

The writings of Saint Antoine Daveluy.

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Notes¹ for the History of the Korean Martyrs
Transcribed by Didier t'Serstevens

The current single volume is a copy of a set of separate 'cahiers' and whenever the end of a cahier was reached the priest in charge would sign a certificate guaranteeing the accuracy of the copying.

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¹ Names of people and places are capitalized and are identified in modern spelling at the foot of the page when they are first mentioned. Otherwise Daveluy's spellings are retained.

Title The Far East or the Lord's witnesses in the 19th century in the kingdom of Korea (or any other title)

The title has not yet been chosen. The book's epigraph is *Crux de Cruce*. The Cross is planted by the Cross. At the head should be in large print: *Justorum animae in manu Dei sunt etc...* then from St. Paul to Hebr. XI, 35 *alii distenti sunt etc*. The dedicatory Epistle is to the Cardinal Prefect of Propaganda.

In an introduction or preliminary chapter, the history of some Korean Christians at the time of the Japanese war should be included, as well as the introduction of Christian books into Korea, and ending with a few words on the life of Hong Iou Hani², the first to practice in recent times, who probably died without baptism and before Ni Pieki³'s great conferences.

The history of Christians during the Japanese war is not given here, and you'll have to look for traces of it in the ecclesiastical histories of France. Local Christians claim to have heard from Bishop Imbert that there was a Korean elevated to the sub-diaconate or diaconate. The introduction of Korean Christian books into Korea is very obscure; I have been unable to find much about it, and my only resource is the ancient writings of a few pagan families; consequently, it will take a long time, and perhaps this work can only be done when freedom (of religion comes), as it is impossible to borrow many manuscripts from the pagans at present. The history proper begins with Ni Pieki's lectures, and we have the rest at our fingertips, and we think that the gaps will never be filled, but if we want to continue the research, little by little we will gain something. All that remains to be done is to draw on the manuscripts held by a number of major houses, and especially on the archives of the criminal courts.

These two sources are almost closed to us for the moment. It's with great difficulty that from far and wide we can catch some small part of them, but if one day the Religion were allowed, we think that there would then be great fruits to hope for from intelligent and constant research, research undoubtedly reserved for our successors by Providence.- We have been urged a lot to mix with the history of the martyrs, documents on the history and mores of this country. We confess our ignorance on this point, which would require separate work that we have neither the time nor the means to carry out. The customs of a country are learned by ear and by eye. However, our position as outcasts in this country, and the unceasingly pressing work of the Ministry, do not allow us to use these two senses. We can see almost nothing for ourselves, as we are cloistered, our relations are almost never with educated people who could bring us up to date on habits and customs, and moreover our relations, even with the practicing people, are always in passing and as if on the sly. What hope does this give us of forming a clear and precise idea of a country? Much has been written, both in the past and recently, about China and neighbouring countries. We have no doubt that everyone has done so in good faith and after research. However, we must admit that a thousand and one things have been painted in false colors, some of which are now recognized. The fear of falling ourselves into the same defects imposes a great reserve on us and makes us tremble to say a word on these matters. We could, if we wished, precede the history with a few words on the ancient dynasties and divisions, then on its present civil and military organization. The few pages we have translated on the succession of kings and the table of the various mandarins or prefects could, if need be, provide something, but it would

² 홍유한 Hong Yu-han 洪儒漢 aka 사량 Saryang 士良 (1726-1785).

³ 이벽 Yi Byeok 李穡, (1754-1785) aka 덕조 Deokjo 德祚.

be very dry and bland. As for the few details of morals that we have quickly jotted down, we dare not mention using them, so as not to compromise ourselves.

The history of the martyrs would end with a few lines of recapitulation, and its last words should be, *te martyrum candidatus laudat exercitus*, which are its true summary.

We read in a book of curious documents that in the year Sin mi 1631, the ambassador, Tsieng Tou-ouen⁴ saw in Peking the European named Niouk Jean⁵ aged 97 and still in perfect health, he seemed to be, he said, one of the blessed sin sien (the blessed immortals of the Lao tse sect). He must have been one of Fr. Ricci's companions. He received many science books made by Europeans, as well as curious objects, such as pistols, telescopes, clocks, etc., from him.

Ni Siou⁶, nicknamed Sin pong, one of the ancestors of the martyred Ni Charles⁷ and one of Korea's most famous scholars, speaks in his writings of Father Ricci's work, entitled Tien Tsou sir ei⁸ (True Principles of God). He gives an analysis of it, and also speaks of the constitution of the Church under the direction of the Supreme Pontiff.

Ambassador Ni i mieng i⁹, in the year Kieng-tsa 1720, also saw several of the missionaries in Peking and spoke of the Religion. He said that our way of wishing to reform our hearts in order to serve God is quite similar to that of the religion of the learned, and that our religion should not be placed on the same level as the Laotse sect; then he compared the incarnation to the doctrine of Foë (Buddha).

Ni ik i¹⁰, nicknamed Seng-ho, Ni ka hoani¹¹'s great uncle, also talks about religion in his writings, and says that the God of the Christians is none other than the Siang-tiei¹² of the learned (the xam-ti of the Chinese), and that heaven and hell are borrowed from the doctrine of Foë. He also speaks of the book of seven virtues, to overcome the seven deadly sins. In memoirs from the same family, it is said that the first religious books were brought along with telescopes and other curious objects by an embassy on its way to Japan, which met the Europeans on an island and received them from them.

Tieng Jean, known as iok-iong¹³, says that the Religion was known in Korea nearly 200 years before Ni Piek's lectures.

Life of Hong iou-han i, also known as Sa riang i

He was born in 1735 or 36, of the of P'ong san¹⁴ branch of his clan; his ancestors had held important positions and his family was quite distinguished; as a child he took lessons from the famous Ni iki and learned to regulate his conduct. Around 1770, having come across some religious books, he read them with joy; he immediately left his study books and devoted himself to the practice of the Religion. However, he didn't have the prayer books, and being

⁴ 정두원 Jeong Du-won 鄭斗源 (1581-?)

⁵ The Jesuit interpreter João Rodrigues Tçuzu (1561-1633)

⁶ 이수광 Yi Su-gwang 李晬光, (1563-1628)

⁷ 이경도 Yi Gyeong-do 李景陶 (1780-1802) Charles. Blessed.

⁸ 천주 실의 Cheonju-sir-ui / Tianzhu Shilu 天主實錄, The True Record of the Lord of Heaven.

⁹ 이이명 Yi I-myeong 李頤命 (1658-1722)

¹⁰ 이익 Yi Ik 성호 Seongho 李瀾 星湖 (1681-1763)

¹¹ 이가환 Yi Ga-hwan 李家煥 (1742-1801)

¹² 상제 Sangje / Shangdi 上帝 'God' but the name was forbidden to Christians.

¹³ 정약용 Jeong Yak-yong 丁若鏞 aka 다산 Dasan 茶山 (1762-1836). John-Baptist.

¹⁴ 풍산 홍씨 Pungsan Hong clan.

too uninformed about the rules of the Church, he had only seen that the feasts succeeded one another from 7 days to 7 days, and so on the 7th, 14th, 21st and 28th of the month he didn't meddle in the affairs of the world, and gave all his attention to prayer and oraison. Not knowing the days of abstinence either, he always refrained from taking the best from the table, and if asked why, he replied: All food is good to eat, but the heart and eyes always go for the best; greed being evil, I seek to tame it. One day he was going somewhere on horseback, and seeing an old man heavily laden and tired by muddy paths, he felt sorry for him, got off his horse, forced him to get on, put his load on it too, and walked along the muddy path, and although his stockings and other clothes were all wet with it, he had no air of difficulty. Having sold a field, two months later it was ruined by a mountain landslide; it's not fair, he said, that others should suffer for the misfortune of my field, and he sent back the whole price. The buyer refused to accept it, but he did so much to force him to accept it. On a very cold winter's day, he was alone in his apartment, but one day seeing a slave suffering greatly from the cold, he made her sleep in his room, without his wife or the slave's husband conceiving any suspicion, such was his reputation for strictness and integrity in his morals.

First living in Niei San¹⁵, he emigrated to Sioung-heng and lived for 13 years in seclusion in the Paik San¹⁶ mountains. There, separated from the world, he devoted himself obscurely to his religious exercises. He then returned to Niei-San and died there.

The documents from which we have drawn most of the facts relating to the origins of the Religion in Korea were gathered by Tieng Iak Iong, who is often mentioned. He was named John at baptism. He took part in almost all the affairs of the Religion *ab initio*, and was a relative or friend of almost all the principal chiefs. A distinguished man of letters and public office, he had the weakness to abandon the Religion, which did not spare him exile in 1801. Pardoned several years later, he practiced with fervor, devoted himself for a long time to all the exercises of piety and exemplary mortification, and died a very Christian death. He also left a number of religious writings. We have simply copied and bound together these notes, which are unfortunately too brief, but very well written.

The instrument God used to give the first impetus to the Religion in the kingdom of Korea was Ni Pieki, called Tektso and nicknamed "Koang Am¹⁷" by himself. Pieki descended from the Ni family of Kieng tsiou¹⁸, and among his ancestors who were already in dignities under the Korie¹⁹ dynasty were several members distinguished in letters and by the civil dignities they had obtained. For three generations, this family had been engaged in military exercises and had held important positions in this new career. Pieki was born with a thousand fine qualities of body and mind. From childhood, his father wanted to apply him to archery, horse-riding and other exercises that could lead to military degrees; but he steadfastly refused to do so, to the point of saying that even if he died, he would not engage in them. As a result, he lost part of his father's affection, who called him Pieki, thereby denouncing his character as too attached to his ideas. As he grew, he became of enormous strength and stature. He was eight feet²⁰ tall and could lift a hundred pounds with one hand.

¹⁵ 예산 Yesan (Chungcheongnam-do)

¹⁶ 백산 Baeksan

¹⁷ 광암 Gwang-am 曠菴 (the Ho / pen-name of Yi Byeok)

¹⁸ 경주 Gyeongju.

¹⁹ 고려 Goryeo

²⁰ (Note by Daveluy) The foot spoken of here is not as large as the old French foot. It is rather a term used here to designate an extraordinary size.

Broad and well-built, his exterior was imposing and a natural eye-catcher. His talents did not give way to such an advantageous exterior. His ease of speech could be compared to the majestic flow of a river, and gifted with a superior intelligence in all things, he sought only the reason for things and the true foundations of doctrine. Everywhere he went, he sought to penetrate the depths of things, and in studying the sacred books of the land, from his youth he strove to grasp their profound meanings.

Such a happy disposition promised him a brilliant future.

He devoted himself early on to the study of the books of the most famous doctors of the time, and to ensure the success of his work he sought to make friends with all the learned people who could help and guide him in science. Unconcerned with customs and etiquette, he had something grand and lofty about him, but his love of pleasant words meant that he never had the noble dignity that distinguishes professional doctors (hak tsia). This is how Pieki is presented to us in contemporary documents²¹.

It was in the year 1777 (tieng iou) that the famous doctor Kouen T'siel sin i²², accompanied by Tieng Iak tsien i²³ and several other studious nobles and lovers of science, went to a pagoda to engage in deep study together. When Ni Pieki heard of this, he was filled with joy, and happy to be able to benefit from the lessons of these remarkable men, he immediately decided to go and see them. It was winter. Snow covered the roads everywhere, and the distance was over a hundredli: but such obstacles were far from being able to stop this ardent heart so eager for science and wisdom. He set off at once, and through these difficult and arduous paths he felt no fatigue. Daylight could not deter him from delaying the fulfillment of his desires, and continuing his journey by night he finally reached a pagoda around midnight. He was disappointed to learn that he had reached the wrong pagoda, and that he had to go to the other side of the mountain. Undaunted, he pushed on. It's a huge mountain that has to be crossed at night. It's covered in mounds of snow, and numerous tigers defend its edges. No matter! Pieki has all the monks stand up and accompany him. He took an iron staff in his hand to defend himself against the attacks of his savage enemies, and continuing on his way through the thick darkness, he finally arrived at the place he had been longing for. Such a strange arrival struck fear into the hearts of the inhabitants of this isolated building lost in the heart of the mountains.

It was hard to imagine what could have brought such a large number of guests at such an ungodly hour: but soon all became clearer, joy and happiness succeeded fear, and in the outpourings suggested by such a happy encounter, it was hardly noticed that day had already dawned. Over the ten days of the meeting, questions about heaven, the world, human nature, etc. were explored in depth, and all the doubts and opinions of the ancients were put on the table. From there, the moral books of the great men were studied; then came the examination of some philosophical and mathematical books composed in Chinese by Europeans, and all possible care was taken to study them in depth. Finally, studies and conferences focused on some elementary books (Where did these books come from?) of Christianity. Exactly where these books had come from is not known. They only had in their hands a few treatises on the existence and providence of God, on spirituality and the immortality of the soul, and on how to regulate one's morals by combating the seven capital vices with the opposite virtues. Accustomed to the obscure and confused doctrines of Chinese books, these upright men, eager for the truth, had no sooner examined the foundations of our Holy Religion than they glimpsed all that is great, beautiful and palpable in this doctrine; and without being able to delve further, for lack of books, their hearts were immediately moved

²¹ (Note by Daveluy) Note on doctors by profession.

²² 권철신 Gwon Cheol-sin 權哲身 (1736-1801) Ambrose.

²³ 정약전 Jeong Yak-jeon 丁若銓 (1758-1816). Andrew.

and their eyes opened to Faith. Truth always carries its own stamp. Its light always shines in the eyes of those who seek it, and no upright heart can remain insensitive to the impressions it leaves like a seed of happiness. (How beautiful and consoling it is to see these men, who in their own country walked at the head of science, come to the knowledge of the truth²⁴.) Here, then, are our lovers of wisdom, imbued with religion and subjugated by the evidence of its foundations. But the books they had in their hands were not sufficient to guide them, so they had to content themselves with prostrating themselves every day morning and evening in meditation. Then, having seen somewhere that every seventh day was a day consecrated to the Lord God, on every 7th, 14th, 21st and 28th of the month they stopped all worldly affairs to think about the exercises of the soul, and abstained from them. We don't know how long they continued these exercises, but they did them in the greatest secrecy, without telling anyone else, and it's likely that most of them at least weren't observant for long.

Pieki's ardent heart had received a fertile seed. He felt how little this beginning was, and all his thoughts and views were directed towards China, where he hoped to find the books needed to complete the work he had begun. Several years passed in this anxiety, and the efforts he made to achieve his goal have not come down to us. At the beginning of summer 1783, 15th of the 4th moon, after visiting the Tieng family in Ma tsai²⁵ on the anniversary of his sister's death, he boarded a boat with the two Tieng brothers, Iak tsien and Iak iong, to go to the capital. During the journey, conversations and philosophical studies were again their occupation. After studying a few local books, they turned their attention to the doctrine of the Europeans. They discussed at length and in detail the dogmas of the creation of heaven, earth and man, then spirituality and the immortality of the soul, and the punishments and rewards in heaven and hell in the future century. All agreed on the truth of these dogmas, and all the passengers who heard these beautiful and consoling truths for the first time were beside themselves with joy. There's no doubt that such conferences were often repeated around these times, and Pieki's ebullient ardor would not have rested, but the details have not come down to us. (What is certain is that most educated people had then seen or heard of the science books of the Europeans, and often also of the few books of Religion that were in the kingdom. It was fashionable to deal with them, and we note that in the literary compositions that the Koreans exchanged with the Chinese every year during their embassy in Peking, these new sciences were often alluded to. This is an indication of the publicity given to these first notions of Christianity, but the books available at the time did not give a detailed account of the Religion).

God, who never abandons those who seek him in sincerity of heart, had fixed this year to allow the realization of the wishes of a few upright souls.

In the same winter of 1783, Ni Tong ouk i²⁶ was appointed third ambassador to the Peking court, and his son Sieng houn i was to follow him there. This is the place to introduce this remarkable man, who for a few years was to play such an important role in this story. Ni Sieng houn i, also known as Tsa siouri²⁷, belonged to the noble Ni family of Sieng t'sang. His ancestors often held important positions among civil mandarins, and his house enjoyed a high reputation. He was born in 1759 (the year of Pieng tsa.) From the age of ten, he was considered capable in the arts, and by the time he was 15 or 20, he had gained a reputation throughout the kingdom as a distinguished scholar. Wanting to follow in the footsteps of the

²⁴ (Note by Daveluy) By the love of science and immediately surrendering to the evidence of its principles. Here as elsewhere Religion is always the faithful companion of science which it directs and perfects, as it is itself supported by it humanly speaking. There you have it...

²⁵ 마재 Majae village

²⁶ 이동욱 Yi Dong-wook 李東郁 (1739-?)

²⁷ 이승훈 Yi Seung-hun 李承薰 aka 자술 Jasul 子述 (1756-1801) Peter.

saints of this country, he made friends with the most distinguished in science and conduct, and applied himself as much to regulating his morals as to perfecting himself in letters. He also made the acquaintance of Ni Peki; however, the diversity of their tastes, characters and studies did not allow them to live in intimacy. At the age of 25, in the year 1780 (kieng tsa), he obtained the first degree of bachelor called Tsin Sa, and all eyes were on him. When Ni Peki heard that Seng-houn i was to follow his father to the Peking embassy, he was overjoyed and immediately went to see him.

Here, according to the monuments of the time, is the remarkable speech he made to him: “Your journey to Peking is an admirable opportunity that Heaven has provided for us to learn the true doctrine. The doctrine of the saints, of service to the Supreme Emperor Creator of all things, is at its highest among Europeans. Without this doctrine we can do nothing. Without it, we cannot regulate our hearts and characters. Without it, we cannot delve into the principles of things. Without it, how can we know the different duties of kings and people? Without it, there is no fundamental rule of life; without it, the creation of heaven and earth, the physical order of the stars, their regular courses and revolutions, the order of the poles, etc., are not known to us. The distinction between good and evil spirits, the origin and end of this world, the union of spirit and body, the reason for good and evil, the Incarnation of the Son of God for the remission of sins, the reward of the good in Heaven and the punishment of the wicked in Hell etc. etc. etc. etc.. Without the doctrine of the Europeans, all this remains entirely unknown to us. At these words Seng houn i, who had not yet seen the religious books, was moved with surprise and admiration. He asked to see one of these books: and having gone through the treatises on the existence and attributes of God and the book on the seven capital vices combated by seven contrary virtues, he was overjoyed, and not possessing himself for joy, he asked Peki what there was to be done. Peki went on to say: “Since you're going to Peking, it's a sign that the Supreme God has pity on our country and wants to save it. When you get out of the car, go at once to the temple of the Master of Heaven, confer with the European doctors, question them about everything, go deeper into the doctrine with them, inform yourself in detail about the whole practice of Religion and bring us all the necessary books. Go, the great matter of life and death the great matter of Eternity is in your hands; go, and above all don't act lightly.” Seng houn i listened submissively to Peki's words, which penetrated him deeply, and receiving them as the Master's word, he promised to make every effort to realize their common desires.

Considering Peki's speech, it's easy to see that he was equally moved by a thirst for science and religion, and the few words he uttered show that his intelligence had already understood the Religion as the basis of the world and of societies. Thus, grace was already preparing this man for the great work he would soon begin, by being the first to spread the seed of the Religion.

Seng houn i set off for Peking. He was received by Bishop Tong (Bishop Alexandre de Govéa, of the Third Order of St. Francis, who had worked so hard to bring the diocese of Peking back into line with the decrees of the Holy See, as far as Chinese rites were concerned. He was closely associated with the famous bishop of Caradre - de St Martin, whom he had met during his captivity in Peking. Bishop de Govéa, in Chinese Thang, was one of the most learned and greatest bishops China could boast of. He was Portuguese by nation²⁸, Alexandre or Alexis whom he asked to teach him (?). He also found there the

²⁸ (Note by Daveluy) Note from Mgr Emmanuel Verrolles, Bishop Apostolic Vicar of Manchuria

European Sak (so) Tek t'so²⁹, aged over 90³⁰, still full of health and with a very affable exterior, as well as a young man named Niang. The 4 churches were attended by between 50 and 60 people. During his stay in Peking, Father Niang (probably) put him in a position to receive baptism³¹, and as he was the first Korean to be baptized and ready to spread the Religion among his compatriots, he was called Peter, as the cornerstone of the Korean Church. This was probably at the beginning of 1784. On his departure, he was given many books, crosses, images, etc. and even some curious objects which were later sent to the palace. In the spring of 1784 (Kap tsin), Seng houn i returned to the capital with all these objects. He was in no greater hurry than to send Pieki the books, crosses, pictures and so on. Pieki was impatient, counting the days. No sooner had he received these books than he borrowed a house and shut himself away to devote himself entirely to this study. It was like fountain water for a thirsty gullet. He was there for some time, absorbed in seeking and delving into the truth for which his soul literally hungered and thirsted.

All other thoughts were cast aside, and it seemed as if a new, all-spiritual life penetrated every part of his being. He had in his hands new proofs of Religion and refutations of superstitious worship, explanations of the seven sacraments, catechisms, explanations of the Gospels for the year, lives of the Saints for each day and fairly complete prayer books. With these, he could pretty much see the Religion in its entirety and in detail; and his thoughts tended to nothing less than the complete regeneration of the whole kingdom. After some time of study, he met Seng houn i and the two brothers Tieng Iak tsien and Iak iong, and immediately told them: This is truly a great doctrine. This is the true way. The great God of Heaven has pity on the millions of men in our country and wants them to share widely in the benefits of the Redemption of the world: this is God's order: we cannot fail to respond. We must spread the Religion far and wide, and evangelize everyone. Doesn't this sound like a new Peter the Hermit preaching a holy crusade and wanting to wrap everyone under the banner of the Cross?

With this in mind, he went to see some of his friends, middle-class men, but all distinguished by their knowledge and conduct. He preached to them and their friends, and a large number responded almost immediately to his sharp, penetrating words. They included T'soi t'sang hien i³², T'soi in kir i³³, Kim tsong kio³⁴ and others. From there, Pieki carried the Good News to different parts of the world with considerable success; and faithful to his mission, he never gave up.

Soon word of the new religion spread far and wide, and like all great works, it was bound to meet with opposition. It's true that the nobles and the learned embraced it in large numbers, but many others, attached to or even infatuated with the religion of the learned, saw that the new doctrine was going to take many people away from them, and even feared that it would undermine the foundations of their belief. Some were also able, with initially upright views, to prevent the introduction of what the novelty might at first sight appear to be superstitious reveries that would lead them down the wrong path. Moreover, the enemy of all good, foreseeing the desertions and voids that the truth would create in his party, could not look calmly upon the propagation of the cult of his conqueror; and he did indeed do

²⁹ The Portuguese Jesuit Jose-Bernardo d'Almeida (Chinese name 索德超 Suo de chao), arrived in Beijing in 1759.

³⁰ He died in 1805 so he couldn't have been that old.

³¹ Yi Seung-hun was baptized by Father Jean-Baptiste Joseph de Grammont (1736-1812), who arrived in China in 1770 to serve as a court scholar.

³² 최창현 Choe Chang-hyeon 崔昌顯 (1759-1801) John. Blessed.

³³ 최인길 Choe In-gil 崔仁吉 (1765-1795) Matthias. Blessed.

³⁴ 김종교 Kim Jong-gyo 金宗敎 (1753-1801) Francis. Blessed.

everything in his power to oppose the reign of Jesus crucified. Ni Kahoani³⁵, a descendant of one of the kingdom's most distinguished families, and renowned at the time for several famous doctors, was himself a superior man.

Still a young man, he had a universal reputation for knowledge and was already surrounded by applause and respect. On learning of the rapid spread of the Religion to all classes, he said: "This is a very great matter. Although this foreign doctrine does not seem unreasonable, it is not our doctrine as scholars; and since Pieki wants to change the world by this, I cannot stand still. I'll go with him and bring him back on track." The day of the conference was fixed, and Ka hoani went to Pieki's house. Needless to say, many curious onlookers and friends of each party gathered to attend this solemn discussion. At first, Ka hoan i tried to get Pieki to back down from what he called his errors, and thought he was sure of victory; but every word the doctor said was immediately taken up by Pieki, who refuted each of his assertions article by article, and pursuing him right down to the smallest details, destroyed and reduced to powder the whole edifice of reasoning that the learned Pagan exhausted himself in vain trying to raise. His clear, lucid words exposed everything. On the one hand, he always agreed with himself and conformed to reason, and on the other, he never ceased to reinforce his proofs and bring them out more and more. His lucidity in overturning all his opponent's reasons was as bright as the sun. Each of his blows was effective. He struck like the wind and sliced like a sharp instrument. The numerous spectators were treated to an unusual spectacle. It was, as it were, the coryphaeus of the old school of dark Chinese doctrines grappling with a modest defender of Catholic truth (evangelical light).

One could contemplate these two great champions alternately engaging in the various exercises of a relentless struggle, making the most of all the resources of art and genius. But one of them, always upright and a pillar of truth, never bent for a moment, while the other, for all his suppleness, allowed himself to be pierced by a flaw in his armor, fell again and again, only to rise again and fall again. Unbelievers shuddered at the sight, but faithful hearts throbbed with joy and tingled with happiness. Faith remained triumphant on this eminent stage, growing stronger in the neophytes and taking root in upright, sincere souls. One day, however, was not enough to make Pieki's terrible adversary give up. Discussion after discussion lasted for three days, with the result that the beauty, breadth and solidity of the so-called new doctrine became more apparent. After this time, Ka Hoan i, tired, defeated and dejected, having no subterfuge left to put forward, said these memorable words: "This doctrine is magnificent, it is true, but it will bring misfortune to its followers: what can we do? He withdrew, and from that time on he never appeared again, never opened his mouth, and never bothered about it. All the advantage, all the glory of this famous conference thus remained with Pieki. The truth triumphed, and word of it spread far and wide, attracting new followers from all over.

But here was a new adversary who, learning of the progress of the faith and the results of the famous conference, also wanted to hear for himself the foundations of this Religion and entered the fray with its defenders. This was Ni Kei iang i, no less remarkable for the high position of his family than for the vast erudition that distinguished him at the time. Pieki, strengthened by the truth that supported him even more than by his early successes, was not a man to shy away from an encounter, and willingly accepted the discussion. He explained to his learned adversary the reason for Heaven and Earth, the beautiful order of the world and all its parts, the harmony of the four elements and the various foundations of Providence. He explained to him the doctrine of man's soul and its different faculties, the admirable correspondence between punishment and reward in the other life and the actions of each during his lifetime, and in a word, made him feel the truth and evidence of

³⁵ 이가환 Yi Ga-hwan 李家煥 (1742-1801).

the Christian religion based on solid and unassailable principles. Kei iang i was unable to sustain the discussion, and no longer dared to open his mouth. He seemed to believe in his heart of hearts, but couldn't make up his mind to admit it frankly and start practicing it. So when Pieki withdrew, he said, referring to these two scholars: These two Ni have nothing to answer and cannot sustain the discussion: but having no desire to practice we cannot rely on them. There is nothing to hope for.

Nevertheless, Pieki saw the number of believers growing day by day. He could hope to see a rapid spread of the Gospel in the near future, but in order to ensure the extension and duration of this holy work, he was always thinking of founding it on a few figures whose science and reputation could command respect and captivate opinions. Relying no longer on those mentioned above, he set his eyes on a family of Iang keun who had already received the first glimmers of faith, but who seemed since then to think no more of it. This was the Kouen family mentioned at the very beginning of this story. The Kouen family had held high office in the kingdom since the Korie³⁶ dynasty. When the dynasty changed, they were initially counted among the most loyal houses that attached themselves to the new king, and since that time they have always included men of distinction, both in letters and in the offices they filled with distinction.

At that time, Kouen t'siel sin i³⁷, nicknamed Nok am, was the eldest of five brothers, all renowned for their science and good conduct. He had the reputation of one of the greatest doctors of the century, and his third brother Il sin i nicknamed Tsik am³⁸ was also considered a superior man. In addition to many distinguished relatives, this family had a large number of disciples who came from all parts of the kingdom to suck from them the milk of science and virtue. Pieki therefore thought it necessary to work to enlist them under the flags of Christ, and then make them the root and foundation of Religion in this country.

On the 9th moon of the same Kap tsin 1784, he rode on horseback to this house in Kam san district of Iang keun³⁹. As soon as he arrived, the whole religion was coldly examined and widely discussed; and soon the truth appeared in all its daylight. The elder T'sil sin i, later named Ambrose at baptism, was a man of about 50 who had spent his life delving into the philosophy and morals of the sacred books of the Chinese. Undaunted by the light of the Gospel, he couldn't bring himself to give up all the fruits of his immense labors that had made his reputation, and for the time being Pieki found no enthusiasm for him. It was only a short time later that he made up his mind to practice, and once he had begun, he shone with a constant faith and remarkable conduct that earned him his crown, as we shall see later. His brother Il sin i, however, embraced religion with a remarkable fervor and enlightened zeal, which enabled him to fully realize the goals Pieki had set for himself when he came to this family. Indeed, no sooner had he become convinced of the truth of Religion than he not only began to practice it himself, but immediately instructed the various members of both sexes of his household, and also communicated it to his friends and acquaintances with all the success that the authority of his name, his science and his conduct assured him. He put so much zeal and eagerness into it that the district of Iang keun can rightly be considered the cradle of Religion in Korea.

Ni seung houn i, baptized in Peking as we have seen, believed he could confer baptism on those who embraced Religion; and it was probably at this time that he baptized Ni Pieki and Kouen Il sin i, but as these distinguished men wanted to do nothing by halves, the

³⁶ 고려 Goryeo 高麗

³⁷ 권철신 Gwon Cheol-sin 權哲身 aka 녹암 Nok-am (鹿庵) (1736-1801)

³⁸ 권일신 Gwon Il-shin 權日身 aka 직암 Jik-am 稷庵 (?-1791) Francis-Xavier.

³⁹ 양근 Yanggeun 楊根

very choice of a baptismal name was made with tact and reflection. Considering, on the one hand, Pieki's lofty ideas and fine conduct and, on the other, the role his zeal had led him to embrace in giving impetus everywhere to the study of religion and thus preparing the way for the Saviour's coming to this kingdom, it seemed that there was some well-founded resemblance between his mission and that of the Holy Precursor, and it was decided that he should be called John the Baptist at Baptism. Having an ardent heart combined with an enlightened mind, and wishing to devote himself to the evangelization of his compatriots, he took as his patron St. Francis Xavier, whose voice had resounded in all parts of the East, in order to make him his model and follow in his footsteps. And it is by this name that we shall henceforth refer to him. These three remarkable men walked with equal steadfastness in the noble path they had traced for themselves, and never missed an opportunity to shine the light of faith in the eyes of those they hoped would embrace it. Until now, there had been no government prohibition. All matters were dealt with freely; but already it was easy to see by the contradicts that arose and by the knowledge of the spirit of this kingdom that the truth would not spread without struggle, and one could even fear any kind of violence. Nevertheless, each pursued his own plan, and the faith spread far and wide. Hitherto, true believers had been concentrated mainly in the capital and the adjoining province: but the times marked by Providence had come when this light which must not remain under a bushel should be carried to more distant regions and, by opening the eyes of so many unfortunate blind people, bring them supple and docile to the feet of their Saviour and Redeemer.

Kouen Xavier was particularly successful here, and the consequences were immense, either through what he himself did, or through the work of his disciples.

In his home was a young man named Ni tan ouen i or Tson t'siang⁴⁰, later baptized Louis de Gonzague.

Ni Louis was from an honest family of farmers living in the village of Ie sa ol⁴¹ in the district of T'sien an⁴², province of T'siong t'sieng⁴³, on the edge of the immense plain known as the Nai p'o⁴⁴. (The Nai p'o is an immense plain criss-crossed by a thousand canals which receive the flow of the sea, and renowned for its fertility in grain which has rightly given it the name of the granary of the Capital. Notes on tides).

Having been gifted with uncommon talents by nature, he first devoted himself at home to the study of letters, but soon the desire to work on a grand scale and to delve deeper into the secrets of nature gave rise to the thought of going to study under some great master, and attracted by the reputation of the house of Kouen, which was far from his own country, he went to see them and became their disciple. Kouen Xavier, charmed by the good spirit and fine qualities of this pupil, had already been caring for him for some time when he learned of the European doctrines. Soon after, he introduced him to religion, and set about training him solidly not only in the fundamental principles of Christianity, but above all in the actual practice of all his duties. He succeeded beyond all hope, and soon Ni Louis, now capable of teaching others, returned home charged by his master with the mission of instructing his family and acquaintances, and spreading Religion with all his power. Faithful to his instructions, Ni Louis immediately converted his family, close friends and a multitude of acquaintances, whose minds and hearts he knew perfectly how to captivate. Kouen Xavier thus laid the foundations of the famous Nai p'o Christianity, which has always brought such

⁴⁰ 이존창 Yi Jon-chang 李存昌 or 이단원 Yi Dan-won 李端源 (1752-1801)

⁴¹ 여사울 餘村 Yeosaul

⁴² 천안 Cheonan 天安

⁴³ 충청 Chungcheong

⁴⁴ 내포 Naepo 內浦

great lustre to the Church of Korea, becoming the nursery of the religion and giving it such illustrious martyrs, as we shall see later.

Kouen Xavier was also to have the glory of communicating the faith and establishing Christianity in the Tsian la province on solid foundations. Niou hang kem i⁴⁵, known as Augustin, was from a noble family, not of very high rank, but highly regarded in his province and with considerable influence, further enhanced by a magnificent fortune. He lived in T'so Nam i⁴⁶ in the Tsien tsiou⁴⁷ district, about 15 li from this provincial metropolis. Applied to the study of letters, he had some success and could be considered an educated and capable man. Having heard of the new religion, and attracted by the reputation of the famous men who were said to embrace it, he wanted to examine things for himself, and came to seek out the Kouen family so that he could study it with men whose very name was a guarantee of the truth. No sooner had he heard the principles of Christianity than his upright soul surrendered and he wanted to begin practicing it straight away. On his return home, he immediately instructed his large family and communicated the good news to his friends, acquaintances and neighbors. His fervor, zeal and constancy make this house the root of religion in this southern province of the kingdom, where there have always been fervent Christians and numerous martyrs. It was also around this time that Ioun Paul, called Tsi t'siong i⁴⁸, living in the province of Tsien la⁴⁹ in the district of Tsin san⁵⁰, received the faith through Kim Pem ou⁵¹, of whom we shall speak immediately: but we shall speak of this intrepid athlete of religion a little later, when we trace the acts of his martyrdom. In any case, he played little part, at least during his lifetime, in the propagation of the faith in this province. Closer to home, we should mention the Tieng family, two of whose brothers, Iak tsien and Iak iong, took part in the first conferences with Piekí. This family, originally from Na tsiou, lived in Ma tsai district of Koang tsiou⁵² province of Kieng kei⁵³. Renowned either for their letters or for the offices they had always held with distinction, they had several authoritative members who supported the religious movement at this time. Then there was the noble family of Hong Lucas, known as Nak min i⁵⁴, originally from Pong san, whose two brothers held several positions. They were instructed by Ni Seng houn i at this time or perhaps a little later. In the middle class, those who took the greatest part from the start were T'soi in kiri⁵⁵, named Mathias at baptism, from a family of interpreters, instructed by Piekí; Tsi Sabas dit T'siang hong⁵⁶ i from a family of musicians attached to the court, who presented himself for instruction. Simple, respectful and diligent by nature, after a thorough study of religion, he immediately applied himself fervently to the love of God, and always wished to die for Him. Then T'soi Jean, also known as T'siang hien i, better known by his nickname

⁴⁵ 유항검 Yu Hang-geom 柳恒儉 (1756-1801) Augustine. Blessed.

⁴⁶ 초남이 Chonami

⁴⁷ 전주 Cheonju 全州

⁴⁸ 윤지충 Yun Ji-chung 尹持忠 (1759-1791) Paul. Blessed

⁴⁹ 전라 Jeolla 全羅

⁵⁰ 진산 Jinsan 珍山 but which is located in Geumsan-gun in Chungcheong Province.

⁵¹ 김범우 Kim Beom-woo 金範禹 (1751-1787) Thomas.

⁵² 광주 Gwangju 廣州

⁵³ 경기 Gyeonggi 京畿

⁵⁴ 홍낙민 Hong Nak-min 洪樂敏 (1751-1801) Luke. Blessed.

⁵⁵ 최인길 Choe In-gil 崔仁吉 (1765-1795) Matthias. Blessed.

⁵⁶ 지황 Ji Hwang 池瓚 (1767-1795) Saba. Blessed.

Koan t'sien i⁵⁷, came from a family of interpreters, also instructed by Pieki. He was active and tireless. As soon as he heard of religion, he embraced it and copied all the books on the subject with his own hand. He also copied a multitude of religious books for others, and his reputation in this respect spread to the point that when some Christians wanted books, it was to him that they resorted as to the department store. He is also credited with translating into Korean the explanation of the Gospels for all the Sundays and feasts of the year: in this way, he rendered incalculable service to this nascent Christianity. There were many others; but as they all lived in the capital and had to appear more often, we thought we should mention them now.

Characters so capable and so active were undoubtedly to give great publicity to Religion: but to give a more exact idea of it we believe we must put here a few details on the social relations such as they are in use here especially among the classes which do not indulge in servile works and devote themselves or are supposed to devote themselves to letters.

Everyone knows that in this country, women who are not of the lowest class keep to themselves. They shun even the sight of men, remain aloof from all business, and visits or other social intercourse take place only among men: but they are all the freer and more numerous for it. At the front of the house, those who are a little more comfortable, and especially the nobility, set up one or two apartments, according to their faculties. These are the reception rooms. Only men are admitted here, and the doors opening onto the road allow everyone to enter without communicating with the interior of the house. The master of the house makes this his habitual residence, and enjoys receiving and treating his friends and acquaintances here. What's more, since hospitality is considered a sacred duty and an essential part of civility, everyone makes it a point of honor to receive and treat according to his or her means all those who come to the house, whether known or unknown, and it's customary to go and ask for hospitality in these outside rooms, assured of finding both a meal at the usual times and lodging for the night. A square piece of wood serves as a pillow, and a mat spread out on the ground provides a mattress that everyone shares, lying side by side. A beautiful practice, reminiscent of the simplicity and cordiality of ancient customs, and involuntarily reminiscent of the hospitable receptions of Abraham or Lotte mentioned in Scripture. A practice which, in addition to the eminent services rendered to the needy, has introduced and preserved a remarkable fraternity among this people, and which we would say is above all praise, were it not that, like all things, it has its downside, which it is beyond the scope of this article to discuss. It's easy to see how the circle of friends and acquaintances can be extended. However, as the proverb "like attracts like" is true here as elsewhere, it's easy to see that not all classes and not all passers-by are alike. The Korean, naturally a flaneur and a gossip, is almost always on the move, over hill and dale. With nothing to do at home, he goes from salon to salon to pass the time and catch up on local news. If he has business in some distant place, or has to visit some relative, friend or acquaintance several days' journey away, he sets off on foot with his pipe and a stick as his only luggage, or at most a small bundle slung over his shoulders and carried on his back, with a few chequins as his fare, and sometimes none at all. If in the evening he has not reached the end of his journey, often instead of going to the inn he heads for some open saloon not far from his route. There, he's welcomed with open arms and treated like a friend, without a lot of ceremony, but sharing the potluck, as they say. If he's tired or the weather is bad, he'll sometimes spend a day or more there. Often we'll be talking literature, or even practicing a little composition, for it's in these salons that friends gather in the summer, and spend several days or weeks sharing their studies and stimulating each other's emulation through daily compositions. At the time we're

⁵⁷ 최창현 Choe Chang-hyeon 崔昌顯 aka 관천 Gwan-cheon 冠泉 (1759-1801) John. Blessed.

talking about, the salons of the Kouen family in particular, already so frequented by numerous acquaintances and lovers of science, became a veritable hotel where the crowds were constantly pressing in. People from the surrounding area retired in the evenings, and those from further afield stayed for varying lengths of time. The surrounding roads were, it is claimed, continually swarming with people from all walks of life, and the house seemed to have been converted into a huge reception hall where the known and the unknown crowded together day and night. This simple overview will suffice to show how, in a short space of time, the doctrine of Religion was able to strike a thousand and one ears and be repeated in all the salons, but it must not be concluded that everyone embraced it or had the desire to do so. Others, attached to the religion of the learned, which has deep roots in this country, came with the intention of fighting the new doctrine, or with the firm resolution not to allow themselves to be drawn into it. Some, for reasons of party principle, could not think of lending an ear; and many would have liked to join the disciples, but the fear of the misfortunes that were already suspected stopped them, and it was then the representation of what happened at the time of the preaching of St Paul in front of the Areopagus, Without mentioning all the passions that bind men's hearts and prevent them from practicing the good they know and value, we would like to point out that the various political parties that shared the Korean nobility were a formidable obstacle to the spread of the Gospel. All the propagators of the Faith in the early days being of the party called Nam in, several other parties and the Nam in themselves, recently divided amongst themselves, must naturally have been adversaries of the Faith: a reflection which subsequent events will confirm and bring into sharper focus, as we see Religion becoming a pretext for attacking the Nam in, then in power and in strength, and dealing them a blow from which they may never recover.⁵⁸

Dallet Volume 1 Book 1 Chapter 3 (Daveluy Volume 4 page 23)

On the verge of consummating the great work of redemption and the establishment of Christianity, the divine founder of Religion uttered these memorable words, which will be true everywhere and to the end of the centuries: *Nisi granum fromenti cadens in terram mortuum fuerit ipsum solum manet, si autem mortuum fuerit, multum fructum affert. Qui amat animam suam perdit eam et qui odit animam suam in hoc mundo in vitam æternam custodit eam.* This fundamental doctrine of Religion, which had always seemed madness to the eyes of the Gentiles, it was time to make it appear in action before this people who were so deeply entrenched in matter, to whom the light of Faith was presented. Already our holy religion had been published far and wide in the kingdom; already it counted among its disciples eminent persons distinguished in every respect, and each class of society had its representatives among the little flock.... Here, as everywhere, it had to pass the test of blood, or rather the fertilization of blood. Those who wished to follow the crucified God had to be taught how far the duties of a true Christian extend, and a doctrine had to be explained to them which, until then, had been obscure only in books. But just as at the origin of Christianity God did not immediately allow streams of blood to flow, here too it would be only a drop of blood sufficient to stamp its true stamp on the divine work, and too little to extinguish the faith and strike down the hearts of these neophytes whom no shepherd could even encourage or console.

Religion's enemies and opponents had long since risen up, and the progress it was making on all sides increased their number and their murmurings from day to day. However, it does not appear that the King had done anything about it until then, and the affair we are about to discuss seems to have been conducted privately and without the cooperation of the

⁵⁸ Dallet uses parts of this note in his Introduction.

government. In the spring of 1785 (Eul sa), less than a year after Religion had really begun to spread, the minister of crimes Kim hoa tsin i⁵⁹ (of which party is he) wanted to halt its progress with some blow capable of throwing terror into people's minds. However, not daring to attack the well-known Christian leaders directly, he had Kim Pem ou⁶⁰, named Thomas at baptism, seized and brought before his court. Kim Thomas was born into a middle-class family with a position among the kingdom's interpreters, and lived in the capital. He was instructed in religion from the very beginning by Pieki, and responding immediately to the call of grace, he began practicing it with fervor. He immediately told his family, who embraced him, and as his zeal grew, he converted a number of his friends and spread the faith among the interpreter class.

(The letter from the Bishop of Peking puts this fact in 1788, but the sequence of events leads us to place it here with Tieng Jean, who saw it all).

A propagator of religion, he was suddenly called upon to be its confessor, and did not shrink from this noble but difficult mission. (In the spring of 1785, he was seized and brought before the minister, who tried to make him apostasize, but Thomas, supported by divine grace, courageously refused such a cowardly defection. He was needlessly subjected to various tortures. But he held firm, and never wavered for a moment.

When Kouen Xavier learned of this state of affairs, he thought it unworthy of his position to abandon his faithful correlative. Accompanied by Ni kei Sieng i, Ni liong eki and hong Iki, (who are they?⁶¹) (1785 3rd moon we find a circular from the T'ai hek saing Siouki⁶² urging relatives and friends of those who would become Christians to break with them. It caused quite a stir. It speaks of Kim pem ou. This tsieng is Nam in but very hostile to Religion. In 1786, this family issued a circular against the reinstatement of Ni seng houn i. (this is the 1st known public document attacking religion in order to banish its adherents from society) He went before the minister and had the courage to raise his voice in favor of the oppressed truth. He said: We all profess the same Religion as Kim pem ou. His life and/or death cannot have consequences for him alone. We want to share in the fate you have in store for him, etc. etc. The minister didn't feel up to attacking such powerful figures. He would not listen to them, and had them dismissed. Nevertheless, he continued to persecute the righteous man, and after various tortures which history has not preserved for us, unable to triumph over the Christian's faith and constancy, he sent him into exile to the town of Taniang⁶³ at the eastern end of the province of T'siong t'sieng. Kim Thomas was taken there, (it is said that he prayed aloud and instructed several people who did not continue. Some put his death around two years later. He did not deny it for a moment) and it was there that shortly afterwards he gave up his soul to God, consumed by the effects of his wounds. Kim Thomas, better known as Pem ou, thus received the crown. He was the first in this country to have the glory of returning to the Savior the death that the Savior deigned to suffer for us on Calvary.

He was the first to tell these lands by the voice of his blood that God being our King and Father, the duty imposed by fidelity and true piety does not allow us to hesitate to suffer everything, even death, for the honor of his service. He was the first to teach the tyrants of this extremity of the East that if the body can succumb to torments, the soul does not perish, but survives in a hope full of immortality. It therefore seems to us that Kim Thomas should rightly be placed at the head of the numerous and glorious chorus of Korean martyrs whose

⁵⁹ 김화진 Kim Hwa-jin 金華鎮 (1728-1803)

⁶⁰ 김범우 Kim Beom-woo 金範禹 (1751-1787) Thomas.

⁶¹ Dallet omits these unknown names.

⁶² 정숙 Jeong Suk 鄭淑

⁶³ 단양 Danyang

example guided and encouraged them to confess Jesus Christ under the blows of the executioners' rage.

This affair had no further consequences, but it was enough to give Christians a glimpse of what to expect from their enemies, and to persuade them that to serve the true God, one must be ready for anything. Terror spread especially to the capital and its environs, and even shook some of those who were in some way the pillars of the nascent Church. (Many families then made every effort, with prayers and threats, to prevent those linked to them from practicing and obtaining their apostasy: and on all sides there were glorious confessions as well as deplorable defections. But) the public voice pointed above all to Ni Pierre dit Seng houn i, Ni Pieki and the two Tieng brothers, Iak tsien and Iak iong, as culprits and leaders of the religion, and burst out everywhere in threatening words. These three families, many of whose members had not embraced the faith, were intimidated and did everything in their power to stop the zeal of these Christians and make them cease the practice, but unfortunately succeeded only too well, at least in part. Seng houn i's younger brother, called Tsi houn i⁶⁴, was especially fierce in his hatred of religion, and used every possible means to disgust his elder and make him desist from his determination. He did so much that in the end Seng houn i, unable to stand it any longer, burned all his books and wrote to justify himself before the public and give him satisfaction. Ni Pieki's father, a naturally quick-tempered man who had never wanted to get involved with religion, made every effort to wrest from his son's heart the religious feelings he saw deeply imprinted there, and failing in his plans, went so far as to tie his own neck and kill himself. Pieki could not remain unmoved by such scenes. He couldn't stand it any longer, yet he didn't surrender. A Christian, unworthy of the name, came to his side to try and put an end to the turmoil he seemed to be in.

He used every possible resource and every conceivable trick to get him to apostasize. Pieki, tired and stunned by so many vexations, didn't apostasize openly, but he used words of detour to dismiss all the misfortunes before his eyes. His heart had grown weak. But alas! From that time on, he was prevented from setting foot outside: The faith he had not lost was constantly attacking his natural affections. On the one hand, he saw his God: on the other, he saw his father. How could he deny his God? How could he destroy his father? These continual assaults threw him into a state that no pen can describe. He became morose, silent, melancholic. Day and night his weeping ceased: his groans were heard from hour to hour: he no longer took off his clothes, and sleep fled from his eyelids. He still ate sometimes, but all appetite was lost, and it was tasteless and of no benefit to the body. This violent state could not last, and it was clear in advance that nature had unfortunately taken over. Gradually, the remorse and agitation of conscience subsided, and the last efforts of grace were barely felt. He recovered to his usual state of health, and it is said that he even began to feel a renewed desire for dignities. In any case, he had no time to try anything. In the spring of 1786 (Piengo), he was taken with the common plague (the Jo ping of the Chinese), and after eight or nine days, when the sweat began to come out, those who cared for him wrapped him in several blankets. Despite all the care and effort lavished on him, he only suffocated under these heavy clothes, and as the sweat could not break through and come out, he died at the age of 33. It's impossible to know what his last moments were like. It is believed that some Christians were able to get close to him, urge him to repent and prepare him to appear before God.

But it is not clear. Thus perished in a most uncomfortable way this man whose ardor, zeal and talents had opened the door to Religion in this kingdom. With great qualities and

⁶⁴ 이지훈 Yi Ji-hun

unquestionable virtues, he had not sufficiently understood the Savior's words: Qui amat patrem aut matrem plus quam me non est me dignus, and for having bumped against this stone of scandal he ended up; that is to say, without wishing to pass any judgement, in a way that was very distressing for those who had seen him at work 1 (his name will however remain as having had the glory of giving impetus to the study of our Religion, which had been known by a few books for nearly 200 years and had not yet found anyone to bring it out and make it known in greater detail.) and not very reassuring for all of us who had so often admired it. However, the faith of the little flock that had been shaken for a moment was far from destroyed. If, on the one hand, Christianity mourned the defection of some of its members, on the other, it was consoled by the constancy of the majority in the midst of domestic persecution, often more difficult to bear than that of tyrants, and by the recruits that each day brought from one side or the other, for it does not seem that this first demonstration slowed down the general ardor much, and progress continued. The faith was making many conquests in the great plain of Nai p'o, where Ni Louis dit Tan ouen i, whom we saw leaving the house and school of Kouen Xavier to follow in his footsteps, had returned. Here, our ranks are no longer drawn from learned and distinguished families; they are drawn from honest families, from men of hard work, a class that is especially dominant in this region: but the sap they receive being the same, they will also produce in their time fruits no less remarkable. (Details of Tan ouen i's life) (Tan ouen i's distinguished talents, combined with a particular gift for captivating hearts, attracted more and more admirers each day, and few were able to resist the influence of his words. As a result, the number of Christians increased considerably in his vicinity, and as the reputation of his erudition spread, people from all the surrounding districts began to arrive: One goes to seek knowledge in the house of Ni tan ouen i as one goes to satiate oneself in that of Ouen Tong tsi⁶⁵, a wealthy Christian living not far away and renowned for treating his guests well, whom we shall soon see die for God).

As we have no detailed information on these initial developments, we are unable to satisfy readers' wishes on this subject.

Kouen Xavier was relentlessly engaged in the vast evangelization work he had set himself at Baptism, but felt the need for a bit of retirement and rest. He had undoubtedly understood from the school of grace, his only teacher, that above all else we must sanctify ourselves, and that we can only serve others usefully by communicating to them our own superabundance. With this in mind, he conceived the idea of a formal retreat; and in order to carry it out peacefully, he momentarily left his family and friends and secretly withdrew to an empty pagoda in the mountains called Liong moun san⁶⁶, accompanied by just one of his friends, Tsio Justin, known as Tong seun i⁶⁷, also from a noble and distinguished family. Once there, they agreed not to say a word to each other for the duration of the retreat, and spent eight full days there, occupied solely with meditating on the truths of religion and all the exercises suggested by the Imitation of Jesus Christ and the Saints. There can be no doubt that a practice so in keeping with the true spirit of religion obtained for them abundant graces of virtue from God, both for themselves and for those they wished to instruct: but these results, like so many other things, will always be hidden from us.

The clamor and contradictions had calmed down a little with time.

In the year 1787 (Tieng mi) (This was the year Hong Nak ani began his letters against Religion.) Ni seng houn i, whom we have seen succumb to weakness, but whose faith was still subsistent, again came to Kouen Xavier and the Tieng brothers Iak iong and Iak

⁶⁵ 원동지 Won Dong-ji 元同知. Dong-ji was just a nickname for a low-class old man.

⁶⁶ 용문산 Yongmun-san 龍門山

⁶⁷ 조동섬 Jo Dong-seom 趙東暹

tsien to deal with matters of Religion. It seems that it was at this time, in order to hasten and further ensure the extension and development of the faith, and also to better confirm and direct the neophytes of this country, that they formed the idea of establishing the Sacred Hierarchy among themselves. This extraordinary thought, which to many was at first considered an extravagance, was nevertheless quite natural.

They were not fortunate enough, like the Chinese Christians they emulated, to have among them pastors from the West; In their ignorance, having not yet learned that the Priesthood necessarily descends from God, and that its divine character must also necessarily be communicated by a chain that goes back to Jesus Christ, the High Priest, it was natural that they should try to create Priests to lead the flock, and thus ensure the future of their work. In our eyes, this project of the first propagators of Religion in Korea is, on the contrary, a great and fruitful thought which reveals both the height of their conceptions, and the faith they had in the truth of Christianity, and the sincere desire which urged them to establish Religion on a stable, solid and, as it were, indestructible basis. Moreover, their humble submission, which you will see later, and the real good that Providence allowed to be produced by their phantastic ministry, seem to be able to vouch for their good faith and excuse them.

Ni Seung houn i had been to Peking, where he was baptized. There he had seen the Catholic hierarchy in action, the bishop, his priests and other lower clerics. In the Peking church, he attended the holy mysteries and religious ceremonies, and had seen most of the sacraments conferred: Aided by the various explanations to be found in the liturgical and dogmatic books used by Christians, he was able to organize things more or less and simulate the administration of the sacraments.

(The Preaching of Ni Louis especially stood out for its abundant fruits; seeing himself henceforth entirely devoted to the work of Religion, he gave himself over to it in a big way and seemed to have no other thought. The danger of probable persecution did not stop him. He went everywhere, fulfilling all the functions of his ministry to the best of his ability, with great success. Religion then became very widespread in his vast region of Nai p'o; it was exercised with almost complete freedom and publicity, and he had the happiness as well as the glory of planting there the seed of the faith which to this day has not ceased to produce its fruits, and has made this region incontestably the nursery of Catholicism in Korea).

Everything was then settled as best we could, and we proceeded to elect the pastors. Kouen Xavier, whose position, knowledge and virtue set him apart, was appointed Bishop. Ni Pierre dit Seng houn i and Ni Louis dit Tan ouen i were appointed priests, along with several others: (Tsoi Jacques de Ie sa ol au Nai p'o seems to have been a priest of the 2nd order. He was under the orders of Tan ouen i, whom some claim to have been a bishop. (Niou Augustin and T'soi Jean dit t'siang hien i were also priests (Eur.'s note). But tradition is not clear enough to mention this. It is probable, however, that a priest was still appointed for the province of Tsien la; for Ni Louis was in charge of the Nai p'o, with the Bishop and Seng houn i remaining to look after the Capital and the province. It is not known whether any ceremony was held to consecrate these improvised priests to the service of the altars. All being thus established and regulated, each one went to the post entrusted to him and set about a kind of administration of the Christians, preaching, baptizing, confessing, giving confirmation, celebrating the Holy Mysteries and distributing communion to the faithful. (The grandmother of Fr. André⁶⁸, a niece of Ni Louis and baptized by him, reported that they used a gold chalice. Sacred vestments were made from rich Chinese silks. They were not

⁶⁸ 김대건 Kim Dae-geon 金大建 (1821-1846) Andrew. Saint.

shaped like chasubles, but like the sacrificial vestments used in the country. They used the bonnet permitted in China for religious ceremonies. For confession, they were placed on a seat on a platform, and the penitents confessed standing up, much as I have seen in Spain. Ordinary penances were all in the form of alms, and for the most serious the priest himself beat the penitent on the legs (1) infra). These are the only sacraments we find recorded in memoirs. The Baptism given by these pastors was certainly valid and conferred the grace of regeneration on neophytes, but despite the nullity of the other functions they performed, their ministry gave a great boost to Christianity and warmed fervor everywhere. We still hear of the enthusiasm and holy ardor with which all the ceremonies were carried out; and pastors and sheep seem to have been in such good faith that not the slightest doubt arose in anyone's mind.

(1.) continued from previous note (We can presume that the other priests were on the same footing. Accustomed to shunning the sight of women of status, they would not confess to them, but they were tormented until they consented. Priests were looked upon and treated as superhuman beings and celestial men. (In the capital, too, meetings were held in accordance with the rules, and we see T'soi Jean, nicknamed Koan t'sien i⁶⁹, renting a house specifically for the purpose of receiving priests and administering the sacraments to the faithful. With his active and capable character, he arranged all things, prepared the Christians appropriately and was then busy day and night for the service of priests and Christians, without dreading embarrassment and fatigue. Doesn't it seem that he was installed as a catechist? His father, who was at least not a practicing Christian, not only did not object to the many meetings he held at home, but also covered them with all his power, so that everyone was astonished and admired. (In 1788, addressed to the King of Tsieng en Ni: then Hong nak ani.) (It was at this time that Xavier lost his wife).

This impromptu clergy thus fulfilled their functions for about two years with more or less marked success, when in the year 1789 (Kei iou) some passages of the books of Religion read with more attention raised some doubts about the legality of their election to the office of pastors. Immediately they were seized with fear and confusion, and on closer examination the lawfulness of their conduct became increasingly problematic. From this it was concluded that all reckless administration should cease forthwith, and that the Bishop of Peking should be approached for a clear solution. (One has to admire the simplicity and straightforwardness of intention that dominated the Christian leaders. Having advanced in this way vis-à-vis the whole of Christendom, it must have cost them a great deal to leave their position at the risk of being defamed, and self-love would not have failed to suggest a thousand pretexts for at least waiting for the final decision, but no, this was a sacred affair, and on a simple doubt founded in reason, everyone stepped aside, clear proof of the uprightness of their views and the good faith in which they stood).

Everyone then went back to their private lives, except for the preaching and instruction of new and old Christians, which seems to have been continued, and the only thing left to do was to make the advisory letter and find the means of sending it safely. The annual embassy offered a natural opportunity, but as reliable relations had not yet been organized, it was necessary to find a capable and dedicated man willing to take on the mission and offer some chance of success. With no Christian among the usual embassy staff, Ioun Paul, known as Iou iri⁷⁰, was approached to play this important and delicate new role.

⁶⁹ 최관천 Choe Gwan-cheon 崔貫泉 John.

⁷⁰ 윤유일 Yun Yu-il 尹有一 (1760-1795) Paul. Blessed.

Ioun Paul came from a somewhat noble family in the Nie tsiou⁷¹ district. He had been a pupil of the Kouens and instructed in religion by Kouen Xavier.

Of a gentle, affable and very discreet character, it was thought that he might succeed; and disguised as a merchant, he set out for Peking on the 10th moon of the same year 1789, bearing the advisory letter addressed simultaneously to the Bishop of that city by Ni seng houn i and Kouen Xavier. This long route of more than 3,000 li, covering more than 300 leagues in winter, through a foreign country, offers real dangers due to the inevitable fatigue and illnesses that are easy to catch. As a result, it's not unusual to see one or two of the gang succumb. Paul, who had studied literature from childhood and lived a sedentary life, was not accustomed to enduring fatigue. Moreover, with no experience, no knowledge and no support, he was more exposed than anyone else, and still had to make the journey on foot like all those whose profession he simulated. Nevertheless, sustained by grace and confident in the goodness of the cause for which he had undertaken this journey, he cheerfully endured the fatigue and arrived happily in Peking. He immediately went to the Bishop and handed him the letter he had brought with him; then, detailing the various events that had taken place in the new Christianity, he discussed with him the means of helping it. (Paul was then confirmed and received the other sacraments).

After his usual stay, in the spring of Kieng Sioul 1790, he followed the embassy back to his homeland, where he arrived without arousing suspicion or causing any trouble. The Bishop's reply was addressed to Ni Seng houn i and Kouen Xavier. Firstly, he strongly rebuked them for their foolish conduct in interfering in the administration of the sacraments, and added that not only were they forbidden to celebrate the holy mysteries, but that they should not sacrifice to the ancestors, perform the customary prostrations, or in any way mingle with superstitions of any kind. Finally, he encouraged and exhorted them to continually excite the Christians. In the same letter, or perhaps orally, the Bishop also promised to send Father Tsiou to help and administer to the Christians, and ordered all necessary measures to be taken and capable men to be chosen to introduce him safely. This response, so long awaited with impatience, left no doubt as to the great affair in question. It was received with calm and complete submission. Everyone congratulated themselves on the prudence with which the functions of the holy ministry had been ceased, and never again did the thought occur to anyone to interfere in the affairs of the sanctuary. The joy, fervor and union of the neophytes remained undisturbed: but the article concerning sacrifices and superstitions was a thunderbolt to many. (Until then, the faithful of Korea, who were assiduous in all the observances of religion of which they were aware, had nevertheless continued to participate in the superstitious worship of deceased relatives in this country. Ignorance and good faith could excuse them to a certain extent, but from that moment on, learning that the slightest cooperation in the matter was reprobated by the Church, each one took his side and, jealous of preserving his faith, abstained from everything that was decided to be contrary to it. This was to wound the apple of the eye of all classes of the population. In this country, the Religion of the Learned, which would be better called the Religion of the Ancestors, is the law of the land. Any omission of the ceremonies in use on this article, is severely punished, and any infringement is received with violent repulsion by the opinion of the country without exception. These traditional customs, whose origins go back very far and have been inviolably handed down from race to race, are in the eyes of all, the basis of society, the foundation of the State, the fulcrum of all natural relationships; and woe betide anyone who would have the audacity to attack them even in word. From this, it was easy to foresee the storm that was about to ensue, and all the advantage that the adversaries of

⁷¹ 여주 Yeaju

Religion would not fail to draw from it to try once again to destroy and overthrow it from top to bottom.

“Beatus qui non fuerit scandalizatus in me” said the first victim of the persecutions waged against the true faith. From that day on, some weak Christians ceased to take part in religious practices, and in this number we have the pain of counting Ni seng houn i, whom fear had already brought down in such a deplorable manner a few years earlier. He withdrew to his home and ceased all contact with Christians. What's more, yielding to the desire for dignities, he obtained various mandarines, and from then on we would only see him appear from far and wide, pursued despite his defection and unable despite a thousand efforts to clear himself with his enemies of the crime of having introduced Religion, a kind of original sin in their eyes, which they will still reproach to his descendants. In spite of this second fall of this influential leader, the faith of the neophytes does not seem to have been shaken by it, and almost all Christians, submissive in mind and heart to everything that emanated from the true authority, continued to practice with fervor and showed their distance from all superstitious practices.

From then on, Kouen Xavier, the only one of the original three founders, only redoubled his zeal and seemed to multiply his efforts to lead and nurture the various parts of the faithful flock. He was ably assisted by the young T'soi Jean, nicknamed Koan t'sien i⁷², then aged 30 or so: and for their part Ni Louis in Nai p'o and Niou hang kem i in the province of Tsien la continued to devote their time and strength to working for the spiritual good of their brothers in the faith. (In the same year, 1790, in 7bre, Ioun Paul and the catechumen Ou went to Peking to ask for priests (see the letter from the Bishop of Peking).

In the same year, 1790, T'soi Pil kong i⁷³, called Thomas, was converted to Baptism. T'soi Thomas came from a middle-class family in the capital. His ayews had held some position with the government among the medical class, but at that time, having no friends to advance him, he was very poor and had not even been able to marry. T'soi Jean taught him about religion, and his frank and ardent character immediately embraced it. From the very first day he was fervent, and thinking of nothing else, he forgot even to provide for his body's necessities. This enthusiasm never waned, and unconcerned about the misfortunes he might bring upon himself, he would occasionally shout out loud in the middle of the street crowd: “We must serve the great King of Heaven and earth. How can we not serve the great Lord of all things? Even though he was a new Christian, he was known everywhere as such, and his name was repeated by every mouth. So we can see that terror had not yet reached every heart, nor closed every mouth.

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However, the enemies of religion, whose clamor had been muted for some years, were far from resting. They were still quietly plotting their dreadful schemes, and no doubt preparing their batteries in secret only to make them more formidable. As early as 1788 (mou sin), Ni kei kieng i⁷⁴, initially a friend of Seng houn i and a companion in his studies, who until then had been inclined towards religion, withdrew, even wrote a few articles against the Christians and joined the party of Hong Nak An i⁷⁵, a declared enemy of the faith and one of

⁷² 최창현 Choe Chang-hyeon 관천 Gwancheon 崔昌賢 冠泉 (1759-1801) John. Blessed.

⁷³ 최필공 Choe Pil-gon 崔必恭 (1744-1801) Thomas. Blessed.

⁷⁴ 이기경 Yi Gi-gyeong 李基慶 (1756-1819)

⁷⁵ 홍낙안 Hong Nak-an 洪樂安 (1752-?) (Note by Daveluy) Hong Nak an i was indeed on the side of the Nam in. We do not know why he always put himself at the head of their enemies. Always the first to attack the

its most hateful adversaries. Constantly on the lookout for anything that might help them achieve their goal, they spied on the conduct and words of the Christians, waiting only for the right opportunity to burst forth and try to destroy them.

The year 1791 (sin hai) soon provided them with such an opportunity, when on the death of Ioun Tsi t'siong i⁷⁶'s mother, this Christian did not make the customary sacrifices to the deceased relatives. Ioun Tsi t'siong i, who will now occupy us, still called Ou iongi and named Paul at Baptism, descended from an illustrious family on the island of Hai nam⁷⁷. His ancestors often held a distinguished place among the dignitaries of the kingdom, and a number of them also made a name for themselves in letters. His father came to live in the Tsin san district, Tsien la province, in the village of Tsang kou tong⁷⁸, where he was born in the year Kei mio 1759. From childhood, his intelligence and good conduct stood out, and he soon acquired a reputation for talent. (His family was engaged in the study of medicine, and had a reputation for it.) In the year 1783 (kei mio), at the age of 25, taking part in the public examinations, he was crowned and received his bachelor's degree, known as Tsin sa⁷⁹. The following winter, on his way to the capital, he found two books on religion at Kim Thomas's, known as Pem ou⁸⁰, which he took with him and copied, but did not yet practice. It wasn't until about three years later that, having learned the whole of the religion from Tieng Iak tsien i, he embraced it on the spot and practised it with fervour. (Tsi t'siongi was Tieng's first cousin through his paternal aunt.

What he says about Kim Pem or already dead could well be a ruse to hide the Tieng family, who may well have instructed him first). Later, having learned that Religion was outlawed, he burned some of his books as a precaution, without however ceasing to be devoted to it and to fulfill its practices exactly. Nowhere do we find that it has spread widely among Christians. It seems likely that, as a precaution or for other reasons, he had little contact with them and did little to propagate it. In 1790, when he learned that the letter from the Bishop of Peking forbade sacrifices and prostrations to deceased relatives, he continued to remain attached to his faith and his religious duties, and burned the tablets of two generations kept in his family according to custom. Meanwhile, his mother named Kouen died in the summer of 1791 (Sin hai). The situation was delicate. Paul, to whom the death of his mother would successively attract all his relatives and friends to pay their respects and attend the sacrifices, found himself placed between two abysses. He had to either violate his faith and deny his God, at least in action, or stand ready to face reproaches, insults and perhaps more from a thousand people, known and unknown. For anyone else, hesitation might have been the order of the day. Paul's noble and upright soul soon made him make up his mind. He dressed in mourning, wept sincerely for his mother, and did everything for her that enlightened and well-meaning filial piety could suggest in such a case. Nothing was lacking in what love and propriety demanded; only no sacrifices. Immediately, murmurs arose and were heard. Criticism spread from village to village, redoubling with the number of those whose ears were struck by the news, and before long a rumour of indignation reverberated throughout the region, and its echoes were heard far and wide. Reported as impious for all

Religion and its supporters, he was nevertheless involved in their ruin and we name him on purpose. Later he changed his name and was called hei oun i (The reason for this is in the division of the Nam in, see the letter from Hoang Alexandre.)

⁷⁶ 윤지충 Yun Ji-Chung 尹持忠 우용 Wooyong 宇庸 1759-1791 Paul. Blessed.

⁷⁷ 해남 Haenam

⁷⁸ 장구동 長久洞 Janggu-dong

⁷⁹ 진사 Jinsa 進士

⁸⁰ 김범우 Kim Beom-woo 金範禹 (1751-1787) Thomas.

that was dearest to him, singled out by his neighbors as one who had denied all natural feeling and principle, reviled and threatened to be brought as a rebel to his king. Paul was already a social outcast. Imagine the pain, anguish and bitterness that filled his heart.

He, who only a moment ago was surrounded by the esteem and applause of all around him, suddenly found himself the target of all their enraged remarks, trampled underfoot by all and torn apart by dreadful imputations. But the righteous man would not let adversity get him down. He had for support and consolation his calm conscience, which reproached him for no crime, the example of the divine Savior whom insults and calumnies had first pursued, and then the grace of his God who may well test, but does not abandon his servants. And so he persisted in the noble profession of his faith. This news reached the ears of Hong Nak an i: and no other could have caused him so much joy. He immediately petitioned the then all-powerful Prime Minister T'sai⁸¹, asking nothing less than that the Christian be prosecuted and condemned to death. The minister's response at the time is not known to us. (On the 22nd of the 10th moon, the minister T'sai asked the king that those convicted of the crime of the new religion be punished with the last torment to frighten everyone and make them return, the king allowing this (manuscripts), see below the notes on the 6th and 9th of the 11th moon).

But Hong Nak an i didn't stop there. He also wrote to the mandarin of Tsin sou⁸² district, who was then Sin Sa Ouen i⁸³, urging him to conduct a search and to press the matter. It was probably this letter that prompted the Sa oueni to take the first steps.

According to the customs of this country, a visit to a nobleman's home is a delicate and dangerous matter, but as he was aware of the smallest details through the public noise, he was sure of his move. So he went to the home of Ioun Paul, known as Tsi t'siongi, and when he found the outer box of tablets, he was a little taken aback; but he was too well informed to examine it closely, and found it to be empty⁸⁴. (The outer box of tablets is formally forbidden to Christians, but then as now, it seems that some were under the illusion that it was lawful, with the difference that then ignorance could excuse what formal instructions later made so clear. At least, that's what Tsi t'siongi's frank and decisive conduct in the whole affair leads us to suppose.) and he immediately seized it. (It appears from the interrogations that Ioun Paul and Kouen Jean⁸⁵ had withdrawn, one to Koang t'siou⁸⁶, the other to Han san, probably to avoid the big blows. The mandarin therefore simply gave the order to seize them. This order having reached their ears with the news of Paul's uncle's capture, they immediately surrendered, travelling day and night. We don't know if Paul's uncle was a Christian. He seems to have been released immediately.) and took the Christian away, and sent word to the governor of the province. Ioun Paul arrived at the Tsin San prefecture on the evening of the 26th of the 10th moon of Sin hai 1791. Interrogations began that same day, and continued on the following days until the governor replied, calling him to his court, where he was sent on the 29th of the same moon. The governor of the province of Tsien la⁸⁷, residing in Tsien

⁸¹ 채제공 Chae Je-gong 蔡濟恭 (1720-1799)

⁸² 진산 Jinsan (?)

⁸³ 신사원 Shin Sa-won 申史源 (1732-1799)

⁸⁴ (Note by Daveluy) (Everything has to be redone since the capture: see his notice sent to France and including all the interrogation and the defense of Ioun tsi t'siong which were sent separately.)

⁸⁵ 권상연 Gwon Sang-yeon 權尙然 (1751-1791) James. Blessed.

⁸⁶ 광주 Gwangju

⁸⁷ 전라 Jeolla

tsiou⁸⁸, was Tsieng Min Si⁸⁹. When questioned about what he had done with his tablets, Paul first replied that he had buried them; an answer he no doubt gave in order to shock the local people less. But having dug up the earth in the place he had indicated, and not finding them, they began to subject him to various atrocious tortures and torments. It was then that he made his clear and solid profession of faith in these terms: After man's death, his body returns to the earth and his soul goes either to Heaven or to Hell. No soul can or should remain in the home of the deceased. This is a clear and proven truth that I certainly know. To take a wooden tablet to offer sacrifices and food is to show piety and love to one's parents in a false way. What are these tablets if not a piece of wood cut on the mountain and delivered to the workman to carve and chisel? But can this work of the workman cause the soul of the parents to come and reside in them? So these tablets are not the father and mother. They're just a piece of wood, so how can I honor them as father and mother? Our true Religion of the Master of Heaven rightly forbids such superstition. Now, I am a Christian and observe all God's commandments. So I burned them. It was probably the first time that a governor sitting in court had encountered such freedom of speech. Each of them cut to the core and attacked the most intimate affections of these peoples, revealing the emptiness of their religious beliefs, whose foundations were thus undermined and shaky. The governor, after such a formal declaration, immediately made his report and sent it to the king. We still have a few details of the interrogations Paul had to undergo. They focus solely on the crime of having destroyed the ancestors' tablets and of not sacrificing to deceased relatives. Paul also presented his defense, which we have not in the original Chinese characters, but translated into Korean. This is not a plea as used in Europe, with all the oratorical precautions and resources of eloquence. These are just a few pages, in which he gives an account of his conduct and endeavors, without in any way wounding the principles of his faith, to present it in a less odious and less revolting light for public opinion, whose ideas he had been forced by duty to shock. It can be summarized as follows:

The king was then Tsieng tsong⁹⁰, aged 40. He had ruled the kingdom for some 15 years, and history records him as a wise, moderate, prudent prince, a friend of science and a fair appraiser of the fine qualities of his subjects. He had received a report from the governor of Tsien la, and it can be assumed that he had not decided to take things that far. But his prime minister T'sai urged him to put the Christian to death, and to order his head to be displayed for five days before the public, to frighten the people of the south and prevent them from following the religion. The king finally gave his consent, and the dispatch was immediately dispatched. It must be said that the enemies of religion were threatening at this time, for Minister T'sai, a superior man and not hostile to Christians, was himself of the Nam in party and a relative or friend of almost all the eminent men then known as leaders of religion. This behavior on his part surprised many, and can be explained by the fact that he preferred to side with the most violent accusers, for fear of giving away himself and his family; which, however, did not entirely save him, as we shall see. Very soon after the death sentence was dispatched, the king repented of having yielded to the urgings that had been made to him; (with the thought that this 1st act would become the law of the land and that all those who followed this religion would continue to be put to death) urgent orders were given

⁸⁸ 전주 Jeonju

⁸⁹ 정민시 Jeong Min-si 鄭民始

⁹⁰ 정조 King Jeongjo 正祖 (1752-1800) was known as Jeongjong until the late 19th century.

and he sent an extraordinary courier with orders to stay the execution and await further deliberations⁹¹. But it was too late.

By the time the first dispatches were received, everything had been consummated, and Paul, bearing his head on the scaffold, had won the crown on the 13th of the 11th moon. In the thirty-third year of his age. Thus took place the first public execution of a Christian, which the king himself had wished to avoid, but which since that day has always served as a means of support for our enemies to have the death sentence on Christians considered a law of the state, and was in fact the cause of the streams of blood which so often flooded Korea. Ioun Tsi t'siongi won the palm of martyrdom for which Kim Pem Ou had courageously shown him the way. His reputation and moral influence became widespread throughout Christendom, and his intercession undoubtedly helped to attract a large number of imitators into the arena and sustain them in battle. Nowhere do we find that Tsi t'siongi had a son; but he did leave a daughter, who reached marriageable age and was married according to her condition. (Paul's daughter was 13 at the time, and temporarily retired to the house of Kim Thomas's father, a praetorian and pupil of Tsi t'siongi. During the day she hid in the garden, and at night came into the house. She was married to a Song man in Sout Pangi⁹², Kong tsiou district. Her mother followed her to her son-in-law's house and continued to practice, it is said. But no Christian has since had any dealings with this family). In fact, persecution was still at an experimental stage, and hatred of religion had not yet had time to complete its infernal system and organize its many networks⁹³. Later, Christians, proscribed and pursued by unworthy treatment and placed far below the last conspirator against the king or the security of the State, were no longer even supposed to be part of society, and their children could nowhere hope to find a party suited to their birth or position.

Tsi t'siongi had near him a generous companion in his battles and glory, whom we have not mentioned so as not to cut short the narrative of his martyrdom. His name was Kouen Siang ieni, named Jean (Jacques according to the letter from the bishop of Peking) at Baptism. His family, originally from An Tong, Kieng Siang province, later settled in T'an Pang, Kong Tsiou⁹⁴ district, and although not of very high nobility, included some rather distinguished characters. Jean, who was a relative of Tsi t'siongi's mother, was studying literature and regulating both his conduct and his morals, when he was taught religion by Tsi t'siongi himself: and immediately responding to the call of grace, he never ceased to practice it faithfully. On the death of his aunt, Tsi t'siongi's mother, he was no less generous than Tsi t'siongi, and made none of the superstitious sacrifices prescribed by custom. Although we have no detailed documentation on him, these two Christians were able to fortify and console each other. Kouen Jean shared with Ioun Paul the reproaches and insults of his relatives and friends, and of the whole neighborhood. He was taken with him and imprisoned in Tsien tsiou.

There, he underwent with him, and no less constantly, the interrogations and torments of the questioning. At the same time, he was beheaded for his faith at Tsien tsiou on the 13th of the 11th moon (8 Xbre 1791 après midi) of the year Sin hai 1791, at the age of 41.

Dallet Volume 1 Book 1 Chapter 5 (Daveluy Volme 4 Page 42)

⁹¹ (Note by Daveluy for page 40) It does not appear that Paul and his companion had to endure violent torture. I only found 30 blows on the legs. The hatred was less poisonous then than later.) See the letter from the Bishop of Peking.

⁹² 숯방이 Soutpang

⁹³ On the death of his aunt, Tsi t'siongi's mother.

⁹⁴ 공주 Gongju

While Religion was thus attacked and so gloriously defended before the first tribunal of the southern part of the kingdom by two athletes, who sealed the truth with their blood, several of its principal members were also called to the Capital to the theater of combat. The Tsin san affair was another such occasion. Hong Nak ani, Mok Man tsiongi⁹⁵ etc. presented an accusation against Kouen Xavier⁹⁶, known as Il Sin i, whom they designated as the main leader and wrongdoer of the Religion.

(X We have before us more than 30 addresses to the king, petitions to ministers, etc., which appeared from the 9th to the 12th moon; some still appeared the following year. Let us judge from this the noise and uprising of the time, for each piece represents a coterie according to custom). He had not been bothered in the 1785 affair, despite his courage and public complaints. This time he was no more able to escape the envy of his enemies, who moreover could not ignore the influence his name, his science and his efforts had daily on the propagation of the Gospel. (On the 6th of the 11th moon, the minister of crimes Kim tsang tsiipi asked the king to carry out searches to destroy all religious books; that those who would deliver them of their own accord should not be punished, but that those who would not have delivered them should be judged according to the law. The king replies that this order has already been given previously, and he sets a deadline of 20 days from publication in each district, after which any offenders caught must be prosecuted according to the law. He orders that the publication be made in due form, so that no one can ignore it. - 9 of the 11th moon in an ordinance, the king says that this is not just a matter of burial on the part of the two nobles, but of the crime of laying hands on the tablets. But if we put up with such things, what won't we have to put up with? He orders that the rank of the Tsin san prefecture, in whose district the evil originated, be lowered to that of the 53 prefectures of Tsien la prov., and that the mandarin be dismissed for not having taken the initiative himself, and that the culprits be punished. Throughout the kingdom, he ordered that scholars be encouraged to study the true principles in classical books, recommended that they make a more conscientious choice for the approaching examinations in each province, and testified to his desire to reward merit and virtue). He was therefore arrested and brought before the criminal court on the 11th moon. Unable to obtain a retraction from this man whose convictions were so strong, he was successively tortured several times, and extraordinary torments were employed to achieve this. But Xavier, steadfast in his torments, did not allow himself to be shaken for a moment. He made his profession of faith clear under the iron and whip of the executioners as before.

It is impossible," he said, "not to serve the great God, Creator of heaven and earth, of angels and men. I cannot deny him for anything in the world, and rather than fail in my duties to him, I prefer to suffer death.

Torture had reduced his body to a terrible state that would be difficult to paint. The king, who knew Il sin i to be an eminent man endowed with a thousand fine qualities, could not bring himself to put him to death, yet he wished to change his mind. He therefore ordered that every conceivable means be used to win him over. According to his orders, a new assault began, more terrible than the previous ones: Caresses, flatteries and promises of all kinds were successively deployed, with all the resources that friendship and compassion could suggest, and none of the affections proper to the human heart was left untried: but all being in vain, they returned once more to the torments and tortures. Xavier proved equally insensitive on both sides, withstanding all these tempting maneuvers with admirable constancy; and all means having been exhausted without success, the king nevertheless being unable to sacrifice

⁹⁵ 목만중 Mok Man-jung 睦萬中 (1727-1810).

⁹⁶ (Note by Daveluy) In 1791 the government posted the death of Ioun and Kouen in all the villages and turned the people away from Religion.

him entirely, he was condemned to exile on the island of Tsiei tsiou⁹⁷ (Quelpaert) with orders for the governor to put him to the test three times a month until he submitted. Xavier thus remained victorious over the appalling machinations of Hell, and had kept his faith intact. He was released from prison, and as the state of his wounds was too worrying, he was allowed to stay for some time before leaving for exile. He spent these days in the house of Ni ioun ha⁹⁸. While he was there, busy nursing his wounds and preparing for the long journey to exile, he did not expect to be attacked again.

Again at the king's instigation, persons from the tribunal of crimes came to represent to him that his old mother, then aged 80, would soon die, and that he, going across the sea, could not bear to be separated from her and not to be present at her last moments. They did not speak directly to him of apostasy, which he always rejected with indignation, but only urged him to make a tiny submission to the king, which would have his exile commuted and saved him the journey across the sea. Xavier was deeply moved by this thought, and either he himself made some sign, or, as others assure us, one of those present made it for him⁹⁹, the king was immediately dispatched and his exile was commuted to the city of Niei San¹⁰⁰. Alas! he didn't even have time to get there. No sooner had he set off than he succumbed to the violence of his wounds and died in a guesthouse.

We'd like to tear up this page of history that the truth forces us to write. Why not? This man whom we saw so great in his life, so great even in the midst of torments, has just blighted his last moments with a stain that we cannot erase; and although the lack of precision in the documents does not allow us to appreciate the extent of his weakness, we are nevertheless reduced to remaining heartbroken by this insoluble doubt and a well-founded fear. Happy if, after having (refused) lost the crown of martyrdom that the Angels already held suspended on his head, he was able to find grace before the God, whose good fortune it was to establish the cult in this kingdom on solid and definitively stable foundations! This is the second notorious example we have come across of the downfalls caused by too natural a look at the authors of our day, to teach posterity, who in these countries especially, will need this lesson, that the love of parents, so just and so reasonable, must itself be contained within limits, which allow it to be in harmony with other duties no less sacred.

Ni Seng houn i, whom we saw retreat so shamefully and who, without even having seen the fire, had wanted to protect himself from the blows, was then mandarin of the town of P'ieng t'aik¹⁰¹. Despite his public defection, hatred still pursued him there. Hong Nak An i and his followers presented a petition to the court, in which he was mentioned as the leader of the Christians, adding that he had been seen at the prefecture reading the books of this sect. They then bribed people to accuse him of not performing the prostrations customary at the temple of Confucius, and finally demanded that he be brought to trial according to the law. Such apparently serious facts could not be ignored. Searchers were sent to the scene, but

⁹⁷ 제주 Jeju

⁹⁸ 이윤하 Yi Yun-ha 李潤夏 (1757-1793).

⁹⁹ (Note by Daveluy) A tradition reports the sentence written by Xavier in Chinese. Here it is: Sie iang tsi hak i (ie) Kong maing tsi hak io t'an poul tsieng. This somewhat incomplete sentence was nevertheless understandable. It means: The Doctrine of the Europeans is very different The Doctrine of Confucius and Mangtse is bad and not right It was pointed out to him that in the middle of the sentence there was missing a character (ie) necessary to complete it. Xavier replied: "Leave me alone, do what you want." The character was added and presented to the king who was satisfied with it. The meaning of the sentence was completely changed. It then meant: The doctrine of the Europeans is quite different from the doctrine of Confucius and Mangtse, it is bad and not right.

¹⁰⁰ 예산 Yesan

¹⁰¹ 평택 Pyeongtaek

having found no proof of the truth of the accusations, Seng houn i (who then wrote a defence) escaped the hands of the plotters for this time, who were even punished for their odious slander. In the same petition, we find the following words: “Among the kingdom's dignitaries and figures of reputation, already seven or eight out of ten have embraced and are lost in this Doctrine. Where will we get to?” No one, no doubt, will be fooled by the malice of the authors, whose exaggeration was manifest; but we believe we can find confirmation of the real spread of the religion at that time, of the large number of those who, perhaps without practising it, at least viewed it favourably, and above all of the well-founded fear conceived by its enemies that it would soon invade the masses and opinion, if some violent remedy were not immediately applied.

(Monuments of the time record the capture and trial of T'soi in t'siel i¹⁰², tsieng in hieki¹⁰³, Son Kieng ioun i¹⁰⁴, iang tek nioun i¹⁰⁵, T'soi in kiri¹⁰⁶, T'soi p'il tiei¹⁰⁷ and others, all of whom apostasized at the time and were later martyred).

Also in this year, T'soi Thomas, known as P'il Kongi¹⁰⁸, whom we have seen unafraid to shout aloud in the streets that it was necessary to serve the great God of Heaven and earth, was also seized, probably on the rumor of the reputation he had earned for himself, and then brought before the court of crimes. When questioned about his religion and feelings, he answered boldly and loudly, there as elsewhere, that it was absolutely necessary to follow the religion of the Master of Heaven, and that he was prepared to always fulfill its duties.

The tortures to which he was subjected did not change his sentiments or even his tone, and he always answered with a simplicity, frankness and conviction that drew admiration from everyone. The king, having learned of this, admired and loved this frankness, and taking pity on him, he wanted to preserve his life; and consequently ordered to try to obtain from him by persuasion some words which might at least palliate things. So they set about seducing him. Tricks, caresses and everything else that can be done in such circumstances was employed, but to no avail. Always the same constancy and the same answers. The king, however, would not allow them to continue. On these orders, Thomas's old father and brother were called in, and by their tears and supplications, they tried to move this generous heart insensible to all efforts.

Thomas was deeply impressed. All nature's feelings were revolted.

He did not give in, however, and said that whatever happened, he could not bring himself to deny his great king and father. All means and resources having been exhausted without success, all that remained was to crack down with the full rigor of the law, and several times the minister of crimes asked to continue the execution, but the king would never consent. In the end, the minister, having compassion for P'il kong i himself, told the king that he had made a very small submission, albeit not a large one, and the prince, praising his good spirit and obedience, immediately gave him a fine place among the families of doctors, and in yet another case welcomed the change in P'il kong i's ideas. P'il kong i, whether he had really

¹⁰² 최인철 Choe In-cheol 崔仁喆 (?-1801). Ignatius. Blessed.

¹⁰³ 정인혁 Jeong In-hyeok 鄭仁赫 (?-1801). Thaddeus. Blessed.

¹⁰⁴ 손경윤 Son Gyeong-yun 孫敬允 (1760-1802). Gervase. Blessed.

¹⁰⁵ 양덕윤 Yang Deok-yun 梁德潤

¹⁰⁶ 최인길 Choe In-gil 崔仁吉 (1765-1795). Matthias. Blessed.

¹⁰⁷ 최필제 Choe Pil-je 崔必悌 (1770-1801). Peter. Blessed.

¹⁰⁸ 최필공 Choe Pil-gong 崔必恭 (1744-1801) Thomas. Blessed.

made a slight submission, as some others claim, or whether he had finally felt it was his duty to claim against words he had not spoken, soon fell into great sadness, began to mourn his weakness and even gave in to despondency for a while. But soon afterwards, touched by true repentance, he resumed his former fervor with fidelity to all his duties, and we shall see him called again to confess his faith.

+ (see page 49 T'soi Jean (Here's what Hoang Alex. says about T'soi Jean. "The chief catechist, T'soi Jean¹⁰⁹, was a distant nephew of T'soi Mathias, who was beheaded in 1795. Diligent in instructing his household well, he was one of the first to embrace religion when it penetrated Korea; calm, prudent, enlightened and diligent, he spent his 20 years without varying for a moment, and to the beauty of his examples, he always added a straight and gentle word. Whenever someone was in pain or sadness because of a doubt or annoyance, no sooner had he seen Jean than his doubts or sadness diminished, all difficulty disappeared, and after hearing a few words from his mouth, his heart was at ease and everything was resolved. When he explained the truths of religion, he did so with precision and clarity, and knew how to make them palatable.

He spoke unpretentiously and without trying to please, and yet everyone listened with pleasure and without tiring, all his words penetrating deep into the heart, and the listeners deriving great fruit from them. Very resigned to God's will, humility was natural to him, and although there was nothing striking in his conduct, nothing reprehensible could ever be seen in it, so he was the foremost of Christians in virtue and esteem, and there was no one who did not love and trust him. This picture clearly shows that in every country, true virtue is the same, and always just as highly esteemed).

This concludes our account of the year 1791, which saw the birth of the first real persecution of religion in Korea. Although the number of combatants was not considerable, each party began to show itself in the open. Catholicism's position was well established. Here, as always, it's the truth, but pure and unadulterated. The Christian's motto is fidelity, love and devotion to God, the great King of the Universe, the Father of all men, even at the cost of his own blood. His adversaries set out to defend their old traditions, whose foundations, once exposed, already show nothing but emptiness and weakness, but which they want to support with the cunning, lies and slander they use to make Christians die.

The battle is really on. In the midst of the parties, we see a king who is not a supporter of religion, it's true, but far from sharing the violent opinions of his accusers. A reserved sage, a fair appraiser of great men and a miser of his subjects' blood, he has not yet taken a definitive side, and will continue to do so. And although his weakness could not prevent the shedding of blood, he was not a persecutor.

The triumph of our two martyrs was not erased from the public eye by the weakness of some of the combatants. This weakness itself, through all the circumstances that accompanied it, was in the eyes of almost everyone a triumph for the faith, and defeated, they were in this country regarded as victors. Christianity, intimidated on all sides, was not discouraged and reunited almost immediately on its first foot. No new defections were reported, while the ranks gradually closed on all sides.

Ni Pieki and Kouen Xavier were no more; Ni Seng houn i had deserted the flags: the eminent leaders had thus disappeared. It's true that Kouen T'siel sin i, Xavier's eldest brother, and the illustrious Tieng family were still around and loyal, but they had little to do with external affairs and never really led the Christian community. From then on, T'soi Jean (see note supra + page 47°) nicknamed Koan tsien i, and T'soi In kiri named Matthias, were

¹⁰⁹ 최창현 Choe Chang-hyeon 崔昌顯 aka 관천 Gwancheon 冠泉 (1754-1801) John. Blessed.

zealous and capable men, but of the middle class, and had for them neither the talents nor the influence of the imminent men who were no more. Religion will not suffer, however, and will continue its progressive steps in a manner no less real if perhaps less striking in the eyes of the pagans. And if we may probe the conduct of Providence, doesn't it seem that after having caused the first tremor by means of a few great names surrounded by science, it wanted almost immediately to make them disappear to show that Religion has no need of them. This was a necessary lesson, especially in a country where, in view of the enthusiasm and enthusiasm which all that is learned and learned attracts, and the respect which high birth imposes, it was to be feared that Christianity itself would only be considered as one of those beautiful philosophical doctrines, purely natural, which after having thrown some light and dazzled the eyes for a while must necessarily pass away, ut non evacuetur Crux Christi. It is therefore on this new footing that we shall now try to follow the course of events.

Attached above on the 42nd page to this sign Ж

The effect¹¹⁰ that the enemies of religion expected from a public execution of Christians soon spread far and wide. Mandarins emboldened and perhaps urged on by the wicked began to echo it in many districts. Despite the lack of documentation, we see many Christians seized in the Koang tsiou district with T'soi Marcellin and redeeming their lives by apostasy (all in Nai p'o).

Hong tsiou¹¹¹ district (Seng hoa family).

In the Tong tsin¹¹² district, Pai François and many others indulged in the same cowardice that he later had to redeem with his death. The Mien t'sien district was notable for the large number of imprisonments. Pak Laurent¹¹³, who had seen the Christians imprisoned for several months, pitied them from the bottom of his heart, and several times had the courage to go and console them. One day, when they had just been served lunch, he knocked on the mandarin's door, entered opposite him and shouted loudly: "To violently beat an innocent people, to keep them in prison for several months, what kind of principles are these? The angry mandarin asked who this individual was. The answer was that he was a man from Hong tsiou, the brother of Pak hteu ki, then imprisoned for religion. He was immediately seized, a heavy cangue was placed around his neck and he was violently beaten. Laurent did not allow himself to be shaken or intimidated, and said to the mandarin: "This wooden cangue is too light; get me an iron one. The mandarin's position was becoming difficult, and the whole town was in an uproar, with rumors forming as they do at major events. Laurent was sent to the criminal court of Hai mi¹¹⁴, then of Hong tsiou, where he was violently beaten without denying it. After a month and a few days, a dispatch from the court arrived and he was released. Such constancy must have been a great consolation to the true faithful, as was the conduct of Kim Pie¹¹⁵, great-grandfather of Father Kim André who did not seem to have been shaken by the judges and who then began a life of continual harassment and imprisonment.

¹¹⁰ (Note by Daveluy) It seems that the death of the two martyrs was then posted in each village to intimidate the people and turn them away from the Religion.

¹¹¹ 홍주 Hongju

¹¹² 당진 Dangjin

¹¹³ 박취득 Park Chui-deuk 朴取得 (1769?-1799). Lawrence. Blessed.

¹¹⁴ 해미 Haemi

¹¹⁵ 김진후 Kim Jin-hu 金震厚 (1739-1814) Pius. Blessed.

