scientist in European sciences.¹⁸⁾

17) The *Tseng-ting Hsü wen-ting-kung chi* 增訂徐文定公集 (Taipei, 1962) does not give this memorial. The *Hsü Kuang-ch'i chi* 徐光啓集 compiled and revised by Wang Ch'ung-min 王重民 (Shanghai, 1963) gives it in Vol. 1, pp. 106-115. The revision was based on the *Hsü-shih p'ao-yen* 徐氏鹿言 (Shanghai, 1933) *chuan* 1, folios 19r-38v; *Ming Ching-shih wen-pien* 明經世文編 *chuan* 488 and *Ch'ou-Liao shih-hua* 籌遠碩畫 *chuan* 23. The *Chao-hsien Li-chao shih-lu chung ti Chung-kuo shih-liao* Vol. 8, pp. 3076-3077 has it in an abridged form.

18) Hsü Kuang-ch'i himself said that he was a man who never took things for granted. But when he came to study the Christian faith, all his doubts disappeared: "I was accustomed to doubt about everything but from then on I saw the truth after the dust settled." His talent and his integrity were highly respected by his colleagues. One day when the Korean king asked what kind of a man was Hsü Kuang-ch'i, one of the ministers said that he was a man whose fame was known all over China. Further on, he said that in his travels he had heard a good deal in his praise; and his discussions on the problems of Liao-tung and Kuang-ning had won him praise as being a man of good understanding. It would not be surprising if many of his followers spoke out in his defence. Wherefore, the king

This embassy, no doubt, was a good opportunity to spread the Gospel to a country, so remote and isolated. Hsü Kuang-ch'i being a high ranking minister and himself a Christian, would find no difficulty in introducing a missionary to the Korean Court. Daniello Bartoli tells that Hsü had in mind the conversion of the Korean king and eventually his court. He had the intention of bringing with him Father Francesco Sambiasi, an Italian born in Cosenza at Calabria in 1582. He came to Peking in 1613 and worked among the people indefatigably and won the title of *zelantissimo operaio*, a most zealous worker. He was a learned man and seems to have had a special gift in dealing with people and his name appeared a good number of times in the writings of contemporary scholars. Hsü Kuang-ch'i made particular mention of his scientific knowledge and recommended him to be director of the manufacture of firearms. Indeed he was the ideal man to be sent to Korea first to preach the Gospel and then as instructor of the soldiers.¹⁹⁾

The missionaries at Peking rejoiced at this good news. At once they made preparation. They reprinted a good number of copies of Ricci's catechism, the *T'ien-chu shih-i*. This book by then had become well-known among the Chinese scholars throughout the empire. Indeed, it was not confined to China but spread to Annam and Japan. In Japan the book was so greatly appreciated that Father Alessandro Valignano (1539-1606) had it reprinted for the third time in Macao. Father Organtinus Grecci Soldo (1532-1609), the great missionary who worked for 40 years in Japan, when first he saw Ricci's book in 1605, took it as

replied that if the misunderstanding came from such an eminent minister, one had to deal the problem with more precaution. Cf. Wu Han, *op. cit.* vol. 8, p. 3092; Huang Ching-fang 黃景昉 (1596-1662), *Kuo-shih wei-i* 國史唯疑 (Taipei, 1969), p. 710; Liang Chia-mien 梁家勉, *Hsu Kuang-ch'i nien-pu* 徐光啓年譜 (Shanghai, 1981) p. 124.

- 19) *Delle opere del Padre Daniello Bartoli della Compagnia di Gesù*, Vol. 17, Della Cina, libro terzo (Torino, 1825) pp. 250-253; Fang Hao 方豪, *Chung-kuo T'ien-chu-chiao-shih jin-wu-chuan* 中國天主教史人物傳 (Hong Kong, 1967) Vol. 1, pp. 198-207; *Tseng-ting Hsu-Wen-ting kung chi, chuan* 3, p. 57.