Ni Tan ouen i, whose name was so widespread, did also not escape the hatred of the investigators. He was subjected to various vexations and (eventually) caught and confined in Kong tsiou; we don't know what torments he had to endure there, but he too allowed himself to be shaken. True confessors are so rare. We find a letter from the governor of this city, Pak Tsong ak i¹¹⁶, dated the 2nd of the 12th moon, announcing to the King the submission of this guilty man. - He apostatized in the strongest possible terms, expressing his sorrow at having allowed himself to be drawn into a bad doctrine, mixed with magic etc... He undertook to dissuade all those he had indoctrinated and to bring them back to the true path, and he swore an oath to this effect." The king said not to release him until he had fully returned, as his resipiscence was quite recent. However, he was released on the 5th of the same moon, and returned home. -- In spite of such a striking apostasy, it seems that he immediately resumed the practice of his duties; but too well known in the country and the surrounding area, he took the decision to emigrate in order to be less vulnerable to the attacks of his enemies and to deceive their surveillance. On the night of....)

On the night of the last day of the year, he bade farewell to his elder brother. Not only all his relatives, of whom more than 30 families lived here, but also all the inhabitants of 300 or more houses in the village gathered around him. None of them could bring themselves to part with him, and yet the prospect of his position made it impossible to hold him back. It was a scene as touching as it was heartbreaking. Everyone seemed to lose in him a father, a brother, a friend, and it can only be compared to the circumstances of the departure of the Christian missionaries. He moved to the Hong san district and resumed his work for the good of Religion with fervor and constancy, albeit with less publicity.

After 1791.

(1791. Father Jean à remediis came to the borders of Korea, but not meeting the Christians, he returned and died soon after.)

The Bishop of Peking had promised a priest and ordered all preparations to be made for his safe arrival. He was desired by all Christians beyond imagination: but persecution and the death of the great leader prevented any attempt to receive him for the time being. (Letter from the Bishop of Peking)

After what we have reported, it does not seem that there were any great vexations in the capital. The king was not in favor of extreme parties, and his moderation undoubtedly restrained those who would have liked to strike more decisive blows. The provinces, where things have less impact and where each grand mandarin is to some extent his own master, were not as peaceful, and it seems that the Nai p'o in particular (1792) did not cease to endure persecution, although few records have survived the Hong tsiou district was to set the pace and open the arena to the brave. In the course of 1792, the Ouen family, well known for their religious beliefs, were the first to enter the fray and lead the way. Pierre Ouen¹¹⁷ was seized and taken to the criminal court of Hong tsiou, although the cause of his arrest remains unknown.

(Ouen Jean, Pierre's 64-year-old grandson, says that his grandfather was martyred immediately after the Ioun Tsi t'siong i affair in Sin hai 1791, but being contradicted by another 78-year-old relative, we don't know what side to take and leave things as they are).

¹¹⁶ 박종악 Park Jong-ak 朴宗岳 (1735-1795)

¹¹⁷ 원시장 Won Si-jang 元—(1732-1793) Peter. Blessed.

(In 1793 Tsi Sabas and Jean Paik (Po) went to Peking and obtained a Priest. He was not admitted until the following year).

Copy the life of Ouen Pierre as I have put it in the selection of martyrs¹¹⁸.

This was the first known martyr in the city of Hong tsiou, and probably the second public execution. He has remained in great veneration, especially in Nai p'o, where he came from, and he walked with dignity at the head of the many imitators he had in this part of Korea.

It is likely that he suffered other vexations on this occasion, but these have not come down to us. We also find a persecution in Hong tsiou in 1794. The violence and extent of this affair are unknown to us. Pak Paul, known as Kieng Hoa¹¹⁹, had the misfortune to apostatize. We will see him take his revenge in 1827.

Hoang Paul¹²⁰, who did not obtain his crown until 1813, seems to have generously confessed his faith before this same tribunal. A Christian overheard one or two old Pagans saying that famines had only been frequent in Korea since 1794. Research would be needed to confirm this. A native of the village of Ouni¹²¹, in the district of T'sieng iang¹²², he was practicing fervently, when suddenly he was seized and brought before this mandarin who said to him: Deny God and revile him, and I will allow you to retire. Paul replied: "To revile God is something that even animals could not do. How could a man with a spiritual soul dare to do it? He was beaten to death with the terrible thieves' board. His strength was completely exhausted, and he was handed over dying to the prison without having weakened. He came back to life thanks to the care of the prisoners. The mandarin, surprised that he had survived, forced him to work as a fustigator, then released him three months later. Of the twelve Christians then taken with him, he seems to have been the only one faithful to his duty and to his God.

In the capital, although we saw no martyrs or imprisonments, the enemies of religion did not sleep. This year, there were a number of highly significant conciliatory meetings between nobles, which show where they were headed.

They did not, however, make much of a splash¹²³, and only a few defections resulted from the particular vexations of relatives and friends.

Dallet Volume 1 Book 2 Chapter 1 (Daveluy Volume 4 page 53)

The young Christian community had grown up alone and without the help of any minister of the Lord. (From their earliest years, says an ancient memoir, many Christians had risen above the things of the world, many truly loved their neighbor as themselves, and many who loved chastity were able to preserve it precious. All these are striking traces of the light of the Holy Spirit's protection and guidance: but...) It was high time that God encouraged and rewarded her with the presence of a pastor. With the difficulties that had hitherto stymied the project undoubtedly overcome, and the desire to possess God's envoy

¹¹⁸ Daveluy Archive Volume 5 page 89.

¹¹⁹ 박경화 도항 Park Gyeong-hwa Do-hang朴—(1757-1827) Paul. Blessed.

¹²⁰ 황 바오로 Hwang Paolo (1754?-1813)

¹²¹ 제운 Je-un

¹²² 청양 Cheongyang

¹²³ (Note by Daveluy) (Kim Ni and Kong Ni t'sien i were especially noted as supporters of the perverse Doctrine and the king appointed Ioun haing im i as minister of crimes to inquire into the whole thing.)

doubling by the day, T'soi Jean, known as T'siang hieni¹²⁴, and his friends agreed to send reliable leaders to Peking. It was decided that Ioun Paul, known as Iou iri¹²⁵, who had already made the journey from Peking twice, would lead the expedition, accompanied by Tsi Sabas, known as Tsiang honggi¹²⁶, while a house was being prepared in the capital, headed by T'soi Mathias, known as In kiri¹²⁷. (Pai Mathias of Nai p'o is also reported to have been part of the expedition. He was probably under orders. His stay in the provinces and his lesser-known name probably saved him from death in 1795. He was not seized and executed until six or seven years later. The couriers did not go as far as Peking. They introduced the priest on the night of 23 Xbre 1794). The two valiant couriers left, thank God, towards the end of 1794. Fortunately, they were able to avoid the many dangers of the road. They met Father Tsiou¹²⁸ in Peking, and agreed to let him in when the embassy returned around the 3rd moon of the following year. When they arrived in Pien Mien, a local Christian lent his house and his help in preparing everything. The Priest changed his clothes, arranged his hair in the Korean style, and crossing the terrible barrier with the Apno River¹²⁹, we met new Christians, who led the Priest to the Capital. This was at the end of the 3rd or the beginning of the 4th moon of 1795. (A letter from Europe says that the couriers only went to Pien Mien during the winter and brought the priest there on the night of 23 Xbre 1794. Other notes seem to contradict this. This is obscure. It may well be that, having entered in December and remained hidden until Easter, the Christians thought he had only entered in the spring.

He was received in the house prepared by T'soi Mathias, in the northern quarter of the city, and was regarded and treated as an Angel sent down from Heaven.

Father Tsiou, called Velloze or Vellozo by the Portuguese (Father Tsiou is said in some letters from Europe to have changed his name to Ni. We dare not deny the fact, but he is known to Christians here only as P.Tsiou, and the civil acts of his trial call him the same, so we'll always call him that) was originally from Sou theou¹³⁰ in Kiong Nan¹³¹, China, and had ministered in the diocese of Peking under Bishop Tang, who sent him to Korea. Although he was Chinese, and his face was not very different from that of the Koreans, in the early days he was unable to speak or eat like the others, and did not know how to wear his clothes, so he could not appear before the pagans. (The Christians were at the height of their expectations, finally possessing the shepherd they had been waiting for for so many years, and everyone was burning with the desire to see him and receive the sacraments. Soon the crowds were extreme. With the priest little acquainted with things in the country, and the Christians having no leader among them, everything was done without order and without taking the precautions that prudence would suggest: everyone was thinking only of their own happiness and of fulfilling their desires, (and in such circumstances the Korean is a real child. (See the edifying letters).

Not long after this, Han Ieng iki¹³², a bachelor from a noble family who had only recently begun to practise religion, without having consolidated his faith, also wanted to see

¹²⁴ 최창현 Choe Chang-hyeon 崔昌顯 aka 관천 Gwancheon 冠泉 (1754-1801) John. Blessed.

¹²⁵ 윤유일 Yun Yu-il 尹有一 (1760-1795) Paul. Blessed.

¹²⁶ 지황 Ji Hwang 池璜 (1767-1795) Saba. Blessed.

¹²⁷ 최인길 Choe In-gil 崔仁吉 (1765-1795) Matthias. Blessed.

¹²⁸ Fr. Zhou Wen-mo 周文謨 (en Coréen 주문모 Ju Mun-mo) (1752-1801). James. Blessed.

¹²⁹ 압록강 Yalu River

¹³⁰ Suzhou

¹³¹ Jiangnan

¹³² 한용익 Han Yong-ik (韓永益)

the Priest and managed to get himself into his home, but immediately perverse intentions rose in his heart. He went to report all that was going on to Ni Piek's brother, an enemy of Religion and in favor at Court. (The chairman of the ministers at the time was Hong Nak Sieng).

The Grand Minister T'sai was informed of everything by him, and soon the King himself. The order was immediately given to the great criminal judge T'sio Kiou tsini¹³³ to send satellites to take the foreigner without any noise (June 27). Fortunately, the Christians, who were a little wary of the traitor, spied on his every move, and having learned of all his declarations and the orders that followed, they flew to warn the Priest, who left at once and took refuge with another Christian. T'soi Mathias, the Father's housekeeper, was left alone to guard him. Undaunted, and knowing full well that he could not escape, he conceived the idea of making the Father entirely safe by pretending to be the Chinese, and immediately cutting his hair to counterfeit the foreigner, he waited peacefully. Perhaps being from a family of interpreters, he could also speak Chinese easily. The satellites came at once and seized him, asking: Where is the Chinaman? It's me," he replied. They took him away, but soon realized the mistake, for Father Tsiou had pointed out that Mathias had a beautiful beard, which he couldn't flatter himself to have. The search was on for the priest, and he would probably not have escaped had not the king, fearing to harm many innocent people, recommended that things be done without tumult and with moderation. Ioun Paul and Tsi Sabas and 5 other Christians having soon been caught, the king's order was to kill the three introducers (Tsi Sabas was 29, Ioun Paul 36 and T'soi Mathias 31.) immediately and to stop there. (T'soi Mathias says in kiri added to the glory of martyrdom that of having given himself up in place of the Priest to try to keep his shepherd to the flock; for if he had fled he might have had some chance of preserving his life. He must share in the merits of a shepherd who gives his life for his sheep).

(So the five Christians who had generously confessed their faith in the midst of the cruellest torture were set free as not having participated in the priest's entry. Sabas, Paul and Mathias aroused the judge's fury by their firmness, and disconcerted him by the wisdom of their answers. A clear and generous profession of faith was the only answer they gave to questions about the stranger, his arrival and where he lived. To extract compromising confessions from them, they were beaten, their arms and legs dislocated, their knees crushed, but nothing could bend their courage, nor weary their patience; a heavenly joy animated their hearts and faces in the midst of these awful torments, right up to the moment when they consummated their glorious triumph). They were put to death that same night in the prison, and their bodies thrown into the river on the 12th of the 5th moon (June 28, 1795). This caused quite a stir. A dignitary named Kouen iou wanted to take advantage of the circumstance to have Ni Kao hani and other leaders of the Nam in party killed, but the king, knowing that this was a slander, did not allow it to proceed. Another made an address to the king asking him to release the satellites and push things forward; he didn't agree either. For three days, there was hesitation, the cause of which could not be determined, and things remained as they were. (All that was done was to take severe measures to prevent any communication with China, and the conversion of new neophytes. But on this occasion we still find many addresses to the king and circulars from the nobles among themselves, which show how great the agitation was, and at the same time demonstrate the hatred determined to take things to the extreme).

The three Christians, who had given their all to the introduction and service of the Priest, thus won the palm of martyrdom. God allowed T'soi Jean, also known as T'siang hien

¹³³ 조규진 Jo Gyu-jin 趙奎鎭

i, to escape and still be able to continue to render to the mission the services he had already devoted to it for many years.

The traitor Han Ieng iki was far from happy with the consequences of his shameful conduct. In the autumn of that same year, he died a rather miserable death away from home. At the hour of death, he wept and moaned unceasingly, and said himself that he repented of his sins¹³⁴.

Fr. Tsiou, etc. (see sheets added below)

(In the government records it is said that a few years before 1800, a European ship was blown by the wind to the town of Tong nai¹³⁵ (where the Japanese are), and the Christian Hien kiei Heum i went on board and talked to them about helping the Christians. Is there any record of this meeting?)

From then on, Father Tsiou, proscribed and pursued from the moment he arrived, even before he could get used to the language and customs of the country, had to remain completely hidden and take the greatest precautions. The Christians themselves ignored his retreat for most of the time. It was Kang Colombe who had the courage and merit to remove him to her home, and here we must introduce this famous woman who played such a major role in the history of Christianity at this time.

Kang Colombe, known as Oan Siou Ki¹³⁶ in the records of her trial, was born in some parts of Nai p'o to a Pagan family descended from noble bastards.

From childhood, she showed remarkable penetration of mind, combined with a firm, upright and courageous character, never allowing herself to do anything wrong, and bearing her mother's acrimonious nature with rare patience. Filled with lofty views, her soul longed for something great, and she dreamed of becoming a holy woman (Pagan style). But knowing no other way, she followed in the footsteps of others, devoting herself to the Religion of Foe and intending to leave the world behind and devote herself entirely to the practices of this sect, when at the age of ten or so, her knowledge having developed, she discovered the futility of this religion and stopped following it. When she reached marriageable age, she was given in 2nd marriage to the noble Hong tsieng i¹³⁷, who lived in the Tek San¹³⁸ district and was widowed at the time. He was from a bastard family and a distant relative of Hong Nak min i, mentioned above. Her husband was a simple, somewhat stupid man. Colombe found it difficult to live in harmony with him, and often found herself in a state of anxiety; and yet she knew how, by her thoughtfulness and gentleness, to win the affection of her mother-in-law, whose character was rather difficult. As the Christian religion was spreading rapidly in the area, Colombe heard about it from one of her husband's relatives. The very word Religion du Maître du Ciel struck her at first. She said to herself: Le maître du Ciel, this must be the master of Heaven and earth, the name of this Religion is right, its doctrine must be true. She asks for books, and as soon as she has read them, her intelligence grasps their truth, her heart their beauty, and her soul all their greatness. She attached herself to it with all the powers of her being, and from the very first step, aspiring to the heroic virtues, her assiduity, fervour and mortification surpassed all expectations.

¹³⁴ (Note by Daveluy) May he have obtained forgiveness for his sin.

¹³⁵ 동네 Dongnae

¹³⁶ 강완숙 Gang Won-suk 姜完淑 (1761-1801) Columba. Blessed.

¹³⁷ 홍지영 Hong Ji-yeong 洪芝榮

¹³⁸ 덕산 Deoksan

She immediately applied herself to the conversion of her home and neighboring villages. When Colombe exhorted him, he said: "It's true, it's true", and surrendered to her; then, when the enemies of religion disparaged her, he shook his head in approval and believed their words; when his wife reprimanded him, he shed tears and regretted his faults; then, if bad friends returned, he did as before. So despite all her efforts, Colombe was getting nowhere, and she saw that she couldn't get him to practice, nor could she make any use of him. Her mother-in-law was also the object of her zeal, but although she had begun to learn to fear God and to recite the Christian prayers, she could not bring herself to leave the cult of the ancestors. Colombe urged her ceaselessly and above all prayed fervently, God would work a miracle to support the efforts of his generous servant. One day, the mother-in-law was sweeping the ancestral room herself, when suddenly a horrible crash was heard, shaking the beams and columns. Seized with fear, she threw herself into her daughter-in-law's arms, and finally understood the vanity of her superstitions. After this victory, Colombe again converted her father and mother, both of whom died in a most edifying manner. In the year (1791) sin hai, persecution having broken out in the country where she was, Colombe was even snatched up and taken to the governor of Kong Tsiou. We don't know how things went, but it doesn't appear that she was then subjected to any torments or that she apostasized, and she was returned to freedom. Shortly afterwards, either out of a desire to live in continence, as some claim, or to live among more fervent Christians, or for other reasons, she separated from her husband. (Colombe's sentence reads chased away by her husband. If these words are correct, it would be safe to assume that he, frightened by persecution and not wanting to practice, told her to leave his home, as is sometimes done in these countries.) entrusted her with the care of his lands and she went up to the capital accompanied by her mother-in-law, her daughter (it is certain that one of Colombe's daughters was exiled in 1801 after apostasy; some claim that an eldest daughter was martyred, but we can find no trace of this) and Hong Philippe, son of her husband from a first marriage, who took a concubine in her place. She was a great help to Tsi Sabas in his travels from Peking, and when the priest arrived in 1795, she was soon baptized. No sooner had the priest seen her, than he appreciated her merit and was filled with joy, appointing her catechist in charge of all matters relating to the instruction of women, a job she carried out with as much activity as intelligence. That same year, on the 5th moon, the Priest having been betrayed and in the greatest danger, Colombe formed the project of hiding him and, arranging everything herself, hid him in her pyre and fed him for three months, unnoticed by her mother-in-law and her son Philippe¹³⁹. It seems, however, that the satellites got wind of this, for they went right up to the door of her house, then, not daring to cross the threshold, withdrew. Colombe, distressed at not being able to offer the Priest a more convenient asylum, because she saw her mother-in-law far removed from his generous dispositions, nevertheless set out to touch his heart. She began to weep and moan almost continuously, then lost her appetite and stopped sleeping. The mother-in-law, fearing for her daughter-in-law's days, wanted to know the cause of her grief; Colombe replied: "The Father came at the risk of his life to save our souls, and we have done nothing to acknowledge his blessings, and he is without a home; man not being of stone or wood, how could he not be deeply distressed? So I'm going to dress like a man and go around the country trying to find him and help him. The beautiful mother replied, weeping: If you do this, who will support me? I'll follow you and die with you. Venerable Mother," said Colombe, "I'm very consoled to see the degree of virtue you've reached; I certainly wouldn't be afraid of exposing my life to find the missionary: however, given the circumstances of the time, we'd be exposing ourselves uselessly and wouldn't be able to meet him, but the Lord of Heaven knows everything and penetrates the hearts of men, he sees our good will, will take it into account

¹³⁹ 홍필주 Hong Pil-ju 洪弼周 (1774-1801) Philip. Blessed.

and perhaps allow the Father to come close to us. Venerable Mother, if he came, would you dare receive him in your home? If you give me your word of honor that you agree, your daughter will immediately have peace of mind, will regain her joy and will fulfill the duties of filial piety towards you until death. The mother replied: I don't want to part with you, do whatever you want. Immediately Colombe, bursting with joy, went to the Priest's hiding place, brought him into the hall of honor, and he remained there for three years in complete safety, protected by the custom of forbidding strangers from entering noble homes.

After a while, as the dangers lessened, Fr. Tsiou took over the administration of the Christians; he seems, however, to have had Colombe's house as his habitual domicile right up to the end, and when he left it, only she knew where he was going. Extraordinary precautions were taken to conceal his steps and movements; he communicated only with those Christians who were considered the most reliable, and many church-goers, especially in the provinces, only suspected his presence without being certain of it; he even showed himself little to the various members of the families in which he found himself, and many of the servants, even Christians, could only guess at his presence without admitting it to them. Tradition has left no record of his apostolic work; we only know that he went from time to time to the capital to visit Tieng Augustin, known as iak tsiong¹⁴⁰, Hoang Alexandre, known as Saiengi¹⁴¹, and Hong Antang (Antoine)¹⁴². He also visited several times and probably stayed for some time at the iang tsiei Kong¹⁴³ palace, otherwise known as hiei Kong. This palace belonged to a bastard brother of the king, called Ni in¹⁴⁴ or Il oang son¹⁴⁵.

His son Tam¹⁴⁶, said to have taken part in a conspiracy, had been put to death, and Ni in's father had been sent into exile to the island of Kang Hoa¹⁴⁷, but despite repeated requests from the nobles to have him put to death as well, the king had not allowed it. The exile's wife and widowed daughter-in-law remained in the palace. Around 1791 or '92, a Christian woman took pity on their sad situation, spoke to them about religion and they converted, but nobody wanted to communicate with them, on the pretext that this would attract dangerous business. Colombe did not fear so much that she went to them and even had them receive the sacraments. The exiled prince's wife was called Song Marie and his beautiful widowed daughter was called Sin Marie; both fervent Christians, they even joined the Mieng To brotherhood¹⁴⁸ later on, but many Christians were still worried about their relationship with this palace. The priest therefore went there from time to time; the princesses, along with several of their slaves whom they had converted, arranged everything for the priest's service, and he was hidden in a separate room adjoining the Hong Antang house, where the Tsio family of Siou heng also lived. A hole had even been cut in this wall to enable secret communication; it was even from this palace and through this house that the priest left when he went to give himself up in 1801. It is generally believed that the exiled prince was aware of what was going on in this palace, but it is widely believed that he did nothing of the sort.

¹⁴⁰ 정약종 Jeong Yak-jong 丁若鍾 (1760-1801) Augustine. Blessed.

¹⁴¹ 황사영 Hwang Sa-yeong 黃嗣永 (1775-1801). Alexis. Martyr. (Daveluy wrongly calls him Alexander)

¹⁴² 홍익만 Hong Ik-man 洪翼萬 ou 안당 Andang 安堂 (? -1802). Antoine. Blessed.

¹⁴³ 양제궁 良娣宮 Yangje-gung

¹⁴⁴ 이인 Yi In 李裨 은언군 Eun-eon-gun 恩彦君 (1754-1801) (son of Prince Sado 사도세자)

¹⁴⁵ 일왕손 Il Wang-son 逸王孫

¹⁴⁶ 이담 Yi Dam 李湛 (?-1786)

¹⁴⁷ 강화 Ganghwa

¹⁴⁸ 명도회 Myeongdo-hoi

In the provinces, P.Tsiou went to the family of ioun Paul, his introducer in the Nie tsiou district; he also went to Niou Augustin, known as Hang kemi¹⁴⁹, in T'sonam i, Tsien tsiou¹⁵⁰ prov. of Tsein la and seems to have stayed there for some time; it was probably during this trip that he went to the Ko san¹⁵¹ distr. near there, then to the districts of Nam p'o, Kongtsiou, On iang, and to Nai p'o¹⁵² where he seems to have made an appearance. We have no details of these races and their dates, but it's certain that most of the practitioners were unable to take part in the reception of the sacraments.

In the capital, Colombe took care of all the priest's domestic needs, and he was to be congratulated on her services. His confidence in her meant that she also took part in all the important external affairs of Christendom, and her undertakings were never without success. In the arrangement of affairs, she had determination and firmness, and also something of the sternness and imposing nature that made her respected by all. Her zeal was directed by a prudence that knew how to put everything in perfect order, smooth out obstacles and shed light on the most obscure matters. She travelled far and wide to spread religion, working night and day, seldom reserving time for a peaceful sleep, and combining solid instruction with great facility of speech, she persuaded and converted many people. Among them were many women from mandarin families. As the law of the kingdom did not impose any punishment on the women of noble families, except in the case of rebellion, these women were not concerned by the government's prohibition, and the priest, hoping to find in them a great support for the propagation and flowering of religion, treated them with a very special liberality, to the point, says a memoir of the time, that all influence seemed to have passed into the hands of the women. Colombe also gathered together a large number of young girls and gave them a solid education. She was helped in this work by ioun Agathe, a virgin who had retired close to her and whose story we shall see later. After their marriage, these young girls spread out into many homes, instructing others and leading them to the faith. All this work put Colombe at the head of Christendom, and all those who knew her bowed before the superiority of her virtues and character, calling her the shield and fortress of Christendom: but at the same time, the rumor of so many conversions spread more and more, and the matter of religion became one of the most serious for religion.

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These are the only surviving details of the work carried out or directed by Father Tsiou. As we cannot hope to link them to any particular period, we have had to gather them here as they are. A rather respectable tradition also relates that one day, while in the T'san Kol¹⁵³ district of the capital, a fire broke out in the city which had already been raging for nearly 24 hours. The priest, distressed by the terrible devastation and unable to go to the scene himself, sent young Song, father of Song Philippe, with holy water and orders to throw it on the fire, and he himself began praying. The young man arrived on the scene and threw holy water on the flames as he had been instructed, and almost immediately the wind changed, pushing the flames to the side where only ruins remained, and the devastation ceased.

¹⁴⁹ 유향검 Yu Hang-geom 柳恒儉 (1756-1801). Augustin. Blessed,

¹⁵⁰ 전주 초남이 Jeonju Chonami

¹⁵¹ 고산 Gosan

¹⁵² 남포, 공주, 온양 Nampo, Gongju, Onyang,

¹⁵³ 창골 Changgol

In 1796, Father Tsiou wrote to the Ev. in Peking to report on his mission and make his position known. Until then, the searches and the state of surveillance had prevented him from attempting this. This time, the courier was Hoang Thomas, known as Sim i¹⁵⁴, from an honest family in Liong Meri, in the Tek San¹⁵⁵ district. - Some say he had been among those waiting for the priest at Ei Tsiou¹⁵⁶ (1st frontier town opposite Pien men), when he entered. He was obliged to buy a place as a servant from one of the members of the embassy at a high price. The trip was a happy one, and the letters were delivered to the bishop on January 28, 1797. In these letters, the priest spoke of ways to bring peace to the Korean Church. The best seemed to be to ask for an ambassador to Portugal to come and greet the king peacefully, and make an alliance with him. He should be accompanied by priests highly educated in mathematics and medicine, whom it was hoped would stay and be treated honorably for the sake of the embassy: we don't know if the request was made to Portugal, but everyone knows that this embassy was never sent, and is still awaited today.

Ni Louis de Gonzague¹⁵⁷, despite his apostasy in 1791, had regained some of his fervor and once again sought to increase the number of neophytes. It seems certain that he saw Fr. Tsiou, and was probably even close to him for some time. The priest, it is said, often repeated to him: After all your misdeeds and having foolishly administered the sacraments without authority, how can you do penance enough? Martyrdom alone will make you forgive them. So Louis willingly gave himself up to all kinds of fatigue and hard work, and thought constantly of preparing himself for martyrdom to atone for his faults. We don't know the circumstances that stirred up a new storm against him, but the governor's orders having come through, he was recaptured probably towards the end of 1795 by his own mandarin and sent to T'sieng tsiou, the province's military capital. There, he was interrogated and violently tortured, and when he did not surrender, he was sent back to his own town of T'ien an to be put on the fustigator's list, a punishment customary in this country and highly degrading for a man of status. The mandarin, however, did not allow him to practice this trade, and was content to place him with a private individual on bail. He remained half-prisoner for 5 or 6 years, until his trial resumed in 1801. He taught literature to many of the Praetorians' children, and his superior talents, combined with his brilliant virtue, made him loved and respected by all. Orders were given to put him on trial on the 1st and 15th of each month until he surrendered, and these orders had to be carried out, although it is more than likely that, being a great friend of the Praetorians, he was not made to suffer much there, at least most of the time. In any case, Louis did not seem to have failed, and in the midst of his ordeals, he constantly practiced his religion ostensibly, and was able to do some good in the country. One day, having obtained permission to visit his family in his village, he asked about the state of religion in the village. He learned that, driven by fear, all religious books had been gathered together and publicly burned at the stake in the village square. At this news, he could not hold back his tears and wept bitterly over so many defections. Then, inquiring whether any volumes had escaped the disastrous fire, one of his relatives brought in two volumes that had been secretly removed - that's all that was left. From this we can judge the deplorable position to which this large village, once home to so many fervent Christians, had fallen.

Louis' captivity held him back, and we will not see him take part in any further affairs, only following him later at the time of his last trial.

¹⁵⁴ 황심 Hwang Sim

¹⁵⁵ 덕산 용머리 Deoksan Yongmeori

¹⁵⁶ 의주 Uiju

¹⁵⁷ 이존창 Yi Jon-chang 李存昌 (1752-1801) akaTan-won 탄원 端源. Louis de Gonzague.

The year 1796 offers us a generous confessor who, although he did not die in torment, was no less deserving before God, and is equally worthy of a place on our edifying tablets. His name was Kim Thomas, also known by the title Kim p'ong hen¹⁵⁸, which means Canton chief. Born into a local family in the T'sieng iang¹⁵⁹ distr., prov. of T'siong tsieng, he had an upright, firm character, was not without some education and, at the request of the people, was appointed canton chief. Having embraced religion, he remained in office, practiced fervently, devoted himself assiduously to prayer and readings, carefully instructed his family and lived in perfect harmony with everyone. In the year of Pieng tsin (1796), he was seized and taken to the prefecture of T'sieng iang, where he was subjected to violent torments, including burning moxa on his anus, without being able to renounce his faith. Having reddened a ploughshare with fire, he was told to climb on it barefoot, and was about to do so, but was stopped, told he was mad. It was the holy madness of the cross! Sentenced to death three days before the execution, his face was smeared with lime and he was made to walk around the market to the sound of the cash register; but in the meantime, the mandarin having been dismissed, the case was suspended, and although Thomas asked that the execution not be postponed, it was postponed until the arrival of the new mandarin. When he had taken possession of the case, all the documents were presented to him, and he told them not to keep him in prison, but to put him on bail with a private individual, and then a few days later told him to go away, and to leave the territory of this prefecture. He left, groaning, and returned to his family, where he expressed his regret at not having been able to obtain martyrdom, saying that for him home and family were nothing, and that in fact he had no chance.

From there he moved to the district of pou ie, and soon after to that of Keun san, where he devoted himself exclusively to instructing his Christian neighbors. If the Christians gave him a few articles of clothing or shoes, he replied that fine clothes bred pride, and if he met some poor mourner, he immediately changed with him.- His food was so vile that no one else would have wanted it, and he often ate only one meal a day. He later emigrated to the distr. of Ko san, and although still in the same state of destitution, he retained the same calm and cheerfulness. Having concluded his daughter's marriage, he was on his way to the market one day to make some purchases with money received from a friend of his for this purpose; on his way he met a weeping and distraught woman; having asked her why, he learned that she had just been robbed of all her small furniture to pay debts to the prefecture, and that her whole family had been reduced to starvation. He immediately gave her all the money he had on hand, saying: Everyone in the town was in awe, and who could fail to share his admiration? In 1801, during the great persecution, he went to hide his family in the mountains and told them: Wait here for the order of Providence, for I still have on my heart the martyrdom that escaped me, and the opportunity being good, I'm going to give myself up. He was told that without him his whole family would die of hunger, and that he too would have to wait for God's order, and with great difficulty they succeeded in holding him back, but he always retained the hope that God would grant him this great grace. He was then in An ko ki¹⁶⁰, distr. of Liong tam¹⁶¹, when, on the 7th moon, he was taken ill: on the eve of his death, he predicted that he would die the next day, and when the time came, he was carried

¹⁵⁸ 김풍헌 Kim Pung-heon 金風憲 Thomas. (A pung-heon was an unpaid police official)

¹⁵⁹ 청양 Cheongyang

¹⁶⁰ 안고개 Angogae

¹⁶¹ 용담 Yongdam

into the courtyard, knelt down and breathed his last without anyone noticing. Pretiosa in conspectu mors Sanctorum ejus

But let's get back to the facts, and follow the conduct of the government and the parties involved. After the death of the Priest's introducers, the clamor of the enemies of religion increased and their position became threatening. The king, despite his moderation, could not stand up to them, and in spite of himself, he found himself obliged to give some satisfaction and give in to opinion. He therefore sent Ni Ka hoan i, by disgrace, as mandarin of the town of Tsiong tsiou¹⁶² and Tieng iak iong as supervisor of posts in Kim tseng¹⁶³, distr. of Hong tsiou, (it is customary in this kingdom to send high dignitaries by disgrace to posts lower than their dignity, it is however a light punishment.) then finally aroused Ni Seung houn i to the town of Niei san¹⁶⁴, from where he returned after a year. All these places were reported to be Christian haunts, and their purpose was to frighten the population. These three names clearly show that the perpetrators wanted to use the pretext of religion, the Piek pai to overthrow the Si pai and the Nozons to bring down the Nam in party. Ni kahoani, the main leader of the Nam in, was the one we saw enter the fray with Ni Piek i, and he never practised. He had been Minister of Public Works. When he arrived in Tsiong tsiou, he did the same, and it is reported that he purposely gathered the learned on days of abstinence and had them serve meat to test whether they practiced or not. Tieng iak iong had also had a dignity approaching that of minister; he was a Christian, but had almost deserted since the great affairs and arrived at Kim tseng, he also tormented the Christians a little to clear himself in the eyes of the public and among other things bothered the family from which P.T'soi Thomas came. Finally, Ni Seng houn i, as we saw above, had completely renounced religion and even made his defection known to the public. When he reached the place of his exile, he published yet another piece of writing to exonerate himself from Christianity, a piece of writing to which the century was unwilling to give credence. This is enough to reveal the real, albeit unacknowledged, aim of the declaimers and their supporters, and confirms what we have said from the outset. All the king's conduct at this time is explained by a few lines from Hoang Alexandre. The late king," he says, "in spite of his suspicions and apprehensions, did not however want to create a major affair, but as there seemed to be evidence of the entry of a foreign priest, the affair, if it came to be known, could have consequences with regard to the Court of Peking, and the position become difficult. So, since 1795, when all the grandees repeatedly called for the strict prohibition of religion, he was content to refer the matter to the subordinate mandarins, without appearing to take part. Persecution in the provinces also came from secret orders, and he pretended to ignore it. All this was to capture the hearts of the Christians, to seize and kill only the priest in secret, but without being able to realize his plans, he died unexpectedly". Such dispositions on the part of the king and his grandees were likely to encourage the governors and mandarins of the province, and many of them tried to assuage their hatred of the new religion, as we shall see shortly.

At this time, Hong Luc, known as Nak mini¹⁶⁵, held an important position in the palace and was obliged by office to address the king on the subject of events and religion. A practising Christian, but too weak and irresolute, he did so, but in ambiguous terms and without pronouncing himself either for or against. He had no reason to be pleased.... The King, not unaware that he was a Christian, reproached him for his lack of frankness and

¹⁶² 충주 Chongju

¹⁶³ 금정 Geumjeong 金井

¹⁶⁴ 예산 Yesan

¹⁶⁵ 홍낙민 Hong Nak-min 洪樂敏 (1751-1801) Luke. Blessed.

uprightness, adding that a public dignitary should speak to his king according to his own views. The latter, forced to reply to the king, had the baseness to include in his answer the odious slanders spread against religion, and urged the king to prosecute Christians. It seems that the king was hardly more satisfied, and gave the apostate Christian much to think about in the unflattering reply he sent him.

In 1797, the governor of the province of T'siong t'sieng¹⁶⁶ residing in Kong tsiou was Han Iong hoa¹⁶⁷. He gave orders to all the mandarins to annihilate Religion and take the Christians, and he himself made it his duty not to lag behind.

Accordingly, there were bound to be many arrests.

On the 8th of the 8th Intercalary Moon, T'sai Ioun t'sieni, mandarin of Tieng san¹⁶⁸, had Ni Paul, known as Tokei¹⁶⁹, and many other Christians seized. All except Paul were released after varying degrees of torture and detention.

At the 8th moon, Pak Laurent¹⁷⁰ was taken by the mandarin of Hong tsiou.

During the summer, Tieng Iak Iong, still pursued by his enemies, could hold out no longer, and in order to justify himself completely, he wrote an address to the king, in which his defection and apostasy were clearly expressed.

In 1798, we see Christians imprisoned in the towns of Kong tsiou, Haimi, hong tsiou and Tek san. (The Ni Tokei notice mentions the death of Ni Tson tsiang in this year. I don't see how this can be reconciled with the more general tradition. It must be either a mistake or a lie that the mandarin made to obtain Ni Paul's apostasy more easily, says Tokei, or else the date of Ni Paul's capture and death would be wrong).

On the 12th of the 6th Moon, Ni Paul, known as Tokei, died at the T'si Seng market in Tieng Son district. Put here his life as it is in Europe¹⁷¹.

Ouen Jacques¹⁷² was taken this year at Tek san, 2nd or 8th Moon. We also found prisoners in Hai mi and Kong tsiou. Part of Nai p'o was therefore under persecution.

We have already said that the presence of the Priest, suspected by many Christians, was not really known. We can see the proof of this in the memoirs of Sin Pierre, known as T'ai po¹⁷³, and what we have extracted from them here will make known what must have happened among a thousand other Christians, without anything having reached us. But first, let's say a word about this famous Christian who did religion many favours and finally sealed it with his blood in 1839. Sin Pierre, known as T'ai po, was a middle-class nobleman living in Tong san mit, Ni t'sien district, Kieng kei province. In the village of Tong san mit, his firm, upright character, combined with a little education, put him in a good position to take part in business affairs, and guided by a relative named Ni Jean, known as Ie tsin i, a branch of the Ni de Tien ei, living in the same place, they were together instructed in religion and eager to make themselves useful. Ni Jean was the man we would later see re-establish

¹⁶⁶ 충청 Chungcheong

¹⁶⁷ 한용화 Han Yong-hwa 韓用和 (1732-1799)

¹⁶⁸ 정산 Jeongsan

¹⁶⁹ 이도기 Yi Do-gi 李道起 (1743-1798) Paul. Blessed.

¹⁷⁰ 박취득 Park Chui-deuk 朴取得 (1769?-1799) Lawrence. Blessed.

¹⁷¹ Letter of February 22, 1855 in Daveluy Archive Volume 6 page 184 published in the Annales Vol. 19 1856 Pages 9-22.

¹⁷² 원시보 Won Si-bo 元— (1730-1799) James. Blessed.

¹⁷³ 신태보 Shin Tae-bo 申太甫 (1769?-1839) Peter. Blessed.

communications with Peking. The memoirs we are about to quote were written by Sin Pierre, probably in 1838, in his prison and on the orders of Mr. Chastan.

“In 1791, when the first formal prohibition appeared, I also knew about religion, but did not practice it. Several Christian nobles from the Nam in party then in charge and who had previously been attached to me beat me to a pulp. There was no longer any way of talking to each other or communicating books; they bowed their heads, closed their doors and no longer cared to have any relations. I too, frightened by the execution of the martyrs Iouen and Kouen, thought that there was nothing more to be done, and although in my heart I had faith, on the outside I naturally broke with my friends, and had no strength left to stand up. Daily prayers were recited or not recited. I didn't know where to stop. Fortunately, I was able to discuss everything with Ni Jean, known as Ie tsin i. We were related, had been taught by the same master and lived close to each other. Within a month, we both lost our parents, and left alone to support each other, our attachment to religion seemed to revive. But it was only in words.

There was a Christian in the capital, then in charge, to whom we both went frequently. Although our home was 140li away, every month we made this journey two or three times, seeing him or not seeing him, and consequently little communication, especially in matters of Religion. We especially wanted to hear from the Priest, and if there was one, to get in touch with him; but this Christian on the road to dignities was more reserved than any other. If he didn't say anything, I kept quiet. At the 12th mou o moon (beginning of 1799), on a very cold night, I slept at his place. At cockcrow, with snow covering the plains and mountains, this friend got up, pulled a pair of children's stockings from a cupboard, gave them to me and told me to put them on. When I looked at them, it seemed to me that even a child couldn't put them on, and I said in amazement: “Why do you hire a grown-up to put on children's stockings? This is one of your pranks. - He replies: Religion is very equitable, and there is no distinction between tall and short, noble and commoner, just like these stockings, which are soft and elastic, and fit both tall and short. In religion, with fervor, one can see the priest, just as these stockings, with a little effort, fit a large foot. I made a few efforts, and the stockings actually fit my foot. They were stockings from Europe. I asked a lot about the priest, but my friend told me: “What I've told you is enough: Everything depends on your actions: Nothing more. That day, I hastened to seek out Christians on all sides to find out this final word; but everywhere there was no answer. There's no wick. Like a sick man, I tossed and turned, then finally, without hope, I returned home and told my relative Ni Jean of this event. The very next day, he went to the Capital, and after a fortnight returned, saying: “There's something down there, but there's no hope of seeing it. Ten days later, I go up again. My acquaintances seem colder than ever and hide everything, without even allowing me to open my mouth. Finally, having nowhere else to look and ask questions, I go to a friend's house, stay there a few days and beg him to say something. He replied: “Although there may be people receiving the Sacraments now, there's no way of seeing them. In my opinion, you'll gain nothing by staying here, so go home, wait a while and prepare for the Sacraments: That's the best thing to do, and do as you please.

It seemed to me that this was also the case, so I went back downstairs and took the whole thing back to my relative with a joy mixed with sighs. We took it in turns to make the trip seven or eight times, but to no avail. Then we decided that one of us should go to the capital to see how things were going, and immediately Ni Jean, leaving part of his family in the provinces, got some money and went to settle in this city.... and yet we never had the consolation of seeing the priest once. The news of his death reached us later and only increased our regret and desolation.”

Who wouldn't be moved to see such sincere and constant efforts that God didn't allow to be crowned with success. But especially when we consider that such efforts had to be made at the time by a multitude of souls starving for the truth, what can so many Christians, surrounded by a thousand graces, say in response to this? Secrecy was at its strictest in those days: The priest's presence was known to the government, and arrests and executions took place daily on both sides. Is it any wonder that the most severe precautions were taken to preserve the only shepherd on whom all the salvation of the flock seemed to rest?

The year 1799 saw the situation of Christians worsen. According to memoirs, many executions took place in the capital and in the provinces, but very few have survived. (All the following facts relate to the persecution of Tsieng Tsiou, instigated by the traitor Tsiou Hoatsini, which is mentioned in Hoang Alex's letter, but a copyist's omission deprives us of the precious details that could be found there).

The first to appear is Pak Laurent, known as T'soui teuki¹⁷⁴, taken in the previous 8th moon, by the mandarin of Hong Tsiou and knocked out in this city on the 29th of the 2nd moon 1799. (The martyrs we are going to place here are perhaps from 1798, at least several of them. It's hardly surprising that ignorant Christians have forgotten the year. They postpone everything to Sin iou 1801, which is more famous and is, according to them, the first persecution, just as they postpone the executions that followed for two years to Kei hai (1839). On the contrary, it is surprising that the day of martyrdom has been so well preserved for many. In the case of the martyrs we are going to list for 1799, the dates of death do not seem to tally with the facts: we cannot unravel them. But the facts seem to us to be well-founded and trustworthy).

Put here his life¹⁷⁵, omitting the anecdote reported above.

Ouen Jacques¹⁷⁶, known as Tong tsi, Tsieng Pierre¹⁷⁷, known as Tong toi (this is a small dignity of the people), and Pang François¹⁷⁸, known as Pit sang (another, more elevated dignity, for here each is called by the title of his dignity, if he has any) were very close to Laurent and seem to have promised to denounce each other in order to be martyred together. It does not appear that they denounced each other, but God allowed them all to be seized at not too distant times, and they all had the honor of shedding their blood gloriously for Religion in the course of that year. Ouen Jacques, captured the previous year, died on the 11th or 12th of the 3rd Moon 1799 at T'sieng tsiou, military capital of the T'siong tsieng province,

Put here his life¹⁷⁹.

Tsieng Pierre was also executed then, on what day in the town of Tek san and Pang François in the town of hong tsiou on the 16th of the 12th Moon.

(The year 1799 Kei mi is cited for the ravages wrought by a kind of violent influenza).

¹⁷⁴ 박취득 Park Chui-deuk 朴取得 (1769?-1799) Lawrence. Blessed.

¹⁷⁵ Letter from 1857 in Volume 6 of the Daveluy Archive page 243. Published in the Annales Vol. 31 1859 pp 392-400.

¹⁷⁶ 원시보 Won Si-bo 元— (1730-1799) James. Blessed.

¹⁷⁷ 정산필 Jeong San-pil 鄭山弼 (1739?1749?-1799) Peter. Blessed.

¹⁷⁸ 방 프란치스코 Bang Francisco 方—(?-1799) Francis. Blessed.

¹⁷⁹ Archive Daveluy Volume 5 pages 95-98.

Life of Tsieng Pierre, known as Tsieng tong tsi¹⁸⁰
Life of Pang François, known as Pang Pitsang¹⁸¹.

We have anticipated the times so as not to separate these inseparable friends, whom faith has united on the scaffold, so to speak. Yet we saw that the arrests continued unabated. Many Christians were in prison with Tsieng Pierre: and his companions in torture will probably never be known to us, any more than the two commartyrs of Pang François.

In the summer of the same year, the Tai sa kan Sin heu tso¹⁸² presented a petition to the king in which he pointed to Kouen t'siel sin i¹⁸³ and Tieng iak tsong¹⁸⁴ as the pillars of the European religion, and asked that they be prosecuted. No sooner had the king heard these two names than he severely reproached the author of the request, dismissed him from his dignity and forbade any further action on the matter, so that for the time being the maneuvers of the enemies of Religion did not succeed.

The king, who was stingy with the blood of his subjects and who saw many eminent men embrace religion, wanted to examine everything calmly. This year, he interrogated the Christians several times himself, in order to know things better and not blindly follow the passion he saw aroused against the new Doctrine and the Nam in party.

(In the 8th moon of Kei mi (1799), says Hoang Alexandre, the king suddenly summoned T'soi Thomas, known as P'il kong i¹⁸⁵, to the court of crimes and asked him if he was still practising his evil religion. Thomas, who was always thinking of suffering death to atone for his past sins, found this to be the fulfillment of his desires. So, knowing that his life was at stake, he frankly declared the doctrine of religion and his true feelings of contrition. His clear, brilliant and elevated words touched all those present. The following interrogation preserved by Sin Pierre in his memoirs is, we believe, Thomas's, and his character seems to be revealed in it).

The King: I too have read the books of the Religion, but how does it seem to you compared to that of Foe? The Christian : The Christian religion is not to be compared with Foe's religion. Heaven, earth and mankind all exist now only by the grace of God, and are preserved only by the grace of the Incarnation and Redemption of this most high and great God, the Master and Gubernator of all things. How can Religion be compared with this other doctrine, devoid of foundations and principles? This is the true way, the true doctrine. The king: He whom you call most high and most great Master of all things, how could he have come into this world, become incarnate in it and, what's more, saved it by the infamous death he suffered at the hands of the wicked? It's hard to believe. The Christian: Once upon a time, the most holy king Seng t'ang saw a seven-year drought and all his people reduced to death. He cut off his uncles, shaved off his hair and, with his body covered in straw, he offered his own body as a victim, and going into the desert of Seng lim began to weep and regret his sins, then composing a prayer he offered himself as a sacrifice. The prayer had not been completed when a heavy rain fell over an area of more than two thousandli. Since then, everyone knows that he is called the Holy King.

(From the History of China).

¹⁸⁰ Archive Daveluy Volume 5 page 100.

¹⁸¹ Archive Daveluy Volume 5 page 99.

¹⁸² 대사간 Daesagan 大司諫 신헌조 Sin-heon-jo 申獻朝

¹⁸³ 권철신 Gwon Cheol-sin 權哲身 (1736-1801) Ambroise.

¹⁸⁴ 정약종 Jeong Yak-jong 丁若鍾 (1760-1801) Augustine. Blessed.

¹⁸⁵ 최필공 Choe Pil-gong 崔必恭 (1744-1801) Thomas. Blessed.

But how much greater is the blessing of Redemption? All peoples, ancient, modern and future, all things in this world are impregnated with the blessing of Redemption, and subsist only through it. So I can't understand why you say it's hard to believe. - The king: The doctrine of Foe (the name Foe means all-knowing, without equal. This name was given only to Siek ka ie, the sect's founding king, who seems to have taken it and perhaps coined it himself) is not to be treated lightly either. The very high and great name of Foe alone is without equal: how can it be looked upon lightly and with contempt? - The Christian: If it weren't for this name, what could he have covered himself with? So he stole it)

But in fact Siek ka ie king is a man, son of king Tsieng pan and lady Mai ia. - With his right hand pointing to the sky and his left to the earth, he says: In heaven and on earth, I alone am great. Isn't this extreme and ridiculous pride and vanity? What kind of virtue and holiness did he have, so that he could not be treated lightly and with contempt? The king: Truth supports itself, and in the end everything turns out the right way. We'll see what happens next.

And without deciding anything, he had the Christian escorted back to the court of crimes. (The ministers made several addresses to the king to have the Christian put to death, but the king replied indirectly and showed his intention to spare him. Things remained as they were, and shortly afterwards Thomas was released).

This is enough, it seems to us, to show how far this moderate king was from sharing the blind and passionate hatred that drove the enemies of Religion, so while he lived, if he didn't prevent all vexation, he stopped many and didn't push for persecution. However, the province, less restrained than the capital, continued to spill blood.

Pai François, known as Koan kiem i¹⁸⁶, a native of the village of Tsin mok¹⁸⁷ in Tang tsin¹⁸⁸ district, learned the religion almost as soon as it spread to Korea, and after having, as we have seen, suffered persecution at the hands of his own mandarin, from which he emerged less than honorably, emigrated to Touroum pa hoi, Sie san¹⁸⁹ district, where he practiced fervently. Together with a few other Christians, he had also emigrated to Iang t'ei, Mien t'sien district, where he had prepared an oratory to receive the Priest. They were in a burning fervor, when on the 3rd of the 10th Moon of the year Mou o, 1798, the traitor Tsio hoatsini¹⁹⁰ came with the satellites of Hong tsiou, and François, seized by them, was taken to this town. They tried to make him denounce his accomplices and hand over his books, but despite violent torture, he always replied that he had none, and thought only of preparing himself for death. For several months, he had to endure frequent torture, before being transferred to T'sieng tsiou, the province's military and criminal capital, where he shared the many tortures of Ouen Jacques and others. All his flesh was in tatters, his bones protruding from all sides, but he never lacked courage or patience. He survived Ouen Jacques, and the months that followed are unknown. Family tradition places his death on the 13th of the 12th Moon of this year 1799 at T'sieng Tsiou, where he was beaten to death at the age of 60. He was the elder brother of Pai Mathias, whom we saw cooperating in the travels to introduce P.Tsiou.

At the same time, two generous athletes gloriously confessed the name of J.C. in the town of Hai mi, also famous in our bloody annals.

¹⁸⁶ 배관검 Bae Gwan-gyeom 裴— (1740?-1799) Francis. Blessed.

¹⁸⁷ 진목 Jinmok

¹⁸⁸ 당진 Dangjin

¹⁸⁹ 서산 Seosan

¹⁹⁰ 조화진 Jo Hwa-jin 趙和鎭

Life of Ni François¹⁹¹, known as Po hien i¹⁹²

He had a worthy companion in his triumph in In Eun min i called Martin¹⁹³.

Life of In Martin called Eun min i¹⁹⁴ or Tsong kan i.

More details of this memorable year have not yet reached us, but we can already point out how the Nai p'o country, evangelized by Ni Tan ouen i, was beginning to distinguish itself as we had predicted. Ouen Pierre and Jacques, Ni Paul, Pak Laurent, T'sieng Pierre, Pang François, Pai François, Ni François and In Martin were all from different districts of this vast plain. Is it any wonder that a land so richly fertilized from the outset has continued to produce admirable fruit and has proverbially remained the classic land of Christianity in this kingdom?

Dallet Volume 1 Book 2 Chapter 4 (Daveluy Volume 4 Page 79)

Emboldened, no doubt, by the sight of the executions we have just reported, the mandarin of the city of Nie tsien, province of the Capital, also set about pursuing the Christians in his district.

Around the 3rd moon of the year Kieng sin 1800, Ouen Jean and two of his cousins, Ni Martin¹⁹⁵ and another cousin, went to spend Easter at the home of a Christian named Tsieng Tsong ho in the Nie Tsiou district. The latter, whose baptismal name is unknown to us, but whose whole family was a fervent Christian, received them with great joy.

(A dog was killed, wine was prepared, and the Christians from the surrounding area gathered by the side of the road to recite the Alleluia and Regina in a loud voice, then the callebasse was beaten and the songs were sung in harmony; once the singing was over, the wine was drunk and the meat eaten, then the singing began again, alternating throughout the day; but shortly afterwards, having been accused by enemy families, eleven of them were taken and brought before the mandarin. (Hoang Alex.)

On the way, they passed Ouen Jean's house, and his old mother, who only then learned of her son's capture, presented herself to the satellites in tears, begging them to let her see her son for a moment before taking him away. When they reached the mandarin, he said to them: Denounce those who instructed you and your accomplices, and then deny God. John replied in the name of all: We are strictly forbidden to denounce anyone, and should we die, we can do no harm to anyone, much less deny God.

(There were many weak ones among them, but supported by Martin's firmness and exhortations, they all stood firm under these violent tortures, which were repeated several times, and they were locked up in the prison).

This Ouen Jean, known as Sa sin i¹⁹⁶, was from the town of Nie Tsien and the second son-in-law of T'soi Marcellin, who will be mentioned shortly. Strongly connected with Kim Josaphat, known as Ken Siouni, he was taught the religion by him, and

¹⁹¹ 이보현 Yi Bo-hyeon 李步玄 (1773-1800) Francis. Blessed.

¹⁹² Archive Daveluy Volume 5 pages 137-8.

¹⁹³ Archive Daveluy Volume 5 pages 140-1.

¹⁹⁴ 인언민 In Eon-min 印彦敏 (1737-1800) Martin. Blessed.

¹⁹⁵ 이중배 Yi Jung-bae 李中培 (1751?-1801) Martin. Blessed.

¹⁹⁶ In fact 원경도 Won Gyeong-do 元景道 (1774-1801) John. Blessed.

immediately passed it on to his family, who devoted themselves entirely to its practice. Ni Martin, known as Tsong pai, a branch of the Ni de Tsiou from a bastard family of the Sioron party, was from the Nie tsiou district. His character was upright, firm but violent, and he had a solid knowledge of medicine (his strength and courage were uncommon, and he was great in his views and resolutions). Whenever he went on a short or long journey, he had a habit of resting during the day and walking only at night, and he frequently committed acts of violence strongly opposed to justice, but as soon as he began to practice, he tamed the violence of his character and retained only his uprightness and firmness¹⁹⁷. He lived alone with his father and his wife, and all three fulfilled their duties with fervor. At the same time, in Tiem teul, Nie tsiou district, Kim Soi township, lived a nobleman named Im hei ieng i¹⁹⁸, from the im branch of Pong tsien¹⁹⁹. His father and mother, his brothers and sisters, all practiced religion except him. He said, it is reported, that to practice it one would have to have neither eyes, nor ears, nor any other senses. His father frequently urged him to convert: he used gentleness, then reproaches, and hei ieng i never answered a single word.

Several years later, when his father fell ill and was nearing the end of his life, he called him and said: "If I could see you practicing before I die, I would have no regrets about leaving this world. The son still said nothing. Another day, his father called him again, seated him beside him and said: "I must die tomorrow. I can tell by the look on your face that after my death, you'll be making the sacrifices that are customary for parents. While I was alive, you hardly listened to my words. If, after my death, you make the sacrifices, I will no longer regard you as my son and forbid you to mourn me (a striking word and a despairing anathema for these people).

Here again, hei ieng i said nothing. Who could know what was going on in his heart? Two days later, his father did indeed die. This son gave unequivocal signs of his desolation; he dressed in mourning clothes, but made none of the customary sacrifices. All the family and acquaintances looked at him with astonishment and evil eye, and murmurs were raised on all sides. In the spring of the Kieng Sin year 1800, came the first anniversary, and again no sacrifices were made. Soon afterwards, the mandarin of Nie tsiou, who had had him spied on, sent his satellites and he was caught with Tsio Tsiei, Tong i and his son Iong Sam i²⁰⁰, Christians who were living with him. The mandarin said to him: "I know clearly that you do not follow the religion of the master of heaven, but it is said that you do not make sacrifices to your parents. So I must make you die like the Christians. Hei ieng i remained mute again as he had been towards his father, and the mandarin had him deposited in prison with and on the feet of the other Christian prisoners. (continued in the next cahier 1800)

(N.B. Here ends page 81 of Volume 4. Page 82 and part of page 83 contain a crossed-out text about T'soi Marcellin as follows. But there is no certificate of a true copy here as one would expect for the end of a notebook.)

~~Finally at the 4th was taken again by the mandarin of Nie tsiou T'soi Marcellin whom we have seen above undergoing a slight persecution at Koang tsiou in 1791. Marcellin whose common name is Ie tsong i, and the legal name T'siang tsiou, was a noble living in the district of Nie tsiou and practicing with all his family. He always regretted having once missed the opportunity of martyrdom and when this persecution of 1800 arose, he replied laughingly to his wife that he*(sic) exhorted her to flee and hide: When I am no longer there, you will live well all the same. His mother also made him pressing exhortations and out of respect for her orders, he~~

¹⁹⁷ (Note by Daveluy) (linked for life and death with Kim ken Sioun i, he became Christian with him, was baptized and was filled with a fervor all of fire. With a lively eye and great audacity, he did not fear being seen practicing by anyone (Hoan Alex.)

¹⁹⁸ 임희영 Im Hui-yeong 任喜永 (?-1801). Martyr.

¹⁹⁹ 봉천 Pongcheon

²⁰⁰ 조용삼 Jo Yong-sam 趙龍三 (?-1801). Blessed. Son of Jo Je-dong 조제동 (?-1801).

pretended to flee saying that he was going to the Capital. He did indeed go out, but returned the same day, and that very evening the satellites of Nie Tsiou came and seized him. Arrived before the mandarin The latter said to him: From whom did you learn Religion? Who are your accomplices? Denounce everything. Marcellin replied: What you ask me would make me violate the 5th Commandment, I can therefore declare nothing— The irritated mandarin had him put to violent torture, ordering him to apostasy; He replied: Should I die under the blows I can neither betray my God nor denounce anyone. After cruel tortures he was also placed in prison with the other confessors whose story we will follow a little further down.

The province of Tsien la had had its martyrs. The name of Jesus had been confessed by several confessors in the Capital: The Nai p'o had presented him with many glorious witnesses, it was time that the province of the Capital also made its profession of faith on the scaffolds and it is the city of Nie tsiou which will offer the first fruits of its victims in the person of Tsio Pierre called Iong sam i whose capture we have reported with Im hei iengi.

Tsio Pierre called Iong Sam i was the son of Tsio Tsiei t'ong i noble of the district of Iong keun and of the branch of the Tsio of han iang. His family originally from Hai Tsiou had come to settle in Pai Sie Kol, district of Iang Keun, and his father, who had become a widower, lived alone with his two sons, Iong Sami and Ho Sami, all three of whom practiced Religion: But no longer being able to support their existence, they retired to the family of Im Hei Iengi in Tiem Teul, district of Nie Tsiou. When the latter was captured around the 4th moon around 1800, Hosami managed to escape, but Iong Sami and his father were captured with him. During the journey, the father said to his son: This time I have decided to give my life and will certainly be a martyr: For you, what will you do? Pierre replied: For martyrdom, one cannot trust either one's resolutions or one's strength; how dare I, trusting myself, give some word in advance?— They are taken to the mandarin and from the first interrogation, the father has a deplorable fall. The mandarin says to Pierre: You too renounce Religion— Pierre : I cannot— The mandarin: Your

1800,
1801.

Tsio Tsiei t'ong i was a nobleman from the Iang keun district and the Tsio branch of Han iang. His family, originally from hai tsiou, had settled in Paise Kol in iang keun district, and he, now a widower, lived with his two sons, iong sami and ho sami. All three were fervent believers, but as they could no longer support themselves, they retired to the family of im hei ieng i in tiem teul, Nie tsiou district. Iong sam i, called Pierre, who had arrived at the age of 30, had not yet been able to take the hat and marry. His whole body was sickly, he was weak and frail, and his exterior was very unattractive. Ignorant of all worldly affairs, everyone laughed at him and took no notice of him, but hoang Alexandre remarked that he was always well treated at Tieng Augustin's, who admired and praised his great fervor. When im hei ieng i was taken around the 4th moon of 1800, hosam i managed to escape, but iong sam i and his father were taken with him. On the road, the father said to his son: “This time I'm determined to give my life for God, and I'll certainly be a martyr. What will you do? Peter replied: For martyrdom, you can't trust your resolutions or your strength; how dare I, trusting in myself, go forward with my words. They were taken to the mandarin, and from the very first interrogation the father took a deplorable fall. The mandarin says to Pierre: You too must renounce your religion. Pierre : I cannot. The mand. Your father wants to keep you alive and you want to die. Isn't that a lack of filial piety? Peter replies: It's not like that. If the parents deviate and the children continue to fulfill all their duties, will it be said that the children are lacking in filial piety? But what's more, even though everyone must honor and serve their father and mother according to nature, there is also the great King and common father of all creatures in heaven and on earth, who gave life to our parents, and who gave it to me, so how can I deny him? The mandarin, filled with anger and aversion against him, subjected him to two or three interrogations accompanied by excruciating torments in which his knee was broken and detached from his leg, and his whole body reduced to a dreadful state. Pierre had another temptation to endure. The mandarin, after much exhortation to no avail, summoned his father and said to him in front of his son: “I must put you to death for

your son's sake, but would it be right for both father and son to die through your own fault, so speak to him, a single word from you may save the lives of both, everything depends on you, so urge him to repent"; and at the same time he had the father beaten in front of his son. The father began to exhort his son, and the latter said: I cannot break with natural sentiments, please save us both, then he made his submission, and the mandarin, bursting with joy, released them both and sent them away. But when Pierre went out he was strongly reprimanded and exhorted by Ni Martin, and during the night he was touched by sorrow and true contrition. The next morning, returning to face the mandarin, he said: "What I said yesterday is now for me the cause of mortal regret, I hope the mandarin will be willing to make the son die for his fault and treat the father according to his wishes; how could one, for the son's fault, make the father die too? Give each according to his wishes, and the mandarin, seeing no other way to proceed, had him secretly locked up. Every time he interrogated someone, although he had the other Christians beaten in the ordinary way, he had Pierre beaten long and hard, because he despised him so much, and had said to himself: "It will be easy to obtain submission from such a man; but against all expectations, when he saw that he was very firm on the contrary, he took a dislike to him, hated him in particular, and wanted absolutely to have him killed.

Finally, in the 4th moon, the same mandarin again took T'soi Marcellien²⁰¹, whom we saw above undergoing mild persecution in Koang tsiou in 1791. Marcellien, whose common name is ie tsiung i and whose legal name is T'siang tsiou, was a nobleman from the Nie tsiou²⁰² district, practicing with his whole family. He always regretted having once missed the opportunity of martyrdom, and when this persecution of 1800 arose, he laughingly replied to his wife who urged him to flee and hide: "When I'm gone, you'll still live well. His mother also urged him, and out of respect for her orders, he pretended to flee, saying he was going to the capital. He did indeed leave, but returned the same day, and that very evening Nie tsiou's satellites came and seized him. Arriving before the mandarin, the latter said to him: From whom did you learn religion, and who are your accomplices? Denounce everything. Marcellien replied: "What you're asking me to do would violate the 5th Commandment, so I can't declare anything. The irate mandarin had him tortured and ordered him to commit apostasy. He replied: "Should I die under the blows, I can neither betray my God nor denounce anyone. After cruel tortures, he was also deposited in prison with the other confessors, whose story we shall take up a little further on,

While all this was going on in the Nie tsiou distr., the neighboring iang keun distr. was far from quiet. Already in the summer of 1799, a band of villains had banded together to destroy the Kouen family, whose reputation was so great that they were slandered and accused before the mandarin. The family found itself in a very critical position, and the case became increasingly serious, but the Mandarin's sagacity and kindness enabled him to arrange matters and return the accused to their freedom, so that this time the villains' plans could not succeed entirely. From then on, they secretly hatched their dreadful plot, joined forces with some wicked dignitaries in the Capital, and on the 5th moon 1800 went before the king and told him: Evil doctrine is spreading widely in the district of iang keun, there is no one who knows about it and yet the mandarin does not take the trouble to make searches, so he deserves to be severely punished. The king having accepted the accusation, the mandarin of iang keun was forced to resign, and his successor, no sooner installed, revived the trial and seized a large number of people (it was probably Tsieng tsiou seng i who is recorded as having requested greater powers himself, in order to extend the circle of his persecutions).

²⁰¹ 최창주 Choe Chang-ju 崔昌周 (1749-1801) Marcellin. Blessed.

²⁰² 여주 Yeoju

Kouen Ambroise, known as tsiel sin i²⁰³, already an old man, was seized with fear and withdrew to the capital to avoid the situation for the time being. The mandarin had his son imprisoned in his place, but although the latter had asked several times to undergo the same punishment in his father's stead, the mandarin would not allow it and insisted on seizing Ambroise himself. As a result, the affair dragged on for a long time without resolution, and the son was eventually released.

Despite these significant skirmishes and the numerous imprisonments carried out in various parts of the provinces, the Christians did not remain idle.

P Tsiou, around the 4th moon of this year, established the Mieng to²⁰⁴ brotherhood. Its aim was to encourage each other in the study of religious doctrine, and to strive to spread it among Christians and pagans. The Brotherhood's president was Tieng Augustin, known as iak tsong, whose talents and virtues placed him at the forefront of the Christian community. This erection caused quite a stir and was a great success. The confreres were assiduous in their exercises," says Hoang Alexandre, "and even those who weren't part of them, carried away by the general movement, stirred up and applied themselves to the conversion of the pagans, during autumn and winter the number of new catechumens increased day by day. Most of them were women, followed by the simple and ignorant, while the nobles, fearing the impending misfortunes, arrived in very small numbers.

The storm that threatened to engulf Christendom was only contained by the king's moderation; and although he had already yielded in part to the clamors of the turbulent party, he had not yet spoken out directly against religion; on the other hand, he wanted to spare the blood of his people, and above all had a deep love and esteem for some of the eminent men he knew to have embraced it, and could not bring himself to crack down on them. As long as this king lived, the enemies of the Christian name, who knew his feelings well enough, did not dare to reveal the depths of their plans, and several high-ranking Christians retained the hope of finally making the truth triumph; one of them, a few years before, only asked for ten years to achieve this; unfortunately, God did not allow this prince's life to be prolonged, and a large wound having formed on his back, he died on the 28th of the 6th moon of this year 1800, after 24 years of reign.

(We could go into some detail here about the custom of not being able to touch the body of a sick king in order to heal him).

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This unexpected death was a terrible blow for the whole kingdom, which lost a wise, moderate prince, a friend of his people who could still hope for many years, only to fall amidst the difficulties of a minority; but it was a real thunderbolt for the Nam in and the Christians, who saw in him the last obstacle that could oppose the torrent of their enemies. Here's how Hoang Alexandre describes the current position: "For 200 years, the nobles had been divided into 4 parties, called Noron, Sioron, nam in and Sio pouk. Towards the end of the present reign, the Nam in themselves divided into two (camps) branches; one was made up of Ni Kahoani, tieng iak iong, Ni Seng houni, hong nak min i, and a few others; all had first believed in God, then had renounced their religion to preserve their lives; The other branch was led by Hong ei ho and Mok man tsiong, who were bitter enemies of religion, and for 10 years had been inveterate in their mutual hatred; they were also of the Peik pai color. The Noron were also divided into two colors, one called Si pai, made up of subjects truly

²⁰³ 권철신 Gwon Cheol-sin 權哲身 aka 녹암 Nok-am 鹿庵 (1736-1801). Ambroise.

²⁰⁴ 명도 Myeongdo

devoted to the king and very submissive to all his intentions; the other called piek pai, made up of men very attached to their particular ideas and willingly opposing the king's views (Piek pai and Si pai are also found to some extent in various other parties, and especially among the Nam in. Old enemies of the Si pai, numerous and powerful, the king feared them, and for several years their party had been growing on all sides - Ni ka hoani was the leading scholar in the kingdom, and Tieng iak iong had talents far above the ordinary. Before 1795, the king cherished them and used them a great deal, but since then he has grown cold-hearted and left them to one side.- As these two men were very feared by the piek pai, they were especially sought after to harm them, and although the followers of Ka hoani had renounced religion and even persecuted it, all the piek pai continued to report them as attached to this perverse doctrine, and heaped odious accusations on them with great slander.- The late king having always covered up for them, and even persecuted them, Tieng iak iong's followers had a great deal to say about them. The late king had always covered and protected them to some extent, so they could not be completely destroyed.

(Kings in Korea have no name, but they do receive a name from the Emperor of China, represented by a Chinese character, which is used only in his dealings with the Emperor. Very few Koreans know how to pronounce it, and besides, the king's name cannot be pronounced; it is only after his death that he is given a name by which they are referred to in history. This custom must have come to them from China).

As the new king was a child, the regency fell by right into the hands of his great-grandmother, Kim tsieng Siouni (a branch of the Kim de t'sieng p'ong, a different family from the one that gave rise to the queens of today).

(this expression comes from the fact that the queen, in her dealings with dignitaries, always stands behind an opening closed by a sort of screen which hides her a little, for although she is called the mother of the people, custom does not allow her to sit close to the men as in Europe)

and took in hand the administration of the kingdom. This queen was the late king's stepmother (his grandfather's second wife) and, being of the Piek Pai party, her family had been left out by the king, preventing the hatred fomented over many years from spreading to the outside world. But against all odds, when the administration fell into her hands, she joined forces with the Piek Pai and immediately began to pour out her venom.

A minority with authority in the hands of a woman, and above all a woman whose feelings were well known, was bound to be a marvellous support for their plans for attack and disorder. The Noron party confirmed its resolve to overthrow the Nam in party, and the piek pai prepared to redouble their efforts to supplant the si pai, and as most of the newly-converted eminent men were from the Nam in party, the new religion was to serve as a pretext to get rid of them more surely, besides which the hatred against Christianity, which was predicted to ruin the religion of the Ancestors, still drove both sides. Unfortunately, all these skilfully combined projects succeeded, and without God's special protection, the mere fact of the king's death would have wiped out religion for ever in this country - although the outburst did not take place immediately, we attribute to the custom in this country of not starting such serious business before the burial of the deceased king. Is this respect or superstition? Perhaps both.

In any case, until the funeral, each party knows how to contain itself quite well, and we have examples of this in front of us recently. Moreover, the numerous ceremonies that

must take place regularly near the body of the deceased and the immense preparations for his funeral leave no time to indulge in all the details of battles and trials. Or burial is not done here at the whim of the survivors, the rules are there and they are followed. The time set for the burial of the Emperor of China being seven months, the King of Korea, who is his vassal, has to wait only 5 months, and for nobles or important persons the term is set at three months. During this time, each party can prepare its batteries, but we don't see that any serious events have taken place.

Let's return to the Confessors we left in Nie tsiou prison. During this time, twice a month, they were subjected to new interrogations accompanied by violent torture, and it is said that Ouen Jean's body, repeatedly torn to shreds by the blows, was completely healed by the next day. This Christian had an old slave who came to visit him constantly, telling him of his family's sad situation and doing everything she could to seduce and shake him. Jean remained insensitive to everything. One day, her words were most touching, and Jean seemed violently moved by them, but Ni Martin gave the old woman a stern look, and the trembling woman withdrew without daring to finish. From then on, she never showed up, saying that fearing the terrible eye of the noble Ni, she could no longer go.

Ni Martin also had to endure a terrible temptation. His father came to him at the prison and, taking him by the hand, said, weeping, "Do you want to die and leave your white-haired father there? Martin replied calmly: "Father, it's not that I'm unaware of the true principles of filial piety; if we only consider nature, my conduct will seem very ungenerous towards you, but if we look at things from a higher level, would it be right, tell me, for natural affections to deny the Supreme Lord of all things, our great king and common father to all?" And he didn't let himself be shaken; what a lively faith, what heroic courage! Martin did have some knowledge of medicine, but he was far from having made a complete study of it. From the moment he entered the prison, whenever anyone came to him with an ailment, he always began by imploring God's help; then, depending on the circumstances, he used either medicines or acupuncture, and everyone was cured.- From then on, his reputation spread far and wide, and both the neighborhood and distant countries flocked to consult him, so much so that the prison gate resembled a marketplace, without the mandarin daring to defend him. What's more, if there were any illnesses at the prefecture, people came to consult him too, and as a result there was no shortage of food in the prison. When Kim ken sioun i was asked about Martin's cures, he would reply that eight or nine out of ten were cured, so as not to make too much of a fuss, but he would admit that it was really ten out of ten, a hundred out of a hundred, and that not one of them withdrew without success. When the prison guards asked to see his medical books, Martin replied: "I don't have any special formulas of my own, only I serve the Master of Heaven; if you want to study medicine, you must first believe in God, as I do. The attendants said to him: You claim to have burned all your books, so what could we learn from them? Martin replied, laughing: I have in my heart writings that are incombustible, and they are quite sufficient to instruct you and make you practice religion. (Hoang Alex.)

Among the prisoners we saw entering this prison, some were very emotional and feared they would defect. Ni Martin consoled them, encouraged and exhorted them day and night, telling them:

We were taken on the same day, if we all died on the same day for God, wouldn't that be a beautiful thing? When we hear these words, our thoughts naturally turn to the prayers of those 40 martyrs plunged into icy water. However, the prayers and efforts of our confessors did not have the same success; several of them submitted and were released, leaving only Ouen Jean, Ni Martin and Tsieng tsong ho, to whom we must add T'soi Marcellien, tsio Pierre and the pagan im hei ieng i treated as Christians. In prison, they were occupied with literary compositions, prayers, preaching and exhortation. Hoang Alexandre

even tells us that one of the jailers was then touched by grace, believed in God, began to practice it and became a fervent Christian. On the 10th moon, the prisoners were summoned before the governor, who began by trying to attract them with gentleness, adding that a single word of apostasy would cause them to be immediately released and set free: After serving the great king and common father of all men, is it right to deny him for fear of death? No, I'll just die. Seeing that all attempts were in vain, they were given a volley of blows on the legs, pronounced their death sentence, which each of them signed, and sent back to prison.

From then on, they had little torture to endure, but in the midst of suffering and deprivation of every kind, they applied themselves by the practice of patience to merit the grace to remain firm until the consummation of their sacrifice. However, the pagan *im hei ieng i* had regularly undergone, along with the other Christians, two interrogations a month, without ever uttering a word; like them, he had had to endure violent torments and always endure them without uttering a single cry.

The astonished mandarin told him: "Just promise to make the customary sacrifices and I'll send you back immediately; but if you refuse to do so, I'll have you put to death. Again, not a word in reply. Some time after the interrogation on the 10th moon, the Christians, his fellow prisoners, said to him. You who do not worship our God, the torments you endure are of no use to you; it would be better to make your submission, preserve your life and go away.

Only then did he reply: "My father, at the hour of death, in declaring his last wishes, said to me: 'If you make the sacrifices for me, you are no longer my son, and I forbid you to mourn for me; now that I have mourned, how can I promise to make the sacrifices to preserve my life? If I'm killed, I'll just die, but never make sacrifices. The Christians said to him: Since you are so determined, it's not too late to start honoring and serving God now, and make sure you die well, confessing his holy name. These words were well received, and from then on he began to learn the prayers, to observe Sundays and feasts, and to form a single heart with the other Christian prisoners. We will follow them all together when they are executed in 1801. - This respect for the orders of the dying father, and this obstinacy in not breaking them, may seem quite astonishing, but for those who know the spirit of this people whose whole religion is summed up, so to speak, in the honor and obedience due to parents, the astonishment will be less, and we can assure you that facts similar to this one are not rare in this country.

As the time set by our divine Master to fall into the hands of his executioners approached, he kindly allowed a perfidious traitor to take part in the plots of his enemies and give the first signal of the bloody scenes of which he was to be the victim. Circumstances more or less similar to these have occurred in every age, and have already been mentioned twice in this history, and we see them again in the run-up to the impending crisis.

Kim ie sam ²⁰⁵ was a native of *ho tsiong* ²⁰⁶ (the word *ho tsiong* applies to a large part of the T'siong tsieng province to the west) and the youngest of three brothers who had all been baptized and moved to the Capital to escape persecution.

Little by little, *ie sam i* grew cold-hearted, renounced his religion and became involved with bad people.

There was yet another Christian named *Ni Antsieng* ²⁰⁷, originally from the same place, also established in the Capital and who had some wealth; *ie sam i* was very poor and always hoped to receive some money from him, but as he didn't satisfy his desires enough, he

²⁰⁵ 김여삼 Kim Yeo-sam 金汝三

²⁰⁶ 호충 Hochong

²⁰⁷ 이안정 Yi An-jeong 李安正

conceived a violent hatred for him that even made him gnash his teeth. Antsiengi usually received the sacraments, and ie sam i, who secretly knew this, said to himself: If the priest urged him to give alms, he couldn't not do it, and if he doesn't, it's because the Father isn't urging him to. Hence his anger turned on the Father and, wishing to harm him, he went to declare all his affairs to the chiefs of the satellites. The latter, who after five or six years of searches had still not been able to penetrate the secrets of the Christians, were overjoyed and said to him: "If the affair succeeds, we'll give you a highly-paid position, but only if you know where this man is now. The Priest stayed with Colombe and ie sam i suspected it; he made an agreement with the satellites and told them to come such and such a day to his house and that he would let them know. They parted, and ie sam i, having chanced to visit some acquaintances, fell so ill that he was unable to return home.

On the appointed day, the satellites showed up, but when they didn't find him, they returned as they were. Fortunately, a Christian was informed of the situation and informed the priest, who withdrew to another place (perhaps it was then that he stayed in Ni in's palace).) Then Ni an tsieng i, having also brought some money to ie sam i's house, made his peace with him and calmed his hatred for a time; a few days later the king died, and business having multiplied on all sides, there was no time to stir up persecution, but ie sam i, who had already made his declarations, could not back down; he continued to associate with his evil companions and plotted strongly with them, determined not to stop until he had vomited his poison (lett. from Alex.)

(Ni seng hoa in his memoirs speaks without naming him of a Christian traitor in the capital who then indicated to the government the course to follow to destroy the religion and pointed out all the leaders. This unfortunate man, he says, has lived in great misery ever since, and could not even manage to convert. We think he's talking about Kim ie sam i.)

When the king's burial ceremonies were over, all the Si pai dignitaries were immediately dismissed on the 11th moon, leaving half the court vacant. The prime ministers in office were changed and chosen in line with the reaction that was fomenting; the three senior ministers in charge were Ni Pieng mo²⁰⁸, Sim hoan tsi²⁰⁹ and Kim kouen-tsiou²¹⁰, all of the Noron party, and Sim hoan tsi of the piek p'ai color (We read in the European letters "That a minister then had the courage to defend the Christians in full council, and that newly Apollonius also received the palm of martyrs as a reward for his generous apology" All our research has so far failed to bring us across any traces of this fact, and we can't see to whom it might apply. It could only be Ni kahoan, but without new information, we unfortunately see no way of counting him among the martyrs).

(Ministers here cannot be improvised at will; their dignity is for life, and only those who already possess it can be appointed. To create new ones, rules must be followed, and a host of long and difficult formalities must be completed). At the same time, the villains who for several years had joined the piek p'ai in attacking religion, seeing this great change in the state of the times, rose up in concert with them and, pushing things forward, on the 12th moon of this year Kieng sin issued the impious decree in the name of the regent, banning religion throughout the kingdom, outlawing all its followers and ordering them to be seized and tried without mercy. By the 11th moon, a warrant had been issued for T'soi Thomas's arrest by the Court of Crimes, and he was thrown into prison. As his case of the previous year had had no formal outcome, his capture should not have seemed surprising; besides, this was merely a personal matter in which the court did not seem to be involved; the Christians,

²⁰⁸ 이병모 Yi Byeong-mo 李秉模 (1742-1806)

²⁰⁹ 심환지 Sim Hwan-ji 沈煥之 (1730-1802)

²¹⁰ 김관주 Kim Gwan-ju 金觀柱 (1743-1806)

though on their guard, were not very frightened. On the 19th of the 12th moon, the feast of the Purification at cockcrow, T'soi Pierre, called p'il tiei²¹¹ first cousin of Thomas, was praying with a few others in a pharmacy overlooking a main street. By chance, the sergeants in charge of prohibiting card games heard the sound of cards beating on their chests outside the window, and believing they heard the sound of cards being played, they smashed the window and rushed into the apartment. They saw no trace of cards, but having searched each person, they found an ecclesiastical calendar. Unable to read and unaware of what it was, they took it to their more knowledgeable comrades, and seeing that it was a religious writing, returned to seize the people. It was now daylight. All the other Christians fled, and only T'soi Pierre and O Etienne²¹² were taken to the mandarin and locked up with T'soi Thomas. Then the satellite chiefs, together with the traitor Kim ie sam i and the evil gangs of the Capital, searched everywhere and scanned all the places that seemed suspicious. The Christians were in a state of great agitation, but circumstances at the end of the year soon calmed things down a little. (Alex.) It was no doubt as a result of the Queen's decree that, on this same 12th moon, Tsio Justin, known as Tong siem i²¹³, a noble Christian of the Nam in party and whom we once saw indulging in the exercises of spiritual retreat with Kouen Xavier, was seized at the distr. of iang keun by his own mandarin and deposited in prison after a light interrogation - and perhaps even at this time Ni kei ien i²¹⁴, also a noble of the Nam in party and living in the town of T'siong tsiou, was similarly seized by his own mandarin and sent into exile after apostasy. It seems certain at least that this was before the end of the Kieng sin year.

The circumstance of the end of the year meant that there was still a slight reprieve from the major blows that had been planned. It was necessary to let the great New Year's Day celebration pass, the biggest day of the year and no less famous than in European countries. We might be astonished to find on this occasion, at the farthest ends of the East, customs quite similar to those of our own countries in similar circumstances, if we did not know that nature being everywhere the same, social relationships are not different and must reproduce themselves in more or less analogous forms. From the last 3 days of the year, most external work ceases, and people give themselves up to rest or to some form of entertainment; Children away from their parents think of going to their father's home, everyone returns home, and very few people spend this time away from home, except a few porters or commission agents who, through unfortunate delays, reluctantly spend it in some inn; and in this case, most innkeepers receive nothing on New Year's Day, and give food free of charge. In addition, it is customary at this time of year to release detainees on non-serious matters, giving them a few days' leave to pay their respects to relatives living or dead, and then, once the set time has elapsed, to reconstitute themselves as prisoners. Even during these days, the mandarins avoid making seizures, and the prefectures often refuse to receive any kind of appeal, which, as we have witnessed on more than one occasion, are in fact postponed until a later date. In the strictest etiquette, there are two greetings in use: the first is made on the last day of the year in the evening, and is called the greeting of the past year; the second is made on the morning of New Year's Day, it is the greeting of the new year or our wishes for a happy new year. It must be extended to all relatives, superiors and acquaintances, and failure to do so would lead to a chill in relations, and often to serious reproaches. But the most serious and most important ceremony is the sacrifice to the ancestors, which is performed everywhere on this day, with the pomp that one's position allows, and which we believe is the

²¹¹ 최필제 Choe Pil-je 崔必悌 (1770-1801) Peter. Blessed.

²¹² 오형달 O Hyeong-dal 吳玄達 Stephen.

²¹³ 조동섬 Jo Dong-seom 趙東暹 (1739-1830) Justin.

²¹⁴ 이기연 Yi Gi-yeon 李箕延

most essential of the whole year. If the parents' tombs are near the house, they are visited immediately, otherwise they are visited during the 1st moon and the customary greetings are made; In the family, it's limited to a few items of clothing given to children and inferiors, followed by pastries sent to superiors, friends and acquaintances- Moreover, it's accepted at least in the province that anyone who makes a New Year's greeting is entitled to a glass of wine or other food. The item of toys, of which Korea is a poor match, does play a small role on New Year's Day, but only in the capital and perhaps in a few other towns.

So the first few days of the year are spent exchanging pleasantries, then getting together for recreation. No work or transaction is resumed before the 5th of the moon, which makes 8 days of rest, but we can say that 15 or 20 days are spent doing almost nothing, and games take up part of the time, especially the evenings - from these few details, we won't be surprised that the great affair of the ruin of the Christians was suspended for a few days on the occasion of the New Year.

And so we have arrived at the Sin iou year, which corresponds to 1801; a Sin iou year forever memorable for its horrors and cruelties! A year engraved forever in bloody characters in the hearts of all our Christians, and which should also be in the heart of every honest man, on the same footing as certain years of Nero or Diocletian; but also a glorious year for the Church militant, as fruitful for the Church triumphant, and in which Korea, clothed in the bloody togas of her generous children, seems to have acquired the right to present herself with confidence before the crucified God to assert her noble titles to the adoption of the child of Calvary. No, we have the sweet assurance that the faith planted and watered in such an admirable way in this land will never lose its roots.

No time was wasted. On the 9th of the 1st moon, the traitor Kim ie sam i led the satellites to the chief catechist T'soi Jean, nicknamed Koan t'sieni. Jean, who had been expecting the storm, had for some time withdrawn and hidden away with other Christians; but on the 5th of the same moon, having been indisposed, he had been obliged to return home for treatment. Satellites arrived in the middle of the night and seized him, and he was imprisoned in the thieves' jail. Shortly afterwards, having been beaten 13 times with the thieves' board, he appeared to be unconscious and lying on the ground he looked like a dead man, but when the judge began to question him he straightened up and developed the 10 Commandments with dignity. The judge said to him: Since you claim to honor your father and mother, why don't you offer them sacrifices?

John replied: please, give it some serious thought. The judge was unable to answer, and he was taken back to prison. After this seizure, the satellites made many others, day and night, only among the simple and ignorant recently converted and women. The more influential and higher-ranking people were then taken in small numbers.

On the 11th, a preserved order from the Regent appeared, in which she expressed herself as follows: "The late king used to say: by applying ourselves to making the right doctrine shine, the deranged (perverse) doctrine will extinguish itself. Now that I hear that the erroneous doctrine is being maintained and that from the Capital to the Province, and especially in Ho tsiung, it is spreading more and more day by day, how could I not tremble? Man only becomes truly human by observing natural relationships, and a kingdom only finds its life through the instruction of true doctrine. But the deranged doctrine in question recognizes neither parents nor king, and rejects all principles, relegating man to the rank of savages and animals - the ignorant people are becoming more and more imbued with it and are straying into a false path, like a child who runs to the river and gets lost in it - how could I fail to pity him and feel my heart wounded? The governors and mandarins of the cities must open their eyes to him, see to it that his followers make clear amends, and that those who do not follow it are strongly enlightened and warned, by doing so we will not trample underfoot the instructions the late king so generously endeavored to give and the lights he shone. After

this strict prohibition, if there are still beings who do not return to resipiscence, they must be prosecuted for rebellion. Consequently, the mandarins of each district will each establish, throughout their jurisdiction, the system of five houses in solidarity with one another; if any of the five houses follow the wrong doctrine, the chief in charge of them will warn the mandarin to have them corrected - after which, if they still don't want to change, the law is there for them to be exterminated in such a way as to leave no seeds. This is our will, let it be known and carried out both in the capital city and in the provinces”.

From this time onwards, and throughout the 1st and 2nd moons, a frightening number of addresses to the king, petitions to ministers, circulars from the nobility, etc. began to appear. We have before us a collection, far from complete, which attests to the extent to which tempers were aroused, and which alone would prove that things were beyond remedy. It is also said in these memoirs that the words “three enemies” used in Christian books to designate the devil, the world and the flesh, gave rise to the accusation of rebellion, by making the king's government understandable under the obscure name of the world. This point was also made by some others. At all costs, they wanted to condemn Christians as rebels, in order to place these families completely outside the law and prevent them from rising again. What profound malice! And unfortunately, they succeeded only too well.

In the meantime, a crate containing religious books and objects, along with various compromising papers and letters from Father Tsiou, had been sent as a precaution and deposited in a house thought to be safe from search. Fearing that it might be seized en route by the satellites, he had it hidden in fir branches, hoping to pass it off as a simple load of bundled wood. The Christian Im Thomas²¹⁵ was then loaded with the load, but as it looked suspicious, one of the mayor's valets saw it and suspected it might be beef smuggled in. He arrested the bearer and took him to the mayor's office, where the crate was opened in front of the mandarin, who found all these religious objects and books, along with letters from the priest. The seized mandarin immediately sent him under escort to the thieves' court, where everything was deposited and the bearer carefully locked up - oil was thrown on the fire, and the agitation became extreme.

This happened on the 19th of the 1st moon. According to Hoang Alexandre and all tradition, this box belonged to Tieng Augustin, known as iak tsong.

(In his memoirs, Tieng Jean, known as Iak tsong²¹⁶, strongly protests against the slander that passed off his brother Augustin as the owner of the chest. He sees this as nothing more than a ruse by his enemies to convict his entire family of rebellion. However, in addition to the authorities we have cited, it seems that his brother did not deny that the chest belonged to him, and we consider this all the more certain, as a relative of this family assured us that the author of the memoirs had political reasons to deceive on this fact even after everything had been consummated).

and the mandarin of the town hall had thus reported it to the great criminal judge, who was then Ni iou kieng i, but the latter retained doubts and seeing the gravity of the affair went no further and dropped it. Since this seizure, all the Christians, dismayed and trembling, no longer thought they could live even a single day. In the 1st days of the 2nd moon, the great criminal judge was replaced by Sin tai hien i²¹⁷, who, for some reason, immediately released all the apostate Christians in the prison, keeping only four: T'soi Thomas, T'soi Pierre, T'soi

²¹⁵ 임대인 Im Dae-in 任大仁 Thomas

²¹⁶ 약용 Yak-yong

²¹⁷ 신대현 Sin Dae-hyeon 申大顯

Jean and Im Thomas. Some said they were to be beaten to death, others that there was talk of sending them into exile, and for a moment the new arrests even ceased, so the Christians were overjoyed and dared to flatter themselves that things would stay as they were. But their joy was short-lived, for without wasting any time Pak tsong oa and a few others got together and, in an address to the regent, after strongly denouncing religion, demanded that the guilty be treated as rebels, and at the same time denounced the great judge Sin tai hien i for having treated the Christians far too lightly. The regent was furious and had the great judge punished, ordering the 4 prisoners to be transferred to the Keum pou²¹⁸ court prison.

(When it comes to justice, nobles who lack dignity are put on the same footing as the common people.)

According to the law, only dignitaries and rebels are subject to the Keum pou; the thieves' court deals only with thieves, and if the people are guilty of any other offence, they are subject to the felony court. The Christians who had been seized up until then, although they were all commoners, had already been assimilated to thieves by having them tried by their court, and now to transfer them to the keum pou was to put them on the same footing as rebels and treat them accordingly. From this we can see that the plans of the enemies of religion were determined from the outset, and that they were determined to push things to the extreme in order to obtain the complete realization of their projects.

So far, the seizures had been confined to commoners; all the measures were well organized, and it was time to strike the decisive blow.

On the 9th of the 2nd moon, a warrant was issued for the arrest, with the requisite formalities, of the main dignitaries of the threatened party; (satellites cannot seize dignitaries; if they are accused, one of the junior mandarins of the court to which they belong is sent, and must be followed. Ni kahoan i minister of the 2nd order, Tieng Jean dit Ia kiong dignitary of the 4th degree approaching the minister, Ni Pierre dit Seng houn i shortly before mandarin, and Hong Luc dit Nak min also of high dignity were arrested and deposited in the prison known as keum pou. On the 11th of the same moon, Kouen Ambroise dit t'siel sin i, and Tieng Augustin dit iak tsong were also arrested, and at the same time the thieves' court was ordered to recapture all recently released Christians. On 14 Hong François Xavier dit Kio man i²¹⁹, was taken with his son Léon²²⁰, but the latter was sent to prison in his own town of Pot'sien²²¹. In addition, the Christians held in the towns of Nie tsiou and Iang keun were brought to the keum pou; in short, the leading Christians of both the capital and the province were arrested. The comings and goings of the satellites in all the districts did not cease day nor night; the keum pou, the two divisions of the thieves' court, the prison of the court of crimes, all was full and even overflowing, one assures. Arrests of such a large number of important people caused a frightful stir throughout the city, leaving everyone in dismay, especially the Christians, frozen with fear. The terror reached its peak on the 24th, when the satellites, not sparing even the noblewomen, raided Kang Colombe's house and seized her and her slaves, followed by the arrest of many other noblewomen. Most of these important figures are already known from what we have reported in this story, so we'll just add a few words to introduce the others.

²¹⁸ 금부 Geumbu

²¹⁹ 홍교만 Hong Gyo-man 洪教萬 (1738-1801) Francis-Xavier. Blessed.

²²⁰ 홍인 Hong In 洪鎭 (1758-1802) Leo. Blessed.

²²¹ 보천 Pocheon 抱川

Kouen Ambroise, known as T'siel sin i, was the eldest of the Kouen family chosen by Ni Pieki as the foundation of religion in this country, and brother of Kouen François Xavier, who perished in 1791. We have already mentioned his reputation for science and virtue. When he first heard of religion, he found it hard to believe, and being on his guard, he studied the various parts of it long enough before embracing it, but once he had made up his mind, he never wavered. Close to his parents, he practiced the duties of filial piety; in his relations with society, liberal and devoted, he knew how to win everyone's confidence and was generally regarded with great respect. The authority of his name attracted many Pagans to religion: "Since this man considers religion to be true, how could we not believe him? However, he never got involved in Christian affairs, and always stayed at home, busy with his studies and other duties; In spite of this, his name alone, too great in the eyes of his rivals, attracted many envious admirers, and his conduct, totally opposed to the maxims of the century, increased the number of his enemies from day to day. In his writings and public circulars, he was repeatedly showered with insults, but did not worry about them, and quietly continued his way of life: Poor people! What a pity, they make half their life's work useless and receive the torments without any pay". Taken himself and brought before his judges, he gave a detailed account of his religion and its practices, while under torture his face did not change, and he answered with calm and tranquillity, so much so that one of his most bitter enemies, having witnessed the questioning by function, said on his way out to those who were there: Seeing the other culprits in interrogation, it seems they are all beside themselves, but for Kouen t'siel sin i, he answers in the midst of torture like a man calmly seated at a feast.

Another no less distinguished prisoner was Tieng Augustin called Iak tsong, a descendant of the illustrious Tieng de Matsai family of whom we have often spoken, and one of the older brothers of Tieng Jean called iak iong. Of a very upright character, he still had a fair, precise and profound mind. From an early age, he applied himself strongly to his studies, was successful in the arts, enjoyed the company of serious and learned people, made friends with the famous scholar Ni Ka hoan i and wanted to take lessons from the most famous scholars in existence at the time - seeing literature as too light, he gave it up, resolved not to enter the dignities whose path was so easy for him, and then turned entirely to works of philosophy and morality. For some time he applied himself to the doctrine of Laotse, in an attempt to obtain the immortality it promises, but soon recognized the unfoundedness and vanity of this sect and abandoned it entirely. His work continued in medicine, where he made a distinguished name for himself. Around the age of twenty, he became a widower through the untimely death of his wife; all his family pitied him greatly, but he alone was little troubled by the isolation in which he found himself; his thoughts were higher, always immersed in study, he even lost the thought of sleeping and eating, and was sometimes seen withdrawn to an apartment, all day and night applied to his research, without disturbing himself or even noticing the uproar of which the house resounded. It was only 4 or 5 years later that he yielded to the solicitations of grace, and finding in his hesitations something similar to the conduct of St Augustine, he wanted to take this saint as his patron saint for baptism. Once he had begun, he never looked back, and pursued his path with a fervor and perseverance beyond all praise. In 1791, when his brothers and so many of his friends fell into miserable defection, he did not waver - his father not only refused to practice, but also decried religion and severely forbade it to his children. Augustin continued to perform all the duties of a pious and devoted son, but he also continued all his exercises and endured with unalterable patience all the ill-treatment he was subjected to. It is reported that one day, having violently scolded three of his sons on this subject, he ended up tying them together,

then asked them how they were. Augustine replied that he was in better shape than ever to practice well. He had had a son named Charles by his 1st wife, whom he carefully instructed in all the duties of a Christian, then, yielding to the family's urgings, he remarried, but wanted to live in continence with his wife; the Christians dissuaded him from this, and following their advice he had several children, of whom we shall have more to say later. The affairs of 1795 and the years that followed did not shake Augustin's constancy, and as he remained insensitive to the continual clamors of his enemies, he seemed unaware of them.

Here's what Hoang Alexandre said of him after having known him so well: "Not caring at all for worldly affairs, he enjoyed above all the study of moral philosophy; whether ill or suffering from hunger, he seemed not to notice the pain; whether a point of doctrine was obscure to him, losing the taste for food and the thought of sleep, he did not cease his researches until he had clarified it; On horseback or in a boat, he did not discontinue his deep meditations; if he saw ignorant people, he put all his care into instructing them, and even if his tongue was parched or his throat sore, he was neither lazy nor bored in doing so, and among the rudest there were few whom he did not succeed in instructing. For the benefit of these ignorant people, he composed two volumes in Korean, entitled: Principaux articles de la religion, bringing together what he had seen in religious books, adding a little of his own, and striving above all to be clear; so when simple people and children open this book, they see everything clearly; no doubt, no obscurity stops them; it's a precious book for the new Christians of these countries, and the priest authorized it. After many years of study, it had become second nature to him, so when he met Christians, after the usual initial compliments, he would talk straight away about doctrine, and throughout the day he couldn't get a word in edgeways. If he was given the solution to some point he hadn't been able to penetrate, his heart would be filled with joy, and he'd thank them unceasingly. If lukewarm or stupid people were not willing to listen to the truths of salvation, he could not contain his sorrow and sadness.

He would be questioned on all sorts of points, and immediately seeming to pull out something he'd had in his pocket, he would answer without trouble, successively discussing everything and never running out of things to say. His speeches were full of order and without confusion, his mind being admirably precise, he reinforced faith and warmed charity in the hearts of all. His virtue and reputation were less than those of the great catechist T'soi Jean, but his talents and knowledge were superior."...

Together with Kim Josaphat, known as Ken sioun i²²² Augustin was concerned to form a complete succession of the truths of religion, classifying in order in a single work what is spread out in many books, and he was barely halfway through when persecution overtook them. It is to be regretted that this work has not been preserved; written by local men, it should have been more accessible to the people of this kingdom, and no vestige of it remains. Having settled in the capital, he often received the priest in his home and was appointed president of the Mieng to brotherhood. Aware of all the activities of the enemies of religion, he saw that he could not escape their blows, but he saw this calmly and continued to devote himself to good works, his mind and heart being well above this muddy world. It is reported that shortly before his capture, one of his Christian friends from the interpreters' class came to see him, saw a thousand small crosses on his clothes, shining brightly, and asked him what they were. Without replying directly, Augustine is said to have deftly diverted the conversation, but the Christians saw this as an omen of the suffering to which he was about to be subjected. On the 11th of the 1st moon of the year Sin iou, he was returning on horseback from Matsai to the Capital and on the road met a mandarin from Keum pou

²²² 김건순 Kim Geon-sun 金建淳 (1776-1801) Josaphat.

prison, who had already passed him, when Augustine, suspecting that he was going to take him, sent his slave to find out who they wanted to seize, adding that if it was himself, there was no point in going any further. In fact, they were going to look for him, so he was caught in the same place and taken to the Capital prison. During the interrogations, he nobly made his profession of faith, developed the truths of religion before his judges, and clearly declared that he could never keep himself alive by denying his God. A hundred attempts were made to get him to change his mind, but he never answered a word, and a mandarin said to one of his brothers: "Your brother is as hard as wood and stone. Questioned about the famous box taken on the 19th of the 1st moon, he said it belonged to him, but then asked about the letters it contained, he didn't open his mouth and remained mute. The judge sent word to Augustin's house and told his family: If your father would only give the priest's name and whereabouts, there would be no reason for him to die, but he prefers violent torture and won't open his mouth. You, his family, his children, think it over carefully, and to save your leader's life, confess everything frankly. Augustin's judges took the opportunity to say that he was recanting against the king's order, and presented the accusation as a crime of lèse-majesté.

(In this country, anyone who dares to say that the king is mistaken or wrong to act in such and such a way is liable to be prosecuted for rebellion, let it not be forgotten, for this is the whole crime of rebellion which was imputed to Augustine).

The books on religion taken from the case presented the world as an enemy to be vanquished, and it was claimed that this word denoted the government under a cloaked name; and finally, as a result of some alleged notes on the government's acts against religion, or rather as a result of the firm determination to override all justice and treat him as a rebel, he was declared as such, and the death warrant was pronounced with the formalities required in such cases.

(We have the writings of a nobleman who wanted to amuse himself by refuting religion, attacking it with Christian doctrine on the enemies of the world and the flesh. To look upon one's body as an enemy," he said, "is to treat as enemies the parents who begot it. To look upon the world as an enemy is to look upon the king as an enemy." Then, taking advantage of words by which virginity is praised and designated as a counsel of perfection, he adds, with the exaggeration that bad faith always inspires: "Finally, this doctrine defends the natural relations of man and woman, and is therefore in every way contrary to nature." Such is the foolish impudence with which one dares to lie, while pretending to make a reasoned discussion).

Finally, there was Hong François Xavier, known as Kio man i²²³ (hong de Nam iong), also descended from a noble family from Nam in, long distinguished by the important offices it fills from race to race in the kingdom.

His serious and thoughtful character, combined with the knowledge he had acquired, earned him the rank of Bachelier, known as tsin sa. Leaving the capital, he settled in the P'otsien district, 8 or 10 leagues away, and soon after religion penetrated Korea, he was immediately instructed in it, probably by the Kouen family of iang keun, with whom he was allied. He didn't embrace it at first, but later, enlightened and urged on by his son Léon, he recognized its truth, began to practice it fervently, was baptized by Father Tsiou and never wavered for a moment. Although in a good position, from then on he had no thought for human grandeur and ceased his relations with his many Pagan friends, without worrying about the blame and reproaches his conduct drew upon him. All applied to his duties and to the instruction of his family, he strove to warm the lukewarm and to spread religion, and

²²³ 홍교만 Hong Gyo-man 洪教萬 (1738-1801) Francis-Xavier. Blessed.

frequently spent his evenings exhorting the Christians of the country gathered at his home for this purpose. He is not known to have ever meddled in religious affairs, but his enemies saw in his name a kind of original sin on the one hand, and his religion odious to them on the other; So, in 1801, anticipating that he would be sought after, he hid for a few days, then, knowing that he could not avoid it for long, he took his decision and returned home in the company of his son to await God's command, when he was met on the road by the satellites and seized and taken to the capital; he did not lose his calm and tranquillity and endured without weakness the torments inflicted on him, and the death sentence was not long in coming.

The trial of these important men was not to last long, as their fate had been decided in advance, and the rage of their enemies could suffer no delay. Few details remain on the circumstances of their interrogations and tortures, but the detached parts of the civil acts we have in our hands show them accused of being followers of a foreign and depraved religion, and in the case of Tieng Augustin alone, of rebelling against the king's orders, which had prohibited it. Just before the end of the debates, on the 21st of the 2nd moon, Kouen Ambroise ended his career at the age of 66, killed by blows according to some, and only as a result of his wounds according to others. Some even claim that he breathed his last outside prison, a circumstance which casts some doubt on his constancy, and is in itself likely to do so. However, this mere suspicion, which is not supported by any document, does not allow us to stain the memory of this Christian whose sentiments and conduct had been so firm for so many years, even under torture. The main chiefs were immediately condemned to death, and on the 28th of the 2nd moon (April 8, 1801), Ni Pierre, known as Seng houn i, T'soi Thomas, known as p'il kong, T'soi Jean, known as tsiang hien, Tieng Augustin, known as iak tsong, Hong Luc, known as Nak min, and Hong françois Xavier, known as Kio man i, climbed onto the scaffold outside the small western gate.

At the same time, Augustin's brothers Tieng iak iong and Tieng iak sien, who had redeemed themselves by cowardly and numerous apostasies (Tieng iak iong still says he apostasized when he was taken, as did Ni Pierre and Ni kahoani), were sent into exile; and we see the minister Ni kahoani struck with the same death sentence as leader of the Christians, locked in a room without food and dying there after seven days of slow agony. Thus perished this remarkable man, immolated to the fury of his envious ones under the pretext of religion, but all our researches have only succeeded in convincing us more and more that he never practised, and to the end we find no trace of conversion that can give us hope that he found grace before God, whose existence was nevertheless known to him, as well as the truth of religion. (We are pleased to learn that a number of this minister's descendants now practice) *Dilexerunt magis gloriam hominum quam gloriam Dei*. Our thoughts turn even more sadly to Ni Pierre, whom we have seen introduce religion into this country and propagate it with zeal; his numerous defections and the writings with which he accompanied them to cleanse himself in the eyes of the public have already often pierced our hearts; today we see him carrying his head to the scaffold, but who will not turn pale on learning that after apostasy, no trace of recantation, no vestige of return to his God could be found. O depth of God's judgments! *Non multi potentes non multi nobiles !* He was 45 years old. His friend and ally sim iou was the only one who went there in mourning and wept over the body, which aroused murmurs. (Among Ni Pierre's numerous relatives, there were very few church-goers, and most of his relatives were still very hostile to religion. Of the 3 sons he left behind, only two branches are practicing today, and we'll have to mention them in the rest of this story).

But let's turn our gaze away from these lamentable scenes, and join our concerts to those of the heavenly court which has just received in triumph our five glorious martyrs, and edify ourselves with the few details that have been preserved about these precious deaths. Firstly, T'soi Thomas, whose upright and frank character had, as we have seen, aroused the

late king's sympathies and our own in such an admirable way; his last tortures were endured without any sign of weakness. The inexperienced executioner having failed to sever his head with the first blow, Thomas brought his hand to his wound, withdrew it all bloody, gazed at it attentively and said with joy: Precious blood!

(Yes, precious blood indeed, the price of eternal praise), and at the same instant a second blow opened the gates of the heavenly homeland to the generous martyr.

Then came the zealous catechist T'soi Jean. During the final interrogations, he had a moment of weakness at the thieves' tribunal, but grace took over, and immediately at the crimes' tribunal he frankly recanted²²⁴ and had the audacity, say the civil texts, to write and present an apology for religion, and it was on the strength of this noble confession that he cheerfully presented his head to the executioner - that's the Apostle.

He was 43 years old.

This is Hong François Xavier, about whom no details have come down to us, but who was eulogized by his judges themselves, who said: He invariably showed himself willing to die for his religion.

He was 64 years old.

Let's also follow Hong Luke²²⁵, a man of great dignity who, in order to protect himself from attack, repeatedly denied his religion without losing his convictions or abandoning its practice. His previous apostasies caused him to be pardoned for his life, and he was condemned to exile, where he received the caning on his legs that is customary in such circumstances. It was then that grace regained the upper hand and faith regained all its vivacity, awakening this soul of generous sentiments. He immediately raised his head and said to his judges: "All that I have said in the past was only to preserve my existence by stealth; now that I am still beaten and dishonored, I would rather tell you all that is in my heart and die frankly. The God I serve is the sovereign Lord of Heaven, earth, spirits, men and all things.

Ni Mathieu (Father Mathieu Ricci's name) and the other missionaries are admirable men of doctrine and holiness; all their words are true, nothing false about them. So now I wish to die for God and thereby confess his truth..." The prime ministers presiding over the session were as astonished as they were piqued by the words of the confessor of the faith, and there was a great rumor throughout the assembly. An express was immediately sent to the regent to inform her of this fact, and the irritated queen gave the order to treat him in an extreme manner, which was done, and one can get an idea of the state to which his body must then have been reduced. Hong Luc, who was then sent back to prison, said as he washed the blood from his wounds: "That's good and puts the heart at ease". These words have been preserved by a witness.- If his sentence is to be believed, Luc would also have said that he joyfully suffered the torments to atone for his former apostasies, for which they were the just punishment.- When he climbed onto the cart to go to the torment, he had an air of happiness, held his eyes high and exhorted the people, and thus died at the age of 51.- The contemporary author of his notice adds: "Hong Luc, who was sent to prison, said, while washing the blood from his wounds: "This is good and puts one's heart at ease". The contemporary author of his notice adds a thought worthy of attention: "After having been firm at the beginning," he says, "many faltered at the end; to rise again after a fall and become a martyr is not a common or easy thing. It is said that Hong Luc recited his rosary every day, and that even in the midst of his public duties or the company of friends, he never omitted it for a single day. Could this be

²²⁴ (Note by Daveluy) (These two circumstances, unknown to all, were revealed by the text of his sentence.)

²²⁵ 홍낙민 Hong Nak-min 洪樂敏 (1751-1801) Luke. Blessed.

what earned him this extraordinary grace?” We're as happy as we are surprised to find this reflection in the mouth of a neophyte, and it shows us that the sentiments of Christians are the same all over the world, so glory and honor to the good Mary who never abandons her servants.

Finally, let us admire Tieng Augustin's last moments. The nobility of his extraction, his remarkable talents and his shining virtues had earned him a great name which further enhanced his glorious confession. When he climbed onto the cart to go to his torture, the look on his face was calm and radiant with light. On the way, he called the driver and told him he was thirsty. The assistants rebuked him sharply, but he replied: “I ask for a drink to imitate a great model.

A tireless preacher even in prison and at the bar of his judges, the scene of his martyrdom was still to be an eloquent pulpit for him. Once there, he sat down in front of the instruments of torture, which he contemplated with delight, then, raising his voice so as to be heard by all the surrounding people, he exclaimed: The Supreme Lord of Heaven and earth and of all things, self-existent and infinitely adorable, created you and preserves you. All of you must convert to your first principle; do not foolishly make of it a subject of scorn and mockery - what you regard as a shame and opprobrium for me, will soon be the subject of my glory.”

He was interrupted, warned to put his head under the instrument of torture, and positioned himself so that he could see the sky. “It is better,” he said, “to die looking at the sky than looking at the earth. The executioner trembled and dared not strike, but at last, fear of punishment outweighing admiration, he gave the blow. The head was only half cut off, Augustine stood up, made a great sign of the cross, and peacefully replaced himself. The head fell under a new blow, and the soul of the Christian hero triumphantly entered the court of the king of martyrs, at the age of 42. Thus ended one of the most remarkable and beautiful martyrs that religion has counted in this country. Admired by all, his memory remains with many to this day. By a distinction that is hard to explain, Augustin was treated more severely than his other companions; he was the only one whose property was confiscated by special court order under the pretext of rebellion to the king's orders, without however ever having been accused of any plot. It is said that this was a precaution taken by his enemies to make the reintegration of his family more difficult, and to remove (make impossible) any idea of possible revenge; the seizure of the cash box, and no doubt the nobility and constant firmness of his words, provided the occasion; be that as it may, in our eyes this is an honorable distinction for our martyr, and what new brilliance will it not shine with when we later see almost all his family sharing his palm. The body was collected and buried in Augustine's native land, and his un-Christian relatives have assured us that several miraculous healings took place at his tomb (see their sentences in the supporting documents).

The same death sentence of the 26th also included

Louis de Gonzagues²²⁶, who, despite his undistinguished extraction, was rightly counted among the principal leaders of Christendom, as much for his remarkable talents as for the zeal he displayed for so long in propagating religion. If we don't see him lay his head on the same scaffold, it's because, in order to frighten the populations he had evangelized, he was ordered to be executed in the capital of his own province. As we have seen, St. Louis was kept on bail in the town of t'ien an; this year, he was taken again and transferred to the town of t'sieng tsiou, the province's military capital, where he was put on trial; then, as his case was to be merged with that of the great chiefs, he was sent to the capital, where he was

²²⁶ 이존창 Yi Jon-chang 李存昌 (1752-1801) akaTan-won 탄원 端源. Louis de Gonzaga.

soon to hear his death sentence. No details have survived of this trial, and his sentence seems to confirm the general opinion that he was not accused of any weakness in these last battles. Could an obscure word from Hoang Alexandre, who confesses to not knowing the circumstances, balance these authorities? Destined to serve as a spectacle of terror for his compatriots, he was taken to the town of Kong tsiou, capital of the province, and on the 28th of the same 2nd moon (April 10, 1801) fell under the iron of the scaffold. Several of his relatives were present at the execution, but his head did not fall until the sixth blow, and all those present were overcome with grief. The family collected his remains shortly afterwards, and it is said that when the body was recognized, the head was resting on the neck and attached to it. According to his brothers, a white thread around the neck only indicated where the sabre had been struck. He was transported to his ancestors' tomb and buried there, aged between 50 and 60. Of superior talent, active and zealous Louis, despite the weaknesses we have reported, is unquestionably one of those who have most served the cause of religion. It is calculated that a large proportion of today's Christians are descendants of those whom Louis converted at that time; his name is still on everyone's lips in Nai p'o and other parts of this province, and the first two Korean priests are, by their mother, related to this ancient apostle of Korea.

(Father Kim André's grandmother was the daughter of Louis' eldest brother, and Father T'soi Thomas' mother was the daughter of one of his nephews. All that remains of Louis's direct descendants today is an utterly idiotic grandson; a significant part of this family stopped practicing during the persecution, several resumed afterwards, and today there are many Christian relatives).

This 1st execution caused quite a stir throughout the kingdom, and the high position of the victims was such as to spread terror far and wide; the main leaders of the Nam in party had disappeared, and if it had only been a political affair, things would have remained as they were - but no, it was above all religion that was to be destroyed, it was the blood of Christians that the wicked were thirsty for, and this first bloody scene was only the prelude to a host of others that you will have to report. No time was wasted, and the trials continued unabated.

The province of Tsien la had had its martyrs, the name of Jesus had been confessed by the blood of several confessors in the Capital, the Nai p'o had given him numerous and glorious witnesses, it was time for the province of the Capital to also make its profession of faith on the scaffolds and it is the city of Nie tsiou that will offer him the first fruits of its children.

The confessors we left in Nie tsiou prison under the weight of their death sentence had been summoned again before their own mandarin in the 1st and 2nd moons of 1801. In particular, he violently tortured Tsio Pierre dit iong sam i²²⁷, who replied: "In heaven there are no two Lords and man has no two hearts, apart from the desire to die, I have nothing more to declare to you". He was sent back to prison and, a few days later, breathed his last on the 14th of the 2nd moon, after having been baptized in prison. It was soon rumored that fire was appearing in the place where the body had been laid; the townspeople went to check it out, accompanied by the praetorians, but they saw no fire, but a great brightness was spread across the sky at that spot. The Christians of this province have retained a great veneration for Tsio iong sam i, and his name is on almost everyone's lips; his state of poverty was undoubtedly what prevented him from marrying, but his status as a child and the idea of purity that everyone attaches to him have made him all the more dear to Christianity, and we hear of him only with a respect mixed with great love. Hoang Alexandre says of him: "During eleven months in prison, his beautiful words and deeds were very numerous; I have

²²⁷ 조용삼 Jo Yong-sam 趙龍三 Peter (?-1801). Blessed.

forgotten them, and cannot relate them in detail, but I intend later to seek them out.” (In this account, we have followed the dates given by Hoang Alexandre, although another tradition has Tsio iong sam i dying shortly after his capture in the 5th moon of 1800).

At the same time, the other prisoners were summoned to the governor's bar, and upon their refusal to apostasize, they were each beaten on the legs, their death sentence confirmed, which they signed again, and they were taken to the Kem pou court, from where they were sent to be executed in their own town. It is said that the pagan Im hei ieng i²²⁸, whom you saw starting to practice, continued to do so in earnest and declared himself a Christian at the session before the governor, confessed the name of Jesus Christ and declared himself determined to die for Him. It is also believed that he was baptized in prison.

Back in Nie tsiou, these confessors did not wait long for the end of their sufferings and the reward for their constancy. On the 13th of the 3rd moon (April 25, 1801), all five of them were beheaded outside the city walls: T'soi Macellien²²⁹ was 53; Ouen Jean 28 to 29; Ni Martin 50 or so; tsieng tsieng ho around 50; and the age of Im hei ieng i is unknown. (see the sentences at the end) Im hei ieng i's sentence only refers to his refusal to make sacrifices to observe his father's last wishes. When these 5 Christians were martyred, several soldiers were commissioned to execute one of them each, but they all refused, except for one who agreed to kill them all; he did indeed kill them, but immediately afterwards, pursued, he said, by those he had just executed, he rushed into the river and was never heard of again; the Christians regarded this as divine punishment).

On the same day, April 25, or perhaps the following day, the town of iang keun also had its martyrs, whose sentence must have been signed at the same time as that of Nie tsiou's confessors. They were Iou han siouk i²³⁰, and Ioun Jacques, known as iou o²³¹, whose vulgar name is tsieng ton i. We only know that Iou han siouk i²³², also called Sa kiem i, descended from a family of noble bastards, and lived in the village of Tong mak kol in the distr. of iang keun. A fervent Christian, he appears not to have wavered under torture, and his name is repeated with blessings by many Christians in this province. Like Ioun Jacques, he passed through the keum pou court; the latter, younger brother of Ioun iou iri martyred in 1795, proved steadfast to the end, and no doubt deserved to take his place beside his eldest and share his palm. These two Christians were beheaded outside the walls of iang keun on the above-mentioned day, and we regret that the details of these scenes. The family of iou Paul, introducer of P.Tsiou, was all but wiped out by this year's persecution. In addition to Paul and Jacques, whose story we have seen, their father and one of their uncles were exiled to the islands; another uncle, iou André, known as Koan tsiou, was beheaded and beaten to death on what day, and we shall soon see the glorious end of iou Agathe, Paul's first cousin. There are only a few children left, and it's hardly surprising that they were unable to record their fathers' deeds in detail.

Since his arrival in Korea, Father Tsiou²³³ had been the object of police enquiries, and it is to be presumed that the more matters became entangled, the more active the search became. The embarrassment in which he found himself was undoubtedly what determined

²²⁸ 임희영 Im Hui-yeong 任喜永 (?-1801). Martyr.

²²⁹ 최창주 Choe Chang-ju 崔昌周 (1749-1801) Marcellinus. Blessed.

²³⁰ 유한숙 Yu Han-suk 俞汗淑 (?-1801). Martyr

²³¹ 윤유오 Yun Yu-o 尹有五 (?-1801) Martyr

²³² ²³² 유한숙 Yu Han-suk 俞汗淑 (?-1801).

²³³ Fr. Zhou Wen-mo 周文謨 (주문모 Ju Mun-mo) (1752-1801). James. Blessed.

him to return to China for a while, hoping to put an end to the persecution. We don't know when he set off, but it seems he made his way as far as the town of ei tsiou, on the Korean border opposite Pien Men.

An ancient Christian even says that the traitor Kim ie sam i, not yet openly declared, managed to accompany him there, and that he thus had the opportunity to learn many secrets in order to achieve his bloodthirsty ends).

Then, no doubt considering things from a different angle, he abandoned his project and set off again for the capital. When persecution broke out in full force, a Christian, seeing the danger of his position and fearing that he could not be kept, went immediately to the provinces to visit Christians who were living in hiding, and having arranged one or two safe places, returned to the Capital and urged Colombe to let him inform the priest of the means of escape. Colombe replied that, having already found a safe place to live, he would certainly not change. Five or six days later, as the persecution increased, he abandoned his house and withdrew with his family to a remote location.

When Tieng Augustin's interrogations failed to reveal anything about the priest, Colombe and his son were summoned and interrogated under violent torture, but both of them, determined to die, denied anything either. Then the judge had one of Colombe's slaves put to the torture, who, unable to resist the torments, declared the whole truth, and at the same time made known the age, figure and appearance of the Priest. The judge then said to Colombe: Your slave having denounced everything, it is no longer possible for you to hide it, so declare where this man has withdrawn to. She replied: It's true that he stayed with me, but it's been some time since he left, and I don't know where he is now - so posters were put up everywhere, indicating the rewards promised to anyone who caught him; then, drawing his face and all his description, he was circulated everywhere, even in the provinces.

In this extreme position, the priest had little chance of escape; it is even claimed that a Mandarin pretending to convert had managed to find out about his retreat.

He was then in the palace we mentioned, or in the house adjoining it.

On April 28, the 13th of the 3rd moon, shortly after the ringing of the town bell, he asked for the clothes of a Christian from that house and put them on; he was asked where he wanted to go, and answering that it was useless to know, he went out absolutely alone. A Christian followed him at a distance to find out what he was going to do, but the priest, noticing this, beckoned him with his fan to return. The Christian continued to follow him, but from a greater distance, and soon lost sight of him in the crowd and returned home. Father Tsiou went opposite the keum pou prison. The valets asked him who he was, and he replied: "I too practice the Christian religion; having heard that the government severely prohibits it and puts many innocent people to death, would I now live that my life would be useless, so I have come to ask for death. It is I who am moun mo whom you seek in vain everywhere, it seems that in your kingdom there is not a single man, since they cannot even manage to discover me." He was immediately seized and taken to the prison. The mandarin asked him why he had come to Korea; he replied: "I had but one motive, that of preaching the true religion and thereby saving the souls of this poor people." He even wrote a long and eloquent apology for the Christian religion, which would undoubtedly have made an impression on his judges had they not been guided by passion alone.

Hoang Alexandre left only two notes on the priest's imprisonment: He wrote: "He was only shackled at his feet, and the interrogations were carried out without torture. It is said that there were many written dialogues; I have not been able to see them, only to learn that the Pagans said: When six Christians (the leaders on the 26th of the 2nd moon) were first put to death, they were accused of the crime of rebellion, but after the priest had given himself up, the people of the capital said that the European in prison had made it clear that the Christians were not rebels; it was also reported that the European did not want to die right

away, but first said all he had to say, and that only then did he ask to be put to death; all these rumors seem to be true. “

The day after or the day after Fr. Tsiou had given himself up, all was undoubtedly already out in the open. The princesses were not put on trial, but on April 29th or 30th, the regent pronounced a death sentence against them, in the following terms: For the case of Song wife of the guilty In imprisoned in the city of Kang hoa, and that of Sin wife of his son tam, it appears that the mother-in-law and the daughter-in-law are both lost in bad religion, they communicated with the awful race of foreigners, they saw it and without fearing the severity of the prohibitions, they impudently hid it in their house; considering these faults we cannot leave them even one day between heaven and earth, let us give them together poison and let them die. “ This order was carried out immediately, and on April 29 or 30, the 17th or 18th of the 3rd moon, the poison was brought to the two Christian princesses. According to tradition, they refused to take it on their own, but a way was found to make them swallow it.

Thus perished the victims of their faith and the generous hospitality they had given to the persecuted priest Song Marie and his widowed daughter-in-law Sin Marie. We have no further details of their edifying end, and the palaces here are so sequestered from all ordinary reports that we shouldn't be surprised: the misfortune that had been their daily bread was in some way the cause of their conversion and eternal happiness, to show that God often chooses those whom the world rejects, but they had the merit of being constantly faithful to grace, and their fervor was no small encouragement to nascent Christianity. How glorious, too, for our little flock to be able to count two princesses so close to the throne among the glorious confessors of its faith. Their death naturally brought with it that of several palace maids, who with them had embraced the faith and devoted themselves to the priest's service; they suffered the same condemnation, but according to tradition had to take the poison in a house set aside for the purpose outside the little western gate. Their number and names remain unknown, but it seems certain that at least two were martyred, and some even put the number at five.

This condemnation also served as a pretext for the enemies of Prince Ni In, husband of Song Marie and already exiled to Kang Hoa because of his son's alleged rebellion. Immediately after the Christian princesses' sentence, they rose up and, speaking of the relations they had had with the foreign priest, dared to advance without foundation that all these relations could only have had as their goal some monstrous project of which Prince Ni In was certainly the driving force and secret agent.

(The wife of the rebel In and the wife of the rebel Tam, says the address to the regent, withdrawn into the depths of the palace, communicated with an evil race; by means of several infamous slaves, having first prepared the way, every month they came and went and became intimately linked with evil engences; then hiding and concealing people on the run from justice, it became a den of rebels. Their horrific plans and schemes were to culminate in an inexpressible monstrosity - but how could this be the work of just two women? The driving force and agent of these infamous deeds is certainly In.)

The order to put In's and Tam's wives to death no doubt had its principle in a holy virtue that wants to strengthen social principles and annihilate awful plots, but if In is left only a quarter of an hour between heaven and earth the position of the rebels will remain the same as before, which is why we ask that poison also be given to In and that he be put to death.”

The regent did not hesitate to take up the defense of this slandered prince, and soon afterwards, despite the fact that he was the brother of the deceased king and had never practiced religion, he was handed over to the fury of his enemies and perished by poison for the so-called crimes reported above.- And to say it in passing, this denouement gives a clear

and striking idea of the coteries that in this country are formed daily to ruin the families of their enemies, and of the success they unfortunately obtain there with too much ease.

The trial of the leading Christians continuedetc. see a separate booklet traced with the press.....

End of first cahier

The trial of the main Christians continued apace, and on the 2nd of the 4th moon (May 14) the sentence of six new confessors was carried out. They were Tieng Charles, T'soi Pierre, Tsieng in kiek, Ni hap kiou, plus two women, Oun hie and pok hiei, about whom we will give the few details we have been able to gather. At the head of this new group is Tieng Charles, known as tsiel siang i²³⁴, son of the glorious martyr Tieng Augustin.

Charles lost his mother at a tender age, and soon, true to his father's teachings, he embraced religion and proved himself a faithful observer of all its practices - even though he came from a distinguished family, and was then in the highest ranks, our pious child did not carry his thoughts there, and showing himself to be the worthy son of his virtuous father, he sought only to ensure the salvation of his soul. He was about 20 years old when the persecution of 1801 broke out, and his father and uncle having been locked up in the keum pou prison, Charles followed them as was customary and stayed outside near the prison to endeavor to render them some services, leaving this post only after his father's death. While he was there, the judges sent to summon him to declare all the priest's affairs and the place to which he had retired, adding that this would be a means of saving his father's life. The temptation must have been a delicate one for a heart as pious towards his father as Charles's, but he didn't let himself be drawn into it. No matter how many horrific tortures were inflicted on him²³⁵, or how many other torments were inflicted on his relatives, he remained steadfast, and following the example set by his father, said not a word that could compromise the priest or Christianity. Having emerged victorious from this difficult step, he continued to stay close to the prison, and when his father had obtained the crown, he himself was seized and brought before the tribunal of crimes. He did not falter for a moment, and showed only one desire: to follow his father in dying like him for his God. His captivity lasted a little over a month, during which time this young man brought up in abundance and delicacy had to weave straw shoes to support himself. He undoubtedly had many torments and sufferings to endure, but God has not allowed the details to become known. Charles happily climbed the scaffold to join his father Augustin, whose footsteps he had so faithfully followed. His body was collected by his family and buried with his father's in Matsai. Augustin had left a widow and three children, and Charles also left a young widow and a son. Their house and possessions having been confiscated, as we have seen, all remained without help, and their relatives, fearful of death, seemed afraid to come to their aid. However, a friend having brought all these abandoned people to Matsai, they did not have the courage to chase them away, and from then on they began a life full of hardship, which we will have the opportunity to report on later.

After Charles came T'soi Pierre, known as p'iltsiei²³⁶, first cousin of T'soi Thomas, whom we admired a short while ago on the scaffold, and who seems to have taken a great deal of part in religious affairs himself, showing himself everywhere to be a worthy member of this family whose zeal served so well the growth of religion from its very beginnings in Korea. He was one of those taken in 1791 who redeemed himself by apostasy, but he soon

²³⁴ 정철상 Jeong Cheol-sang 丁哲祥 (?-1801) Charles. Blessed.

²³⁵ (Note by Daveluy) (It is claimed that they even went so far as to pierce his ankles with a drikll.)

²³⁶ 최필제 Choe Pil-je 崔必悌 (1770-1801). Peter. Blessed.

resumed the practice of his duties, and his father's continual efforts to turn him away from religion were unsuccessful, serving only to test his virtue in the crucible of domestic persecution, often more terrible than the torments themselves. T'soi Pierre was taken, as we saw above, on the 12th moon of the Kieng sin year, and locked up with his cousin. The latter having been beheaded, Pierre asked the mandarin for permission to leave the prison to pay his last respects. It may seem astonishing that prisoners are given leave to go and bury some of their relatives, but apart from the fact that we find this circumstance for several other of our martyrs, this fact is reported by Hoang Alexandre, who considers it to be commonplace.

We also know that prisoners held for civil offences are often released, at least temporarily, because of the illness or death of their father or mother. All his sacred family duties are considered in this country).

After having performed the burial ceremonies, and the set term having arrived, he represented himself at the prison and did not escape the death sentence. Moreover, he had previously made his thoughts known to several of his friends, saying: "To be beheaded as a martyr for God is my greatest desire", and he no doubt wanted to make amends for his former defection and take glorious revenge. Everything happened according to his words, and he carried his head to the scaffold at the age of 32.

We know of his two other companions in execution, and the two women who were added to them, only through the sentences found in the civil records, which we have added to the supporting documents²³⁷.

In addition to this second execution, several other martyrs are recorded as having been executed around this time. Pak ioun hoan i²³⁸, living in the Koang tsiou district, had been denounced along with several other Christians during interrogations in the capital, and was seized. His younger brother, Pak tsioung hoan i²³⁹ from the iang keun district, who had also been arrested in the same case, expressed nothing but satisfaction at his fate. He joyfully bid farewell to his family, saying he wished to die for God, and urged them all to follow in his footsteps. Brought before the Koan tsiou court, he answered with uprightness and firmness, and testified to his desire to die for his religion. Unable to obtain his apostasy, he was sent to the capital, where he had to undergo three interrogations, the tortures of which can be imagined from the disposition of the judges at the time. He was offered life and exile at the price of a word of defection, but supported by his faith, he never wavered, and was beheaded on the 18th of the 4th moon, aged 33 at the time.

The eldest Pak ioun hoani also endured all the torments without faltering, and was also to be sent to the scaffold, but a great drought during this 4th moon aroused the people's misfortunes. It was said that the numerous executions were the cause of this calamity. The queen regent, having been informed of these rumors, was impressed by them, and suddenly took a different decision. On the night before the day set for the execution, she changed the destiny of three Christians condemned to death, and sent them into exile. Pak ioun hoan i was sent to heung iang, Sim io son to hai nan, and T'soi tsaito to heng noi.

This same trial probably included a young virgin named Sim Barbe²⁴⁰, sister of the above-mentioned Sim io san, who practised with great fervour and had resolved to consecrate her virginity to God. One day, in the Koang tsiou district where she lived, she said to those around her: "My brother is waiting for me to be martyred together. This word had been

²³⁷ Archive Daveluy Volume 5.

²³⁸ 박윤환 Park Yun-hwan 朴允煥, (?-1801). Martyr.

²³⁹ 박중환 Park Jung-hwan 朴重煥 (1768?-1801). Martyr. (In fact the older brother)

²⁴⁰ 심아기 Sim Agi 沈阿只 (1783-1801) Barbara. Blessed.

dropped, when soon that very day, satellites arrived saying that there was a Christian woman in the house.

The people in the house replied in the negative. The satellites persisted in their assertion and declared that they absolutely had to question the young woman in the house. The young woman overheard them and said to her mother. I've been waiting a long time for this moment, my mother, so don't be too upset and deign to follow in my footsteps.

Immediately she appeared before the satellites and made clear her profession of faith. On their orders, she prepared to follow them, changed clothes without letting herself be impressed, was seized and taken to the capital, where her constancy in the faith earned her, after only twenty days of trial, the double crown of martyrdom and virginity. She was beheaded at the age of 19. Her body was taken in by her family. It is said that her face had not changed at all, and that she still looked alive.

The next martyrdom, also in the 4th moon, is of particular interest. One of the characteristics of true greatness that Catholicism bears within itself is to recognize the equality of men before God, great and small, noble or abject, all share in the benefits of His Providence, which often does not even disdain to entrust noble missions to those whom the world looks upon with contempt and pursues with its disdain. It was part of God's plan to make this attribute, which denotes His unequalled Greatness, shine forth in this country, and among the heralds who were to make His holy name known and glorified, He chose a man from the class of ox-slaughterers, a class which in this country is lower than humanity and far inferior to that of slaves. Those who belong to it must always live in separate places, and no one admits them to ordinary communications. They are the pariahs of the Indies, and would they not even be inferior to them?

Hoang Alexis, known as ik koang i²⁴¹, was a native of the town of hong tsiou in the Nai p'o, and by the misfortune of his origins belonged to the class of slaughterers we have just mentioned. (His childhood and youth were spent in the midst of his family, and he had to put up with the discards of the entire population, a legacy that those in his position inherit from race to race. Alexis was a fair-minded, cheerful man who liked to say a lot of good things, and a number of them are still attributed to him today. When he learned about religion, he embraced it wholeheartedly, and in order to practice it with greater freedom, he left his country with his younger brother and went to settle far away in the province of Kieng Siang, where, by hiding his extraction from the pagans, he was able to communicate more easily with the Christians.

They were well aware of his origin, but far from reproaching him, charity made him treat them as a brother. Even in the apartments of nobles, he was received on the same footing as all the other faithful. This led him to joke that for him there were two paradises: one on earth, because of the way he was treated, too honorable for his condition, and the other in the life to come. Soon he emigrated to the capital, and was received in the slave quarters of Tieng Augustin's house, where he found himself on the same footing as other servants, performing the usual services for the master of the house. Far from waning, his fervor increased day by day; he aroused the admiration of all Christians, and his fine conduct had already earned him a name among the faithful. In the spring of that year, he had gone out to buy wood according to his custom (office), when he was caught by the satellites and taken to prison.

Alexis did not let himself be intimidated, and in a jovial tone told those present: "I have been transferred from the prefecture of Namouen to that of Ok tsien (the name of two

²⁴¹ 황일광 Hwang Il-gwang 黃日光 (1757-1802) Simon (not Alexis). Blessed.

prefectures), which is a place of delights. What greater benefit could I receive? To understand the significance of this play on words, you need to know that in Korean namou means wood, and ok means prison, alluding to the fact that instead of buying wood as his master had ordered, he had been thrown into prison. He responded nobly and with holy freedom to everything the judges put to him, and the judges, irritated that a man of such high status did not fear them and refused the life they offered him at the price of apostasy, did not restrain themselves. Should I suffer ten thousand times more," cried Alexis, "I won't give in, do what you want. They beat him horribly, leaving one of his legs shattered. He was condemned to death and sent to be executed in Hong tsiou, his hometown. Unable to walk, he was carried there on a woven straw litter, and remained cheerful to the end. His wife and son followed him to serve him until the last moment, but lest they should tempt him, he would never let them near him. When he reached this city, he was beheaded at the age of 45. Alexis's virtue, and perhaps his extraordinarily lowly extraction, made his name popular in part of Christendom, and he is still spoken of today with respect and admiration. He is considered a fine confessor of the faith, and has honored our holy religion. The great pagans of this country would laugh if they heard us say that a man of this class is the honor of religion, that is indeed the gentibus stultitiam of St. Paul; our Christians have better understood their duty and are not afraid to honor the one whom God has chosen as one of the witnesses of his name and we would be too happy if the Vicar of J.C. by placing him on the altars allowed us to give him a true religious cult. De stercore erigens pauperem; How great is religion in its thoughts!

Father Tsiou had held frequent conferences with the ministers, but we were unable to find out any details of what took place; it seems only that many were in favor of sending him back to China in the hands of the Emperor, according to a convention stipulating that any subject of the two kingdoms who is found in the territory of the other must be sent back to his sovereign.

In spite of this, the majority of the people, unable to resign themselves to sending unpunished in this way, the offender of a religion they were furiously pursuing, voted to put him to death, and obtained the consent of the Queen Regent. Here are the terms in which she gave her orders, equivalent to the sentence handed down to ordinary culprits. "On the 19th of the 4th moon, the case of the guilty Tsiou moun mo: of the awful race of foreigners, he called himself a master of religion and spiritual father, carefully hiding his shadow and the traces of his footsteps, he surprised and deceived a crowd of men and women and established the rule of conferring baptism; everything he said was a series of vain and false words. For 7 to 8 years he turned the people's minds to a false path, and like an ever-increasing flood it became an ominous calamity, which was to bring about a state far below that of savages and animals. But then, as fate would have it, Heaven took it upon itself to pursue him, and the culprit gave himself up. A few years ago, having escaped the satellites, he had continued to spread his false doctrines around him and far away. Now that he has been put in prison, the people of the capital and the provinces will be able to recognize his delusion. If I consider his condition, he is only of a low and despicable origin; his conduct is only that of a deceiver and artificer. For his punishment, we think it appropriate to apply military execution. He will therefore be taken to the military tribunal to be executed in the usual way, and to make an impression on the crowd. We are entrusting this task to the general of the post named e iang tsieng i²⁴²."

This general, who for some reason did not want to take on the commission, feigned an illness that prevented him from leaving, and another general was appointed to preside over the execution. As he left the prison, the priest received a volley of blows to the legs, as is

²⁴² 오영청 O Yeong-cheong 御營廳

customary in such circumstances. The intrepid confessor made his way with glee to the military execution site one town over. Carried in a litter through the market square, he looked peacefully at the crowd of curious onlookers, and saying he was thirsty, asked for some wine. From there, when he reached Noteul²⁴³, the usual place for military executions (also known as Sai nam t'e), they put an arrow in each of his ears and presented him with a summary of his trial and sentence for him to read. Although this document was very long, he read it in its entirety with the greatest calm, but raising his voice he said to the assembled people: I die for the religion of the Lord of Heaven. In ten years your kingdom will suffer great calamities, and then I will be remembered.” He was walked around the assembly three times, as was customary, and then, with the general in command, he knelt down, joined hands and happily bowed his head, which soon fell under the edge of the sword. It was the 19th of the 4th moon (May 31, 1801), the day of the Holy Trinity, at the hour called Sin si, i.e. from three to 5 o'clock in the evening, the hour at which Our Divine Master himself wished to offer his blood to God for the salvation of all men. During the lengthy preparations for the execution, the previously pure and serene sky was suddenly covered with thick clouds, a violent wind rose, lightning flashed across the sky, thunder rumbled and exploded, a dreadful rain mixed with mud fell in torrents and flooded those gathered by curiosity, and thick darkness made the spectacle even more frightening. But no sooner had the St Martyr's soul been taken up to Heaven than the rainbow appeared, the clouds dissipated, the storm subsided and the sun returned to its full glory. It was as if the whole of nature had hidden itself away from this scene of horror, and then appeared in all its glory to celebrate the triumph of virtue. This, at least, is how such a sudden and extraordinary change was interpreted, with half the spectators seeing it as proof of the missionary's sanctity. In the midst of their fright, many said: “It seems that Heaven is not indifferent to the fate of this condemned man, since it makes phenomena appear. The martyr's head was hung and his body exposed at the place of execution for five days and five nights, and he was severely guarded with no one allowed near. It is said that every month, rainbows or bright lights appeared on the body. Whatever these facts may be, it's certain - and it's a unanimous tradition of Christians and pagans alike, recorded in several memoirs - that many pagans were deeply impressed by all that happened at the time, and regarded it as prodigious. Several Christians even assured us that they had heard some of the Pagans speak of it in this way in recent years. Finally, the general gave the order to bury the body, and it continued to be guarded as before. The Christians had noticed the place of burial with the intention of transferring his remains soon, but the guards, bored with the trouble of guarding him, secretly buried him in another place, and no matter how hard the Christians searched for him, to this day we have no knowledge of where these precious relics rest.

Fr. Jacques Tsiou left a venerated memory in Korea. He was, say the acts of his martyrdom, full of zeal, prudence and virtue; tireless in his work, he shortened his sleep to devote more time to study, the composition of religious books and the salvation of souls; his life was one of continual fasting and mortification...”

The Bishop of Peking said when he sent him that he was losing his best subject. It is certain that Father Tsiou combined real talent and a deep knowledge of Chinese characters with an uncommon virtue. He was a great credit to religion in this country, and his dignified exterior, good manners and great benevolence towards all won him all hearts.

During several years of absolute retirement, and until the end obliged to cover all his actions with the greatest precautions, he had a good opportunity to acquire numerous merits before God, and through his fidelity he obtained the grace of martyrdom, which he underwent at the age of 49. Christian tradition assures us that almost at the moment of his death, he

²⁴³ 노들 Nodeul, ou 새남터 Saenamteo

predicted the return of priests to Korea after 30 years, and indeed, after 32 years of waiting, our Christians received Father Pacifique iou, sent to gather together the debris of Christianity, which is still in trial.

There remains a work composed in Chinese and translated into Korean which has always been attributed to Father Tsiou, and which appears to have been composed by him. It is a guide for Lent and Easter, in which the dispositions to be brought to the sacraments of penance and Eucharist are clearly explained. This book is still very useful to our Christians today.

The vestments, hat and two images that had belonged to the priest were long treasured by Christians. Sin Pierre says in his memoirs that on several occasions they were preserved from the fire in a way that is nothing short of prodigious; today, their whereabouts are unknown.

We'd also like to mention a fact of little importance, it's true, but which doesn't fall outside the scope of the edification we've set ourselves. It is reported in the written memoirs of two of our martyrs in 1839. A young man whose father was martyred before 1801, was married by his parents at the beginning of their conversion. On the wedding day, he said to his wife: Filled with love for virginity, I feel a great desire to keep it. She happily gave her consent, and they promised to live as brother and sister, which they did. Father Tsiou then called the husband to his side and made him his servant. One day, before the persecution of 1801, he told the priest about a dream he had had, the thought of which did not leave him alone. I saw," he said, "a sea of blood that many people in a frail boat were trying to cross. Suddenly a storm arose, and while many perished engulfed by the waves, a Lady dressed in white came to me and seemed to save me from this peril. So I wasn't swallowed up by the waves. Then he added, "What does this dream mean? Father Tsiou replied: "Before long, a great persecution will arise in this kingdom, but religion will not be annihilated; supported as it is by the Blessed Virgin, it will not fall entirely. As for you, in the midst of the general torment, you will not perish, so be on your guard and take care to avoid it: the event vindicated the priest's interpretation point by point; when persecution arose, the servant, as he had been ordered to do, made it his duty to avoid it and retired to the provinces, where the tyrants' rage did not reach him; he died peacefully 4 or 5 years later.

Finally, so as not to return to this chapter, we'll say a word about the announcement of the death of the priest that the government sent to Peking. Korea, China's vassal kingdom, had to keep the Emperor informed of major events taking place in her country, and after the massacre of so many important people, including princes and princesses, it was difficult for her not to inform the Emperor.

Hoang Alexandre wrote that, as the priest was being led to his death, it was shouted out that he was a man from Tsiou²⁴⁴ (Quelpaërt), in order to hide his tracks completely and not report the matter to Peking. Without wishing to deny this fact, it is probable that the Korean government, assuming that sooner or later the death of P.Tsiou would have to be made known to the Imperial Court, changed its mind, as P.Tsiou Moun Mo is mentioned in the letters sent by the Korean government to the Emperor.

We have seen this letter before our eyes, and several facts are obviously misrepresented in it - he needed this to justify himself. As far as the priest is concerned, he says he killed Tsiou Moun without knowing he was a foreigner, his face and language being no different from those of Koreans, and only learned of his origin after the execution from the subsequent statements of his accomplices. He then asks that a watch be kept everywhere, but especially in Pien Men, to prevent this evil doctrine from being communicated to the Korean people in the future. He also mentions those who, in their travels to Peking, received and then

²⁴⁴ 제주 Jeju

propagated the religion. This letter was carried by the ambassador Tso ioun tai, and it reveals the deceitful and artificial politics of this country, as well as its fear. We have also received the Emperor's reply to the King of Korea. It is true, it is added, that there are a few foreigners in Peking, but they live absolutely sequestered, without any contact with the people, and are occupied only with astronomical work. In any case, it is said, they are right to exercise strict surveillance everywhere. This is an extract of Chinese good faith, boldly denying facts that everyone sees and knows. We were astonished not to find in this letter a single word about the murder of the Chinese priest, subject of the Emperor, and who should have been sent back to Peking according to the law. Could it not be that the Korean government had cut out this article before communicating the letter to the public, as is still done daily in the public eye for things that one wishes to keep secret? Be that as it may, Christian tradition claims that the Emperor gave a green warning to the King of Korea concerning this death, and that he added threatening words to it; this letter is said to have caused terror, and knowing well the spirit of the Peking Court, they hastened to send money to the Emperor to appease him; this took place, and nothing more was said? We dare not vouch for the veracity of this tradition, but what we can say is that it is plausible and in perfect harmony with the genius of the governments of these countries.

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The death of the great religious leader had not satiated the rage of his enemies, and they continued to pursue to the bitter end the so-called accomplices of the priest they already had in their hands. So far, the important people on trial had all belonged to the Nam in party? We're now going to follow the trial of a noble Noron family whom we would no doubt have liked to have spared, but religion being at least one of the pretexts for these great scenes, we were too far advanced to turn back, and what's more, the people we're going to be talking about were too important to let the case fall into oblivion. It is with great pleasure that we draw the following lines, which present us with noble confessors of the faith from the bosom of the Kim family of Antong, so famous in the annals of this kingdom and now unquestionably the leading family in the country.

Kim Josaphat, known as Ken sioun i²⁴⁵, descended from this family; his ancestors had always held a distinguished rank by the dignities they filled and by the large number of men famous for their fine conduct, their devotion to the king and their science. The second of two sons, he was adopted as a child by the principal descendant of the main branch, and thus found himself at the source of greatness and dignity. He lived in the town of Nie tsiou, prov. of Kieng-kei; from the cradle he showed remarkable intelligence, and at barely nine years of age he wanted to apply himself to the doctrine of Laotse, which opens the path of immortality to its followers. In his house was a book written in Chinese by the Peking missionaries, a kind of introduction to the religion. Josaphat read it with great pleasure at the age of ten, and was soon discussing Heaven and Hell and the necessity of their existence. Even then, it was said that he would become a minister. As he grew up, he devoted himself to vast studies: the sacred books, history, medicine, geoscopy, the doctrine of Foë and Laotse, and even the military arts, were all familiar to him.

At the age of 18, his adoptive father died. Legal mourning in Korea is carried out with the ceremonies of the Song dynasty, and the rites of ancient times are neglected. Josaphat had already consulted the famous doctor Kouen Ambroise, known as t'siel sin i, and

²⁴⁵ 김건순 Kim Geon-sun 金健淳 (1766-1801). Martyr

having recognized that certain practices were not based on the sacred books, he regarded them as erroneous and abstained from them on his father's death. Immediately the learned, frightened by this breach of custom, began to recriminate him, and blame came from all quarters.

He immediately wrote a reply, in which quotations and proofs poured forth in such a learned and learned manner that Ni Ka hoani confessed he could not match him. When he was at home, he stood out for his filial piety, loyalty, generosity and cheerfulness. As his family was wealthy, he took pleasure in spending everything he had on alms; and when it came to his own clothes and food, he treated himself like the poor, and his reputation spread far and wide. If he went to the Capital, chairs and horses flocked to the door of the house where he was staying, because everyone wanted the satisfaction of seeing him once. Bound to life and death with Ni Martin and a few others, he had conceived the project of crossing the sea and having himself transported to Peking to see the learned Europeans, learn many things relative to the utility of the people and return to spread them in his kingdom. Until now, Josaphat had only heard of religion, but he didn't really know it. The time had come for grace to make this conquest. At first, in concert with his familiar friends, among whom was Kang i t'ien i, he set out to follow it, thinking he would find extraordinary things and procedures. Kang i t'ien i²⁴⁶ was a renowned Sio pouk scholar whose mind was far from good. He imagined that there would soon be a change in the dynasty, and everywhere he looked for marvellous procedures in the knowledge of the magic arts, so as to be ready for that time and be able to make his way. Josaphat's involvement with him was far from knowing the depth of his ideas. For for him, amidst a certain desire for curiosity, there was actually a sincere desire to delve deeper into the doctrine of religion. Finding no eminent Christian among his Noron party, he decided to turn to Nam In, and asked Kouen Ambroise to hold a few conferences with him on the subject. The noble Christian agreed, but as the enmities between the two families prevented them from seeing each other publicly, Josaphat went there by night. He had no trouble believing in the existence of God and the mystery of the Holy Trinity, but having heard of the mystery of the Incarnation, he immediately became sad and despondent.

For several days he returned, expecting to see the person who had uttered such a word crushed by thunder or struck with some similar punishment. Then, seeing that God was not hurling any punishment at him, he admitted defeat, submitted his reason to faith and firmly embraced religion. Having heard of Josaphat's uprightness, Father Tsiou also wrote to him to acquaint him with the true spirit of religion, and to make him lay down all ideas of marvelous things, etc. Josaphat was moved and seized by his faith.

Josaphat, moved and frightened, gladly surrendered, broke off his studies and set out on the path to salvation, at the age of 22. At the same time, all Jehoshaphat's heartfriends followed his example, including the glorious martyrs we saw beheaded in the town of Nie tsiou. Barely two months had passed when the affairs of Kang i t'ien i and his followers came to light, and the suspicious government, believing it saw in their conduct and plans a tendency towards rebellion and the danger of stirring up unrest among the people, had them seized and summoned to court. Josaphat was naturally compromised. Fortunately, his fine qualities and steadfast uprightness had already reached the ears of the king, who held him in high esteem. So he knew how to protect him and shield him from the bad consequences of this affair. Soon Josaphat was baptized by the priest, and his fervor was greatly increased. He was not afraid to show himself, instructing his relatives and friends and exhorting them to do good. Many relatives in and around the Nie tsiou district were indebted to him for the blessing of their faith, and he was increasingly noticed on all sides. His father, however, found it difficult to see him practicing religion, and did everything in his power to keep him

²⁴⁶ 강이천 Gang Yi-cheon 姜彝天 (1768-1801)

away from it. During his last years, Josaphat had to endure continual domestic vexations, which were hard and painful, but he rose above them all and continued to faithfully practice his duties. When he learned of Tieng Jean's defection, which he had written to protect himself from criticism, he was deeply moved, and showed all the sorrow he felt, but did not let it shake him. In such an elevated position, and necessarily involved in so many world affairs, it does not appear that he ever meddled in the affairs of Christianity. We can even see that he withdrew a little when the clamors of the great were stirring up a storm. It was then, no doubt, that he and Tieng Augustin began work on a complete and methodical work on religion. They were unable to complete it, and it is to be regretted that their work has not been preserved. This plan, executed by two such eminent men and based on ideas familiar to the people of these lands, should have produced a remarkable treatise, all in the taste of the learned, and consequently would have been of real service to the Christians and catechumens of their country. Such had been Jehoshaphat's conduct since his baptism, firm, noble, grave and in all things irreproachable; his humility equaled that of the ignorant and drew him all the more respect from all, so that there was no one who did not bow before him. His virtue had yet to undergo greater trials, and grace followed him to sustain it. When persecution broke out, all eyes must have been on him, and it's hard to imagine all the efforts and temptations his family, and even his other relatives and friends, tried to get him to give his word of defection, which would protect him from prosecution in advance. It does not appear that the noble athlete failed in his duty. In fact, the warrant for his arrest was issued probably in the course of the 3rd moon. They went to look for him at his father's house in the capital; his father was eating at the time, and without stopping he said to the Keum pou's servants: My son has gone to the exams today, he must be sitting under such and such a tree and he is in such and such a way; do your duty without waking anyone up. So Jehoshaphat was arrested and taken to prison. We know that everything was done to try and stop the trial; this powerful family, whose honor was in danger of being compromised, had arranged everything so that, without formal apostasy, the noble prisoner would be released on some small sign of indifference on his part, but it seems more likely that nothing could shake the generous confessor.

Finally, as it was customary for him to be confronted with Father Tsiou, it was also agreed that if he said he didn't know this person, he would be released immediately. What struggles were to be waged in his heart at the sight of all his relatives and the great men of the kingdom, who were purposely allowed to circulate in the prison to shake Josaphat, and who threw themselves at his feet in tears, imploring him to at least have pity on his family and avoid their ruin.

The intrepid athlete was undoubtedly a little shaken when he was brought before the Priest and asked if he knew this man. Jehoshaphat hesitated to answer, and the priest, understanding his temptation, tried to stimulate him by saying: Ah! you too show yourself to be a man of a small kingdom." The noble Korean's pride was stung, and the grace that accompanied these words coming from the mouth of an Apostle in irons for J.C. the confessor regained his courage and boldly confessed his faith. During the interrogations, Jehoshaphat eloquently defended his religion, bringing with him a multitude of texts taken from the sacred books of the land. The judges said to him: "How can a man of your house speak and act like that? You want to use our sacred books to confirm a perverse doctrine; you are worthy of death. Jehoshaphat replied: "I want all the court and the great ones of the kingdom to practice this religion, to bring happiness to the people and ensure long years for the king."

All expedients having been exhausted, and the constancy of the confessor leaving no hope, he was condemned to death. The day of his triumph was not delayed. On the 20th of

the 4th moon (June 1), the day after P.Tsiou's execution, he was led to the scaffold outside the small western gate.

His nobility, virtue and reputation had attracted a huge turnout from all classes and all walks of life. Josaphat remained calm and dignified. At the place of execution, he said to the crowd gathered around him: Honors and reputation in this world are vain and false. I, too, have some reputation and could have advanced in dignities, but knowing them to be vain and false, I did not want to. Only the Christian religion is true, and that's why I'm not afraid to die for it. Think well, all of you, and follow in my footsteps. Soon he bent his head and received the blow that ensured his immortality; he was only 26 years old. Among the people of the capital there was no one who did not mourn and regret his death. According to custom, close relatives should have lost their places, and there were a considerable number of them, even among the highest dignitaries, but the family of the deceased, which was virtually all-powerful, succeeded in making it an axiom that, since acts are personal, relatives do not have to answer for them, and thus retained their dignities. Would to God that this principle had been applied everywhere? To remove as far as possible the stain of infamy that this death brought to the main branch of this family, a formal petition was made to annul the adoption of Josaphat; the government allowed it, and another was substituted as a descendant of the eldest branch.

Josaphat was not alone in the arena; he had several relatives who shared his triumph that same day. The best-known of these was Kim paik sioun i²⁴⁷, a new, unbaptized Christian with no baptismal name. A cousin of Josaphat, we don't know to what degree, he lived in the Capital, was very poor and all his thoughts were focused on honors and dignities. One of his ancestors was a minister when, in 1836, the Mantchoux arrived near the river. Loyal to his king, he refused to submit to the barbarians and burned himself. This act of so-called devotion led to the erection of a temple to him, and to his descendants being allowed to erect a monumental gate, two formalities that become tokens of dignity and advancement for posterity. Paik sioun i initially decried religion, like so many others, and concentrated his efforts on the studies proper to the learned, but seeing that the path of the century was dangerous, he ceased to aspire to dignities. He applied himself to reading the philosophical writings of great men, but finding them obscure, doubts arose and he no longer considered them entirely trustworthy. Having also seen in the writings of Laotse and others that man is not annihilated when he dies, he created new doctrines and explained them to his friends. They rebuked him, saying: Your words are quite astonishing; no doubt you've taken them from the European religion. These words made him think, and he said to himself. When we see things that surpass our intelligence, everyone says they come from European doctrines, so there must be something very great and extraordinary in this European religion.

After examining, discussing and studying everything for two years, it all seemed clear to him, and he firmly believed and set himself wholeheartedly to the faithful practice of all Christian duties. His mother, instructed and exhorted by him, also embraced religion, but his wife, of a narrow and stiff character, having always hoped for honors for her husband, suddenly saw her hopes dashed, and was carried away by anger and hatred, sparing him neither reprimands nor insults.

One of his relatives asked him one day about religion, and he answered loudly and without hiding: "This is the true doctrine, it's a great doctrine, any man can't not follow it, follow it with me").

Paik sioun i's relatives and friends also never ceased to blame and decry him, but he never let it shake him. One day, his maternal uncle came to see him and tried to seduce him

²⁴⁷ 김백심 Kim Baek-sim 金伯淳 (?-1801) Simon. Martyr

by all sorts of means. Unable to make him listen, he finally said: "If you don't listen to my words, I'll break up with you. Paik sioun i calmly replied: Should I break with my Uncle, I cannot break with my God. From then on, his friends agreed to have nothing more to do with him, and all his relatives also resolved to expel him from the family. Paik sioun i saw it all with the same eye, and was content to say: "Since I have known God, my heart has not moved; it is like a mountain.

In the spring of 1801, denounced by an apostate, he was thrown into prison. The details of his interrogations have not been handed down to us, but if his sentence is to be believed, the torments would have wrung from him for a moment a word of defection, which he soon retracted highly, and to the end showed uncommon ardor and courage. Condemned to death, he carried his head on the scaffold at the same time as his cousin Josaphat, at the age of 32. Although his sentence is dated the 29th of the 3rd moon, several contemporary memoirs formally link it to Josaphat's triumph on June 1st. He is not known to have been baptized in prison, so it was blood baptism that placed him among the children of the Church and gave him entry to the Court of the Crucified God.

We'd also like to mention Kim Paik ki²⁴⁸, also related to Jehoshaphat, but from a bastard branch. His sentence was joined to that of Josaphat, and he too had to die with him. Surprisingly, there is no mention of religion in this deed, and no other monument mentions him, so we don't know what to make of it.

Finally, Ni Luc, known as hei ieng i²⁴⁹, a close friend of Kim Josaphat, also found himself united with him in the same confession of faith and on the same scaffold. At first, he lived in the town of Nie tsiou, where he learned the religion and practiced it with him. He soon emigrated to the capital, where his faith remained unshaken and his fervor increased. Having practiced the art of painting, he succeeded and painted a number of religious subjects; these are the articles on which his condemnation is based. It is attached to that of Kim paik sioun i, above, and dated the 29th of the 3rd moon. It seems, however, that his execution will have been postponed to this day, June 1st, when we count five confessors, whom the position of several of them must place among the Lord's most important witnesses in this persecution.

There may well have been other victims on that day; for a contemporary memoir tells us that among Jehoshaphat's relatives, allies and friends, some twenty were taken, among whom it is not known exactly who proved faithful or had the misfortune to falter. So far, we have not been able to obtain more detailed information, but these facts are sufficient to show that at that time, religion counted among its followers a fairly large number of this important family. We don't know if there were a certain number of followers at the time, but unfortunately there aren't any today. The spirit of this family is not hostile to religion, at least not generally. The queen wife of King Sioun Tsong, who died in 1857 or '58, came from this family, and can be said to have always been in favor of the Christians, although she did not dare to defend them openly; the present queen is also from the same family, and the principal rulers who today have spared the Christians much vexation are mostly related to Josaphat.

(Later, two women were martyred, but as we have no details, we haven't had the opportunity to talk about them).

Hitherto the male sex alone had descended into the arena to confess God's name and bear witness to his religion. It was to God's glory that the weaker sex should in turn be put to

²⁴⁸ 김이백 Kim Yi-baek 金履白

²⁴⁹ 이희영 Yi Hui-yeong 李喜英 (1756-1801) Luc. Martyr.

the test, and show this coarse people what weakness supported by grace can do: it was necessary that the sex called devout, should also display its devotion to God, with all the virtues it brings with it.

(To follow the next paragraph.)

(After harvesting the main characters he had been able to seize, the persecutors' rage also turned to the women, quite a few of whom had fallen into their hands. This was the first time that women had been brought before the courts on religious grounds, and the noblewomen themselves had not been spared, and it is to be regretted that the details of their glorious battles have not come down to us.

About a month after the execution reported above, another death sentence was carried out by the government, involving 13 people, most of them women).

God loves to show the strength of his grace by choosing the weakest to confound the proud power of this world. This is why the most illustrious, the most heroic martyrs were often weak women, timid virgins or even children. When we see these delicate beings triumphing over the most terrible enemies, laughing at the cruelest torments and going to a terrible death with more joy and eagerness than the mandarins show for their frivolous parties and pleasures, we are obliged to recognize the all-powerful virtue of the Cross and to exclaim with admiration: Truly, the finger of God is here. This clear proof of our religion has been given to the world by all peoples and centuries.

The Church of the West has had its Agnes, its Cecilia, its Agatha, its Lucy, its Claudine, its Dove right from the cradle; the Church of the East its Therese and its Catherine; Japan has seen admirable heroines closely following in the footsteps of these illustrious martyrs; Korea too has beautiful names to add to the catalog of strong women who have loved the Lord to the point of death and to the point of martyrdom. Rejoice then, poor little Church of Korea, your crown of holy martyrs is no less rich than that of the ancient Churches of Rome and Gaul, and you will have nothing to envy them.

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This sentence is dated the 23rd of the 5th moon (July 3), and on the same day nine martyrs were led out of the small western gate and their heads fell under the executioner's knife. At the head of this glorious troop, we see Kang Colombe²⁵⁰, who has already aroused our admiration. Immediately after her capture, the judges wanted to know through her the Priest's retreat, so she was subjected six times to the awful torture of having her bones pulled apart. In the midst of these torments, she remained mute and as if insensible, to the point that the valets who saw her said: "She's a genius, not a man".

In the other interrogations, the torturers redoubled their barbarity, but neither the torn flesh nor the dislocated limbs could make her show the slightest sign of weakness. Far from it, she continued her apostolate in prison, and even in front of the judges, she proclaimed and proved the divinity of the Christian religion, bringing to bear passages from Confucius and other philosophers of these countries.

In their admiration, the mandarins only called her the learned woman, the peerless woman, and said she took their breath away - an expression meaning a kind of stupor produced by astonishment or fright. They became all the more eager to obtain her apostasy. That's why they deployed against her all the torments that the cruelest and most refined barbarity can invent, but they were always defeated by the heroic patience of their victim.

²⁵⁰ 강완숙 Gang Won-suk 姜完淑 (1761-1801) Columba. Blessed.

Colombe's faith triumphed no less gloriously than her maternal love. Her son Philippe²⁵¹, arrested with her but incarcerated in another prison, had seemed to weaken in the face of torment. His mother learned of this, and she, who had not been troubled for a moment by the tortures, began to tremble for the eternal salvation of her child. One day, on her way to the interrogations, she spotted him and shouted loudly: "Jesus is above your head, he can see you, can you blind yourself and lose yourself like this? As the new mother of the Machabees, this generous exhortation saved the soul of her child, who received the crown of martyrdom.

In her prison, Colombe learned of the martyred missionary's death, and tearing off a piece of his robe, she wrote the story of his apostolate. This life of a saint, written in irons by a saint, was unfortunately lost through the negligence of a Christian charged with preserving it. In this horrible prison, God deigned to visit his heroic servants and reward their love with a prodigy. It was summertime, and the captives were suffering extraordinarily from heat and thirst. Dove, having invoked the name of the Lord, ordered her servant to dig in the earth in a place she indicated, and a spring of living water immediately gushed forth, bringing them considerable relief.

(Without wishing to deny this blessing of Providence, it must be said that the capital is surrounded by a mountain range, so springs abound in the city. There are few places where water cannot be obtained by digging).

As the day of sacrifice drew nearer, the prisoners' fervor grew stronger. Especially on the eve of their death, they seemed drunk with joy. At last, the long-awaited, long-desired day dawned: the day of triumph and reward. On the 23rd of the 5th moon (July 3rd), Colombe and four of her companions boarded the carriage and were driven to the place of execution. During the journey, they prayed fervently, encouraging each other, and a holy joy shone on their faces. Arriving at the place of execution, Colombe turns to the presiding mandarin and says: "The laws prescribe that those who are to be tortured should be stripped of their clothes, but women must not be treated in this way. Inform the superior mandarin that we ask to die clothed. Permission granted, the holy women look at each other in satisfaction. Colombe made the sign of the cross and presented her head to the executioner, who soon drowned in her blood. She was 41 years old.

The four women who were beheaded with Colombe were : Kieng pok i daughter of the palace; ieng in i²⁵² daughter of the palace, lien i; and sin ai. We don't know who these blessed martyrs are. As the women had no names and the government documents did not name them by family name, as is often the case with convicts, we are assured that these are the names imposed on them for the trial. Their sentences can be seen in the supporting documents. Since extensive research has led us to believe that Moun Bibianne is probably one of the palace daughters named above, we present here the details that tradition has preserved about her.

Bibianne descended from an honorable middle-class family, her father and uncle having a certain dignity. The third of five sisters, she was just seven years old when the king's palace called for girls. Her father kept the two eldest daughters hidden, and did not worry about Bibianne, whose young age seemed to make her immune to searches. But when the palace emissaries spotted her, struck by her intelligence and unusual qualities, they took her away, so she was brought up in the palace, and at the age of 15 her hair was raised, and her remarkable handwriting made her put in charge of the clerks. Her father was a Pagan, but her mother was a fervent churchgoer. She was always sorry to see her daughter in the palace,

²⁵¹ 홍필주 Hong Pil-ju 洪弼周 (1774-1801) Philip. Blessed.

²⁵² 문영인 Mun Yeong-in 文榮仁 (1776-1801) Viviana. Blessed.

unable to make her bow. When Bibianne returned to her father's house from time to time, her mother and eldest daughters urged her to practice religion, to which she replied: "Practice it well for me, I'm (being) a captive in the palace and involved in superstitions, I'll practice it when I'm old and there's a way out. It's customary for palace girls to get together in the evening to pass the time chatting, smoking and taking refreshments. One evening, just as we were about to retire, Bibianne was suddenly struck on the head as if by a stick, her brains were knocked out, she lost consciousness and fell suddenly. She was immediately picked up and given every possible care, but as her condition worsened, she was sent to her parents; seeing her dangerous position, she was urged more and more to convert, and as she already had the desire to do so, and her position alone had held her back, she made up her mind and was given an undying. The very next day she was cured. She immediately began to learn the prayers and doctrine assiduously, and no longer felt any remnants of her illness. This was already an extraordinary grace, but the prodigy did not stop there. Every day, or every other day, doctors and medicines were sent from the palace, and often several girls stayed to look after her. As soon as she was baptized and completely free of her illness, if anyone from the palace came, Bibianne's arm and leg would stiffen and become as good as dead as soon as they entered the house - she had to undergo acupuncture a hundred times and swallow a large number of medicines, but she took them all calmly, and no sooner had the palace people left than she got up again without any pain, thanked God and laughed out loud, saying: These are the medicines and acu-punctures lavished on a healthy body". Devoted solely to reading and praying, she avoided even the shadow of sin with the greatest care, and the reputation of her fervor spread throughout Christendom. Reading the lives of the saints, she strove to imitate them, often spoke of their generosity towards their tormentors, and expressed her desire to follow them to martyrdom. For three consecutive years, the palace lavished all its care on her, but finally, seeing no way of curing this strange illness, they struck her off the list of palace girls and stopped paying her monthly stipend. From that day on, Bibianne was completely reassured, she gave thanks to God for his protection, and her only thought was to apply herself more and more to the practice of her duties and the exercise of all Christian virtues. Three years later, she entered the service of P.Tsiou with Kim Susanne, called Siem a, mother of the catechist Kim Siong tsiong i, and for several years discharged her duties with exemplary devotion and piety. When persecution was about to break out, the priest having retired elsewhere, Bibianne returned to her mother's side, awaiting the moment of martyrdom, and as no one seemed to think of her, she lamented, saying: "Would God reject me?"

One day, Kim Susanne came to see her and placed a piece of paper with prayers written on it under the bedroom mat. The satellites came to Bibianne's house and searched it without finding anything suspicious, but when they finally lifted the mat, they seized the paper and said to Bibianne: "Are you a Christian too? They immediately declared her taken and urged her to leave. But Bibianne, remembering the example of the saints, first showed her generosity to them, and took them refreshments, which surprised them all. Then, bidding farewell to her mother and consoling her in her tears, she left and was taken to the mandarin. She was then 26 years old. Seeing her youth, the mandarin said to her: "A young person like you, how can you follow an evil religion forbidden by the king, do you want to die in torments?"

She answers eagerly: I wish with all my heart to give my life for the God I serve. They tried to seduce her by all sorts of means, but Bibianne, far from allowing herself to be taken in by the tempter's baits, spoke frankly and answered everything in a serious and severe manner; this aroused the mandarin's anger and caused him to begin the tortures. She was beaten violently on the legs, and blood gushed out, but was immediately converted into flowers that rose into the air. This event completely gripped the mandarin, and he ordered the valets present not to speak of what they had just seen.

She had to endure many other torments which could not shake her constancy, and finally heard the sentence of death she had long desired.

On the way to the execution, the soldiers pushed away the curious, and she said to them: "Let them see, we're going to watch the killing of animals, why shouldn't we watch the killing of men? When she was struck by the executioner, her head fell off and white blood flowed from it²⁵³, which the executioners noticed with admiration.(1) This scene took place in the Capital outside the small western gate, and on the same day as Kang Colombe.

Four men, confessors of the faith, accompanied the five heroines we have just named to the scaffold, completing the number of nine we announced for this day of July 3: T'soi in t'siel i²⁵⁴, brother of T'soi Mathias, known as kir i²⁵⁵, martyred in 1795; Ni hien i²⁵⁶, nephew of Ni hei ieng i, martyred with Kim Josaphat; Hong tsieng ho, close relative of Hong Philippe, son of Kang Colombe ; and finally Kim Mathieu dit hien ou²⁵⁷, the 7th of the brothers of Kim Thomas, dit Pem ou, the first confessor of the faith in 1785; when he was taken, he did not listen to the groans of his children, but only looked at and followed a large cross which appeared before him and showed him the way. We have no details on these 4 confessors who deserved to be beheaded for their faith (see the sentence in the supporting documents); and to say it in passing, of the eight brothers of this Kim family, only three practiced, and all three by their fervor and virtue obtained the grace of martyrdom; for we see that the 3rd after Thomas, named Barbanabé and called liou was also taken and by his constancy in the torments, died under the blows at the thieves' tribunal, we don't know on what day.

The bodies of these nine martyrs lay exposed for several days, during which the heat was very intense and heavy rain fell. When the order to bury them was given, it was astonishing to see that they bore no trace of corruption; the pulpits were healthy, the faces marvellous, and even the blood as fresh and liquid as if it had just flowed from their wounds. This marvel deeply moved the Christians and even the Pagans who witnessed it.

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The same sentence of the 23rd of the 5th moon condemned two other women to death, with orders to send them to be executed in their hometowns, and this circumstance prevented them from being reunited on the same scaffold as their beloved sisters. The first was Tieng Sioun mai²⁵⁸, sister of tsieng koang sioun²⁵⁹, a native of the Nie tsiou district. Wishing to consecrate her virginity to God and fearing the clamors of the pagans, she says she was united in marriage to a man who supposedly called himself He; and by means of this ruse was able to remain alone and devote herself to all the good works that her piety inspired. She suffered the torments with a courage beyond her sex, was condemned to death and beheaded in the town of Nie-tsiou, two days later, on the 25th of the 5th moon (July 5) (See her sentence at the end).

²⁵³ (Note by Daveluy) (The circumstance of the white blood is reported by a Christian woman whose father had witnessed it. Blood converted into flowers is a family tradition.)

²⁵⁴ 최인철 Choe In-cheol 崔仁喆 (?-1801) Ignatius. Blessed.

²⁵⁵ 최인길 Choe In-gil 崔仁吉 (1765-1795) Matthias. Blessed.

²⁵⁶ 이현 Yi Hyeon 李鉉 (?-1801) Antony. Blessed.

²⁵⁷ 김현우 Kim Hyeon-woo 金顯禹 (1775-1801) Matthew. Blessed.

²⁵⁸ 정순매 Jeong Sun-mae 鄭順每 (1777-1801) Barbara. Blessed.

²⁵⁹ 정광수 Jeong Gwang-su 鄭光受 (?-1802) Barnabas. Blessed.

The second is called Tsiem hiei²⁶⁰ in government records. From a noble family of bastards, a native of the iang Keum district, who remained a virgin and claimed to be a widow, she bravely suffered the torments and deserved to have her head on the scaffold in her hometown on the 25th of the 5th moon. Traditional documents make it highly probable that this Tsiem hiei was none other than Ioun Agathe, so we're going to report what has come down to us about this admirable virgin (some documents say she was Paul's niece, but we think this is a mistake).

Ioun Agathe was the first cousin of Ioun Paul, known as or ri²⁶¹, who brought P.Tsiou to Korea and was martyred in 1795. Descended from a family of noble bastards, she lived in the district of iang jeun²⁶². As soon as she became acquainted with the Christian religion, she took a vow of virginity, wishing to devote herself unreservedly to God. Fearing that her family would stand in the way of her pious resolution, she secretly dressed in men's clothes and fled to her uncle's house. Her mother thought she had been devoured by a tiger and mourned her until, after a long absence, Agathe returned to her side. Neither the prayers nor the murmurs of her family, who didn't understand her heroic virtue, could touch her heart or bend her courage. On the contrary, she became all the more zealous to bring the blessings of faith to all, and strengthened her initial resolve. In 1795, she and her mother came to live in the capital, and had not yet been baptized, when persecution broke out. Her cousin Paul was seized, and she herself was forced into hiding. After her mother's death, she retired close to Kang Colombe, and jealous of helping her in the exercise of good works, she was not afraid to devote herself to the instruction of the little girls Colombe gathered together, as we have seen. Untiring for the salvation of others, she was no less zealous for her own sanctification. To a very austere life, frequent fasts and rigorous mortifications, she combined continual prayer and fervent meditation. Her progress in the ways of perfection was rapid, and God deigned to reward her efforts with several extraordinary graces. Her mother had died without being able to take part in the sacraments. Agathe was deeply saddened. One day she saw her in the company of the Blessed Virgin. Fearing an illusion, she discovered this apparition to the missionary, who interpreted it favorably, and from that moment on, our virgin put aside all her worries. On another occasion, she had a vision of the interior of the Blessed Virgin, with the Holy Spirit descending upon the Queen of Heaven and resting on her heart. In her profound humility, Agathe didn't dare believe in the reality of these divine favors, and would have rejected them had not the priest calmed her fears by showing her an image representing this mystery.

This is how the Queen of Virgins is pleased in every country to show her predilection for those who profess this virtue, so beautiful and so dear to the heart of the divine Savior. Reassured and strengthened by these celestial consolations, Agathe became increasingly dedicated to the service of God. She had a very special devotion to her patroness, and tried to inspire it in everyone else. Oh," she often said, "if only I could be a martyr like St. Agatha. Her wishes were granted; no sooner was the persecution declared than she was caught at the end of the 2nd moon with Colombe, and had to undergo the same torments as she did. One can imagine what she had to endure for three months, either from the horrors of imprisonment, or from the torments of the numerous interrogations through which she passed; though the details remain unknown. However, these two great souls, who had understood each other so well and were so strongly attached to each other, did not have

²⁶⁰ 윤점혜 Yun Jeom-hye 尹占惠 (1778?-1801) Agatha. Blessed.

²⁶¹ 윤유일 Yun yu-il 尹有一 (1760-1795) Paul. Blessed.

²⁶² 양근 Yanggeun

the consolation of going to martyrdom together. Their sentence was passed on the same day, and Colombe immediately sprinkled her blood on the soil of the capital where her zeal had been exercised. Agathe had another theater in store for her, and it was the soil of her native land that she was called upon to fertilize.

The persecutors, wishing to further frighten the population, sent Agathe to be executed in the town of iang keun, her hometown. They were wrong in their expectations, for the intrepid courage, peace and serenity of soul that the Christian virgin retained right up to the last moment, strengthened the faithful and deeply touched the Pagans. She was beheaded on the 25th of the 5th moon (July 5), two days after Colombe. As testimony to her innocence, instead of blood, a milk-white liquor flowed from the wound. (The acts of St. Martine, virgin and martyr, report an almost similar miracle. See her legend in the Rom. brev. at January 30).

The testimony given by the female sex to the religion of Jesus Christ was therefore glorious, and not the least of the disgraces that the enemies of the Church had to devour, seeing themselves wearied and defeated by such weak creatures. These 7 victims, together with the two from May 14th, make up a total of nine strong women, the first to be sacrificed for Jesus Christ. We see virgins and married women; one of them also seems to have been in the state of widowhood, so that all three states of life were represented in this triumphant group. Glory be to God and honor to these generous heroines.

In the same 5th moon, the town of iang keun was the scene of yet more executions, about which we have no contemporary written documents, but we have gathered these illustrious names from the mouths of a few old men living in the vicinity at the time. A noble family, Ni, a branch of tsien tsiou²⁶³, living in the village of Pai sia kol²⁶⁴, produced 4 martyrs, namely Ni tsai mong i²⁶⁵, aged 55, his younger brother Ni k'oai mong i, also called tsiung kir i, aged around 50, plus two young daughters of one of the above, aged between 25 and 30, who had consecrated their virginity to God. Taken all together on the 20th of the 4th moon, they were tortured, but constantly refusing to deny their God, they were all killed by the blows or executed in the course of the 5th moon. Intrepid athletes the world has never seen!

We must also add Kim Ouen siong i²⁶⁶, also a nobleman, living in the village of Tsi ie oul, caught and executed at the same time in iang keun, aged between 45 and 50. Finally, we mention the illustrious virgin + Ni tong tsi, branch + Ni Agathe daughter of Ni Tong tsi of Koang tsiou, and 6th cousin of the catechist Ni Augustin martyred at the beginning of the 1839 persecution. This young woman lived with her parents in Tou Moul mer i, Keut'si, distr. of iang keun. Early on, she consecrated her virginity to God, but soon finding herself unable to withstand the cries and threats of the pagans, she took to daylight with iou han siouk i²⁶⁷, whose martyrdom we have seen above and who had some kinship with her, and he secretly escaped with her, taking her to the Capital near Ioun Agathe, where, sheltered from the clamors, she was able to devote herself to the exercises of her zeal, and finally received the crown of martyrdom. We regret all the more not being able to find details of her life, as her name is praised and blessed a thousand times over by those who speak of her.

She seems to have taken part in all the good works of Christianity at the time, but as we can find nothing positive so far, we are obliged to remain silent. We merely point out her

²⁶³ 전주 Jeonju

²⁶⁴ 배석골 Baeseok-gol

²⁶⁵ 이재몽 Yi Jae-mong (1747-1801)

²⁶⁶ 김원성 Kim Won-seong 金源星 (?)

²⁶⁷ 유한숙 Yu Han-suk 兪汗淑 (?-1801).

memory to the veneration of Christians, hoping that God will one day allow her life to become better known.

We find only these names among the victims of this period in Iang Keun, where everything was dealt with directly by the mandarin himself, but if we are to believe the history of the old men of the country, many of whom were related to Christians and were still living a few years ago, the town of Iang Keun was flooded with blood by the cruelty of its mandarin Tsieng Tsiou seng i, whose name is still cited with horror by the pagans themselves. Many Pagans would have been enveloped in proscription; and the thirst for Christian blood would have enraged him. Fortunately, God knows those who belong to him, and the noble confessors who remain unknown to men will nonetheless have their glorious halo and their magnificent reward.

Among the 13 confessors condemned to death in the Capital on the 23rd of the 5th moon, two men were also sent to their respective provinces, so that the sight of their torment would frighten their compatriots: Ko koang sieng i²⁶⁸ and Ni kouk seng i²⁶⁹, about whom a few words remain to be said. Ko koang sieng i was a native of P'ieng san²⁷⁰ district, Hoang hai²⁷¹ prov. and from an honest family.

We don't know the circumstances of his conversion or the details of his trial. He was caught, thrown into the Capital's prisons and unfortunately fell into apostasy. God allowed Ni kouk seng i to arrive in this prison. He strongly reproached Koang seng i for his mistake, urged him to recant and, to make it easier for him, told him what he should say to the judge: "Tell the mandarin that it is not you who has apostasized, but the devil. Koang sieng i was thus pushed to recant, and had to undergo three further interrogations without showing any weakness. Condemned to death on the 23rd of the 5th moon, the government ordered that he be sent for execution to P'ieng san, his homeland, which was carried out not with the usual instrument, but with a hatchet. Given the distance, his death must have taken place on the 27th or 28th of the same moon. Let us admire divine Providence, which makes use of the wickedness of persecutors to send witnesses of His religion to preach it from the scaffold in places where it was not known. Such seems to have been the district of Pieng san, prov. of Hoang hai, which first learned the Christian religion through the constancy and firmness of our martyr. Such was also the district of Pong san in the same province of Hoang hai. A native of this district, Hoang²⁷², nicknamed P'asiou (the name of the company of riflemen to which he belonged), had come to the capital to fulfill his duties as a soldier, and had the good fortune to become acquainted with the religion. Caught during the persecution and refusing any kind of apostasy, he was condemned to death and sent for execution to his district of Pong san, where religion also seems not to have been known before. It is reported that on his way to the execution, he was followed by one of his young slaves; refusing to look at her for fear of being impressed, the slave became angry and hurled insults at him, which he bore cheerfully.

Not knowing the time of his martyrdom, we have joined him with Ko kang sieng i, probably the only two martyrs in Hoang hai province at that time, and the only two districts where a public execution then made known the truth of the Cross. The 2d confessor sent to execute in the province was Ni Kouk seing i

²⁶⁸ 고광성 Go Gwang-seong 高光晟 (1798-1801). (?). Martyr.

²⁶⁹ 이국승 Yi Guk-seung 李國昇 (1772-1801) Paul. Blessed.

²⁷⁰ 봉산 Bongsan 鳳山

²⁷¹ 황해 Hwanghae

²⁷² 황포수 Hwang Po-su 黃砲手(?) Martyr.

Ni Pierre, known as koung seng i²⁷³, and also called Sieng kiem i (branch of the Ni de Tsien tsiou) was a native of the Eum sieng²⁷⁴ district, prov de t'siong t'sieng and had also emigrated to No peun per i in the T'siong t'siou district. Having heard of the religion, he went to the Kouen de iang keun to learn all about it, and immediately began practicing it. On his return home, his Pagan tutor tried to dissuade him from religion, but to no avail. Quick-tempered and ardent, and animated by a lively faith, he seems to have been light-hearted in many of his actions. First caught in 1795, he freed himself by apostasy.

They wanted to marry him, but reflecting that a wife and children would be an embarrassment in practice, he steadfastly refused to do so and remained alone. Later he emigrated to the Capital, where his ardent character soon made him a household name, full of zeal for good works and having no family embarrassments, he was able to devote himself to the instruction of others and was very busy exciting everyone, so that he found himself among the eminent Christians and practiced virtue with fervor. He could not avoid being caught during the great persecution. As soon as he entered prison, he strongly rebuked Ko koang sieng i for his apostasy, and made him return to himself and win the palm of martyrdom. But soon put to the ordeal of the torments himself, he dropped the word of apostasy, and when the torments ceased, he added emphatically that as soon as he was released, he would practice again, so that he was not set free.

This scene of apostasy followed by immediate recantation seems to have been repeated more than once; however, the faith firmly anchored in his heart took over entirely and, putting aside all levity, he ended up with a nobler and more serious confession and was condemned to death. His sentence called for him to be sent to Kong tsiou, the capital of his province, to stir the spirits of his compatriots. He was indeed transported there, then taken to the place of execution. On the way, a crowd of curious onlookers had gathered to accompany him. He said to them: "You seem to have pity on me, but it is you who are worthy of pity. It must have been the 26th or 27th of the 5th moon. Pierre was around thirty years old, and had never married. His body was buried at Kong tsiou by his nephews.

Thus ends the execution of the sentence of the 23rd of the 5th moon, which brought thirty new martyrs to the Church and made their heroic constancy a spectacle in six districts of three different provinces. What splendor for religion, what glory for its divine founder.

On the same 5th moon, a slave named Nioun ioun tsin²⁷⁵ i was executed in the town of Kong tsiou. After serving in one of the houses where P.Tsiou was staying, she fled to the provinces to escape persecution. She was caught, however, and her constancy earned her death for her God. Unknown everywhere else, she was brought to our attention by an old Christian woman who had some dealings with her, followed her to the town of Kong Tsiou and saw her on her way to the execution.

In the 3rd moon (this report would be more appropriate after that of Ni Louis de Gonzague 28 of the 2nd moon, if it didn't interfere too much with the sequence of events), the martyrdom of a little-known Christian had also taken place in this town, reported to us by an octogenarian old man whose circumstances had brought him close to the prison and who clearly heard everything that was happening.

²⁷³ 이국승 Yi Guk-seung 李國昇 aka 성겸 Seonggyeom (1772-1801). Paul (not Peter). Blessed.

²⁷⁴ 음성 Eumseong

²⁷⁵ 문윤진 Mun Yun-jin

Ni t'siong kouk i²⁷⁶, whose family and baptismal name are unknown, had been taken from Tsiong tsiou to the provincial capital. Around the 15th of the 3rd moon, when the moon was at its brightest, he stood all night leaning on the doorway, reciting prayers. At the first light of day, he opened the door and, looking to the east, said several times: "Why does the day take so long to appear? Then he heard a rifle shot, got up, jumped for joy and said: "That's good, I'll be called soon", then sat back down and started praying again; some time later another rifle shot was heard, and he shivered in anticipation. At last the prison door opened, and the gaolers brought him the gala of those condemned to death. Ni T'siong kouk i sat down at the table, thanked God at length for having created this abundance of good in the world, then tasted each of the dishes presented to him, and returning to the table began to pray. Suddenly, a cry is heard from outside: "Bring out Ni T'siong kouk i!" He hears it, can no longer contain himself and leaps for joy; he calls each of his fellow prisoners by name and tells them: "For me, through the infinite mercy of God and the help of Mary, I am now going to enjoy the happiness of Heaven; all of you above all, don't lose confidence and follow in my footsteps. He exhorted them warmly and loudly, but pressed by the soldiers, he got out and placed on a horse with his face turned towards the tail, and was thus led to the place of execution, beaming with joy and happiness. He was beheaded in his 27th year.

So as not to interrupt this first and long series of executions in the capital, and anticipating the facts a little, we'll add here the account of two other confessors whose story is partly linked to the facts recounted above, and who were martyred only on the 27th of the 8th moon (4th of February).

The first is Hong Philippe, called p'il tsiou, whose relationship with Kang Colombe has already captured our sympathy. He was not born of Colombe, but of a first-born son of Colombe's husband, and was called her son, according to the custom of this country, and moreover he constantly served her as his own mother. Of naturally good character, he followed his mother in the practice of religion, but without exactness or assiduity. When his mother moved to the capital, he accompanied her. When they took the priest into their home, a year went by before Philippe became another man. Every day, he served Mass, and with great assiduity rendered all the services his position demanded. Representing her outside Colombe's house, he was caught with her, taken to prison and put to very violent torture in the hope of making him denounce something about the Priest and the place of his retreat. Philip bore them with great fortitude, and never let a compromising word escape his lips. The fear of further torture put him in a state of hesitation for some time, leading to fears of an unfortunate defection, but soon comforted by the words of his mother, who saw him one day in passing, he generously regained his courage, and persisting to the end in a frank confession of his faith, he was condemned to death and beheaded in the capital on October 4, aged just twenty-eight.

Philip's companion in his triumph was a noble confessor of the faith, unknown to today's Christians, but whom God, who justly appreciates merit, deigned to place among his faithful witnesses. His name was Kim Tsong kio²⁷⁷,

(Kim Tsong kio is recorded by Tieng Jean as having been beheaded on the 26th of the 2nd moon, but his sentence being dated the 27th of the 8th moon with Hong Philippe, we don't hesitate to place him here).

²⁷⁶ 이정국 Yi Jeong-guk

²⁷⁷ 김종교 Kim Jong-gyo 金宗教 (1753-1801) Francis. Blessed.

also known as T'si hoi, was from a family of interpreters and physicians. A friend to all the fervent young men of this class we've mentioned in this story, and perhaps even to their parents, he became acquainted with religion as soon as it spread in Korea. Cold-faced and unpretentious, and from a poor family, he had little access to the big boys, and little chance of holding office. On the other hand, he had a taste for deep study, and Ni Piek, full of esteem and love for him, often repeated that T'si hoi was an astonishing man. In 1791 he redeemed himself by apostasy, like all his comrades, but nevertheless resumed all his exercises with fervor and assiduity, and to the end led an obscure life in the exercise of virtue. During the persecution, denounced by an apostate, he was thrown into prison, where he first generously confessed the name of J.C., but if his sentence is to be believed, he had a moment's defection in the court of thieves, then almost immediately retracted his confession in the court of crimes. Determined to die and no longer intimidated, he was condemned to death and executed on the same day as Hong Philippe, the 27th of the 8th moon.

So far, we have only spoken of Christianity in the capital and its province, since its bitter enemies had gathered there, and the whole focus of persecution was concentrated there. However, those who had sworn to the ruin of the religion were well aware of the various branches it had in the provinces, and had taken steps not to spare any of the more important people regarded as the pillars of this accursed sect. Since the beginning of the persecution, many people had been taken in many places, and since we were unable to report them so as not to interrupt the course of events, we must now go back to the spring of that year to follow the serious events that took place there.