a treasure. Writing to the General of the Jesuit Order he said, "Your Paternity must have heard of that saintly apostle Father Matteo Ricci, who has composed such useful works in Peking; especially a catechism, so full and so elegant after the Chinese style. Some of our noble Japanese brethren who know that language when they saw it judged that it is quite adequate to convert China, needing no other preaching."²⁰

The Wan-li emperor was highly impressed by the memorial of Hsü Kuang-ch'i. Hsü was granted the rank of Junior Supervisor of Instruction (Shao chan-shih 少詹事) and Investigating Censor of the Honan Circuit. When the Korean project was about to be realized, it ended up in smoke. This was due to the opposition of the Supervising Secretary at the Office of Scrutiny for Works (Kung-k'o chi-shih-chung 工科給事中), Chu Yao-tsu 祝耀祖 (chin-shih 1607) who pointed out that the imminent danger depended more on Liao-yang rather than on Korea. It was therefore unwise to neglect what was near and care for what was far away. It would be more necessary to have troops trained for the mainland of China rather than for a distant state. Chu's proposal seemed good to the Wan-li emperor, thereupon an edict was issued ordering Hsü Kuang-ch'i to remain in Peking and as an expert on warfares Hsü was told to train up new troops for defence of the capital.

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- 20) *Delle opere del Padre Daniello Bartoli della Compagnia di Gesù*, Vol. XVI, Della Cina, libro secondo, (Torino, 1825) pp. 530-535. The *Iwanami Seiyō jinmei jiten* (cf. above footnote 7) made another mistake by saying that Organtinus Gneccchi Soldo was Portuguese. In reality he was an Italian from Casto di Valsabbia, near Brescia.
- 21) *Ming Shen-tsung shih-lu, chuan* 584, Vol. 122, folios 24v-25v; *Hsü Kuang-ch'i nien-pu*, p. 124. T'an Chien 談遷 (1594-1657) *Kuo-ch'ueh 國權 chuan* 83 (Peking, 1958), vol. 5, p. 5140. When Hsü Kuang-ch'i assumed the office of training an army he proposed a budget of 2 million taels. Both the Ministry of Revenue and the Ministry of War were dumbfounded and were unable to satisfy his demand and his project had to be cancelled. This led the minister Tung Chi-ch'ang (董其昌) (1555-1636) to exclaim that since the war against the Manchus started the government had spent a huge sum. There was no reason why they should be so stingy over Hsü's demand! Cf. *Kuo-shih wei-i*, pp. 710-711.

By 1621 the war against the Manchus became worse. Both Liao-ning and Shen-yang fell into the hands of the Manchus which greatly affected the morale of the Peking Court. At the request of the Ministry of Personnel, Hsü Kuang-ch'i once more was summoned to the capital. For the second time Hsü sent in another memorial to the T'ien-ch'i emperor in which he remarked that his project must be followed meticulously if they wished to gain victory against the enemy. Furthermore, he recalled that what he said in his previous memorials to the Wan-li emperor all he had discussed came to be true. One should make another effort to save the situation. For the second time he volunteered to be sent to Korea as an adviser to the Korean Court. The petition was again denied due to the strong opposition of Ts'ui Ching-jung 崔景榮 (d. 1631), the president of the Ministry of War.²²⁾

Despite two failures Hsü Kuang-ch'i encountered, the missionaries kept cherishing the hope of the Korean mission. In 1630 a group of Koreans came to pay tribute to the Chinese emperor. The traditional route was from the Yalu River to Liao-yang, Kuang-ning to Shanhai-kuan and then to Peking. Later due to the obstruction of the Manchus the envoy was allowed to take the sea route through the Chüeh-hua Island 覺華島 to Ning-chien 寧前 and then to Peking. But it happened that this time (1630) the envoy took the Shantung sea route where they landed on Teng-chou and Lai-chou where Ignatius Sun Yüan-hua 孫元化 (d. 1632) was the governor. He was a native of Chia-ting, in the present Kiangsu province. He was a convert of the Jesuit missionaries and had studied some Western mathematics and the use of firearms under Hsü Kuang-ch'i. That same year of 1630 a Portuguese expedition left for Peking at the invitation of the Chinese government to defend the capital against the imminent invasion of the Manchus. Among the group was Father João Rodrigues who went as