Dallet Volume 1 Book 3 Chapter 3. (Daveluy Volume 4 Page 156)

Since the martyrdom of Ioun Paul in 1791, the province of Tsien la had enjoyed peace, and the number of Christians had multiplied. Moreover, the name of Niou Augustin, known as Hang keum i²⁷⁸, was too well known as one of the main propagators of the faith not to be included in the proscription. So we see that as early as the 3rd moon, part of his family was captured and taken to the prisons of Tsien Tsiou Capit. of this prov. of which Kim tal sioun i²⁷⁹ was then governor. We don't know the details of his interrogations, but he seems to have given in to apostasy, and especially his bastard brother called Kang kem i²⁸⁰ showed incredible weakness, the consequences of which were incalculable. The governor, charmed by his suppleness, showed him the desperate state of his whole family, and at the same time made him hope that a great frankness in declaring all he knew, without any disguise, would be a means of attracting the good graces of the Court and avoiding death. Koang kem i, driven by the desire for life, easily fell into this trap. He began by burning all his books. At the governor's request, he drew up a long list of the Christians of his acquaintance, by means of which the seizures were easily carried out. In a few days, the districts of Tsien Tsiou, Kem san, Kosan, Ieng Koang, Mou trang, Kim tiei²⁸¹ and others were criss-crossed by satellite bands, and more than 200 people, says a memoir of the time, were thrown into prisons and subjected to terrible interrogations and unfortunately most did not have the courage and the constancy to remain faithful to their God²⁸²

(Although we're not certain, we think he may well have been the same as Kim Iou Sam i, who was later executed).

²⁷⁸ 유항검 Yu Hang-geom 柳恒儉 (1756-1801). Augustine. Blessed.

²⁷⁹ 김탈순 Kim Tal-sun

²⁸⁰ 유관검 Yu Gwan-geom 柳觀儉 (1768-1801).

²⁸¹ Jeonju, Geumsan, Gosan, Yeonggwang, Mujang, Gimje

²⁸² (Note by Daveluy) Soon after Kim Thomas (Although ...)

having been caught, he confessed to the comings and goings of his travels, and things became more complicated. Koan kem i continued to blindly follow the road he thought would lead him to life, making confessions of all kinds. A fragment of his trial records tells us that he declared in court: “To practice religion, you absolutely need priests; without them, you can't receive the seven sacraments. That's why Father Tsiou had to be summoned. But no sooner had he entered than we realized how difficult it would be to keep him hidden for long. What's more, to administer the sacraments of baptism and confirmation, you need Holy Oils, and these Holy Oils have to be renewed every year, so we had to send them to Peking every year. In 1797, Hoang sim i went, then after a Kim de Kosan...

It was therefore necessary to remedy all these inconveniences by sending for European ships who could come to an agreement with the government and have freedom of religion granted...”.

Among these names we are astonished to find Ni Seng houn i, who no longer practiced his religion, and Ni Kahoani, who had never had any dealings with Christians, which leads us to believe that, driven by the torments, he either wanted to blame these already-executed men for odious deeds, in order to spare the living, or, more likely, that he had the pleasure of hearing unfounded accusations, as is so often the case in trials in this country. All the chiefs executed on the 26th of the 2nd moon were also implicated in this accusation.

As matters became increasingly serious, those who had renounced their faith were either released or sent into exile, and a certain number of the most influential or most compromised were sent to the capital to be judged by the government itself; Of these, we know only of the two brothers Niou hang kem, Ioun tsi hen i²⁸³, Kim iou san i²⁸⁴ ou tsi pi²⁸⁵, Han Stanislas called Tsieng heun i²⁸⁶, T'soi Mahias, called Ie kiem i²⁸⁷ and Kim André called t'sien ai²⁸⁸, the latter three however do not appear to have been compromised in the affair of the money given for dealings with foreigners, they were only under the weight of accusations for their invincible attachment to the persecuted religion.

All these accused having been transferred to the Capital with all the depositions and trial documents, a great rumour soon arose among all the enemies of religion, and taking advantage of the adroit confessions drawn from the culprits, they wanted to see in these facts a complete confession against the Korean government. On the 13th of the 7th moon (August 21st), a death sentence was passed on five generous confessors from various provinces, whose constancy or other circumstances had brought them together in the Capital's prisons. The sentence stated that they were to be sent for execution in their respective districts, to frighten the population and stop the spread of evil. Two were from the province of T'siong T'sieng, Kim André and Tieng Teuki²⁸⁹, the other three from the province of Tsien la: they are Hong Stanislas, Kim André and T'soi Mathias, about whom we will give some edifying details.

²⁸³ 윤지헌 Yun Ji-heon 尹持憲 (1764-1801) Francis. Blessed.

²⁸⁴ 김유산 Kim Yu-san 金有山 (1761-1801) Thomas. Martyr.

²⁸⁵ 이우집 Yi Woo-jip 李宇集 (1761-1801)

²⁸⁶ 한정흠 Han Jeong-heum 韓正欽 (1756-1801) Stanislas. Blessed.

²⁸⁷ 최여겸 Choe Yeo-gyeom 崔汝謙 (1763-1801) Matthias. Blessed.

²⁸⁸ 김천애 Kim Cheon-ae 金千愛 (1760-1801) Andrew. Blessed.

²⁸⁹ 김정득 Kim Jeong-deuk 金丁得 aka 대춘 Daechun (?-1801) Peter. Blessed.

Kim André, known as Koang ok i²⁹⁰, was from Ie sa ol in the Niei San district of Nai p'o; born into an honest family, he was wealthy and held the position of Canton chief; his very violent character made him feared everywhere, and no one could contain or reprimand him. At the age of around 50, he was taught religion against all odds by Ni Louis de Gonzagues, who was almost from the same village, and to everyone's astonishment, he immediately embraced it, became very fervent and practiced it ostensibly without bothering the pagans. He also converted his family, many of his relatives and other people in the village, and every day, whatever the season, they all gathered to recite the morning and evening prayers in chorus; he also often explained the doctrine and knew how to arouse in his listeners a fervor mixed with joy. During the Holy Quarantine, he observed a rigorous fast, indulged in various mortifications, and by diligently practicing his virtues, he managed to so subdue his character that he was said to have become like a nursing child.

When he saw the persecution of 1801 rising in force, he withdrew to the mountains of Kong Tsiou to avoid it, but having been denounced on the 1st moon was seized by the satellites of his own town. He then said: "It would have seemed impudent of me to wait sitting in my house, and I would have seemed to rely on my own strength, so I had to flee and avoid danger, but at heart martyrdom is one of my great desires, and today that I am taken only by God's command, I have no regrets." And he seemed so happy and joyful that the satellites and other witnesses were stunned. Taken to the mandarin, he was immediately questioned, and while reproaching him for having fled to the trouble of searching for him, he was ordered to denounce his accomplices and his religious books. André replied: "I have many co-religionists, but as you will treat them as I do, I cannot make them known to you. As for my books, they are too precious to be handed over to you.

The angry mandarin redoubled the torture and André, still firm in his silence, lost consciousness, was loaded with a heavy cangue and taken back to prison. The judge began by telling him: "This time, you can only save your life by declaring everything I've already asked of you, and by apostasy; if you resist even a little, you'll die by the blows. At the same time, the tortures are brought into play: bones are pulled apart, sticks are punctured, and so on. But for more than half a day, the valiant confessor had only one word on his lips: Don't question me again, a faithful subject doesn't serve two kings, a faithful wife doesn't give herself to two husbands. He added: "You see, you mandarin, would you violate the king's orders? Would you dare to deny him? No, ten thousand times no, I can't deny my great king and my father: with respect to kings and relatives, there are many circumstances where outward acts are not in harmony with the feelings of the heart, but our God seeing the most secret thoughts, feelings and intentions, one cannot sin before him even inwardly, so don't question me any more. The mandarin was at his wits' end. "I can see," he said, "that this rascal won't give himself up with ordinary tortures: His voice had resounded like thunder, the valets changed colors, and without taking the time to breathe, they beat him according to orders, some with the thieves' board, some with the big sticks, without any precautions and as if by whim. Soon the valets were exhausted with fatigue; André's whole body was in one wound, his blood flowing from all sides and flooding the ground, yet he still seemed vigorous, and with a flaming face he repeated from time to time: Don't ask me any more questions about it. The astonished mandarin said: This is not a human being. Finally, we had to put a heavy cangue back on him and have him taken back to the prison. All these details were passed on to the criminal judge, who curtly replied to inform him when his apostasy and the necessary denunciations had been obtained. It was then time for a 3rd interrogation, during which the apparatus of torture was deployed in a very special way, and the cruelty of the executioners was freely exercised throughout the day. The mandarin then said to him:

²⁹⁰ 김광옥 Kim Gwang-ok 金廣玉 (1741?-1801) Andrew. Blessed.

“The criminal judge has ordered me to put you to death if you do not obey the injunctions given to you, and we are now going to finish you off; but what do you find so good about dying? You have a wife, children and fortune, you have only one word to say and you return to the day, why do you persist in dying in torment? With gentle words and a thousand means, he tried to move and seduce André's heart, but it seemed like a rock and would not be shaken. Life and death are far from indifferent to me,” he said, “but I cannot think of denying my God. You mandarin paid by the king, you must follow his orders, I only expect you to carry them out. Should I be beaten to death; don't question me any more; should I die ten thousand times, I have nothing else to say, do as you wish, I'm ready for anything. The furious mandarin said to his men: This time we've got to kill him, don't count the blows any more, get up one by one to beat him, start at the bottom of the cops and when he's crushed go uphill. He was thus battered under an incalculable number of blows, but not changing his feelings, his executioners were put to the sword and told him to sign his sentence, which he did with a face beaming with joy, then busied himself praising God and Mary. Sent back to prison day and night, he prayed ostentatiously, expounding the truths of religion when he had the chance, and his fervor, strengthened by grace from on high, only increased. It seems that André was later sent to the court of Tsién Tsiou, the province's military capital, and probably sent from there to the capital, where he seems to have received his final sentence. Court orders had him executed in the town of Niei San, his native district, and he was sent on his way accompanied by Kim tai t'sioun i, his ally sentenced the same day as him and who was to be put to death in Tai heng, a district bordering Nie San. The two confessors exhorted each other during the journey, and when they reached the junction where the road split, they bid farewell to each other, making a rendezvous with their heavenly homeland for the following day at noon, the day on which they were each to have their heads cut off. How edifying these talks between two confessors must have been, as it were, at the foot of the scaffold, and how beautiful and touching these farewells with a rendezvous in the bosom of the Lord appear to us!

Indeed, the next day, after seven months' imprisonment, André was carried on a straw litter to the place of execution. On his way there, he recited his rosary in a loud voice, and the onlookers said: “That's very strange, he's happy to die and goes to his execution singing. André replied: “It's because today I'll be close to God, enjoying endless happiness. When he reached the foot of the scaffold, he said: I haven't finished my prayers, wait a little; he got down on his knees, finished them aloud, then placing the block that was to support him under his chin, he bowed. The executioner struck him, but wrongly, only hitting his shoulder. André rises to his feet, wipes off the blood with his handkerchief, gets back into position and says to the executioner: “Be careful, and cut off my head with a single blow.” He then calmly receives the final blow, consummating his sacrifice. It was the 17th of the 7th moon (August 25) and André must have been around 60 years old.

The second confessor condemned on the same day as André was Tieng Teuk i, whose surname and baptism are unknown. As is often the case here, the sentence, which is very clear in its wording, only mentions the confessor's first name. However, it seems more than likely that this is Kim Pierre, known as Tai t'sioun i²⁹¹, whom we have just mentioned in the above notice. He was a native of the Sai heng²⁹² district in Nai p'o. He was taken to the Hong Tsiou court, and soon afterwards transferred to the military headquarters at Tsieng tsiou, where he endured severe torture and suffering for several months.

²⁹¹ 김대춘 Kim Dae-chun

²⁹² 대흥 Daeheung (?)

For some time, he had his ally Kim André as a companion, and always constant in his faith, seems to have been with him as far as the capital, from where they left together to gather the palm of victory in their own country. He was beheaded in the town of Tai Heng on the 17th of the 7th moon (August 25), the same day as Kim André in Niei San, and did not miss the touching rendezvous they had made.

Three other confessors had also been condemned at the same time and were sent to their own districts in Tsion la prov. First was Han Stanislas, known as Tsieng heum i, a nobleman from the Kim Tiei district in this province. A poor relative of Niou Augustin, he usually lived with the latter and acted as tutor to his sons. There he learned religion, embraced it wholeheartedly, practiced it fervently and, when caught around the 3rd moon with Augustine, allowed himself to be shaken neither by torments nor by the ways of gentleness. Faithful to his God, he nobly confessed him, first in Tsien Tsiou, then on a larger stage in the capital. Uninvolved in the so-called conspiracy affair, he was condemned as stubbornly attached to religion, and sent to be put to death in his own district of Kim tiei, where he was beheaded on the 18th of the 7th moon (August 26) at the age of 46.

Kim André, known as T'sien ai, a slave in the house of Niou Augustin, and imbued by him with the principles of the faith, knew how to practice it with a generosity above his station. Caught with his master, he never consented to redeem his life by apostasy, suffered honorably the question at Tsien tsiou, then at the Capital, deserved to be condemned to death there and was sent for execution to Tsion Tsiou his own district. His head fell to the iron on the 19th or 20th of the 7th moon (August 27 or 28), at the age of 42.

Finally, the last of the Christian heroes condemned that same day was T'soi Mathias, known as Ie kiem i²⁹³; born of parents who had some small title of nobility in the district of Mou Tsiang prov de Tsien la. Still young, having vaguely heard of religion, he longed to know it, and was tormented by his inability to do so. But having married in the Han-san district in the southern part of the Nai p'o, he soon learned that there were many Christians in the vicinity, went immediately to find them and, having been instructed, set about practising with great fervour. His ardor and zeal made him stand out from the crowd, and he spread the knowledge of the faith everywhere, converting a large number of pagans, so that his name was known far and wide. When persecution broke out, it hit hard in the district of Mou Tsiang, his homeland. To avoid it, Mathias withdrew to his wife's family in Han San; but a large number of Christians having been taken, including 28 of his pupils, he was betrayed by one of them, and his place of retreat having been denounced, he was taken on the 13th of the 4th moon and taken first to the Han San prefecture; There, he was interrogated by the mandarin, then handed over by the latter to the satellites to make him apostasize, and had to suffer horrible tortures; but his will not wavering, the governor was informed and had him taken with a cangue to his own mandarin in Mou Tsiang. There, new torments awaited him, and he had to undergo interrogation after interrogation, during which no kind of torture was spared, but nothing could dampen the courage of this noble athlete of J.C. He stood firm against all the attacks and tricks of the minions of Hell, and the mandarin, pushed to the limit, sent him to the court of Tsien tsiou, the capital of the province. This new drama did not change the unshakeable heart of J.C.'s generous soldier, and his death sentence was carried out. As his mother was still in her eighties, he asked for permission to see her once, so that he could die without regret. Mathias was happy, but having heard that there was talk of his being beaten to death, and fearing that his sacrifice would thereby fall short, he became sad for a

²⁹³ 최여겸 Choe Yeo-gyeom 崔汝謙 (1763-1801) Matthias. Blessed.

few days, but soon God, having granted his servant's wishes, allowed him to be transferred by faithful confessors Han Stanislas and Kim André, and the road to martyrdom seemed clear to him, so all he could think about was rejoicing with his generous companions, whose joy was not less than his own. Finally, the government having passed a final sentence, he was taken to the Tsi kap market in his own district of Mou Tsiang and beheaded on the 19th of the 7th moon (August 27) at the age of 39. Thus, despite the defection of many, we have the consolation of once again seeing the triumphant faith in this province sprinkled with the blood of Ioun Paul in 1791, and the same tribunal where he made our holy religion known, still resounds with the eloquent accents of the apology of his blood.

While these executions were taking place, the trial of the Niou Hang kem²⁹⁴ brothers, etc. continued in the capital. They had been charged with plotting against state security. The debates were long and the interrogations multiplied accordingly. All the salons of the city and all the people were in agitation as they awaited the outcome of this great affair.

Enemies of religion and enemies of the Nam in were all stirring to make a big splash - finally it was decided to treat the culprits as major rebels, and on the 11th or 12th of the 9th moon their sentence was definitively passed, as guilty of bad religion, having communicated with foreigners, and formed the plot to call in European ships to force the government's will. Accordingly, orders were given for all five to be taken to the town of Tsien tsiou, capital of their province, to be executed before the people. Niou Augustin dit hang kem i, his brother Niou Koan kem i²⁹⁵ and Jean François dit Tsi hen i²⁹⁶, were to be decapitated and their bodies cut into six pieces.

(After the head has been cut off, the 4 limbs are cut off, which together with the trunk form six pieces).

The other two, Ou tsi pi and Kim Iou san i, were only to have their heads cut off. They were then sent to the town of Tsien tsiou in T'sien La prov., and on the 17th of the 9th moon (October 24), the governor had them executed according to the sentence. In addition, their families having been declared outlawed in this way, their house and all their possessions were confiscated according to custom.

Thus ended this all-too-famous trial, which we are sad to see linked to a so-called conspiracy. Niou koan kem i, after having apostasized and made denunciations so compromising for the whole of Christendom, had the good fortune to recant: we don't know; he died at the age of 34.

Niou Augustin, known as Hang Kem i, whom we have seen so zealous in practicing and spreading religion throughout his province, is also supposed to have apostasized, as did the other three. However, as this fact is denied by many, we dare to hope that they will share the palm of martyrdom before God.

He died at the age of 46.

Ioun François, dit tsi hen i²⁹⁷ was the younger brother of our glorious first martyr Ioun Tsi T'siong i. After his brother's death, he left the Tsie san district to retire to Tsie koun

²⁹⁴ 유항검 Yu Hang-geom 柳恒儉 (1756-1801) Augustine. Blessed.

²⁹⁵ 유관검 Yu Gwan-geom 柳觀儉 (1768-1801).

²⁹⁶ 윤지헌 Yun Ji-heon 尹持憲 (1764-1801) Francis. Blessed.

²⁹⁷ 윤지헌 Yun Ji-heon 尹持憲 (1764-1801) Francis. Blessed.

in the Ko san district, where he continued to practise his religion sincerely. Caught in 1801, he had the weakness to allow himself to be taken in by the insinuations of his judges and declared the place where his religious books were hidden. It was this circumstance that caused some to doubt his constancy. The violence of the torments also made him confess that the Christians wanted to bring in the European ships, as Koan Kem had declared, and this is what made him an accomplice and rebel. He died at the age of 38. His wife was exiled to Ke tsiei²⁹⁸ Island, where she died around 1828. His three sons were also exiled to the Islands, one of whom, aged 3, died there almost immediately, and it is claimed that one of them is still alive today.

Ou Tsipi, whose surname and baptism are unknown²⁹⁹ to us, was allied to the Niou hang kem family, and we know nothing of his life. Finally, Kim Iou San i was a man of the common class, who went from one side to the other to serve the Niou family and other Christian families for their intimate relations. He also made one or more trips to Peking to exchange letters from the missionary. This is how he became involved in the plot. His name was probably Thomas, and he was beheaded at the age of 40.

If we must now add a word about the substance of the trial itself, we believe there was a mixture of slanders. The Christians wanted and solicited peaceful intervention from the Europeans, as we have seen from Fr. Tsiou's letters, but nothing so far has aroused suspicion that they wanted war and the ruin of the Korean government. The money that would have been collected could have been used to pay for the missionary's expenses and trips to Peking, but not to pay for an expedition. So there was some slander underneath, which anyone who has seen with their own eyes how the accused are made to declare whatever they want by means of atrocious torture will easily understand. For us, after having heard a thousand details about this period, we do not believe in the thought of conspiracy on the part of those condemned above.

The enemies of religion and of the Nam in party, unhappy that several important figures had only been exiled, and that the families of the martyrs had not been entirely ruined, took advantage of the accusations brought against the dead in the above trial to rise up again and try to obtain their complete annihilation. They presented a request to bring the exiled members of the Tieng and Ni Seng houn i families to trial once again, and also asked that the wives and children of the large families whose heads had been put to death at the end of the 2nd moon be prosecuted, and that their houses and possessions be confiscated.

The government made no response to this request. Not to be deterred, some of the great dignitaries and the most bitter enemies met a number of times to consider ways of achieving their goal, and it is claimed that they held around 70 sessions on the subject. The young king, who was only 12 or 13 years old and not even the administrator of the kingdom, having been informed of their meetings and plans, proprio motu had an order published in which he complained bitterly that all the great ones were meeting to plot the death of his subjects, instead of seeking to save their lives, and then he sternly forbade any disregard. This brilliant act saved the remains of several great families, who to this day remain grateful to the king whose act of generosity prevented the extinction of their race.

Before moving on to other facts, it seems more appropriate to report here on everything that concerns this interesting Niou family, even though some of the events only

²⁹⁸ 거제 Geoje

²⁹⁹ It seems his name was Yi.

took place several months later. To this end, we must introduce the various members of this family.

Niou Augustin still had his mother, who had reached an advanced age; he had two brothers, one of whom³⁰⁰ died without knowing religion, leaving a son named Mathieu, aged between 15 and 20, then known as Koang Tsiou³⁰¹ To Rieng and referred to in edifying letters as Ouen tsiou; perhaps his widowed mother still existed; Koan Kem had his wife and seems to have had no children.

Augustin also had his wife and six children; the eldest Niou Jean called Tsiong Siak i³⁰², the second was a recently married girl, but not yet sent to her husband's house; the third Niou Jean, called Moun Tsiel i³⁰³, unmarried. The other three were 9, 6 and 3 years old. All this large family practiced with the fervor we have often noted, and God showered them with blessings. To this large family we must add Ni Luthgarde, who through her marriage to the eldest Jean, also became part of it, and we owe here a few details about this charming child, the friend of our most interesting martyrs.

Ni Luthgarde³⁰⁴, whose childhood name is Niou hei, was born in the capital of Ni ioun³⁰⁵ and Kouen. Descended from one of the country's most illustrious families, she was the younger sister of Ni Charles, whose deeds we shall see in the 12th moon (see there the nobility of her extraction), and had as her younger brother Ni Paul, whose martyrdom was so glorious in 1827. She shared a heart as ardent as it was firm, and was also gifted with all the fine qualities of body and mind that an education suited to her position could easily develop. Her father died while she was still a child, probably without ever having heard of religion. Her happier mother learned the articles of faith and raised her children in piety. Luthgarde responded faithfully to her virtuous mother's care; all her thoughts were for the salvation of her soul, and she had no desire for the greatness and pleasures that her high birth would easily have procured for her. She was about fourteen when Father Tsiou entered Korea, and she had the opportunity to meet him. Her young age and the lack of education among Christians at the time led her to fear that she would not be admitted to the sacraments, but already understanding the price of these heavenly gifts, she shut herself up in a room for four days, occupied solely with preparing herself, and the priest having judged her capable of receiving them, she was at the height of her vows. From then on, her only concern was to preserve the fruit of the graces she had received, her only desire was to adorn her soul with all the virtues, and soon afterwards, jealous of attracting all the good graces of her divine Spouse, she resolved to consecrate her virginity to him. But great obstacles stood in the way. Apart from her family's distinguished rank, this was unheard of in these parts. And any attempt to prevent a child from entering into the relations of a husband and wife would be regarded as an outrage.

God came to his servant's rescue and prepared a man for her. Father Tsiou, who wished to let this young person live in virginity, had met a young Christian man who also had a desire for celibacy.

³⁰⁰ 유익검 Yu Ik-geom 柳益儉.

³⁰¹ 강주 Gangju 康州

³⁰² 유중철 Yu Jung-cheol 柳重哲 (1779-1801) John. Blessed.

³⁰³ Not Mun-cheol but 유문석 Yu Mun-seok 柳文碩.

³⁰⁴ 이순이 Yi Sun-i 李順伊 or 유희 Yu-hui (1782-1802) Lutgarda. Blessed.

³⁰⁵ 이윤하 Yi Yun-ha 李潤夏 (?-1793) Matthew.

He was Niou Jean, eldest son of Niou Augustin, a young man from a noble and very wealthy family, but of very inferior status to that of the young lady, and moreover he lived in Tsonami³⁰⁶ near Tsien Tsiou, prov. of Tsien la; that is to say, at a great distance from the Capital, and in a region where high families hardly settle.

However, Father Tsiou arranged for his two hearts to be united under the veil of marriage, and for them to live as brother and sister, as they wished.

Luthgarde's widowed mother readily gave her consent, and the marriage was concluded. When Luthgarde's parents learned of the conclusion of the marriage, they were deeply offended, began to take great offense, and joined forces to have the contract, so unseemly in their eyes, annulled. The widowed mother stood firm against their clamor, claiming that, in her position, she had to have a rich son-in-law to fall back on. Soon after, the storm calmed, and the marriage took place in 1797. The following year, on the ninth moon, the young woman went to her husband's family, where on the 10th moon, they both took a vow of virginity. Luthgarde herself gives us these details, which we find in a letter she wrote to her mother from prison in 1801: "When I got there," she says, "it was a question of the worry and torment of all my days: having manifested this desire formed in my heart for many years, he also told me that he too, even before our marriage, had this same desire, so our meeting is a permission, a great grace from God. Each of us thanked his divine goodness, and we could think of no other way to repay this blessing than by suffering death for him. We had resolved, when the administration of the house was handed over to us, to make three or four shares of these great assets, one part for the poor, a considerable part for the younger brothers so that they could care for our parents, and if religion became public, we were to separate and live each in private. We both promised never to violate this mutual commitment. Last year, at the 12th moon, a most violent temptation arose, and I was in terrible anguish, like someone walking on broken ice, or on the steep banks of deep water, a dozen times I thought I'd lost everything, With my eyes raised to God, I invoked the merits of the Precious Blood, beseeching the Lord with all my might to grant us victory, and by His grace, with great difficulty, we avoided - we're still children. On both sides our mutual trust became as solid as iron and stone, our feelings of love and mutual fidelity as firm as a block of mountains. And so we spent the four or five years we were given to live together as brother and sister."

Luthgarde was devoted to the practice of good works, and showed herself to be respectful and submissive towards her parents-in-law, modest, charitable and exact in all her duties. Gentle and complaisant, she never had the slightest misunderstanding with any of the members of this large family, and was cited as an accomplished woman above all others. Her husband Jean, too, had a frank and open piety, very assiduous in his duties, full of devoted and real fervor, he attracted all hearts. His whole life was regular, he had put down all the airs of the century and despite his youth could pass for a serious and mature man, so that this union founded on pure and chaste love, was a true living model of a Christian marriage. These happy years were not to last long: in the spring of 1801, her father-in-law and several members of the family were imprisoned, along with her husband Jean; one can only imagine what an ordeal this was for Luthgarde's well-born heart. Soon after, she learned that many had been transferred to the capital, while her husband remained a prisoner in the town of Tsien tsiou.

Throughout the summer, the youngest brother, also named Jean, continually went to the city to bring his elder brother supplies, but he was unable to get him any clothes, so for the eight months of his captivity, in the middle of the summer heat, he had to keep the heavy clothes he had worn when he was seized, and soon their dirtiness, the smell that rose from them, the vermin that grew in them, were no light torment to Jean, brought up in luxury and

³⁰⁶ 초남이 Chonami

delicacy. We don't know what tortures he had to endure, but we do know that he was continually loaded with the cangue day and night, and that it was only taken away from him when he was about to leave for the ordeal. But Jean did not let himself be shaken, and kept his faith intact right to the end. Around the 15th of the 9th moon, probably a day or two before the execution of Niou Augustin and his companions, the rest of his family was seized and imprisoned; However, Augustin's mother was set aside, no doubt spared due to her advanced age, along with her newly-married daughter, who was no longer supposed to be part of the family, and one other woman, perhaps the widow, mother of Niou Mathieu. But as the large house was confiscated, it had to be evacuated, and these three people were deposited without any resources in a miserable hut nearby. It is interesting to hear Luthgarde's own account of these and subsequent events. "Since the spring of this year I had already had a broken heart, but things having gone without remedy, and obliged to see myself forever separated from my father-in-law, all desire to live abandoned me, and I thought only of dying for God while the opportunity was good. I made up my mind and, meditating on this great deed, I was doing my utmost to prepare myself for it, when all of a sudden numerous satellites arrived and seized me; just when I feared that the opportunity would be missed, my desires were fulfilled, thanks be to God for his blessings! Although I had only thoughts of joy, I was nonetheless troubled and agitated; the satellites urged me on, groans to make Heaven and earth tremble were heard, resounding from all sides, I had to part forever from my parents, friends, neighbors and my country, and nature was not extinguished in me, I said my eternal farewells with my eyes bathed in tears, then turning around only one thought remained to me, that of a good death. I was first locked up in a separate prison, then soon transported to another, where I found my mother-in-law, my aunt-in-law and my two brothers Jean and Mathieu (Mathieu was her husband's cousin, but the word brother is also used in this case). We looked at each other in deep silence, weeping. As night fell, the moon was full and shining pleasantly on the autumn sky, we could see each other and easily know our common thoughts, lying or sitting, what each desired, what each asked for, was the grace of martyrdom. This overflowing desire came to everyone's lips, and the five of us promised to die for God, and each of us formed his own resolution, firm as iron and stone. Our thoughts being the same, we communicated them to each other, trust and love grew closer, and all sadness was forgotten. With each step, God's grace increased, spiritual joy grew stronger, no attachments, no worries remained, and yet my thoughts were always focused on one person in prison elsewhere. (on her husband John) While still at home, I had written to him: "Let us be martyrs together on the same day. But the occasion being unfavorable, I had delayed sending this letter and finally all communication having been cut off and prohibited, not having been able to send it, I prayed in silence; my desire my hope was to die for God and to die on the same day with him. Who could know God's purposes and blessings! On the 9th of the 10th moon, my brother-in-law Jean was suddenly taken from us. Where are we taking him?"

The mandarin's order," I was told, "to take him to the big prison with his older brother. I was cut in two, they're taking him away. Yes," I said, "and what will happen to him? Tell Jean from me that I want to die for God the same day with him. We parted, and the four of us waited for God's help and protection. Barely a quarter of an hour had passed, when the news of their death reached us. My natural grief and compassion took second place to my husband Jean's happiness, which filled me with joy. But alas! how did it all happen? At this thought, my heart seemed to be pierced by a thousand swords, and I didn't know where to turn my thoughts: But soon I calmed down, saying: "Could this not be a grace from God, could it be that He has forsaken them entirely? And I consoled myself a little, without being able to put my mind at rest. At last I was told from prison that his body had been removed, and that on the clothes he was wearing were his recommendations to his sister (the name he gave to his chaste wife): "I exhort you, console you, let us meet again in the kingdom of

Heaven.” From then on, all my worries fell away... I always feared that he would come to deny God, day and night this thought tormented me, I hoped to die with him, who would have known that he would have preceded me? This is yet another blessing from God. From now on, I have nothing down here to worry about; if a thought rises, it's towards God; if a sigh rises, it's towards Heaven.”

Indeed, shortly after Niou Augustin's execution at the rebels' instigation, the government issued orders to put his two eldest sons to death by strangulation, as is customary in such cases. On the 6th of the 10th moon, a mandarin attached to Keum pou prison was deputed from the capital to put this order into effect, and on the 9th of the same moon (Nov. 14), Niou Jean, known as Tsiongou, was arrested.

Niou Jean, known as Tsiong Sieki, and his brother Jean, known as Moun Tsiel i³⁰⁷, were strangled in the Tsien Tsiou prisons, joining the many martyrs who had already fallen to the executioners. The four Christians who remained in the prison were, no doubt at the same time, condemned to exile, although we can see no trace of apostasy on their part; this was undoubtedly a consequence of the condemnation of the family heads. Mathieu and Luthgarde demanded: “According to the law,” they said, “Christians must be put to death, and we ask to be executed without delay.

(1801 continued)

In this way, they sought to provoke their judges into passing the death sentence their hearts were longing for. Was this zeal indiscreet? We don't dare to think so. Church law does not allow confessors to provoke judges, and in the past even imposed severe penalties on those who did so. But in the simplicity of their faith, they followed only the impulse of their hearts, an impulse sometimes inspired, or at least approved, by God himself, and which the Church, ever enlightened by the spirit of light, has been able to discern from the deviations of pride and passion in many of the martyrs of the early Church.

The judges disregarded these claims, and our four confessors, frustrated in their hope of martyrdom, reluctantly took the road to exile. But no sooner had they made their way than the order came to take them back to prison to be tried again. We don't know what motivated this new order, but if the previous conclusions had included some legal provisions against the children of rebels, it seems to us that this new judgment can have no other cause than the pertinacity of these Christians in the profession of the religion that hatred was then pursuing. We think you'll be pleased to see what our Luthgarde wrote about these various events as far as she is concerned. She wrote as follows: “On the 13th of the 10th moon (4 days after her husband's execution), I was condemned to exile in Piek tong and thus became a slave of this prefecture.

(Women slaves in prefectures are the most degraded thing under the sun; despised and vilified, they are at the mercy of the mandarin, the praetorians and the first person who comes along. This condemnation, more terrible than death for an honest woman, is an eternal disgrace).

I went to the mandarin and told him: “As I worship the God of Heaven, according to the law, I must die, so give me death for God's sake, as you have done for the other members of my household. He brusquely dismissed me. I insisted, sat down in front of him and said: “As you are paid by the government, how can you not carry out its orders? etc.? But he doesn't even pretend to hear me and has me taken away.

I prayed more than ever along the road.

³⁰⁷ 유문석 Yu Mun-seok 柳文碩 (1784-1801) John. Blessed.

No sooner had we made a hundredli than satellites were sent after me and I was called back. O incomparable blessing! How can I worthily thank the Lord, even after my death, please thank him again for me. As we passed through four villages, I thought of the four quarters Jesus passed through on his way to Calvary, and in my mind was it a small resemblance he wanted to give me with this divine Savior? I received these satellites with indisputable joy, as if I'd met my own parents. Right from the 1st interrogation, I said I wanted to die serving God. (In these new interrogations, Luthgarde answered with incredible assurance and defended religion with eloquence. Words flowed from her mouth like running water; she had no fear; she firmly believed and firmly hoped for great justice).

The king was dispatched, and when the answer came, I appeared before the judge again, signed my sentence, received a volley of blows, was loaded with the cangue and handed over to the prison. My flesh was flayed and blood was flowing, but after a quarter of an hour the suffering stopped, and the benefits increased as I went on. After 4 or 5 days, against all expectations, all was healed. After this ordeal, more than twenty days have passed and I no longer have the slightest pain to endure. Others say I'm in pain, but that's not only an abuse of terms, it's directly contrary to the truth. I say I'm in peace and wellbeing; who would be at home as quiet and as well as I am here. It's been more than twenty days since the king's reply arrived, and yet there's been no talk of anything; rumor has it that there's even no chance of life; I have hope only in God, could He possibly reject me entirely."

Luthgarde often thought of her mother, and knowing full well that her position must have broken her heart, she sought to console her in her letters, as well as her sister-in-law, wife of Ni Charles, then in prison in the Capital.

We don't think it's out of place to report here some of these passages, which give us an even better idea of the good heart and piety of our martyr. The style is lively, brilliant and rich in figures, and we regret not knowing how to translate them properly. She wrote to her mother and sister-in-law: I have testamentary vows to communicate to you, please do not reject them. When you hear that I am dead, I dare to hope ten thousand times over, don't worry too much. I, a vile and despicable child, a stupid and sentimentless sister, if I could become a child of God, share in the company of all the righteous, become a friend of the saints in paradise, enjoy their perfect happiness and take part in the sacred banquet, what glory would that not be? If we wanted it, it would be difficult. When a daughter or a sister becomes the object of the king's good graces, we congratulate ourselves, but shouldn't we congratulate ourselves when a child becomes the object of the love of the great king of heaven and earth? I, the greatest sinner in the universe, in this world no longer able to cleanse myself of the title of slave of the Piek tong prefecture, and who by my sins have denied my God and his benefits, if I do well and come to be a martyr, in the twinkling of an eye all my titles of sinner are erased and I enter the bosom of ten thousand happinesses; how could you be displeased? To be called the sister of a prefecture slave, or the sister of a martyr, which do you prefer? Mother, when you hear yourself called the mother of a martyr, what will you think of that title? Look at my death as a true life, and my life as a true death; don't be upset by my loss, but only by God's loss through past faults, and fear losing it again: let all our regrets be only for the past, to mourn and do penance for it; leaning on the help of the holy Mother, calm your heart so you can become God's throne. If you are well resigned to the divine will, you will conform to God's design, who wants to purify you through this sorrow, and without any doubt he will share his love and consolations with you. Please don't lose in vain this opportunity to obtain his graces and great merits.

Calm and resigned, apply yourself to penance and the acquisition of virtues.

Fear the smallest fault as a great sin, and repent of it. On the contrary, in the acquisition of virtues, do not omit any good, however small. Rely constantly on God's help, ask him for the grace of a good death, always excite yourself to fervor and contrition, and

even if it seems to you that you have none, never cease to excite yourself and pray, God ends up giving them.... All my life I have done nothing for my parents and leave no trace of filial piety, my sisters, (to these two beautiful sisters) make up for what I have not done and can no longer do and take good care of my mother. Filial piety towards the body is good, but filial piety towards the heart is even better. I, too, living close to my parents-in-law, have seen that nothing satisfies them like being united with them in sentiment and entering into all their views. If, being poor, you cannot offer her what you would like, at least be united with her and console her. Often awaken her clouded intelligence, and if by any chance she has done something wrong, don't be content with just saying good words, do it again with a cheerful and serene air; if she is sad, hide yours well, even act like a child with her, and by some jovial word, force her to recover....

If I obtain the object of my desires, can I forget my mother and my sisters? Though weak and miserable, if I obtain the crown of glory and eternal happiness, when you leave this world, I will come and take you by the hand, and introduce you to the abode of eternal enjoyment.... Not having any virtue myself, I have dared to exhort you at length; am I not like those good wooden men placed by the side of the road, who teach the way without being able to take a single step themselves? However, it is said that the words of a dying man are right, perhaps mine will not be too wrong.”

Oh, may these admirable counsels of filial piety be engraved in the hearts of all children, they would produce everywhere the happiness of families, the tranquility of states, and the salvation of souls!

The other confessors recalled on their way to exile also had to undergo interrogations, but the details are unknown to us; it is only reported that after their condemnation to death, their toes were broken, without them feeling any pain. At last, the day arrived that would put the finishing touches to their desires. On the way from the prison to the place of execution, Matthew preached to the people with great fervor. When two women showed signs of weakness, Luthgarde exclaimed: “Mathieu, revive our courage! This weakness was quite excusable in her mother-in-law, who was tormented by the thought of her young exiled children: but the heroic virgin knew how to restore her courage and raise all her thoughts to God. As is customary, the executioner wanted to strip them. Luthgarde rebuffed him with a few words full of modesty and dignity, then took off her outer garment herself, did not allow her hands to be tied, and calmly presented her head to the executioner's iron. She was then 20 or 21 years old. The other three were also beheaded.

Mathieu, who had never been married, was aged between 15 and 18, and the other two women between 35 and 45. The execution took place on the 28th of the 12th moon (Jan. 31, 1802) in the town of Tsien tsiou. What glory for the Church of Korea to be able to count among its members from the cradle, chaste husbands like Niou Jean and Ni Luthgarde, who both hold the palm of martyrs and are girded with the crown of virgins! To complete the disaster of this remarkable family, Niou Augustin's 3 young children, aged 9, 6 and 3, were exiled separately to the islands of heuk Siento, Sin tsi to, and Ke tsiei; it is said that one of his daughters still lives there today. What's more, his then newly-married daughter was threatened with repudiation by her husband, as is often the case in such cases, so that it was truly a complete ruin, and we shouldn't be surprised if not a single Christian from this large family remains today.

We will add here the names of a few confessors from this province of Tsien la, about whom no details remain and whose day of martyrdom is unknown: Ni Hoa Paiki, a nobleman from Ieng koang district, a pupil of T'soi Mathias martyred above, beheaded in his own district.

T'soi il an i, commonly known as keum no, nephew of the same T'soi Mathias, who after a glorious confession died of torture in Tsien tsiou prison, aged 40.

A Christian named O, a nobleman from the village of Pok san in the Iong koang district, who was also beheaded at the time; finally, a Christian named Ouen, caught in Sol tei in the Keum San district and beheaded in Tsien tsiou. No doubt there were many others who consoled the faithful with their courage and fertilized this province, but so far we have been unable to find them.

Dallet Volume 1 Book 3 Chapter 4. (Daveluy Volume 4 Page 177)

No sooner had the trial of the Niou brothers been completed in the capital, than Hoang Alexandre³⁰⁸ was brought there as a prisoner, wanted for 8 months and finally seized on the 29th of the 9th moon in the territory of Tsiei t'sien.

Hoang Alexandre, known as So ieng i, was rightly considered one of the most influential leaders of Christianity, despite his youth. He descended from a great family of the Nam in party, distinguished in the kingdom by its nobility and the dignities it had obtained, although at the time it does not appear to have been one of the most influential of the party. Gifted with the finest qualities of body and mind, from childhood he stood out among his companions, made rapid progress in letters and, with all his knowledge, augured a brilliant future for him. His reputation was further enhanced when, at the age of 17, he was crowned in the public examinations and awarded the rank of bachelor, known as Tsin sa. The king, having heard of his remarkable talents, wanted him to be presented to him, treated him with remarkable benevolence, cherished him greatly and went so far as to shake his wrist as a sign of friendship and say to him: When you are twenty, come quickly, I want to have you in my service. All this will seem very insignificant when you consider that the kings of these countries see no society; have no relations except with their families and dignitaries for the affairs of state, and can afford none of those familiarities, however dignified and reserved, that our European customs entail. Alexander must therefore have been accustomed to wearing a cord on his wrist, which he was no longer allowed to touch carelessly. He was married to the daughter of one of the Tieng of Matsai, of whom much is said in this story, and it was undoubtedly by this means that he was instructed in religion; however, as soon as he knew it, he embraced it ardently, no longer wished to know any other science than that of salvation, shunned the century and its dangerous pleasures, and became a zealous catechist. His parents and friends showered him with reproaches and ill-treatment, but were unable to shake his resolve, and the king's favor and promises made no impression on him, nor were they able to seduce him. When the king learned of his conversion, he was distressed, but he did not worry him, so esteemed was he for his rare qualities, perhaps even touched by his heroic disregard for earthly greatness. Alexander had a soul worthy of serving a greater master. Admitted to the reception of the sacraments, he put no limits to his fervor, and was attracted only by his religious exercises, assisting the priest with all his might in the exercise of his ministry and all manner of other good works. In 1798 and 1799, he lived in the capital, in the district called Ai okai, where he taught literature to some young Christians, transcribed books on piety, and often received Father Tsiou in his home, either to remove him or to have other faithful receive the sacraments.

When persecution broke out, Alexis was denounced by name, remembering the Savior's advice: "When they persecute you in one town, flee to another. He took steps to avoid this. In order not to be recognized, he first cut himself a beautiful beard, of which the

³⁰⁸ 황사영 Hwang Sa-yeong 黃嗣永 (1775-1801). Alexis (Daveluy and Dallet mistakenly call him Alexander).

Koreans are so jealous, and put on mourning clothes, the shape of which is perfectly suited to masking people. Then, seeing that he could not escape search, he left the Capital around the 15th of the 2nd moon, and went down, first to the district of Liei T'sien prov. of Kieng Siang³⁰⁹, went from there to the shores of Kang Ouen³¹⁰ prov., then finally settled in a pottery factory made up of Christians in the village of Pairon, distr. of Tsiei T'sien. A sort of underground chamber had been prepared for him, with the avenues covered by all the large earthenware vessels being made there. The village Christians themselves were long unaware of his presence; the master of the house was alone in the secret with his wife and the mother of Kang Grégoire, who often came to serve him secretly. Alexander often had Kim Pierre, known as Han pin i³¹¹, near him, to send him back and forth with the news. This Kim Pierre was a native of the Hong T'siou distr. in Nai p'o, and had gone up to the capital where he was enrolled as a soldier, from where he is known to many as Kim p'o siou. He had also introduced Hoang Thomas to his most trusted man.

Thomas, known as Sim i³¹², was a native of the village of Liong mari in the Teksan district of Nai p'o. Descended from an honest family, he was married to the sister of Ni François, known as Po hien i³¹³, martyred in 1799. He seems to have devoted himself entirely to the service of the Priest's commissions, and made several trips to Peking, showing great devotion everywhere. It was in his retreat at Pairon that Hoang Alexandre wrote a long letter to the Bishop of Peking. This precious document gives us many details about the first martyrs of this persecution. On many others, he himself admits that he did not have sufficient information, and indeed several facts appear to us from other documents to have been advanced too lightly. Above all, we wish he had never written the last part of this letter, which we have in its entirety. He dwells at great length on the means of achieving religious freedom, and the means he insists on cannot but sadden Christian hearts: These are detailed plans to enslave Korea to China in a stricter manner, and he goes into all the minutiae.

Then he asks for the Europeans to come in armed force to tame the government, and goes so far as to ask for 60 to 70 thousand men, or if they can't be mustered, to try with 7 to 8 thousand, thinking that would be absolutely sufficient. His words are hardly reserved, and everywhere seems to pierce his Nam in heart, jealous of taking revenge on the Norons and the enemies of religion. He had written it on silk with sympathetic ink that could not be read without knowing the secret. It was dated the day after the feast of SS Simon and Judde Oct. 28 (21 of the 9th moon) and signed Thomas et al. It is said that he had previously brought Hoang Thomas and Ok t'sien hei³¹⁴ near him to take his measurements with them and pass it on, and received their promise to make the trip to Peking at the end of this year.- Ok t'sien hei native of the district of Sien T'sien prov. of P'iong an is known to us only by the trips to Peking which he made for the Priest with devotion. He had been there again during the winter of 1800, and on his return to Tsiou, having learned of the open persecution of the Christians, he immediately returned to Pien Men to try to inform the Chinese Christians of the unhealthy situation.

In the meantime, the flight of several influential Christians brought the fury of the ministers to a head, the search was doubled and Hoang Thomas was arrested. Believing that

³⁰⁹ 경상 Gyeongsang

³¹⁰ 강원 Gangwon

³¹¹ 김한빈 Kim Han-bin 金漢彬 (1764-1801) Peter.

³¹² 황심 Hwang Sim 黃沁 (1756-1801) Thomas.

³¹³ 이보현 Yi Bo-hyeon 李步玄 (1773-1800) Francis. Blessed.

³¹⁴ 옥천희 Ok Cheon-hui 玉千禧 John.

no Christian could escape, and hoping perhaps to put an end to the persecution, he discovered the place where Alexander was hidden. (Many Christians claim that he had received orders from him to discover him if things were pushed to extremes. The satellites sent to Pairon could not find him there.

Finally, the muffled noise made by the large earthen vessels when they stepped on the earthen cellar aroused their suspicions, and he was met. Alexander saw them coming, but was not frightened. He ordered them not to touch the hand where the cord was, a sign of royal favor, and this order was obeyed. Loaded with irons, he was taken to the capital, and the famous letter written on a piece of silk was found on him. We don't know how the government was able to read it; tradition has it that a Christian, threatened with death at the time, offered to give up the key, which was accepted, but this fact is far from proven. In any case, the letter was read and sent shockwaves through the Court. The plot was clear and formal, and the culprit could only be treated as a great rebel, and it must be admitted that he would have had difficulty preserving his life in the eyes of governments even less suspicious than the Korean court.

However, Ok t'sien hei had been seized, and Kim han pin i, first taken at the 8th moon and escaped from the hands of the satellites, had been recaptured, and their trial was held at the same time. These four Christians were joined by another of the interpreter class, named Hien kiei heum i³¹⁵, also known as Sa Siou; he was the father of Hien Charles, a catechist who was beheaded in 1846.

At first, he had fled to the provinces, but as his entire family had been compromised, he was told to give himself up, which he did.

In 1799, when a European ship anchored in Tong nai, he visited it and reported that a single ship like that could easily destroy more than a hundred Korean warships. It was claimed that he had been plotting with the Europeans, and rightly or wrongly, he was implicated in the whole Alexander trial. All these accused had extraordinary tortures to endure, and all did so as heroes. The thought of denying their faith never occurred to them, and the judgment against them as traitors to their homeland and plotters with foreigners was soon published. On the 24th of the 10th moon (Nov. 29), Hoang Thomas, who had signed the letter, was beheaded and cut into six pieces, at the age of 45; and Kim Pierre, known as Han pin i, aged 38, was his companion in torment, but only beheaded.

A few days later, the other 3 were sentenced to death. The sentence passed on Hoang Alexandre, imputing to him all that his letter contained, condemned him as guilty of *Lèze majesté* and being a denature. At the age of 27, he was beheaded and cut into six pieces. Ok t'sien hei, aged 35, and Hien kiei heum i, aged 39, were executed with him, but only beheaded. This was on the 5th of the 11th moon (Dec. 10).

At the same time, Alexander's house and possessions were declared confiscated, his mother exiled to the island of Ke tsiei, his wife to Quelpaert and his son Kien hen i to the island of Tsiou tsa to, where he had been living for the last few years. One of them was condemned to exile, probably after apostasy, while the other, Kim Kouï tong i³¹⁶, a native of the Nai p'o district, had left his possessions, his family and his country to practice his religion. After several tortures, he was promised his freedom if he wished to apostasize, but he steadfastly refused and declared that he wanted to die with the others. It is said that he was sent to the town of Hong tsiou, his own district, and beheaded there on the 30th of the 12th moon (Feb. 2, 1802).

³¹⁵ 현계흠 Hyeon Gye-heum 玄啓欽 (1763-1801) Florus. Blessed.

³¹⁶ 김귀동 Kim Gui-dong 金貴同 (?-1802).

We won't try to exonerate the author of the above-mentioned letter, he may have had the right intentions and not understood all the consequences of his action, but in fact it's more than imprudence, it's a real dishonor for him. Is this letter a personal matter for him, or did a small number of his friends know about it? Which doesn't even seem to be the case. This is not the same case as that of the Niou brothers; they seem to us to have been slandered, and here we have nothing to reply to. The government said, and may have believed, that it was a conspiracy between all the Christian leaders. Facts and tradition belie this assertion. Moreover, the Christians were falsely accused of having collected money to support the foreigners. We have already said what should be thought of this slander; they dared to suggest that troops were already being secretly raised for the same purpose, an even more slanderous and ridiculous accusation. We affirm without fear of contradiction that no Christian ever had such a thought, and that everything we have read and heard in the past clearly contradicts it.

This letter, moreover, was never made known to the Christians. It was circulated among the dignitaries of the kingdom, but the Christians, who were all in hiding at the time, had never seen it, and regarded all the accusations made against its author as pure slander. This forever deplorable fact has been since that time the cause of many insults hurled against our Holy Religion, and to this day the cause of many of the evils that Christians have suffered and still suffer, and it is an example capable of teaching prudence to those who would otherwise have only upright intentions.

The trial and the above accusations had put the final nail in the coffin of the enemies of the Nam in and of religion. They made a new request to annihilate the only exiled relatives of the main Christian chiefs. Their death was resolved, it is claimed, and they were summoned and brought before the courts once again. We don't know what happened, but the accused had the talent to exonerate themselves, and were only condemned to a more severe exile. This sentence was handed down on the 5th of the 11th moon, the same day as Alexander's death sentence etc., and it was with this that the Queen Regent ended the sessions of the Extraordinary Chamber, which was then dismissed.

Dallet Volume 1 Book 3 Chapter 5. (Daveluy Volume 4 Page 182)

The persecution was thus more or less over. The government prepared an account of this great drama for circulation among dignitaries. It was promulgated on the 22nd of the 12th moon, and it would perhaps be interesting to report this document in its entirety here, as it gives an idea of the way in which such matters are dealt with in this kingdom. As it can be found in the supporting documents³¹⁷, it will be easy to insert it here, if deemed appropriate.

After these final acts, a number of executions were carried out, starting with the one in the capital. The order seems to have been given to finish everything before New Year's Day, as frequently happens in such circumstances. Only one execution took place in the capital, on the 26th of the 12th moon (Jan. 29, 1802), and according to the testimony of eyewitnesses, eight Christians were martyred. The first of this glorious troop was Ni Charles, known as Kieng to³¹⁸, Luthgarde's elder brother.

Born in the capital in 1780, he was, 12 or 15 generations back, the main descendant of a bastard son of King T'ai T'so, founder of today's reigning dynasty, ennobled under the title of Kieng hieng koun. Although his family had not been among the princes for several

³¹⁷ Daveluy Archive Volume 5 pages 266-276

³¹⁸ 이경도 Yi Gyeong-do 李景陶 (1780-1802) Charles. Blessed.

generations, it had retained a very distinguished rank in the kingdom. Illustrious for a number of great men, it was at the head of the Nam in party, and yet, due to premature deaths, Charles's branch had no representative in high dignities at the time of writing. Of a gentle, generous and serious character, from childhood Charles was not one for light conversation; gifted with uncommon natural talents, he made an early name for himself in letters, and everyone found in him the gravity and maturity of old age. At the age of 17, he was married according to his station in life, and three months later his father died. Rich and the eldest of the family, it was difficult for him to avoid taking part in the superstitions so numerous on such occasions, yet he managed to keep himself pure from all cooperation. For a long time already, to keep himself away from the world and avoid the daily occasions of sin, he affected to be hunchbacked and asked God ardently to send him this infirmity. At home, he never walked unless he was bent over, looking as if he were dragging himself along with great difficulty. From then on, the spine was disturbed, curving into prominence, and the infirmity had formed to such an extent that he was later obliged to be carried on his back to all interrogations. From then on, as head of a large household, he ran it properly, regulated everything, instructed his subordinates and let nothing but dignity show, but as he never went out to visit his relatives and friends, nor mingled with their conversations and frivolous amusements, he drew many blames and reprimands, which did not, however, make him abandon his secluded life. He had an even bigger storm on his hands at his sister Luthgarde's wedding, against which everyone spoke out against him, but determined to do anything for the salvation of his soul and his family, he stood firm and didn't even flinch.

His well-known name gave him no hope of avoiding persecution: in 1801 he was indeed caught, and appears to have nobly confessed his faith. But soon his faith took over, his resolve became firm and he never wavered. The course of his trial is not known to us in detail, but he was sentenced to death, without having been compromised in any political affair, and was beheaded in the capital at the age of 22 on the day mentioned above.

One of Charles' companions on this bloody stage was Son Kieng Ioun³¹⁹, a catechist. From an honest family in the capital, he converted before the priest entered. Having been appointed to the post of Catechist, he discharged his duties with remarkable assiduity, and his zeal and devotion are still spoken of today.

He bought a huge house, sold wine to masses of pagans and, under cover of his noisy exterior, gathered a very large number of Christians to instruct and exhort them. His name at first denounced him to the rage of the persecutors, and he fled, but his entire family having been seized in his place, he felt he had to give himself up in order to have them released. It is said that he had to suffer dreadful tortures, but sustained by grace, he emerged victorious from all these trials and received the crown at the age of 42.

Kim Simon, known as Paik sim i³²⁰, also from an honest family in the Capital, behaved no less well. Some time in service in a house where the priest lived, and renowned for his uncommon fervor, led to his being sought out in the spring of 1801. He escaped and remained hidden for a long time, then, having learned that his father was being held captive in his place, he went and presented himself. After this step, it's safe to say that he had no intention of denying his God, and confessed him boldly and without any weakness. The judge, having received money to have him released, sent him to spend three days with his family, thinking this would shake his constancy. When Kim Simon returned, the judge said to him: Well, have you changed now? Yes," replied the confessor. From now on, you will no longer follow this evil sect.

³¹⁹ 손경윤 Son Gyeong-yun 孫敬允 (1760-1802) Gervase. Blessed.

³²⁰ 김백심 Kim Baek-sim 金百心 Simon.

I have changed,” Simon replied, “but only by making a firm resolution to practice better than in the past. The judge was stunned and incensed by this reply, and Simon, not wanting to hear of any other composition, was condemned to death and executed along with the others.

Hong Antoine, known as Antang³²¹, was one of these generous athletes; his constancy and glorious death are widely reported, but his execution and the details of his life are unknown everywhere. We only know that he lived for a time in the house against the palace and had frequent contact with the Priest.

Finally, a woman named Siei rai³²² was also beheaded with them. One of the charges brought against her was that she had made Hoang Alexandre a mourning dress to help him evade the searches. The three other companions of these five martyrs are unknown. It is with this numerous and glorious execution that ends this long scene on the Capital's theater. We will, however, note here the names of a few martyrs who were beheaded in the same place in the course of this year, without any known circumstances:

Philippe³²³ and Jacques, two beautiful sons of Hong Antoine, to whom some people add his wife; Pien teuk tsiong i³²⁴; Kim keing sie³²⁵, son of a dyer, and a Christian named Pak, father of Pak Mieng koang i³²⁶ martyred in 1839; all names no doubt written in the Book of Life, but whose struggles for the name of Jesus will only be known to us on the great day of revelation and Justice.

Although the number was less considerable, the echoes of the Province mingled nobly with the accents of the confessors of the Capital to make better known and venerate the name of the Lord, then so persecuted in its members, and so vilified.

The district of P'o T'sien found its herald in one of its children,

Hong Léon, named In³²⁷, son of Hong François Xavier with whom we saw he was taken on the 2nd moon. Good-natured and quiet, Léon spent his youth in this district, and his ideas on human greatness were shaped by his birth and position. But no sooner had he come to know our holy religion, than he embraced it, and at the same time laid aside all desire for dignities. His filial piety led him at first to seek to clarify his father's doubts, and having succeeded in strengthening him in the practice of religion, his zeal turned to his family, whom he assiduously instructed, to the lukewarm, whom he forcefully aroused, and to the Pagans, many of whom he converted. He was admired above all for his humility, always speaking of himself in more than modest terms, and taking pleasure in pointing out the good qualities and deeds of all others. He was widely esteemed, but as he no longer wished to meddle in the affairs of the century, he could not avoid the reproaches and blame of all his friends. He bore them calmly, and endured with joy and resignation all the privations that the great poverty of his home imposed on him daily. Caught with his father and imprisoned

³²¹ 홍익만 Hong Ik-man 洪翼萬 aka 安堂 Andang (?-1802) Antony. Blessed.

³²² 최설애 Choe Seol-ae 崔雪愛

³²³ 홍필주 Hong Pil-ju 洪弼周 (1774-1801). Philippe. Blessed.

³²⁴ 변득중 Byeon Deuk-jung 邊得中

³²⁵ 김경서 Kim Gyeong-seo

³²⁶ Probably 박후재 Park Hu-jae 朴厚載 (1799-1839) John. Saint.

³²⁷ 홍인 Hong In 洪鎭 (1758-1802) Leo. Blessed.

separately, this separation was painful and heartbreaking, and the many tortures he frequently had to endure at the P'o t'sien court could have shaken a less solid virtue, but the thought of his father's glorious death and the desire to follow in his footsteps sustained him wonderfully, and his courage was admired by the satellites of this district. After 10 months of imprisonment amid all manner of suffering and hardship, remaining as firm in his faith as in the beginning, he deserved to see himself condemned to death, and was executed by beheading at the age of 44, in this very city, on the 27th of the 12th moon (Jan. 30, 1802).

After his death, a great light surrounded his body, which seemed to retain all the airs of life. All those who saw him were in awe, and the satellites especially kept repeating: Truly, this is an extraordinary thing.

In the Iang keun district, the ferocious mandarin never ceased to seek ways of satisfying his rage against the Christian name. Furious at not having been able to put to death the noble Tsio Justin, whose case had been seized by the supreme court as we have seen, he wanted at all costs to feast on the blood of the son³²⁸ of Tsio Justin and despite the difficulties of having him seized at the bottom of the northern prov. on land alien to his jurisdiction, he did not balk, made various requests to the court to this effect and having obtained all the necessary powers, he sent to seize him at the 8th moon. Justin's son was called Tsio Thomas, and from childhood he stood out for his filial piety. No sooner had he been instructed in religion than he became a model of piety among all other Christians, by his exactitude in his duties.

When his father was seized in 1800, he followed him to the prison, traveling twice daily from the city to a distance of a league to bring him his meals, and comforting him with all his might. He also followed him to the Capital prison, and not having been there when he left for exile, he followed him day and night for 300 ly, until he was able to join him, and then accompanied him to the place of his deposition some 150 leagues from the Capital. His father, already a little old, contracted an illness as a result of his wounds and the fatigue of the journey. Thomas was always at his side, serving him with inexpressible devotion, so much so that the master of the house, after considering him for some time, could not believe it, and spread the word that such filial piety had never been seen before. Justin recovered, however, and Thomas stayed by his side, when on the 8th moon, the satellites of Iang keun arrived to seize him. Justin said nothing, went to wait for his son on the road, and as he passed said to him: Well, what are you up to? Thomas, forced to leave his old father alone, was cut in two; but subject on the one hand to God's orders, and on the other not to impress his father, he replied calmly and easily: I have no other thought than to follow step by step the cross of J.C.

That's good," resumes Justin, "now I leave you in peace and without regret.

And we part, bidding each other eternal farewell. Arriving at Iang keun, the mandarin said to him: Do you know your father's crime? Thomas replies: "How can you be so ignorant of principles as to speak to me like this? What fault has my father committed?"

The furious mandarin rumbles like thunder and puts him through violent torture, which Thomas endures with steadfastness and love. For nearly two months, almost every day, he was summoned with orders to apostatize and tortured, without ever having a moment of weakness; but his body finally succumbed to such frequent torture, in the first days of the 10th moon, and he died in prison.

It is said that Thomas, while at home, took advantage of the moments when he was alone to violently beat his arms and legs, in order to accustom himself to enduring the torments if God allowed him to be caught; a generous heart to which a rich crown was no doubt bestowed. - Some time later, this same city was again the scene of the triumph of faith.

³²⁸ 조동섬 Jo Dong-seom 趙東暹 (1739-1830) Justin.

Kouen Bastien, called Siang Moun i³²⁹, second son of Kouen Xavier, and by adoption son and heir of Kouen Ambroise, could not have been left out by the enemies of religion. His parents' name, combined with the reputation that his talents and good qualities had already earned him in spite of his youth, were more than enough to have him proscribed, in addition to the fact that he was known for his fervor in practicing the prohibited religion. He was therefore caught and imprisoned in his own town, where he suffered excruciating torments which at first caused him to confess apostasy; but when transferred to the Capital's courts, he recanted and, amidst the tortures which were not spared him, confessed and defended the Christian religion once again. After some ten months' detention, he was sentenced to death and executed in his district of Iang keun. On the 27th of the 12th moon (Jan. 30, 1801), his head fell on the scaffold; he was then in the 33rd year of his age. (It remains in doubt whether this martyrdom is not from 1799, although Christians say it is from 1801).

The city of T'sieng t'siou, which we have already seen stained with Christian blood in 1799, will again this time have generous athletes summoned to its court, and they will come from the fertile land of Nai p'o, so well known to our readers.

The confessor God chose this time was Kim François, named Sa tsi³³⁰, from the village of Pipang Kotsi³³¹ in the Tek san distr. Born into an honest, literate family, he himself had a knowledge of literature and competed in public examinations. Educated in religion, he no longer carried his ideas there and broke with the century, to devote himself solely to religious studies. Prayer, preaching and reading were his delights, and exemplary conduct combined with the natural uprightness of his heart, gave him a great reputation and authority in the neighborhood. Kind and sensitive, he was always ready to give alms; if he got himself a new suit of clothes, he would immediately give to the poorest the one he had stripped, and he solicitously helped the needy of his village, and if he heard that a woman in childbirth had not been able to obtain the small reliefs usually used at the time, he would send them to her immediately, so that all the unfortunate and abandoned found in him an assured help. No less devoted to his parents, he was reputed everywhere as a pious son, and when they died he strictly observed abstinence for the entire two-year mourning period.

Skilled in calligraphy, he copied many religious books and gave the most necessary ones free of charge to Christians who could not afford to buy them. In this way, through a life full of good works, he tried to win the good graces of his God. Two traitors, pretending to be attracted by the reputation of his handwriting, came to order a few books from him, then withdrew to bring the satellites with a warrant for his arrest. François was first taken to his own town of Tek san, where he was promised immediate freedom if he wished to apostatize, but he replied: I who serve the great God of Heaven, how could I deny Him? The mandarin inflicted a few punishments on him, degraded him to the rank of satellite and sent him back to prison. Cited again, he showed the same constancy under the blows, and was degraded to the rank of fustigator; this did not shake him, and he wrote to his children:

Leaning on the assistance of God and the Blessed Mother, try to spend your life as a Christian and don't think of seeing me again. He was determined not to falter in the midst of his trials. On the 10th moon, transferred to the hai mi criminal court, he received 90 strokes of the plank, but without wishing to submit, which meant he was sent back to T'sieng t'siou, the province's military chief town, on the 12th moon.

³²⁹ 권상문 Gwon Sang-mun 權相問 (1769-1802) Sebastian. Blessed.

³³⁰ 김사집 Kim Sa-jip 金— (1744-1802). Francis. Blessed.

³³¹ 배방고지 Bebang-goji

This journey was a real torture; in the bitter cold, loaded with a cangue and with his wounds still open, he had to walk 180 li; his white hair was scattered over his shoulders, the blood flowing from the wounds was seeping through his clothes and sticking to his skin, he had all his movements stopped, and stumbling from side to side, his condition was most pitiful. François' resignation and calm were not disturbed, and he was admirable during this horrible journey which lasted three days. New torments awaited him, but they did not deter him. Faithful as ever, he was condemned to death, and on the 22nd of the 12th moon (Jan. 25, 1802), after making a spectacle of himself in the market, and receiving 80 strokes of the thieves' board, he gave up his soul to God.

To the end," said eyewitnesses, "his faith, hope and charity were as strong as ever, and his heart remained as firm as iron and stone.

He was 58 years old.

In the same town, a Christian woman named Colombe was also executed, the wife of a noble Ni, living in Piel Am, Tek san district, and knowing no details, we are forced to mention her name only in passing.

The Lord's witnesses had to show up everywhere. The great city of T'siong tsiou, once capital of the province of T'sieng t'sieng, also provided a few. A nobleman named Ni Kei ien i³³², exiled after apostasy at the end of the previous year, was recalled from exile, interrogated again and condemned to death for his faith. He was beheaded on the 27th of the 12th moon (Jan. 30, 1802) at the age of 63. But this not-quite-perfect testimony wasn't enough, we're going to see some purer, unblemished ones, supplied to us by the Praetorian class, a class not very noble, it's true, but whose every deed has a great repercussion among the people. No details, no dates have come down to us; only the name of these intrepid confessors was discovered by an eyewitness, who at the time was a Pagan, and who has preserved to this day a memory full of admiration.

Ni Pou t'sioun i³³³ was a praetorian in this city, learned in letters, well-spoken and of advantageous bearing. His 3rd son Ni Siek tsiung i³³⁴, educated like his father by the noble Ni Kei ien i above, surpassed all the others in fervor, and although he practiced the dangerous trade of merchant, he knew how to find time for all his exercises and had become the model for all Christians. The father and son were probably taken at different times, but their constancy was the same under torture, and they astonished all those who were unaware of the wonders that divine grace works in the hearts of faithful disciples. Unshakeable in their faith, they were both beheaded in this city, the first at the age of 68, the second at the age of 29.

The weaker sex also had to confess the truth of religion in this city, Ni Akinien i³³⁵, also the daughter of a praetorian, and educated by the same nobleman, was married in the same class and lost her husband after having had two sons.

Although they refused to practice, the Christian widow was nonetheless a model of assiduity in her duties and exercises of piety. Never, it is said, was she the least bit cold or lazy. God rewarded her noble perseverance, allowing her to be seized and placed on the stage of the confessors of the faith, and amid horrific torments, her calm and male courage were the honor of the holy cause she defended, as well as the admiration and astonishment of the whole town. In the end, she was beheaded... The ancient Christians all praised the martyrs of T'siong tsiou, without being able to give any details. It must have been on the occasion of

³³² 이기연 Yi Gi-yeon 李箕延 (1737-1801)

³³³ 이부춘 Yi Bu-chun 李富春 (1773-1801). Martyr.

³³⁴ 이석중 Yi Seok-jung 李石中 (1773-1801). Martyr.

³³⁵ 이아기련 Yi Agi-nyeon 李阿只連

these generous praetorians' glorious martyrdom, for we have been unable to find any trace of any other martyrs in this town.

Finally, the important town of Koang tsiou prov. of Kiong kei³³⁶ must also have seen the heroes of Christianity in battle with the persecutors of the faith, and witnessed their victory. The first is Ou tek oun i, about whom we have no details, but his very clear sentence shows us a resolute man, who sometimes took care of the martyrs' burial grounds and strongly rebuked Hong Protais for his cowardly apostasy.

He died on the 28th of the 12th (Jan. 31, 1802) at the age of 50.

The second is Han Thomas, known as Tek ouen i³³⁷. Born into a noble family in the Siou Ouen³³⁸ prov. district of Kieng kei, he had emigrated to the territory of Koang tsiou. Naturally firm of character, his conduct was unmistakable. Assiduous in prayer and pious readings, he liked to gather Christians together to instruct and exhort them and then, it is said, his words were as touching and firm as his heart itself. His main occupation was to conform to God's will in everything he did, and he did so with invariable constancy. Seized in 1801 by Koang tsiou's satellites, he was brought before the judge, who demanded denunciations from him. Thomas refused and was subjected to torture, which he endured with patience and holy joy, without his face changing in the slightest. Put to new torments he says: If you were to give rewards to those I denounce, I would do so, but far from it you would have them seized, press their necks until they were strangled, and as they came you would (cut off their heads) cut off their necks. So I can't denounce anyone. He had to endure long and numerous tortures, and did so with heroic calm and extraordinary frankness of speech. His death sentence was sent to the capital, where it was confirmed.

He went joyfully to the place of torture, supported himself on the block which should strengthen the chin, and looking fixedly at the executioner, said sternly: cut off my head with a single blow; the executioner, seized with fear and trembling, struck wrongly. Thomas rebuked him sharply, and struck again, but the head didn't fall off until the 3rd blow. It was the 30th of the 12th moon (Feb. 2, 1802). Thomas was in the 52nd year of his age.

We regret not having more details, Thomas is, in fact, quoted as one of the most beautiful confessors of that time, calm and without incredible coldness in awful torments, with a lively, strong and penetrating word, and using it to defend religion. He is one of the glories of the country, and it is with him too that we conclude the accounts of this forever memorable and glorious year in the splendors of the Church of Korea.

As we cannot, however, leave a few names entirely forgotten, we will add them here as an additional note or chapter. The first is Pai Mathias, who devoted all his energies to the good of Christianity and rendered it important services. He was the younger brother of Pai Francois³³⁹, martyred in 1799. Unable to contain his desire to bring in priests, he offered to make the perilous journey to Peking, and indeed went there several times, receiving the sacraments, and appears to have been part of the troupe that introduced Father Tsiou. When persecution broke out, he went into hiding, constantly praising the courage of the martyrs, joyfully hearing the story of their sufferings and expressing his desire to follow them into the arena to make amends for his sins.

These were not empty words on his part; to prepare himself for this, he tried to bear with joy all the pains of life, and to make it easier for himself to despise worldly pleasures, he

³³⁶ 경기 Gyeonggi

³³⁷ 한덕운 Han Deok-un 韓德運 (1752-1802) Thomas. Blessed.

³³⁸ 수원 Suwon

³³⁹ 배관겸 Bae Gwan-gyeom 裵—(1740?-1800) Francis. Blessed.

lived in continence with his wife. His uprightness, devotion and fervor were admired in every way, and Christians were quick to accept his advice. He was taken prisoner and proved himself faithful; in torture he showed a masculine courage mingled with great joy. In prison, he never ceased to exhort and encourage the Christians. Four or five months of continuous torture failed to shake him, and the judge, seeing the futility of his efforts, tried insinuations, telling him about his family, etc., and unworthy Christian prisoners joined in the effort. As soon as he was released, grace moved him, and he immediately returned, loudly pronouncing the Holy Names of Jesus and Mary, and moaning his fault. He is sharply reprimanded, saying: "A moment ago you gave yourself up, now have you gone mad? Mathias: Yes, my madness is to have dared to utter this unworthy word. Should I die, how could I fail to recognize my great king and father. No matter how hard he was pressed, he held firm and was soon condemned to death, strangled in prison at the age of 33.

A Christian from the Porieng district, whose name is unknown, had gone to the capital to buy religious images, and was caught and taken to prison. Seeing his uncommon firmness, they decided to put him to death, and a few days later the satellites came and told him to tie a shoelace around his neck, but he refused to do so himself, adding that he could be killed because he would certainly never deny it. That very day, he was strangled.

God allowed a Christian prisoner to be in the adjoining room, who heard the whole thing very clearly and came out of prison to tell his family this edifying tale.

Ni Jean, known as Mieng ho³⁴⁰, perished in a manner less appreciated by men, but no less meritorious before God. Descended from a noble family of the Nam in party, his father Ni ikoun i was governor of Kieng kei province before and during the persecution of 1801. Having embraced religion, he worked to reform his overly lively character and to regulate all his actions; he continually mortified himself at mealtimes, broke with the world, no longer went out to social gatherings and always kept to himself in a separate apartment, only on Sundays joining a few Christians for pious readings and exhortations. His father, alarmed at the danger to the whole family, made every effort to persuade him to abandon his faith, but without success. The danger was becoming ever more imminent, and the high position of his house meant he could not avoid it by fleeing. So he waited resignedly for the orders of Providence, when his father, blinded by fear, came to tell him to die by poison. He refused to do so, but several people combined their efforts to force it down his throat, and he died. An admirable death, unknown to men, but we have no doubt that it was a precious and rich one before God.

In the town of Niei tsiou, a young widow named Ni, a branch of Oan san, a fervent Christian, was caught and executed along with one of her relatives, who was not a practicing Christian, but was caught up in the same disaster.

In the district of Siek Sieng prov. of T'siong t'sieng, a nobleman named T'soi Pan; had separated to practice from a beloved concubine and fervently fulfilled all his duties, he was taken and beheaded.

Kim Thomas, a native of the Tek san district, who had accompanied Father Tsiou on his errands as a horse driver, was also taken and beheaded.

Ioun Paul from Tsiouroul, Tek san district, and Han Thomas from Olkoutsi, Mien t'sien district, were both martyred in the town of Hong tsiou.

³⁴⁰ 이명호 Yi Myeong-ho 李明鎬

O Koang tsiou, a man and a woman from the Ouen family, are said to have been executed there.

Sin koang sie³⁴¹, a native of Han t'e³⁴², Tieng san district, emigrated near Tsien tsiou, was brought before the court there and executed, without apostasy, along with Ni Kouk Pou of Kong tsiou and two or three others.

Finally, Ni Liong Kiemi, Koan's valet in the capital, was beheaded there without apostasy; but we think he could well be the same Ni kiou noted on May 14th.

We enclose here a part of Hoang Alexandre's letter, which reveals the physical and moral position of the Christians at the end of this persecution, and shows the efforts they were willing to make to rebuild their ruined Christianity. "As soon as the priest entered Korea, a traitor denounced him and the late king knew about it, so he had to be on his guard all the time, and not being able to give the sacraments freely, many were unable to take part in them, and half of those who did receive them were women. Among the Christians of the province and the people of the capital, although many were very fervent, very few were admitted. All had endured great suffering and hoped for many years in secrecy; but since they saw the priest become the prey of the wicked and his head hung exposed, all their sufferings and efforts of ten years are in an instant useless, body and soul are on the verge of ruin, life and death are without support; hence their hearts fail, their ideas are all upset and they no longer know what to become. We tell them, to console them, that the priest, having come with the sole aim of saving souls, no doubt wished to spread himself everywhere and save them all, but that great obstacles having been encountered, he had to compress his affection and not allow it to reach the outside world; that now, having been martyred and being close to God, his protection should be stronger than when he was on earth, and that from then on we should trust and hope more than in the past, and not allow ourselves to fall into despair. Some believe us, others doubt; some are repulsed, others seem a little consoled; has there ever been such a terrible punishment?"

In Europe, the ancient persecutions may well have been more violent than those in Korea, but with priests succeeding one another without interruption, religion may not have been annihilated and souls may have found salvation; here in Korea, the position is quite different and we cannot have the same hope. If weak lambs lose their shepherd, there are still ways to feed and raise them: if a suckling child loses its mother, there is still hope for its survival; for us, no matter how hard we think about it, there is really no hope for life. Born in a remote country and happily made God's children, we had the firm intention of devoting all our strength to glorifying his holy name, trying to pay back at least the ten-thousandth part of his blessings. Who could have known that halfway down the road we would fall into this sad position? We've heard it said that the blood of martyrs is the seed of Christians, but our kingdom's unfortunate neighbor to the east is Japan, whose cruel executions have wiped out religion, and our government's plans are to take it as a model. How could we not be alarmed? It's true that in Korea, men being naturally weak and flexible, and legislation less rigid, we shouldn't go as violently as in Japan, but today among the Christians there are virtually no capable and firm men left; the ignorant, people of low status, women and children, may well still number several thousand, but there's no one to lead them, no one to incite them, how could they hold on for long. If there were no persecution, within ten years everything would be reduced to nothing. (The government fully understood the force of these considerations,

³⁴¹ 신광서 Shin Gwang-seo 辛光瑞

³⁴² 한튀 Hantui

so, as Alexander points out elsewhere in this letter, it always sought to put to death people of high class or engaged in letters, as being able to direct affairs. As for the ignorant and people of lowly condition, they were sometimes left aside, even knowingly, or while taking them they were treated less rigorously).

What a pain! But as long as we're alive, how can we see the complete ruin of religion? Having escaped the misfortunes of this year, we are moved and trembling, giving thanks for the blessing that has preserved and saved our lives; and in fear, as not having been judged worthy of election; and during this remainder of our existence we truly wish to endure all that it will take for God, but not only are our expedients at an end, our resources are also exhausted, so must our desolation accompany us to the grave! In the midst of all these misfortunes and sorrows, who will have pity on us? Who will console us? We would like to lay our cries and our requests at the feet of your goodness, but prevented by the distance we can only make wishes and nothing more; What sadness! What anguish! What will become of us? When we learned that the priest had given himself up, in addition to our shock and grief, we conceived yet another cause for fear; if this event is reported to Peking, will it not be a cause of misfortune for your Church? And if that were the case, there would be no hope left for religion in Korea. Day and night, this is the subject of our fears and worries, and they are even greater than for what concerns us personally. If, by chance, no further searches are made, the rest of us being still alive and John also having been preserved, as you will no doubt remain in charge of Korea; how could we not make every effort to share in God's blessings, so please listen carefully to our words and think deeply about them. Korea is the poorest kingdom in the world, and the Christians there are the poorest of all; there are scarcely ten families who do not have to suffer from hunger and cold. In 1794, when we received the priest, we were unable to prepare anything in advance, and having only arranged things after his arrival, everything was in great misery. This was due to our inability and ignorance of business matters, but it was also due to our poverty, which was beyond our means. Later on, as the number of Christians increased, we were less troubled, but we were unable to arrange things properly, and having received some insecure people into our midst, persecution arose, as we have seen, largely due to our lack of resources.

After this year's persecution, all those who underwent it have been completely ruined, and those who wanted to preserve their lives have come out naked, retaining only the breath of life. Our poverty is therefore even greater than in 1794, and even if we had some good expedient, we would not be able to put it into effect. Despite all the disasters of Christianity, if we had some resources, it seems we could try something now. Among the Christians who have not been denounced, some of them, being capable of handling business, we could absolutely succeed; if we consider the state of the times, since 1795 there have been two continuous causes of persecution, one that the late king, suspecting and fearing the Priest, absolutely wanted to find him; the other was the hatred which drove the Norons to annihilate the Namins; now that the priest has been seized and the Namins pursued by the Norons have seen the death of all those among them who had any name in religion, we can hope for calm this year. As far as places are concerned, it's true that the law concerning the five houses in solidarity with each other is still in force, but in the districts where the Christians were, it only exists in name in the other districts, where everything is quiet and people can move in. As for the roads in the provinces of Kieng kei, t'siong tsiong and tsien la, where there were many Christians, and those of Kieng siang and Kang Ouen, where the fugitive Christians withdrew a few years ago, are subject to searches, but in the provinces of Hoang hai and Pieng an, where there were no Christians and where they did not take refuge, nothing is said and suspicions are not aroused. In Pien Men, even if we keep a watchful eye, in one or two years' time everything will be over and we'll be able to try to take action. As for our way of acting, until now we've only tried to spread religion widely and make it free, but now that this

has become impossible, we must try to preserve it by prudence; we must apply ourselves to comforting all those who practice religion, to instructing well those who are just starting out, to praying to God in secret and waiting in silence; in this way we'll be able to preserve ourselves without worry. In 1794, happy Christians, congratulating themselves on their happiness, for not having known how to fear and not having taken precautions, caused everything to fail from the start, and having been surprised once, things became without remedy, but afterwards, instructed by the past and using it as a mirror, we will take all the appropriate precautions and avoiding accidents, there is no reason for persecution to rise.

Our position being such, we cannot wait for death without doing anything, but nothing can be done without resources; It is difficult to believe that the existence and ruin of religion in a kingdom the life or death of souls depend on the evil Mammon, however religion for lack of resources being here on its ruin, and souls condemned to death, what must not be our pain? This is why we dare to beg you, and we hope that you will implore help from all the kingdoms of Europe for us, sinners that we are, in order to support religion in Korea and find a way to save our souls. For our part, we will prepare ourselves, form our plans, and after having surely prepared everything, we will ask you for the blessing of a second life, so please have mercy on us. We know there's a kind of impudence in making such a request, but considering that without your help we're condemned to eternal death; if after asking we get nothing, we won't at least take to the grave the regret of having tried nothing, that's what makes us dare to open our mouths. Isolated and without any support as we are, we urge you. Following the example of the all-good and all-merciful God, please think of poor, miserable and weak children, and console our hopes by fulfilling our wishes. What greater good could there be for the Church? What greater good could there be for us? If you do not reject us, you will open the way to a second life for us, and we will make every effort to respond; but these are not things that can be achieved in a few days, in a few months, nothing can be done for at least two or three years. There are two major difficulties in entering Korea: hair and language. Hair can grow quite easily, but language doesn't change so quickly; if we could speak well, all the difficulties would disappear. In our humble opinion, it would be a good idea to send a Korean to Peking in advance, to teach the priest the Korean language, and to use it later. If you allow, we will secretly agree on a sign and arrange for the passage of either hyver or spring, depending on how convenient it would be for you. It would also be very advantageous for a fervent and faithful Christian from China to come and establish himself secretly in Pien Men. He would open a house to defray the expenses of travelers, and our communications would become much easier as a result."

The first would be to have the Pope write to the Emperor of China, ordering him to leave the mission in peace and to receive it; then he speaks of the ridiculous projects mentioned above, and finally ends his letter with these words: "For us, the days are like years; you would like to do something, but having no resources, we can only hope. We sincerely hope that you will take pity on us and save us without delay. After this year's violent persecution, few Christians have escaped, and all of them must remain in hiding and appear to have been completely wiped out. Some have become itinerant merchants, others are on the road to emigrate. We ask for exemption from fasting and abstinence for all those on the road.

Year of J.C. 1801, the day after the feast of S.S. Simon and Judde, we sinners Thomas and others, greet you again by sending you these details."

This letter, having been taken, cannot be sent, as we have seen above, but it depicts for us the sad state in which the debris of Christianity found itself. Who could fail to be moved by it?

(See the continuation in book Nos. 13 Thus ends this year)

End of Cahier 2

History of Korea continued

End of 1801 to 1815

Thus ended the Sin iou year, sadly celebrated no less in political annals than in our religious pomp. A mourning that was, so to speak, universal covered the kingdom; the scaffold had been raised on all sides: blood had flowed in all parts of the country; numerous families had been ruined; orphans without number remained without support, what a sad picture! what a distressing spectacle for every upright man, for every honest heart! These were not the desolations of war, which passes and ravages like a thunderbolt: these were not executions of thieves and rebels, whose all-too-just punishment restores the people's tranquillity and leaves them with no regrets; this was a slow, calculated massacre of upright, virtuous men, loved and respected by their neighbors and acquaintances, some of whom, highly capable and eminent in every respect, had rendered and were still rendering important services to their king and fellow citizens. They are all being slowly devoured and die without opening their mouths, condemned by the procedures of a justice system blinded by hatred, and each of them prays for their executioners and asks only that Sovereign Justice deign to open their eyes at last. *Vindica sanguinem nostrum*, avenge our blood, but make the godless fall at the feet of the God of truth and save their souls. The Christian universe will at last know these bloody details, but the Christian universe will know them only to pray for the godless and bring them all back into the fold. Heaven has heard the voice of their blood, and earth will hear it too, to join its prayers to the sighs of forgiveness exhaled by these heroes of Catholicism.

The perpetrators of this great tragedy had more or less achieved their goal, with the exception of the Piek pai, who had little to gain from the affair. Religion had received a mortal blow in this country, not only through the terror spread everywhere, but above all through the loss of all its most important leaders and members; and if it had been the work of man, it would never have risen again; but the blood of the martyrs is a fertile seed for it, and it will rise from its tomb.

The Nam in party was ruined, and in such a way that to this day it has not been able to get back on its feet, and lives only languishing thanks to the generosity of its conqueror, who did not seek to rob it of its last breath of life. All the advantage thus remained with the Noron party, which seized power and has held on to it ever since, growing bigger and stronger by the day, and today is the law of the land.

He has a kind of omnipotence that his rivals can no longer seem to think of taking away from him. All the facts we have reported seem to demonstrate palpably that this first general persecution was as much the effect of political dissension as of religious hatred:

(It's true that Martyrs were only taken in the three provinces of Kieng kei, T'siong t'sieng and Tsien la, and one or d two in that of Hoang hai; but Religion was then prohibited published in the eight provinces by detailed edicts of the government. (This edict did indeed turn people away from religion, but as it detailed the great men who at that time gave their lives to preserve their faith, it became an apology for this doctrine, and in fact, this thought always leads to new followers) and above all by the exiles who remained Christians at heart, apostates by mouth: and most of them resumed religious practice in exile. Many even proselytized there, the fruits of which were later felt in many places. It is therefore true to say that Religion and the Holy Name of God resounded throughout the kingdom).

But God used them to spread His glory and make His name known in all parts of Korea.

We should note here the principal Pagans who were enveloped in this persecution. We have already seen Ni Ka hoani, leader of the Nam in party, put to death on the 2nd moon. Prince Ni in, known as Il oang, the bastard brother of the recently deceased king, whose wife and beautiful daughter were martyred, was killed with poison.

(In this country, great dignitaries condemned to death are often executed by poison: most often they are brought into an extraordinarily heated room and given a high dose of arsenic, they perish in no time).

hong nak im i killed with poison

Ioun haing im i id id

1st Minister T'sai exiled and pardoned a few years later.

Hong Nakani one of the most ardent enemies of Religion and always the first to raise his voice against it, exiled to Quelpaert where he died after 20 years in prison.

Ni Tsi houn i brother of Ni Pierre, known as Seng Houn i, exiled to Ke tsiei island. He was also a bitter enemy.

Ni ke iang i exiled

Ni Koan kei nephew of Ni ke ien i exiled to Tsang heng prov. de Tsien la

Ni hak kiou exiled to Kim hai prov. of Kieng Siang

We would be grateful to add here the table of the main families outlawed in the year Sin iou, and note those whose descendants practice today

o Pagan killed. Ni Ka hoani, branch of Ie heng, pagan leader of the Nam in, proscribed, more or less rehabilitated later, but his family never recovered. Most of his descendants still practice.

3 Martyrs. martyr. Ni Kieng to, Tsien tsiou branch of the Nam in party, descendant of Prince Kieng Niang Koun, a very powerful and famous literary family, proscribed and not rehabilitated. No direct descendants, but all nephews practice.

o Christian apostate beheaded. Ni Seng houn i branch of the Ni family from Pieng t'sang, Nam in, a powerful and famous family, proscribed and rehabilitated in 1856. His descendants are all practicing Ni, except for one branch.

Martyrs 3 martyrs Kouen T'siel sin i, branch of Kouen de Antong, one of the leaders of the Nam in party, a powerful and very p family, proscribed and not rehabilitated. All descendants descendants practice.

4 martyrs. martyr Tieng Iak tsong, branch of the Tieng de Na tsiou, one of the main of the Nam in party, and powerful, proscribed and rehabilitated. It is recovering somewhat. Some of its descendants are practicing.

2 martyrs. Ioun Tsi hen i martyr, branch of the Ioun de hai nam, large Nam in family, proscribed and not rehabilitated. The eldest Tsit' siong i having died without male children and all Tsi hen i's children exiled to the islands, the family is said to have been annihilated.

4 martyrs martyr Hong N(o) ?ak min i, Hong branch of Pong san grande Nam in family, proscribed and not rehabilitated. All descendants practice.

2 martyrs Tsio Tong Siem i, branch of Tsio de Han iang, large Nam in family proscribed and not rehabilitated. Descendants practice.

Martyr 2 martyrs Hong kio man i + branch of Hong from Nam iang, large Nam in family, proscribed and not rehabilitated. All descendants practice.

martyr 1 martyr Hoang Sa ieng i, branch of Hoang de ,important Nam in family, proscribed and not rehabilitated. However, it is said that his exiled son is still alive.

martyr 7 or 8 martyrs Niou hang kem i, branch of Niou family Nam in, but less distinguished, proscribed and not rehabilitated family annihilated. However, it is said that one of its exiled daughters is still alive.

An Si martyr Ni kei ien i, Ni branch of Ien An Nam in family, rather distinguished, outlawed and not rehabilitated. No more male descendants, but descendants through daughters practice in part.

Exiled Ni Siei koani, branch of Ni de Ien An, fairly distinguished Nam in family, proscribed and not rehabilitated. Descendants practice.

Exiled Pagan Ni Kei iang i, branch of the Ni from Koang tsiou, one of the chiefs of the Nam in, famous family proscribed and rehabilitated; its descendants practice but the family has not recovered.

Little practitioner: exiled Ni hak kiou, branch of the Ni de Pieng t'siang, a great Nam in family, proscribed and rehabilitated, but not raised. He practiced later, and his descendants imitated him.

Exiled Christian Sin Ie kouen i, branch of the Pieng San Sin, a fairly distinguished Nam in family: it was rehabilitated, but fell into disrepair. No churchgoers.

Probably exiled Christian O Siek t'siong i, branch of the O de Tong Pok large Nam in family, proscribed and rehabilitated.

Martyr - 1 martyr Kim Ken Sioun i, branch of the Kim de Antong, principal family of Noron and the whole kingdom, proscribed, but immediately rehabilitated. No descendants.

Pagan exiled. T'sai, Nam in, family of the Minister, proscribed then rehabilitated, but probably quite fallen. (No Christians in the Minister's family, but his daughter-in-law, sister of Tieng Augustin, widowed at 16, died in practice around 1850).

Pagan exiled Hong Nak an i family from Nam in proscribed. His rehabilitation is unknown.

Pagan killed Hong Nak im i, Noron family rehabilitated.

Pagan killed Ioun haing im i Noron family rehabilitated.

Ni hei ieng i

We should add the family of Prince Ni in dit il oang son, whose wife and daughter-in-law were martyred. This family was persecuted even later, and was not reinstated until 1850, when the king died without posterity, and the old queen adopted one of Ni in's grandsons, who reigns today. From then on, he had to have his ancestors washed clean of the stains imputed to them.

It's easy to see how the Nam in party was ruined by this, as all the close relatives of the proscribed are ex officio stripped of all dignity, and it's fair to say that few of the party's influential families have remained intact).

Many other families were proscribed for religious reasons, but as they are less well known and important, we do not mention them here.

We could add a list of the many exiles of that year, but having all gone through apostasy, such a page would be disreputable.

(A small number, however, are said to have been exiled without apostasy. The facts are too uncertain for us to say for sure. We'll put them in their place, however, and mention here T'sio hieki from an honest family in the capital. It is said that he did not apostatize under the torture of the question, and was exiled to T'sin po in the province of Kieng Siang, where he soon died: And again Kim Etienne, from a family of the Hong tsiou people taken from Han t'e district of Tieng San. At the 10th Moon, he was taken by various courts to the capital, and resisted all torments without apostasy. When he was condemned to death, his 14-year-old son threw himself on him, weeping and saying: What shall become of me? Etienne didn't reply, but the mandarin was moved to change his sentence and send him into exile in Ko Sieng prov. of Kieng Siang, where two other exiled Christians were already living. There, he was often tormented by satellites and court officials, and died in the same state on the 20th of the 11th Kei Sa moon in 1809. Three months after his death, on the 30th of the 2nd Moon, his son went with his mother to transport his remains. He wept and grieved greatly; but seeing the body uncorrupted and like that of a living man, he was much consoled. Etienne was 68 years old. His name was Siom pin i.)

We did not make any research to obtain this catalog, but if we think that having only noted those who presented themselves on our route, and that this number rises to about sixty, then we can judge that there was a considerable quantity.

Christianity was scattered and dismayed. Many families stopped practicing a religion they believed in and loved, but which they could only keep at the risk of their lives. Others still wanted to observe the rules of the Church, but without leaders or books, they did so very little and in the greatest secrecy; from which it must be concluded that for a certain interval of time, the number of true practitioners in this kingdom was very small. They were consoled and strengthened, Sin Pierre tells us in his memoirs, by the hope of finding pastors later on, and were sustained by the sight of the miracles that had taken place during the persecution, and also no doubt by the preaching of Father Tsiou for the return of the Priests. But what were these miracles? All the elders claim to hold from tradition that there were many, and despite this, we are forced to confess that all our research on this subject has been unsuccessful. We shall report here the few more or less miraculous facts that we have been able to uncover, and which have not found their way into the particular notices.

(Ni Seng hoa in his memoirs says: "At the time of P.Tsiou's martyrdom, great and small, no one was unaware of the obvious miracles that took place, and to this day the pagans, while speaking ill of religion, when discussing these miracles, say that they are truly incomprehensible, then keep silent and withdraw. - He adds: "There were many miracles in Korea on the part of the Martyrs and Virgins. I can't report them all. There were also striking punishments meted out to persecutors of the religion, either among dignitaries or among the people.

Sin Pierre also wrote: there is talk of countless miracles happening near the remains of many martyrs. I've only heard it from different mouths. But how can we not hope?)