22) Arthur W. Hummel, *Eminent Chinese of the Ch'ing Period (1644-1912)*, (Washington, 1943) Vol. I, p. 317, article on Hsü Kuang-ch'i by J.C. Yang.

chaplain and interpreter. The group arrived in Cho-chou (涿州), Peichihli, on January 5, 1630. After some delay they eventually reached the capital, but owing to the jealousy and suspicion of some of the Chinese ministers they were not welcomed but dispatched to Teng-chou where they served under Sun Yüan-hua.²³⁾

The Korean envoy must have met Rodríguez in 1631 in Teng-chou when they were on their way back to Korea. The Korean envoy was then led by Cheng Tou-yüan 鄭斗源. The *Li-chao shih-lu* gave his return to Korea on the seventh month of the ninth year of Jen-tsu 仁祖 (Aug. 9, 1631). Among the things he brought back from China were a telescope, a European cannon, a clock, gun powder, wood of violet color, etc. It was stated that the telescope had its astronomical use and could also be employed to observe the activities of the enemy within the distance of one hundred *li*. The European cannon needed no match-rope; just strike a stone [flint] and fire was produced forthwith. These gifts were said to have given to Cheng Tou-yüan by Lu Jo-han (i. e., João Rodríguez). The king was so pleased with the firearms that he wanted to promote his envoy a grade higher, however,

23) João Rodríguez (Lu Jo-han 陸若漢, 1561-1634) was a native of Sernancelhe in the diocese of Lamego, Portugal. It was not known when he set out for the East, but by 1576, when he was only fifteen, he was already in Japan. He joined the Jesuit Order in Japan. In July 1590 he met Toyotomi Hideyoshi who was so impressed by Rodríguez that he kept him in his court as his personal interpreter, a distinction which won him the appellation Tcuzzu (Tsuji 通事). In 1594 he was ordained priest at Macao. Later he returned to Japan and worked there with great success. His popularity soon aroused jealousy and suspicion in many quarters and ultimately he was expelled from Japan. He then went to Macao but shortly after he was transferred to China. He returned to Macao in 1633 and died in the following year. Cf. *Dictionary of Ming Biography (1368-1644)*, edited by L. Carrington Goodrich, (New York, 1976), Vol. II, pp. 1145-1147, article by Albert Chan; "The Revolt of the K'ung Yu-te (1631) and the Use of Firearms" by Albert Chan in *International Conference on Asian History*, University of Hong Kong, August 30-September 5, 1964, paper 67; Fang Hao 方豪, *Chung-kuo T'ien-chu chiao-shih jen-wu chuan* 中國天主教史人物傳 (Hong Kong, 1970) Vol. II, pp. 34-43.

he had to yield to the opposition of his censors. The curiosity of the king was aroused by this generous European and this led him to ask what sort of a person was Lu Jo-han. The reply of his envoy was rather vague and uncertain: "He seems to be a man of religion."²⁴⁾

According to Father Fang Hao, *Rodríguez* had written a letter to Li Jung-hao (李榮後), who went with Cheng Tou-yüan to Peking serving as the latter's interpreter. *Rodríguez* is said to have given to Li Jung-hao a map of the world and some other books published by the missionaries. Li later wrote to thank *Rodríguez* for the gifts and expressed admiration for him. *Rodríguez* in his reply told him about some Western sciences such as astronomy and geography. He also spoke to him about Christianity.²⁵⁾

In 1627 the Manchus overran Korea. A peace treaty was concluded between the two countries according to which they were to be considered as brothers. In 1636 the Manchus invaded Korea again and made it a vassal state. Upon returning to Manchuria they took the Korean heir and his younger brother as hostages who were not allowed to return to their own country until 1645. The Korean prince must have met Johann Adam Schall after the Manchus entered Peking in 1644. A Jesuit document published in 1651 gives an account of the Jesuit missionaries at that time:

"The Fathers of the Society [of Jesus] who were preaching our holy faith and administering among the Christians, although they had experienced the rigors of war and the disorderly conduct of the military, did not suffer so badly as was imagined. On the contrary, once the teaching of the truth of the Divine Law was known and understood they were not only respected but rather both they and their churches

24) Cf. *Chao-hsien Li-chao shih-lu Chung ti Chung-kuo shih-liao*, Vol. 9, p. 3478.