In the district of Hong tsiou, says Sin Pierre, on the day when five Christians had been beheaded, the valets of the prefecture waking up towards the crowing of the cock, saw on the place of the execution a great way similar to a white rainbow; and on this way five palanquins with two horses advanced very visibly in the air, surprised they want to go to see more closely, but they do not perceive anything any more. Having disclosed what they had seen, the conversion of a few people followed - He also wrote: In the district of T'siong tsiou at a place called Mou kep tong, about two li from the city (this is the usual place for executions) there had also been an execution of Christians. Four days later, on my way somewhere, I entered an inn to spend the night, three li from Mou kep tong. It was market day in town. Two or three men returning from the market entered the inn where I was staying to light the tobacco and said: It's quite astonishing, passing through Mou kep tong after nightfall, a fire whose origin cannot be imagined was shining on all sides. The innkeeper said: "Could it be a fire from the city? They replied: "A fire from the city, how could it be reflected so far away, especially as the path is masked by a wood? The innkeeper then says: Since some people were recently put to death in this place, it's strange, many other people who had spent the night there have reported more or less the same thing as you. I myself witnessed their surprise," adds Pierre. In the capital, the paid guardians of the bodies of the martyrs at the place of execution, where they are usually exposed for three days, are said to have witnessed many times columns of fire appearing on the bodies; they also often admired how the bodies of the martyrs did not corrupt or give off foul odors like the corpses of criminals.

Some of the more striking punishments meted out by the persecutors have also come down to us. We have seen how Tsieng tsiou seng i mandarin of Iang Keun delighted in tormenting and slaughtering Christians. This execrable man went blind, lost the only son he had and his house was completely ruined. It is said that the remnants of this family now live in great misery in the T'siong tsiou district, and the Pagans themselves still report them punished by Heaven for the atrocity with which they treated the Christians at that time. - Ni Pierre, known as Seng hoa, says in his memoirs: "During the Sin iou persecution, a man from the province, after having begun to practice, changed completely and, in concert with the satellites, vexed the Christians, ravished their property and denounced them all to such an extent that they could no longer stand it. By chance, he was seized by the mandarin and sent into exile, where he hanged himself in despair. His parents went to bury him and brought back his body, but surprised by the night, they deposited it in the village funeral litter hut. Fire broke out unexpectedly, the corpse was completely consumed, and his parents were asked to pay the price of a litter that had been burnt with him. His family then lost all their assets and were reduced to poverty. (Not even being able to enjoy the honors of burial is, in the minds of these peoples, a far more terrible thing than in Europe).

The Christians of Nai p'o report the unfortunate end of two traitors who had done great harm to Christianity in Sin iou: Tsio hoa tsin i, whose crimes were multiplying, was about to be seized by the government, and fearing to fall into their hands, he took justice into his own hands by committing suicide. One of his companions, Kang Tong oki, after a thousand crimes, was finally sent into exile. His bad faith and fraud revolted the locals, who couldn't stand it any longer, so they set fire to his house, and he burned to death. His corpse was removed and his relatives, who had come to take it away, laid it to rest for the night by a river opposite the inn. A heavy downpour caused the river to overflow its banks, and the corpse was swept away without a trace. All Christians see this as God's punishment for these two persecuting villains.

We conclude here the few remaining details of this year, so rich in fine examples of courage, with the regret of not being able to gather any more. We confess ingenuously that the thought of delving into this antiquity had never occurred to us, and we thought that past documents in Europe were quite complete. If the thought had occurred to us ten years ago, our historical wealth would have doubled, for we knew many of the old men who witnessed these scenes and are now deceased: But it was reserved for His Grandeur Bishop Berneux Ev. de Capse and today Vic. Apost. of this country to conceive and realize this project. How many precious details will be forever buried in oblivion! How many names will be ignored here below, for the man most familiar with the events in Tieng Iak iong puts the number of victims at at least two hundred, not to mention the exiles and those who were released. God has not allowed them all to be known; they will be known in the light of day.

(Hoang Alex. says that the Pacifists estimated that there were at least 300 victims in the capital alone, and adds that never before had so much butchery taken place in the splendors of Korea. Alexander didn't see it all, however).

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The executions had taken place up to the last day of the Sin iou year, and it does not appear that they were repeated after the new year's day, Im sioul 1802. However, since the pursuit of Christians is supposed to have passed into state law, there will be constant vexations, and following such a great commotion there must have been many miseries that are like the tail of storms. Most of them are unknown to us. The sequence of events leads us to introduce here the family of Ni Pierre, known as Seng Hoa, whom we saw on the stage in 1827 and 1839. These details are taken from his memoirs, written in 1839 in prison on the orders of Mr Chastan miss.apost.

Ni Mou Mieng i, whom we so name because none of his names have come down to us, was the father of Ni Pierre, known as Seng Hoa, and came from an honest family in the Hong tsiou district, where he lived with his two younger brothers in the village of Pai ol. In 1790, they had the good fortune to hear about religion and knew its main articles; but having been unable to break with superstition, all their practice was limited to reciting the Angelus and a few daily prayers. In those days, there was no such thing as prohibition, so they practiced with joy, and many of their relatives and neighbors willingly embraced Christianity. But in 1791, the execution of two martyrs from Tsiou led to a de facto prohibition, and fear seized their hearts. Having been caught by the district mandarin, they apostatized. When they returned home, they regretted their mistake; but fear drove away all fervor, and as the vexations of the pagans increased, they barely recited a few prayers. A few years later, spurred on by grace, they succeeded in obtaining first a complete book of prayers in Chinese, then in Korean, and returning to the practice, they thought of leaving their country, and retiring to some mountain to be at peace.

The second of the brothers was the first to emigrate to the mountains in 1797, and soon afterwards, having become aware of the priest's presence, he went to the capital, where he seems to have settled. In 1798, Ni Mou Mieng i and his youngest brother Ie sam i, known as Paul, moved to Tsiou province, where in the early months of Sin iou 1801, Mou Mieng i was arrested with his eldest son and taken to Hong tsiou prefecture. Ten days later, his second son Ni Seng hoa was also taken. Let's let him speak for himself: "Having been taken myself, there were only women and children left in the two houses. It was in the middle of the mountains: on all sides there was nothing but forest; all you could hear were the cries of birds and wild animals. Forced to abandon these families without support or consolation, I followed the satellites without knowing where to turn my thoughts. In my agitation, despite

not knowing how to ride a horse, I took one and made my way to the town of Hong tsiou, where I was ordered to be taken to the governor, where my father had already been taken; and in three days we were there. I underwent a light interrogation, then, having been confronted with my father, the order was given to put the cangue around our necks and lock us up separately. So, with the three of us separated, I spent the days thinking about what the outcome of this affair might be. My father and brother were summoned before the judge again. They received twenty strokes of the thieves' board and underwent violent torments, during which my father did not relent, and as the torments continued without him denying it, the matter was referred to the governor, who sent a dispatch to the government. As for me, I no longer had to undergo interrogation, no doubt because all our words agreed. However, all I could think about was eating, and all I wanted was to stay alive. After two months, when the government's reply arrived, we each received a volley of blows on the legs, then ten days later we were again subjected to some torture, and finally after 3 months, each of us having received 20 blows with sticks on the legs, my father was sentenced to exile in the province of Tsien la, and my brother and I were released. When I was released, the judge said to me: "Will you do it again? After repeating these words two or three times, I replied: "I won't do it again", and withdrew. I was deeply moved, and the tears that naturally flowed from my eyes wet my clothes. Alas, I thought neither of my sin, nor of the Savior's passion, nor of eternal punishment, nor of the regret of seeing my father undelivered with me. Without thinking of anything I spent some time pouring out a torrent of tears and without composure. I was served an extraordinary supper to congratulate me and praise my deliverance, and I, who had previously had no other thought than to eat, could not swallow a single spoonful. When the night was over and we were about to return home, my brother and I went to bid farewell to my father, who said to us: "Since you've been released, go back immediately to the anxious people at home: as for me, since I must go into exile, go and get me some viaticum. It would be impossible to convey the heartbreaking impressions of our separation; but my father telling us to leave without delay, this word struck at our hearts like a sword, and without knowing where to turn our thoughts, we set off again for home, where we found the family somewhat consoled by our arrival. But three days later my father was already leaving for exile, and having received the news I went with some money to join him on the road. (It is a constant and inviolable custom that when parents go into exile, one of the children accompanies them on the way and often stays close to them. The younger brother must also accompany his elder brother).

After a day's walk in his wake, seeing that I was absolutely unable to walk, my father sent me away, telling me to go and find him at the place of exile, when my wounds had healed. So I bade him farewell and returned home. Three months later, when I went to visit him, I found the three Christians locked up in the same prison, but in different huts and unable to communicate with each other. I couldn't contain myself at this sight, and was beside myself. What's more, coming from a few hundredli away, I was allowed a glimpse of my father, but without being able to freely communicate our feelings. How could we convey the impressions we were feeling? However, on the 2nd moon of the year Im sioul 1802, having learned that my two uncles, who had escaped persecution, had retired to the mountains in the Kong tsiou district, I went to visit them. The three of us were then caught: and taken to this town, where we were tortured three times by questioning, and after 2 months' imprisonment, my two uncles were each exiled separately: As for me, having first reported how imprisoned the previous year with my father and brother, one had been exiled and I released with my eldest, I was delivered after 30 strokes of the extraordinary board on my legs and returned home. But now, with my father and uncles in exile and no support, how could I return to the position I'd found myself in? All three families were on my hands, plus my 80-year-old grandmother. I was losing my mind and saw no way out. Too young to bear this heavy

burden, we were barely surviving. In the midst of all this, I recited a few prayers I'd memorized, but the books and other religious objects were hidden away deep inside. And having lived like that for some time, my faith and hope were weakening. After four years of exile, my father died in the Kapsa year of 1804. I received the news, and the Christians locked up with him sent a few lines of writing. They read: "Towards the end of his life, he had been languishing for several days, when once, having awakened, a Lady dressed in white came and consoled him, saying: Your illness being serious, I have come to console you. And then he saw nothing more. For a day and a night the illness disappeared almost entirely, and he chatted with the others in an ordinary way, then faded away. This is a clear protection from the Blessed Virgin. So don't worry! Isn't this a miracle? I went to the scene and performed the last duties of burial for him: but my father having died without being able to receive Baptism, regret still remains imprinted in my heart."

(Memoirs of Ni Pierre dit Seng hoa.)

(When emigrating, the rich give their neighbors something to live on, and everything disappears. That's the Korean way).

We felt we had to give all this in detail, because, traced by a man who had experienced everything, it seemed to us that it would show better than lines from our own hand the various impressions of the poor Christians in the persecutions. We will soon find this family again in the trials of the Chosen Ones.

In the same year 1804 Tsio tsiou kei, a relative of Tsio Justin known as Tong Siem i, was arrested in Tan nai, Ni t'sien district, and taken to the court of Iang keun. In torment, he had the weakness to denounce the aforementioned Ni Jean dit Ie tsin i, who was also seized. No sooner was this news known than Sin Pierre dit T'ai po, himself threatened with denunciation, sold a horse he had and rode to the capital, where by assiduous representations and a few gifts he succeeded in obtaining Ni Jean's release, God no doubt permitting, as he had been reserved to render important services to Christianity in the near future. Ni Jean was thus released from prison after having forgiven Tsio siouk ei and made him deeply regret his fault, which had perhaps gone as far as apostasy. In any case, the repentant Siouk ie was not released, and tradition has it that when he was about to be tortured, Ni Jean appeared before him and, calling out to him, with a glance showed him Heaven, to which Siouk ie replied with a sign that he understood. He was beheaded at Iang keun, and we have every reason to believe that he died well, although the lack of precise information does not allow us to give any assurance.

However, the Christians were beginning to emerge from the stupor of persecution. At first, they didn't dare practice any more, as soon as they left their homes, and if they met on the roads, they didn't dare greet or speak to each other. Gradually, however, the dispersed reunited, communications resumed, and they were eager to meet some of the members of the Great Storm Rescue. After searching for each other, if they were fortunate enough to meet any of the faithful, nothing could express the affection they felt for each other. The return of a brother, of a child, could not have been more feted: they talked about past disasters; they urged each other to resume practice, helped each other find a few books, instructed each other in the main truths or rules of Religion, and often took steps to put themselves in a position to practice more faithfully and freely. And so, after having admired this Christianity of Korea forming and growing without the help of the priest, we are going to see it also reconstituting itself without the help of pastors, in a manner no less astonishing, and thus giving the universe several times a spectacle perhaps unique in the splendors of the Church.

Kouen Jean, known as Kei in i³⁴³ from the famous Kouen family of Iang keun and nephew of the martyred Kouen Ambroise, whose talents and reputation were widespread, went into hiding during the persecution and secretly handled business for the Christian prisoners, often helping them with his funds and toiling day and night for them with admirable patience. Once the persecution was over, he calmly and resignedly endured the sarcasm of his acquaintances, and opened the eyes of many. Seeing the cowardice of the Christians, and fearing that the religion was dying out entirely, he set about going from side to side to exhort them and awaken them from their apathy, and contributed much in the capital and throughout his province to getting the Christians back on their feet and resuming regular practice).

At this time, T'soi Maur, known as Sengt'oki, of the T'soi family of Tarai kol, a learned, fervent and capable man, spread widely among the Christians of Nai p'o especially, and by his efforts and exhortations contributed much to making them renew the old relationships, besides that by the multitude of books he wrote he put them in a position to be able to learn and practice; and he must be regarded as one of those who then deserved well of Christianity.

(We have been told a few times of two or three Christians who led the life of true hermits for varying lengths of time: but so little is known about them that we cannot say much about them - the Tieng family says there were quite a few).

The emigration to the mountains, which had taken place before the persecution, seems to have begun at this time, but became more frequent and populated the deserts of Korea, so to speak. What pain and sacrifice to leave one's country, one's parents, and settle where only the wild beasts dwell. We'd be delighted to hear all the details from one of these Christians. We will relate what Sin Pierre, already quoted, has to say about his own story. It paints a picture of the tribulations of a thousand other Christians. The persecution was well under control," he says, "but there were only two of us, and we had lost our prayer books. What could we do? By chance, I learned that the remains of a family of martyrs lived in the Niong in district. I made every effort to find them, and at last I came across them. There were only middle-aged women. All the young men were still untrained. In all, three houses, all related. They were unsupported and destitute, but especially breathless when it came to religion. They did have a few volumes of prayers and explanations of the Gospels, but everything was deeply hidden, and when I asked to see them, they cut me off by waving their hands. There was no more to tempt. Nevertheless, these women were overjoyed to learn of my presence and were eager to converse with me. Being of different sexes, it was not proper for us to see each other.

(In this case, the customs of the country sometimes allow us to talk without actually seeing each other. We sit in adjoining rooms and communicate in much the same way as nuns do when cloistered through a grille or canvas).

But I spoke to them a little about the state of events and our mutual position, in which we could neither serve God nor save our souls; and their joy redoubled, and they were deeply moved; some even shed tears and expressed the desire to put us in contact to support one another. I lived 40 li away, and from then on, every eight to ten days, we came and went from one side to the other, where our union became very intimate and did not yield to that of close relatives. We resumed reading books and doing our Sunday and feast day exercises. These people had received the priest's sacraments, and when I heard details of him and his exhortations, it seemed as if I were seeing him himself. Joy and happiness spread through my soul. It was as if I'd found a treasure. I loved all these Christians like angels, but on both sides we lived among the Pagans: their eyes were constantly open to us from all sides, and I had to

³⁴³ 권기인 Gwon Gi-in

make the 40li of the night to avoid them. Little by little, the neighboring Pagans wanted to know my name, then where I lived, and we were acquainted.

All this displeased us, and we proposed to emigrate all together and go somewhere to form a separate little village. As for me, all I had on my hands were my son and daughter; but our five houses together numbered 40 people, and with each of us having only debts as our only fortune, the sale of the houses, debts paid, was not to provide only the viaticum necessary for the journey, for the place I had in mind was deep in the mountains of Kang Oeun province, where there are barely enough men. Be that as it may, the emigration was decided. Two families had their houses completely empty, not knowing in the morning what they would eat in the evening. The other three sold their houses with their furniture, taking in barely 100 nhiangs, out of which they had to pay many debts. The day of departure had to be fixed; but each of the five families wanted to leave first, and had only one thought, namely to get out of this hell to seek a Paradise, and they argued to the point of disagreement and discord. Good heavens, what a pain it was to try and make them see reason! As for me, I entrusted my son and daughter to the care of my nephew, and it was decided that the departure of yet another family would be postponed for some time: but apart from the children, there were five women who absolutely could not be delayed, and who either because of age or lack of walking ability could not go on foot. I therefore bought two horses with great difficulty, then a third taken entirely from the viaticum, and having no more resources we went to find two wealthy friends in the village who were kind enough to order five litters and borrow two horses. With this crew we set off. The horses were good and the valets did their job well, but the first day was a struggle. Our appearance was highly suspect. It wasn't a procession of nobles, nor of commoners; but above all, the horses' accoutrements were very strange.

By the second day, we had to change. We left the five litters behind, and the women, wearing skirts over their heads as mantelets, had to go on horseback. Our caravan's appearance had become that of the provinces, or even of mountain dwellers, and yet passers-by and innkeepers told us we were from the capital: the cleverest even laughed and said: These are Christian families: And so our tr acs were noticed; our good looks awakened people everywhere, and our affairs were revealed. After eight days of walking as best we could, we finally arrived at our desired destination. A new embarrassment! No house and no acquaintances! We managed to borrow a house to shelter everyone, but five horses were becoming an embarrassment, so I immediately sold mine to get some food, then bought a hut where our legs could barely stretch out. We had to send back the two borrowed horses, but for lack of viaticum, we had to keep them for a month, and their food almost consumed the price of a horse. However, we managed to send them back, and on the way back we brought the family left behind.

Unbeknownst to us, the time for cultivation was passing, and with the onset of winter, the snow began to accumulate, intercepting all communication routes. In the surrounding area, we knew nothing: we couldn't even communicate with our neighbors. That's more than 40 people starving to death.

(In Kang Ouen province, the snow is falling in frightening abundance. Not only are the roads intercepted, but it is often impossible to communicate even within the same village. Those without provisions starve, and without great precautions, houses would be buried.
beast hunting)

One of our remaining horses had gnawed and devoured its enormous wooden trough; the children were constantly crying out for food: the grown-ups themselves were worried and impatient; no chance of life presented itself; everywhere were aspects of death for us, and religion being supposed to have caused this appalling position, everyone murmured, hating their fate for having created this misfortune for themselves. To try to

remedy this evil and calm these agitations, the only opportune medicine would be food. Beyond that, everything is in vain, but where to get food? At last, without knowing how we had survived, the winter passed and spring arrived, allowing us to travel and cross the mountain. On learning that a wealthy bachelor named T'soi lived some 70 li from us, I went to see him and stayed for two days. Having told him of the horrible misery in which our families found themselves, he set about getting me twenty hectolitres of unhulled rice. To avoid the cost of transport, I went and asked the locals, who were more than willing to oblige, to husk this rice for me: then I sold some of it and had the rest transported in two or three days. All this grain was payable at a fixed time to a company. Having thus completed this affair, I tried again to console everyone, and only then was I listened to; joy returned among us, and we seemed to really love each other.

(True mortification. From before Sin iou instruments of penance).

Here and there our loans amounted to over 100 nhangs. But if I talked about being on my guard and saving money, everyone's face took on a gloomy, desolate expression. It was necessary to flow smoothly (Mémoire de Sin Pierre dit T'ai po).

This is more or less the story of all our Christian emigrations: the same hardships, the same miseries and, let's face it, the same protection from God.

(Ordinary emigration in bundles on their backs, women and children following.

Omnia mecum porto).

(In 1805, some Christians were seized in Hai mi.)

Christianity was being reconstituted. Despite the seizure of some Christians in Hai mi in 1805, many had rallied under the flag. New brothers were also being recruited: the faithful were gradually bringing in some of their relatives or acquaintances, and the forced dispersal of sheep was a means God used to gather here and there the few elite souls He had reserved for Himself in this country³⁴⁴.

Everyone's thoughts and desires were always focused on the possession of pastors. Those who had been fortunate enough to take part in the sacraments recalled the strength they drew from them and the true consolation they gave. Those, on the other hand, who had not been able to enjoy this favor were driven by a holy jealousy, and their souls, bent under the weight of sin and hungry for the sacred banquet, groaned and languished in this expectation.

All, in a word, sighed for the Priest; all prayed for him to be granted to them. Would God abandon his children? The main Christians who devoted their efforts to making things happen were Ni Jean dit Ie tsin i³⁴⁵ and Kouen Jean dit Kei in i. Ni Jean, whose sincere and constant efforts dated back so far, was determined to endure the odds and the fatigue of the long and perilous journey to Peking. He was determined to conceal his titles of nobility and, mingling with the merchants and valets who accompanied the embassy, he had no fear of passing for one of them and suffering all the treatment that went with it. Kouen Jean, whom we mentioned earlier, had no intention of making the trip, but he went to great lengths to try and make it a success. But after the disasters and betrayals of 1801, there were many precautions to be taken, and the first thing to do was to try to re-establish communications with Peking without the knowledge of the majority of Christians, which removed some of the dangers. Money was needed, and money was in short supply. Attempts were made to engage in some large-scale enterprise, in order to make use of the large profits to be found there, but things did not turn out well, and only debts were incurred. With no other means available, we decided to appeal to a large number of Christians, who responded generously in the capital and in the provinces, raising enough money to make an attempt. It was at this time that the

³⁴⁴ (Note by Daveluy) It is here that we must put some details on the mutual charity of Christians, their almost community of goods, their reciprocal visits etc. etc.

³⁴⁵ 이여진 Yi Yeo-jin

few existing documents on the persecution in Korea were sent to Peking and from there to Europe, and as the letter from the Bishop of Peking is dated 1811, we conclude that this trip took place towards the end of Kieng o 1810 and the return in the spring of 1811, contrary to tradition which seems to put the departure at the end of 1811 only. We don't know by whom these documents were drawn up, but it's natural to assume that they were at least approved by the men in charge of arranging the trip, all of whom were educated and capable men, having taken part themselves, or through their families or friends, in the great events that had taken place. The main ones whose names have been preserved by tradition are Kouen Jean, known as Kei in i, Kouen No pang i one of his relatives, Ni Jean, known as Ie tsin i, Tsio Justin, known as tong siemi, who from the depths of his exile, it is said, wanted to take part in this great affair, Hong Ou song i son of Luc, known as Nakmin i, Tieng Iak iong named Jean, an apostate, it's true, but remained a Christian at heart, as the rest proved (since he returned from exile, gave himself up to all the practices of piety, meditation and mortification, and died a very consoling death as a true penitent in the year 1833 or 34, after having seen Fr. Pacifique. He is the author of a book which has preserved for us the origins of religion in Korea).

Han Thomas of the Mien t'sien district in Nai p'o is also reported to have contributed to the arrangements for this expedition, but we believe this was for material purposes only. In addition to the account of events in 1801, a letter written, it is said, by Kouen Jean in the name of all was addressed to the Bishop of Peking. In it, he so touchingly described the state of the poor sheep left without shepherds that all the Peking priests could not hold back their tears.

(See also a letter to the Pope listing the names of 37 men, 3 virgins and 4 women martyrs).

However, Ni Jean, entrusted with these dispatches, set off on his journey. Arriving happily in Peking, and not knowing where to look for Christians, he thought of looking for a snuff store, the formula for which had been imported into China by the missionaries. Thereupon, God allowed him to come across one of these stores, which had no superstitious character on its door. He entered with confidence, and soon recognized each other as Christians, and was taken to the bishop, handing over the dispatches he was carrying.

(Copy here the interesting parts of the letter, see the new edifying letters).

The Bishop's heart must have been moved. However, either for lack of missionaries, or because he thought the dangers too great to send any priests, he was unable to satisfy the Korean Christians' desire, and Ni Jean had to return without any promises. His trip did, however, have the happy result of renewing relations with China, and in so doing wonderfully bolstering the courage and hope of the Korean Church.

He brought back a large number of images, medals and other religious objects, which had to be sold at a high price to cover the immense costs of the voyage and pay the debts contracted for this purpose: and in this state of hardship it was even impossible to present them to those who had generously contributed in advance to the expenses of the expedition. Now, as nature and man are the same everywhere, many had the weakness to prick themselves when they saw that they were not even receiving the small reward they thought they had deserved; and deprived of a hope that a purer intention should not even have allowed them to conceive, several let themselves go to unpleasant murmurs which, without disturbing Christianity, will have some unpleasant consequences.

At the same time, Ni Jean had delivered to the Ev. in Peking a letter from the Koreans to the Pontifical Superintendent requesting pastors as well - copy this letter or some interesting parts of it - then add: "The poor Church in Korea had to wait a long time for this

help, so earnestly desired and so ardently requested, because the arm of divine justice had struck Europe with terrible blows, the counter-blow of which was felt in the missions. The revolution had overturned France and destroyed its religious institutions, the August head of Christianity was in irons, the Society of Jesus was no more, or was just beginning to rise from its ashes, the Congregation of St Lazarre was dispersed and ruined, that of the Miss. Etrang. had retained its organization and its leaders had retired to London, but its assets had been confiscated. The great families of St. Dominic and St. Francis that we see today reappearing with such splendor were no more than a memory. The secular clergy, whose ranks had been thinned by the scaffolds, the pontoons and Guyanne, had too many voids to fill to provide many more vocations to the apostolate; the College of Propaganda in Rome might have sent missionaries, but the French invasion had destroyed it, and from the depths of his prison the Suv. The Church of Peking itself, deprived of help and reinforcements from France, suffering cruel persecution which toppled its temples, massacred its missionaries and forced them into exile, dissipating the foundations of its seminary - the Church of Peking, I would say, could no longer meet its own needs, and this was no time to seek to expand. Finally, the work of spreading the faith had not yet emerged from the inexhaustible treasures of divine charity to repair so many ruins, consolidate these shaky edifices and send evangelical workers whose zeal would gather the ears of corn thrown here and there by the storm and make an abundant harvest grow in these arid plains of infidelity. Such was the religious state of the world, and of the missions in particular, when the fervent Christians of Korea made a new attempt to secure for themselves the happiness of having in their midst a priest who could guide them on the path to salvation.

God wished to deprive the Church of all human aid for some time yet, but His protecting hand, though hidden, was no less powerful; it alone, in the midst of these continuous storms, supported the tree of the cross planted on Korean soil and drove it deeper into it, and to show that His work is indestructible, He allowed new storms to come and strengthen it while trying to shake it.

The years 1812 Im sin and 1813 Kiei iou came to remind Christians that they must always be ready to confess the name of J.C., and that tranquillity must not be their lot on earth. Ni Paul, dit Ie sam i³⁴⁶ uncle of Ni Pierre dit Seng Hoa, whom we saw above sent into exile in 1802, finally obtained his release in 1812. He had scarcely returned when, rumors having arisen in the district of Hong tsiou for reasons unknown to us, the mandarin had some of his relatives seized: but they denounced him and one of them even led the satellites to the village of Kai tsiki district of Keum san province of Tsien la where he had taken refuge, and it was there that he was caught on the 6th moon of the same year 1812 and taken to Hong tsiou. This was the 3rd time he had fallen into the hands of the mandarins. His will held firm under torture: he responded courageously and forcefully to interrogation, and the mandarin, no longer hoping to obtain anything from him, condemned him to death. We don't know what torments he had to endure during the six months he was in prison. His friends urged him to preserve his life, but he replied that he was determined to die for God.

In the end, on a market day towards the end of the 11th moon, the mandarin decided to put him to death and ordered two vigorous fustigateurs to beat him with the triangular stick. After countless blows, Paul was motionless, and the mandarin said to see if he was still alive. The executioners replied that he was almost dead; but Paul got up, sat properly on his heels and asked for water, which was brought to him. Then he makes a great sign of the cross and pours water over his head to confer Baptism on himself (the circumstance of the Baptism is not reported by all, but the sign of the cross is mentioned by almost all the deponents) then

³⁴⁶ 이여삼 Yi Yeo-sam 李汝三 Paul (?-1812). Martyr.

looking at the mandarin he says: A sinner such as I am, if you only beat me like this my death is still a long way off. After which he indicated that he should be struck on the ribs, and in two blows given as he had indicated, he breathed his last at the age of around 43. Paul had always been assiduous in prayer, meditation and the various practices of religion. Before starting any action, he would remain silent for some time to collect himself, which could make him seem a sickly man or a little imbecilic. At the moment of his martyrdom, three young men passing by saw a brilliant light rising up to Heaven. They said to each other: "What is this? It's not fire! How strange! And they continued on their way. After three days, one of them, a Christian, heard the news of Paul's martyrdom, and calculating the day and hour, he recognized that the light matched the martyrdom, and began to praise God for this prodigy. His relatives and friends removed his body and gave it the honors of burial, but they were astonished to see that the body, which had been tortured, bore no trace of wounds; on the contrary, it was radiant. After everyone had retired, one of them embraced religion and practiced it with all his heart.

An eyewitness to this extraordinary light is still alive today, as are several earwitnesses from that time. In addition, a Pagan who buried him has just testified that his father and mother had seen the body intact after so many torments. The name of Ie sam i (Paul's vulgar name) has long been proverbial among Hong tsiou's satellites. They used to say to Christians under torture: "You must endure blows like Ie sam i": and after the death of Christians who saw no extraordinary light, they would say: "This one, without doubt, is not worth Ie sam i". This persecution seems to have been particular to Ni Paul, and not to have spread further afield, which explains why the news of this execution hardly spread beyond a few neighboring districts.

(As the revolt took place in the 12th moon of 1811, we don't know whether to place the following martyrs in 1812 or 1813).

Try to find some details about the revolt of the 12th Im sin moon.

In 1813, Kiei Iou witnessed a slightly more extensive affair, the cause and origin of which we have not been able to ascertain. We are even inclined to believe that there were two separate cases in different localities. Whatever the case, Hoang Paul, who had already had the glory of confessing the Name of J.C. in 1794

(a Christian assures us that he had previously suffered persecution at the hands of his own father, who put burning coals between his fingers, then in his anus, without being able to obtain his apostasy)

was caught in Porieng district on the 15th of the 4th moon of this year and taken to the Hai mi court. Many other Christians were also taken at this time and imprisoned with him. Asked by the mandarin about his tutor and accomplices, he replied that his tutor was dead, and those you call my accomplices are all here with me. Not satisfied with this answer, he was urged to denounce again, and was subjected three times to the torture of having the bones of his legs pulled apart and the sticks punctured. In the face of this horrible torture, he stood firm and generously confessed his faith. He was deposited in prison and, after several months of suffering, was transported to the Kong tsiou governor's court on the 8th moon. At this time, many other Christians were in Kong tsiou prisons, including Ouen Pierre and Tsiang Mathias. - Ouen Pierre was from the village of Tekmeri in the Kiel sieng district, and lived in a Pagan pottery there. Having converted with his elder brother, and no longer able to stay there, they

emigrated to Hoang si ol district of Hong tsiou, still working in a pagan factory³⁴⁷, and were persecuted by the mandarin of this town. Having been released, they took refuge in Eu sil district of Ien san in a Christian factory. Persecution having broken out, and the Christians in this factory having been denounced, the two brothers fled and were caught at Tsil maro in Tsin tsaon district, from where they were taken to the prefecture of Ien san. There, they were interrogated and sent to the criminal judge in Kong tsiou. There, the eldest had the weakness to apostatize and was sent into exile; but Ouen Pierre did not surrender and was brought before the governor, where he was put to every test, suffered cruel torture in three interrogations during which he did not weaken for a moment and died gloriously in prison, the night after the last questioning; about fifteen days after his confinement in Kong tsiou in the first days of the 10th moon.

Tsiang Mathias, known as Tai ouen i, was also from the village of Tek meri in the Kiel sieng district. Having lost his parents at an early age, and still a pagan, he first worked for others, then joined a troupe of travelling actors. But having had the good fortune to embrace religion, he immediately ceased the excesses to which he had been indulging, and went to the Solt'ei Christian factory in the Keum san district, where he practiced fervently. However, having slackened off, he took a concubine, without however entirely ceasing his religious practices, and when his wife died he married his concubine and constantly regretted his past erring ways.

He was caught probably around the 8th moon of 1813 in Eu sil district of Ien san, where he had fled, and taken to Kong tsiou. After bravely enduring violent torture, further torture and the horrors of hunger forced him to apostasy. But soon aroused by the Christian prisoners, he recanted and behaved from then on in such a firm and frank manner that the witnesses of the time, two of whom are still eyewitnesses, are full of praise for his faith and the fervor of his confession. Reunited in this prison with Hoang Paul, they shared the same sufferings and tortures, and were always constant, deserving of being condemned to death. When they went to be tortured, they were laughed at by the assembled people. Mathias, without changing color, shouted at them. You people shouldn't laugh, you should cry. Both were beheaded together on the 19th of the 10th moon of the year Kiei iou 1813. Paul was 59 years old.

To these three martyrs we must add a confessor of the faith to whom God did not grant the palm. Ioun Saing Ouen, from a noble family, who was just beginning to practice and had only learned the Angelus, was also taken from the district of Ien sang and transferred to Kong tsiou. But having made a name for himself through his remarkable filial piety, the governor, according to the customs of the country, had to reduce his sentence on account of this piety, and only condemned him to exile in a northern province, from where, having returned in 1832, he began to learn the prayers and doctrine, and practiced faithfully until his death. All other Christians having been released or exiled, this affair had no further consequences.

The lack of success of the first trip to Peking had not dampened the courage and hope of the Christians, and new attempts were to be made. But the difficulty of raising funds had been compounded by the dissatisfaction of some of those who had contributed to the first expedition. Despite this, we were not discouraged, and knocking on new doors, either in the capital or in the provinces, we managed to raise enough money to cover the costs of a new route. Ni Jean dit Ie tsim i still seems to have been the one who exposed himself to the fatigue and perils of the undertaking. He probably left at the end of 1812 or perhaps the end of 1813. His journey was a happy one, but his wishes were not fulfilled: no priest was sent, and

³⁴⁷ (Note by Daveluy) The Christian who told us this story seems to be well aware of the facts, however there remains enough obscurity for us not to dare present it with complete security.

probably not even promised. After his return, Ni Jean, who had had the honor of renewing relations with China and opening the road to others, no longer appears in a prominent way in Christianity. His mission seems to have ended there, and from now on he will help his brothers only by his examples and exhortations. In 1815, God allowed him to be cruelly tested by the loss, one after the other, in the space of three months, of his mother, his wife, his brother and his sister-in-law, and a nephew. This was no doubt to purify his virtue. He died quietly in Eugi, Iang tsi district, in 1833.

Kouen Jean, known as Kei ini, who had also devoted all his care and effort to trying to reintroduce priests to Korea, saw that he could not succeed, and often said: "Being too great a sinner, I cannot attract God's favourable regard, and He does not grant me the object of my continual requests and prayers. He had gone to live in the mountains, so that he could better direct the affairs of Christianity himself. One day he said to those at his side: "I'm not far from my last hour, and after my death there will be holes in my chest. Indeed, shortly afterwards he fell gravely ill. In his last moments, a hole appeared in his chest, and after his death, five holes had formed. He died on the 3rd moon of the year Kap sioul 1814, at the age of 47.

In the same year, Kim Pie, known as Tsin ou, ended his stormy career. Born in Sol moi in the Mien t'sien district to an honest family, he indulged a great deal in superstition and geosiofia. He was about 50 when he heard of religion, but his heart, eager only for the honors of the world, was closed to the voice of grace. He was able to obtain a minor position with the provincial governor, and when he returned from there he again resisted his son's solicitations. But at last, touched by grace, he abandoned all his ideas of honor, broke with his friends and began to practice good law.

He was summoned before the courts in 1791, where he confessed his faith.

We don't really know how this affair ended, but Pie suffered from it all the time, and at various times had to undergo interrogation and torture before the courts of Hong tsiou, t'sieng tsiou and Kong tsiou. Successively caught, released and recaptured at different times, he was once sent into exile, and it seems likely that in the midst of all this, he once redeemed his life by apostasy. Returning from the exit, he was soon caught again in 1805 and taken to the Hai mi prefecture. He suffered a great deal there, and does not appear to have denied it. He was not put to death, but as matters dragged on, he was made an indefinite prisoner, with much suffering but little torture to endure. His grave and dignified character won him the respect and esteem of the praetorians and geoliers, and he practiced his religion in the full knowledge of everyone. Finally, after ten years of reclusion, endured with patience and without violating his faith, he died in this town of hai mi at the age of 76 on the 20th of the 10th moon of 1814 Kapsioul. Whether he died of illness, hunger or beatings is not known; but the long persecutions he endured, combined with his death, which was that of a confessor, have made him dear to all Christianity, and his descendants have given several martyrs to the religion, as well as the first Korean priest himself, martyred in 1846.

We'd also like to mention Iou Siméon, known as Koeun Miengi, a provincial nobleman from Soiak kol in the Mien t'sien district. His character was extremely good: he spoke little, and never uttered useless words or engaged in mundane conversations. He was therefore called the excellent man, or the pious son, because of his good behavior towards his parents and the assiduous care he lavished on them. After the death of his parents on the days of sacrifice, he redoubled his piety, and everyone around him said: "There's no one like him to fulfill all the duties of filial piety. Having emigrated to Hoang Mosil district of Teksan, he was instructed in the religion and was 49 years old when he embraced it. From that day on, he abandoned all superstition and knew only how to serve and honor God. Baptized by Ni tan

Oueni, who acted as priest at the Nai p'o, his fervor redoubled: he shared his income with the poor and unfortunate and gave freedom to all his slaves; then his only occupation was to listen to and exhort the many Christians who came to his house. He was caught on the 5th moon of the Sin iou year and subjected to many violent tortures. He endured them with constancy. Later he had the weakness to declare where his books of religion were, but he held firm not to denounce any Christian and refused apostasy to the end. Condemned to exile, he left for the city at the age of 68, and there remained faithful to his exercises, expressing only regret that he had no prayer books, and died on his knees, sitting on his heels, to the great surprise and admiration of the locals. He was 82 years old. The tradition of his steadfastness in not denying his faith seems trustworthy enough. It is not clear enough, however, to remove any doubt, or at least to allow us to affirm it before the Church.

If we now take a quick look back over the 15 years since the general persecution, what do we see? The unfortunate faithful, reduced to extremity by the hatred of their enemies, have risen up and reformed as Christians. They have resumed religious practices; they have begun to learn again; they have even had the courage and strength to link up with the Church of China and the thought of sending some of their glorious battles to their fathers and brothers in Europe to associate them with their sufferings, to ensure the support of their prayers and to excite them to take pity on the Christianity of Korea. They are, so to speak, like the soldier in camp, admittedly without a serious commitment, but constantly harassed by the enemy. Some have died on the field of honour to testify to the whole kingdom that Christianity was not extinguished as its enemies had claimed: but the corps has not been dented; much more it has replaced the gaps in its ranks, and deceiving the surveillance of its adversaries; it has been able to seize opportunities and extend its line of action; for at the time of the bloody disaster, the three provinces of Kieng kei, T'siong t'sieng and Tsien la alone had Christians: Since then, however, the necessarily dispersed Christians have invaded the Kieng siang province in large numbers, both to escape vexations and to exploit the mountains of these countries, God allowing them to spread his name where it was still known only by a few exiles.

(Emigrations are daily. Some count 30, from there poor and friendless. It's passed into default. Pagans say: what's the point of sticking with them?)

(The two northern provinces of Ham kieng and P'ieng an may well have had a few isolated Christians, but to date they have had no Christianity in good standing. We have a number of Christians who were born in P'ieng an, but converted after emigrating. When you talk to them about evangelizing their country, they say it's impossible. This province is like a race of its own, whose violent and somewhat barbaric character is difficult to break into, and it is said that anyone who tries to propagate it will be secretly put to death by the family. The province of Hoang Hai has never had a Christian presence either. Today, the descendants of an exile have formed a nucleus that gives some hope, despite great difficulties which, without a stroke of grace, would probably wipe it out).

This rich province, the foundation of the kingdom and home to the ancient superstitions of ancestor worship mingled with the practices of the Religion of Foë, had to see the Christians up close and witness their deeds as well as their struggles. The Christians had also penetrated the province of Kang Ouen, and everywhere the religion had its followers. As for the number of followers, we have never been able to give an approximate figure since the origin of the religion in this country, so we cannot speak of its increases or decreases. The year 1815, so famous in our annals, will therefore begin on the same footing as we have just indicated; and if we don't see a general war, we will see the full force of the attack fall on the

new province where the Christians had established themselves, and cause a violent concussion to the whole of Christendom.

Dallet Volume 1 Book 4 Chapter 2. (Daveluy Volume 4 Page 229)

The harvest of 1814 had failed completely, and a dreadful famine such as one rarely encounters in the annals of modern times desolated all the provinces of Korea.

(It should be noted here that as Korea has no trade relations with any other country, it cannot receive relief from abroad in times of famine, which makes famines more deadly than anywhere else. We are also assured that, either because of greater precaution or because of God's protection, Christians die of hunger in times of famine in much smaller numbers than pagans).

The little grain harvested having been consumed during the winter, the spring presented an even more appalling spectacle. Many perished at home from the tortures of hunger, and many also fell and expired on the roads where need had led them to venture. In the midst of so much misery, an infamous traitor named Tsien Tsi soun i took it into his head to live off the Christians. So he went from one Christianity to another in the province of Kieng Siang, begging for money and food. The Christians gave him money, and probably a lot, given their utter poverty. But soon, all their resources having been exhausted, they couldn't go on as long, and not satisfied with the alms he was receiving, he conceived the idea of denouncing the Christians for revenge, and to be able to plunder and satiate himself with their small assets. He also knew that famine changes people's minds, and he thought he'd be sure to find an echo among satellites whose greed would surely be aroused by the lure of the certain plundering of all the poor Christians. He therefore went to make his denunciation, which was pleasantly received, but in order not to miss his chance and seize his prey more easily, knowing the custom of Christians to always return home to celebrate major feasts, it was decided that the first blow would be struck unexpectedly on Easter day, which this year fell on the 2nd moon.

(Some say the 22nd of the 2nd moon).

On this day, when the Christians were actually gathered and celebrating the great feast together, the traitor put himself at the head of the satellites and they suddenly fell on the village of Norai San in the T'sieng song district. The Christians, who had given little thought to persecution, were taken by surprise, and thinking at first that they were brigands, they began, with Ko Joseph, an agile and vigorous man, at their head, to try to repel force with force; but soon, having clearly known that there were orders from the mandarin, all resistance ceased, and Ko Joseph himself, having become as gentle as a lamb, allowed himself to be seized, thus beginning the sacrifice that we shall see him gloriously consummate. A large number of Christians were caught in this initial irruption, and all were taken to the Kieng tsiou court, on which their district presumably depended. But that wasn't enough: measures had undoubtedly been taken in advance, for very shortly afterwards, a second irruption was made by other satellites on the village of Merousan in the Tsin po district, and the numerous Christians who were seized there were taken to the Antong criminal prefecture on which they depended.

Word of the persecution soon spread far and wide; terror set in among the Christians, and as in similar circumstances, some fled, while others, lacking even the means to do so, waited in the trances for the hour of their arrest, spending the days and nights away on the mountains, stealthily returning home to prepare some food and then returning to the haunts of the wild beasts, which then lose all their terrible appeal in their eyes. No Christian pursued by the monsters of satellites has ever thought of fearing the tiger, the bear or any other forest dweller. Nevertheless, numerous seizures were made on all sides, and the prisons

were overflowing with Christians. The torments of the question were not long in coming, and it could be said that every imprisoned Christian had to endure them for varying lengths of time, depending on his or her constancy and/or position.

At the Kieng tsiou court, torture and hunger soon forced apostasy from a certain number, and some were soon released. Others boldly confessed the name of J.C. and made it clearly known at this extremity of the Kieng Siang province. Seven of them, it is said, consumed by hunger and the after-effects of torture expired in prison in the course of the 3rd moon, without having had time to be transferred to a higher court. They were:

Pak Paul, father of Pak T'sioun Sieng i³⁴⁸; Pak Jean, known as Koan Sie³⁴⁹, first cousin of Pak T'sioun Sieng i. Widowed and newly converted, he was only baptized during the persecution; Ko san Kim Sie pang³⁵⁰, natural uncle of the same; so called because he came from the district of Ko San; Kim Sa iri³⁵¹ from the province of Kieng Siang and three others whose names have not been preserved for us: but without wishing to do any injustice to any of them, we will say that as witnesses and tradition are lacking in this remote and isolated area, it is impossible for us to give any testimony. Others, consistent in their confession of faith, were soon sent to the provincial capital at Tai kou. They were Sie André³⁵² with his wife Kou Barbe³⁵³ and his son-in-law T'soi François, known as Ie oki³⁵⁴; Kim Alexis, known as Siou i³⁵⁵; Ko Pierre³⁵⁶ and his youngest son Ko Joseph³⁵⁷ and finally Kim Agathe Magdeleine³⁵⁸. We must introduce each of them in a few words.

We know nothing about the Pak de Son Kol's maternal grandfather, Sie André, other than that after enduring further torments at Tai kou³⁵⁹, he was condemned to death there and died in prison before the sentence could be carried out.

His wife T'soi Kou Barbe, better known as the widow Sie Barbe, was said to have come from Han nai tsang pel in Hong tsiou district. She had a pleasant exterior, a gentle, patient character and was noted for her uncommon virtue.

Converted before 1801, she lost her husband and passed in second marriage to Sie André above. Caught on Pasques day, she had to endure violent torture, which she did courageously. A little later, she was again horribly mistreated under the blows of the triangular stick, and back at the prison, she seemed to be turning to preserve her life. Her handsome son T'soi François went to urge her not to miss such a wonderful opportunity and to give their lives together for God; and he strengthened her so well that all temptation disappeared and she stood firm amidst the various tortures. Transferred to Taikou, she never wavered, and was deposited in the prison where we will soon find her.

³⁴⁸ 박춘성 Park Chun-seong.

³⁴⁹ 박관서 Park Gwan-seo

³⁵⁰ 김서방 Kim Seo-bang

³⁵¹ 김사일 Kim Sa-il

³⁵² 서석봉 Seo Seok-bong 徐碩奉 (?-1816) Andrew. Blessed.

³⁵³ 최성열 Choe Seong-yeol 崔性悅 (1776-1816) Barbara. Martyre.

³⁵⁴ 최봉한 Choe Bong-han 崔奉漢 aka 여옥 Yeo-ok (1785?-1815) Francis. Blessed.

³⁵⁵ 김시우 Kim Si-woo 金時佑 1783-1816 Alexius. Blessed.

³⁵⁶ 고성대 Go Seong-dae 高聖大 (?-1816) Peter. Blessed.

³⁵⁷ 고성운 Go Seong-un 高聖云 (?-1816) Joseph. Blessed.

³⁵⁸ 김윤덕 Kim Yun-deok 金允德 (1765?-1815). Agatha Magdalen. Blessed.

³⁵⁹ 대구 Daegu

T'soi François, known as Ie Ok i (Tsieng tsiou branch, maternal uncle of T'soi Jean martyred at Ouen tsiou in 1839) and known to many by his childhood name of Tsin kang i, was the son-in-law of the above spouses. A native of Taraikol in Hong tsiou district, he converted with his mother in the Mou sieng san mountains. On hearing of P.Tsiou's visit to the capital, he went there with his mother and sister. His mother received the sacraments and Extreme Unction, and died soon afterwards. His sister stayed in Seoul with Tieng Augustin, and he retired to the provinces, where he wanted to live as a bachelor, but having lived close to his first cousin from the very beginning of his marriage, he felt the urge to do as he had done, and married Sie's daughter above. Since then, he has often regretted not having remained a boy, but being a fervent churchgoer, he has lived in harmony with his wife and parents-in-law. Caught, as we have seen, he told the Christians to blame everything on him during interrogations before the mandarin, and was tortured more than any of the others because of this; but always firm and steadfast, he never wavered for a moment. Transferred to Tai Kou, he was subjected to atrocious torture time after time, and many times lost consciousness, without ever shaking his remarkable ardor and courage. Some accounts mention him as one of the finest confessors of the faith. We regret that we have no further documentation. Condemned to death, he perished under the blows or shortly afterwards in prison at the age of just over 30, around the 5th moon of this year Eul hai 1815.

Kim Alexis; known as Si oui and widely known as Kim Siou tsai was from a noble family in the T'sieng iang district (Nien San branch). He had a good, supple character and practised his religion with remarkable fervour; but having all his right side paralysed, he lived very poorly and was unable to marry. He went back and forth to the Christians and was supported by them. Quite well-educated and skilful, he was unable to write with his right hand, so he used his left to copy books and make some money. Among the Christians, he was particularly keen to explain their doctrine, instructed and converted many Pagan Christians, and enjoyed an uncommon reputation for fervor and ability. Having followed the Christians to Morai san, he witnessed the seizure on Easter Sunday, but not having been taken himself, he began to weep. What have you got to weep about," said the satellites. I'm a Christian too," he replied, "but because I'm crippled, you don't want to take me. That's why I'm crying. - The satellites said to him: "If that's what you want, come with us too" - and he immediately followed them, looking happy and cheerful. Brought before the court of Kieng tsiou, he had, despite his state of illness, violent torments to endure, but firm and steadfast, he won the admiration of his judges.

(Some knowledge of letters combined with a great facility for speaking aroused his zeal, and he developed several times before the courts the principal articles of faith, the existence of a creator God, the Incarnation and Redemption, future punishments and rewards, etc.).

Transferred to Tai Kou, he was summoned before the criminal judge, then before the governor, who told him: "They say you worship Jesus; but this Jesus, who is he but a man who died under the blows of those who crucified him? What reason is there to worship a man killed by others, and what is so beautiful about his death? -

Alexis replied: "During a nine-year flood, King Ha or Si circulated on all sides for eight years, trying to save his people (history of China), and three times, when he came face to face with the door of his palace, he refused to enter. No one will deny that this was a fine thing for him to do. Now, this king, who had in mind only the salvation of his people's bodies, was noted throughout the ages for his astonishing goodness. Our Lord Jesus suffered and died to save the souls of all men, in all parts of the universe. Could anyone be considered a man who would not serve such a benefactor? You too, governor, who are a man," he added, "must thank and adore Jesus and embrace his religion. The governor was confused, and his shame turning to anger, he ordered Alexis to close his mouth by breaking his jaw, and

increased the torture. Alexis, faithful in his confession to God, was condemned to death, signed his sentence and awaited execution in prison. Not being able to make straw shoes like the other prisoners, he was unable to procure any help for himself, and furthermore unable to make the occasional gift to the woman who brought him food, she reproached him somewhat and was reluctant to serve him. Weakened by torture and devoured by hunger, he died in prison some two months after his arrival in Taikou on the 5th or 6th moon of this year 1815, aged 34.

His infirmity, skill, talents and state of virginity endeared him to the Christians, and he is rightly considered one of the finest confessors of the faith who has brought honor to religion in this country.

The two brothers Ko Joseph, known as Ie pin i and Pierre known as Sieng iri his younger brother were from the village of Piel am in the Teksan district. Educated in the religion by their parents, they practiced it from childhood; but Pierre had a rather violent temper, and everyone feared him.

(They were noted for their uncommon filial piety, and during the 8 months of their father's illness, they prayed for him every day at fixed hours with a fervor that edified the whole village. Their harmony with all, their assiduity in reading and exhorting Christians also made them admired by all).

Caught at Tsie kou ri kol in the Kosan district in 1801, he was taken to Tsien tsiou where, after courageously confessing his faith, he succumbed to the temptation of preserving his life and was set free. Since then, he has often regretted his mistake, saying: "I need a sabre stroke to atone for this enormous crime. Having subsequently emigrated with his brother to Norai san in the T'sieng song district, they were both taken on Easter Day as we have reported, and holding firm in the midst of all the torments they were sent to Tai kou and deserved by their constancy to hear their death sentence pronounced. We shall soon see them again on the stage of honor.

Finally, Kim Agathe Magdeleine, maternal aunt of Pak T'sioun sieng i, was born in Eun tsai district of Siang tsiou prov. of Kieng Siang. She had been married to a man named Kim in An pai district of Ien P'ong and became mother to Sioun teuk i, later called Oun pin i and known to many by that name. After becoming a Christian, she emigrated with the Christians to Morai san, where she was taken with the others and endured severe torture with courage and patience. When questioned again, the mandarin said to her: "An ignoramus like you, why do you want to die? She replied: "Though vile and ignorant, who could disregard the blessings of the Creator God, and dare to deny Him? She was tortured again, but to no avail, and was transferred to the Tai kou court, where we'll be admiring her shortly.

So among the Christians taken to the Kieng tsiou court, despite the weakness of many, we had the consolation of seeing many faithful confessors, some of whom have already completed their career of suffering, and others, namely: T'soi Kou Barbe, the two Ko brothers and Kim Agathe Magdeleine will edify us again after we have glanced at the An tong court where we had seen the Christians imprisoned from the start. Here again, what a sad sight for Christian hearts, for it must be confessed that most of the captives wanted to redeem their lives by a deplorable defection, which will surprise no-one if we reflect that poor human nature is the same everywhere. But without fixing our eyes any longer on this gloomy picture, let us be edified by the constancy of those of our brothers, whom the fall of the others will make seem all the more admirable.

First of all, we find Kim Mieng siouki, a native of Hong tsiou district who had been practicing since before 1801. His poverty forced him to emigrate to the Ien P'ong district, close to the Christians; but these having been caught and taken to the Capital during the great

persecution, Mieng Siou ki emigrated to the tsin po district. There, in 1815, he lived in emptiness, with only his son Tsiang poki, aged 19 and still a boy, and a daughter who had just reached marriageable age when the persecution broke out. The father and son were fervent alms-givers, and when the satellites arrived, the three members of the family were taken to An tong. But Mieng Siouki and his son endured the various tortures inflicted on them with steadfastness and joy, and remained faithful to their faith. Soon consumed by hunger and the after-effects of torture, they both died in this same Antong prison around the 3rd moon of this year 1815.

(As the father and son were not baptized until this persecution, their baptismal names are unknown. It was somewhat of a custom among Christians to baptize at the time of the persecutions just about everyone who practiced, so as not to expose them to death without this sacrament, and we see indeed that in 1815 Kim Ambroise gave Baptism en masse to all, educated and uneducated alike).

Mieng Siouk was 51 at the time.

T'soi André, father of T'soi Seng Siou, died here too. Caught in the Tsin po district by the town's satellites, he remained in prison for a month, where he was subjected to the torments of interrogation four or five times, without failing in the fidelity he owed to God. Then transferred to the criminal judge of An tong, he showed the same constancy, and after harsh torments was brought back to the prison by the jailers, almost dying. It was then that his younger brother Martin, who was living a celibate life out of desire, heard of André's capture and came to console and serve him. André was then supposed to receive a ration of six handfuls of rice a day from the prefecture, but because of the famine, everything was taken away by satellites and jailers, and almost nothing reached him. To keep his elder brother alive, Martin went before the mandarin, informed him of the fraud and obtained the designated ration for his brother. The satellites, furious at seeing their profits frustrated in this way, said to Martin: "Because of you, we won't last, you naughty rascal, but aren't you also a Christian by any chance? Martin replied in the affirmative. The satellites then said among themselves: "Since he's a Christian, why don't we get rid of him? And so they set about beating him with their feet in an atrocious manner for a very long time. This happened in the evening, and the next morning Martin died at the age of 56, on the 3rd moon of 1815. In the same town of Antong. André remained without help in prison, but he held firm, and after long suffering and privation, he died there, probably of hunger, around the 11th moon of the same year.

We'd also like to mention a Christian named Pak and his wife, the great father and mother of Pak Alexis, now living in the Tsieng san district. Caught together at this time in the Tsin po district, they are said to have remained undaunted by the torments, moving from court to court until they reached the Tai kou court, where they died. As we have no details about them, we won't need to talk about them again. But let us make known here

Ni Anne³⁶⁰, Kim François³⁶¹ and Kim Jacques³⁶², who we shall have to edify ourselves shortly. Ni Anne, known in Christianity as the mother of Tsion aki, was from the village of Nop heum moi in the Teksan district, descended from a noble family, and sister of Ni Sieng sam i, who died in 1827 in the prisons of Tsien tsiou. Gifted with fine qualities of body and mind, she was also very firm and practised religion with uncommon fervour. She

³⁶⁰ 이시임 Yi Si-im 李時壬 (1782-1816) Anne. Blessed.

³⁶¹ 김희성 Kim Hui-seong 金稀成 ou 경서 Gyeong-seo (1765-1816) Francis. Blessed.

³⁶² 김화춘 Kim Hwa-chun 金若古排 (김약고배) (?-1816) Jamues. Blessed.

had resolved to remain a virgin, but soon after her age made her too conspicuous among the pagans, and her family could no longer stand up to a thousand vexations, she decided to flee and retire far away to a house where a few virgins lived together. A Christian boatman by the name of Pak took her there.

But when she was in his hands, he couldn't resist temptation, so he forced himself on her and, as he was wifeless at the time, made her his property. Despite her desolation, Anne was forced to go through with it. A child was born to them: he was named Tsong aki, and a few years later Anne, now a widow, continued to faithfully fulfill all her duties.

It may come as a surprise that Anne consented to live with a vile boatman: but as well as not knowing all the details of this abduction, we'd like to point out that there's a proverb in this country, which has been transformed into usage, to the effect that any woman without an owner becomes the property of the first person who accosts her. Now that the boatman had reduced her to his possession, a lawsuit would have come to nothing. Anne would have had to endure a great deal of mistreatment to avoid this man's approach, and even then, where could she go? Along the way, she'd fallen prey to a few others.

She must therefore have thought that, having lost her honor and her virginity, it would be better to keep quiet and marry this Christian man: which she could lawfully do. Moreover, as a result of custom, the women of this country are undoubtedly inclined in such cases to see themselves as really chained, and they don't think about the possibility of freeing themselves. Examples abound. Needless to say, these customs and ideas no longer exist among Christians, and we have a certain number of our widows abducted by Pagans, eventually getting rid of them by stubbornly resisting at every turn: but to get there, you have to spare nothing.

In 1815, taken by Tsin po's satellites, she was put on trial in that city, and the mandarin having been unable to obtain anything, she was sent to the Tai kou court, where new torments did not shake her courage and constancy, and she was condemned to death, as we shall see later.

Kim François, known as Kieng Sie, was from the village of Ie Sa ol in the Niei San district. His father, Kim André, known as Koang ouk i, a fervent Christian, gave him all the instructions he needed. Having been caught up in the persecution of 1801, he took every opportunity to recommend his family to follow his graces, to practice charity towards God and neighbor, to live in good harmony among themselves and with their neighbors, and to serve God and save their souls through the practice of mortification, after which he was beheaded, as we saw above. From then on, Francis' fervor increased more and more, and despising all temporal things, he left all his possessions and retired to the Il ou el san mountains, in the village of Ko teun tsiang i district of Ieng iang, province of Kieng siang. Once there, he lived on roots and acorns, and has maintained continence ever since. Every year during Lent, he observed a rigorous fast, engaged in all the practices of mortification, and his character became so gentle through the efforts he made to tame it that everyone praised him. On the 3rd moon of 1815, the traitor Tsin Tsi son i came unexpectedly accompanied by satellites from An tong. François was working on the mountain at the time. When the satellites shouted at him to come down, he said to his son Moun aki: "As far as I'm concerned, it's God's order, I must surrender; but you're not coming with me. Take care of the whole family, especially your grandmother. After these words, he came down in a joyful mood, treated the satellites and the traitor himself generously, bade farewell to his mother, advising her not to grieve too much, and consoling her with good words. Then, addressing his wife, he advised her to be submissive to her mother, to take good care of her, to teach her children well, and to follow in her footsteps. He then follows the satellites with an easy, contented air. Arriving at the town of An tong, he was interrogated with constancy, and a few

days later was transferred to Tai kou, where, leaving nothing to hope for, he was soon condemned to death, as the sequel will show.

Finally, Kim Jacques, known as Hoa T'sioun i, about whom we have little documentation, came from a family in Sou tani, T'sieng iang district, and later emigrated to the village of T'sieng na tong, Porieng district. Gentle and patient, he was not lacking in energy. A very faithful observer of the rules of the Church, he was noted for his assiduity at prayer and pious readings. In 1815, he was taken to the prefecture of An tong, where, resisting all solicitations and not letting himself be shaken by the violent tortures inflicted on him, he was also transferred to Tai kou, where we will meet him again.

So, without mentioning the various small prefectures where the Christians were hardly more than in passing, and which we won't mention here to avoid confusing the facts, the name of the Saviour Jesus had already found numerous and faithful confessors of both sexes in the courts of Kieng tsiou and Antong, two of the most important, without doubt, in the immense province of Kieng siang, and the Christian faith thus sealed in blood was planting its roots in this new country.

Several of these companion-athletes had died prematurely in the arena, so to speak, but the survivors, i.e. the three we mentioned last, together with the four who had left the court of Keing tsiou, were reserved to appear on the stage of Tai kou; (the governor of Tai kou Kim si keun i) an immense city, perhaps the second largest in the kingdom, and the metropolis of the entire province. This is where we'll see the outcome of their battles.

However, arrests had taken place on all sides, some handed over by the traitor, others denounced by brothers from whom the violence of torment extracted fatal confessions, and the prisons were filling up. On the 23rd of the 4th moon, in the village of Ou lien pat, An tong district, Kim

André along with many other Christians. And we can't fail to give a few details about this man so well known in Christianity for his virtues as well as his courage.

Kim André, known as kiei ouen i and whose legal name is Tsiong han i³⁶³, was from the village of Sol moi in the Mien t'sien district and son of Kim Pie, whose life we have seen.

From childhood, faithful to his parents' instructions, he learned to serve and honor God. The continual persecution to which his father was subjected for over 20 years trained his heart in the school of misfortune, and detaching him from all that is seductive in the world, only served to corroborate his faith and develop the seed of virtue he had received from Heaven, while preparing him for the harsh trials that lay ahead. André, whose family was thus pursued and proscribed, soon found himself obliged to leave his parents and friends, and with them his homeland and the tombs of his fathers. He settled in an unknown country, deep in the mountains at Ou lien pat in the Antong district of the Kieng siang province, and remained hidden there for seventeen years, devoted solely to the exercise of virtue. Assiduous in prayer and pious reading, he also transcribed many books to help Christians practice their duties. During Lent, he usually fasted every day, not to mention the ordinary mortifications he imposed on himself. One of his principal occupations was always the instruction and exhortation of Christians, which he carried out with such zeal that he often prolonged beyond the middle of the night. Jealous also to spread the faith among infidels, he instructed many and converted them as much by the force of his words as by the effectiveness of his prayers and virtues. His only food was boiled millet and salt, and if he couldn't get any, he sustained himself with tree flowers, acorns, roots, wild vegetables and the like. Never did the thought

³⁶³ 김계원 Kim Gye-won, ou 종한 Jong-han 金宗漢 (?-1816) Andrew. Blessed.

of any palatable food occur to him, and always he was a model of joy to all, always equal and filled with the same assiduity. It was in the exercise of all these virtues that he encountered the persecution of 1815. Arrested by the satellites of Antong on the 23rd of the 4th moon, he was brought before the criminal judge of this town, who tried to obtain an apostasy from him, but having failed, he had him deposited in prison, and two days later, on the orders of the governor, after having received a volley of blows on his legs, he was transferred to Tai kou. He was just arriving at the door of this court when he met a Christian woman leaving the interrogation room. He asked her about it, and she replied that she had apostasized and was going back free. This was Kim Agathe Magdeleine, whom we had seen in torment at the Kieng tsiou court, and who, unable to bear the violence of the torments, had had the weakness to renounce her faith when she arrived in Taikou. André said to her, sighing: You're missing out on a great opportunity, and what are you waiting for to say you don't want to die now? But how many years will you live? She replies: "Even if I go like this, how do I know if I won't die today or tomorrow? - If that's the case," replies André, "isn't it much worse than dying a good death now? Then he continues to exhort her with thunderous words that make her open her eyes, and she returns with him - the satellites hit her, scold her and push her away; but not listening to them, she wants to go right up to the mandarin. The jailers prevented her from doing so, but seizing a good moment, she slipped in front of him and sat down. He recognizes her and says: "I let you go, so why are you back again? - She replies: "Just now, too weak to bear the torments, I denied my God, but thinking about it, I repent and come back before you: Should I die, how can I deny God? The mandarin called her mad and had her expelled, but she managed to return to him and again loudly recanted. The irate mandarin had her bound and beaten severely; her flesh fell to shreds, her bones popped out and, losing consciousness, she was carried to the prison, where she almost died on entering. It was the beginning of the 5th moon. She was 50 years old. We can see from this the resources André had to move and convert hearts. Summoned before the tribunal, they tried to make him apostasize, and he was tempted in every way. When all else failed, they had him beaten on the legs and sent a dispatch to the government. The reply was that it was necessary to obtain his submission, and on his refusal he was beaten for the 3rd time. Definitely unshaken, he took his place among the 7 condemned Christians of whom we spoke, or rather he took the place of Kim Agathe Magdeleine, whose words had just won her the palm, and thus completed the original number of seven. These generous confessors, all under the weight of a death sentence, were awaiting the moment of their execution: but God, who had his own plans, allowed a reprieve to take place, and from then on the prisoners began a new kind of life in prison, where torture was replaced by deprivation, hunger and vexation of every kind; and for many months we shall admire them in this dying life, in this long martyrdom of every day.

The arrests of Christians do not seem to have been repeated after the 5th moon of this year, i.e. for more than two months. Most of them took place in the large province of Kieng Siang, the first hotbed of this great conflagration, but the denunciations extracted from the unfortunate Christians by torture also led to the seizure of a large number of people in the provinces of T'siong t'sieng and some even in the province of Kang Ouen. If we now consider that, in addition to the Christians who were released or died in the various prefectures of the province, there were at the same time over a hundred incarcerated in the prisons of Tai kou, its metropolis, it will be easy to conclude that the number of people seized, put at over 200 by the monuments of the time, is far from being an exaggeration. Among this large number, letters written by Kim André from his prison and preserved to this day, as well as an eye-witness account, give us the consoling testimony that a considerable number remained faithful to their God until death.

(Several of them are also reported to have developed with courage and lucidity the main articles of our Holy Religion before the various tribunals to which they were brought).

A large number, without having succumbed to apostasy, perish miserably in prison, amid the horrors of hunger. This is easily understood by those familiar with the prison regime in these countries, where certain rations are assigned by the prefecture to those prisoners who have no resources; but passing through many hands, each one subtracts a portion at will, and what reaches the poor patient is reduced to a few grains of rice insufficient to sustain his existence. All the more so in 1815, when an atrocious famine put the most well-off to the sword, satellites, praetorians, gaolers, fustigators and others had to put a large hand on the food donated by Christians regarded as degraded beings unworthy of belonging to the human race.

Amidst the confusion of daily trials, many Christians caught in the province of T'siong t'sieng, many of whom were not apostates either, were sent back to be definitively judged and punished in their own prefecture or province, And here again, witnesses of the time assure us that at least twenty of them, after having dragged themselves along the roads with great difficulty for several days, also perished from hunger or the consequences of their wounds, some on the roadside, where the drivers abandoned them, others in the inns where the lack of viaticum did not allow them to take comfort.

Finally, many others, giving in to temptation, took their lives by shameful defection; some were simply released and many sent into exile in the various provinces of the kingdom; and by midsummer, only a few confessors remained in Taikou's prisons. - Among them was An T'siem tsi³⁶⁴, known as T'si riongi, a native of Po eun district and maternal grandfather of Kim mieng hoa of Tong niak kol, who died of plague or starvation in Taikou prisons after hearing his sentence. He was about 50 years old. And Ni Ioun tsipi, second husband of Ni Benoit de Ken sa ma kol's mother, not yet baptized, was caught in Ou lien pat with Kim André, and died, it is said, without apostasy of hunger and exhaustion in Tai kou prisons.

We regret that so many other honourable names have not come down to us: but it follows from what we have been able to report that the persecution of 1815, though not general throughout the kingdom, was at least very violent. The cowardice of many was compensated by the large number of faithful witnesses that God had reserved for Himself. The triumphant Church reaped a rich harvest, the militant Church acquired new laurels, and the Church of Korea in particular, instead of being shaken, took root in these new localities, which today still bring us a few new proselytes. Finally, we'd like to point out that in this persecution, the female sex was less spared than before. In 1801, only a handful of women were seized, and these were from the most eminent families, and therefore the most compromised in the eyes of the state.

(Most of the women were neither seized nor harassed: they were only ruined by the depredation of their husbands' property, and almost all retired with their children).

This time, the more free-wheeling satellites often made indiscriminate seizures of everything they came across, and the number of seizures of women seems to have increased in proportion. Contempt for the Christian race had spread throughout the provinces by government instructions, and everyone made it their duty to wipe it out:

Arbitrati sunt se obsequium praestare Deo: and we shall see later that further progress was made. This procedure is totally contrary to the spirit and customs of this country, where women are hardly ever involved in the trials of their households, and moreover can indulge with impunity in many acts of violence, injustice and other abuses which would be severely punished if committed by men.

³⁶⁴ 안치룡 An Chi-ryong aka 첩지 Cheom-ji (1766?-1816?).

Since 1801, the province of Kang Ouen, whose vast mountains offered shelter to Christian emigrants, has received a large number of them. The persecution of 1815 also penetrated to some extent through the seizures carried out on the denunciations of prisoners from the province of Kieng Siang, and the name of J.C. was also to resound in the court of Ouen tsiou, capital of the entire province.

Kim Simon³⁶⁵ was to be Christ's herald in these parts, and we'll give a few details here, unfortunately all too brief, about his life and sufferings.

Kim Simon, known as *Ie saingi* (others say *Ie Siengi*) came from an honest family in the *Sie San* district of *T'siong t'sieng* province. He had a great and courageous character, and was blessed with many riches. Having been instructed in the religion before Father Tsiou's entry, he immediately abandoned almost all his possessions and slaves, left his country and close relatives, and retired with his younger brother *Thaddée* to the *Ko san* district in the province of *Tsien la*. It was here that he established contact with the Priest, with whom he stayed several times. But during the persecution of 1801, having been reported as one of the party's leaders, satellites were launched in pursuit. They circulated everywhere, carrying his name with them, and for more than a year, it would be difficult to recount all the hardships and suffering Simon had to endure to evade their searches. His wife, however, had been seized and subjected to violent torture on account of her husband, whose whereabouts were being sought, and she was only released over a year later by dint of money. To protect himself and support himself, Simon decided to take up the trade of itinerant merchant, which was to cover the stumbling-blocks of his footsteps, and to this end, having associated himself with pagans, he had the courage, in the midst of the disaster of religion, to make it known to them, and he converted some of them: He soon abandoned this position and retired to *Merou san* in the province of *Kieng Siang* to devote himself to farming, where he was followed by some of his proselytes, who emigrated with their families and formed a small Christian village with him. Soon, his zeal led him to make a few more conversions in the surrounding area; but forced to emigrate several more times, he finally settled in the district of *Oul sin* province of *Kang Ouen*. Persecution having risen in the province of *Kieng Siang*, he was denounced in the tortures at *Antong* by a Christian who had been a servant in his home, and the satellites of this town came to seize him, taking with them all they could of his belongings. It was the 4th moon of 1815. When Simon arrived at the prison, he found many Christian prisoners, and with famine in his stronghold, they were all suffering horribly from hunger. He thought to ask the mandarin for the many belongings the satellites had looted; and the mandarin, either out of compassion or to spare the prefecture's funds, having had almost everything brought back, Simon distributed them to the prisoners, thus relieving their cruel position for a time. However, he had undergone one or more interrogations in this city, and having refused to make his submission, he was transferred on the 5th moon to the court of *Ouen tsiou*, capital of his province, with his brother *Thaddée*. There, they were reunited with six or seven other Christians taken with them from the surrounding area. As far as we know, this was the first time Christians had been held captive in this city and summoned to its courts. Simon stood firm and resolute. He resisted all the tortures inflicted on him, as well as all the solicitations by which they tried to make him bend, and did great honor to the Christian name by a noble and frank confession of faith. He didn't even let himself be shaken by the defection of his brother *Thaddée*, whom he saw leave for exile as a reward for his cowardice. Summoned several times to both the criminal and governor's courts, no torture could wring from him the dreadful word that might have kept him alive, and his constancy and patience in torment were admired by all. He was therefore condemned to death, signed

³⁶⁵ 김강이 Kim Gang-i 金綱伊 aka 여생 Yeo-saeng. Simon.

his sentence according to custom and sent to the king for confirmation. It was indeed confirmed, but when the reply arrived, Simon was gravely ill as a result of his wounds combined with violent dysentery. Because of this, the execution was postponed, and a few days later, Simon, without having received the glorious blow he had desired, died in Ouen tsiou prison on the 5th of the 11th moon, 1815, after 8 months' imprisonment and at the age of 50 and a few years.

This concludes the scenes (facts) that took place in the province of Kang Ouen, for nowhere is there any mention of the fate of Simon's co-prisoners.

It was only a glimmer of light, a slight sparkle that momentarily appeared in the midst of this idolatrous world; but who knows if it didn't influence the salvation of many, besides the fact that God always finds His glory in it.

Let us now turn to the generous confessors who, gathered in Taikou without knowing the end of their sufferings, continue to edify us from the depths of the cave in which they were thrown. During the many months they spent there, there is no doubt that they attracted the gaze of the heavenly court, as they were followed by the encouragement and prayers of their brothers in the faith. What's more, they were a sight to behold for the Pagans themselves. All animated by the same zeal and the same sentiments, and left destitute in the dungeon, by day they were almost all busy making straw shoes to support themselves, and God allowed them to no longer suffer too much from hunger. At night, they would light a lamp and go about reading pious books and reciting their prayers together, aloud. In a word, they gave themselves more than ever to the works of God's service, with all their heart. The townspeople who heard them were all surprised, and many came to see what it was all about, only to return amazed. The joy, tranquility and harmony of these so-called pursuers of justice struck all who heard of them. Not an argument, not a foul word, not a word of impatience. Is this, one wondered, the den of criminals? Indeed, the prison was transformed into a school of virtue, presenting the spectacle of an admirable family, united and regulated in all its actions and words. The praetorians and satellites often came to learn about the Christian religion. They sent the most learned and articulate among them to engage in discussion, and they relieved each other. André, the most learned of the seven prisoners, gladly accepted the argument. He would develop the principal articles of the faith, explain the beauty of God's commandments, and then, answering their argumentative questions, he would follow them article by article and refute all their arguments; clarifying each subject in such detail that, as they retired, they said to each other: Truly there is no scholar, however learned, who can stand up to him, and his word can be compared to that of the most famous orators. André's education was in fact rather light, but accustomed to discussing religious matters with Christians, he could easily put an end to the faconde of the Praetorians when it came to religious discussion, and grace always sustained him on this more modest stage, it's true, but very extensive if we consider that the Praetorians' reports circulated everywhere afterwards. From this we can see that the stay of the confessors in prison served a great deal to make the doctrine of Religion known in this great city, and if the fruits are long in coming, they will not fail to appear in the daylight, we trust.

(The traitor Tsién tsi son i was also incarcerated and the governor had said to let him starve to death, but our prisoners saved his life by giving him part of their daily rations. Our prisoners saved his life by giving him a portion of their daily rations. He was finally freed, and having nothing to put on his body, our prisoners gave him another pair of clothes.)

In the course of this year or the next, André underwent two or three more interrogations, the details of which are unknown to us, and everything leads us to believe that they were shared, as is customary, by his fellow captives. But with all of them firm in their

resolve to die, he was again sent to the king, whose reply was long in coming, and so matters dragged on. André was alarmed by this, and in all his letters he attributed the delay to his lack of virtue, and testified in every way to his fear of not achieving the desired goal, then implored all Christians to intercede so that he didn't miss out on such a wonderful opportunity, which doesn't come along twice. As for me, a poor sinner," he wrote, "I have nothing to obtain such a great favor, and I rely solely on the strength of all Christians. Pray and ask him unceasingly for me, and I dare hope not to miss my chance.

And elsewhere: To hope without a foundation would be madness, so first of all I hope in a gratuitous benefit from God, and secondly in the intercession of all Christians. So pray and pray with all your heart and with all your strength, pray every day that I may bear fruit. In these letters, which have been preserved for us, we can still see his fervor towards God, and some fine instructions for his family; but there is nothing salient enough to encourage us to translate them, apart from the fact that passing through the hand of the translator, they would lose their own character. From these same letters, we can see that André was deeply distressed about his wife. Fearing to compromise themselves, the Christians didn't dare welcome her into their home, and she led a miserable existence with no fixed shelter and no resources. He wrote to a number of Christians to recommend her: he told them that all the suffering he had to endure was too light for him, and expressed himself in such touching and pathetic terms that he could not fail to be heard.

Ni Anne, one of the prisoners, also suffered the pain of seeing her son Tsiong aki perish in her arms; but she must have been consoled by the thought of his happy destiny. Indeed, this young child, not yet of age, had followed his mother to prison, the only support he had on earth. He shared with her the horrors of hunger and all the privations and sufferings of those awful dungeons, and probably died as a result. Should he not therefore be considered as one of those innocent victims offered to appease God's wrath, and have some share in the merits of the confessors whose sufferings he shared? His baptismal name is unknown. The seven confessors had thus spent some 20 months in fervor and patience, and honed their virtue in this crucible of tribulation, when new orders arrived, no doubt deciding their execution. We don't know exactly what happened at the time of their martyrdom. Here is what we have been able to gather from witnesses and locals. When they arrived at the place of execution, Kim André, who had always been considered the leader, was to be put to death first. The executioner, a novice in his trade, felt he had no strength, and with great difficulty was able to bring down the head with ten or so blows. All those present saw how calmly André received the blows, and were astonished: "He's not the least bit impressed. Seeing this dreadful sight, Ko Joseph said to the executioner: Be careful and cut off my head with one blow - and as he gave him a stern monition, with one blow the head fell off. Then the other three men were beheaded. After which, the mandarin addressed the two women himself, still trying to attract and shake them, and said: "These men have just been put to death, but you women are different from the men. With them, your fault is light. What do you think you know so well that you want to die? Come on, now, just say the word and I'll set you free - Anne replied: "How can you still be so unprincipled? According to you, men should honor their parent (God) and women should not. Many words are useless. I only expect you to treat me according to the law. - Then both of them, as if with one voice, cried out: "When Jesus and Mary call me and invite me to ascend to Heaven with them, how could I apostatize and forfeit the eternal happiness of Heaven in order to preserve this fleeting life? - Immediately the order is given and they too are beheaded. From this we can see," says the author of a notice, "that although they were clothed in a feminine body, the firmness of their hearts in no way yielded to the virile sex, and by the offering of their whole bodies they bore a resounding testimony to the glory of God. Thus ended the long martyrdom of these seven glorious

confessors. They were Kim André, known as Kiei Ouen i; Kim François, known as Kieng Sie, aged 52; Ko Pierre, known as Ie pin i, unmarried; his brother Ko Joseph, known as Sieng iri; Kim Jacques, known as hoa t'siouni; Ni Anne, widow, known as the mother of Tsiong aki, aged 35; and Kou Barbe, known as the widow Sie Barbe, aged around 40.

It was the first of the 11th moon of the year Pieng tso 1816, in Taikou, capital of Kieng Siang province. Orders from the mandarin in the neighboring districts had the bodies buried. They had been buried with great care, but on burial they were covered with a very light layer of earth, and each one had its own inscription. The martyrs' relatives and other Christians living far away joined forces to have them transported to a separate place. On the 2nd of the 3rd moon of the following year, about ten Christians went to the site: they wanted to carry out the transfer at daybreak, fearing that they would be seen by the town's inhabitants. At a moment when the Christians recognized God's protection, a thick, black cloud covered the place where the bodies were lying on the city side. Heaven seemed lowered. There was a wind and a gentle rain, and although the candles gave full light, even those close by could not see them. The bodies were discovered. That of T'soi Kou Barbe had been removed and devoured by some animal. The other six were whole and uncorrupted, and appeared to have been lifeless for only a few moments. As soon as they came out of the earth, the little odor that had been released when the pits were opened disappeared, and the clothes themselves were well preserved and free of moisture. All the Christians were in awe. They were moved to a more suitable place, and are now buried in just four pits. The names of these seven illustrious martyrs have remained engraved in the memory of all Christians, who never cease to speak of them with veneration, as the account of their glorious battles spurs them on to follow in their footsteps in the practice of virtue and the confession of their faith.

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While these bloody deeds were being consummated, and despite the commotion in which all parts of Christianity still found themselves, nothing was omitted to achieve the much-desired goal of procuring pastors, and when we consider in detail the ardent and constant sighing combined with the sacrifices and generous efforts that have ceased to be made to achieve it, it seems to us that the Christians of Korea can only be compared to the Jewish nation sighing in the expectation and hope of its Messiah. "All our thoughts are there, all our speeches are aimed at it: it costs nothing to bring it to fruition. Ah! indeed, the Shepherds were to bring with them the true Messiah, the Savior of Souls. There they were to find true life. Beyond that, there was nothing but death. They understood this well, those Christians whose faith is truly alive and as if founded on rock. In the winter of 1816, a new deputation to Peking was being prepared, and this time it was Paul Tieng³⁶⁶ who, bearing all the wishes of his brothers, began the ambassadorship³⁶⁷ he was to perform so frequently thereafter. Paul Tieng's name alone makes all Christian hearts beat in this country. He is the strong man, the devoted man, the savior of his brothers. He cannot perish in their memory.

Paul was descended from one of Korea's illustrious families, still recently in the kingdom's highest dignities. He was born in 1795. He was the son of the famous Tieng Augustin, known as Iak Tsiong, martyred in 1801;

³⁶⁶ 정하상 Jeong Ha-sang 丁夏祥 (1795-1839) Paul. Saint.

³⁶⁷ (Note by Daveluy) We think without being certain that this was Paul's first trip to Beijing. confirmed by tsiong pini.

(Iak Tsiong's entire family had been imprisoned. Released, they were taken to Matsai by a 5th-degree Pagan nephew. Left without wood or food, she was supported by a commoner and later Paul was able to pay off this debt).

and his elder brother Charles also had his head on the scaffold. Only 6 or 7 years old at the time, his young age spared him, or rather God reserved him for the execution of His designs, and covered, as it were, in the blood of the martyrs, having lost his home and possessions, he went down with his mother and younger sisters to Matsai, to the home of one of his uncles, where new trials and tribulations awaited him. Baptized as a child by Fr. Tsiou, he persisted with his mother and sisters in the faithful practice of his religious duties. But his family, proscribed and ruined by persecution, several members of which were still in exile, paled and trembled at the very name of Christianity, and could not forgive the thought of continuing such exercises. She therefore did everything in her power to prevent Paul and his family from returning to the Service of God: bitter reproaches, threats, scorn, derision, even ill-treatment, all came into play and made Paul's stay there more odious than that in the dungeons, where the rage of the persecutors is more conspicuous.

(While still in Matsai, he amused himself by lifting an enormous stone that ordinary men could not lift. Having lifted it to his head, he was knocked over and it fell on his chest. By God's protection or by the strength of his hands, he was able to defend himself from the blow and was not seriously injured).

Nevertheless, he stood firm against these unworthy machinations and persevered against all odds. Misfortune and hardship had to test and consolidate this elite soul, whose whole life was to be spent in pain and sacrifice. This is how great souls are formed. Paul, who had no religious books of his own, had received only the most superficial instruction from his good mother, and since all communication with Christians was strictly forbidden to him, he moaned in silence, thought of ways to educate himself, and above all prayed fervently. When he reached adolescence, even though his family had fallen into disrepute, he could easily have found some honorable match, if only among the outlawed families of his rank like his own; and the fine qualities of mind and body with which he was gifted would have enabled him to provide for his subsistence while ensuring the salvation of his soul. But this great heart was far from thinking of marriage, and his noble inclinations carried him too high to fix his gaze on this vulgar state.

From then on, a single thought, a single passion seemed to absorb him. He wanted to work for the introduction of priests, and by saving himself, procure, whatever the cost, the salvation of his brothers in the faith. All his steps, projects and dreams seem to have been carried there in a fixed and unshakeable way. Unable to bear the vexations of his family any longer, he resolved to escape, leaving his mother and sister temporarily in God's care, as he would not have been able to provide for them, and withdrew to the home of two poor Christians, with whom he lived for some time a life too painful to describe. Without any resources, without clothes, often even without rice like his generous hosts, he soon carried his thoughts further and formed the project of going to the place of his exile at Mon San, to find Tsio Justin, known as Tong siem i, whose great heart, talents and virtues had been reported to him, hoping to find near him the advantage of studying a little Chinese literature, the knowledge of which would be necessary for the execution of his projects. It involved nothing less than a distance of a thousand li, the last few days of which were to be spent walking through almost deserted country. Paul was not yet 20, and had never left his father's house. To anyone else, the thought of such a journey, alone and without resources, would not even have occurred: but for Paul's heart, dangers and difficulties were nothing. But for Paul's heart, dangers and difficulties were nothing. He counted solely on God's help, and his physical constitution, far above ordinary strength, seemed to allow him to dare anything. So he set off

on an adventure, and in the midst of all the fatigue and suffering one can imagine, arrived happily in the town of Mou san. He was generously received by the noble exile, stayed close to him, devoted himself tirelessly to the study of Chinese religion and letters, and, strengthened by him in his grand designs, he returned after a number of months, and having established contact with the Christians of the capital, set about obtaining the means to make the journey to Peking, the object of his desires. Having found an echo in all hearts, preparations were made for the year 1816. Paul was only 21, but already he was a mature man, capable of making a success of anything he undertook. He too, like his predecessor, had to hide his titles of nobility, and placing himself at the service of the interpreters, on the foot of their valets, he set off on foot and through all the fatigues of the road and the sufferings of the inclemency of the seasons, he happily made both the outward and return routes. The details of his journey are not known, but this time again neither priest nor fixed promise of a priest was obtained. But the way was open for this great man. Through the reception of the sacraments, he had confirmed his resolve to pursue his ardent projects; and now that the road was known, he would not tire of obscurely fulfilling the great task he considered his special vocation. Paul often recounted God's special protection upon his return. His pied-à-terre in the capital was at Tsio Pierre's, known as Siouki³⁶⁸, and this was where he was to go on his arrival. Having taken pack animals from the town of Eitsiou on the Korean border to carry his luggage, he was to arrive at the Capital in a certain number of fixed days. As luck would have it, if ever there were such a thing, one of his beasts was wounded in the leg, delaying his march and arrival by a day. Good for him, for outside the gates he met Christians posted to warn him that the house of Tsio Peter and his family had been seized the day before by the satellites; and had he come a day earlier, he and his belongings would infallibly have fallen prey to the persecutors. But God guards those whom he wishes to serve in the execution of his designs, and they know how to give him thanks for it.

Every year seems destined to be marked by bloody thanksgivings; and we are obliged to report here the details of the arrest we have just mentioned, and to introduce the spouses we are to follow in their career of suffering.

Tsio Pierre, known as Mieng siou and better known by his legal name of Siouki, was from the noble family of Tsio Justin, known as Tong siemi, exiled in 1801 and born in the Iang Keun district. Still young when the great persecution broke out, he withdrew with his parents to his mother's family in the province of Kang Ouen, to avoid the consequences, and lived there for several years. As he grew up, he showed talents beyond the ordinary, and despite his youth, his gracious and composed air, the prerogative of middle age, combined with a kind and complaisant character, drew the attention of his acquaintances. The fear that continually stirred his heart, however, made his faith weak and prevented him from practicing his religion faithfully. Fortunately, when he married Kouen Thérèse³⁶⁹, the exhortations of this fervent Christian awakened him and made him an excellent Christian. Kouen Thérèse came from a family no less remarkable in the kingdom than in our religious annals. Daughter of Kouen Xavier, known as Il sin i³⁷⁰, she was born in the Iang keun district and from childhood received the blessing of religious instruction and practiced with a fervor beyond her years. She lost her mother at the age of 7 and two years later saw her father perish in the persecution of 1791, and from then on knew how to moderate the violence of nature's impressions by bearing this loss for God. The last of four children to be orphaned, they lived

³⁶⁸ 조명수 Jo Myeong-su 趙明秀 aka 조숙 Jo Suk 趙淑 (1786-1819) Peter. Blessed.

³⁶⁹ 권천례 Gwon Cheon-rye 權千禮 (1784-1819). Teresa. Blessed.

³⁷⁰ 권일신 Gwon Il-sin 權日身 (?-1791) Francis-Xavier.

together, supporting each other. Thérèse's gentle, complaisant character enabled her to maintain perfect harmony with everyone, and everyone looked up to her with admiration. As she grew older, her beautiful qualities of heart and mind, combined with an uncommon exterior, made her more and more noticed, while the fervor of her love for God manifested itself outwardly. Further stimulated by the sacraments she received from Father Tsiou, she resolved to remain a virgin. She was 18 when, as a result of persecution, she saw her once wealthy family completely ruined, and her brothers sent into exile. However, she showed no impatience, and having no support left, she retired to the capital with one of her nephews, still determined to refuse marriage. Soon her parents, seeing her without support and fearing the clamor of the pagans if she remained alone, made her consider the dangers of this state and the advantages of marriage, so that in the end she gave in, albeit reluctantly. At the age of 21, she was given to Tsio Pierre, whom she knew to be a lukewarm Christian. As the customs of the country did not allow her to speak freely to her husband at first, she prepared a letter in which she emphasized the beauty of virginity, exhorted him to live together in continence, and gave it to him as soon as they were alone in their room. By a very special favor of God, Pierre acceded to her wishes, and they promised to live together as brother and sister, and Thérèse, seeing this as a signal favor from God, never ceased to praise and thank him. With the couple reunited and living in harmony, Pierre was soon warmed by the outstanding virtue and penetrating words of his pious young wife, and in no time became a completely different man. With peace fully restored, he moved his family to the capital, where he began to devote himself to all manner of good works. Despite his great poverty, which often left them lacking the necessities of life, they both gladly endured the hardships, and living on a great deal of savings, they still found ways to give alms. Peter was always busy praying and meditating, often shedding copious tears of contrition. Whenever he saw a lukewarm Christian, he was deeply distressed and eager to awaken him. He instructed and converted many Pagan Christians, and baptized Pagan children in mortal danger. He brought salvation to many. In teaching Christians, he had the gift of warming hearts. All were delighted to hear him, and many turned up again and again to benefit from his lessons and exhortations. Never involved in worldly affairs, he was concerned only with religious matters, and was admired by all Christians. Particularly keen to succeed in introducing priests, he worked long and hard at it, then agreed with Tieng Paul to make the journey to Peking, taking charge of all the preparations. It would be difficult to recount all the pains and embarrassments he had to endure, without ever making it appear that it was at his expense. Thérèse, for her part, was no less assiduous in doing all the good she could. Jealous above all of her spiritual advancement, she strove to procure it through various exercises of mortification, and usually fasted twice a week and very often secretly mixed ashes or dust with her rice. Continually sickly and suffering, she endured her pains with joy and never let any air of discomfort show. Devoted to prayer and meditation, and filled with the desire to follow J.C. in his suffering life, she paid no attention to the fatigue of the body and no longer felt his pains. She applied herself so much to her exercises of piety and took such a liking to them, that forgetting the needs of the body and not thinking of eating and sleeping, it was often necessary for the people of the house to make her notice. Each day she rested or slept for only a few hours, giving all her time to prayer, or, filled with sorrow and contrition, she frequently shed torrents of tears and aroused all who saw her to fervor. Having made a rule of assiduous reading for her own instruction, she wanted to extend her zeal to her neighbor as well, and considering her instruction and exhortation as her own charge, she was always ready to answer anyone who addressed her for this purpose, and everyone who heard her was satisfied, touched and edified. Not a day went by without some coming to learn, and no one was ever put off. So it was that each of the two spouses, working separately to help the other, while sanctifying themselves, their household was the model of the Christian couple, and the meeting place for

all those seeking instruction, consolation and edification. The devil could not look on so calmly with such virtue and zeal. So, during the 15 years they lived together, he repeatedly provoked violent temptations to make him renounce continence in the first place, and Pierre in particular was on several occasions on the point of breaking his promise; but each time Thérèse knew by her kind words and exhortations how to make him return to his first feelings and confirm him in his resolution. Both of them never ceased to thank the Lord, either in their hearts or even in words of thanksgiving. Thus prepared by the exercise of all the virtues, God allowed them to be put to the test of great tribulation. Towards the end of the 3rd moon of the year Tien t'siouk 1817, when Tieng Paul's return from Peking was expected day by day, an ecclesiastical calendar was seized from Tsio Pierre, or as others claim, from a new catechumen he was instructing at the time, who denounced him. Whatever the case, the calendar was immediately brought to the Grand Criminal Judge, who immediately unleashed his satellites and seized Peter. Thérèse, unwilling to leave her sailor or leave him alone in a critical and decisive position, followed him and took herself prisoner. Pierre was soon put to the test, and as is customary, he was asked for his apostasy, along with the tradition of his books and the denunciation of his accomplices. He stood firm in the midst of the tortures and torments deployed, and did not utter a single word that could compromise anyone. At first, they tried to use gentleness to persuade Thérèse to apostasize and thus preserve her life. But this was to underestimate the great heart of this courageous woman. She replied calmly and firmly: "Since God is the Father of all men and Master of all creatures, how can you expect me to deny Him? In the world, we wouldn't forgive anyone who denied his parents, so how much more can we deny the great parent of all? Her face didn't even change color, and it was immediately clear that her submission would not be forthcoming. In the interrogations of both spouses, she always answered immediately, without giving her husband time to speak, and for this she had to endure even more violent torments. After a few unsuccessful interrogations, they were finally deposed in prison, with no end in sight.

They had another faithful companion in their captivity and suffering, Ko Barbe Magdeleine. She came from a local family in the Tsai rieng district of Hoang Hai province. While still a Pagan, she followed her husband, condemned to exile, to the city of Mousan, where she had relations with Tsio Justin, known as Tong siemi, and was instructed in religion by him. Her husband having died in this city, without considering the distance and the difficulties, she had his body transferred to the tombs of his fathers; then thinking that nothing here below is comparable to the service of God and the salvation of the soul, she went to the Capital and made so much effort that she came across the house of Tsio Pierre whom she had seen in Mousan on the trips he made to Justin's house. At the height of her desires, she stayed close to him, where she worked as a servant or commissionaire, diligently learning and practicing with all her heart. When her hosts were taken on the 3rd moon, she refused to be separated from them and followed them to the prison.

Like them, she had to endure various interrogations and the torments of questioning, but no less steadfastly, she shared their fate to the end.

However, these three confessors, whose stay in these filthy dungeons was prolonged, consoled each other by the faithful practice of their religious duties. Together, they thanked and praised God for the many graces he had granted them, and urged each other on to unshakeable constancy. Thérèse, in particular, showed all her fortitude at this time, reviving the others marvelously in every circumstance.

Always cheerful and steadfast, she made suffering her joy, kept a calm and serene face and seemed to have nothing to endure. She often said: To me, a sinner, God had already granted the great favor of keeping my virginity, and now he deigns to call me to the blessing of martyrdom. This is too much. How can I thank him worthily? One day her husband told her that such torments were no longer bearable, and discouragement seemed to drive him to

weakness. Thérèse immediately tried to revive him with the strong, insinuating words she knew so well how to put into play: Then she said to him: If you miss this beautiful opportunity and keep your life, what will you find so good in the world? She comforted him, consoled him with all her power, and determined him once again to be martyrs together, on the same day for God. From then on, Peter was not shaken. He wrote several letters from prison, full of beautiful sentiments that greatly edified all those who read them; but none have been preserved. The details of the sufferings and various torments these prisoners had to endure at intervals have been lost. We only know that, steadfast to the end, they deserved to give their lives for God. All three were beheaded in the Capital on the 21st of the 5th moon of the year Kei mio 1819, after 27 months in prison (or the 13th of the 6th moon, according to T'soi Brigitte.) Pierre was then 33, Thérèse 36 and Barbe Magdeleine over 60. A surviving Christian woman saw Thérèse's body after her execution. The marks of three sabre cuts were imprinted on it, and her face and whole body appeared to her to be of extraordinary beauty.

(The bodies of these three martyrs could only be recovered after a month, leaving only the bones. Thérèse's hair was preserved at the home of Nam Bastien martyr in 1839, and placed in a wicker basket. Several witnesses testified that when the basket was opened, a perfume came out that perfumed the whole room).

Thanks to the steadfastness of the three captives, this affair went no further, and no one else was compromised. No apostasy, no weakness; as many crowns as combatants! The Korean Church's glory was pure and unblemished, and the jewel in the crown of blood was made all the more beautiful by the fact that our two spouses united the lily of virginity with the palm of martyrdom. Constant tradition has only one voice on this article, a rare circumstance in the history of the Church, and one which we are happy to record for the second time in our annals. What delicious pleasures they must have tasted when they were admitted to the wedding feast of the Lamb.

(Put here in 1817 the story of Ni iong pin i³⁷¹ first placed in 1825).

Tsio Pierre had been taken on the 3rd moon of 1817, as we have seen. That same year, on the 10th moon, new catches were made in the province, the first of which was in the village of Pai na tari in the Tek San district. Hai mi's satellites suddenly showed up, without anyone knowing why, and chained up a number of Christians, taking them to the town already known for its executions in the past. This persecution, which did not extend beyond a few neighboring districts, is one of the most obscure parts of our history. Is the cause to be found in the somewhat isolated position of this court, or could it be that the Christians didn't see it as a very serious matter and didn't pay much attention to it? In fact, we can see that at all times, they have paid little attention to anything other than the executions carried out on the scaffold, and that they have paid little attention to all the other confessors, many of whom are certainly very fine martyrs. Be that as it may, this persecution of hai mi presented itself under a less cruel aspect. The number of arrests probably did not exceed 20 or 30; the tortures were not carried out to the same degree of atrocity; no Christian was put directly to death, and the most determined were only confined to prison indefinitely.

So far, it has been impossible for us to obtain details as clear as those of our other persecutions, and as all the witnesses we have seen leave us much to be desired, we are reduced to mentioning a few honourable names historically, without daring to go any further.

The Christian who appeared most prominently at this time, confessed the name of God with most courage, and was a true credit to our Holy Religion was Tieng Etienne,

³⁷¹ 이용빈 Yi Yong-bin

known as Ioun po; but the long series of sufferings through which he passed until his death some 40 years later, forces us to postpone the details of his life until that time.

Min Pierre³⁷², known as Min T'siem tsi, and one of his sisters-in-law, then a widow named Anne, were taken with him to the same village of Pai na tari.

Min Pierre, a native of the Kiel Sieng³⁷³ district, made it his habit to instruct and exhort other Christians. He had lived for several years in Soi ak kol³⁷⁴ in the Mok t'sien³⁷⁵ district, and having emigrated from there to Pai na tari³⁷⁶, he immediately set about, as was his custom, instructing the whole village, thereby winning the esteem and affection of all. Caught on the 10th moon, he appears to have stood firm in the face of the few punishments inflicted on him, and did not allow himself or his beautiful sister Anne to be shaken by the defection of many prisoners, (refusing) freedom at the price of apostasy. Deposited in prison, they suffered horribly from hunger and thirst, and about two months later both died of starvation. Each was over 60 years old at the time. Note that Anne had six fingers on one hand.

Siong Joseph, known as Siong T'siem tsi³⁷⁷ and uncle to Siong Philippe, known as T'sioun hoa³⁷⁸, was very old at the time: but having no resources and no family of his own, he lived as a servant in someone else's home. Simple and gentle, he refused to renounce his faith after being taken with the others above, and died in Hai mi prison. Another Christian, who had confessed J.C. generously, was waiting in the same prison for his fate to be decided. But continually tortured in secret by the satellites who wanted to obtain from him the denunciation of one of his rich relatives, in order to plunder his possessions, he was no longer willing to put up with their ill-treatment. One day, when it seemed possible to escape, he broke and tore off the wrist by which he was chained, and succeeding in deceiving the vigilance of the guards, he escaped and hid among the Christians, where he died only a long time later.

Son Joseph, known as Ien ouki³⁷⁹, distinguished himself at this time by his fearlessness in confessing his faith, as well as by his constancy in the face of torture, and deserved to have his name preserved in the memory of many Christians in these parts. Born in the district of Hong tsiou, his gentle character and affable air endeared him to all his acquaintances; but above all, his fervor in the practice of his duties made him remarkable, and he often expressed the desire to give his life for God. Caught and taken to Hai mi, the criminal judge brought him before him and tried to force him to denounce the Christians, hand over his books and deny his God. He answered this question as any soldier of J.C. must, and was consequently subjected to the tortures of the question. They even continued for several days in a row, but his heart was not shaken, his constancy remained as firm as iron or

³⁷² 민점지 Min Cheom-ji Peter

³⁷³ 결성 Gyeolseong 結城

³⁷⁴ 쇠악골 Soiak-gol

³⁷⁵ 목천 Mokcheon

³⁷⁶ 배나드리 Paenadeuri

³⁷⁷ 송침지 Song Cheom-ji

³⁷⁸ 송춘화 Song Chun-hwa

³⁷⁹ 손연옥 Son Yeon-uk

stone, and no compromising word fell from his lips, which moved only to implore his God. The defection of many of his co-prisoners made no more impression on him. On the contrary, he seemed to take the opportunity to comfort himself and repair the glory of God's name, too indignantly outraged. After a number of tortures, of which we have no details, he was left in prison with several other faithful confessors, and settled there as if to spend his life. Six or seven years passed without any let-up in his fervor, and he had recently been granted the right to live with his brother in a house near the prison, when death overtook him in a way that struck Christians very hard. He did not appear to be suffering from any illness. One day, without anyone foreseeing his imminent end, after spending the night in prayer, and even reciting, it is said, the prayers of the soul's recommendation, he went out in the morning to wash at the fountain, then sitting down on the edge of the fountain on a large stone he breathed his last, without the people who were near him even noticing. His body exhaled a fragrance of perfumes and retained all its suppleness. Many of those present and those who witnessed it were seized with admiration. It was the year Kap Sin 1824.

Son Sim i³⁸⁰, Joseph's father, had also been taken three days after his son, and taken to the Hai mi prefecture, where he behaved courageously in the many tortures he had to endure more than 20 times. Despite this, he was consigned to prison, where he spent many years with other Christian prisoners like himself. Suddenly taken ill and in pressing danger, the mandarin sent him to his family, with orders to return after his recovery. But he never recovered, and soon died. This was in 1827, the year of Tieng hai.

We won't dwell on this persecution, the details of which offer few interesting circumstances. It presents itself to us under a rather different aspect from the others. There are few big scenes, little life, nothing to captivate the reader's curiosity. However, we like to think that, in addition to the few confessors mentioned, God also gathered here some of his chosen ones, whose names have been lost along with so many other details that could have edified us. So as not to interrupt the sequence of events, we have anticipated them a little and must look back over the years that followed 1817, so as not to miss out on anything of interest.

(God seems to have granted favors from time to time to some members of Christendom. Ioun Jacques, aged 11, went every day to make wood on the mountain with his friends. One day he returned early, tired and unwell, and said he had been taken with a fatal illness: On the mountain, finding myself unwell, I was resting when an invincible inner feeling made me realize that I would die on Ascension Day at noon. His body was examined and no signs of illness were found, but he was getting worse and soon his position became dangerous. 3 days before Ascension Day, he urgently requested Baptism, which was granted. The day before, he asked for clean clothes and asked to be buried in them, then gave some of his comrades the objects he usually used. On Ascension Day, his end seemed unlikely, but he declared that this was his last moment. At the moment of the Angelus, he recited it with everyone, and said that the time had come, and a few moments later he calmly gave up the ghost).

We would be grateful if you would mention in passing the outbreak of cholera morbus in Korea. It was in the year Sin sa 1821, that, according to tradition, this terrible scourge came from Japan, hitherto unknown both to the people and to learned medicine. The details reported to us are no different from those we witnessed in France during its ravages.

³⁸⁰ 손예심 Son le-sim

Everywhere in its path, it sowed death and almost sudden death. No remedy could halt the progress of the disease: all families mourned:

The very roads were sometimes littered with corpses. After a while, a few remedies were found that were somewhat effective, but saved very few. Nevertheless, the Christians we call by this name, though very few were baptized at the time, received this sacrament en masse, some at the hour of death, others in advance as a precaution against being carried off without being regenerated. This era of mortality lasted a few months, and since then, the destructive scourge has not invaded again on a large scale: a few rare cases have only occurred from time to time, and we believe we even saw 4 or 5 cases among Christians in 1850, when various rumours lead us to presume that some Pagans were attacked.

However, despite his youth, Tieng Paul was in fact at the head of the Mission's affairs, and we believe that Charles Hien³⁸¹, son of the martyr hien kiei hum i³⁸², and Ni Paul, known as Tsiong hoi³⁸³, younger brother of the martyr Ni Charles³⁸⁴, joined him at this time, along with many others whom we shall see appear more prominently during the Priests' stay. Paul had made the journey to Peking several times, and his constancy was not put off by difficulties and lack of success.

(At this time, we see many Christians making the journey from Peking to receive Baptism from the missionaries).

He must have been greatly consoled and strengthened by a providential event which seemed to herald the approaching time of mercy, and which in fact became a major factor in the salvation of Korea. We refer to the conversion of Niou Augustin, known as Long sim i³⁸⁵, a truly great man as much for his talents and constancy as for his virtues and patience in suffering. Niou Augustin was from an honorable family of the kingdom's class of interpreters, in the dignities of race after race and very numerous at the time. From childhood, while still a Pagan, he had a taste for study and devoted himself ardently to it. By the age of 20, he had a reputation as a highly educated man. His family lived in abundance, and although he was a dignified man, he had no interest in worldly pleasures and glory, having no attachment or passion for anything but deep, serious study. His desire was always to know clearly the origin and end of man and the world; and in the hope of succeeding, he studied the books of Foë's Religion and many others, and day and night, working hard to find something solid, he ended up injuring his intellectual faculties and damaging his health. For ten years, having continued his work on this footing, he acquired knowledge and erudition that are rare in these countries, and his reputation as a scholar spread everywhere, it was said of him that he contained ten thousand volumes in his chest, and that everything, both ancient and modern, was gathered there. After so much research, Augustin could find no true, solid principles anywhere, and was far from satisfied.

Too young in 1801 to hear of Religion in the public gaze, he later heard that many famous figures of science and learning had been killed as professing the Religion of the Master of Heaven, and that they would die with resignation and pleasure. Wouldn't this be the true doctrine, he thought to himself? And from then on he sought out Christians, or at least wished he could get hold of books on this religion. But where to get books? Where to meet these men? After long and fruitless efforts, God, who undoubtedly saw the uprightness of his heart and intentions, allowed him to be put on the right track. In his home, there was a cabinet

³⁸¹ 현석문 Hyeon Seok-mun 玄錫文 (1797-1846) Charles. Saint.

³⁸² 현계흠 Hyeon Gye-heum 玄啓欽 (1763-1801) Florus. Blessed.

³⁸³ 이경언 Yi Gyeong-eon 李景彦 aka 종회 Jong-hoi (1792-1827) Paul. Blessed.

³⁸⁴ 이경도 Yi Gyeong-do 李景陶 (1780-1802) Charles. Blessed.

³⁸⁵ 유진길 Yu Jin-gil 劉進吉 (1791-1839) Augustine. Saint.

lined with old papers printed by Chinese artists. One day, as he happened to look at a few sheets that had become partly detached, he saw these words: *âme sensitive, âme végétative, âme spirituelle*. Such extraordinary words piqued his curiosity, and he immediately peeled off one by one, with the utmost care, all the leaves that covered the cabinet, and coordinating them, he had in his hands part of the Christian book entitled: *Vrais principes sur Dieu* (True Principles about God). He began to read it with all possible attention; but much was unclear and incomplete, and he still couldn't be sure what he wanted to know. Nevertheless, more eager than ever to get to the bottom of it, he set out to find Christians, and finally, after a thousand searches, succeeded in finding some. It was the year Kiei mid 1823. No sooner had he heard a few explanations from them, and read a few books, than religion seemed clear and palpable. No doubt remained in his mind, and he immediately set about practising it with assiduity and fervour.

Such was the man that Providence would associate with the efforts of Christians to obtain Pastors. And the various circumstances of his conversion have always made him look like a miracle of salvation for Christianity.

As a government interpreter by profession, it was easy for him to travel to Peking. His position put him beyond suspicion, and his position as a dignitary gave him enough influence to cover up the actions of others. What a help to Tieng Paul! What a precious companion! In the year following his conversion, 1824, Augustin made the trip to Peking as an embassy interpreter. When he arrived in Peking, he went to see the bishop and the priests, asked for and received Baptism; then, begging them to have pity on all the souls of the Korean Christians, who were like sheep left without shepherds and therefore prey to the ravages of the fury of the wolves, he implored them to provide for their salvation by whatever means they could. His enlightened zeal did not stop there, however, and his lofty thoughts reaching as far as the Sovereign Pontiff, whom he venerated as the universal Shepherd of souls, he rightly believed that a supplication addressed directly in the name of all Christians, his brothers, could hasten the fulfillment of their common desires, and he wrote, it is said, a letter to the Pope that very year, in which, depicting the miserable state of Christianity, he implored him to lend them a hand to get out of the abyss. (See if this letter is in Europe) The Bishop of Peking was touched by the constant efforts of these poor orphans, and it was in this year, or perhaps only the next, that he promised Tieng Paul to grant them a Priest (it is recorded that this was on Paul's fifth voyage), and arrangements were made for a rendezvous at Pien mien, a Chinese frontier town. The Christians were thus on the eve of finally finding a Father and Shepherd who would give them back their lives, and everyone was ready to leave their homes and don their festive clothes. All preparations were made with alacrity, and at the appointed time, they went to Pien Mien to receive and introduce the Envoy of the Lord. But the time of trial had not yet passed.

When they got there, they didn't meet the priest; nobody had been there. How can one describe the disappointment of all the couriers and the despondency that seized them? Tieng Paul, who was at their head, was unable to guess the cause of this absence, so he continued on to Peking, where he was again unable to obtain any details, and had to return to his homeland sad and despondent. How deep are God's plans!

And what a dreadful day it would be for this news to spread among the Christians! Who could imagine their desolation? Who could fail to be moved by the streams of tears that poured out from all the places inhabited by the faithful? However, since the Peking voyages were, from that time on, on a fixed and regular footing, absolute despair did not bring down all hearts: the cold warmed up; the nonchalant were awakened and an air of life appeared in our Church, always so tried and tested.

At this time, Tieng Paul and Niou Augustin, constantly preoccupied with everything that could make their great project a success, were looking for a reliable and devoted partner

to make the roads easier. They wanted one of the embassy's regular valets, but unfortunately there was no Christian there. After careful consideration, they set their sights on Tsio Charles³⁸⁶, then a Pagan, whom they had known a little on the roads, and whose good, upright, firm and unselfish character made them hopeful of being able to attract him to convert. Tsio Charles was a native of the Hoi iang³⁸⁷ district, province of Kang Ouen. At the age of 5, he lost his mother, and little by little, his family's small assets having been exhausted, he left his father's home, shaved his head and joined the bonzes, where he spent several years. Then, returning to the world, he placed himself in the service of some house, thus sustaining his existence through much suffering and hard work. At the age of 23, he became one of the valets attached to the Peking embassy, and managed to pick up a little money which he used to support his father and brother. Soon his good character made him stand out among all his companions; everyone trusted him, looked at him with admiration and said of him that he was the first among all his comrades of the same state. He was about 30 years old when it occurred to them to associate him with the efforts of the Christians. So they called him to the home of some faithful believer, where Niou Augustin took it upon himself to go and make his first overtures about religion. At first, he was a little puzzled, and couldn't quite understand, he said; but after several days of instruction, his mind was opened to the light of faith, and he gave his word that he would practice the faith. Some time after his conversion, he set off with Augustine for Peking, where he presented himself to the priests and was fortunate enough to receive Baptism, Confirmation and the Holy Eucharist. On his return, he was unstinting in his joy, practised wholeheartedly, and stood out from the rest for his humility, patience, ardent love of God, and charity towards his neighbors, whom he willingly alleviated with his alms. He also worked so hard with his wife to overcome her reluctance to become a Christian, and made her an excellent neophyte, which continued until her death a few years later. Such, then, was the devoted and precious man who was then conquered, and who since then, in his lowly and vile condition, has rendered incredible services by his activity and zeal for all foreign relations and the introduction of Priests, to the point that his name has deserved not to be separated from those of Tieng Paul and Niou Augustin.

A little before this time (put 1817 a little higher up), i.e. in 1825, we come across a very edifying story, unknown to most Christians.

Ni Iong pin i, whose baptismal name is unknown, or rather, who was never baptized, in all likelihood, lived in Tam t'ang kai in the Siou Ouen district. He had married into the Christian family of Tsio han tsi, and lost among the Pagans, practiced frankly alone with his wife. Now a widower, he withdrew to the home of one of his relatives, all Pagans, to find support for his existence, and continued to practice his religion with fidelity and fervor. Many bad words had already been spoken against him by his family, but taking no notice, he thought only of fulfilling his duties. One of his relatives seemed to him to need to listen with docility to a few words on Religion, and driven by the desire to save this soul, he shared with him the doctrine of Christianity. We don't know the success of his zeal, but his family, already badly impressed with him, fearing that he would infatuate several of their members with the fatal doctrine and thereby bring great harm on the heads of all, resolved to get rid of him. Ni Iong pin i, unwilling to renounce his faith, was secretly abducted by the family and killed, without a word of it escaping the outside world. His name is unknown to men, but will it not be written in the celestial catalog of the Lord's witnesses?

³⁸⁶ 조신철 Jo Sin-cheol 趙信喆 (1796-1839) Charles. Saint.

³⁸⁷ 회양 Hoeyang

In this same year of 1825, turning our gaze to other regions, we again find the picture of confessors tormented under the blows of impiety, without their tranquility appearing to have been disturbed. Pai Augustin, whose legal name is Tseng mo³⁸⁸, a native of Tang tsin district and son of Pai François, martyred in 1799, had managed to hide for some time during his father's capture, but when he returned home, he was caught and taken to the T'sieng tsiou court where his father was being held. He was asked if he was also a Christian, and when he answered in the affirmative, he was ordered to apostasize and denounce his accomplices. He refused, and after being subjected to violent torture, which he endured with intrepidity, he wearied the fury of his judges and was deposited in the prison in a place separate from his father. When his father was about to die, the mandarin allowed him to see him, and after his death gave him the body with permission to bury it.

After burying his father's remains, Augustin took advantage of the opportunity to flee, and in order to avoid detection, he worked as a seaman for a year, then hid for another 4 or 5 years in the Kong tsiou district. The persecution having abated on all sides, he settled in Kang Moun i district of Mien t'sien and supported himself by carpentry work in which he excelled, as well as copying religious books for the use of Christians, for whom he always stood out by his great fervor and accuracy in fulfilling his duties. He was recaptured, we don't know on what occasion, in the year Eul iou 1825 and taken to the Hai mi court, where countless tortures were inflicted on him. True to his past, he endured them with mingled patience and joy, and persisting in refusing a shameful defection, he is said to have heard his death sentence, although this seems unlikely. Having won the esteem and trust of all those around him, he obtained, after two or three years, permission to return home, on condition that he presented himself to the mandarin on the 1st and 15th of each month, and finally died peacefully at the age of 63 on the 26th of the 6th moon of the year Kei t'siouk 1829.

In the same town, we still find the widow Ha Barbe, whose memory has nothing but praise in this part of Christianity. Born of Pagan parents in the Tang tsin district, she was married in the Mien t'sien district, and her gentle, complaisant character prompted one of her husband's relatives to introduce her to the religion. She gladly embraced it, and her zeal for goodness set her apart from the rest.

Soon after becoming a widow, she took on the task of instructing and exhorting Christian women, as if it had been entrusted to her, and seeming to have no other thought, she travelled through various districts of the Nai p'o plain, instructing everywhere, warming hearts and converting many women. Her zeal and activity in fulfilling this function made her very dear to the Christians of this region, and perhaps she is the only one, at least in the provinces, who has devoted her life to good works on such a vast scale. No doubt God was pleased with her work, and allowed her to share in the glory of the confessors. Seized in the village of Pan tei ma eul, Asan district in the 3rd moon of 1825, she was taken to Hai mi, where she met Pai Augustin and others. Summoned to apostasy and tortured, she showed the strength of her virile soul and never let herself be shaken. First deposed in prison, she was later allowed to retire on condition that she report on the 1st and 15th of each month, and soon died of illness.

Despite these few skirmishes, we don't see that there were any further seizures, and we have only to glorify God for the courage of these two confessors. The motto of the Hai mi prefecture therefore seems to be to let its victims be consumed little by little without slitting their throats. But it's not their hearts that have failed them, it's the iron that has failed them, and God will reward them accordingly.

³⁸⁸ 배정모 Bae Jeong-mo 裴正模 or 배손이 Bae Son-i 裴孫伊

Here we are, of course, in the year Tieng hai 1827, a time that holds a memorable place in our history and still continually presents itself to the minds of all our Christians.

Religion was at peace throughout the kingdom: its enemies didn't seem to have the slightest thought of attacking it again; the uninterrupted attempts to obtain pastors finally gave people a well-founded hope of converting soon in reality, and nothing troubled the faithful in the practice of their duties. Alas, is it to be thought that evil is about to emerge from the very heart of Christianity, and that the imprudence and misconduct of several of its members will become the principle and cause of a horrible disaster?

Twelve years earlier, in 1815, we saw the vast fire set in the province of Kieng Siang; this time, the scene of our misfortunes will be the province of Tsien la, already tested in 1801, but where the years of tranquillity had caused the emigration of many Christians, to whom we must add the proselytes they always associate wherever they settle.

In the village of Tek sil, in the Kok sang³⁸⁹ district to the south-east of the province, there was a pottery factory staffed entirely by Christians, and a new convert named Tsien had stabled a wine house there for the village's use. Han Paik kiem i³⁹⁰, son of the handsome martyr Han Thomas of Tek ou mi, too well known for the violence of his character and his less than exemplary conduct, was living in this village at the time, and his actions did not belie the saying widespread among Christians at the time: "Should such a noble martyr have left such a bad son? Han Paik kiem i, who had already been aroused by the fumes of the wine, complained loudly that the pots were too small, and after arguing with the innkeeper, who was becoming increasingly heated by the vapors of Bacchism, he attacked the woman and pushed things so far that he ended up beating her violently. The innkeeper, whose faith was undoubtedly not consolidated, couldn't bear such an insult, and resolved to exact a resounding revenge. He took some religious books and, without thinking about the far-reaching consequences of his action, took them to the mandarin of Kok sieng, denouncing his enemy and other Christians as the owners. This is not the first time that history has reported the deplorable consequences of an uncontrolled temper or an unsuppressed passion; but how sad it is to see a dispute of little importance in itself become the cause of so many ruined families, so many apostasies, the loss, in a word, of so many souls!

The mandarin of Kok Seng, on receiving the religious books and clear evidence, did not hesitate for a moment, and immediately gave his orders for the seizure of the Christians. This must have been the 2nd moon of 1827. The heart-rending scene of poor Christians at the mercy of the ferocious and greedy satellites then unfolded.

Men, women and children in great numbers fall prey to them, and after seeing their assets plundered, they pile up in the hideous dungeons of so-called justice. Rods, sticks and all manner of tortures begin to be used to make these innocent victims deny their faith and denounce their brothers. Gradually, either as a declaration by the weak Christians, or as a fire once lit naturally communicates itself to everything nearby, the persecution advanced from district to district with its lugubrious apparatus, and soon spread to wherever Christians lived in this province.

(Kok sieng, Sioun t'siang, Liong tan, Im sil, Tsieng sieng,
Tsien tsiou and many other districts).

The roads were full of fleeing believers, while many others, not daring to hope that this would bring their families to safety, waited at home or on the surrounding mountains for the fate God had in store for them, and neither could avoid the teeth of the tigers in human form who, while invading the homes of the Christians, carefully guarded all the roads. Non-

³⁸⁹ 곡성 Gokseong

³⁹⁰ 한백겸 Han Baek-gyeom

captive Christians were themselves reduced to death. With no head of household, no food and no resources of their own, everything had fallen prey to the satellites, and they dared not congratulate themselves on having been spared, exchanging, as it were, the horrors of imprisonment for the prospect of a slow and no less probable death. No, nothing can give an exact idea of these horrific scenes, because nothing can convey the licentiousness and rapacity of the monsters known here as executors of government orders. We have no details of the various interrogations carried out in the various small prefectures to which the Christians were first taken. Except for the most cowardly and the most determined to protect themselves at all costs from any vexation, the majority were soon transferred to the court of the province's metropolis, Tsien tsiou. In the course of the 3rd moon, the entire northern part of the province was also invaded. In the district of Keum san, among the Christians arrested was a man named Kang, who, out of desperation or fear of not behaving firmly enough, killed himself on the way, without even making it to the court. In the Ko san district, a large number of prisoners were arrested, and almost all of them were taken to the provincial capital. The governor then resident in Tsien tsiou was Ni Koang Moun i³⁹¹ from the Ni branch of Ou Pong: and we should note in advance that the system followed in this persecution was somewhat different from previous ones. (There seems to have been less relentlessness on the part of the governor).

(Either they were less relentless against the captive Christians, among whom there were no very important figures, or they wanted to try out new methods to achieve the same goal).

Every effort was made to avoid the death penalty, but the Christians' faith was never forgiven. So when a Christian showed himself to be steadfast in the face of torment, and did not clearly make the required denunciations, some red herring was almost always sought to condemn him only to exile, and even those who were condemned to death as supposedly more stubborn were not executed, but deposited indefinitely in prison, where they were left to slowly await their natural death.

Either because of the lukewarmness of the Christians, or because of the court's tendency not to put to death, which led many of the prisoners into the seductive nets set for them, we must confess that this persecution was the most deplorable of all, in terms of the number of defections and the small number of courageous confessors. Nevertheless, we must mention those who stood firm and upheld the honor of our Holy Cause by their actions.

The first to present herself for the consolation of the truly faithful is a woman: Ni Magdeleine, sister of Ni Paul de Tsiang Kiei and mother of Ni Mieng ei. A native of Nai p'o, she was married to Ni André at the age of 17, and God blessing this union, she had seven children whom she raised and instructed with care and knew how to lead in a fervent practice of which she gave them fine examples. Caught in the district of Kok Sieng at the beginning of this persecution, she was brought before the criminal judge, whose every effort was to make her denounce her brother's place of retreat. But Magdeleine, realizing that such statements were contrary to the duties of true disciples of Jesus Christ, endured the violent torture with firmness and patience, and never opened her mouth. Caresses combined with promises to release her made no more impression on this virile heart; she would hear nothing and held firm to the end in her noble resolve without wavering for a moment. Unable to win anything, the judge condemned her to exile, and she was sent to the town of Paik t'sien³⁹² in the province of Hoang hai. There, new trials awaited her. The locals showered her with jokes and sarcasm about the cause of her exile, and her sex attracted even more vexations where vile treatment and insults were not spared. Unperturbed, Magdeleine continued the faithful

³⁹¹ 이광문 Yi Gwang-mun 李光文 (1778-1838).

³⁹² ³⁹² 백천 Baekcheon

practice of her religion, enduring everything with extreme patience and a submissive, contented heart. Unable to read, she counted the days and did her Sunday exercises, without being able to observe the other feasts she didn't know. With her rosary in hand, she knelt down to pray and gave up her soul to God in this position on the 12th of the 11th moon of the year Kieng in 1830. She was 53 years old.

After this faithful servant of God, we'll mention Kim André, known as Toming i³⁹³. Born in the Mien t'sien³⁹⁴ district, with a supple, upright character, he was docile from childhood to his parents' instructions, and stood out for his devotion. Caught on the 2nd moon in Sin tsiek, Sioun Tsiang³⁹⁵ district, he was taken to the Tsien tsiou criminal judge, constantly refusing to renounce his God or denounce anyone. Tortured and threatened with death, he refused to be intimidated. His many and varied tortures, the details of which have not been handed down to us, could not deter him from abandoning the faith he owed to his God, and his constancy was unshakeable. It does not appear, however, that he was condemned to death, but deposited in prison, he had to languish there for several years and died there persevering in the same sentiments, a little after 1832 at the age of 50 and a few years.

We also find Ni Jean Baptiste, known as Sieng tsi³⁹⁶. A descendant (of the Ni de Ham pieng branch) of a military mandarin's family, he lived in the village of Nop heun moi³⁹⁷ in the Tek san district and was not instructed in Religion until the age of 24. The eldest of three brothers and responsible for running the household, he immediately understood that in this country, surrounded by numerous relatives, the cult of tablets and other superstitions would be a great hindrance to his service to God and the salvation of his soul. He

1827. He left with his whole family and retired to the mountains, where, by observing only the precepts of religion, his small fortune was in a few years completely exhausted, and the whole family often had to suffer from hunger and cold. However, his father, who had remained a pagan until then, was very impatient with him, and continually blamed religion for the loss of his possessions and the misery in which they found themselves. But J.B. did not cease to continue his practices, and ever eager for his father's conversion, he put all his efforts into it for more than ten years, and finally saw them crowned with success two years before his father's death. Above all, J.B. sought ease of practice, and for this he was obliged to emigrate several times, finally settling in the Ko san district, Tsien la province.

Here he made it his business to help the sick and destitute, and in years of famine took care to give burial to the dead he saw on the roads. It was in the exercise of these good works that he was caught on the 23rd of the 3rd moon by the Tsien tsiou satellites, and soon saw his two brothers and all 13 members of his family seized and consigned either to prison or to private homes on bail. He had to undergo many interrogations in his own town, and then at the Tsien tsiou court: "What have you done with your tablets? I buried them - D. Don't you honor your ancestors? A. I can honor my parents, but can a piece of wood cut from a mountain ever become my father and mother? -

³⁹³ 김도명 Kim Do-myeong 金道明 Andrew.

³⁹⁴ 면천 Myeoncheon

³⁹⁵ 신척 Sincheok, 순천 Suncheon

³⁹⁶ 이성지 Yi Seong-ji

³⁹⁷ 높은 뫄 Nopeun-moi

Many denunciations were asked of him, and on his refusal, he had to have his bones and arms pulled apart more than ten times. His arms were rendered useless and he lost all consciousness. In this state, unable to respond, he was put in the cangue and sent back to prison. Three days later, he was again summoned to make denunciations and had to endure more than three hundred strokes of the cane, then ten days later various other torments without letting himself be shaken. A month later, he underwent interrogation after interrogation, interspersed with torture, for several days, and finally went before the governor, who told him: Since you violate the law of the kingdom and remain stubborn in your ideas, would you die ten thousand times over, you are not worthy of compassion. J.B. was determined to die. However, we don't see that his sentence was pronounced. He was returned indefinitely to prison, where, after 9 years of suffering and 8 months of illness, he died at the age of 58, on the 11th of the 4th moon of Eul mi 1835.

The 3rd of J.B. Ni Jean's brothers, known as Seng Sam i³⁹⁸, despite his lively and violent character, stood out for the gentleness of his words when exhorting Christians. Dedicated to the duties of filial piety, he had succeeded, at his parents' wish, in learning literature while doing physical labor, and copied many religious books which he then sold to Christians. Having been caught in 1827, he had already undergone many torments before the criminal judge, when numerous prisoners denounced him as a copier of books taken from their homes, and this new article became the cause of much embarrassment and suffering for him. Treated as the leader of the Christians, his tortures became more frequent and more terrible. Questioned many times, he had to endure terrible blows and atrocious torments, which his body could no longer bear, and he died exhausted in prison on the 14th of the 9th moon of this year, at the age of 33.

The three confessors mentioned above appear to have been spared the death sentence, though it is not clear why. Rightly or wrongly, some weaknesses have been attributed to them, and we cannot entirely dispel the obscurities surrounding some of the circumstances of their lives. However, it is certain that they did honor to the Christian name, and since apostasy does not appear to have taken place, we felt we should not pass over them entirely in silence.

Let us now turn our attention to four other confessors whose acts will long hold our attention: Tieng Paul³⁹⁹, Ni Job⁴⁰⁰, Kim Pierre⁴⁰¹ and Ni Pierre⁴⁰² are the names of these courageous witnesses of the Lord: and all four were originally from the famous region of Nai p'o which we have often already mentioned.

(note: In order not to omit anything of the truth, we will confess here that these 4 confessors and even Sin Pierre, whom you will see below, have been vaguely accused of some words of apostasy or approaching it. These rumors are denied by several of the eyewitnesses of the time, and do not seem to us to be very well-founded. But even admitting them, they all admit that it was in the early days of their trial. However, they were so determined to die afterwards that they even signed their sentence 3 times, and their whole

³⁹⁸ 이성감 Yi Seong-sam

³⁹⁹ 정태봉 Jeong Tae-bong 鄭太奉 (1796-1839) Paul. Blessed.

⁴⁰⁰ 이일언 Yi Il-eon 李日彦 (1767-1839) Job. Blessed.

⁴⁰¹ 김대권 Kim Dae-gwon 金大權 (?-1839) Peter. Blessed.

⁴⁰² 이태권 Yi Tae-gwon 李太權 aka 만보 Man-bo (1782-1839) Peter. Blessed.

conduct was such a credit to religion that, even if they had some weakness at first, they must be counted among the true confessors of the Faith. Let us add that, after several years in prison, they were again offered their lives, at the price of apostasy, which they again refused. There is therefore no doubt about them, and we do not mention in the course of history this dubious weakness, the time of which cannot be determined).

Tieng Paul, whose legal name is Man po, but better known by his childhood name T'ai pong, was from the Tek san district and a first cousin of Tieng Pierre, martyred in 1801. Having lost his parents at an early age, he was raised by his 5th-degree uncle, and, as frequently happens in such circumstances, had to endure many tribulations, which his naturally kind and complaisant character enabled him to bear with patience and resignation. However, having established himself and being able to earn his own living, he was unwilling to remain on the plains where a thousand obstacles stood in the way of the fervent practice of his religion, and he withdrew to the district of Liong tan in the province of Tsien la, where, after three years' stay, he saw the persecution of 1827. He had always longed for martyrdom, and from time to time, placing a log under his chin, he would say: "If I were to receive the sabre stroke in this position, perhaps I could save my soul. (And he was so devoted to religious reading that when he picked up a book, he would not stop reading until he had read the whole volume). However, in order not to act too rashly, he pretended to flee, returning home again and again. There, he was met by the satellites, who presented him with an arrest bill based on a denunciation made during the tortures. But finding the opportunity to fulfill his desires, he followed the satellites and was taken to the prefecture of Liong tan where, after an interrogation followed by a volley of blows to the legs, he was sent to Tsien tsiou, the provincial capital. Twice, he was subjected to the torture of having his bones pulled apart and punctured with sticks, without being able to obtain any apostasy or denunciation from him. He said he couldn't make known the people who would be tortured because of him, like himself.

Further tortures were equally useless, and in the end the judge told him: "Should this man die, he will certainly not denounce anyone", and deposited him in prison, where we will follow him a little later.

Ni Job called Il eni, whose legal name is T'ai moun i and better known as old Ni d'An ei, was from the village of Tai pol⁴⁰³ in the Hong tsiou district. He was taught religion by his parents and had been practicing it since before the persecution of 1801. At that time, he was taken prisoner and, after a detention whose details are unknown, exiled to An ei in the province of Kieng Siang. When he arrived at his place of exile, he was frowned upon by the mandarin and the praetorians, and was locked up in prison, which is not usually the case for exiles. What's more, he was given food only once a day, and sometimes only every other day, and was even denied fire and water at will. Overwhelmed by the geoliers and praetorians with reproaches and insults, he received them as if he hadn't heard them, so that it was said of him: "You've never seen a man like this. After a few months, he had won people over: they became accustomed to him, and he was given the customary meals with the free use of fire and water. For ten years, however, he was confined to prison, where he had to endure a thousand sufferings. In 1815, his wife went to find him to avoid prosecution, and they were able to live together until his release on the 5th moon of 1826. Set free, Job moved to the village of Tai p'an in Imsil district, Tsien la province.

He was barely there when the persecution of 1827 broke out. His wife urged him to flee, but he never pretended to hear her words. One day, when he had disappeared, they began to look for him everywhere, and finally found him alone in a secluded spot, sitting and

⁴⁰³ 대벌 Daebol

crying his eyes out. When asked why he was crying, he replied: “In the past, I missed a great opportunity to be a martyr, and I deeply regret having been sent into exile: and at the present time, isn't it also regrettable to be in a secluded place? His sighs had undoubtedly reached Heaven, for three days later Tsien tsiou's satellites suddenly arrived, seized him, and he followed them full of joy. From the very first interrogation, the criminal judge, having become acquainted with his precedents, took a dislike to him and had him extraordinarily beaten. The civil mandarin saw his determination and, after a volley of blows to the legs, pronounced his death sentence. Job was small in stature and outwardly unremarkable. But his constancy and steadfastness in the face of suffering really made him stand out in the eyes of all the people at the court, and they said to themselves: “We misjudged him by his looks. This fellow is a true leader of Christians. Job was therefore deposited in prison, where he awaited the outcome we shall see later.

Kim Pierre, known as Tai koani, was from a family originally from Soutani⁴⁰⁴ in the T'sieng iang⁴⁰⁵ district, who later emigrated to T'sieng na tong⁴⁰⁶ in the Porieng district. Eldest brother of Kim Jacques, martyred in 1816, he had been taught religion from childhood, but never practised it, and it was only after the death of his parents, when he had grown up, that his fervour began to excite itself, and he became very exact in all his religious duties. A potter by trade, he had settled in the Kong tsiou district and had frequent quarrels with his wife. One day, when they were very angry with each other, Pierre went to sleep in the ordinary room, while his wife stayed in the kitchen to rest. While he slept, believing he heard the voice of God calling him, he woke up with a start and saw a tiger carrying his wife away in its mouth. He immediately went after it and managed to pull his wife away. However, her leg was badly injured. The next day he said to her: “This unfortunate accident happened because of our quarrels, but since God has fortunately allowed you to be saved, we must first thank him for it, then correct ourselves, practice goodness and live together in harmony until death. From that moment on, they made up their minds to live together in exemplary piety. Every Sunday, he exhorted and instructed his family and all the villagers. On Christmas feast day, he would go up to one of the nearby mountains and, carrying the Gospels and a few other books, he would spend the night in exercises of piety. One day, after he had climbed one of these mountains and sat down, a great tiger came and sat opposite him, roaring at him. Pierre, without being too frightened, stayed where he was, did all his exercises as usual, then, as daylight came, he quietly went back down, and only then did the tiger return to its lair. During Lent, Pierre was more assiduous than ever in prayer and meditation, eating just one meal, half a bowl of rice with cold water and a little salt. Despite this, his forty-something face had not changed at all. He had a real desire for martyrdom in his heart, and after the execution of his younger brother in 1816, having brought back the log that supported his chin at the moment of execution, he often placed it under his chin during sleep, to think more effectively of the scaffold.

He had emigrated to the Ko san district, and when he learned that persecution had broken out in 1827, he urged others to flee to avoid it, but for himself he waited in peace for the realization of God's plans. A large band of satellites surrounded the village where he was staying, and swooped down on the poor Christians.

(Some say nearly 100 satellites. It may come as a surprise to see so many satellites on all sides. It's certain that there are an enormous number of them in this country, but here

⁴⁰⁴ 수단이 Sudani

⁴⁰⁵ 청양 Cheongyang

⁴⁰⁶ 청라동 Cheongna-dong

we're referring indifferently to all those who follow them, whether or not they are satellites. These usually have 2, 3 or 4 valets under their command, who either accompany them or whom they send separately. In addition, there are other people, with their own status or profession, who are recruited when needed and then return home. Others, finally, are men not listed in the registers, who are made to run from one side to the other, more or less as if they were hired for a day's work).

Undaunted, Pierre laughingly went to meet them, and was seized by them and led, bound with the red rope, to Kosan's court. He seemed to be on his way to a feast: "Are you following this bad religion? - He replies that he follows no bad religion, but worships only the true God of heaven and earth. He was then given the cangue and sent to the criminal judge of Tsien tsiou, who asked him: "Do you follow this evil doctrine prohibited by the king and the mandarins? He replied that he followed the true religion of the Master of Heaven. The judge then said to him: "If you deny God, I'll release you and your children, otherwise you'll be put to death" - Peter shuddered at this word and said aloud these admirable words, reported to us by eyewitnesses: "Should I die under the blows, I cannot deny my God. These sentiments penetrated my flesh and bones. If you cut my flesh, every bit of it would remain impregnated, if you crushed my bones, every speck of dust would preserve them, no, ten thousand times, no, I cannot deny my God.

Though in lowly condition, isn't he truly a great soul? He doesn't fear his ferocious judges as he once seemed unconcerned at the sight of tigers. But the judge, furious at hearing him speak in this way, has him stripped of his clothes and beaten with rods, without any of the usual reservations. The blood flowed and trickled, while Peter only invoked God and Mary, and maintained an air of joy that was evident all over his exterior. From there he was deposited in a room where he was subjected to even more violent torments by the satellites and valets, but his resolve remained unchanged, and they said: "He's a fellow to whom nothing can be said. The next day, he was again summoned before the judge, who asked him for his books and the denunciation of his accomplices. When he replied that he was unable to do so, saying that he would die under the blows, severe orders were given to subject him three times to the torture of being punctured with sticks, during which he constantly invoked the names of Jesus and Mary. Once there, he gradually regained his senses, and seeing his whole body as if shattered, he said: "This way I can pay for the ten thousandth part of God's blessings. Three days later he was again summoned and told: "This time, will you not deny God?

(His son, taken like him, was summoned and put a knife to his throat in front of his father, threatening to cut off his head if he did not apostatize. Peter replies: "If my son's head is cut off like that, it's a glory for him and for me. No, I won't apostasize - the son was sent into exile...)

He replies: I have already told you that even if my flesh is cut off and my bones crushed, I cannot do it. I'll be even with death. What's the point of questioning me again? The judge urged the executioners on, and three times had his bones torn apart; but far from giving in, Pierre invoked God more than ever: "What a wicked rascal," said the judge, and referred the matter to the governor. Surrounded by 80 valets, all with torture sticks in their hands, the governor subjected him to two interrogations that day and the following day, during which Pierre maintained the same firmness and air of ease amidst the tortures. Still invoking the Lord, he said: "How can I pay, at least as much as the tip of a hair, for the benefits of Our Lord's Passion?" But enduring everything with patience and joy, they despaired of making him yield, and he was deposited in prison with the other confessors.

Ni Pierre, known as Seng hoa, whose family and background are already known from what we said in 1802, had continued, despite his early weaknesses, to live in the exact practice of his religion. When the persecution of 1827 arose, he would have liked to flee, but

day and night he thought that since all the roads were guarded, this means would be useless, and he saw nowhere to take refuge. Besides, he had his old mother, his wife and his young children with him, so how could he take any road with them? So he decided to wait for God's orders, and contented himself with leading his younger brother away over the mountains. The satellites soon turned up, and he was seized by them and taken to the criminal judge at Tsien tsiou. This was the 3rd time he had fallen into the hands of the persecutors. He underwent several interrogations in the midst of the tortures, without letting himself be shaken, and the executioners put him in no condition to use his limbs.

But he was soon subjected to new and more terrible torments by the denunciation of Christians who claimed to have been instructed by him, or to have received books copied by his hand. Not knowing how to extricate himself, he often had to undergo questioning on this occasion, and the internal torments that tore him apart did not give way to the bodily sufferings inflicted on him. In the midst of so much suffering, it does not appear that he apostasized, but he confessed to having had the weakness, in the midst of the atrocity of the torments, to promise to hand over a few books, although we don't know if he actually did so, and moreover denounced a Christian. Despite these stains from which he cannot be washed, he showed his determination to die throughout the trial, both to the criminal judge and to the governor, and deserved to hear the latter say: "I cannot let this man live, for he continues to speak like this".

So there we have our four confessors, detained and awaiting final judgment, abandoning themselves into the hands of God, who will not abandon them in difficult times. From the 2nd moon to the current of the 4th, the arrests had taken place only in the province of Tsien la, and we can get an idea of the violent commotion experienced by this Christianity by thinking that, without counting the large number of pusillanimous people released almost immediately and the detainees in the various prefectures, the Christians gathered at that time in Tsien tsiou alone (the governor was Ni Koang moun i), the provincial capital, numbered over 240, including a considerable number of women. Either because the prisons were too small, or because they wanted to prevent the prisoners from consulting one another, some of them were actually incarcerated, while many others were only held on bail, forbidden to leave, in private houses. Almost all of them were chained, with the cangue around their necks on their shoulders: others were bound together with straw ties around their necks and legs, and this must have been no less frightful a sight than surprising for this great metropolis. Wouldn't you think the throne was under threat? Wouldn't you think that a conspiracy had brought many rebels under these chains?

And yet they are all peaceful, quiet men. What was the city to think?

Dallet Volume 1 Book 4 Chapter 4. (Daveluy Volume 4 Page 289)

However, new denunciations had been made towards the middle of the 4th moon; and many of those denounced were in other provinces. For the moment, we'll mention only Sin Pierre, known as T'ai po⁴⁰⁷, who lived in Kieng Siang province at the time, and Ni Paul, known as Tsong hai⁴⁰⁸, who lived in the capital, and whose story we're now going to read. According to the law, the criminal courts cannot arrest anyone without the authorization of their own civil mandarin, whom they must ask for it. However, they often dispense with this formality when dealing with small populations within their direct jurisdiction.

In the case of foreign provinces, they sometimes have to apply to the governor of the province, and in any case cannot absolutely dispense with going to the civil mandarin of the

⁴⁰⁷ 신태보 Shin Tae-bo 申太甫 (1769?-1839) Peter. Blessed.

⁴⁰⁸ 이경언 Yi Gyeong-eon 李景彦 aka 종회 or 경병 (1792-1827) Paul. Blessed.

district where the accused is located. According to the above-mentioned denunciations, satellites were sent either to the province of Kieng Siang, or to the Capital, and these two Christians were seized, as we shall see.

Sin Pierre, known as T'ai po, whose antecedents have been mentioned in this story, (It is reported that Sin Pierre, while still a catechumen, was tormented by several demons who appeared to him and even abducted him from the apartment where he was studying Religion with others. They tried to dissuade him from becoming a Christian. When Peter resisted them and declared that nothing in the world could prevent him from following the religion, the furious demon threw him back in his place with such violence that he remained in pain all his life).

after having taken a great deal of trouble with the collections for the Peking trip, was no longer involved in business. However, his name was well known in the Christian world, and the large number of books he had transcribed tended to compromise him more than any other in times of persecution. After emigrating several times, he finally settled in Tsai kol in the Siang tsiou district of the Kieng Siang province, where he lived without much contact with Christians elsewhere.

However, having learned of the progress of the persecution in 1827, he realized that his name would easily be denounced, and made preparations to secure his family and his person. Everything was ready, the horse was shod and we were due to leave before daylight, on the 22nd of the 4th moon, when that very night, at cockcrow, Tsien tsiou's satellites burst into the village, surrounding Sin Pierre's house and declaring him a prisoner. When he saw the police letters from the Tsien tsiou prefecture, a different province from his own, he refused to follow them, but had to go with them to his own mandarin, who, having stamped the coins, handed him over to the satellites. However, they had to return to Pierre's house with some of the city's Praetorians.

On the way, they met other companions sent to seize another Christian village. As soon as they saw each other from afar, they started jumping up and down, clapping their hands, congratulating and cheering each other, drinking with great gulps and looking like demons. Surprised by the night, we had to sleep in a village. There, they threatened and forced each other to give them lots of wine and chickens at will, and did their utmost to the detriment of the poor inhabitants. When they arrived at Pierre's house, Tsien tsiou's satellites wanted to loot, but the town's own satellites prevented them, and took note of all the objects in the house in case anything was claimed. After which they set off, and in four days had arrived in the territory of Tsien tsiou, not far from the city, and while they were preparing to spend the night a troop of Christians mounted on oxen or horses and escorted by satellites arrived. Having denounced books in torture, and no longer able to walk, they were sent equipped to bring them. Peter spent the night with them, and while all these praetorians were drinking, gambling, shouting and playing the hundred jacks in the courtyard, he enquired about the state of things, and learned that all the books had been confessed and denounced, and that many of them were his own. There was no point in hiding things any longer. The next day we parted company, and soon after arriving in town, he was taken to the criminal judge, who first asked him: "Are you noble? -

From now on, we'll only copy part of Pierre's narrative. The judge: It is said that in three provinces you spread a perverse doctrine and infatuate the people with it, is this true? A - I follow no perverse doctrine, but only the Religion of the Master of Heaven. The judge: He doesn't mean a perverse doctrine. He says the Religion of the Master of Heaven. Then he adds: "Well, by following the perverse doctrine of the Master of Heaven, did you know that it is severely forbidden? A. How could I not know?

The judge: Having knowingly contravened the king's orders, aren't you worthy of death? A: I knew I'd be put to death. The judge: Now that the king has ordered you all to be

put to death, won't you change your mind? A: Only a foolish subject, having served his king in prosperity, can disobey him in adversity: just as it is false doctrines that one follows only when everything is supple and abandons in difficult days. Let the mandarin act according to the law, I'll act according to my convictions. The j.: This rascal has a bad mouth. He's a real leader in the clique. If you want to be treated according to the law, enjoy it. Then he orders me to be questioned properly. So they bind me with my arms crossed behind my back, then pass a big stick between them and my back, which a valet has to maneuver. On the other hand, a horsehair rope is used to bind my legs together at the knees and below the ankles, then two large sticks are inserted between the two, each of which must be pushed by a man on either side. Pulling the stick fixed against my back on one side, and on the other pressing with effort on those crossed between my legs, my body seemed suspended in the air, my chest was bursting at the front, my bones were pounded: and I lost all consciousness without being able to answer the questions addressed to me. I was ordered to loosen the straps a little. Soon afterwards my spirits recovered: The sun seemed to me like torches: my arms and legs seemed to me to no longer exist: my body was all on fire, and pressed again to answer by the blows of sticks with which two valets pierced me, with great difficulty I answered to have been instructed by a Christian martyred long ago and to have no disciple. The Judge: Naughty deceiver, are you waiting for new torments to declare the truth? A: If it's yes, I say yes; if it's no, I say no. I'm already half dead. I'm already half dead, and if we go on any longer, I'm going to die altogether. When I die, how can I deceive? Le Jug. : Even so, we don't die, only you will have more to suffer, try it. So they raised my legs and pressed hard on the two sticks. My body had no life left: all saliva was exhausted, my tongue stretched out of my mouth; my eyes popped out of their sockets and sweat covered my whole body. The cries of declare all echoed in the distance. I didn't respond, just prayed that my life would soon run out. It was the last day of the 4th moon. As day fell, the judge said: "It's getting late today. As it's the first day, you've only had one sample, tomorrow you'll have real torments to endure. So try to think tonight and think about preserving your existence. I was untied, and two valets passing a stick between my legs took me outside, where I was soon served supper: but I could neither sit down nor use my arms: what's more, the smell of the rice made me nauseous, and as I couldn't take anything, a bowl of cloudy wine was brought to my lips, which I drank; and I seemed to come to my senses. When it was already late at night, the chief of the satellites who had brought me came to tell me: "You are worthy of pity. The mandarin is convinced that Ni Ie tsin i is in your house, and if he's not there, you know where he is. Tomorrow you'll have to endure terrible torments for this matter. I answered: I don't know who this man is, but if I could see him, I might be able to tell whether he's known to me or not: and since he's neither my father nor my brother, what reason would I have to hide him at the cost of my life? But you, who have seen my house, can tell the truth. Was he hidden there? And even if I had hidden him, how could I know where he ran to? It seems to me that, in this case, doubt or acquittal depend on your words - He replies: Because of this Ni the mandarin and the praetorians accuse me of incapacity for not having taken him yet. I have nothing more to say: but you certainly know something about it. Act accordingly. I'm also accused of not having seized any books from you. I've said that after going through everything, I couldn't find any. After which he suspended the cangue I was carrying, so that it wouldn't make me suffer, called the keeper to recommend that he remove my stools and urine, adding that he would keep him informed, and finally made me take some wine. This surprisingly consoled me, and I was deeply touched and grateful for these signs of compassion. Soon the door to the prefecture opened and valets arrived to take me there. The judge said in a loud voice: "Think about what I told you yesterday and confess frankly. I replied: "As I was unconscious yesterday, I don't remember your orders. As for making a confession, if there was one to be made, I would have done it yesterday. Why wait until today? The J.: Ni Ie tsini was certainly

at your place and you know his business, and if you don't confess, you won't stick to it. A.: I don't know who this Ni is, but even if I had found him, how could I know where he's gone now? I can't tell you. He's neither my father nor my brother. Would it be fair for me to be killed for him? If you want to put me to death, do it for my own sins. The J.: It seems that you found yesterday's torment light, and you want to taste more violent ones: well, give it a try.- At the same time, he incites the executioners by saying: This old culprit is the toughest of them all: go stiff and make me spread my leg bones wide; tighten the straps and I was already almost unconscious. At this sound I thought my leg was broken, and looked up in fright to see that it was only the stick. I heard words and couldn't answer. Wine was brought to my lips, but I couldn't swallow it and threw it back. After a few moments' rest, it was brought to my lips again, and little by little, as my throat moistened, I was able to drink this portion. The judge said in a moderate voice: "You absolutely want to die for someone else's business. Then he prepared his escort, mounted his horse and rode to the senior mandarin. As I had not been untied, I sat in the heat of the 5th moon sun. However, I didn't feel hot, but rather cold. After a fairly long time, he returned and said in an angry and violent tone: Since you won't confess, you must die or I'll lose my place. No middle ground. Try to hold on to it- Start the torture all over again- We obeyed: the suffering was neither more nor less severe. The torments varied. For me, it was all one. In the evening, I was untied and carried away. I couldn't eat the rice: I was given a cup of wine, and so the night went on. Once again, I heard the shouts for the opening of the prefecture gates. I found the shouting utterly repugnant (everything at the prefecture is done with shouting), and I always thought I'd hear the cries for the accused to be called. As it happened, the valets soon came looking for me. They shouted insults; and without any precaution or care, they bought me on the stick and deposited me in front of the judge, who said to me: You can see that there are many books written by you piled up here. You're said to be the head of three provinces, and to have copied many books from others. Of necessity you must have a copy of each one: confess everything frankly and don't persist in dying in torment.-I didn't have the strength to speak. They made me take something, and with great difficulty I was able to articulate a few words. In this interrogation, based on what the Christians we met on the road had told me, namely that all the books of such-and-such had been denounced, I confessed to having copied a few volumes for them, adding that there were none in my house, as the satellites who had searched my house could certify: When I copied these books, it was in the homes of these Christians and on out-of-use copies they had. - The J.: You're not telling the truth, and you're not telling the whole story: we'll see how it ends - Soon afterwards I was taken away, this time without having to undergo any further torture. That night I was taken to the Praetorians, who had gathered in great numbers, and they said to me: You say you're noble, but don't speak frankly before the mandarin. As Ni Ie tsin i, the great chief, had not been seized, this affair could not end.

(It seems that Ni Ie tsin i had not only been denounced, but that his travels in Peking had also been revealed).

It's certain that he was in your village, and if he got out, it was you who directed his escape. To say you don't know him, and to mislead about the books too, is to invite severe torture from the judge. How can you stand it? Tomorrow we have to start the questioning all over again. Confess everything here and we'll warn the judge.-I replied: To desire life and fear death is a feeling common to all: And who would wish to incur suffering? But you, you go only by torments, without paying attention to the bottom of things. Is that justice? They say to me, "Why do you want to take our words the wrong way? We only act to spare you the torments. Just denounce this Ni, and we'll say no more about anything else - we'll take care of it. Why are you being so stubborn? - I say: I've said all I have to say and have nothing more to confess. If I die, it's all over. If I am allowed to live, it is God's command: But I have no

desire to live. Take me back to where I was - all this had been suggested by the judge himself. I was escorted back, and already the doors to the prefecture were opening, and I was soon brought before him. The judge said loudly and angrily? I'd like to put an end to this affair, but you're the only one making such confusing statements that I can't see what's going on. Then, with a few words, he concludes that all the books belong to me. What remedy could I bring to this? And that's not all. Numerous images and religious objects, many of them from foreign countries, had also been thrown back at me by the Christians. The judge said: You must have nothing left to justify yourself. I replied: I have declared the truth about a few volumes. As for the rest, please question those to whom these objects belong.- The judge: Everyone blames you - What can I do? Trying to justify myself would only confuse matters. I was forced to accept responsibility for all the books. But as for the pictures and other objects, the difficulty remained, and not knowing what to do, I remained silent. The judge again asked the Christian prisoners if all these objects had come from me, and all answering in the affirmative, I said: "Since they blame everything on me, I have no way of justifying myself. I'll give you the gist of it. A few years ago, I heard that after the year Sin iou 1801, someone who had bought the house of a person who had been executed at the time, and was tearing it down, found these objects in the walls. It is said that they were divided up and spread around. No doubt that's where they came from. The wrathful judge said: "If we go on like this, we'll get nowhere. We'll have to torture those Christians first - we take ropes and start sawing off their limbs, and everyone keeps sending the case back to me. Seeing nothing more to be done, and as I was about to speak, they put me through the same torture, saying: Today we won't get out of this with small procedures. Squeeze hard and the executioners are pressed. Urged on by the judge, they had no intention of sparing me. It was frightening, but fortunately I suffered less than before: "Won't you confess again? - I've said it all," I replied. The judge shouted: "We won't finish. Squeeze harder. Raise your legs high. And the horsehair ropes sank into my flesh. Tighten again, and soon all saliva was used up; my tongue stiffened, and had I wanted to speak, I couldn't have. They loosen the straps a little and make me take something; then after a little rest I say I've told the truth. The judge: If this is so, say who first received these objects and through whose hands they then passed - I reply: The people who lived in 1801 are almost all dead, and if there are any left, they are not even Christians. Who first received them? To whom did he pass them on? All this happened between them, and is passed on either by death or by gifts. Who could ever know whose hands it all passed through? The J.: The other prisoners say that you know everything.- I know almost nothing.- The J.: Say what you know- I then indicated 4 or 5 names (among the dead no doubt, as good Christians always do) As for the rest, it's impossible for me to know anything.- The Judge: Among so many, you would only know four or five. It's a mockery - we squeeze again, and I almost die. The judge gave a list of names to a praetorian, and I was ordered to answer as he spoke them: but unable to speak, I answered with a nod and did so negatively for all, known or unknown.- And the judge adding: Don't you know Ya So either? I made the same negative sign again. It was evening, I was untied, but the ropes were too deep in my flesh to be removed, and I lost consciousness during the operation: I was carried away, and without being able to eat, I lay in the prison, my head resting on my cangue. The awful cries of the court were still in my ears, and I happened to think of the judge's words: "Don't you know Ya So either? Only then did I realize that the Chinese characters of Jesus' holy name are pronounced Ya So in Korean. I began to tremble, to regret, to deplore: but there was no way back.

(The Chinese characters are pronounced Ye Sou in China, and our Christians have retained this pronunciation; but the pagans here, seeing only the characters, pronounce them Ya So according to the Korean pronunciation. It's easy to see how a poor patient wouldn't have thought of this under such circumstances).

My heart sank and I could hardly breathe. I was again urged to eat, but despondent and indignant at the thought that death for me was becoming fruitless, far from having the desire to eat, I reproachfully pushed aside those who presented me with the rice and decided, on repeated solicitations, to take a few sips of wine. I tried to console myself by thinking that whatever the Judge had meant by Jesus, I'd only heard Ya So. Will God forgive me? And I resolved to clearly retract my statement before the judge the next day; but since then, having been taken before the civil mandarin, I have been unable to do so, and the regret remains fixed to the marrow of my bones.

The next day, the 5th of the 5th moon, I was brought before the civil mandarin, and the mandarins of Mou tsiou, Ko san and Ik san were present. The mandarin of Ik san, accompanied by a praetorian, came to stand by the balustrade and said to me: "If you only want to regulate your conduct, the doctrines of Confucius, Mongtse and other saints are quite sufficient. Now, against the king's defense, you follow a foreign doctrine and have been seized. Is this not a crime worthy of death? I saw that this was different from the criminal court. The mandarin himself looked terrible, but all the others looked affable; they looked at me with compassion and seemed to regret the awful torments to which I had been subjected. Their followers didn't rant and rave, and even they spoke in moderate tones. It no longer seemed a court of law but a private affair. I replied all the more respectfully: "Our religion is defended only because this doctrine comes from another kingdom; but everywhere I see objects from foreign kingdoms; literature, clothing, furniture, everything among you comes from other kingdoms.

Mand. : These objects are used in all countries, and there's no reason to prohibit them. But aren't Confucius and Mongtse sufficient for doctrine? I answer: For bodily illnesses, when the doctors of our country fail to produce results, we turn to Chinese medicines, which often bring about a cure. Every man's 7 passions are deeply sick. Without our religion, they cannot be cured. It's not that I'm unaware of the doctrine of Confucius and Mongtse, but, in my opinion, when gathered in the temples of these sages or others, we fight over a bowl of rice or a piece of meat, even uttering insults, not only do we care very little about the doctrine and actions of these sages, but often we insult them, and these temples, instead of being schools of virtue, become schools of disorder. There are few people who are willing at least outwardly to restrain themselves a little and maintain propriety, and yet in their hearts, they remain no less bad. Our doctrine, on the other hand, regulates the interior first of all, rectifies the 7 passions, directs the exterior as well as the interior by means of the decalogue, and is in fact the perfecting of the doctrines of Confucius and others. If this is true, it would not be perverse; but since the king prohibits it, would you say that the king is wrong?⁴⁰⁹ A.: Just as there is only one sun in Heaven, you want there to be only one doctrine in the kingdom. That's fine: but now that there is the doctrine of the true and the false, the learned and that of the Master of Heaven, until the distinction between true and false has been made, the king would not be wrong to prohibit it temporarily: but he who knows this doctrine, which by the way is true, cannot be wrong either. The Mand. A false thing is false: a true thing is true. Now, according to your words, true and false would be found at the same time for the same object. A. : In everything, reason is the great master. Now, when reason begins to distinguish between what is true and what is false, there comes a time when nothing has yet been decided. In discussions, some discover the true reason before others; and in doctrine, a subject may well apperceive the truth before the government has succeeded in knowing it. This is precisely what is happening today in this kingdom. Mand. According to this, all those among you who were executed, according to the law, were right? R.. The

⁴⁰⁹ (Note by Daveluy) In these countries, out of respect for the King, one can never say that he is wrong, and that is why the Christians respond with indirect words.

mandarin himself then rose in anger and said: "Such words are useless", and said to bring him the book of civil acts. The Moutsiou mandarin then read out the sentence, which I did not hear, and said in surprise: "Will you decide in favor of (death) execution? The mandarin himself said: That's so. The mandarin replied: In this case, there's no reason to always go for execution - and he seemed to regret it. But the mandarin himself added: It is right to decide thus.

Then Ik san's mandarin spoke up again and said to me: Repeat everything you said before the criminal judge and also say in detail what you had started on the 7 passions.- So I repeated what I had said to the criminal court and developed for him how each of the seven passions was treated by the seven opposite virtues, and a praetorian took note of everything. The Mand. To see the torments you've endured and the state you're in, we've really given you too much. In the state you're in, it would be difficult for you to read the summary of your case yourself, a praetorian will make you hear it - Then he gave the book to the praetorian, who read it to me - it was more or less the substance, but without the details. They had lightened things up and were leaning towards letting me live. I said: it's clear that you're touched by compassion. The verdict will be a triumph over the law", said the mandarin angrily, "We would have done well to condemn him to death. The mandarin of Ik san: According to your words, you wouldn't be wrong; but you have violated the king's prohibitions, and I've been delegated to judge you. Let's go to Europe. There's no remedy here. The guard was then called, I was handed over to him and deposited in a private home. In 4 or 5 days I could get up, but I couldn't walk. Nor could I eat much, and I drank nothing but wine. A few days later, I was brought before the governor. All the Christians were gathered there. While waiting outside the gates, I sat leaning on my cangue. The valets and praetorians laughed at me. Some kicked the cangue with their feet, while the worst climbed on it to make it heavier. I was the first to be summoned. The governor said to me: "Are you noble? A.: What's the difference between noble and commoner? The governor: If you want to follow this religion, why do you only ever do it in secret? - Then he ordered me to declare in detail the owner of every book, picture and other religious object. I reply: During the interrogation, all the prisoners blamed everything on me, so I was pressed to make a confession, and if I said I didn't know, the torture was redoubled, demanding absolutely that I take responsibility for everything. I couldn't take it anymore, so I had to accept everything. Now you want me to say to whom each object belongs. How can I do that? Gov: Do you have any tablets? A.: I don't have any. Gov: And why don't you have any?

A.: I'm the only one left in a ruined family, with no home and always moving from one place to another, not even having a place to put them, so I don't have any. Gov: Don't you make sacrifices? A.: On birthdays I only prepare food, according to my ability, and share it with my neighbors. Gov: Do you eat them without even genuflecting? A.: Then, without further questioning, I'm handed over to the janitor. The next day, I was brought before the mandarin: all the Christian prisoners were there. We were presented five by five, and had our legs kicked. But although the beating was strong, compared to the torture of the bending of the bones, it was no torture at all. Then the accused were untied, given the cangue, and put in irons on their hands and feet: only I was not put in irons, as I was too swollen. When we were taken back to the prison, the mandarin, seeing my condition, told the praetorian to take off the big cangue and give me a light one, and for the first time it was taken away. There was not a scrap of flesh left on my legs: all I could see were bones. I could neither sit down nor eat rice. Every day, I had only two or three bowls of wine. No one dared approach me, and people would block their noses to get near me. What's more, the room was full of worms and vermin and nobody could stand it. Fortunately, a few healthy Christians supported me so that I could stir, and were willing to take my evacuations with me. How can I thank them enough?

This is the prison where this generous confessor was deposited, and where he was left to rest for some time while awaiting the outcome of his case, which we shall soon follow.

Tsien tsiou's satellites had also gone to the capital to seize Ni Paul, denounced by the bad Christians in the interrogations as the author of several images or paintings, and it is this pious legend that will now satisfy our devotion.

Ni Paul, known as Tsiong hoi and legally called Kieng Pieng i⁴¹⁰, was the last of the brothers of Ni Charles and Ni Luthgarde....martyrised in 1801, and was imbued from childhood with the principles of Religion. Weak and delicate, his character was both gentle and firm, and he was gifted by nature with fine qualities of heart and mind. A descendant of the founding king of the present dynasty, his family had up to that time taken part in the great dignities of the kingdom: but his brother Charles and his sister having been beheaded in 1801 for reasons of Religion, he had to see his family proscribed and his house ruined in an instant. Paul was 9 or 10 years old at the time. Left with his widowed mother and widowed sister-in-law, and living in the capital, he suffered the miseries of poverty. When he reached marriageable age, he was united to a middle-class woman, and by God's permission, as his wife had an intractable and violent character, he had to endure incredible hardships with her throughout her life, which he always bore patiently. In 1815, his mother and sister-in-law having retired to the provinces to live with his elder brother in Ien p'ong⁴¹¹, he remained alone in the capital with his wife. Continuously engaged in reading religious books and spreading himself widely among Christians, he exhorted the lukewarm to fervor, worked by his speeches and exhortations to instruct and excite all the others whom he could be regarded as mentoring, not omitting either to give his care to the conversion of the Pagans.

Afflicted by an internal illness that often made him suffer, he hardly ever took care of it, and never let it show on the outside. In spite of this, he went everywhere to support and comfort the Christians. Daytime was not enough, so he devoted part of his nights to it, and despite the state of discomfort in which he lived, he still strove to relieve those in poverty. Always vigilant about himself, he often asked others if he was not an occasion of sin for them. If it were so, please warn me," he would say; and these sentiments were so sincere in him, that we find in one of his letters to a friend dated from prison these very remarkable words: Our mutual affection was far from common. If it wasn't for you, no one ever told me about my faults. Now that I really think about it, I can see what a treasure it was for me." Whether he applied himself to prayer or meditation, his attention was so fixed on God that he didn't know whether anyone was near him or not. Full of self-doubt, it was noticeable that when speaking to people of the opposite sex, he never stared at them, nor did he know the shape of their faces. Such beautiful examples could not fail to make an impression on everyone, and he had such an ascendancy over them that very few lukewarm Christians remained without surrendering to his touching solicitations. With nothing to support himself, he was busy copying religious books and images, which he then sold to Christians, and even in his work he brought his piety and fervor to bear. He frequently urged himself to contrition for his sins and urged God to grant pastors to this country, then having concerted with several other leading Christians, he managed to send several to Peking, and the Bishop of this city having ordered to choose some catechists from among both sexes, Paul gathered them together on the first Sunday of each month, gave them subjects for meditation and excited them to true piety. One day towards the end of summer, as he was standing opposite the door of one of his slaves, an old woman came up to him and presented him with a scroll that

⁴¹⁰ 이경언 Yi Gyeong-eon 李景彦 aka 종회 or 경병 (1792-1827) Paul. Blessed.

⁴¹¹ 연풍 Yeonpung 延豊

looked like some literary composition. He unrolled it; it was a letter from a rich young widow, revealing her desires and urging him to respond.

(In this country, where second marriages are a disgrace, many young widows, unable to bear their position, employ some means to make themselves count as concubines by a few noblemen in particular. For Paul, so poor and so unhappy in his marriage, what a heroic act to refuse both pleasures and riches to his faith).

Frightened, Paul chased her away. The undeterred old woman showed up a second time and he chased her away again with a green rebuke. She returned a third time and Paul, whose feelings had not changed, thinking he might be able to preach and convert the young widow, pretended to give his consent and followed the old woman. He first arrived at her house, where he was made to sit and wait for the night, and learned that she was the young widow's nurse. When daylight falls, he is taken further inside. It's a big, beautiful house. He is led to the far end of one of the rooms in the women's apartment, where he is seated and then withdraws. Everything there exuded ease and well-being. Soon a young woman dressed in white (this is the color of mourning and widows must always wear it), holding a lantern in her hand, opened the door, entered and sat down not far from him (x). He began to talk to her about the truths of our Holy Religion, about God, the Angels, the soul and sin, developed the whole thing and withdrew. Then, in a second session, he instructed her in the mysteries of the Incarnation and Redemption. In between his visits, the old woman sent him several times objects of great price, which Paul refused to receive, and had them deposited with her. He had already given her the 12 main prayers, and the young widow was busy learning them, when suddenly, falling ill and in urgent danger, she sent for Paul, who seized a favorable moment, went to her, instructed her, exhorted her and conferred Baptism. Three days later she died. Paul then told the old woman to bring back to this house the precious objects deposited with her; but as she found this unseemly, he received them himself, sold them, and then, under the title of money previously received on loan, had the price transferred in full to this house, thus preserving both his virtue of purity and admirable selflessness in the midst of his poverty. In his meditations, Paul was especially fond of the subject of Jesus in the Olive Garden, and urged others to take up this subject often. He also kept in his heart a desire for martyrdom, desiring to follow the Savior's cross, and on several occasions, urging others to be always ready to suffer death for God, he would say: Our blood must be shed so that Religion may spread widely in this country. Persecution having risen formidable in the province of Tsien la in 1827, he was denounced in interrogations at the court of Tsien tsiou for the books and images he had spread everywhere. The city's satellites were sent to the capital to seize him. And Paul is about to be called upon to appear on a new stage, where, faithful to following in the footsteps of his brother and sister, he will not degenerate from this generous race, and will offer us examples no less useful to our edification and worthy of our admiration.

From now on, we'll let him speak for himself through the account he wrote from prison, the veracity of which is guaranteed on all sides. Here is his letter:

I had often thought: By martyrdom at least can I hope to be satisfied for all my sins? Just when I wasn't thinking about it at all, on the 21st of the 4th moon, at the beginning of the night, Kim Seng tsiu and a dozen satellites from both the province and the capital, came to me, seized me and deposited me at one of the police prefectures. When they asked me if it was true that I had drawn pictures, I realized that there was no remedy. After a few words exchanged during the night, the great criminal judge called me and said: Is it true that you follow the religion of the Master of Heaven? A. It is true. D. By whom were you instructed? R. My elder brother having died for this cause, I had heard a little about it from childhood, but afterwards, having made friends with Tsio Siouk i, himself killed for the same cause, I practised it for several years and filled my heart with it. D. Even now, if you wish to

withdraw, I'll make you keep your life. A. I can't. D. Is what you said yesterday true? R. It is - and he had me taken back to prison. Three days later the great judge, having taken the Prime Minister's advice, handed me over to the satellites and at daybreak we crossed the river. For three days I'd been exhausted, having been unable to eat anything and bothered by a thousand worries. The night was spent not far from there, and early the next morning I set off accompanied by Seng tsipi and six satellites. Looking at the road I was starting out on, and nature not being entirely dead at home, tears flowed from my eyes. Then I thought to myself: Jesus himself deigned to make the journey laden with his cross: why should I refuse to make this journey? No, I want to follow Jesus step by step. This thought gave me strength, and each day I made a journey of 100 li. On the evening of the 28th, I entered the Tsien tsiou police headquarters, where, after a few moments' rest, I was brought before the judge. He was surrounded by a score of servants, and the light from the torches shone brightly everywhere. It was not unlike the image of Jesus when he was taken from the Garden of Olives. All I was asked was my first and last names, and a few of my relatives, and I was whisked away. Rice was served to me in a warm apartment, but after three or four pickings, my heart not telling me anything, I lay down. From then on, my hands and feet were clasped between two iron bars, and a large cangue was placed around my neck. My night was spent without sleep and without knowing where to put my thoughts. The very next day, I was summoned to court, and the judge said to me: "How many paintings have you done? How many books do you have and who are your accomplices? I answer straightforwardly: I declared a few paintings delivered to Tsio siouki and two given to Seng tsipi, who had denounced me. For accomplices: left alone in a ruined family, my relatives and friends have all abandoned me: not even the commoners spit on me. I have no friends, so how can I have what you call accomplices? Finally, as for books: I didn't have any from the start: I was taught entirely by word of mouth, and my books are only engraved inside me. I have no others. The judge: You deceive me. Among you, the ignorant commoners each have thirty or forty volumes, and you have none? Beat him strongly. I replied: Should I die under the blows, I have neither accomplices nor books. Having then brought in a quantity of pictures, picture glasses, Agnus Dei and a mass of medals, he said to me: Are these paintings yours? Yes," I replied, "and they put me back in prison. The judge went straight to the governor's house, and after a while I was taken to a room near the courthouse. As I waited, the thought of my sister came to mind (it was in this very town that her sister was tried and martyred in 1801). And isn't it really her who draws me to follow her? And at the same time, a joy mixed with sadness rose in my heart. I was soon brought before the governor, who, accompanied by the judge, asked me a few questions, to which I replied as I had yesterday: But the whole apparatus was ten times more terrible than that of the criminal judge. The governor: Are you determined to act this way? A. I am. D. What is God? R. He's the great king and father of the whole universe. He alone created Heaven, Earth, spirits, men and all things. D. How do you know this? R. On the one hand examining our bodies, and on the other considering all creatures can we say that there isn't a Creator of all these things. D. Have you seen him? Can we believe only after we have seen? Did the mandarin see the workman who built this court? What we call the five senses only enable us to perceive sounds, colors, smells, taste and the like, but for principles, reason and all immaterial things, it's the mind that makes them distinguishable - After a few moments he adds: Tell me everything you've learned. R. I know the Ten Commandments and the Seven Deadly Sins, and the prayers we pray to God in the morning and in the evening- I've already heard him say: But won't you recant in the end? R. I cannot. A child who does not serve his father, a subject who does not serve his king, is ungodly and rebellious; how can I, being a man, not serve God? D. Do you not fear death? R. How can I not fear it? D. If this is so, how can you not abandon this religion? R. The reason why I cannot abandon it I have just given you: Please don't question me again. I'll get even with dying - and I'm escorted out.

The next day, the mandarin himself, accompanied by the mandarins of Ko San, Kok Sieng, Tong pok and Tieng euk, having sat down and dismissed all their followers, brought me close to the bar, and the mandarin himself said to me, in a very moderate voice: You, child of a nobleman, are not like these ignorant people: And what's more, with a physique like yours, how can you want to follow this bad religion? A. When it comes to principles, there is no such thing as superior and inferior, noble and commoner, more or less advantageous face: It's only the soul that can and must make the distinction. Mand. What principle can there be in the religion of the Master of Heaven? After which, the Tong pok mandarin asked me to explain the principles of the Religion, so I summarized the principles developed in the three parts of one of our books: knowledge of the true God; knowledge of human nature; and rewards and punishments. Then, still developing the Decalogue, the mandarin himself said: This is all nonsense: There is no soul. There is neither Heaven nor Hell; there is not even a God. And you don't offer sacrifices to the ancestors. Among you, property and women are held in common. Is there a more distorted and impious doctrine? A. That we don't offer sacrifices is true, but that goods and women are held in common is not. Sacrifices to the ancestors are a vain thing that an upright doctrine rightly prohibits. Does a man die? The souls of the good go to Heaven, and the souls of the wicked to Hell. Once they have entered, they cannot leave at will: this is the first reason. What's more, since the soul is immaterial, how can it eat material things? Finally, since the tablets are simply the work of a craftsman, isn't it an insult to want to honor them for one's parents? All this is based on reason, and I firmly believe it. As for the goods that are said to be in common among us, in the world indeed if there were no communication of wealth, how would the poor live? Finally, as regards women, what we are accused of is formally forbidden in the commandments and repugnant to all the sentiments of nature. We are even forbidden to desire our neighbor's wife. How could we have the principles you impute to us? And since we're not animals, how could we? This is pure slander, ten thousand times deplorable.

The mandarin himself said to me: "They say you still have your mother, wife and children: Now just say the word and you'll leave here to find your mother, your wife and your children. Won't that be sweet? You want me to apostatize in order to go back to my mother? But since God is the great King and Father of all men, and my mother herself is one of his creatures, how could I ever deny him? - After conversing like this for half a day, I was taken back to prison. Three days later, I was summoned before the criminal judge, who surrounded me with a terrible apparatus and told me: "Denounce your accomplices: declare your books and deny the God of Heaven". My strength was exhausted, and though I could hardly speak, all I could say was: I have neither books nor accomplices, and I cannot deny my God. I was taken back to prison. The next day, the same scene and the same tortures - after which the irate criminal judge ordered me to come closer. I was filled with fear and seized; I fainted. Several valets carried me to the top of the room and gently rubbed my body, and by the time I came to, it was dark. A day later, I was carried on my back to the mandarin's house. Seeing all the devices, I thought my last moment had come. The report to the governor and the address to the king were read to me, and the mandarin added: As you can see, everyone is trying to keep you alive. Just say the word. The other Christians have all apostasized; why do you alone wish to act stubbornly? A. I can't.

After countless attempts, with nothing left to try, I was made to sign my condemnation. In the three days since this happened, they still say that the criminal judge must question me again. What will happen? During all these trials, although I relied solely on God and Mary, I had violent temptations, seeing myself between life and death. Day and night I was singularly tormented. Since yesterday, I'm less afraid and my heart is calm. How great is this grace! How can I thank God? How can I respond? I can only do it by dying.

On the 6th of the 5th moon, after being taken to the criminal court, I was brought back to the mandarin's own house. He and several other mandarins brought me before them three times, and used a thousand attractive and subtle words to save my life. In the end, when I didn't surrender, they said: "It's useless to talk to him any more," and sent me back to prison, where I was served comfortably every day. On the 13th, after interrogating more than 50 Christians, at around 4pm I was summoned myself, and the judge said to me: "In the end, won't you come to your senses? I replied: "What do you want me to see again? And without further questioning, I was placed on the torture board. But alas! I have no fervor and am of a weak complexion, but by a very special grace, while I was on that board, I thought of nothing but the Crucifix and the scourging of the Savior. With each stroke I invoked Jesus and Mary. After about twenty strokes, when I began to lose consciousness, I said: My God, receive my soul into your hands. When the desired number of blows had been completed, I was pulled off the board, a twenty-pound cangue was placed around my neck, and I was dragged under the door. As my consciousness returned a little, and I was supported by two people, I tried to walk, but was unable to do so. A young man from among the spectators, with an air of complacency, loaded me onto his back, and with the head of the prison supporting the top of my cangue, I was carried and deposited in a room of the prison. While this young man supported me lying down without his arms, the prison governor, Christian prisoners and others began to gently squeeze all my limbs and bandage my wounds. Opening my eyes just a little, I saw all my legs in tatters and blood running down all sides or curdling on the wounds. Alas! Jesus, whose body must have been no stronger than mine, shed a sweat of blood in the Garden of Olives; he was scourged and carried his cross to the top of a high mountain, walking more than a thousand paces. In the midst of all this, no one looks on him with pity, and not one Christian comes to his aid: And I, great sinner as I am, am shown compassion and help in this way; they strive to bring me back to knowledge. What thanksgiving would it not be right to give? And yet in my foolishness, I don't even know how to give thanks; Angels and Saints of Paradise, and all of you, my friends, please give thanks to God in my place for this benefit! As we move forward, graces and favors increase. Not even the time of a meal has passed for the pains to cease. Three days have passed since then, and the wounds are not hurting too much. However, with no use of my legs and a heavy cangue crushing me, there's something I have to put up with. I eat as usual and my heart is very calm. If it weren't for the help of God and Mary, how could it be like this on my own? Me, who couldn't stand a louse bite! I really don't understand it. On the 15th we sent word to the King; the answer, they say, will come around the 20th. What will it be? I'm anxiously awaiting it. Even though I have put all my hope in God alone, being without merit and covered in sin, what will His order be for me? The closer the end comes, the more I fear death and tremble. The reason is nothing else: it's the effect of the greatness and weight of my sins. On the 16th, waking from sleep, my legs feel lighter and the pain lessened. I receive blessing after blessing, how can I give thanks? A young Christian next to me runs all my errands and serves me tirelessly; isn't this another grace? Christians I'd never seen or heard of come to see me from time to time. Some give me money, others console me. It was too much. Tomorrow they'll be released or exiled, they say. If all these people, after so much work and so many virtues, have come to this point by what merit, could a being such as I am have held on to it? In any case, before we've finished, we mustn't speak too loudly. So far, it seems that all the favors have fallen on me alone. If my whole body were turned into lips, how could I give thanks enough? All you Christians, please give thanks and more thanks to the Lord on my behalf. I'd have a thousand more things to say, but I'm running out of time, and as confused as I am, how can I say them? Above all, let's meet again in eternity.

(P.S. the 19th I was taken again before the criminal judge, signed my sentence again and after having put the cangue and the irons at my feet, I was sent back to the prison and

dispatched again to the king. Now things seem to be coming to a head. If on the one hand I was happy, my moral strength was very weak, and I could hardly calm my frightened heart. Back at the prison, I conversed with a few Christians, and as we consoled and exhorted each other, my heart calmed down. Since then, sustained first by God's grace and Mary's help, and then aided by these Christians, I have passed the days without a care in the world, but rumors being uncertain, I still don't know what the outcome will be. Could it be that God is rejecting me? From hour to hour I pray earnestly for him to deign to hear me. I can only hope; and I hope, yes I hope).

Paul apparently had no further interrogations to undergo. Deposited in prison, he continued to edify those who saw him. His body, too violently abused, could not cope. Exhausted by his wounds, he languished for some time, and on the 4th of the 5th intercalary moon, his beautiful soul flew up to Heaven to receive the prize of his invincible constancy. He was then 36 years old.

Thus died this distinguished confessor of the faith, one of the most famous and, without doubt, one of the most beautiful in our history. By the time he reached prison, he had lifted the spirits of many, strengthened the faltering and helped to sustain other athletes in the arena. When he died, he was universally regretted, as he had been admired by all, Christians, pagans and even his judges.

We thought we should give a full account of these two interrogations, the only ones left to us in any detail. In addition to showing the procedures used in that country to prosecute Christians, it does not seem beyond the scope of this story to show how, in the midst of terrible butchery, Divine Providence found a way to have His holy doctrine preached before the courts and magistrates; and, while showing the glory of His religion, to make it known in greater detail, for the salvation of many and the just condemnation of those who had ears but did not want to hear.

However, it was high time to finally decide the fate of all those Christians who for more than two months had been herded from all parts of the province into the dungeons of its capital Tsien tsiou. Most of them, as we have already hinted, had by cowardly treachery branded themselves with the shameful sign of apostates, and if by so doing they had earned themselves a few looks of indulgence from their judges, they were far from having been forgiven the crime of having dared to worship their God and Redeemer. Towards the middle of the 5th moon, preparations began for the outcome of the case. 24 mandarins were summoned to cooperate in the judgment, and sat in various parts of the court on the same day. Each of them was to question the defendants five at a time. The session began by administering 30 strokes of an extraordinary stick to each defendant. Their blood was spilled without any merit: their flesh was in tatters, and after a few questions they were caned around the neck and sent back to prison. Ten days later, each of them was summoned again, given one, two or three strokes of the cane and sentenced. The most (determined renegades) tainted by felony were released as a consequence of their felony, along with others less compromised, and the others condemned to exile in various distant parts of the kingdom. These unfortunate men, who had not lost their faith, but whose conscience reproached them for their treason, then carried this ignominious burden along the roads, each heading for the place where they were to expiate their crime, happy if, as we have reason to believe for many, they were able to receive this punishment from human justice in satisfaction for the reparations they owed to divine justice. The great number of exiles who then covered every road must have struck the entire population. Their numbers surpassed anything seen before in this genre, and there was not a single corner of the kingdom, so to speak, that had not seen their footprints or given them sanctuary.

Ni Paul, the true hero of this great drama, the coryphaeus of the confessors of that time, was no more. But his generous colleagues in the confession of the Holy Name of God

still remained in the prison. (They were Sin Pierre, Tieng Paul, Ni Job and Ni Pierre whom we saw above) They had been able to contemplate the dispersion of all the prisoners, and almost everything remained empty around them. They looked at each other and said: "Shall we, at least, bear some fruit? Shortly afterwards, they were summoned before the mandarin himself, made to sign their death sentence, then called one by one and asked three times if they had no regrets about dying. Each one replied that they had no regrets. They were given the cangue, put back in irons and taken back to prison. The next day, before another mandarin, the same (ceremony) scene as the day before was repeated three more times, and they returned to their dungeon. Then, a day or two later, when they were brought before the governor, the same scene was repeated three times, and they asked each one in particular: "Do you have no regrets about dying? As they passed, the valets shouted insults at them; some kicked them, others made their canoes pirouette; all lavished scorn and derision on them. Back at the prison, they expected to have their heads on the scaffold any day now. The king's reply would arrive shortly. And they all consoled and strengthened each other. Joy and gaiety accompanied them, as they played jokes to distract each other. It's for today; it's for tomorrow," they would say; and each one, trusting in God's help, was well resolved. A few days passed in this way, then a few months, then whole years, and as the moment of execution was indefinitely delayed, we had to leave our generous prisoners under the chains of honor for a while, to contemplate spectacles no less worthy of our attention elsewhere.

Dallet Volume 1 Book 4 Chapter 5. (Daveluy Volume 4 Page 320)

Although persecution was violent and general in the province of Tsien la, all other parts of Christianity had been at peace until the 22nd of the 4th moon of this year. At that time, following denunciations, the Tsien tsiou satellites crossed the barriers of the Kieng Siang province and seized Sin Pierre in the Siang tsiou district, as we have seen. Two days later, more of their companions were sent to arrest other Christians denounced in the village of Aing Mou tong in the same Siang tsiou district. But word had already spread, and all the Christians had fled. They were unable to catch their prey. We don't know exactly how things happened at the time, but the sequence of events seems to indicate that the civil and criminal mandarins of Siang tsiou, aroused by the existence of Christians in their district and doubtless by the exploits of their colleagues in Tsien la province, wanted to give themselves the merit, or rather the satisfaction, of tormenting the followers of J. C., who were ostracized everywhere. Whatever the case, it is certain that towards the end of the 4th moon, five or six large Christian villages in the Siang tsiou district were turned upside down. The most alert or the happiest found their salvation in flight, while a good number seized at home or on the roads were deposited in the town's prisons. Among this number, God had again chosen his witnesses, and his religion met with defenders and apologists (before this tribunal where Christians had no doubt not yet appeared) about whom we must give a few details.

The first is Pak Paul, known as Kieng Hoa, legal name To hang i⁴¹², descendant of a somewhat noble family from the Hong tsiou district. He lived in abundance. Of a grave and firm character, humble and charitable, he embraced religion at the age of 33, and soon after, subjected to the trials of the persecution of 1794, he had the weakness to obtain his deliverance by a shameful defection. But as a truly upright man, his fall from grace was only an opportunity for him to redouble his fervor. Touched by repentance, he returned to the practice of his duties with greater exactitude, and encountering many obstacles to the service of God in his country, he abandoned his possessions and those close to him, and withdrew to

⁴¹² 박경화 도항 Park Gyeong-hwa Do-hang朴—(1757-1827) Paul. Blessed.

the mountains where, hiding his origin, he passed himself off as a middle-class man, and then, breaking with the relations and etiquette of the century, thought only of the salvation of his soul. When Father Tsiou entered Korea, he had the good fortune to receive Baptism from him, and found it a complete renewal. From then on, he always sought out secluded places where he could devote himself at set times to the exercises of prayer and meditation, and the rest of his time was devoted to pious reading and explaining the truths of religion to others. Everyone said of him: Here is a man truly stripped of the world. And many frequented him for the benefit of hearing his words. In the education of his children, he made them consider the exercise of prayer as the most important, and constantly exhorted them to practice all the virtues, whose daily examples added to the effectiveness of his advice. In 1827, seeing the persecution raging in the province of Tsiou la, he strove to console the Christians, reassuring them and speaking to them of resignation to God's will. In the heart, he said, everyone must prepare for martyrdom: but for the body, prudence dictates that we seek to avoid it. His only thought was to prepare himself to suffer death. Already in the past, when he was sometimes ill, he had often said to reassure his son and take away all his worries: I will not die in your presence. And no one knew what these words meant. It was only after the event that his family understood them. For nine years he had lived at Ka ma ki in a deep mountain in the Taniang district: but his emigration having been resolved, he didn't think that persecution should stand in the way, and in the course of this spring he moved his family to Meng ei mok⁴¹³ i in the Siang tsiou district. We spent nine years in this place, he said; it was God's command; our present emigration during this persecution is no less so. They had only recently settled there, when on Ascension Day, the last day of the 4th moon, just as they were making their customary prayers with his family and the neighboring Christians, a traitor entered his house at the head of satellites who seized almost all of them. As they made their way back to the city, Paul said: "Let us give thanks to God for the journey we are making today", and joy radiated from his face. The satellites recognized him as one of the leaders, and he was not forgotten in the tortures. When he came before the criminal judge, he asked him the usual questions, and Paul, unable in conscience to answer the judge's questions, was put to terrible tortures, despite his great age. As they were repeated several times, he said: "I place my body in the hands of the mandarin, and my soul in those of God". Once again summoned, he showed the same constancy, and in the midst of many torments, the executioners were not afraid to strike his cheeks, tear off his beard and shower him with a thousand insults. Paul would only say: "This torture is a blessing for which I thank God. After a few more unsuccessful attempts, he was sent to the governor's court in Tai kou. The governor said to him: "These numerous prisoners are all infatuated with you; a more severe torture is well deserved". And at the same time he gave his orders and terrible tortures were inflicted on him: but Paul's joy, sustained by his love for God, redoubled, and he endured everything without complaint. For three consecutive days he had to endure extraordinary torments, after which, seeing nothing more to try, he was given the death sentence and returned to prison.