25) Cf. Fang Hao 方豪, *Chung-hsi Chiao-t'ung shih* 中西交通史 (Taipei, 1955) Vol. 4, pp. 100-102; *Chung-kuo T'ien-chu-chiao-shih jen-wu chuan*, Vol. II, pp. 40-42.

were venerated and even with advantages. In the capital of Peking Father Johann Adam Schall, a German by nationality, had his residence. He was so esteemed by the Tartar king [the Shun-chih emperor] that he was made high mandarin of mathematics and supervisor of the royal seal, and was confirmed in the donation of land and in all other privileges and exceptional favors that he used to enjoy.²⁶⁾ The emperor himself and his subjects often visited our churches and attended the preaching of our faith and they gave approval to so holy a doctrine. The emperor encouraged his entourage to follow it; as a result, a young prince, uncle of the Tartar king, received baptism. The king of Korea who came to ingratiate himself with the Tartar [king] and to offer him congratulations on his successive victories, when he saw the esteem this king had for those of the Society of Jesus and after he himself had listened to some of their preaching he was greatly pleased and asked for priests for his own country. The Fathers of the Society, however, were not able to give him any for the lack of men. Nevertheless, he took away many of the printed books on all the teachings of our faith. One of the eunuchs, a great mandarin and confidant of the king of Korea, was baptised.²⁷⁾

26) Adam Schall was appointed Director of the Imperial Observatory towards the end of 1644. Two years later he was given the title of Chief Minister of the Court of Imperial Sacrifices (T'ai-ch'ang-ssu hsiao-ch'ing 太常寺少卿).

27) This is a document taken from the National Library of Madrid. The codex number is 2969. It has the title: "Suma Del Estado Del Imperio de la China, y christiandad dél, por las noticias que dan los Padres de la Compañia de Jesús, que residen en aquel Reyno, hasta el año de 1649", published by Pballo de Val (Madrid, 1651) in-fol. 2ff.

The reason why the Jesuits would not send missionaries to Korea was because they were afraid of the prohibition by the Manchus who were suspicious of the loyalty of the Koreans. Even after the conquest by the Manchus the Korean court and people remained loyal to the Ming. Cf. Aflons Váth, S.J., *Johann Adam Schall von Bell, S.J.* (Köln, 1933). Here I am using the Chinese translation by Yang Ping-ch'en 楊丙辰, *Tang Jo-wang chuan* 湯若望傳 (Shanghai, 1949), vol. 2, pp. 337-338; *Sinica*

While the Jesuits were working in the interior of China, other religious orders in the Philippines were eager to join them in this mission field. In 1649 three religious of the Order of St. Francis set foot in the Fukien province. With them were three other religious of the Order of St. Dominic. The three Franciscans remained in Fukien for over one year waiting for the first opportunity to go northward. But seeing that there was not much hope either to proceed or to remain to work for the local people they now turned their attention to Korea where they were told that the people of that country were men of good nature. Their affability would no doubt be a great help towards their conversion. The following year one of them, Antonio de Santa Maria Caballero, who was known later by his Chinese name as Li An-tang 利安當 or 栗安當, set off for the north to a port at a distance of 575 leagues where he could make his way to Korea. He was a Spaniard born in 1602 at Baltanas, Valencia. He joined the Franciscan Order in 1618, made his studies at Salamanca he was ordained priest. He went to the Philippines in 1628 and while teaching theology he looked after the Japanese lepers. He learned Japanese with the intention of going to work in Japan. But then he was assigned to China and for a time he was in Formosa learning Chinese with the Dominicans who had a mission there.²⁸⁾

When Caballero reached the port referred to he was disappointed to find out that part of the Koreans had rebelled against the Manchu

Franciscana, edited and annotated by Anastasius van den Wyngaert, O. F.M. (Rome, 1933), Vol. II, p. 456; Oda Shogo 小田省吾, *Chosen Shoshi* 朝鮮小史 (Seoul, 1938) pp. 73-76; Li Ping-tao 李丙濂, tr. by Hsü Yü-ch'eng 許宇成 *Hau-kuo-shih ta-kuau* 韓國史大觀 (Taipei, 1961) pp. 354-355; 364; Ambros Hafner, "Versuch einer Missionierung Koreas im 17 Jahr hundert" *Zeitschrift für Missionwissenschaft und Religionswissenschaft* 46, Münster, 1992, pp. 49-52; L. Pfister, *Notices Biographiques et Bibliographiques sur les Jesuites de l'Ancienne Mission de Chine. 1552-1773*, (Shanghai, 1932), p. 168.

28) Cf. *Sinica Franciscana*, Vol. II, pp. 317 and following; 408-409; 453-454; *Chung-kuo T'ien-chu-chiao-shih jen-wu chuan*, Vol. 2, p. 108.

regime which made it impossible for him to proceed without special permission from the emperor. But there he was informed that from there to Peking, a distance of about 25 leagues, there was a quarter where Korean merchants used to come and reside every year. He therefore headed for the place with a servant whom he had brought from Fukien—the other one had abandoned him half way. This servant was of no help for he had no knowledge of the dialect spoken there. Finally two strangers came to his help; they recommended a certain man who knew the place and was endowed with common sense. They reached Peking, managed to get past the gate keeper. By the time they reached the Korean quarters they found that the Korean merchants had gone home some days earlier. Nearby they encountered some Korean skin-dressers who said the merchants would be back within some months. However, the skin-dressers refused to offer Caballero lodging for any sum of money for fear of the law which forbade strangers to reside in the capital without first registering at a certain tribunal.

Eventually they came to the house of a Manchu soldier who took them in. He took in a neighbor to examine his visitor. When he found out that he was a missionary on his way to Korea, he was disturbed. He pointed out the impossibility of leaving the country without the permission of the authorities and even if the Korean merchants were willing to bring him along they might not do so without such a permission. In the end he threatened to denounce him to the tribunal unless he could give the name of someone who would answer for him. Caballero then mentioned Adam Schall and his church in Peking.

Father Adam Schall welcomed his visitor with great friendliness. However, he was wondering how he was able to enter the capital without special permission of the authorities. He told him clearly that it would be impossible to go to Korea since part of that country was in rebellion against the new Chinese regime. Even he himself would not dare to petition the Emperor to send his own Jesuits. Instead he advised Caballero to take over the mission in Shantung province where

the Jesuits used to have a church but was later abandoned because of the lack of personnel.²⁹⁾

Though the attempt to establish the Church in Korea was never realized before the 18th century, the missionaries in Peking were always alert to contact Koreans who happened to be in the capital. Thus Father Niccolò Gianpriamo (1686-1759) was responsible for helping to spread Christianity in Korea by presenting doctrinal treatises of Ricci and others to Korean envoys who visited the Chinese capital.³⁰⁾ The event seemed very insignificant and there was no immediate result that one could see. But through these writings the seed of the faith was sown in the hearts of many and in due time it was to produce good fruit.³¹⁾

Finally, it would be interesting to take a look at how much the Koreans knew about the European missionaries and Western things toward the end of the 18th century. *The Jo-ho jih-chi* 熱河日記, the *Jo-ho diary* (sometimes known as *Yen-hsing lu* 燕行錄) gives us a number of interesting accounts on these points. This book in twenty-six *chuan*, was written by P'u Chih-yüan 朴趾源 (born 1737) a native of P'an-nan 潘南 in Korea. In 1780 P'u's consin P'u Ming-yüan 朴明源, was sent as a special envoy to Peking on the occasion of the 70th birthday of the Ch'ien-lung emperor and Chih-yüan was one of the entourage. His book ranges over a wide field, from what he saw and heard in his journey and his discussions with Chinese scholars.

One of his remarks was that when Koreans met their friends who

29) Cf. *Sinica Franciscana*, Vol. II, pp. 453-456; 408-409; 325-327; XLII-XLIV; *Han-kuo-shih ta-kuan*, pp. 354-355.