Paul's son was taken with him. His name was André, known as Sa Sim i, and his legal name was Sa ei⁴¹⁴. Imbued from childhood with the principles of religion, and benefiting from the education of a virtuous father, he always devoted himself to the exercises of piety, and as he grew older, he became known for his uncommon fervor and fidelity. Regimented in all his actions, he was indulgent to all and devoted above all to filial piety. The many emigrations he had to endure had reduced him to great poverty: never idle by day,

⁴¹³ 먼계목 Meonge-mok

⁴¹⁴ 박사의 Park Sa-ui 朴士儀 (1792-1839) Andrew. Blessed.

he worked hard to earn his living; but in the evening, after praying with his family, he never failed to do some pious reading. From an early age, when his parents were ill, he never left them, and having made it a law never to eat until after them, they would then force themselves to take some food in order to leave him free. His father liked to take a little wine, so he never failed to offer him some, and despite the poverty in which his family lived, he multiplied and worked ceaselessly to be able to provide him with this small satisfaction. If he needed to go out, he never overstayed his welcome. In these circumstances, neither wind nor rain stopped him, and he wasn't even afraid to brave the darkness of night to spare his parents any worries about his return. The slightest sign, the slightest desire on their part, were orders for him. One day, his father said in conversation: "Our house is very narrow, and if only to be able to give hospitality to a few homeless Christians, it would be good for us to have two or three extra apartments. But from that day on, André went about his usual work, bringing back one or two beams or joists each time he went out, and was soon able to build what his father seemed to want. Christians flocked to this blessed house from all sides, and despite his poverty his father was not at rest unless he could offer each of his guests something to entice them to eat. With this in mind, André found a way to treat his guests well, even if it meant denying himself and his family the necessities of life. Who wouldn't have admired such vigilant and constant care for the author of his days? This was the motive behind all his thoughts and actions. The Christians, touched by his destitution in caring for his old father and meeting all his obligations, sent him several times some help in money. André refused to receive them, saying: "It's only fair that I should pay the debts I incur to support my father and my family with my own labor," and not using the money for his own purposes, he passed it on in alms to a few needy Christians. In this way, this pious Christian spent his life exercising all the virtues. Having been caught with his father in 1827, he showed remarkable courage and patience under torture and suffering, and was transferred from the Siang tsiou court to Tai kou. And all this time he never ceased to relieve his old father. According to the law of the kingdom, father and son must not be questioned simultaneously in the same place. André, seeing his father's weakness and exhaustion, could not bear the thought of leaving him even for a few moments, and explained the matter to the judge, who, touched by his filial piety, said to him: According to the law, I cannot do so, but I cannot refuse to enter into the views of piety. Even though the other prisoners were questioned separately, he always subjected André and his father to the same questioning at the same time; and André, even though he could not use his body after the torture, always came closer to support and lighten the cangue with which his father was loaded. What all present could not see without a mixture of emotion and admiration. André, no less faithful to his God than devoted to his father, intrepidly endured to the end all the trials of the questioning and its many tortures, and after deserving to hear his condemnation, was also handed over to the prison to await execution.

Among the Christians seized at Aing mou tong⁴¹⁵ and taken to the same Siang tsiou prefecture, two in particular are worthy of note: Kim André and An Richard.

Kim André, known as Sa keun i⁴¹⁶, was from the Sie San district. His home was rich and opulent, but his parents had abandoned their possessions to become Christians and emigrate to the mountains, leaving them with little. Naturally proud and violent, his character gave way under the influence of the religious education he received, and he became gentle, humble and charitable. In 1815, his uncle Simon was martyred for his faith, and his father

⁴¹⁵ 앵무당 Aengmudang

⁴¹⁶ 김사건 Kim Sa-gyeong 金思健 (1794-1839) Andrew. Blessed.

Thaddée sent into exile. André, still young, was then released, and since then he often said: "I've missed a great opportunity", he used to say. With his father in exile, André, who was full of fervor, wanted to devote his life to good works.

He went all over the Christian world, sent books and religious objects to distant places, preached and exhorted everywhere, tried to open the minds of idiots, and baptized many children in danger of death. He frequently visited his father's place of exile, consoling and strengthening him with all his power. If he was at home, he would devote himself regularly to prayer, meditation and pious readings; then, instructing his family with great care, he would often develop and explain the truths of religion. From this he acquired the reputation of being as faithful to the duties of filial piety as to all other domestic virtues, and everyone was touched by his fine examples. And when the persecution of 1827 came, thinking that after having instructed Christians on all sides he could not escape it, he meditated every day more than ever to respond well to God's designs and grace. Caught and taken to the court of Siang tsiou, the judge after a few questions said to him: Tell me frankly what is the doctrine of your religion and the rules you follow. André immediately began to develop the doctrine on the existence and nature of God, then to explain in detail the Ten Commandments. The judge said to him: "Speaking as well as you do, you certainly have many disciples. Then he ordered him to be beaten with a heavy stick, then to have his bones pulled apart and his legs sawed off with a rope.

(This dreadful torture is sometimes inflicted while the legs are being straddled, and you can imagine the state the patient must be in. André only appears to have undergone it on the bulk of his legs and thighs. Isn't that horrible enough?)

His flesh was burning and his bones were showing. In the midst of it all, André said: "Should I die, I can't denounce anyone - and why can't you? - It's because an upright man can't do anything that would be to the detriment of others- For three continuous days he endured similar torments without weakening. On the contrary, his spiritual joy grew stronger and stronger. Shortly afterwards, he was sent to the governor's court in Tai Kou. Here again he was tortured to make him apostasize. But Andrew said: "If I wanted to apostasize, I would have done so at the very first tribunal. What's the point of coming all this way? The governor was furious and said: "You must die!" And after torturing him with extraordinary torments, unable to get anything out of him, he sent him back to prison. The next day he is summoned again, and gently told: Have you changed your mind? André replied: "I have no desire to change my mind" - and the governor increased the torments still further. Around this time, André had to go to the court of Tsien tsiou to answer certain questions which the Christians had put to him. Despite the terrible state of his body, all torn up by the torments, he was thrown on a horse and made the long journey through sufferings that are easier to imagine than to depict, and after undergoing an examination, returned to his first prison. He had thus covered almost a thousand li. After which, once again subjected to questioning, he was condemned to death and placed in prison to await the glorious day that would bring an end to his suffering.

An Richard, known as Koun sim i⁴¹⁷, came from the Porieng district. He had an open face and a humble, complaisant character. Having embraced religion as a young man, he left his homeland, hid the traces of his footsteps and made a name for himself through his ardent piety. He was admired above all for the good education he gave his children and his generous charity for his neighbor. Dedicated to mortification, he usually fasted three times a week. Equally assiduous in prayer and meditation, he never missed his exercises, and spending much of the day copying religious books to support himself, he delighted in explaining them to Christians and instructing the ignorant. One year, having been arrested, the mandarin said

⁴¹⁷ 안군심 An Gun-sim 安— (1774-1835) Richard. Blessed.

to him: Is it true that you practice bad arts? - He replied: "I know nothing of practicing bad arts" - and without questioning him again, he was dismissed. This expression, though rare, is sometimes used when speaking of Religion, but in such an improper way that we don't know whether his answer is to be blamed. However, he always regretted having dared to do so, and hated his lack of courage. When the persecution of 1827 broke out, he thought he could not escape, and prepared himself for martyrdom. However, having considered that N.S. himself had several times fled from his enemies, he hid for some time; but when he was encountered by the satellites of Siang tsiou, he was arrested and taken to that city. The mandarin said to him: "Is it true that you follow the Christian religion? The mandarin: Explain to me the doctrine of God.- Immediately he begins to develop clearly the principles of the knowledge of the true God, the knowledge of human nature, and of punishment and reward.- Then he explains the Ten Commandments.- The mandarin says to him: What you say is good: but isn't breaking the law of the kingdom a lack of loyalty to the king? - Richard: God being the great king of the universe and the father of all men, we honor him above all else. The mandarin: Renounce God and make your accomplices known - On his refusal he was beaten severely, and consistent in his profession he was taken back to prison. The next day, the torture was repeated, but to no avail, and after some time of useless efforts, he was transferred to Tai kou, the governor's residence. There, again cruelly beaten, his body was put in a terrible state: but without being able to take away the ardor of his love for God, and soon condemned to death, he was deposited in prison.

So these four generous confessors, after having passed through iron and fire, found themselves gathered in the Tai kou prisons, awaiting further torments. They were soon joined by other, no less intrepid athletes, who arrived clad in their bloody togas and covered with honorable scars, to share their prison as they had shared the same feelings and the same trials.

It is Ni André and Kim Ambroise whom we must now introduce.

Ni André, known as Tsiong iri⁴¹⁸, a native of the Hong tsiou district, had a firm, upright and charitable character that set him apart from all his comrades. He was not instructed in religion until he was twenty or so years old, but as soon as he was in a hurry to put it into practice, and finding himself unable to do so in his own country as he wished, he left his family, his possessions and his loved ones, withdrew to the mountains and was soon forced to emigrate several times, seeing the little he had taken with him dissipate and having to support his existence by some meagre trade. André's resignation in the midst of poverty and the hardships that accompany it, his complete harmony and brotherhood towards all, his patience in bearing insults, his reserve in all his words, the care he took in the instruction and education of his family and so many other virtues that shone in him excited the praise and admiration of his acquaintances everywhere. Although very busy with the upkeep of his home, his assiduous and unceasing application to prayer and pious reading were such that all the members of his family were drawn to follow him, and imbued with his fine examples. Having experienced severe persecution in 1827, he prepared for martyrdom by fleeing from the company, consoling and encouraging his family by saying: Let each of us prepare to suffer death, and yet not knowing God's purposes, we must seek to avoid it. He lived in Komtsiki in the Sioun heug⁴¹⁹ district, and when the satellites came to seize him, he received them with joy and was taken from his own town to the Antong court. The judge said to him: Is it true that you follow a bad doctrine? - He replied: The God of Heaven is the creator of all things; he is the great king who governs all and the great father who feeds all men; it is he who rewards good and punishes evil: the duty of every man being to honor him, I adore and

⁴¹⁸ 이재행 Yi Jae-haeng 李在行 aka 종일 Jong-il (1776-1839) Andrew. Blessed.

⁴¹⁹ 순흥의 곰작이 Sunheung Gomjig-i

serve him. As for an evil doctrine, I know of none.- The mandarin: You answer very vilely. Apostasy immediately - And he has him cruelly beaten. André, with a calm face and an ordinary air, said: Ten thousand times ten thousand times I cannot renounce my God. Please don't ask me any more questions about it- The stung and furious mandarin made the torments continue for several days; but as André's love of God only increased, he held firm to the end, and was sent to the governor's tribunal who told him: I hear you don't want to recant. And immediately orders were given and he was subjected three times to severe torture, but to no avail. He was then taken in by gentleness and all the means put into play to attract him, helped by the grace of God, he still managed to repel everything and condemned to death was consigned to prison with the other confessors.

Kim Ambroise, known as Kouen mi and legally called En ou⁴²⁰, descended from a family of interpreters in the capital, and was distantly related to Kim Thomas, confessor of the faith in 1789. As soon as Religion was introduced into Korea, he embraced it with all the ardor of his soul, and told his wife and children about it: but they would not listen to him, and not content with not practicing, they all enviously did a thousand vexations to Ambroise : His wife, especially, was violent and quarrelsome, and wouldn't let him rest. Among other things, she tried to prevent him from observing the fasts and abstinences of the Church, and often uttered loud insults against religion. Tired of so much importunity, Ambroise decided to leave his home, and bidding farewell to his family shortly after 1791, he went down to the Christians of the province, going to one and another, instructing all who would listen to him, and copying books on Religion both to spread them among the Christians and to provide for his subsistence. He had the good fortune to see Father Tsiou, where he seems to have stayed for some time, and where he strengthened his faith and virtue. As he had no home, he retired from time to time to the depths of the mountains to devote himself more quietly to his exercises. Always faithful to his duties, his main occupation among the Christians was to instruct the ignorant, catechize the children, and warm the lukewarm: in a word, he never ceased to excite everyone to the practice of virtue, and his fine examples added much to the effectiveness of his words. Every night, even in the bitter cold of winter, he would rise at midnight to devote himself to prayer. Very sober in his eating, no matter how good or bad the food presented to him, he always stayed within the limits he had set himself, and made this a rule for the rest of his life. So wherever he went, he was revered: fervor was renewed under his feet in Christian circles, and many now called him nothing but Master. He had escaped the persecution of 1801 and was able to avoid that of 1815, after almost being taken. In 1827, all the Christians of his acquaintance were on the run: each day brought the capture of several of them, and his householder having also ended up hiding with a Pagan, Ambroise no longer knew which way to turn, and foreseeing that he would not be able to evade prosecution in the future, he resolved to give himself up.

So, on the 5th moon of the year, he went to the town of Antong, deposited the small parcel he was carrying with a jailer, and wanted to appear before the criminal judge. The doorman stopped him, but Ambroise replied: "I'm a Christian: go and tell the judge that I'm here". The satellites called him a fool and pushed him away, but he shouted out loud: "I'm not a fool, I'm a Christian. The judge had to be warned, so he called him in and asked him a few questions. Ambrose refused to answer about where he lived and where his books were, and was beaten on the legs and sent to prison. A month later, he was sent to Tai kou, where the other confessors, all his close friends, were staying. In front of the governor, he received three violent blows, without shaking, and underwent yet another interrogation, the torments of which he endured with joy, like all the privations of prison. Once, when a Christian offered him condolences for the torments he had had to endure, he said: "With torments like that, do

⁴²⁰ 김세박 Kim Se-bak 金世博 aka 군미 Gun-mi or 언우 Eon-woo (1761-1828) Ambrose. Blessed.

you think there's anything to die for? So he was kept together with the other prisoners indefinitely, it is thought that he even received his sentence; and he waited for the end. At that time, there was a very famous monk in the province, who had even cut off four fingers of his hand out of devotion. He happened to be in the town of Taikou at the time, and Pak Paul was asked to discuss with him the truth or falsity of his doctrines. When they heard this, all the Christian prisoners were very worried. Paul said to them: "Being as uneducated as I am, how can I stand up to him in my own strength? But if I rely solely on the help of God and his Blessed Mother, what's there to worry about? When he arrived at the tribunal and the discussion was about to begin, the Praetorians, seeing that Paul's strength was exhausted, offered him a cup of wine, which he accepted with thanksgiving, and after drinking it began to reason with the monk. But no sooner had the matter been broached than the bonze was at his wits' end, and being unable to respond in any way, he was forced to admit defeat, and all covered in shame, wanted to flee. The mandarin, praetorians and satellites all angrily reprimanded him, and unable to persuade him to utter another word, he was ignominiously expelled. Paul gave thanks to God for the victory He had granted him, and as he returned to prison, the satellites praised him, extolled him, congratulated him greatly and said among themselves: The Religion of the God of Heaven is certainly a true doctrine. As for the bonze followers of Foë, if only two or three of them were seized and subjected to the same torments as Christians, not even a few seeds would remain under the skullcap of Heaven to propagate Foë's doctrine. Each prisoner was recalled once again, some released, others sent into exile: each was given a roadmap. Pak Paul's young children were also released, and when they were about to leave, he said to them: Go and repent sincerely. Take care always to practice our Holy Religion faithfully. Before ten years have passed, the Christians of Korea will have something to rejoice about - he was referring to the entry of priests: and one of his grandsons told us he had always kept these words engraved in his heart.

All that remained in the Tai Kou prisons were the six confessors we mentioned earlier. Unshaken in their resolve, and seeing that the moment of execution was dragging on, they settled down as if to spend their lives in these dark places. To sustain their existence, each of them began to make straw shoes, constantly striving to increase their fervor. A new governor having replaced the previous one, he had them summoned to his bar and, after a light interrogation, had them beaten violently again. Pak Paul, exhausted by the various torments he had endured, combined with his advanced age, could only survive these new tortures for a few days. Returning to the prison, he languished and saw that his end had come. Calling his son André and the other (prisoners) condemned to death, he exhorted them to constancy and fidelity to their God, and told them: "Look upon this prison as a land of happiness, and do not let your heart be divided on the relatives and children you have outside, follow my steps" - after which he gave up his soul to God in admirable calm and peace on the 27th of the 9th moon of the year Tieng hai 1827, at the age of 71 and after 5 months in prison.

(The following year, five months after Paul's burial, the Christians went to translate his remains. The day before, having half-opened the shroud that covered him, they saw a calm, ordinary figure similar to that of a living man. Without in any way wishing to criticize the piety which saw in this a help from God to preserve the body of his faithful friends, we would say that such occurrences are not uncommon here. A number of them have been reported to us, both for Christians and pagans, and we have no reason to suspect the good faith of the witnesses.)

Thus died this worthy confessor of the Pak Paul faith, whose memory has remained in great veneration throughout this country. His extraordinary goodness, his unalterable gentleness, the virtue of hospitality which he exercised so generously, his zeal in instructing

and exhorting Christians and all the other virtues of which he always gave such striking examples, make him rightly regarded as a patriarchal man : and by the blessings he obtained from God for his family, not only will his son André, whom you will still follow in his prison, not degenerate: but we have the consolation of saying that his grandson, now existing, faithful to such holy traditions, continues to be one of the most beautiful ornaments of Christianity, by the touching examples of virtue with which he warms up all those who approach him.

Kim Ambroise soon followed Pak Paul, i.e. about a year later. Having spent a few months in the prison, he learned that the prisoners who could not feed themselves were fed by a collection made in the district according to the orders of the prefecture. For the rest of his life, he regretted being a burden to those who gave him shelter, and the thought that he was still a burden to the people of the district bothered him greatly. This was undoubtedly what determined him to deprive himself almost entirely of food, a determination that many Christians, on the contrary, attribute to divine inspiration. So he began an absolute fast, or at least ate very little. The other Christians said to him: Master, since you no longer eat, we must all do as you do. He rebuked them, saying: I don't even know why I should do it, but for you it would be suicide. He lived like this for many days, after which he either died or, according to other accounts, resumed eating after his long fast; he lived for some time and died at the age of 68 on the 27th of the 10th moon of the year Mou tsa 1828. He was lamented by a large part of the Christian world, where he is still held in great veneration for his holy life and glorious end.

Finally, in the same year, 1827, another seizure of Christians took place in the extreme east of the Tsiong t'sieng province, which does not seem to be related to the previous ones, and had no serious consequences.

Niou Laurent, known as Sioun tsi⁴²¹, had moved his tent at the beginning of this year to Kip keun kol in the district of Tan iang, and persecution having risen in the province of Kieng Siang, as we have seen, a certain number of his relatives and friends had taken refuge in his home to seek shelter. In the meantime, one of Laurent's paid friends denounced him to the Praetorians of Tan iang, urging them to seize him for ransom. The Praetorians were quick to comply with such an invitation, and in the course of the 5th Moon, they came to take him and some twenty other people who had gathered at his home. Taken to the town, they all took the plunge, except Laurent, whom violent torments found inflexible. The mandarin said: I'd like to release you all, but this rascal is a leader, and if he doesn't apostasize, I won't send any of the others away. Immediately, all the other prisoners burst out in murmurs against Laurent; they made a thousand requests, molested him and pestered him to such an extent that, unable to stand it any longer, he apostatized in order to have all the Christians released. When they had all gone out together, Laurent made all the Christians leave and sent them off on their own, then when he was left alone, he returned before the mandarin, recanted and showed himself once again determined to die. There was no shortage of torture for him, but neither did his courage fail him, and in the end he was sent to the criminal judge in T'siong tsiou. He had to endure many more tortures, but always showing the same steadfastness, his death was resolved, and then it is not known why it was changed to a sentence of exile. Laurent complained to the judge that, according to the law, he should die, but when he was not listened to, he had to leave for Mou San, a town at the northern end of the Ham Kieng province. In dispatching him, the judge said: "This rascal could well infatuate some of the common people with his doctrine along the way. Be on your guard and keep an eye on him - and new recommendations were made. When he arrived at his place of exile, he ostensibly

⁴²¹ 유성태 Yu Seong-tae 劉性泰 aka 순지 Sun-ji (1789/1794-1828) Lawrence. Martyr.

practiced his religion, and spoke about it at length both to the Praetorians and to the people. For this reason, he was not well regarded by the mandarin and his people, and for some time he was locked up and forbidden to leave. Finally, they stopped giving him food. A few days passed, and unable to endure the hunger and thirst, he begged for something to be brought to him. Rice flour was soaked with an equal quantity of salt, and presented to him in the form of cakes. His stomach, already ruined by starvation, could not bear the horrible food, and before he had eaten half of it, he died, as had been foreseen. It was around the 12th moon of this year, or according to others, the 3rd moon of the year Mou tsa 1828. He was then 35 or 40 years old. This is the account of the affair that seems most reliable. We confess, however, that we did not find the same authenticity in it as in most of our documents, without believing that we should pass over it entirely in silence.

The persecutions of 1827 had passed like a storm, and Christianity had remained on its feet. If we now consider them in summary, we see that they had spread over the whole province of Tsien la, a few districts of Kieng Siang and a village in T'siong t'sien. The seizures lasted almost three months, and the arrests totalled almost five hundred. We won't dwell on the all too general pusillanimity: let's only console ourselves with the thought of the real glory of a certain number of heroes, and note above all that Religion was preached in front of some major courts and its doctrine justified in the eyes of many magistrates. Less relentless than in 1801, they were by the same token less blind, and while condemning the innocent, they received in their minds seeds that would gradually bear fruit and propagate less hostile and more just ideas among the population. Christianity was not deprived of its leaders: it even lost few influential men, if it can be said to have lost those who were received in triumph in Heaven by the true leader of all martyrs and became his powerful protectors, or those who, burdened with chains and delivered to the sufferings of a long captivity, thereby drew down on their brothers such abundant blessings. As the rest of Christendom had not been attacked, it had no need to reform. It only had a few wounds to heal, by relieving so many unfortunate people left without resources; and it will do so without difficulty; for besides the fact that mutual assistance seems to be part of the genius of this people, our Christians above all, with rare exceptions, have always shown themselves to be true disciples of the God of Charity on such occasions.

(Besides, borrowing is easy with Christians. We trust them and give them what we refuse to others; an honorable thing for religion).

1830-Voir un cahier calqué à ces mots: Le roi alors regnant était Sioung tsong...

[End of notebook 3]

for the continuation at 140-
(1827 end)

(1830) The reigning king was Sioung Tsong⁴²². Although loved and esteemed by his people and aged at the time less than 50, he longed for calm and tranquillity, had already associated his son Ik tsong with the government of affairs and had had a palace prepared for his retirement in the town of Siou ouen, 80 li from the Capital. The time at which he was to retire there permanently was not far off when the young king, attacked by illness, began to fear for his life. With all the science of the court physicians at their wits' end, they thought of calling in a few men whose reputations stood them in good stead, one of whom was Tieng Jean dit iak iong, whom you saw exiled at the end of 1801. He had indeed been pardoned and

⁴²² His posthumous temple name was changed to Sunjo in around 1898.

recalled from exile in 1818, but the pardon was not complete; he had not been reinstated in his dignities and led the life of a simple private citizen. However, according to constant custom, the palace door could not be opened, let alone be received before the king. With the danger pressing, Tieng Jean was suddenly reinstated, and was able to put his family back on their feet using his rare medical skills. However, he was unable to save the life of the young king, who died almost immediately afterwards. Two or three years after his return from exile, Jean had resumed the practice of religion, the truth of which had always seemed palpable to him. He frequently fasted and performed other penitential exercises. He wore a very painful self-made belt, and often put chains on various parts of his body. Much given over to meditation, he wrote down some of his reflections, and composed various works to refute superstitions and instruct the ignorant. Some of these writings, often hidden underground during the persecutions, were lost to decay, while many were preserved by his family. After his full reinstatement, Jean never changed his secluded lifestyle, and his ever-increasing fervor delighted all his Christian acquaintances. He died in 1835, having received the sacraments from the hand of Father Pacifique, and the fine examples of his old age make amends in the eyes of Christianity for the scandalous denials of his faith.

note. Hong ioun san, son of Jean, did not practice religion at first, and fear even made him an enemy. A man of great learning, his talents earned him several dignities, but in old age he could no longer resist his conscience, asked for baptism and died after a few years of practice. One of Tieng Jean's sisters was the beautiful daughter of the famous T'sai minister, mentioned in 1801; widowed at the age of 16, she led a very sad life, later consoled by fervent religious practice. When she died, around 1851, the native priest T'soi Thomas was introduced into this Pagan house and administered the sacraments).

As the young king Ik Tsong had been in charge of the kingdom for some time, his funeral was held on the same footing as that of a king, rather than that of a presumptive heir. The burial of kings is considered to be the most grandiose and imposing ceremony in the country, and all the practices in use at the time are unfortunately not fully known to us. We will therefore only mention a part of them. No sooner had the king breathed his last, than a very special period began, lasting five months, i.e. until the funeral. As no man is allowed to touch the king's body, this prohibition remains in force even after his death, and the preparation of the body and the covering of the vestments are carried out by special procedures, without any touching of the body. From then on, the body is placed in a kind of burning chapel, where sacrifices accompanied by the wailing of the ruler are performed without fail morning and evening, and frequently on set days, with the entire court and the highest dignitaries in attendance. As the king cannot always be present to care for the deceased, he only wears mourning for a few days, after which a member of the family is appointed to wear the mourning, take care of the body and the sacrifices, in a word, to perform the duties of son in place of the king, whose affairs of state occupy him elsewhere. However, until after the burial, all private sacrifices throughout the kingdom must cease, and no further burials may take place (we turn a blind eye to barefoot burials, but people with a little self-respect insist on the custom). From then on, it's forbidden to kill oxen and to eat the meat. No more wedding ceremonies, no more public rejoicing, no more singing or music. This last article must even be observed during the 27 months of mourning. Finally, in view of this respect, or superstition, criminals may not be put to death or beaten; all this is against the rule and, in a word, any kind of major affair is de jure and de facto suspended. As the king is recognized as the father of the people, not only is the name given, but also the effects, and all the people must mourn for 27 months. A mandarin's order is issued, designating the garments to be worn. The hat is white, the belt and gaiters are made of bleached hemp cloth, and

everything remains white until the end of the mourning period, when a new order is issued to remove the garment. Women are not included in the law, as they remain inside the home and are not an important race. Offenders are arrested and punished. Once the costume has been put on, the leaders of each district assemble at a fixed time near the mandarin, where they all join in the customary mourning for the deceased and end the ceremony by genuflecting to the deceased king. As not all the people can gather at the prefecture, the men of each village must also gather among themselves, and going to the edge of the village, they make a chorus of moans, facing the Capital, and finish by genuflecting to the deceased king. In the capital, this ceremony takes place against the palace, on behalf of the nobles and leaders of the people who, not being in dignity, cannot enter the *chappelle ardente*. This custom seems to me for beautiful and well representative of the large family of which the king is really the father, unfortunately all this is more or less tainted with superstition; it is with the letter a national mourning and which answers the feelings of love which this people knew to preserve for its kings.

However, a suitable place must be chosen for the burial; the most renowned geoscopes are put into requisition, and a thousand and one hassles are taken to find a lucky spot. It's a pitiful sight, when you see men still enslaved by so much trickery, and superstition alone is the law.

As soon as mourning begins, the immense preparations for the funeral begin. It is customary for each noble family in the capital to provide one or more slaves to form part of the cortege, and to dress them in the desired uniform; this custom would seem to have been a voluntary honor on the part of the nobles, and a fine thing for them to do: today it is impossible to dispense with the custom, and it has become very costly for many families. For several months, this large number of slaves must meet frequently to practice the required evolutions, and the master can no longer enjoy them. They are joined by a large number of other men taken from certain merchant guilds specially attached to the government, then by recruits made from the valets of various public establishments; each body forms a separate company, each with its own banner, and they must form part of the procession and rise to carry the body.

The body of the deceased king is placed on a huge stretcher, surmounted by a kind of shrine to receive it, all richly decorated to great effect; this stretcher is carried at once by a multitude of men who continually rise to their feet, barely feeling the weight. On the day set for the funeral, the whole army is summoned, all the great dignitaries in mourning dress are part of the procession, and usually the king himself presides over the ceremony. The remains of the deceased are laid to rest with great pomp on the mountain that has been given preference. The sacrifices and other customary ceremonies are carried out there in full, and little by little a monument is erected: then a hotel is set up near it, housing several mandarins charged with guarding the tomb and presiding over the ordinary sacrifices on less solemn days. From then on, all the surrounding mountains depended on this tomb, sometimes 3 or 4 leagues in all directions. All bodies previously buried on these mountains were exhumed, and if the exhumation was not carried out, the eminence of the tombs was razed to remove all trace of them, and from then on all other burials were prohibited. Such are the few details we know of this ceremony.

But back to Christianity. In the same year, 1830, Tsio Justin, known as Tong Siem i⁴²³, died in exile in Mou san, deep in the Northern Province. Caught in *iang keun* at the end of 1800, as we have seen, he was taken to the capital's court and condemned to exile, even though he had probably not apostasized. He continued to practice his religion, and endured

⁴²³ 조동섬 Jo Dong-seom 趙東暹 (1738-1830) Justin.

with calm resignation his separation from his son, whom he saw seized to be condemned to torture and death. In 1819, the capture of Tsio Pierre, known as Siouk i⁴²⁴, led to a new interrogation. The mandarin asked him if he still practiced his religion; Justin replied: "If I no longer practiced it, would I be in this position? If you remain obtinate, you will be put to death, and so will the family member who has just been taken - I have no fear of that," replied Justin. From that moment on, the mandarin gave orders not to let anyone communicate with Justin. All the others dared not come, but the exiled nobleman had a large number of pupils whom he instructed in Chinese letters, and they were all very attached to him. They paid no heed to the instructions, climbing over walls and huts to attend his lessons, and were so determined to do so that we had to turn a blind eye to their conduct. During thirty years of exile, Justin bore the pains and sufferings of his position with admirable patience and resignation, and died a holy death at the age of 92 on the 14th of the 6th Kieng in moon (August 2, 1830). A few years later, several of his disciples went 1500 or 1600 ly into unknown countries to try to meet Christians and make contact with them. Unfortunately, the fear of compromising themselves prevented those they approached from declaring themselves to be Christians, and these poor people were forced to withdraw, and no doubt they never practised again, as Christians have no connection with this remote country.

Let us now turn our attention to the northern province of Kieng-Siang, where grace worked wonders, and offered admirable examples in the person of a young man named Kim ho ien i⁴²⁵. He descended from a family in the Antong district, famous for the rare virtue of one of its ancestors. Good-natured and gentle, from childhood he was thoughtful, spoke little and never got involved in the banter of his companions. Some thought at first that he was idiotic, but soon saw otherwise, for by the age of twenty he had acquired a thorough knowledge of most of the country's sacred books, and was well versed in all manner of things. Educated in morals, philosophy, mathematics, astronomy, the magical arts, and in the doctrines of Foë and Laotse, he had no thought of the glory of the century and did not even compete in examinations. Breaking away from the world all day long, he sat modestly, occupied in the study of the sciences, treated his friends almost without speaking, and did not respond to pleasant words. He was therefore known as a wise man, and as his reputation naturally spread far and wide, many people came to see him. Inconvenienced by this influx, he left his homeland to go into hiding, and retired to the foot of the T'ai paik san⁴²⁶ mountain in the Sioun heng⁴²⁷ district. It was there that grace led him to reward his virtue and fulfill his desires, which ignorance left him in an indefinable vagueness. No sooner had he arrived than he made the acquaintance of a learned and capable Christian who lived in the same mountains. Their conversations were always about science, and he soon came to hold this Christian in high esteem, as the light of truth enabled him to deal with questions unknown to pagans, and the more he consulted him, the more his admiration grew. The Christian was gradually led to talk about religion; no sooner had the first overture been made, than Ho ein i, shaking with joy, said to him: "This is what I've been looking for, all my life I've presumed that man should have an end worthy of him, but finding nothing on this in our sacred books, I was left with doubts, today I've encountered the true doctrine. Without wasting any time, he began to study a few books on religion, and immediately broke with all

⁴²⁴ 조숙 Jo Suk 趙淑 (1787-1819) Peter. Martyr.

⁴²⁵ 김호연 Kim Ho-yeon (1796-1831) Paul.

⁴²⁶ 태백산 Taebaek-san

⁴²⁷ 순흥 Sunheung 順興

superstition. Detesting all the errors of his past life, he thought only of obtaining the favors of Heaven and the grace of God. Busy with this preparation, he had no rest.

After some twenty days spent in penitential exercises to purify his soul, he invited the Christian to go for a walk, and when he reached the banks of a stream, he asked for baptism, urging him on so strongly that the Christian could not resist and gave it to him. Paul was the name he took at baptism; all day long, abundant tears flowed from his eyes at intervals, and in the excess of his happiness, he would say: "To thank God for his incomparable benefits, there is no other way but martyrdom for him". From then on, his fervor increased strikingly, and all his thoughts were on exercises of piety and the fulfillment of his duties. Soon he was instructing his brother and gradually showing his father books of doctrine. The latter gave in and confessed the truth of the religion, but having then learned that the religion prohibited all the ceremonies and sacrifices in use in the country, he flew into a rage and said: "If we follow this religion, the temples of the genius protector of the kingdom, the temple of the king's ancestors, the temples of Confucius and of the great men, the tablets and all the sacrifices are ruined, so the king is quite right to forbid it severely. (Note this sentence: it sums up the whole cult of this country, and the fundamental ideas of this people that religion has to fight). From then on, he reprimanded his son very strongly and ordered him to break absolutely with the Christians and all the books of religion, and every day he harassed him to prevent him from practicing. But Paul, comforted by the grace he had received in abundance, did not desist, and came to beat him several times violently with the rod. Paul, whose constitution was naturally very delicate, was in danger of becoming ill. Unable to bear the repeated ill-treatment, he secretly left his home and went into hiding with some Christians, where he spent several months. He no longer had the blows to fear, but it would be difficult to describe all the suffering and deprivation he had to endure during this time. From the 4th moon onwards, he chose a place that he never left, and sat there in prayer, reading and meditation, spending the whole day and part of the night in this way, and only pretending to take some rest when the rooster crowed. Every day was like this, and on Fridays and Saturdays he fasted, so that the Christians said among themselves that Paul seemed to be a man with no more body. During the hot summer months, he kept to this regimen, and never once was he seen to leave his room for fresh air; despite this, not only did he not look tired, but he was also fresh and healthy, which everyone attributed to a miracle of Providence. Paul's father, seeing that he didn't return for several months, suspected that he was somewhere among Christians, and decided to accuse some of them before the mandarin in order to find his son. As this could have serious consequences, Paul was informed and decided to return home. He entrusted the Christians with a book he had composed on Religion and the various religious objects he might have, and bade them farewell, saying: When he presented himself at his father's house, his father at first looked pleased, but a few days later he said to him: While you were away, many people came to look for you, your reputation in the sciences and all sorts of things is already spread far and wide, when they come to consult you from all sides, if you don't renounce this religion, how will you be able to answer the questions that will be put to you; why remain so stubborn? Every day there were strong reprimands mixed with blows; more than a month passed in this way. Paul put up with it all patiently, without ceasing to practice his religion. He languished and exhausted himself little by little, and soon had nothing but skin and bones left, and about two months went by without the father's fierce anger calming down, and without Paul's fervor and resignation diminishing in any way. Two days before his death, his father came to him with a knife in his hand and said: "You must obviously die soon; if you die after apostasizing, I recognize you as my son; but if you refuse to apostasize, I will kill you now with this knife, and it will also be used to kill me. Paul replied: If in order to obey a father, one cannot transgress the orders of the king, how much more, since God is the Sovereign King of the

whole universe and the Father of all men, rewarding good and punishing evil, must we not obey him? You want to force me to deny him, is that a father's duty? But Paul's mother and brothers rushed at him, seized him and held him back. The father, unable to repel them, wanted to pierce his own throat, but was prevented from doing so: Even though you have come to these excesses, I cannot but follow the orders of our heavenly father, and the father, unable to try anything more, ceased... The next morning, Paul was still devoting himself to prayer and meditation. During the morning, he frequently asked if it was noon, and when the time came, he devoutly recited his Angelus, and soon raising his eyes to Heaven, he knelt down and gave up his soul to God so calmly that those near him did not notice his last breath. It was the 8th moon of the Sin mio year (Sept. 1831), barely a year since his conversion, and he was 36 years old. It is said that after his death, his parents wanted to make the customary sacrifices, and the altar erected for the purpose collapsed of its own accord. Are we not right to admire the prodigious effects of grace in this strong soul that God had drawn from the care of superstitions, and should we not also count Paul among the Lord's glorious witnesses? If he did not appear on a stage as brilliant as many others, he had to endure battles that were perhaps more difficult, and emerged victorious from all the attacks that natural love aroused in him, and in which we have already seen many intrepid athletes succumb, the palm is undoubtedly reserved for him near God, as it has already been awarded to him by his brothers in the faith, who, admirers of his virtue and inflexible courage, are not afraid to put him among the martyrs, the glory of this Korean Church.

In 1832, God undoubtedly willed to chasten this nation, which continued to reject the evangelical truths eloquently preached before so many courts and on so many scaffolds, allowing continuous rains and extraordinary floods to ravage the country and destroy in advance almost all the hopes of the farmers. The government undoubtedly did not understand where the blow was coming from, but prompted by a somewhat natural instinct, it has always been customary in this country, in the midst of great public calamities, for the king to spread his favors widely by pardoning the guilty and condemned, in order by these acts of clemency to attract the benevolent gaze of Heaven upon the kingdom and excite it to compassion. The pardon granted by the King appears to have been very extensive, and the large number of Christians exiled in 1827 were all released, including some of those from 1801. They returned to their Christian communities, and few districts did not congratulate themselves on this great event. The usual practice at the time was to release Christians only after a new apostasy from their faith. We won't go into what happened to each of them, but we will note in passing that Hong Protais, who was apostatized and exiled in 1801, and whom we will see again in 1839, did not want to buy his freedom at the price of a new apostasy, and remained in exile; the generous confessors we saw imprisoned and condemned to death at Tsien tsiou in 1827, and who have languished in prison ever since, also had the courage to refuse abjuration at the price of a promised release; Five years of dreadful dungeons and terrible sufferings hadn't dampened these noble hearts, and they don't shrink from the prospect of indefinite torment in the future; and how worthy they are of the veneration of their brothers, and how gladly the choirs of Angels must have interceded for them; so we shouldn't be surprised to see them later crown their painful career so well.

In the summer of the same year, the British flag was seen on the coast of Korea, as a merchant ship, presumably sent by biblical societies, landed near the island of Ouen San, at the entrance to Basile Bay on the west coast of the country. In the midst of the general astonishment, the hearts of the Christians were stirred even more, for it bore on its flag in Chinese characters: Religion of Jesus Christ. Some Christians, thinking they were meeting brothers, hurried aboard, unconcerned about the bad business they might attract from the government. But they were surprised when, on arrival, the Protestant minister greeted them

with the words sacramental among the pagans: “May the Spirit of the earth bless you”. The ship remained at anchor for over a month, and the results of its mission were limited to throwing a few crates of religious books ashore. A few gifts were also sent to the king, with a few books in Chinese and even English, it is claimed; but he refused to receive them and immediately had them sent back to the foreigners, without even allowing them to be opened.

Things remained as they were, and not finding in this country an assured shelter under the canon of their government, the Bible peddlers, faithful to their ancient principles, were careful not to venture inland. They were right to do so; for, seeking above all the well-being and safety of their own skin, they would certainly not have found it here; and they must doubtless have congratulated themselves on their prudence, when they learned that a few years later the Catholic missionaries who had given themselves up to spare the blood of their flock, were put to death, victims of their devotion. It's also true that truth and error always bear their stamp in their various acts, a stamp that is permanent and as lucid as the sun, so when will our misguided brothers open their eyes and recognize it? Fiat, fiat.

All Christendom was at peace, and the government's general amnesty for Christian exiles demonstrated a certain spirit of tolerance that calmed the faithful. But every year of our annals marked by bloody traces has already taught us what peace is in Korea for the followers of the crucified God.

On the 20th of the 9th moon of the same year, 1832, satellites rained down in the capital in the middle of the night on the house of Hoang André, a fervent and devoted Christian, whose travels to Peking and other generous work on behalf of the faithful had brought his name to the fore and aroused the suspicions of the police. It does not appear, however, that this affair was instigated by the government itself; it was either the desire for plunder on the part of a few satellites, or some similar motive on the part of a junior mandarin. André, who was not at home at the time, escaped, but his uncle Hoang Pierre was seized along with the other members of the household and a few Christians who lived nearby. In all, ten prisoners were taken, most of whom, yielding to torture, were soon released or exiled. There was only one generous confessor whose conduct and words made the truth of religion shine and consoled the faithful.

This new athlete was Hoang Pierre, known as Sa ioun i⁴²⁸, descended from a noble family of the province, he was born and lived in the village of Saim kol, Siou ouen district; of a serious and severe character he was respected by all his relatives and acquaintances who hardly dared to speak to him. At the age of 40, he was instructed in religion, converted with his entire family, and from then on witnessed an uninterrupted fervor. He has said ever since that he believed that the desire for martyrdom expressed by some Christians was pure enthusiasm, but that he was well disabused of it. He strove to tame his overly violent temper, and resolving not to take any more of the wine he had once overindulged in, he never took it even close to his lips. Little by little he lost his four children, then his wife again, but in the midst of these trials he showed no violent emotion, thanking God for having called them all to him in good dispositions. His small fortune having been dissipated, he was left alone and without any support, but the equality of soul and cheerfulness with which he endured his position were admired, and he became more and more assiduous in prayer and the practice of the virtues. Having retired to the capital to live with his nephew André, he was unexpectedly arrested in his home, as we have seen above. After hearing his confession of faith, the criminal judge, perhaps touched by Peter's white hair, promised him his life on condition that he apostatized, which the confessor vehemently refused: “What are you, then,” said the

⁴²⁸ 황사윤 Hwang Sa-yun 黃斯允 Peter.

judge, “that you are willing to violate the king's prohibitions?” At the same time, the apparatus of torture was brought into play, but to no avail; Peter stood firm and was sent to prison, where he had to endure inexpressible torments at the hands of the ferocious geoliers. He had been taken without any religious objects, which made his release easier, but rather desiring death than fearing it, he suggested to the Christians taken with him that they report him as the owner of all the objects that had been seized. This step, taken perhaps in part to secure the palm for himself, may well also have been for the public good. In such circumstances, we often see the best Christians assume responsibility for objects belonging to others, in order to avoid the denunciations they provoke from weaker Christians, denunciations which always drag out trials and so often compromise a significant part of Christianity. Sometimes, too, it's to relieve entirely those whose apostasy has put them in a position to be delivered. Whatever Peter's intention, he was passed off as the owner of the items taken, as he had requested, and took responsibility for them before the judges, which led to lengthy questioning and more torture. Subsequently, the judge seemed to have heard that the objects in question did not really belong to Pierre, and testified to this fact. After several interrogations in the thieves' court, Peter, unshaken in his resolve, was transferred to the court of crimes, where, still refusing to redeem his life at the price of his faith, he again had to endure atrocious torments. It was before this court that this white-haired old man, in the heroism of his Charity, found words worthy of apostolic times: I have been observing the commandments of the Lord, Creator of Heaven and earth, for thirty years, and you would have me lose the love of my God in an instant by an infamous word? Who wouldn't remember the words of St. John's disciple in similar circumstances: “I've been serving Christ for 90 years and he's never done me any harm, so why do you want me to curse him? God's friends, the Lord's martyrs, have always shown the same sentiments, because they are all led and inspired by the same Spirit, who puts these admirable words into their mouths. After a glorious confession, Peter was happy to hear himself condemned to death, and he joyfully signed his sentence, after which he was loaded with a heavy cangue and sent to a separate prison. On his arrival, the Pagan prisoners, among whom was a bachelor named Kim, were all astonished by the look of joy and happiness that appeared in the Christian's countenance and features. They said to each other: Everyone has his faults, but why does this old man, far from fearing death, seem so happy to undergo it? It's because,” replied Peter, “the God I serve is the great King of heaven and earth, the Father of all creatures, and rather than deny him, I'd be happy to die ten thousand deaths for him. If this is so,” the prisoners replied, “then let us know this doctrine. Peter was quick to oblige, and from then on he frequently expounded the truths of religion and the Ten Commandments. He spent almost eight months in this way, always worried that God would not accept his sacrifice, and constantly recommended himself to the Blessed Virgin. Suddenly he fell ill, and in a few days peacefully gave up the ghost to God in the first days of the 5th moon of the year Kiei sa (June 1833) at the age of nearly 70, after having undergone five times the great questioning and suffered many other torments. His family were informed of his death, and when they came to claim the body, the Pagan bachelor Kim told them: “At the moment of his death, a bright light appeared on all sides, so the other prisoners went out to see what it was; they saw a bright fire in the room where Hoang was, went in, saw a dove circling in the room, and a moment later the sick man expired”.

Everyone was in awe, and never ceased to praise the deceased. So it was that God made the glory of His name shine forth, through the mouth and virtue of His faithful servant, who for not having had his head cut off according to his wishes, is no less a generous confessor, a glorious martyr of the faith.

However, Tieng Paul and Niou Augustin, whom you have seen turn their efforts to obtaining a priest from the Bishop of Peking, had not stopped making the trip to China and were pursuing their projects with tireless constancy.

The 30 years predicted by the martyred priest in 1801 had passed, and the moment marked by Providence to put an end to the widowhood of the Church in Korea had arrived.

Already in 1828, the Holy See, whose solicitude excludes no country, however remote or small, had detached Korea from the diocese of Peking, and had offered this responsibility to the Congregation of Foreign Missions in Paris. This society accustomed

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Put here the bull of erection in Vic. Ap.- History of Bishop Bruguières and his letter-Entry of P. Pacifique iou, death of Bishop, entry of Mr Maubant-Death of An Richard in Taikou in 1835 and details of his co-prisoners. Entrance of Mr. Chastan. Life of Kim Agathe, known as Sien Sa Kong kak si, who died in the capital on the 9th of the 12th moon (January 15, 1837); life of Kim Simon, known as ioun ou, who died in kong tsiou in the winter of 1837; entry by Bishop Imbert. Life of Tsio André dit heng oun i, died in hai mi on the 20th of the 8th mou sioul moon (Oct. 8, 1838); look for details of the priests' stay, see all their letters - this will lead us to the in t'sien affair in 1838, the death of Ni Pierre dit ho ieng i, the Sourisan affair and the persecution of 1839.

[End of notebook 4]

Around the 9th moon of this year, the Christian Tsieng Paul living in In t'sien destroyed the tablets of his ancestors in order to practice Religion.

At all times, the tablets were the most delicate string to pull in this country, as they attacked the fundamental principles of morality and government. As a result, rumors spread throughout the surrounding area, and once again fulfilling Our Divine Master's prediction, the Christian's family were the 1st to rise up, and upon refusing to retrace their steps, Paul was denounced by them to the mandarin Hi hieng ouen i. He escaped by fleeing, but the affair scattered more than 50 Christians, and a dozen were arrested and thrown into prison. Ni Pierre, known as Ouen mieng i⁴³⁰, was the prisoner who was most likely to be counted on to find the culprits, and on whom all the responsibility seemed likely to fall. He was therefore taken to the capital by the satellites, but when he reached the river crossing, he fell into the water and perished, either because he had been thrown in by the guards, or because, frightened by the torments to which he was about to be subjected, he had thrown himself into the water. There were no important prisoners left, and the mandarin no doubt did not want to push things to extremes, so it seems that the Christians seized were not even asked for their apostasy. After some time, they were released on bail, with orders not to stray far from their homes, and to present themselves again at the first injunction given to them. No further action was taken, but many families had already lost their homes and assets, and could no longer return to the country. This is how the poor faithful are constantly harassed and stripped of everything. Understandably, none of them could manage to live in comfort.

Ni Pierre, known as Hoiengi⁴³¹, whom we saw courageously confess his faith in 1835 and put in prison after being sentenced to death, continued to purify his soul there in

⁴²⁹ Daveluy does not finish his sentence, simply adds a list of things that must follow. This is where Dallet ends his Volume 1. Daveluy's next cahier begins with a sentence found in Dallet Volume 2 Book 1 Chapter 6 (page 127). Dallet had to cover the period 1830-1839 without help from Daveluy.

⁴³⁰ 이원명 Yi Won-myeong Peter

⁴³¹ 이호영 Yi Ho-yeong 李— (1802-1838) Peter. Saint.

1839 through the daily sufferings of his arduous position. It doesn't seem that he had any other torture to endure; but in addition to the continual torment of these vile dungeons, we know what deprivations and vexations prisoners must suffer, especially when by their title of Christian they are placed below thieves and murderers. Pierre was not discouraged: In the absence of external consolations, he said with St Paul: Scio cui credidi, and not content with resigning himself to sufferings and illnesses, he also frequently fasted. The uprightness and gentleness of his exterior won him the hearts of the geoliers, and his constant exhortations succeeded in converting and preparing for Baptism one of the old prisoners of this cloister. He also consoled himself with his Sister Agathe, always firm and steadfast, and they promised each other to be martyrs on the same day for God. But in the end, with his strength completely exhausted, he had to prepare to die. As he sighed, he said: I had always wanted to die by the sword, but everything comes from God's command. After four years in prison, he peacefully returned to God his soul purified by torture and suffering on the 8th of the 10th moon, mou sioul 1838, at the age of 36.

Shortly afterwards, Bishop Imbert left the capital to visit some Christians in the countryside at Souri san, 50 li from the capital, and spend Christmas with them. That very day, satellites burst into a Christian family in or near the village, seized a few religious books and handed over the entire staff to the mandarin. A pagan neighbor and friend ran to the scene, spoke strongly to the satellites, arranged a ransom of around one hundred francs, and the religious objects were burned by mutual agreement without apostasy. This was the beginning of the great persecution we are about to witness. It has always been thought that this affair was instigated by Kim Jean dit *Le saing i*⁴³², a native Christian of that name. Poor and destitute, he had on several occasions received some relief from the priests and Christians, but his ungrateful heart, driven by the same passion that mastered that of Judas, offered to reveal the Christians' secrets to the satellites, and to direct their searches. Having received the wages of this infamous betrayal, he continued to mingle with the Christians under the mask of the practice of religious duties, and at the same time, by his deceptive actions, he led these tigers thirsting for blood, and was undoubtedly the cause of the brilliance and extent of this persecution, which Providence did not see fit to stop, for reasons always worthy of its wisdom.

Since 1801, there had only been local persecutions, and the capital in particular had experienced only inconsequential skirmishes. This time it is to be the center of attention, and the devil, jealous of the progress of our Holy Religion, will once again arouse the rage and fury of the enemies of the Christian name, and try once again to make it disappear from this country. It is certain that the presence of priests for several years, and then the arrival of the first bishop to set foot on this infidel soil, had given the propagation of the religion a marked boost. On all sides, large numbers of people were embracing it or preparing to do so. Notable families, some even important ones, had been won over to the true faith: external relations were on a solid footing, and despite the shortage of men which is felt everywhere, we had the means to push forward progress: everyone was pleased with the favorable times when God allowed this small flock to pass through the crucible and wanted to make the virtue of the cross shine forth even more.

Dallet Volume 2 Book 2 Chapter 1. (Daveluy Volume 4 Page 361)

⁴³² 김여상 Kim Yeo-sang. Nom officiel 김순성 Kim Sun-seong 金順性. Mort en 1862.

Bishop Imbert reports the first sign of the storm as follows: "On January 16, 1839, at dusk, the satellites led by a sergeant, nephew of a fervent Christian whom I had administered a few days before leaving town, wanted to seize the Christian who had assisted his uncle in the death, and to do this they seized three families, Tsio François, Kim Pierre and our broker Kouen Pierre, who had assisted the sick man and taken me to his home. They also took his brother-in-law, who was staying with Pierre Kouen, making a total of 4 men, 6 women and 7 small children, 3 of them at the breast. It was a beautiful sight to see these little innocents in the place reserved for criminals, a sight capable of touching the pity of the mandarins who, angered by this arrest, delayed the interrogation for several days, and even capable of putting an end to the persecution if the unfortunate mothers hadn't apostasized at the first questioning and brought the children back. Pierre Kim and a sister-in-law of François, a rich young widow, also had the misfortune of apostasizing, more than by mouth. Pierre died a few days later as a result of the torments he had endured: he didn't send for me, and plugged his ears so as not to hear his repentant wife's exhortations. It seems that despair killed him more than illness, for this apostate had not only denied the faith, but had also uttered, at the mandarin's dictation, the dirtiest and most impure imprecations against God, each of the three persons, and the Blessed Virgin in particular. I could not listen to this account without shuddering with horror. I wanted to rip my tongue out of those... .. O St Louis!!!

These curses were not particular to these apostates: it's the formula most apostates undergo to be set free. The satellite harpies seized the house of Kouen Pierre, which they then sold at half price, followed by the furniture and effects of the three houses, which was a great boon for them. Tsio François and especially his sister-in-law were rich.

On January 25, I heard this distressing news in the Christian town of Kattengi, ten leagues from the capital. I was in a hurry to finish the visit, and without going to visit the one in Ia t'sien, I returned to the city on January 30, either to reassure and encourage the frightened Christians, or above all to take advantage of the occasion of the Korean New Year, when here as in China we enjoy a certain tranquillity on the part of the praetorium, to hurry to administer the city's thousand or so Christians before the persecution broke out completely. I began on the 1st Sunday of Lent, February 17, and pushed on vigorously until Holy Thursday. I heard some 550 confessions in the various Kong so or meeting places. In spite of the precaution we took that the women should only come at night and leave before daylight, twice the satellites became aware of our meetings and took up positions in the street to observe, but I left before daylight and everything returned to normal. I've never been so tired. I'd get up around 2½: at 3½ our exercises began, baptisms, confirmations, mass, communions and thanksgivings. It lasted about two hours. The 20 or so women who had received the sacraments would retire before daylight, and others would take their place. At Easter, I took a few days off to write to China and to send off the couriers from Pien men, to avoid the crowds that solemnity would have brought. All that remained were the Christians of two Kong so, who were excessively numerous, but these two Kong so no longer existed. Namien had the charity to lend his house for a two-day meeting before the quasi modo? I had always forbidden the admission of more than 20 people per day, but these Christians, accustomed to following no rules, and the people in charge of warning, being very imprudent, we invited sixty Christians for the two days, and they brought others. Moreover, as they didn't know the house, they needed guides, and over a hundred people gathered on Friday evening. I chased away a good number of them on Saturday; others were still arriving, and the comings and goings didn't stop. I was very angry; poor Damien was incensed, but he restrained himself. I received 146 confessions in two days, and on Quasi modo Sunday I left before daylight to return to our residence and celebrate a second mass, before which I received the confession of the old mandarin Nam Barbe, aged 80, who was taking advantage of her son's absence to come for Easter. In the evening, persecution broke out.

This first part will be little more than a copy of Bishop Imbert's diary.

As early as March 7, a Christian wine merchant and manufacturer had been arrested on the river. It was the brave T'soi Philippe, a little at ease. His foolish wife denied being a Christian, but that didn't stop the satellites from looting the house, garotting her and taking her to town with her husband and two cases of Christian books, either theirs or belonging to various families who had hidden them in their homes. The mandarin gave them a fairly light caning, sent back the apostate wife who was pregnant and had a miscarriage the next day, and put the husband in the big prison where he remained generously until April 20, the day he had the misfortune to escape by apostasy. On March 21, the Kim brothers were arrested again at Kouï san, in the Koang tsiou district, 4 leagues from the city. This time, they were released for some money, but were later recaptured. Also arrested on March 28 was a catechumen hair merchant with her catechumen son. This little-educated woman, but extremely strong in her faith, repeatedly suffered harsh questioning and cruel torture, without ever uttering a single word of apostasy.

But it was from April 7th onwards, Quasi modo Sunday, that things took a decisive turn for the worse, with no remedy in sight. In the evening, around dusk, the satellites entered the former mission inn and arrested all those present. Among them was a woman whose husband, a bad catechumen but knowledgeable in all things Christian, came immediately to claim his wife from the satellites, but as she would not apostatize, they refused to let her go. So this furious man denounced all the Christians he knew, and gave a list, it is said, of 53 people.

(The prison of thieves has two divisions and two great criminal judges, each of whom has his subordinates and pronounces his judgments separately. They are called right and left judges. The one who was most involved in Christian affairs at the time must have been Kou sin i).

The house adjoining the inn was also invaded: then two squads of satellites from the right and left went to the Kong So of Nam Damien and Augustin Ni. Damien and his family, extremely tired from the influx of Christians over the previous two days, had neglected to have the bishop's ornaments taken to a safe place, as he had ordered on leaving. They had already gone to bed, when awakened by the noise of the satellites, his sister-in-law fled through a back door with her 8-year-old son and a seamstress, and made her way to Ni Augustin's, where the satellites arriving shortly afterwards also seized them. These two families were arrested in their entirety, and the bishop's ornament with a Breviary and the Mître simple fell into the hands of the satellites. Around twenty people were deposited in the prison, and arrests continued over the following days. On April 8 and 9, the first interrogation of the families of Nam Damien and Ni Augustin took place.

Nam Damien, known as Moun Hoa⁴³³, descended from a well-known noble family. Being a pagan, he lived without any rules or restraint, mixing with all sorts of deviant people and having no other occupation than gambling. At the age of around 30, having been instructed in religion, he frankly began to practice it, and when Father Pacific entered Korea, he was immediately baptized and redoubled his fervor for all his religious duties. Having broken with his many Pagan friends, he devoted all his attention to the study of religion, making a name for himself by his zeal in instructing others and helping them in all their needs. His family was the special object of his care, but he also lavished it on the lukewarm

⁴³³ 남명혁 Nam Myeong-hyeok 南明赫 (1802-1839) Damian. Saint.

and the pacific, went to console the sick and tried to procure Baptism for pacific children in danger of death. It was while exercising these virtues that he was arrested and imprisoned. One day, one of his friends laughingly asked him: "In the next world, what will they call you? He replied: "If they call me Nam Damien of the Confrérie du St Scapulaire, martyr for God, my desires will be fulfilled. His wife Ni Marie, naturally firm and intelligent, was also noted for her assiduity to good works.

Having set up an oratory in their home, Marie was not afraid of the toil and fatigue that the service of priests and Christians demanded. She did her utmost to prepare Christians to receive the sacraments, and everyone admired her example of piety and regularity. When she was taken and deposited in prison, she scolded the satellites for their insolence: her husband Damien said aloud to her: A Christian must die for his God like a lamb: don't lose such a wonderful opportunity. And Mary, touched by his words, endured the insults and ill-treatment from that moment on without any impatience.

Ni Augustin, known as T'si moun i⁴³⁴, descended from a family known for its nobility.

Even before his marriage, he liked to frequent houses of entertainment and lived without restraint. Educated in religion at the age of 30, he immediately deplored his past misguidance, set himself to the practice of his duties, and watching over all his words and actions, he soon became so gracious and settled that he could be proposed as a perfect model of true and solid amendment. Having had to flee several times to avoid persecution, all his small assets were exhausted, but full of a true spirit of mortification, he patiently endured the privations of poverty: never did we see an air less than resigned: on the contrary, always content, he strove to be of service to his neighbor, looking neither to pain nor to fatigue, and made it his duty to work to warm the lukewarm and convert the pagans: Many were indebted to him for their conversion; his wife Kouen Barbe converted at the same time as him, and attracted the attention of Christians by her patience and resignation in destitution, and by her assiduity in serving priests and Christians in the meetings held at her home to receive the sacraments. Their daughter Agathe, then aged 17, was taken with all the others and had to share with them all the torments of the questioning.

So the interrogation began, and although some violent torments were used, it was not a terrible one. The judge seemed uncomfortable. He wanted to demand apostasy, but the great and the small, without distinction of sex, all refused with one voice, and were tormented for their unanimous confession. The ornament, the breviary and the mître having been taken from Damien, became his personal business and made his position delicate. But the judge, fearing the rumors that these extraordinary objects would arouse among the people and satellites, was willing to accept Damien's lies as they stood, saying that they were objects from Father Tsiou's time in 1801: He even suggested that in the Christian assembly he himself, seated on a chair and wearing a tiger skin, had put on these clothes: And the mandarin, pretending to believe him, replied yes, so as not to find out the truth: for the mandarins knew very well and told each other in their ears that there are three Europeans preaching Religion in the kingdom, and it is quite clear that these vestments belonged to them: but they didn't dare to investigate any further, for if it were to be legally proven that this rumour was true, they would have to take them, and if they didn't take them, what could they do with them? It's too big an affair for a child king, and a small kingdom: those are their expressions. So no further examination was made. The judge hoped at least to get a good deal on the children, Damien's 12-year-old son, Augustin's son of the same age, and his 17-year-

⁴³⁴ 이치문 Yi Chi-mun

old daughter. At first, he tried to induce them to apostasy with gentle words, and seeing himself defeated, he resorted to torture. But these tender children, transformed into heroes by grace, listened neither to threats nor caresses, were not frightened by torture, and remained unshaken. The judge was seized with admiration. He regarded them as extraordinary beings and sent them all, along with their parents, to the prison of the criminal court. He wanted to send Augustin's 80-year-old mother and one of her 8-year-old grandchildren back as they were, but this generous Christian still had enough strength to say she wanted to stay with her whole family, and the judge agreed.

As the arrests and proceedings continued unabated, some Christians were dismayed, but many others prayed fervently to God to prepare them to withstand the trials that His Providence seemed to have in store for them. Some even burned with the desire to shed their blood for the cause of Jesus Christ, and urged each other on to constancy. Among these were the six Christians whose story we're about to tell. In the village of Pong t'sien, not far from the capital, lived the Ni family, to whom some minor nobility is attributed. The mother, He Magdeleine, and her two daughters, Barbe and Magdeleine, practiced religion together with great fervor, but because their father was a Pagan and a great enemy of Christianity, they were obliged to practice in secret, and had to endure many vexations. When Barbe reached marriageable age, her father promised her to a Pagan: but determined not to consent to this marriage against her conscience, she pretended to be crippled in the leg and unable to stand up. The marriage was delayed, and she had the constancy to suffer this continual martyrdom for three years. At the end of this period, the future husband, bored with waiting for the cure, married elsewhere. A Christian who knew the background of the affair soon asked for her and she was granted, but having become a widow after two years, she retired to her family and then to her aunt Ni Thérèse in the Capital. Magdeleine wanted to keep her virginity, but how could she with a father like her? When she saw that her marriage to a Pagan was being discussed, she decided to flee, relying on the grace of God and comforted by the example of her sister Barbe's constancy on such occasions. She called a Christian servant and told her: "I must flee to my aunt in the capital, but as neither of us knows the way, this is what I must do. Tomorrow, early in the morning, my father leaves for the city. Follow him from far enough away so that you won't be recognized, and I'll follow you from far enough away so that we arrive. Above all, don't say a word to anyone. With everything thus arranged, she got up well before daylight, put on some old clothes and, taking her ordinary clothes with her, went to wait in the wood by the road. There she stained her ordinary clothes with blood, tore them to shreds and scattered them around the wood to make it look as if she had been devoured by the tiger; then soon after her father passed by, the servant girl followed, too, and they happily reached her aunt Thérèse's house. At first, she was frightened and cried out in pain, but Magdeleine reassured her, telling her her business and asking her to keep her hidden. This was done. The father came to the house that day, and Magdeleine slipped away and hid. However, Magdeleine's mother didn't see her daughter in the house, so she searched everywhere, and having found her blood-stained clothes in pieces in the woods, she had no doubt that she had been devoured by the tiger. He was at his sister Thérèse's house, and they both began to utter long, sorrowful moans and cries over the poor child's tragic death. Back at home, the parents went into mourning, and after three months the mother was first informed of everything, then the father, seeing her calm and consoled air, suspecting something, begged her not to hide anything from him and to tell him if their daughter was still alive, with a promise not to molest them in future. When the mother told him the whole story, he ran to the capital and met his daughter, telling her: "It's enough for me to see you alive: from now on, I can no longer oppose your wishes. Magdeleine stayed in the capital with her aunt. Towards the end of March, her mother had also come there to receive the sacraments, and every day, with her two daughters and her sister-in-law, we encouraged each other to be

faithful to God, and to endure persecution if we had to endure it. By chance, two fervent Christians met at this house. One was Kim Marthe, called Pou p'ieng tsip. Still a Pagan, she had left her husband because of discord and remarried in the capital to a blind witchdoctor. It was there that she learned religion and began to practice. When the blind man died, she left the house, regretting having lent her hand to his superstitions, and with no means of support. She went wherever she was received, always trusting in God and content in the midst of the thousand tribulations that her position continually gave rise to.

The other was Kim Lucie, known as the daughter of pan mou tsip. Born near the river, she practiced with her mother from childhood, and by the age of 14 had taken a vow of virginity. When her parents died, she retired to live among the Christians, with those who offered her hospitality, and was noticed everywhere for her fervor and eagerness to help others. These six Christian women were thus gathered in Ni Thérèse's home. Their fervor was at its height, and all they could think of was martyrdom. Meanwhile, having heard the story of the courage and greatness of soul shown by the children of Namien Damien and Ni Augustin in their torments, they were overcome with enthusiasm, and jealous of giving their lives for J.C., they deliberated among themselves to give themselves up voluntarily. The proposal was received with joy by all, and the decision was soon made.

(Church history provides us with numerous examples of Christians who voluntarily surrendered themselves to the magistrates and prevented the hand of the executioner. See the lives of St Appolline, St Eulalie, St Caprais and many others. The Church, however, recognizing the inspiration of the Holy Spirit, honors them with a solemn cult).

This resolution, however extraordinary it may seem, if not a special inspiration of grace, seems at least to have been approved by God himself, for none of the six let themselves be shaken to the end, and their admirable conduct did great credit to religion. They set off for Nam Damien's house, which had become a satellite post, and surrendered themselves into their hands on April 11th.

At first, the tigers themselves were stunned, would not believe their words and refused to seize them: but all supporting the request and showing their rosary as proof of their Religion, they were taken to the thieves' prison. The criminal judge was seized with dread when they were presented to him with the report of their voluntary tradition. No doubt he foresaw that the Christians would not be destroyed as easily as desired. He began by imposing apostasy on them, but they all replied with one voice: If we wanted to deny God and abandon our religion, we wouldn't have presented ourselves. So they were put to the torture, which they endured with a joy despairing of the judge, who, furious to see women and young people running of their own accord to the torments, redoubled the blows, always received with thanksgiving. They are locked up in the prison and five days later brought before the court again, where the judge says: Now that you've tasted the sufferings of prison, have you returned to better feelings? They replied: In front of the mandarin, how can we talk one way today and another tomorrow? Our resolution is fixed: Kill us according to the law of the kingdom. Do they hardly seem to suffer?

Young Kim Lucie's candor and equality of soul caught the eye of the great judge: "Being as well-born as you are," he said, "could you really practice this religion? - Yes, I really do - Give it up and I'll save your life. - Why won't you deny this God? - Our God, who created and governed all things, is the great King and Father of all creatures. How can you deny your king and father? Should I die ten thousand deaths, no, I cannot consent to that- The judge: From whom did you learn? How old have you been practicing? How many accomplices do you have? Why aren't you married? What is the soul? Don't you fear death? She replies that from the age of nine I learned religion from my late mother. As religion strictly forbids harming anyone, I cannot denounce to you any of those who practice it with me. As I'm still in my twenties, it's not surprising that I'm not married: besides, it's not

appropriate for a young person to answer questions about marriage, and please don't ask me any more about it - the soul is a spiritual substance that cannot be seen with the eyes of the body - I do fear death, it's true; but to let me live, you want me to deny God, which is why, while fearing death, I wish to die. The judge: where is the soul? - The body is everywhere - Have you seen the God of Heaven? Can't the people of the provinces believe in the existence of the king without having seen him? When I see Heaven, earth and all creatures, I believe in the great king and the great parent who created them - The judge tries to lure her with caresses and then threats, but gaining nothing but shame, he has her put to further torture. Placed in one apartment and then in another, a thousand and one ways were used to make her decide: Lucie, however, always kept a happy and serene face, and answered everything with such remarkable timeliness that it occurred to the satellites that she was possessed of some kind of genius. There was nothing left to try. After about ten days in detention, our six heroines, with their virile courage, were transferred to the criminal court.

On April 12, T'soi Jacques dit hei ieng i was arrested with his wife and two young daughters, all ill, and two widows who were at home at the time. His house was ransacked and four jugs of communion wine were seized, which the satellites did not find bad. When they arrived at the thieves' prison, the sick were not tormented very much, but the two widows and Jacques in particular were subjected to harsh torments. They wanted to know the whereabouts of his brother Philippe, one of the mission's businessmen, and soon the latter three were transferred to the criminal court.

On April 15, the satellites went to Tsien Agathe's⁴³⁵ house and took 11 or 12 Christians. Tsien Agathe was a daughter of the palace, with a good, firm character and remarkable intelligence. Educated in religion and seeing too many difficulties in practicing it in the palace, she wanted to leave and retire to her family, but the latter being strongly opposed, she decided to expose herself to all sufferings, and leaving aside all the delicacies of her position, she retired to the home of a Christian expecting God to provide for her. From then on, she devoted herself entirely to the practice of Christian virtues. With her devotion to prayer, reading and meditation, she won the admiration of all, and by her affability and humble manners won the hearts not only of all the Christians, but also of many of the pagans she converted to the faith. Often sickly, she never complained, and without regretting the delicacies of the palate, she happily used coarse clothes and food. In 1839, she received Pak Lucie into her home, and this was undoubtedly the cause of her arrest. Pak Lucie was also a daughter of the palace. From childhood, the beautiful qualities of body and mind with which nature had endowed her set her apart from the rest. Her candid virtue and ingenuous character drew praise from all quarters, and she was admired for the ease and affability with which she interacted with everyone. Before she reached her 15th year, the young king Sioun Tsong, then aged 16 or 17, was reportedly smitten by her charms and did everything in his power to enjoy her. In this country, palace girls are at the king's mercy. Who wouldn't be happy to satisfy his desires? And who would dare refuse to indulge *[illegible] his passion? However, it is said that Lucia, with her more than natural virtue, courageously resisted his entreaties and would never allow him to satisfy her.

(We have interviewed several palace girls of this period, and they all say that this fact is considered certain).

Who wouldn't admire this young virgin, still a Pagan? And shouldn't such virtue somehow earn her the grace of conversion? So when she was about thirty, the Christian doctrine reached her ears and she immediately wanted to start practicing it: but attached to the palace, it was all the more difficult for her to leave it, as she was very much in the good

⁴³⁵ 전경협 Jeon Gyeong-hyeop 全敬俠 (1790-1839) Agatha. Saint.

graces of Queen Kim, had the stewardship of the other palace daughters and was vestal of the deceased king's tablet. She didn't shy away from these obstacles, used an illness as an excuse, obtained her discharge and, as her father, who was moreover a pagan, was very hostile to religion, she settled with one of his nephews, soon succeeding in converting the whole family, a blessing she was never able to recall afterwards without a deep emotion of gratitude to God. From then on, considering the emptiness and nothingness of the years she had wasted in luxury and delights, she redoubled her zeal to fulfill exactly all the duties of a Christian, applied herself above all to mortification in clothing and food, blessed God in every event, and soon became the model for all Christians. In 1839, she retired alone to the home of Tien Agathe: but soon after her nephew's house was denounced, he suddenly sold it at a loss and, not knowing where to take refuge, brought his whole family to the same house. He had only been there two or three days when, on April 15, the satellites arrived and tried to seize all the inhabitants.

Agathe and Lucie, unperturbed, said: "This is the order of Providence", then calmly went forward and calmed the tumult, urging everyone in the family to get ready to leave, while bringing wine and refreshments and giving them to the satellites, whom they treated with great generosity, and finally following them to the prison with all their family. The great judge, addressing them in particular, said: You palace girls are very different from other women. Can it be that you follow this bad religion? They replied: "We don't follow bad doctrine. Honoring and serving God, Creator and Father of all creatures, is what every man should do. They are asked about apostasy, which they strongly reject, demonstrating that it is never permissible to deny God for anything. The torments begin, and the whole family stands firm. The two palace daughters are tortured more than all the others, but their faith and love of God sustain them. For several days they were put through the same ordeals without success, and it was decided to send them all to the court of crimes. Then their Pagan family came to make new demands, and so abused this hitherto generous troop that most of them were shaken and failed. Our two palace daughters alone were sent to this terrible tribunal.

After the arrest of Tsien Agathe's house, some of the most notable Christians were caught. Arrests ceased for a while: the prisons were overcrowded, and a definitive decision had to be made. The Minister of Crimes at the time was Tsio Pieng hien i⁴³⁶ (Tsio Pieng hien i, although from the Queen Tsio's family, was the most hostile to religion in the kingdom, but he was not of the same mind. He was always favorable to the Christians and spared them as much as he could. He died around 1852, the victim of a faction of nobles.) made a report to Prime Minister Ni Tsi en i (Ni Tsi en i, a branch of Tsien tsiou, was a bitter enemy of the Christians and did them as much harm as he could), who was then in sole charge of executive power, and referred the matter to the regent Kim, grandmother of the young king. In this report, the Prime Minister says that the Christians are an offshoot of the infamous sects of the Pe lin kiao and others. He exaggerates the number of followers of the Religion and covers them with the blackest slanders, for example for not recognizing their parents, for rebelling against the king, for not observing social duties and above all for taking joy and happiness in suffering and dying for the Religion, worse in this respect than animals who fear pain. He speaks of ornamentation and the mître as singular objects of superstition, and proposes to use severity to destroy them. In China, the accepted style is for the reports submitted to the Emperor to push things to the limit of severity, and His Majesty's reply is to take down more than half of them, so that the people praise their sovereign's clemency. But here the regent Kim, without doubt having consulted her brother Kim Hoang San, then very powerful and favorable to the Christians, replied in an even more terrible sense than the minister's report. According to her reply, the Christians had not been exterminated enough in 1801, and had

⁴³⁶ 조병현 Jo Byeong-hyeon 趙秉鉉 (1791-1849).

repopulated. It was therefore necessary to cut the grass and pull up the roots, in his words, and to establish in the eight provinces the great domiciliary visit of five to five houses in solidarity with each other, in order to seize all Christians and exterminate them.

(Whatever this violent decree, which we are far from excusing, Christians admit that Queen Kim was never hostile to them, and very often favorable; we ourselves have had proof of this in more than one circumstance, but then dominated by too powerful a faction she could not act as she pleased, and the decrees had to appear under her name. Until her death in 1857, she never seemed to change her feelings).

This order, which appeared on April 19, astonished everyone, especially the Minister of Crimes, for a few days earlier he had promised to dismiss all Christians from the case, and the royal order commanded him to hold sittings every day, even on sacrifice days, and to judge them according to the severity of the laws. Reluctantly, therefore, he had to begin the final judgments. On April 20, his first act was to send the young son of Damien, the son and daughter of Ni Augustin and a niece of Ni Magdeleine de Pong t'sien to the first prison, on the pretext that the law did not allow children to be tried criminally. These children begged with tearful grace not to be sent back, and grace sustaining them, they remained steadfast amid the torments and hunger pains they had to endure in their new prison. In vain did Satan's ministers try to make them believe that their parents had apostasized and returned home free, they replied: "Whether our parents apostasized or not is their business, but we cannot deny the God we have served since childhood. - Who would not shudder with joy at the sight of the courage of these little innocents converted into heroes of the faith?"

The minister of crimes also sent Ni Augustin's 80-year-old mother away with one of her 8-year-old grandchildren. She had already refused his deliverance, but when the minister saw that things were tending towards a trial by death, he no longer allowed her to stay and sent her away without torture or apostasy, out of honor for her great age.

He did the same to another 80-year-old woman, and to the hair-selling catechumen taken on March 28, on the pretext that she didn't have a Christian name. The latter claimed to be a Christian like the others. - But what is your name," he said? - I don't have one yet - so you're not a Christian - and he had her set free. Three or four apostates were also dismissed.

On April 21st, eleven people were interrogated, and the minister treated them with the utmost severity, in order to frighten people. Nam Damien, in particular, suffered greatly on the subject of the miter and the ornament. The minister denied his lies. These objects are new", he said, "how can they be objects belonging to Father Tsiou in 1801 etc... He made him break the bones in his legs and beat him all over his arms, ribs and body. It seems that he wanted him to die to hush up the affair of these objects, too delicate a matter if it were recognized that they belonged to Europeans who were in the kingdom. But Divine Providence, which no doubt only wanted to make him expiate the pain of his lies and reserve him for a more glorious martyrdom, gradually restored him to some degree of health. The two palace girls, Pak Lucie and Tsien Agathe, also had cruel torments to endure. The bones of their legs were broken and the marrow fell out, and the very next day they were almost healed, which the satellites attributed to some magic art, and they talked about it a lot.

During the torture, Pak Lucia would say: "Only today can I understand a tiny part of the thousand and one sufferings of Jesus my Saviour", and there was nothing in her air to indicate that she was not at ease. Before the judge, she explained the truths of religion, developing in detail the origin and end of man, and the judge, confused by her reasoning, remained short and wordless: her patience and the wisdom of her answers aroused his admiration. The other Christians suffered a little less. In the days that followed, he put the Christians through their paces six by six. All suffered more or less cruelly. Damien's wife, who had imitated her husband's lies, was violently tortured. The Christians pulverized all the slanders imputed to them about social duties and modesty. They refuted the superstitious

worship of relatives, and emphasized Christian chastity, which regulates not only the body but also the heart. In short, they made our holy doctrine shine so brightly that the pagans, and especially the minister, were astonished. In the necessity of refusing obedience to the king on the article of apostasy, they replied like the apostles that it was necessary to obey God rather than men, and this with so much reason and appropriateness in the expressions and comparisons that the minister applauded with complacency and said with a laugh: You're right: that's it. - Do you know more than the king and the mandarins," he said to the young Kim Lucie we admired earlier? - She replied: "Religion is so beautiful and so true that if the king and the mandarins wanted to examine it a little, they'd all embrace it right away. - And the minister happily said: You're really right. After several sessions until the 30th of April, he sentenced 40 of them to death, and had the judgment presented to the royal council for approval.

This number appalled Prime Minister Ni Tsi en i and, above all, Regent Kim. They had hoped that the Christians would apostatize in order to preserve their lives. So they replied: To put the Christians to death is to accede to their wishes, so we must repeat the torture, make them apostasize and send them home. Accordingly, the minister of crimes recommenced the torture, especially of those who had been tortured more lightly. The first session involved six people. Ni Augustin was the most ill-treated. His legs were broken by the blows. Only one woman had the misfortune to apostatize, and even when taken back later, she remained firm. Seeing that the tortures were useless, and his heart pained at having innocent people tortured before his eyes, the minister of crimes ordered the Pagan prisoners to molest the Christians in the prison night and day. And so it proved. Poor T'soi Jacques, François T'ai and his son, plus another Christian, were defeated by this ill-treatment, and apostasized. Jacques' wife, having heard the news in the 1st prison, followed suit with her daughter, and all were released. The minister also learned that the satellites had taken and squandered the houses of the Christians, and wanted them to return everything to the freed Christians, which he extended even to the apostates of January, so that the satellites had to make restitutions all the heavier for having plundered everything. In vain they tried to return only the money received from the objects sold, but the president was inexorable: the objects themselves had to be returned, or new ones purchased, according to the catalog each Christian brought with him. After several sessions lasting until May 9, 35 confessors stood firm, were condemned to death for the 2nd time, and the sentence was again presented to the royal council, which after some debate rejected it once again and ordered new, more precise examinations.

However, on May 3, satellites led by a traitor attacked Kim Antoni's family two leagues from the capital, near the river. Antoni counted among the members of his family three sisters of eminent piety who had consecrated their virginity to God and lived supported by him. At the sound of the invasion, the whole house fled, and only Colombe and her younger sister Agnès were seized. They were immediately taken to the great criminal judge and, on their refusal to apostasize, were put to the gruesome test, first before the judge, then on his orders by the satellites in particular. Left to their own devices, these monsters were able to satisfy all their bloodthirsty rage and abominable malice. Their bones bent and broke in the tortures, ⁽⁴³⁷⁾ and yet our young heroines were very happy, did not utter either cries or sighs, did not even pronounce the name of Jesus out loud, (King Ieng-tsong, who died in 1776, had abolished a number of tortures, including the crushing of knees, the application of red-hot iron to various parts of the body, the spreading of bones on the upper calf; piercing the forehead with needles, and introducing ink to mark thieves... the satellites left to their

⁴³⁷ (Note by Daveluy) the whole body and especially the joints were subjected to particular tortures and...

own devices seem to have revived many of these tortures.) like other Christians, and prayed in silence, which enraged these executioners, and attributing their impassivity to magic, they were made to write anti-magical characters on the thorns of their backs. These innocent virgins were then stripped of their clothes and hung naked. They were beaten from all sides. The demons then subjected them to the most dishonest mockery and a thousand of the crudest insults, but especially Colombe. Thus suspended, they applied fire to various parts of her body, piercing her with a dozen fire-reddened halenes, and although her flesh burned, her air remained the same, even and impassive. In the end, the exhausted executioners stopped. Colombe, with all her dove-like simplicity, replied that it was to keep her virginity, and that in religion those who maintained chastity were doing a work most pleasing to God. The other, more cunning virgins taken in April had not dared to speak thus, but had given various pretexts with almost Korean lies and finesse, but our Dove spoke with all her candor and frankness, for God wanted this persecution to bring out in the eyes of the pagans all the practices of our Holy Religion, and it was necessary that they should also hear a word about virginity. To rob them of the angelic purity they had prided themselves on, the judge ordered them to be thrown naked into the men's prison, and told them that he could marry them and abuse them at will.

But our good Jesus, their divine husband, did not abandon them. Both had very delicate bodies, but clothed in the strength from on high, they were able to repel all those fierce aggressors and prevent them from satisfying their brutal desires.

(Colombe, who, like St. Agatha, had red irons applied to her body, saw her virginity, like St. Lucy, delivered up to the brutality of the impious, but like her, supported by the strength of God, she triumphed and can say *duplicabitur ad gloriam*).

They remained thus for two days among these brigands, who in the end, despairing of overcoming them and blushing with shame, gave them back their clothes and led them to the women's prison. These two young virgins were not the only ones whose natural modesty was made to blush. When young women were seized, still in the prison out of sight of the mandarins, they were often stripped of their corsets by the satellites and stripped of the upper part of their bodies: and if their skirts were removed, they were at least left with their underpants; in the case of our two virgins, the underpants themselves were removed. What a horror! What a disgrace! Are they men?

However, when the cruel prime minister Ni tsi en i⁴³⁸ learned that since the satellites had been obliged to return the property of apostates, and could no longer plunder at will, they were no longer arresting Christians, he reported to the regent and urged her to allow the squandering to continue as before. This time, the regent, Kim, out of a sense of honor, did not go along with his plan; on the contrary, she strongly approved of the minister of crimes' conduct and ordered that if there was a pagan or someone in a house who apostasized at the time of the seizure, he should be allowed to keep the house and the furniture, otherwise an inventory should be made and entrusted to the head of the district, who should appoint someone to guard it. This new order further slowed the satellites' zeal to arrest the Christians. The order to establish the grand visite domiciliaire solidaire was also carried out slowly and reluctantly, first in the false towns, then in various parts of the city, but not generally, so that by mid-May it had not yet reached the district where the bishop's house was located. The same was true in the provinces, where the mandarins acted with the greatest reluctance and slowness.

⁴³⁸ 이지연 Yi Ji-yeon 李止淵 (1777-1841).

On May 9, Kim Colombe⁴³⁹, her sister Agnès and three other prisoners were transferred to the prison of the tribunal des crimes, where they once again completed the number of 40 confessors.

(Their wounds were healed, which amazed everyone, and the satellites again attributed it to magic).

From there they wrote the holiest and most edifying letters, especially Pak Lucia, Nam Damien's⁴⁴⁰ wife and our own Dove. The prison was truly a place of peace, holiness and happiness. Pak Lucie's letters made the greatest impression on the Christians. All her ardent words were a hymn of praise for God's blessings. She gave thanks a thousand times over to Mary and all the saints, and completely debased herself. All who read them were deeply touched. Unfortunately, these letters are no longer to be found. In prison, her face was full of joy, fervor and love. She consoled and exhorted everyone with kind words. Everyone found support in her, and when she won the crown, everyone missed her and said they couldn't forget her.

On May 12, Colombe and her sister had to appear before the minister of crimes. He said to them: Without being a Christian, wouldn't it be beautiful to practice virtue? Colombe replied: It cannot be. - The min: Aren't Confucius and Montse saints? - R.- They are saints according to the world. And so a long dialogue continued, in which the Christian's reserved, intelligent answers filled the minister with admiration. When it was over, Colombe said: As the mandarins are the fathers of the people, I wish to declare to you all that is in my heart - Very well, said the minister, tell me everything in detail. Then she told him in great detail how she and her sister had been outraged by the public morals of the whole kingdom, and she pointed out all the indecencies and insults they had indulged in: Isn't a young person, whether noble or common, one and the same? If they kill us according to the law of the realm, I won't complain and will gladly put up with it, but if, outside the law, they subject us to such indignities, that's what weighs on my heart.- The angry minister said: And who dares to do such violence to young people as precious as alabaster? - He immediately sent for information and referred the matter to the royal council. It is not known what the response was. It even seems that the only response was to bow one's head in shame and blush. But the minister of crimes was not content with this, he had the head of the prison and various satellites seized, gave them a green warning, accompanied for several by a well-regulated caning, and finally condemned two of them to exile, to which they surrendered on the 16th of this month, and from that day on the sex no longer had to undergo the torture of denudation and the application of fire. On the same day, May 12, Divine Providence wanted to set another fine example for the whole city.

Tsieng Protais, known as Kouk po⁴⁴¹, after his conversion at the age of 30, had set a fine example for all Christians. Very poor and always ill, he bore his position admirably, and on all occasions feared neither fatigue nor danger in order to be of service to anyone. He bore with calm and tranquillity the loss of fourteen children, none of whom were left to him, and applied himself assiduously to good works. Having been caught on the 3rd moon, he let himself be seduced by the judge and had the misfortune to apostatize. When he was released and returned home, he ate nothing but his tears, and showed his repentance to all those he saw? One day, extremely moved by the exhortations of a Christian, he resolved to place

⁴³⁹ 김효임 Kim Hyo-im 金孝任 (1814-1839) Columba. Saint.

⁴⁴⁰ 남명력 Nam Myeong-nyeok 南明赫 Damien

⁴⁴¹ 정국보 Jeong Guk-bo 丁— (1799-1839) Protase. Saint.

himself in the hands of justice. So he went to the court of crimes and wanted to appear before the minister. The valets asked him why. He tells them of his apostasy and his desire to die in order to recant. They call him crazy and prevent him from entering. The next day he returned again: same efforts and same rejection. On the 3rd day, May 12, he wanted to come again, but his illness and the after-effects of his wounds prevented him from walking. So he rented a chair and went to the courthouse. Repulsed again, he waited for the minister to come out, and then bowed to him in the middle of the road, telling him his precedents and asking him to put him to death as guilty of apostasy.

The minister first called him a fool and ordered him to be turned away, but Protais began to shout aloud that he wanted to die for God, and the minister was forced to send him to prison, where the poor apostate surrendered with a heart full of joy, which was heightened by the exhortations and consolations of the Christian prisoners.

He was soon sent back to the thieves' prison, where he was beaten with 25 strokes of the thieves' board. He should have died on the spot, but having a remnant of life left, he was returned to prison, where he died the following night, May 20-21, a victim of his repentance, in the 41st year of his age. He was the first victim of this persecution, and his death consoled Christianity all the more because his fault had desolated and scandalized it.

And we shall see later that he still had imitators of his generous repentance.

As the violence of the persecution seemed to slow down a little, the Bishop returned on the 13th of that month to his residence, which he had left on April 10th to hide out in a poor little house in the neighboring district. However, the enemies of religion, and especially the party opposed to Kim Hoang san⁴⁴², the regent's brother, murmured a great deal and accused the regent of not executing the Christians. The minister of crimes, tired of torturing them uselessly, gave them a fatherly exhortation to apostasy. A word of obedience to the king," he said, "will not be such a great sin... The other criminals are asking me for my life, but I'm asking you to want to live. Our confessors responded politely and Christianly to his exhortation, and taking advantage of the good dispositions in which he saw them, Ni Augustin begged him to return his two children, and especially his daughter who was too exposed alone in the thieves' prison. Damien's wife asked for the same grace for her son. Well," said the minister to Augustine, "apostasize only you, and I'll give you back your wife and children even if they don't apostasize. I cannot apostasize," replied the fervent confessor, and he was once again condemned to death at the age of 53, as was Nam Damien⁴⁴³ because of the ornament and the mître: He was 38: Kouen Pierre⁴⁴⁴ aged 35 confessor of January for having cast and sold medals.

Pak Lucie aged 39 in her capacity as keeper of the deceased king's tablet.

Pak Anne, aged 57, wife of T'ai François, because her husband and son had apostasized and she stubbornly refused to do so. To these were added four Christian women whom we saw condemned to death in 1835 or 36 and whose sentence had not yet been carried out: Ni Agathe⁴⁴⁵ widowed sister of Ho ieng i in prison since 1835 and aged 56: Kim Magdeleine⁴⁴⁶ widowed sister of Poki in prison since 1836 and aged 66; Han Barbe⁴⁴⁷ widow

⁴⁴² 김항산 Kim Hwang-san.

⁴⁴³ 남명혁 Nam Myeong-hyeok 南明赫 Damian 1802-1839. Saint.

⁴⁴⁴ 권득인 Gwon Deuk-in 權得仁 Peter. (1805-1839). Saint.

⁴⁴⁵ 이조이 Yi Jo-i 李召史 (1784-1839) Agatha. Saint.

⁴⁴⁶ 김업이 Kim Eop-i 金業伊 (1774-1839) Magdalen. Saint.

⁴⁴⁷ 한아기 Han Aga 韓阿只 (1792-1839) Barbara. Saint.

mother of Seki Sioun kir i in prison since 1836 and aged 48: and Kim Agathe⁴⁴⁸ widow in prison since 1836 and aged 53.

These nine Christians were again condemned, and their names were presented to the Royal Council for approval. Kouen Pierre, known as Sieng to, whose capture we have only reported, had been practicing since childhood, and by the age of 30 had made a name for himself through his zeal, his true piety and the pleasure he took in serving others. He was put in charge of some of the mission's affairs, and devoted himself to them. The previous year he had redoubled his fervor for all good works, and was thus preparing himself for the grace of martyrdom. He was treated very cruelly during the interrogations, and in addition to hunger and thirst, all possible vexations were used in prison to obtain his apostasy; but he thwarted all the machinations of hell. Pak Anne⁴⁴⁹, wife of T'ai François, whom we haven't had occasion to mention, was also a practising Christian from childhood. Her true piety was evident in the care she took of her children, and although she lived in a wealthy and busy household, it was clear that she was always on her guard not to let her heart become attached to earthly things. After her capture, in addition to the torments she was subjected to, she needed great courage to endure the hardships of her family. The apostasy of her husband and son was also a critical moment of temptation. The generosity with which she constantly rejected the thought of her children was admirable. This was her constant care. Fearing the consequences of such natural affections, she cut them short at every turn, constantly raising her thoughts to the things of heaven, and had the strength to persevere faithfully to the end.

The sentence presented to the royal council was debated and accepted for three days, and was soon carried out. Namien wrote to his imprisoned wife: "This world is but a hotel, and Heaven is our true home. Die for God; I hope to meet you eternally in glory.

On May 24th, at three o'clock in the afternoon (12th of the 4th moon), the hour of our divine Saviour's death, these nine confessors were led to the place of execution outside the small western gate. All were in firm spirits, but Namien, Kouen Pierre and Pak Lucie were conspicuous by the joy and happiness painted on their faces, and soon the sword put an end to their glorious martyrdom, and brought these holy holocausts close to the throne of God. According to custom, their clothes became the prey of the executioners, and they suffered the infamy of being completely stripped naked: but having foreseen everything, they had girded their loins with a few pieces of cloth, which were left to them. Their bodies remained exposed for three days, according to the law, and on the 27th at daybreak,

Pak André and a few other Christians managed to have them removed, and then, under the care of the Bishop, they were all buried together on a small plot of land purchased for the purpose.

I would have liked," wrote His Grandeur, "as in our noble and happy Europe, to have had them wrapped in perfumes and precious fabrics, but that would have been too much exposure for the brave people I was using for this work. So we contented ourselves with dressing each of them in a shirt and underpants according to their sex, then tying them up and wrapping them in mats. Here were many protectors in Heaven, and relics in abundance, if Religion ever became public and flourished in Korea, as there is every reason to ensure.

Before and after the martyrdom of these illustrious confessors, the satellites still arrested a few Christians, but the cruel and barbaric head of the prison, stung by the reproaches of the minister of crimes because of the outrages done to Colombe, and the restitutions he had to make, dispatched them with blows of cane or had them apostatize and be expelled. Thus, on Holy Trinity Sunday, May 26, he expired Joseph Tsiang, a fervent

⁴⁴⁸ 김아기 Kim Agi 金阿只 (1792-1839) Agatha. Saint.

⁴⁴⁹ 박아기 Park Agi 朴阿只 (1783-1839) Anne. Saint.

neophyte baptized and confirmed by the Bishop in April 1838, and a rich and lukewarm Christian silk manufacturer who expired the following night.

(We've searched in vain for this Christian in S.G.'s diary, but no one has any idea).

Tsiang Joseph, known as Sieng tsipi⁴⁵⁰, was from the capital. At the age of about 30, he was instructed in Religion and began to practice it: but doubts about his faith having suddenly arisen, little by little he grew cold, took up the ideas of the century, and the desires to make a fortune, and no longer practiced. Several attempts were made to bring him back, all in vain. Finally, all his doubts were dispelled, and he resumed the practice of his duties. He then said: "My past lukewarmness comes solely from my attachment to the century and to fortune", the more he closed his door to never go out again, broke off all relations with the pagans and, without worrying about hunger or the cold, applied himself solely to his religious duties. His family, saddened to see him suffer in this way, said to him: "If you went out for a while to support yourself, what harm could there be? He replied: "All my past sins stem from the desire to put myself in a comfortable position, so it's better to freeze from cold and suffer from hunger, sooner than to sin again by abusing food and by elegance: and then by bearing well the passing sufferings of this world to enjoy in Heaven an eternal happiness after death, won't that be a great joy? And he wouldn't listen.

Baptized and confirmed in April 1838, as soon as the persecution began, he wanted to give himself up. His godfather dissuaded him. Soon, learning of the constancy of Christians in torment, his desire for martyrdom increased day by day. He was then taken with the common plague, and had not yet fully recovered when the satellites came to seize him. They wanted to carry him in a chair, but he refused and followed the satellites on foot. His neighbors and friends came along the road to offer their condolences and urge him to deliver himself by apostasy; the satellites also urged him on: but Joseph, though ill, began to preach to them the truths of Religion and to show that one must not compromise the matter of eternity for the sake of this short life. This went on for almost half a day. In the end, seeing his steadfastness, he was taken to the thieves' prison. In the morning, at daybreak, seeing that he was not called, he cried out in a loud voice: After having taken a man worthy of death, are they leaving him aside without subjecting him to any torture? Several times he repeated the same thing, but got no answer. He moved a little outside, and as he shouted loudly, a mandarin asked the valets the cause, who replied that it was a sick man excited by fever, and ordered him to be locked up, but Joseph recoiled, saying: It's not sickness at all; I'm speaking truly and sincerely. He is confined to prison. Shortly afterwards, the great criminal judge summonsed him to court. He explained the doctrine of religion and, not wishing to submit, was subjected to torture, which he bravely endured. Every means was then employed to make him desist, but all was in vain, and on the 14th of the 4th moon, May 26 1839, having been beaten with 25 strokes of the thieves' board, he was taken back to prison, where he expired immediately at the age of 54, taking with him the crown of a martyrdom which, though less glorious, is no less true and meritorious according to St Cyprian.