30) Niccolò Gianpriamo whose Chinese name was Hsi Ta-chiao 喜大教 was an Italian from Naples. He worked as a mathematician in Peking from 1717 until his departure for Europe four years later. He was kept in Italy and in 1748 became professor of astronomy at the great college of Naples. Cf. Pfister, *op. cit.* p. 642; J. Dehergne, p. 109, J. Witak, *op. cit.*, p. 266; Archivum Romanum Societatis Jesu, F.G. 730, 1720,

31) Cf. William Elliot Griffis, *op. cit.*, pp. 347-352.

had just come back from China they never failed to ask what spectacular things they had seen. And among the list he suggested were the four Catholic churches in Peking.³²⁾ He makes mention of Ricci, but by mistake said that Ricci resided in Peking for 29 years and made no converts. He visited the graveyard of Ricci and wrote a detailed description of the Jesuit cemetery. What drew his attention and that of his countrymen to the churches in Peking were the organs and the European paintings. They gave full descriptions of the organs and were amazed at the music these instruments could produce: Chinese, Manchu, Mongol, etc. Then, he was particularly interested in the dulcimer, a medieval stringed instrument, with metal strings stretched over a sound chest and played on with leather-covered cork-headed hammers. The Koreans called it *hsi-yang ch'in* 西洋琴, while the European [missioners] called it *t'ien-ch'in* 天琴, but the Chinese sometimes called it *fan-ch'in* 番琴 (i.e., foreign dulcimer) and sometimes *t'ien-ch'in*. It was said that both this instrument and the clock were brought to China by Ricci during the Wan-li reign. It is not known when the dulcimer was introduced into Korea but it was certain that it was brought from China. At first no one seemed to know how to play it. The agreeable sound it produced used to help as a lullaby for the aged and it also was effective in stopping babies crying. Eventually a man by the name of Hung Te-pao 洪德保 was able to play the native air with the dulcimer and within nine years' time all the dulcimer players learnt to play. P'u Chih-yüan, however, was surprised that in Peking he was not able to find a dulcimer produced by Wu-yin-shu-chi 五音舒記 of which he possessed several at his home in Korea.

About the European paintings in the churches of Peking they were so realistic to P'u Chih-yüan that they made him imagine he was in the actual scene. First he was puzzled by the perspective of the draw-

32) *Jo-ho jih-chi*, 熱河日記 (photographic ed. from one of the early mss. now kept in the National Library of Taipei). (Taipei, 1956), *chuan* 3, *ts'e* 2, folio lv.

ings which was so different from the Chinese technique. And then the themes of the paintings which were entirely foreign to him: the Madonna and Child which he interpreted as a woman carrying a sick boy who looked so pitiably ill that the woman turned away her face from him. Even those standing by looked at the boy with sad countenances. Human figures with birds' wings were floating in the air, and crowds of babies were playing in the clouds and they looked in such danger that visitors instinctively stretched out their arms to their rescue!

When speaking of Christianity his remarks were that the Christians reject what is false and are attached to the truth. They serve the Lord of Heaven (Shang-ti 上帝) and stress loyalty, piety, kindness and love. They strive to do good and avoid evil. They prepare their death while in life and claim to study the beginning and end of everything. The ideal they set up was too high and their preaching too subtle. As a result it went against nature and was harmful to humanity.

P'u Chih-yüan's discussions with Chinese scholars on Christianity who were non-Christians only caused more confusion. The latter mixed astronomy with astrology, identified the Christian Church with the Jesuit Order and tried to identify it with Confucianism in order to fight against Buddhism.³³⁾ Somehow one feels that P'u Chih-yüan was a sincere man and was eagerly seeking for the truth. In his conversation with a mandarin he made this statement: "I travelled ten thousand *li* to visit your empire. Our country is situated in the extreme east and Europe is in the great west. How happy would it be for the East to meet the West. Now I have come to Jo-ho before I have had a chance to visit the Catholic Church. If by chance His Majesty orders me to return east [to my homeland], then I shall miss the opportunity of visiting the Imperial capital. It has been a great honor for me to have been in your presence and to learn so much from you. Still I

33) *Jo-ho jih-chi*, chuan 26; *ts'e* 6, folios 8r-9v; chuan 23, *ts'e* 6, folios 10r-12v; chuan 14, *ts'e* 4, folios 6r-7v; chuan 13, *ts'e* 4, folios 4v-5r.

regret that I was not able to meet the men from the Great West. I was told, however, that some of the Westerners are here serving His Majesty. I therefore beg you to introduce them to me if you are acquainted with any of them."

The mandarin replied evasively that these Westerners were solely in the service of the emperor in the inside palace; they therefore had no special communication with the other ministers. Furthermore, at this place where His Majesty was present there were always big crowds of people. It was therefore not easy to look for them!³⁴⁾

Three years after the visit of P'u Chih-yüan to Peking, the son of the Korean envoy was baptised in Peking by Father Jean-Joseph Grammont. The young man of 27 years of age was convinced of his choice and even willing to suffer for the faith if the Korean king would disapprove of his baptism. He returned home and became an active apostle to his countrymen and baptized a good number of them.³⁵⁾ This perhaps can be considered as the beginning of Christianity in Korea. But religious freedom was not granted until 1883 when Korea was opened to foreigners and a period of steady growth followed.

Thus we see that the beginning of the Korean mission really started at the time of Father Matteo Ricci and from China. Though they never succeeded to enter Korea, they never failed to contact Koreans who came to Peking. Through these Koreans the seed of the faith was brought back to Korea. Like the Chinese the Koreans first came to visit the missionaries out of curiosity: to inquire about science and things in the Great West. Then through the writings of the missionaries they came to learn about more serious things—the origin and the end of life. Truth is always there and men of good-will will not fail to find it.

34) *Jo-ho jih-chi, chuan* 14, *ts'e* 4, folio 6r.

35) Louis Pfister, *op. cit.*, pp. 958-959.

<國文 要約>

韓國에 대한 初期 傳敎試圖

알버트 찬

16세기 말에 中國과 日本의 宣敎師들은 韓國에서 그 傳敎를 시작하려고 하였다. 1592-98년의 豊臣秀吉의 侵入으로 基督教 信者인 많은 日本 軍人이 韓國에 왔다. 그들은 韓國의 敵이었기 때문에 얼마나 韓國人을 入敎시키는데 成功하였는지는 알 수 없다. 그러나 그들이 日本으로 메리고 간 韓國人 포로의 數는 매우 많았고, 그 가운데 많은 사람들이 基督教에 歸依하였다. 그들은 1610년에 그들 自身의 敎會를 長崎에 세우고, 또 그곳에서 結社를 조직하였다. 후에 日本의 宗教迫害때에 일부의 사람들은 生命을 잃고 희생당하기도 하였다.

滿洲族이 점차 興起하여 1619년 사루후에서 朝鮮軍과의 싸움이 있었을 때 明은 응당 朝鮮의 援을 들어 援軍을 보내고자 하였다. 이에 그 自身이 독실한 基督教 信者인 徐光啓는 첫째로 軍人의 訓練을 돕기 위하여, 그리고 둘째로 韓國王과 王室을 基督教로 改宗시킬 企圖로 韓國에 오기를 自願하였다. 프란체스코 삼비아시 Francesco Sambiasi가 徐光啓의 同伴者로 選定되고, 그 준비가 進行되었다. 그러나 이 計劃은 失敗하고 말았다. 두번째의 試圖가 1621년에 徐光啓에 의하여 이루어졌으나 역시 成功하지 못하였다.

그후 1631년경, 北京에 있는 韓國人과 더불어 그러한 試圖가 몇 차례 더 행해졌다. 그 結果는 골바로 눈에 보이게 나타나지는 않았으나, 宣敎師들에 의한 倫理的 및 宗教的 著作을 통하여 많은 韓國人의 心中에 信仰의 씨가 뿌려졌고 그 收穫은 未久에 거두어지게 되었다.