The next day, May 27⁴⁵¹, a very pure victim also consummated her sacrifice. Ni Barbe⁴⁵², niece of Ni Magdeleine of Pong t'sien above, had practiced since childhood, and having lost her parents early, she retired to an aunt where she had to suffer the privations of an uncommon poverty which she endured to the great edification of all. Having been caught on the 2nd moon of that year, she was taken to the thieves' prison, and her young age should

⁴⁵⁰ 장성집 Jang Seong-jip 張— (1786-1839) Joseph. Saint.

⁴⁵¹ From here on, Daveluy no longer cites Bishop Imbert.

⁴⁵² 이 바르바라 Yi Barbara 李— (1825-1839). Saint.

have stopped the beatings, if all feeling had not been extinguished in the tyrants' hearts. However, she was violently tormented and displayed a courage beyond her age and sex, enduring it all without changing in the slightest. Transferred to the court of crimes, the minister tempted her with every caress and ruse without being able to obtain anything, and he regarded her as an extraordinary being. He sent her back to the thieves' court as too young to take the stand. There she was subjected to various tortures, and suffered greatly from hunger and thirst, before being taken with the common plague. She died peacefully in prison on May 27 of this year, aged only fifteen, which according to European reckoning would make her barely fourteen: but well worthy of joining the choir of virgins and enjoying the embraces of the divine Spouse.

From the day of the grand execution until June 7th, the Royal Council was extremely silent on the subject of the Christians, more than 40 of whom remained in prison. The minister of crimes no longer wished to judge them, and his second-in-command resigned, his conscience no longer wishing to kill innocent people. There was talk of letting them perish in prison from hunger, misery or disease, as so many people were crammed into a small room, without being able to take any measures for cleanliness, and the common plague had taken hold in the prison. Or else there was talk of sending them back to the thieves' prison, so that the barbaric jailer could dispatch them with his stick. In the meantime, on June 2nd, one of these generous Christians died: the widowed Kim Barbe, known as the mother of Tsin tsiou. Born in the provinces to very poor parents, she had known about religion from childhood, without being able to practice it. But at the age of 13, having been placed in the service of a Christian in the capital, she fulfilled all her duties with fervor. She wished to remain a virgin, but in submission to her parents' wishes finally consented to marry, and became a widow before the persecution. Caught on the 2nd moon, she was subjected to violent torture at the court of thieves, and her limbs were rendered useless. Transferred to the court of crimes, she once again had to endure the question, and did so with the same constancy. Deposited in prison, she endured horrible hunger and thirst, was taken three times by the plague, endured so much suffering with admirable patience and finally died of this disease at the age of 35, after 3 months of detention.

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Peace seemed more or less restored, and it was claimed that the satellites were forbidden to arrest the Christians again, but this was far from reassuring, and some generous Christians had formed the project of preparing a place of refuge for the Bishop in the event of new prosecutions. The one who took charge of arranging everything was Son André, known as Kieng sie⁴⁵³, who will be mentioned several times in the following pages, and about whom we'll be happy to have a few details right now. André was from the Hong tsiou district on the Nai p'o plain. From a common family, he possessed great wealth, and although he was a Christian, he was often prevented from practicing his faith by his relations with the pagans. Gifted with a great and generous character, he readily came to the aid of others and distinguished himself above all by an uncommon filial piety. During 30 years of marriage, he never had the slightest argument with his wife. His home, despite the large number of children and inhabitants, presented a beautiful spectacle of peace, calm and harmony that struck all his acquaintances. Very capable in business matters, he willingly took on those of all his relatives and friends, helping them with his resources, and was said never to have aroused murmurs on anyone's part. From the time of P.Pacifique, he was in charge of several affairs for the mission, and rendered great services without ever considering the danger.

⁴⁵³ 손경서 Son Gyeong-seo (1799-1839) André.

In 1838, along with many of his family, he was persecuted by his mandarin, but seeing that it was only a matter of money, he thought he was doing a good deed by ruining the lives of many people, and for this he paid a large ransom, although unfortunately he did not scruple to apostatize on one occasion. When he returned home and the persecution of 1839 broke out in full force, he conceived the project of preparing, at his own expense, a place of retreat for the Bishop, and made a long search with two or three faithful companions.

Finally, he discovered an admirable spot and immediately purchased it. The place was called Siang koi, in the Siou ouen district. It was situated at the end of a spit of land jutting out into the sea, and the houses were hidden from the view of passing boats. On the land side, there was only a valley leading to it, but it was so far from any other inhabited place that no communication with anyone was possible.

He also took the precaution of placing a boat near the village, so that the Bishop could board it and escape if necessary. Everything was prepared without the Christians knowing; only two or three were in on the secret. He transported his family there by sea, and immediately afterwards went up to the capital to look for the bishop with Kim Dominique. The latter was in great need of rest. He left the capital on June 3rd, sailed down the river, then crossed some 30 leagues of sea in the midst of enemy nets, arriving in this asyle to relieve his heart of all its anguish, and to comfort himself, while two other priests stood guard and gave some care to the Christians in the province.

As we have seen, persecution had broken out in full force in the capital. Let's take a look at the province, which up until then had enjoyed a more or less general peace, it's true, but everything was already announcing that the head could not be violently agitated without the limbs feeling the effects. The order to seize the Christians does not seem to have been widespread or at least put into effect. They were waiting for the circumstances to begin this bloody drama of their own accord. In the province of Kang Ouen, an evil Pagan trickster accused the Christians of the village of Sie tsi towards the end of the 1st moon of this year, and satellites were immediately unleashed to seize their prey. When they reached the village, they were able to seize only the family of T'soi Jean, known as Iang paki; all the neighbors had fled, and they took them to Ouen tsiou prison. As Iang paki is unfortunately the only one we have to deal with, we refer all his story to the 8th moon, the time of his martyrdom. Satellites tracked the fugitive Christians, almost all of whom had taken refuge in the large village of Kottangi in Tsiei t'sien district. They were persuaded to do so, but not knowing in which houses they would find them, they confined themselves to circulating and probing the area to avoid compromising themselves. In the meantime, an old man's carelessness had caused a Christian book to fall into the hands of a praetor's valet, and they managed to snatch it from him, but word of this had spread, and a new catechumen, frightened and afraid of being implicated in the affair, thought he could only protect himself by going to denounce it himself. So he went to the mandarin. He had arrived nearby to supervise certain taxes, and told him the details. The mandarin immediately dispatched six or seven satellites and praetorians with orders to bring in the culprits. They invaded various parts of this vast village, seizing everything they could find, and had already tied up a good number of them when, fortunately, the news reached the eyes of the Nam Christians, the mandarin family being at the head of the village. They immediately called out their slaves to all the Christians they met, and under the pretext of a custom which grants nobles the police of their villages and does not allow satellites to seize the inhabitants without communication, they gave the order to go and seize and bind all this band of praetorians. Never was this order better received. With slave hats on their heads and sticks in their hands, they ran after the Praetorians, and as soon as they were encountered, they were beaten and bound. Then, setting the Christians free, the new captives were brought to the chief of the Nam family. He had them hung from a tree opposite his living room, and after a severe caning, had them declared the perpetrators of the

scuffle. Things would have been settled by now, had it not been for the misfortune of a Praetorian who had managed to avoid being seized, running to warn the Mandarin who, furious at the resistance, sent more men before the whole thing was settled. But all the Christians had already fled or gone into almost inviolable houses, and none of them could be apprehended. Things would have remained as they were if a few Christians hadn't been in too much of a hurry to get back to their homes: they wouldn't listen to the advice of others, and were seized by satellites who had been lying in ambush for several days. They were taken first to the town of Tsiei t'sien, then to the criminal judge of T'siong tsiou and finally to the governor. After many months in captivity, some were released, while others were imprisoned. Unfortunately, none wanted to join the honorable legion of confessors. This happened in the 2nd moon, around the time when persecution began in earnest in the capital. Around the 3rd moon, we even see the capture of Niou Paul in the Hong tsiou district, but we defer the details of his death to the 7th moon. The province was therefore more or less at peace. The first decisive blow soon came from the capital itself. When the enemies of religion succeeded in convicting the first victims there on the 4th moon, they did not forget that there were also convicts in the provinces who had been detained for many years, and they succeeded in having them executed. The order was obviously sent at the same time.

Let's take a moment to witness their glorious triumph. First to Tai kou, the capital of Kieng Siang province, where the delightful picture of our three confessors' stay in prison has already filled us many times with such sweet consolation. The governor had just received the order to put to death these three defenders of the persecuted religion; he had not yet communicated it, but nevertheless Pak André⁴⁵⁴, by some inspiration, said to his fellow prisoners: The hour of our death is near; let us prepare ourselves more than ever. Who would have dared believe it? This news was soon communicated to them, and the three of them, filled with joy, said to themselves: We are going to reap the fruit of so many years' work. What could they do to thank God for this blessing? When the appointed day arrived, they distributed their clothes and other daily necessities to the poor. Without exception, the recipients and all the other prisoners were moved to tears. The gaolers themselves regretted their departure and were deeply distressed. Everyone wanted to give them a little wine or some other refreshment as a sign of farewell, and when they left, groans were heard on all sides. It seemed as if everyone had lost a relative or a friend. It was the fruit of the fine examples they had set for 13 years. They alone were calm and joyful, and when they arrived at the place of execution, their heads were cut off on the 14th of the 4th moon, 26th May 1839. Pak André was 48, Ni André⁴⁵⁵ 64 and Kim André⁴⁵⁶ 46. Unheard of, the Praetorians collected their bodies and had them properly buried, such had been our confessors' ability to win the esteem and love of all those around them. These three André brothers, faithful to the graces of their Patron Saint, have remained in veneration among our Christians, and the good odor of their virtues and the praise of their invincible courage are still spread everywhere.

Let's go from there to Tsien tsiou, capital of Tsien la province, where the same court order was sent to put an end to the sufferings of our five confessors. Kim Pierre dit Tai koan i was the most impatient of all to hear this good news, and often when the jailers or others spoke to them of death, he would say with eager joy: What day is it? what day? The day finally arrived, and Peter burst into joy and thanksgiving to God.

⁴⁵⁴ 박사의 Park Sa-ui 朴士儀 (1792-1839) Andrew. Blessed.

⁴⁵⁵ 이재행 Yi Jae-haeng 李在行 aka 종일 Jong-il (1776-1839) Andrew. Blessed.

⁴⁵⁶ 김사건 Kim Sa-geon 金思健 (1794-1839) Andrew. Blessed.

Tsieng Paul, fearing the effects of nature, asked the jailers not to let his wife and children come that day. Sin Pierre left life with difficulty: but doesn't this weakness make the sacrifice more meritorious? All five went to the place of execution: Ni Job's⁴⁵⁷ children followed him, weeping. He said to them with a cheerful air and a joyful tone: After long years of languishing here, today at last I've been given the chance to make my way to Heaven. Why mourn such a happy event? Don't be upset, but above all follow my graces.

The sword cut the thread of their days in the midst of the crowd gathered for the market, and their souls were united with their God. It was the 17th of the 4th moon, May 29, 1839. Ni Pierre dit Sieng hoa⁴⁵⁸ was 58, Ni Job 73, Tsieng Paul dit T'ai pong⁴⁵⁹ 44, Sin Pierre dit T'ai po⁴⁶⁰ around 70 and Kim Pierre dit Tai koan⁴⁶¹ years old. So the province also offered its bloody palms to the Lord, and soon afterwards numerous seizures will take place to complete the number of God's predestined holocausts. We shall see them in their own time, but first we must return to the center of events and try to present them in an orderly fashion.

Some time after the execution of the nine Capital Martyrs, the Minister of Crimes was replaced by Hong Mieng tsiou⁴⁶²

(Hong Mieng tsiou, under whose ministry so many martyrdoms took place, was not, however, hostile to Christians; but prompted by orders from his government, he had to treat them severely. He is credited with a trait that would be hard to find in this country. When his Hong brothers were taken to Seoul prison, he persuaded one of his Paidan relatives to visit them there, and sent them some relief in money).

The great criminal judge was also replaced by a new Im Seng kou.

(Im Seng kou always showed himself to be favorable to the Christians, despite the prosecutions he had to face. He was there again during the persecution of 1846, and showed himself to be, if one may say so, more friendly to the Christians, and in particular to Father André. Many go so far as to say that he is a Christian at heart).

According to their government's instructions, they had to step up their activity against the Christians. The sessions were very frequent and the tortures, while not leading to death, very painful, especially through frequent repetition. Satan's ministers did not want the death of the body, but the death of the soul through apostasy, at any price. So two women had the weakness of apostasy. Two elderly widows succumbed at this time to their long suffering, but their faith remained constant to the end. One of them, although mentioned in Bishop Imbert's diary, is not known to anyone. The other is Tsieng Agathe, the widowed grandmother of Sioun Tsin i, born in a village near the river near the capital, she converted quite late in life and from then on practised constantly, despite the violent opposition of her Pagan husband. Left a widow and with her two children dead, she lived in extreme poverty with her two beautiful daughters and grandchildren, all Christians, and at the age of over 60 had to beg on all sides for more than three years. She then showed her resignation, never saying anything but words of thanksgiving to God for his benefits, and in particular for her difficult position. She was over 70 years old when she first received the sacraments, and on

⁴⁵⁷ 이일언 Yi Il-eon 李日彦 (1767-1839) Job. Blessed.

⁴⁵⁸ 이태권 Yi Tae-gwon 李太權 aka 성화 Seonghwa (1782-1839) Peter. Blessed.

⁴⁵⁹ 정태봉 Jeong Tae-bong 鄭太奉 (1796-1839) Paul. Blessed.

⁴⁶⁰ 신태보 Shin Tae-bo 申太甫 (1769?-1839) Peter. Blessed.

⁴⁶¹ 김대권 Kim Dae-gwon 金大權 Peter (?-1839). Blessed.

⁴⁶² 홍명주 Hong Myeong-ju 洪命周 (1770-?)

the 3rd moon of 1839 was taken, first to the thieves' court, where, despite her advanced age, she was subjected to some torture. Threats and gentle words not having shaken her constancy, she was transferred to the court of crimes, where she suffered greatly from hunger and thirst. Fever having taken hold of her, her strength was soon exhausted. She died firm in the confession of her faith and pronouncing the Holy Names of Jesus and Mary towards the end of the 4th moon at the age of 79. -

Pak André, who had devoted himself to removing the bodies of our glorious martyrs, then became a servant of the Christians. He was subjected to severe torture to find out where all this help was coming from, but he did not denounce anything. Arrests had not been numerous in those days.

(It was around this time that Tsio pieng kou⁴⁶³, son of Man iengi and brother of the young queen Tsio, widow and mother of the infant king, seized authority, shortly before the death of Kim hoang san⁴⁶⁴ who was sick. It is pure hatred that directs the actions of the government).

But on July 7, a Grand Council of State was held, resulting in a new decree from the regent Kim reproaching the satellite chiefs and grand judges for their negligence in exterminating the Christians, and ordering them to press ahead with the matter, failing which they would be guilty to the whole kingdom. Until then, a few notable Christians had been taken, but for whatever reason, the real leaders had not been seized.

Nor had the traitor Kim Ie saing i yet thrown off his mask. When he went to Christian etra countries, he read the books in front of the Christians, exhorted everyone and said as he left: Above all, stand firm and endure all trials. It is probable that he made more precise denunciations at the time, but it is still certain that from the day the decree appeared until July 20, satellites fell from all sides like hail, and made the most important catches. The family of Tsio Charles⁴⁶⁵, the family of Hien Charles⁴⁶⁶ serving Mr. Chastan, the Bishopric and the family of Tieng Paul⁴⁶⁷ who lived there, etc., were all captured. Yi Augustin⁴⁶⁸, the government interpreter who provided such great services on the road to Peking, did not escape their notice. They had been trying to take him for a long time; but having been introduced to Kim hoang san, the regent Kim's brother and all-powerful at the time, the latter was very fond of him. He certainly talked a lot to him about religion. During his last illness, he continually called on Augustine and locked himself up for hours with him and sometimes Kim Tsiang ei, minister of the 3rd order, and many believe that Augustine baptized him at the hour of death.

(Kim Tsiangei, a 3rd-order minister and the kingdom's leading scholar, was very close to Augustine, who taught him about the religion he said he wanted to practice. He even had an audience with the bishop when the latter had to leave for the province. Kim Tsiang ei was the man who introduced Augustine to Kim hoang san. Shortly afterwards, he was disgraced and exiled for party reasons. On his return, he did see a few Christians, but lost in his pride, he didn't have the strength to practice and died in 1857 or '58 without even seeing his family fully reintegrated. A lady from this family practises today. Abscondisti à sapientibus. Pity on humanity).

⁴⁶³ 조병구 Jo Byeong-gu 趙秉龜 (1801-1845)

⁴⁶⁴ 김유근 Kim Yu-geun 金逋根 aka 황산 Hwangsan 黃山 (1785-1840).

⁴⁶⁵ 조신철 Jo Shin-cheol 趙信喆 (1796-1839) Charles. Saint.

⁴⁶⁶ 현석문 Hyeon Seok-mun 玄錫文 (1797-1846) Charles. Saint.

⁴⁶⁷ 정하상 Jeong Ha-sang 丁夏祥 (1795-1839) Paul. Saint.

⁴⁶⁸ 유진길 Yu Jin-gil 劉進吉 (1791-1839) Augustine. Saint.

In any case, during the lifetime of this powerful man, no one would have dared lay a hand on Augustine; but he had just died, and he could not escape the clutches of these tigers.

At the same time, it began to be said that there were three Europeans in the kingdom, and that they had to be taken. At the same time, a new public execution of the condemned Christians was decreed, and on July 19, the 10th of the 6th moon, eight new martyrs were beheaded outside the small western gate. The leader of this generous troop was Ni Jean dit Kieng Sam i⁴⁶⁹. The younger brother of Augustine, who had been beheaded on the 4th moon, he had been converted with him, and was so noted for his uprightness, devotion and fervor of mercy, that despite his fairly recent conversion, the Christians wanted to entrust him with the important mission of traveling to Peking. He was baptized in this church, and from the moment of his return he abstained completely from meat. As he had not yet been able to marry, he renounced it and resolved to remain celibate. The Christians noticed something extraordinary in his exterior. He seemed to be continually united intimately with God, and they attributed this to the graces received in his Baptism. Caught on the 2nd moon with the whole family, he had to share the interrogations and torments of his elder brother, but showed uncommon firmness and constancy throughout, and after five months of suffering finally laid his head on the scaffold on this day in the 45th year of his age.

(Bishop Imbert's diary lists Agathe, Jean's daughter, as the martyr of that day. This is an error: Jean had no children. His Grandeur no doubt refers to Agathe daughter of Augustin, but she did not die this time. We'll see her end later).

He was followed by Ni Magdeleine⁴⁷⁰ de Pong t'sien, called by Bishop Imbert la haute Magdeleine, aged 31, a virgin. Ni Thérèse⁴⁷¹, Magdeleine's paternal aunt and widow, aged 52; Kim Marthe⁴⁷² dite Pou p'ieng tsip, widow, aged 53; and our illustrious Kim Lucie⁴⁷³, daughter of Pan moui tsip, virgin, aged just 22.

All had given themselves up voluntarily, as described above.

The other three were Kim Anne⁴⁷⁴, widow and mother of Ouen tai. Born of Christian parents in the capital, she practiced the virtues of her state all her life and patiently endured the hardships of poverty. She lived close to Ni Kieng Sam i's house, and the two families seemed to be one in their harmony. Caught up with him too, she never wavered in her torments, and was beheaded at the age of 51. - Then again: Kim Rose⁴⁷⁵, widow, known as Kam kol tsip. Converted only after becoming a widow, she herself converted her mother and brother, and lived with them in the exact practice of all her duties. Taken on the 11th moon of the Mou sioul year, with Kouen Pierre, she immediately invoked the names of Jesus and Mary, and immediately formed a firm resolution to go all the way to martyrdom. The uncommon torments she had to endure in the two courts did not weaken her, and she always ended by saying to the judges: I'll be even with death. After eight months in prison, at the age of 56, she was granted her death sentence. Finally, the last victim of the day was the young virgin Ouen Marie⁴⁷⁶, aged 22. Born in the provinces and having lost her parents as a child,

⁴⁶⁹ 이광렬 Yi Gwang-ryeol 李光烈 (1795-1839) John. Saint.

⁴⁷⁰ 이영희 Yi Yeong-hee 李榮喜 (1809-1839) Magdalen. Saint.

⁴⁷¹ 이매임 Yi Mae-im 李梅任 (1788-1839) Theresa. Saint.

⁴⁷² 김성임 Kim Seong-im 金成任 (1787-1839) Martha. Saint.

⁴⁷³ 김루치아 Kim Lucia 金累時阿 (1818-1839) Lucy. Saint.

⁴⁷⁴ 김장금 Kim Jang-geum 金長金 (1789-1839) Anne. Saint.

⁴⁷⁵ 김노사 Kim Rosa 金老沙 1784-1839 Rose. Saint.

⁴⁷⁶ 원귀임 Won Gui-im 元貴任 (1819-1839) Mary. Saint.

she came to live with relatives in the capital and soon took up embroidery with them. She soon resolved to remain a virgin, and everyone admired in her the gravity of middle age, combined with an equality of soul that was always satisfied.

At the 2nd moon, when the satellites entered the sky, she was able to flee, but on her way, having been met by people she knew, she was caught. For a quarter of an hour or so, she was beside herself with bewilderment, but soon the thought that it was God's command calmed her spirits: she put her mind at ease and laid all her fears to rest. In both courts, every means was employed to obtain her apostasy; gentleness, caresses and promises made no impression on her, and the violence of the torments found her equally unshaken. Her body was pounded with blows and tortured at every session: but she retained her presence of mind and always responded with calm and dignity. In prison, in the midst of the excruciating pains of hunger and thirst, she was again taken by the common plague. However, her mind and heart were always tranquil, and after five months' imprisonment, she had the good fortune to sign the contract for the chaste nuns of the Lamb with her own blood, on the same day, July 19, 1839: 10th of the 6th moon.

So the divine father of the family continued to gather his harvest in this field fertilized by his grace. And at the same time, he allowed the tyrants' rage to spread over the province. On the 5th, 6th and 7th moons, numerous arrests took place in the province of Tsien la, and others in that of T'siong t'sieng. A number of them were faithful imitators of the glorious examples set by the capital, but so as not to confuse the facts, we'll postpone talking about them until the denouement.

Meanwhile, in his provincial retreat, Bishop Imbert was learning of the serious events that were taking place day by day, and the situation was becoming increasingly critical. In this extreme situation, he felt it necessary to call a meeting of his priests to discuss the affairs of the mission and provide for the general good. The roads had become very dangerous, but Son André, His Grandeur's generous host, took it upon himself to bring them.

He set off in his boat, bringing Mr. Chastan at midnight on July 24, and returning with Mr. Maubant on July 29. We don't know what happened at this meeting, or what measures were taken. We only know that S.G. was inclined to send the two priests back to China by sea, leaving them the only victims of the persecution: but apart from the fact that these generous priests would not agree to leave the country in such circumstances, the obvious danger of death for all the boatmen and passengers made them reject this project. On July 30, they parted company with orders to be ready for any eventuality, and to be on their guard until things took shape and the Bishop could make a decision.

The following day, July 31, the satellites set off for Sourisan, a Christian village 50 li from the capital with a population of over sixty. There took place a spectacle worthy of admiration and pity. T'soi François dit T'sioun i⁴⁷⁷ father of Father Thomas T'soi⁴⁷⁸, now in the ministry, was the leader. François, born in Tarikol in the Hong tsiou district, was the youngest of six children, and his family was very wealthy. Religion having been widespread in this family from the beginning, he practiced it from childhood. But soon seeing that there were too many obstacles to the salvation of his soul in his homeland, and unable to persuade his elders to leave this place of well-being, he took his decision, and leaving only a farewell letter, he left without saying a word to anyone. The reading of this letter made an impression on the whole house, and they immediately sent out to find him. On his return, he insisted on the necessity of emigrating to save their souls, and spoke so well that the departure was decided and carried out a few months later. In so doing, he saved his entire family, who

⁴⁷⁷ 최경환 Choe Gyeong-hwan 崔京煥 ou 永煥 Yeong-hwan (1805-1839) Francis. Saint.

⁴⁷⁸ 최양업 Choe Yang-eop 崔良業 (1821-1860) Thomas. Venerable.

would otherwise never have practised openly. They all emigrated to the capital, but a few years later had to flee to avoid persecution, losing almost all their fortune in the process.

François then withdrew to the mountains and became a model Christian in every respect. Diligent in all his duties, he taught his children and was fond of pious reading. Self-conscious in every way, he still found ways to give alms, and knew how to make himself loved and esteemed by all. He soon turned his attention to the instruction of Christians, and was so successful in his exhortations that large numbers of people always gathered to hear him. They were not afraid to travel long distances to have the pleasure of hearing him, and since he had been appointed catechist, he had redoubled his zeal for this function. The persecution of 1839 having broken out, all his desires were directed towards martyrdom. He made collections in the provinces to help bury the martyrs, and after taking these collections to the capital, he returned home to await God's orders. From then on, all his attention was focused on strengthening the Christians and preparing them to withstand the trials. Every day he gathered them together, and his warm words disposed their hearts: all were fervent, all seemed willing to die for God. In the meantime, on July 31st, the satellites arrived. Hardly any of them fled, and all joyfully surrendering, this generous troop had to be led to the capital with their wives and children. What a beautiful sight along the road! and how passers-by must have marveled! There were more than forty people, and all arrived by evening and were locked up in the thieves' prison. The next day, the criminal judge Im Seng kou came to court and, to frighten people into apostasy more easily, he put the first ones to violent torture, starting with T'soi François. Soon, however, some of the apostates were discouraged, and many weakened even before the torture. Others were dismissed on half words of apostasy, some even, it is claimed, on deft response to the judge's ambiguous words: and in a few moments he had delivered almost all of them. But while it's true that a few were able to withdraw with a clean conscience, it must be admitted that a large number uttered some very dubious words, and several completely failed in their faith: the judge succeeded in his aim, which was to get rid of them all. François' wife, very firm on the one hand, and too compromised on the other by the fact that her son had been sent abroad as a pupil, was deposited in prison, along with Ni Emérence. They were the only ones left of this troop, at first so eager.

T'soi François' wife, Ni Marie⁴⁷⁹, born in Hong tsiou district, was related to Ni Louis de Gonzague, martyred in 1801. A practitioner from childhood and united with François at the age of 18, she followed him to the capital and to his other emigrations, sharing all his sufferings. Despite their destitution in times of famine and the fatigue of several emigrations, she never uttered a murmur, and not content to bear all these sufferings patiently, following the example of Jesus, she received them as good fortune. When she saw her young children suffering from hunger or exhausted on the roads, she comforted and excited them with the brevity of this world, the eternity of the next life and the examples of Our Lord Jesus. Full of respect and love for her husband, she was very close to him, and together they dealt with all matters of soul and home. During Lent, setting aside a few sapèques and a few grains saved from fasting days, she would confer with him and give alms.

Caught in Sourisan with all her children, she was subjected to atrocious torture in the thieves' court: she endured more than 300 blows with the big stick, and no part of her body remained intact, but she did not weaken for a moment and was returned to prison. Thinking then of her five children, the eldest of whom was only a dozen years old and whom she was about to leave alone and without support, her maternal insides were too moved, and in the thought that she had to preserve her own life to care for the bodies and souls of these dear children, she had the weakness to apostatize. Despite this, she was not released, but

⁴⁷⁹ 이성례 Yi seong-rye 李聖禮 (1801-1840) Marie. Bienheureuse.

transferred to the criminal court for sentencing. All the Christians urged her to recant, and their efforts having shaken her, she made her recantation frankly before the judge, who deployed a terrible device and beat her very violently. But calmly and without changing her face, she no longer denied it, and deserved to be sentenced to death, and was returned to prison. But the sight of her four children about to be orphaned revolted her natural feelings, and she couldn't bear it. Fearing that they would be yet another obstacle to her martyrdom, she sent them away, saying: Go, all of you, and above all don't forget God and Mary. Live in harmony, and whatever difficulties you encounter, don't separate us, and wait for your elder brother's return.

(To carry out their mother's wish, the 4 brothers settled together for a while in a village, and their brother Father Thomas made his home among them for two years).

From then on, she was more at peace, waiting for her sentence to be carried out. She then lost the youngest of her children, named Etienne, then at the breast. His mother's torments, hunger and the other privations of prison consumed him, and he went to join the ranks of the SS Innocents.

Ni Emérence, sister of Ni Pierre dit Sioun pin i, came from an honest family in the Ni ei San district and was married to a Pagan. But at the age of about 20, having learned of her brother's religion, she firmly believed in it. Unable to learn, she at least abstained from all superstitions and practiced fasting and abstinence.

When her husband found out about this, he forbade her and went so far as to beat her so severely that she no longer had the free use of her limbs. One day, in the middle of the cold and snow of winter, he stripped her of her clothes and hung her up in the open air. In spite of this, Emérence persevered in her feelings, enduring everything patiently, calmly and gently, retaining a supple and complaisant character, and all the more devoted to the duties of filial piety towards her parents-in-law, the admiration of her relatives and acquaintances.

Taking advantage of every opportunity to make her husband understand the truth of religion, she finally converted him, and the couple, now of the same mind, retired to the mountains to practise their faith, where she had the good fortune to see her husband, baptized at the hour of his death, end up in fine sentiments of piety. From then on, she withdrew to her brothers with her young son. During the persecution of 1839, she refused to flee to avoid danger, saying she wanted to await the orders of Providence. She was in Sou ri san and was taken with all the others. On her way to the capital, she escaped with her son, and courageously went before the judge, where she endured the various torments of several interrogations without weakening or opening her mouth. Her body was left in a terrible state. The other Christians pitied and consoled her: she replied: "In my own strength, what could I endure? But with God's help, I can do anything. And then again: Great suffering brings great happiness... Even though she was subjected to new tortures, she did not allow herself to be shaken. Soon her flesh was corrupted and worms began to grow. Moreover, hunger and thirst had exhausted her strength. Three days after the last of her torments, she died in prison at the age of 39. The day of her death is not known to us. - However, since all the Christians' affairs had been revealed, the government had issued a decree for the arrest of the three Europeans, and a large reward was promised to the person who arrested them.

The traitor Kim Ie Saing i offered to surrender them if he was given all the men he needed. The offer was gladly accepted. The traitor, as cunning as he was wicked, must well have expected to encounter difficulties, and in fact, the Bishop, if not betrayed by one of his rare confidants, could stay in his asyle for a long time without suspicion, and the Priests also had a few huts where the hatred of the impious was unlikely to find them easily. So they went about it by cunning.

The traitor, who had gone down to the provinces for this purpose, went to find some of his former Christian friends and told them: "In the capital, the most enlightened Christians

have been taken and, having developed their religion in front of the mandarins, they have opened their eyes, as has the government: everyone is ready to practice it: The time for freedom has finally arrived, and when the Bishop or the Priests show up, the whole court will become Christian. I have a letter from Tieng Paul for the Bishop. Please tell me where he is. Two Christians, perhaps giving credence to his words, said that Tieng André would probably know his whereabouts, and the traitor, followed by his satellites, was led by these Christians to Tieng André. André, known as hoak ieng i⁴⁸⁰, was an excellent Christian from Tsieng san. He had consumed his small fortune by emigrating to practice better, and was devoted by devotion to the service of the mission. He had taken great pains this spring to prepare an asyle for the Bishop, and was truly one of the confidants. Unfortunately, his simplicity bordered on stupidity, and God allowed him to be met by Satan's emissaries. After hearing their whole story, he believed them, but in order not to compromise himself, after thinking about it all night, he said he would go alone to the news.

Urged to go in the company of the envoys, he finally agreed, on condition that they would stay halfway and with the determination to stop if the others continued to follow him. So he set off with Kim Ie saing i only, and when he stopped a few li from the residence, Tieng André went alone to see the Bishop. The latter, having heard everything, told him at once: "You have been deceived by the devil: then, reflecting that the traitor was already almost at the door, escape had become impossible and would only serve to torture the Christians, he resolved to surrender.

(note) (According to Ven. Imbert, that the family where he was hidden, seized with fear, urged him to give himself up. This was a hard blow to the sensitive heart of Bishop Imbert, and this painful impression contributed greatly to his supreme determination to give himself up. This happened, as he himself says in his letter, on the night of August 9-10, the day of St. Laurent, Patron Saint of this dear Prelate. + Em. Verrolles év. v. ap. de Mandchourie)

He wrote two letters to the missionaries announcing the capture, telling them to remain hidden and await further orders, then celebrating Holy Mass, he packed a small bundle and set off to the place where the traitor was waiting. From there, having rejoined the satellites, he dismissed poor André, who wanted to follow him, just as he had prevented his landlord from accompanying him. Bishop Imbert began to proclaim the word of God to the Satellites and to the twenty or so people gathered there, and all confessed that it was a true doctrine. He was immediately sent to the capital, and handed over to the grand criminal judge in the thieves' prison, for having, like his divine master, the infamy of being assimilated to them. His capture had taken place on August 7. Interrogations soon began. Unfortunately, we know little about it. His Grandeur had to undergo the ordeal of having his bones bent to get him to denounce the retreat of the other Europeans: Then he was asked: Why did you come here? To save souls - How many people have you taught? - About two hundred - Deny God - At this word, the Bishop's soul shuddered with horror, and raising his voice loudly, he replied: No, I cannot deny my God.

Knowing that nothing could be done, he was soon returned to prison. After the customary caning, the details of which we don't know, but which, it is said, made him suffer cruelly. Shortly afterwards, seeing that the Christians were no longer being seized, and that every effort was being made to seize the Europeans at any price, and presuming no doubt that they would not be able to hold out for long against the pack launched against them and led by

⁴⁸⁰ 정화경 Jeong Hwa-gyeong 鄭-- 1807-1840. Andrew. Saint.

apostate traitors, His Grandeur addressed two lines to the two missionaries. It said only: Jesus Christ said that the good Shepherd gives his life for his sheep, so come and join me, but don't let any of your servants come.

nota. For many years, I owned this precious autograph, which I kept in my diurnal, and of which a pious theft by an unknown hand deprived me. In extremis bonus Pastor dat vitam pro ovibus : undé si nundûm profecturi estis venite cum praefecto Hiung che chang sed nullus christianus vos sequatur. Imbert Epus Capsensis.

These words si nundûm profecti estis seem to indicate the second bill discussed below. Thus the two bills would have been identical + Em Verrolles év. vic apost. de Manchourie)

The shepherd wished to spare the blood of his dear sheep, and in this extremity, he believed he had to take this extreme course, which may seem extraordinary to some. How, however, far removed from events, could we judge an act of such importance?

(note: Humanly speaking, the act of surrendering and ordering his confreres to surrender is easily explained by the temperament of Bishop Imbert's character, for those who knew him. The various vic. apost. to whom I communicated these details in 1843 blamed this strange resolution. In a much less serious case, Bishop de St Martin had given an order of this kind to M.M. Delport and Devaut, missionaries in Sutchuen, and he repented of it all his life. I say, in a much less serious case, because it was a matter of going to Peking, no doubt to be sent back to Europe, and the Sutchuen mission did not remain without a priest, or even without its vicar apost. Bishop Potier (⁴⁸¹) + Em Verrolles év, v. a. Md)

We cannot give an account of all the interrogations of the many Christians seized at the time of the Bishop's capture; but we must say a word about the three most important, already known to readers: We want to mention Tieng Paul, Niou Augustin and Tsio Charles. They were clearly known as the introducers of the foreigners, who had also been denounced by the traitor. However, they said nothing incriminating in the first sessions. It was only after the capture of His Grandeur that they spoke freely about everything. Tieng Paul, a faithful companion of the Bishop, had followed him when he hid for a month in the capital, but when the Bishop went down to the provinces Paul had to stay behind to guard the house, and did not leave his post. Anticipating that he would be arrested, he prepared an apology for his religion, together with a few other Christians, to present to the mandarin when he was taken: and indeed, having presented it the day after his arrival in prison, he underwent his first interrogation on the 3rd day before the great criminal judge, who said to him: Why do you not follow the customs of your country, and adopting the religion of a foreign kingdom, do you still want to infatuate others with it? Reply: Every day in our kingdom we receive for our use the beautiful objects of foreign kingdoms, is it right to reject the Christian Religion, the only true Religion, simply because it comes from another kingdom? -Any man cannot dispense with practicing it - The great judge: You only praise the religion of foreigners, and do you say that the King's prohibition of it is bad? Paul : I have nothing to say to that, I have only to die - The judge asked him to explain his apology in detail, then afterwards he said : Are your words right, must you gather the people together and teach them what the King forbids ? - and at the same time had him bound, his arms and legs beaten with sticks, and sent back to prison. Six times he underwent the excruciating torments of questioning. On the 3rd

⁴⁸¹ (Note by Daveluy) It is true that M. Deport and Devaux died of hunger in prison: but this fact

moon he was confronted by the bishop, and on the 6th he was tormented for revealing the priests' place of retreat.

Niou Augustin was waiting in peace at home for the orders of Providence when the satellites came to seize him. He had to endure a very violent moment for nature on the part of those closest to him. His eldest brother and many assembled Pagan relatives urged him to say only one word and not to surrender: but he had the strength to repel this temptation and was brought before the criminal judge. At first, the judge used a thousand means of gentleness and persuasion to make him desist, but unable to make him listen, he had him seized and said to him: "You, who receive a stipend from the king, do you dare to do what he forbids? From whom did you learn? Who did you teach? Augustine: I was taught by Ni Paul, who was beheaded 12 years ago for the Faith: but since I could not even teach those in my house, how much more could I not teach others - I have no books - The judge: No house has as many books as yours, and you say you have none? And then he had him tortured five times. Previously, Augustin had trembled at the mere thought of torture, but since his arrest his fears had vanished - the Bishop had already been taken, and the other priests were well known. In the Praetorium, they were the subject of a thousand slanders and suspicions as to why they had come. So the judge asked Augustine to explain. Augustine took advantage of the opportunity to speak at length, vindicating them for their slander and saying: "The reason why the European doctors have come to our kingdom is nothing other than to spread the glory of God and teach men to honor him by observing the ten precepts, and to save their souls. By preaching this doctrine, they help people to avoid the eternal pains of Hell after death, and to enjoy endless happiness in Heaven. But how could they persuade others of this beautiful doctrine if they were not the first to apply themselves to good? So it's only after they've practised goodness for a long time and advanced in virtue that they go out to evangelize foreign lands. If, as is alleged, they were seeking honors, riches and the pleasures of the flesh, why abandon their magnificent and opulent homeland of Europe? Why come here at 90,000 li through dangers where nine out of ten perish? Moreover, clothed in the dignity of a bishop, what higher position can one aspire to? They bring from their country the money necessary for their use, what desire for riches can we suppose of them? Before being elevated to Holy Orders, they swear and vow before God to keep their bodies pure and to maintain continence until death. Where can we see the desire for the pleasures of the flesh? He answered yet again in a victorious manner to other imputations: Then the judge said to him: What has brought him here? - I did," he replied: And when questioned about the two priests, they did not open their mouths, receiving the torture impassively.

He was also confronted with the Bishop, and six times had to endure the torments of questioning.

Tsio Charles, always at the head of the valets who made the Peking expedition for the Mission, had a real desire to suffer for J.C. and longed for martyrdom. On his return journey in the spring of 1839, he had a dream. He saw Jesus on Mount Tabor. The Holy Apostles Peter and Paul were at his side, and Jesus said to him: This year I will grant you the great blessing of martyrdom. Charles saluted several times in thanksgiving, and the same dream having presented itself twice, he could not know the cause. On his return home, seeing the circumstances of the persecution so gracious, he thought that this dream might well become reality, became more and more confident and prepared for martyrdom. He had left his home when the satellites swooped down on it, but when he came to return he found them outside the door, carrying away even their nursing children. He followed them, thinking to himself: I'd like to give myself up, but what are God's plans? I don't know. So he fought these thoughts and determined not to forestall the orders of Providence, and followed the prisoners to the Praetorium to see what would take place. They are sent to the grand criminal judge and

he goes there again. The valets chased away all the curious onlookers, but he alone did not go. They push him by the back, but he resists. So they say to him: "Who are you? I am the master of the house of these prisoners.

He was immediately seized and brought before the great judge. Charles had not yet had time to sell the items he had bought in Peking with the money he had received from the Mission, and the next day he was interrogated most violently to find out from him where all these items had come from that had been seized. He stood firm and remained silent in the midst of the most horrible suffering. Soon he was confronted by the bishop and tortured to find out where the two foreign priests had gone. He underwent the horrors of the questioning eight times, and always emerged calm and victorious.

In the eyes of the kingdom, these three generous athletes were the most guilty of all. It was they who had brought in the infamous foreigners...⁽⁴⁸²⁾ So they were tortured accordingly. Extraordinary tortures were inflicted on them. The curvature of their bones was brought into play with refinement, and their legs were sawed off with ropes, a dreadful and inexpressible torment. Triangular sticks cut off all their flesh, which fell off in slices. Their words were always firm and their constancy calm and dignified. Admiration surpassed hatred in the hearts of these tiger executioners.

Honor to God and to the saints he knows how to sustain.

The overcrowded prisons had to be cleared, and since apostasy doesn't leave a vacuum at the whim of the rulers, a new death warrant was issued against six of the generous confessors of the Faith. At their head was Pak Jean, known as mieng koang i⁴⁸³, son of an 1801 martyr. He lived in poverty with his mother, who worked as a water carrier; he wove straw and hemp shoes to support his wife and children. But he stood out for his simple, straightforward uprightness, combined with the fervent practice of all his Christian duties.

Caught on the 4th moon of this year, his constancy grew stronger in the midst of torture, and he never showed any sign of weakness. Day and night in prison, he preached to Christians and even thieves, and endured all sufferings with an air of joy. In the court of crimes, new tortures were deployed with formidable apparatus, and he was still unshaken. He thus deserved to crown his glorious battles with the sword at the age of 41. He was accompanied in the arena by Pak Marie⁴⁸⁴, older sister of the martyred Lucia above, who lived and was taken with her and gloriously shared her torments. She was 54: Kouen Barbe, wife of Ni Augustin martyr above, who knew how to contain her maternal tenderness at the sight of her children imprisoned and tortured, and did not weaken until the end. She was 46 years old. Ni Barbe widow, older sister of Ni Magdeleine⁴⁸⁵ de Pong t'sien martyr above, whose virtues we have already admired. She was 41: Ni Marie⁴⁸⁶ wife of Nam Damien above, so violently tested by the sight of the torments of her young son and also by the atrocious tortures she had to endure. Everyone admired her greatness of soul and her resignation under torture. She died at the age of 36. Last but not least, Kim Agnès⁴⁸⁷, a virgin and younger sister of our illustrious Colombe⁴⁸⁸, completed the list of six martyrs.

After the terrible ordeals of which we have spoken, she still had a thousand assaults to withstand, and her gentle, candid character made her stand out for her iron determination,

⁴⁸² (Note by Daveluy) What guilty person can be compared to such criminals?

⁴⁸³ 박후재 Park Hu-jae 朴厚載 (1799-1839) John. Saint.

⁴⁸⁴ 박큰아기 Park Keunagi 朴大阿只 (1786-1839) Mary. Saint.

⁴⁸⁵ 이영희 Yi Yeong-hui 李榮喜 Magdalen (1809-1839). Saint.

⁴⁸⁶ 이연희 Yi Yeon-hee 李連熙 (1804-1839) Mary. Saint.

⁴⁸⁷ 김효주 Kim Hyo-ju 金孝珠 1816-1839 Agnes. Saint.

⁴⁸⁸ 김효임 Kim Hyo-im 金孝任 (1814-1839) Columba. Saint.

which secured her the palm at the age of 25. These six confessors were taken outside the small West Gate and beheaded on the 26th of the 7th moon, September 4, 1839.

During the course of the same 7th moon, a number of Christians had also expired in prison, thereby giving glory to God. They were:

Han Anne and Kim Barbe, wives of two brothers. As soon as they learned of the religion, they embraced it and never ceased to practice it in an exemplary manner. Their perfect harmony was particularly noticeable. Everyone was edified by it, and cited them as models of mutual charity. They never made a move or a decision without consulting each other, and never once did a sour word disturb their happy intimacy. Whether it was temporal affairs or the care of the soul, everything was done in common. They helped each other assiduously, and made it easy for each other to hear any instructions they might have, which they then passed on to each other. When their husbands died, they lived in poverty, supporting each other, and, more rarely, this position did nothing to change their intimacy based on real charity.

Caught together in the persecution of 1839, they encouraged each other through torture and imprisonment, and were determined not to leave each other's side. Violent tortures repeated six or seven times did not shake their constancy, nor did hunger and thirst alter their tranquillity. Their precious death before God separated them for only a few days. Kim Barbe, who had received more than 340 blows with large sticks, died on the 15th of the 7th moon at the age of 49. Five days later, Han Anne, repeatedly beaten more than 390 times with the big stick, joined her in the bosom of the Lord on the 20th of the 7th moon at the age of 55, and their admirable brotherhood will never end.

Kim Lucie, known as the old hunchback, also gave up her soul to God around this time. She had had this infirmity since childhood, and her lack of intelligence meant that she remained in a state approaching childhood right up to the end. She spent the long years too painfully, wishing to observe her duties, but unable to do so to her liking because of her Pagan husband and the isolation in which she found herself, unable to communicate with Christians. In the end, even though her husband was still alive, she left her home, went back and forth to the Christians, took pleasure in serving them, happily performed the most menial duties, cared for the sick and afflicted, and shone with fervour and humility.

Caught up in this persecution, she was violently harassed by the judge and the satellites, and always insisted that she could declare nothing and was ready to die. She was threatened with torture, which she said she did not fear. However, her advanced age and infirmities spared her. Returned to prison, she died there at the age of 71.

Finally, on the 5th of the 8th moon, T'soi François, whom we saw at the head of the Sourisan Christians, also flew to his God, whom he loved and served so wholeheartedly. Guilty of sending his son abroad. He was spared no torments. Tortures were inflicted all over his body, and he was left unable to use any of his limbs. In the midst of so much suffering, his calm and tranquility seemed to defy all Satan's minions to separate him from the love of his God. Everyone was stunned with admiration, saying: "This is not a man clothed in flesh; this is wood or stone.

Twice, 110 strokes of the thief's board were applied to him, and it's inconceivable that he could have survived this horrible torture. His cops had to be minced to the letter. God did not allow him to carry his head to the scaffold, but he is nonetheless considered by all to be one of the finest confessors of his time. He supported the Christians and strengthened them by example and word, gave great honor to religion in front of the judges, and died a saintly death from his tortured wounds in prison, at the age of 35.

The province where the persecution had come later seemed to have no flowers to add to the bouquets of sweet-smelling flowers that the capital offered so lavishly to their common God. However, we note that several of our martyrs above were really from the

province, even though they are included among the martyrs of the Capital. And in this same 7th moon, God called to himself in the Hong tsiou district a soul we believe to have been very pleasing to him. We refer to Niou Paul, a native of T'siong tsieng i in the Tek san district.

He had embraced religion alone in his family, and lived for many years as a widower and childless, mostly among pagans, but firm in the faith he had once embraced. Devoted to culture, leading a hidden life, with no support here below, and not very widespread among Christians. His name is scarcely known there: but his long sufferings, his death and the aftermath of his death seem to denote a soul well loved by God, which he still keeps hidden to this day. Caught on the 3rd moon of 1839, he was taken to the town of Hong tsiou, where his family's satellite allies promised him his deliverance if he would only say the fatal word. Paul was far from having the thought: brought before the mandarin, he confessed his faith and endured the various torments of questioning without complaint, before being returned to the dungeon. Some time later, a royal informer made his rounds in the town, and received the same promises, the same answers and the same torments. Burdened day and night with the cangue, from which he was not relieved for a moment, he suffered above all from hunger, for not having a penny to his name, and no one coming to see him, he was obliged to beg the other prisoners for a few grains of rice. He endured his position with resignation, and preached religion to his fellow prisoners, but especially to a Pak T'sioun o pagan detained for a civil offence. Touched by Paul's patience and virtues, the latter listened willingly enough, and without making up his mind, he loved the Christian and did him a few favors. One day, Paul, exhausted with hunger and thirst, asked the jailer for some wine residue. Feeling that his end was approaching, he urged Pak t'sioun o more and more to convert and asked him in grace to suggest the Holy Names of Jesus and Mary to him at the hour of death. One day, when they were alone in the room, Paul was kneeling and leaning against the wall, reciting prayers: when he had finished, Pak t'sioun o put him back to bed and Paul told him again: Above all, when you are delivered, make yourself a Christian. He then pronounced the Names of Jesus and Mary three times and died peacefully. Immediately after his death, his exhausted face took on an air of life, and the Pagans who buried him said that a bright light surrounded his body during the burial, and that of course he had gone to heaven. Pak T'sioun o was deeply moved by this unspectacular but precious death before God, and no doubt through the merits of our fervent confessor, he made his resolution, which he carried out on leaving prison, and was later named Lucien at Baptism.

In the meantime, the two missionaries M.M. Maubant and Chastan had received the letter Bishop Imbert had written to them on leaving to surrender themselves, and faithful to their pastor's recommendations, they hid for a while and kept on their guard.

A few days later, they sent Ni Thomas, widower and pupil of Bishop Imbert, and T'soi Pierre, servant of Mr Maubant, to the capital to find out everything about the imprisoned bishop, and to see how things stood. As soon as they were on their way, they met poor Tsieng André, whose good-naturedness had led to the Bishop being handed over, and they refused to go with him as he was too well known to the satellites.

Passing opposite an inn, he went in to light the tobacco, and the two servants went ahead, as if going their own way. Unfortunately, the satellites in the inn recognized Tsieng André, and the fine detectives happily accosted him, saying that all was well and that freedom would be proclaimed as soon as the two priests returned to the capital. At the same time, presuming that the other two travelers might well be Christians, they were called back to sound them out, but they put up such a good show that they were allowed to continue on their way.

Tsieng André was in fact a prisoner, and the satellites must have had a lot of faith in his stupidity to try and play him again: but what's more incredible, for the second time he was

fooled by their lies, and adding faith to the freedom of religion he had the stupidity to point out that the two morning travellers, being servants of the Priests, must certainly have known where they were at the time. Overjoyed, they set off with André to reach the servants in an isolated Christian house;

(in Koun p'oun nai district of Koa t'sien at the widow Tsiou's)

where they were to spend the night that day, and on the way they talked about religion, inquired about the arrangements to prepare themselves for Baptism and made their hypocritical faces so well, that André himself was jubilant and saw as if with his own eyes the whole Court and the people regenerated in the waters of Baptism and prostrated at the feet of our God. It was in this mood that they all arrived after nightfall at the house where the servants were, and having tried in vain to flee, they were caught. While seizing them, the satellites did not bind them, but continued their banal refrain, declaring only that the government was looking for the two priests for the great ceremony, so they should indicate their retreat and lead them there. Ni Thomas and T'soi Pierre were not fooled, and who could have been? But thinking that if they went along with these brigands, they might gradually find a way to escape, they pretended to believe everything they said, and said that if they searched hard enough, they might find the Priests, but as they didn't know where they had retired to, they would have to go back and forth for information. With that, we spent the night, and in the morning we gave leave to the good man André and Ko Pierre, also taken from this house, on the pretext that having capable guides it was useless to send so many people on their way, and that we should soon find each other again in the practice of religion, so we parted as good friends.

What diabolical finesse! That day, or the next, we were in a hurry to get to the news. The satellites wanted to go, but he wanted to go alone, he said, so as not to arouse the suspicions of the Christians, and to get them to speak frankly. After some debate, he left alone and did not return. They waited impatiently for him for three days, after which they realized they had been deceived by him. They didn't know what to do. Some wanted to continue trying out this hypocritical role, one wanted to put the remaining T'soi Pierre in their hands to the torture to get something out of him. As he didn't seem very flexible, they decided to bind him, suspend him in the air and beat him.

He wouldn't open his mouth, and after a final day of suspension, we untied him. He seemed half-dead, and we laid him in an apartment. He appeared to be unconscious, and the satellites outside the door were arguing amongst themselves, saying: "These tortures achieve nothing. When we see women and children denounce nothing under the blows, how can we believe that one of the Priests' confidants will denounce them? We've spoiled the whole affair..." Then they burst out in reproaches against the perpetrator of the tortures, who withdrew. Peter had heard all this without them suspecting it. They came back to him and said: "This satellite lout wants to go too fast. He's done you wrong. The rest of us have decided to wait for you to get some information - so they set off again, and soon Peter asked to go alone to a nearby place to ask where the priests were: they refused, and he said: "It's useless to go with you: no one will trust me: so we'll have to give up: take me wherever you want, I've got nothing left to try. Then the satellites said to him: You don't believe us: you must go to the Capital, and when you see how the Bishop is treated there, your doubts will fall away. They took him to the capital and put him in the home of one of the satellites, where he was treated as a friend. Then, in an attempt to deceive him, they carpeted an apartment during the night and placed the Bishop there, before whom he was brought. The Bishop immediately said to him: Do you know where the priests are? He replied: With a little research, I'll probably be able to find them. The Bishop: They probably didn't receive my letter: Will you take one to them? I'm willing to carry out your orders- And without further ado, His Grandeur wrote a few lines, which she handed to him.

(This is the bill whose text I have quoted - see note above).

+ Em. Verrolles Ev.v.a. Md)

And saluting the Bishop, he withdraws - The satellites are happy, putting themselves on the same footing as before, talking a lot about the good treatment given to the Bishop, etc. But Pierre now wanted to arrive from a different direction. But Peter now wanted on the one hand to pass on to the Priests the letter with which he was charged, and on the other to escape from their hands. When he went to some Christians to find out where the Priests were, the Satellites followed him, but nobody answered, so they were obliged to let him go alone; then a second and third time, so that they trusted him a little, and after having won their confidence several times in this way, he said he knew where they were, chose his places well, and towards evening, leaving them to go and get information, he slipped off into the mountains during the night; he went to find some Christians, had the Bishop's letter carried, and having learned that the Priests had received him and were about to set off, he fled through the woods and went into hiding in a safe place.

The two priests had received the Bishop's first letter, inviting them to surrender themselves, some days earlier, we don't know how. From then on, they had been meeting and planning their departure. Beforehand, they each wrote a letter to the Christians, consoling them, encouraging them and making a few recommendations as circumstances required. They also wrote a few lines of farewell to all the members of the Société des Missions Etrangères to which they belonged. They read as follows:

My Lords and Gentlemen, our dear confreres

Divine Providence, which had led us through so many obstacles on this mission, has allowed the peace we enjoyed to be disturbed by cruel persecution. The picture left by Monseigneur before he entered prison, which will be sent with these letters if possible, will make you aware of its cause, continuation and effects.... Details on the martyrs.... Today 6 7bre arrived a second order from Bishop to present us to the Martyr - We have the sweet pleasure of leaving after having celebrated the last Holy Sacrifice. How consoling it is to be able to say with St Gregory: Unum ad palmam iter, pro Christo mortem appeto.

If we are fortunate enough to obtain this beautiful palm quae dicitur suavis ad gustum, umbrosa ad requiem, honorabilis ad triumphum, give us a thousand thanks to divine goodness and do not fail to send help to our poor neophytes who will once again find themselves orphans. To encourage our dear confreres who will be destined to replace us, we have the honor of announcing to them that the Prime Minister, nor at present the great persecutor, has had three large sabers made to cut off heads. If anything could diminish the joy we feel at this moment of departure, it would be to leave fervent neophytes whom we have had the joy of administering for three years and who love us as the Galatians loved St. Paul, but we are going to too great a feast to allow feelings of sadness to enter our hearts.

We have the honor of recommending these dear neophytes to your ardent charity. Accept our humble farewells etc. etc. Jacq. Hon. Chastan . Pierre Phil. Maubant . Korea 6 7bre 1839

After having thus arranged everything, and receiving from T'soi Pierre the 2nd letter from the Bishop inviting them to surrender, having learned that the satellites were waiting about ten li away, they hurried to join them and were in great joy. Soon they arrived at the town of Hong tsiou, where they were chained up, put on horseback and led straight to the capital, where they were handed over to the great criminal judge and reunited with their bishop. What a joy it was for these generous hearts to find themselves together in irons for the Name of Jesus Christ. The grand juge criminel, deploying a formidable apparatus, brought the three Europeans to the stand and said to them: "Who gave you shelter? Where did

the money come from? Who sent you? And who called you? They replied: “The one who gave us shelter is Tieng Paul: the money for our use we brought with us: We were sent by the Sovereign Pontiff, head of the Church, and the Koreans having called us to help their souls, we came... They were caned, and for three days underwent various interrogations and tortures, the circumstances of which are unknown. Three times they were beaten with the thief's board to make them denounce some Christians, and they replied that they could not harm these brave people - “Return now to your homeland”, they were told - “We do not want to”, they replied: “We have come for the salvation of the souls of the Koreans, and we shall die here without regret” - Handed over to the prison, they were guarded day and night: They were soon transferred to the Keum pou prison for dignitaries and state prisoners, where they were interrogated for three days in front of the senior ministers. They were confronted by Tieng Paul, Niou Augustin and Tsio Charles, all of whom were subjected to various tortures. We only know that the Bishop and the Priests received 70 strokes of the cane, and during all these torments, they proved themselves worthy of the high determination they had taken. Condemned to death, the day of execution was set for the 14th of the 8th moon, falling this year on the feast of the Apostle St. Matthew, October 21st. Criminals of the highest degree, they were to be put to death with the great apparatus called Koun moun hio siou⁴⁸⁹, and the place of torment was no longer outside the small western gate, but in a more distant place not far from the river, called Sai nam t'e. All the necessary formalities had to be observed.

On arrival at this new calvary, stripping them of only the clothes covering the upper part of their bodies, they had their heads cut off and flew off to heaven, martyrs for their charity to their flock, martyrs for the name of Jesus their divine master.

Bishop Imbert was 43 years old, and the missionaries were both 35. These noble athletes of the faith ended their lives gloriously on the scaffold. As Bishop Imbert was the first bishop to enter this country at the very end of the East, it was fitting that his noble leader should be laid at the foundation of this new Christian edifice, and that his blood should become the cement that consolidated this nascent Church. For several years, all Koreans had admired the constant virtues of these ministers of Jesus Christ. Their assiduity in instructing Christians, their tireless courage in the midst of the country's dreadful roads, their patience in constantly listening to the great and the small, and their firmness in the midst of the thousand trials which are the daily bread of missionaries in this kingdom, their fervor, their mortification and the almost habitual practice of various fasts also struck them keenly. As a result, they remain in veneration among all Christians without distinction, and their memory cannot fade from the hearts of their neophytes who have tried to trace in a few lines the labors and virtues of their fathers in the faith. It is these works and virtues, we have no doubt, that earned them the grace of martyrdom, and God willed to give them as models and protectors to the faithful as well as to the pastors of the Korean Church, which we trust will not degenerate from its antecedents.

The bodies of the pastors lay exposed for three days, then were buried in the sand of the shore. The Christians were slow to collect these precious remains, but disguised satellites stood guard on all sides. Four days after their martyrdom, three Christians were on the lookout to remove them, but one of them was caught and had to wait for some time. Some twenty days later, seven or eight Christians determined to brave death made another attempt and succeeded in collecting the remains of the three martyrs. After placing them in a large chest, they were buried on No kou mountain, some thirty li from the capital, where they remain to this day, circumstances having prevented them from being moved to a more suitable location.

⁴⁸⁹ 군문효수 Gun-mun-hyo-su 軍門梟首

The day after the execution of the three foreigners, Tieng Paul⁴⁹⁰, the true pillar of Christianity, whose devotion and constant efforts had contributed so much to the good of religion, and Niou Augustin⁴⁹¹, whose persevering travels had given shepherds to the flock, were hastily put to death. On the way to the ordeal, Paul's face was cheerful and laughing: they were beheaded together on 19 of the 8th moon, 22 7bre, outside the little West Gate. Paul was 45 and Augustine 49. At the same time, Augustin's pagan family was outlawed, several of his relatives degraded, his elder Pagan brother, his wife and daughter and his young son, aged around 10, all exiled to the southern isles, and we have not been able to find out any news of them, only that in 1858 his elder brother's son had just been rehabilitated.

Four days later, a solemn execution took place in the same place. Nine of our intrepid confessors joined their happy predecessors in triumph. First was the immortal Tsio Charles⁴⁹². On learning that the day of his death had been set, he said to a prison soldier: I'm off to a good place. Please tell my family not to fail to follow me, and the soldier, looking very sad, went to tell them these words. Charles was admirable to the end. He had endured the terrible torments of questioning eleven times, and was without doubt one of those whose body was the most crushed. Quiet and cheerful right up to the last moment, he laughed when he had to leave and recited prayers with a cheerful air. He was beheaded in his 45th year. He was followed by Nam Bastien⁴⁹³. Bastien, of noble race, had seen his father exiled and died almost immediately afterwards in 1801, and he himself could not avoid the same fate. Uneducated at the time, he practiced rather half-heartedly, but released in 1832, he strove to make up for lost time. Without fear of danger, he went as far as the town of Ei tsiou to seek out Father Pacifique, and on his return with him, he accepted the position of house master with fervor, devoting himself to all the exercises of piety. In 1839, he went into hiding in the Ni't'sien district; but betrayed by a bad Christian, he was caught and taken to the capital. Firm and constant in the confession of his life, he did not fail under the cruel tortures of the two courts of thieves and criminals, and even had the honor of passing through Keum pou prison, where he was again beaten and condemned to death. He was in prison for only a short time, and as he climbed onto the carriage to go to his execution, he told a valet to go and tell his prisoner wife: We had agreed to die together on the same day; since that cannot be, let us at least all die of them for the same cause. He was beheaded at the age of 60.

The 3rd was Kim Ignace, known as Sin mieng i⁴⁹⁴, grandson of Kim Pie⁴⁹⁵, whose death we saw in 1814, and father of Kim Andre⁴⁹⁶, a priest martyred in 1846.

From a commoner family suffering from frequent persecution, he lived in the mountains and had given up his son André at the age of 15 to send him to study at the Missions colleges: from then on, he could not escape searches and was taken on the 7th moon by the traitor Kim Ie Saing i led by Ignace's son-in-law. Treated as a state criminal, he had the misfortune to apostatize, but was not released and was condemned just the same. Excited

⁴⁹⁰ 정하상 Jeong Ha-sang 丁夏祥 (1795-1839) Paul. Saint.

⁴⁹¹ 유진길 Yu Jin-gil 劉進吉 (1791-1839) Augustine. Saint.

⁴⁹² 조신철 Jo Sin-cheol 趙信喆 (1796-1839) Charles. Saint.

⁴⁹³ 남이관 Nam I-gwan 南履灌 (1780-1839) Sebastian. Saint.

⁴⁹⁴ 김제준 Kim Je-jun 金濟俊 신명 Shinmyeong 信明 (1796-1839) Ignacius. Saint.

⁴⁹⁵ 김진후 Kim Jin-ho 金震厚 (1739-1814) Pius. Blessed.

⁴⁹⁶ 김대건 Kim Dae-geon 金大建 (1821-1846) Andrew. Saint.

by the Christians, he repented of his fault, retracted his apostasy before the minister of criminal worship, and was consequently subjected to horrific tortures in the midst of which he never denied himself. He was beheaded at the age of 44.

The 4th was He Magdeleine⁴⁹⁷, mother of Ni Magdeleine⁴⁹⁸ de Pong t'sien, whose deeds we have seen above. She was martyred at the age of 67.

The 5th was Kim Julitte⁴⁹⁹, known as Kim Si, daughter of the Palace. Her parents were provincial Christians who had come to settle in the capital. When she arrived at the age of 17, they wanted to marry her, but wishing to keep her virginity, she tore out her hair, so that all her scalp was showing, and they were obliged to postpone. When her parents returned to the provinces, she left them and retired to a palace, where for ten years she was unable to practice properly. Finally, she left the palace and lived alone by the work of her hands. She had little contact with Christians, but everyone admired her virtue and said of her: Julitte is a woman who, even if she died, would never do anything wrong. Caught in her home, where she was awaiting the orders of Providence, she was violently tortured at both courts, but never wavered for a moment. She replied to her judges: "Should I die under the blows, I cannot deny my God. If I denounced someone, you'd put him to death; if I gave you a book, you'd burn it; how could I ever open my mouth. I'll just have to die. She won the crown after two months in prison, at the age of 56.

The 6th was Tsien Agathe⁵⁰⁰, whose courage and constancy we admired during her capture with Pak Lucie. In addition to the horrific torments described above, Agathe had to endure the terrible vexations of her family. Her brother was paid and had a small position that put him in a certain tone among his acquaintances. Unable to persuade his sister to apostasy, he wanted above all for her to die in prison, so as not to lose his position and be less dishonored. So he had some poisoned food prepared and sent to his sister, who unsuspectingly ate it: but God did not allow his humble servant to die in such a common way. She returned the poison and lived. Not having succeeded on this score, her brother went to the clerks and gaolers and gave them all the money in the world to obtain at any price that she should perish in prison or under the blows. She was damaged by the triangular sticks, but didn't die. Her chaste desires were asking God to put her head on the scaffold. However, things were dragging on, and Agathe heard that there was talk of leaving her to wither and burn in prison. It's my fault," she said. "All my life I've done nothing but sin and earned no merit. However, more than ever, she urged herself to deep contrition, saying: "To die here is already too great a blessing for me, but everything is God's will, and I still dare to hope to go to the scaffold" - God heard the fervor of her prayer, and no matter what the men did, after six months in prison she was joined to the troop of that day and beheaded at the age of 53.

The 7th was Pak Magdeleine⁵⁰¹, a widow. Having embraced religion after her widowhood, she lived in a room with her maternal uncle, and made a name for herself by her unflinching equanimity in the midst of household embarrassments. She never let the slightest discomfort show, and had only one fear: Whether there would be some breach of her duties, whether civil or religious. She always took the worst and most difficult jobs, leaving the most pleasant and best to others, so that her charity and virtues were praised by everyone.

⁴⁹⁷ 허계임 Heo Gye-im 許季任 (1773-1839) Magdalen. Saint.

⁴⁹⁸ 이영희 Yi Yeong-hee 李榮喜 (1809-1839) Magdalen. Saint.

⁴⁹⁹ 김유리대 Kim Julite 金琉璃代 1784-1839 Juliette. Saint.

⁵⁰⁰ 전경협 Jeon Gyeong-hyeop 全敬俠 (1790-1839) Agatha. Saint.

⁵⁰¹ 박봉손 Park Bong-son 朴鳳孫 (1796-1839) Magdalen. Saint.

During the persecution, she stayed at home to guard the house and was caught there. She generously endured the torture, always showing her determination to die for God, and obtained this grace after seven months in prison at the age of 44.

The 8th was Hong Perpétue⁵⁰², widow and mother of Pak Horang i. Married to a Pagan, she was a cold-hearted practitioner, but when she became a widow, she gave up her household, went among the Christians and took pleasure in rendering them the most abject services, and soon attracted attention by her continual exercise of works of charity. Assiduous in rendering service, tireless with the sick, her piety was truly uncommon. Unwilling to do anything to hide from persecution, and only waiting for God's designs to be carried out, she was caught in the house where she was, and behaved perfectly under interrogation and torture. In prison, she had to endure a trial more sensitive than torture. The satellites stripped her of her clothes and, hanging her naked, made a thousand taunts and coarse insults, to which were added violent blows. She was also stricken with the plague three or four times, and as soon as she felt any better, she went, as was her custom, to the other prisoners, dressing and wiping their wounds, ridding them of vermin and performing all the basest services with a joy and ease that touched everyone and made her considered a beloved Sister. In the midst of these holy practices, after six months in prison, God awarded her the palm due to her work; she was 36 years old.

Finally, the number of nine was completed by our Kim Colombe⁵⁰³, whom no one has forgotten. After being returned to prison, she was attacked several times by the plague, and after spending five months in the midst of suffering of every kind, she received from her beloved the crown of martyrdom joined to that of Virginité at the age of 26.

These nine confessors gladly went to the place of execution outside the little West Gate, and were beheaded on the 19th of the 8th moon, 26 7bre 1839.

What a glorious reception this battalion received from the choirs of Angels and Saints.

While God's name was being so frequently confessed on the scaffold, other holy souls, also confessors of the Faith, were joining them: albeit in a less glittering manner; and it will not be without admiration that the history of the families we are about to mention will be seen.

Ni Catherine lived in the provinces, and although she knew the religion, having been married to a Pagan, she could neither learn nor practice it. Little by little, she succeeded in touching her husband's heart, and had him baptized at the hour of his death. Now a widow, and in the midst of pagan parents who severely forbade any exercise of religion, she decided to retire with her children to her mother's family, so that she could devote herself to the care of their souls. Her eldest daughter, Tsio Magdeleine, was very docile to her mother's instructions, and was soon filled with a fervor and piety remarkable for her age. She shone with a sincere love of God and neighbor, and rose early every day to attend her exercises freely, never skipping them. With nothing else to sustain her, Magdeleine also worked hard, sewing and weaving to support her mother and younger brother. When she reached the age of 18, they wanted her to marry a Christian. Magdeleine, enamored of the charms of virginity, would not consent, and whatever she was told about the dangers of her position could not shake her po determination. Advice and threats all failed. Soon they could not stand up to the cries of the pagans, and she had to flee to the capital. There, she went to work for a Christian, and with no regard for either her service or her lack of strength, she went out of her way to

⁵⁰² 홍금주 Hong Geum-ju 洪今珠 1804-1839 Perpetua. Saint.

⁵⁰³ 김효임 Kim Hyo-im 金孝任 (1814-1839) Columba. Saint.

please her masters and satisfy her devotion at the same time: but when she fell ill from fatigue, she withdrew and took up residence with a Christian, continuing to work diligently to such an extent that she was able to send some relief to her mother. Then, having reached a certain age and thinking that the danger from the pagans had passed, she returned to her mother's house. She became a model for Christians, both in her filial piety and in her dedication to works of charity. She taught the ignorant, consoled the poor and especially the sick, baptized infants in danger of death, and multiplied herself so much that it's hard to believe that one woman could do all she did. Always ready to take on difficult tasks, and trampling underfoot all the false ideas of the world, she knew perfectly well how to combine the exercise of virtue with exactitude in the work of her state. God wanted to test this pious family. In 1838, forced by persecution to abandon their home, they came to the capital in the greatest destitution, and with some help that charity offered them, they were placed in the same house with Tsio Barbe, whom the same distress had reduced to extremity. Tsio Barbe was the wife of a noble Pagan. God, who had predestined this generous woman, allowed her old Christian mother, who had been left without support, to retire near her daughter, and she soon taught her and her two young daughters, Ni Magdeleine and Ni Marie, the religion. They all embraced her ardently, but everything had to be done in the greatest secrecy, because her husband was strongly opposed to religion. It's hard to imagine the poverty in which this family lived. But their patience and resignation attracted the Lord's gaze.

After the old mother's death, they took advantage of a moment when the husband had gone to the provinces, and escaping from the house, Tsio Barbe and her two daughters went to receive Baptism. When Magdeleine reached marriageable age, her father wanted to marry her off to a Pagan, but not only could she not consent to marrying a Pagan, she also had a strong desire to remain a virgin. So she feigned illness and said she couldn't get married, and it's hard to believe all the pain and vexation she had to endure at the hands of her father. When her father refused, Magdeleine cut her finger and wrote to her own father in her own blood, but to no avail.

At the age of 27, seeing no way out, she asked the Bishop to leave. He would not allow her to do so, and told her that she had to stay at home and hold firm: but soon things went to extremes, and Tsio Barbe and her two daughters fled their home and went to live with Christians. On hearing this, His Grandeur at first ordered them to return home, but a noble woman and young people having fled in this way, to return was to face almost certain death at the hands of the enraged husband.

Seeing that there was no remedy left, the bishop gave some help and recommended that the catechists arrange the matter. They were placed in some available home and suffered greatly from hunger and cold; but free at last to practice their religion, what was all this suffering? It was here that Ni Catherine and her daughter Tsio Magdeleine joined them. United by the same devotion and ardor to serve God, they encouraged each other, thought only of adorning their souls with virtues, and exhorted each other to endure persecution and death, even if God called them to it.

One day, someone said: "If the Bishop is taken, let's surrender ourselves". Tsio Magdeleine immediately replied: "If there are reasons to surrender ourselves, let's do so to follow in the footsteps of our Lord Jesus and our Shepherd. The satellites came down on the house and took these five people away. Taken to the great criminal judge, they all withstood the blows and tortures admirably, and after three months, consumed by the consequences of their torments, to which the plague was added, Ni Catherine, widow, aged 57, her daughter Tsio Magdeleine, virgin, aged 33 and Tsio Barbe aged 57 all three died in this same prison, during the course of the 8th moon, and were the first to receive the crown. Tsio Barbe's two daughters remained. These poor children were reserved for new trials. They suffered horribly from hunger and thirst, and after five months' imprisonment were transferred to the criminal

court, where new tortures were used in vain to test their constancy, and the death sentence passed on them. Ni Magdeleine aged 27 was beheaded on the 24th of the eleventh moon after seven months in captivity: and Ni Marie aged 22 had the same honor on the 27th of the 12th moon after eight months in prison, both presenting their bodies in virginal purity to the divine Spouse. How beautiful it is to see Providence bringing together in the same house these five fervent Christian women tested by misfortune, then allowing Satan's ministers to throw their hands on them, then upholding them to the end of his victorious grace for the shame of this enemy of men and the glory of his Religion. Although of a very weak sex and age, five of them entered the arena, and all five won the palm, an unmixed joy and glory for the Church in Heaven and on earth.

Let's move on for a moment to Ouen Tsiou, capital of Kang Ouen province, to witness the triumphs of the faith. We have seen that on the 1st moon of this year, a Pagan denounced the T'soi family in the village of Sie tsi, and the satellites raided the area, capturing only a few Christians, all of whom managed to flee.

T'soi Jean, known as Iang pak i⁵⁰⁴, was the only one to prove himself beyond reproach. His family came from Tarai kol in the Hong tsiou district, and he was a 7th cousin of T'soi François, whose precious death we recently witnessed in the capital. His grandfather having been exiled in 1801, all his children had settled near him at the place of exile, and it was there that Jean was born. Under the influence of a Christian upbringing, his character became gentle and upright. Applied to the duties of filial piety and in perfect harmony with his brothers and neighbors, he was praised early on. When he grew up, he found many obstacles to practising in this place, so he emigrated with his family to the mountains, to the village of Sie tsi, where they all lived very poorly, thinking above all of the care of their souls. Despite his few resources, Jean was happy to give alms.

He often exhorted the Christians, strengthening their faith by telling them of the joy of giving their lives for God, and he himself longed for martyrdom. The opportunity arose on the 1st moon of 1839. As he passed for a Hercules, soldiers armed with iron rods were sent to take him, and they surrounded him, beating on him from all sides; but Jean, who had no thought of resisting, was taken without effort and brought to the Ouen tsiou court, to which he belonged. The judge said to him: "Is it true that you follow the wrong doctrine? I don't know any bad doctrine," he replied, "only that I practice the Christian religion. He was then violently beaten to make him denounce the place of retreat of his family and neighbors, but determined not to say a word, he was sent to prison, where the Praetorian horde came to load him with insults and blows without number, to the point where he was almost unconscious and could no longer move any of his limbs. A few days later, his wounds had healed and he was summoned again. The judge said to him gently: "If you apostatize from your religion, you will become a loyal subject to his king, and I will restore to you all your possessions: but if you do not, you will suffer violent torments. John replies: "Even if you give me the whole district of Ouen tsiou, I cannot deny my God.

(This beautiful reply has become proverbial in this town, and even today the Pagan children use it in their discussions, in the sense that if the truth has been confessed with such force, how could we lie for trifles?)

The judge then gave him over 100 strokes of the cane and sent him back to prison. On Easter Monday, he was called back and told: "So you really do want to die. The fear of dying and the desire to live is a feeling common to all, but how can I refuse to die for justice? If you die like that, where will you go? I'll go to Heaven - Should you die, then you shouldn't want to apostasize - and he had him put to the tortures that John endured cheerfully, and his

⁵⁰⁴ 최해성 양복 Choe Hae-seong aka Yangbok 崔海成 1811-1839 John. Blessed.

love for God grew under the blows. Seeing the way he endured the torments, the judge said: "He really is a Hercules! Sent back to the dungeon, he was then brought before the Governor. There, he was beaten with sticks and planks, and the bones of his arms and legs were pulled apart. Everything was done to make him denounce Christians, but to no avail. He was asked to explain the truths of religion, which he did with joy, but soon the tortures were repeated and redoubled, and his body was reduced to a dreadful state. But all he could think of was invoking the help of Jesus and Mary. Two days later, the questioning resumed. He was beaten all night, his flesh was in tatters: his bones were sticking out and he was unconscious.

(One day he asked the geolier to take off his cangue for a moment, to hunt for the bugs that had lodged there; after which he told them to put it back on him - the geolier urged him to remain free of this burden for a while - No, says Jean, it's the mandarin's order that I wear it, and I want to wear it.)

The executioners then dragged him outside, locked his feet between two planks and hung him upside down for half a day. One of the servants, finally taking pity on him, went to unhang him and gave him some food, but only after a long time did he regain consciousness, at which point he kept thanking God and Mary for coming to console him, and asking them to call him back to them. It seems that during his long torments, he had an apparition of God and the Blessed Virgin. But we can't be sure. Two days later, he was taken back to the thieves' court, where his arms were tied tightly behind his back and he was suspended there for half a day. It's hard to imagine that he retained a breath of life. But the tigers of the persecutors invented torture after torture to devour his soul, and untiring in their hatred, he was tortured again two days later, and the judge, unable to obtain anything, ordered to strike at will to hasten his death. This was done for about half an hour. Then he was dragged off to prison. He was a shredded corpse. He didn't die, however, and after having been allowed to regain his strength for some twenty days, he was brought back before the court and asked again for apostasy. John replied: "If I do not want to keep my body alive for a few moments, my soul will die forever. Wouldn't a subject who, after having resolved to die for his king and justice, rebelled, be unfaithful and rebellious? How could I, who began to serve the great God of heaven and earth, deny him today for fear of torment? The furious judge ordered the blows to be redoubled: both leg bones were broken and two pieces, each two to three inches long, fell to the ground. The stick could no longer find a place to rest on the body. The back was half-open, with viscera protruding outwards. Jean maintained a noble, calm demeanor: he thought only of the Savior's passion and of returning love for love, life for life. Around this time he experienced a most violent temptation, and found himself agitated and troubled. Fortunately, a very special grace was granted to him and soon came to comfort and console him. He was able to stifle the cries of nature, and his heart found peace and joy again. A final torture was inflicted on him and he received his death sentence. But he had to wait about two months for the execution. When the day came, he happily ate the entire meal prepared for the condemned. When he went out to be tortured, all the gaolers were deeply moved and expressed their regret, so impressed had they been by his fine example. On the 29th of the 8th moon, 1839, after eight months in prison, he had his head cut off and flew into the bosom of delights. He was then 29 years old.

We have been able to report only a small part of the atrocious torments endured by this invincible athlete of the faith, a true hero of Christianity. He is, without doubt, along with Pak Laurent and a few others, one of those who endured what thought could scarcely imagine, and we cannot fail to believe in a very special help from God, who preserved his life against the rules of nature, to make his glory shine forth in him and enrich his incomparable crown. He underwent twenty-one interrogations and endured the horrors of questioning eighteen times over. But God, who has his purposes everywhere, allowed a few Christians too cowardly to follow him to witness his servant's struggles almost constantly, and when

they emerged from the dungeons, they made known the wonders of the Almighty and revealed the ineffable victories of this immortal martyr.

John's paternal aunt, T'soi Brigitte⁵⁰⁵ (some say Catherine), remained in the same prison. This excellent Christian had been married to a Christian named Iou, who was exiled in 1801 for hiding Hoang Alexandre. She followed her husband to the place of exile, and seeing him about to die without being able to call any Christian to have him baptized, out of respect for the law of the Church which impeded marriage for spiritual affinity, she first resolved to live all her life as brother and sister with him if he returned from the gates of death. After which she herself conferred Baptism on him. Her husband having died, and thus having no support, she returned to her brother. It is reported that, at a time when Christians were unable to obtain a calendar, she happened to eat meat one day, and having some doubts as to whether it was Lent, she went to find out, and having recognized that it must in fact be Lent, she resolved never to eat meat again, and held to it for the rest of her life. This anecdote is enough to show us how exact she wanted to be in practicing her religion.

In 1839, wishing once again to see her nephew Jean imprisoned in Ouen tsiou, she went there on the 8th moon, thinking that as in this country women pass everywhere at will, it would be easy for her to reach her nephew. So she simply entered the prefecture to go to the prison: but the judge, having called her, asked who this woman was - She replied that she was the mother of the prisoner T'soi Jean and that she had come to see him - But aren't you also a Christian, said the judge - Yes, without doubt I am - In that case, said the judge, you won't be able to see your son or leave until you have apostasized - Should I never see my son again, said Brigitte, should I even die, I cannot deny my God. Man or woman, who could ever deny the sovereign master? - This woman is evil," said the judge, and he ordered that she be subjected to torture, which she endured without flinching, and that she be taken to prison with orders to let her die of starvation. This order was poorly executed, and after four months of suffering in the dungeons, the judge repeated his order, adding that news of her death should be brought to her within three days. As this was not enough time to extinguish all breath of life, the jailers went to the prison during the night and, squeezing the cangue she wore around her neck, strangled her. It was the night of the 3rd to the 4th of the 11th moon of the same year, December 1839. She was 57 years old. This is how she obtained the palm of confessors and went to join the one she truly loved as her own son.

(The mother of the geolier told a Christian then in prison in this city that Brigitte had certainly gone to Heaven, for when she was strangled, a luminous ray appeared from her body and rose to heaven).

If we now return to the center of affairs and consider the conduct of the government, it seems that after the death of the Europeans and the principal leaders of Christianity, the height of the persecution should have been passed, and that new arrests at least should no longer have taken place. This was his intention, and there are many reasons to believe it, but the traitor Kim Ie Saing i wanted to put the finishing touches to his work of destruction, and to further demonstrate his devotion to the king and his love of the public good, he dared to make the fatal suggestion that, in order to prevent Christianity from recovering and to ensure the success of the violent measures dictated for a few months by high necessity, it was absolutely necessary to sacrifice all the men of the mission capable of taking action, and that consequently all the other Christians, who had become like a flock without shepherds, would gradually dissipate of their own accord. Admirable advice!

And Satan himself could not have reasoned better in the assembly of his infernal bands. But having lost his faith entirely, he forgot that this was not a human matter, and that faith is planted and sustained by God himself. His infamous measures were adopted, and all

⁵⁰⁵ 최 비르지타 Choe Brigid 崔 — (1783-1839). Blessed.

important Christians were all too successfully seized. Religion, however, has risen and grown in this country.

Not content with giving advice, his rage led him to make himself the executor of these measures, and having long since thrown off the mask, he began to make himself carried in side chairs and accompanied by satellites, the better to discover and seize his prey. Since he knew most of the Christian communities at least within a fairly wide radius of the capital, he could meet those he sought on his rounds. He surpassed the satellites in cruelty as well as in the refinement of impiety and immorality. When he arrived somewhere, the Christians, knowing that mass seizures were no longer being carried out, no longer all fled to the mountains. He would often start by urging them with a sardonic laugh to suffer well for the name of God, then take the information he needed, and to better succeed had some of the villagers bound and beaten, and often had several tortured for the sole pleasure of seeing them suffer and to see if they were solid Christians, then release them saying: Such a one wouldn't go far: Such a one might well go all the way to martyrdom: And he'd make fun of the lachiest ones by making them give him a few more blows. He would also have some of the fasting women brought to him under the pretext of interrogating them, but basically to feast his passionate eyes on them, having them strip naked in the upper part, beat them or tease them a little, all to satisfy his filthy desires and often ending up falling on his prey to satiate his all-animal brutality. He circulated like this for some time, and soon a number of able Christians fell prey to the tiger's claws.

(Ni Mathias⁵⁰⁶, the last son of Seng houn i, renowned for his literature and medicinal science, who had served the Priests for some time, had taken refuge in the province of Kang Ouen in the village of Mal ko kai⁵⁰⁷ in the district of T'sien t'sien. He was betrayed by Kim Tsin Sie and taken on the 17th of the 8th moon to the capital).

Kim Dominique, Ni Cosme, Tieng André and many others were taken at this time. A few released apostates were also taken again, and it seems that the last word of this vile traitor was then the law of the government: Hold this one: we can release that one if he apostasizes. Life and death seemed to be in his hands. His André, who had given sanctuary to the bishop, took his entire family from there almost immediately after His Grandeur's departure, and went into hiding. When they couldn't find him, they attacked various members of his family, who were tortured and lost many of their possessions, and André, unable to bear the thought that he was the cause of all these evils, finally gave himself up.

The search was too active and too well-directed by the traitors for many important Christians to escape for long. Towards the end of the 9th moon, the catechist Pak Isien i was found.

Pak Augustin, known as Isien i⁵⁰⁸, came from a middle-class family in the capital. Humble, gentle and affable, he stood out for his ability and knowledge. Having lost his father in childhood, he lived in extreme poverty, resigned to his position, giving all his care to his mother, faithful to all his Christian duties, and constantly practicing his love of God and neighbor. Quite knowledgeable about religion, he made it a duty and a pleasure to teach and exhort others, urging many Pagans to convert, procuring Baptism for the children of Pagans in danger of death, and other good works of this kind.

Thinking of the cross of Jesus, he would often say: Since Our Lord Jesus loved me, it's only right that I should love him too; Since Jesus deigned to suffer and die for me, it's only right that I too should suffer and die for Jesus - and the thought of martyrdom often

⁵⁰⁶ 이신규 Yi Shin-gyu 李身逵 Mathias (1794-1868)

⁵⁰⁷ 말고개 Mal-gogae

⁵⁰⁸ 박종원 Park Jong-won 朴宗源 (1793-1840) Augustine. Saint.

excited his desires. Sleeping little, he kept long vigils, applying himself to prayer and reading, continually instructing the people in his household, directing them and righting their wrongs, but with a maternal tenderness. If he saw a good deed in others, he would spread it and make it known: if, on the contrary, he noticed some vice or defect, he would gently endeavor to bring them back with kind words. The sorrow he felt at seeing them in this state would show on his face, and he would find in his charity words so unctuous that rarely did the guilty not surrender. His gentleness became proverbial, and Christians used to laugh and say: When will we ever see Augustine angry? Never one to shy away from work or difficulty, he always took on the thorny tasks, leaving the easy ones to others, and when preparations were being made to receive priests, he took great pains, travelling day and night in all weathers, to contribute what he could to this great work. When these arrived happily, and his virtue and talents soon had him noticed and noticed by the public voice, he was entrusted with the office of catechist of the Capital, and from that moment on, considering as little what he had done in the past for his brothers, he redoubled his labors to be useful to them, and lent himself to everything with such joy that no one could refuse him sincere esteem and love. How could such a devoted man have remained unknown to the enemies of religion? And so, from the 2nd moon of 1839, he was sought after and had to go into hiding. Despite this, he continued to console and comfort Christians. Without looking at the danger, he went to see what was happening in the prisons, communicated with the prisoners and made known many of the details of that time. Having spent nearly eight months in this way, he was finally seized with his wife. This virtuous Christian Ko Barbe⁵⁰⁹ was the daughter of Ko Koang sien i, martyred in 1801, and from childhood showed her attachment to her duties and to the religion her father had sealed. Married to Pak Augustin, their home became the model for Christian households, and while she supported her husband with all her strength in the exercise of good works, she herself applied herself to arousing the lukewarm and relieving the sick of her sex. When her husband was caught, she thought of giving herself up. But she didn't have the time, for the very next day the satellites had their hands on her. Meeting in the thieves' prison, the couple thanked God together for this blessing, congratulated each other and encouraged each other to take firm steps along this new path of suffering. The Grand Criminal Judge had them interrogated together, and their firmness being the same, they also underwent the torments of the questioning together. They were subjected to six consecutive sessions, and the judge having pushed the torture to an atrocious level, they were both reduced to the point where they could no longer use their arms or legs, without their air changing or their composure deserting them, and ten days later they were again sent together to the criminal court. Here again, new torments and the same constancy, and together they were condemned to death. How beautiful it is to see these two spouses, whose good harmony had been so edifying during their lives, still enduring the sufferings here with such a unanimous heart, and how well they deserve to be soon reunited in the joy of the Lord.

Ko Barbe said in prison: I used to tremble at the mere mention of martyrdom; but since the Holy Spirit deigns to surround a sinner like me with his graces, I no longer have any fear, and I am overjoyed. I had no idea it was so easy. Then, content and thrilled with happiness, she waited impatiently and counted on her fingers the number of days that still remained.

They were soon joined by Ni Jean, another catechist from the capital.

⁵⁰⁹ 고순이 Go Sun-i 高順伊 (1798-1839) Barbara. Saint.

Ni Jean, known as Kieng t'sien i⁵¹⁰, was from a noble family in Tong San mite⁵¹¹ in the Ni t'sien district, and had sucked his parents' piety with his milk. But orphaned at the age of 5, he was placed as an adopted son and brought up with a woman from the Capital. From an early age, his obedience and piety towards his benefactress stood out, and he could have done no better even for the authors of his days. Although he wished to live a celibate life, he yielded in deference to his adoptive mother's earnest entreaties, and lived in exemplary harmony with his wife. But when God called his wife to him, and the two little children he had had with her, no amount of urging could persuade him to remarry, and he lived alone from then on. Dedicated to good works, and eager to be of service to Christians, he accompanied Mr. Maubant for more than a year in the fatigues of his journey. When the persecution of 1839 broke out, without considering the danger, he went everywhere to collect alms to pass on to the prisoners, and also went several times to see the Bishop or the Priests in the provinces to keep them informed of events. Despite the fact that his name was very well known, the danger became more pressing day by day, and he could never decide not to go around to console and strengthen the Christians in the critical position they were in. He had just resolved, with several others, to collect the bodies of all the martyrs that could still be removed, and only then to take refuge in the provinces, when at the beginning of the 10th moon, the satellites suddenly entered the house where he was sleeping. Interdicted at first, he immediately recovered, thinking: God is calling me with a special blessing. How could I not respond to His voice? So he presented himself to the satellites and, urging them to leave, he was taken to the thieves' prison and the next day summoned before the great criminal judge, who questioned him on all matters of Christianity; and he answered straightforwardly, since everything was known and most Christians were already dead. The judge said to him: "You, who are young and seem to me well-born, would it not be glorious for you to make a name for yourself in letters or in arms? Why, then, do you want to violate the king's orders by following an evil doctrine, and have yourself delivered to death? Even now, if you don't follow it, I'll refer the matter to the ministers and save your life. Think about it: Why would you absolutely want to die without cause like this mass of godless people? - John answers: How could I absolutely want to die? But to obey the king's orders, you'd have to deny my great king and father, the Creator of all things. Now, should I die, I cannot. I've been thinking about everything you want to tell me for a long time. Please don't question me any further - We wait a while: we give him wine and use every means of persuasion. All was in vain and he was sent back to prison. It was to the thieves' apartment. The apostate Christians were all mixed up with them. It was a dreadful sight, and conjured up images of hell. Jean was sitting down, all upset, not knowing where to put his eyes and thoughts, when suddenly a mandarin called him over and said: "Your clothes aren't too bad: you've certainly got some hideout: report everything. - He immediately had him beaten with 20 strokes of the big stick and his body all bloody. Since Jean didn't denounce anything, he was sent back to prison, but to another apartment. Here again, there were Christians who were either apostates or willing to try to save their own lives. Jean was seized by the thought that these people had behaved far better than he had. He sighed and put his hope in God's mercy when he was immediately dragged off to the court of crimes, and he didn't know how to thank God for this blessing. His interrogation there was nothing extraordinary. He underwent some fairly violent torture, but seeing his unalterable firmness, he was condemned to death and handed over to the prison to await execution. There, he found himself at peace with other confessors.

⁵¹⁰ 이문우 Yi Mun-woo 李文祐 aka 경천 Gyeong-cheon (1810-1840) John. Saint.

⁵¹¹ 동산밀 Dongsan-mit

It was around this time, we believe, that the 1st minister Ni Tsi en i⁵¹², such a great enemy of religion and such an ardent persecutor, was changed: but according to the proverb in this country, when avoiding a deer the Christians met a tiger. He was in fact replaced by Tsio Im ieng i⁵¹³, uncle of Queen Tsio, a man who made himself immortal by his cruelties and his hatred of religion, qualities which are almost hereditary in the family, at least in recent times, and which we are astonished to find even in the sex of this queen.

It seems that it was at this time that people began to dispose of Christian prisoners by strangulation. People were getting tired of so many public executions, not to mention the considerable expense incurred by the government. Nevertheless, we now see this method of torture used quite frequently.

The first people we meet are T'soi Philippe, known as Hei teuk i, son of Tal sam i, who came from a Christian family in the capital. Having lost his parents at an early age, he had no one to instruct and guide him, and for many years led a completely pagan life. Then, thanks to the exhortations of Christians, he came to his senses and never stopped fulfilling his duties. Caught at the 3rd moon, he could not withstand the second question and apostasized, but on his return home tormented by the remorse of his conscience and pressed by grace, he could neither sleep nor eat and was unbearable to himself. Having once said in conversation to the satellites he met that he was very angry about his apostasy, they did not forget this word and soon had him seized again. The great judge asked him: Are you still as you were before? He replies: I deeply regret my past apostasy. - The judge: After having apostasized, by what idea would you still like to practice? - In spite of this, he seemed less than firm, and was only truly determined after Tsio Charles had exhorted him in prison. He had to endure violent torments. His body was put in a terrible state, and it took all his courage to stand firm against the harassments of the satellites who often came to pester him and reproach him for still wanting to call himself a Christian after apostasy. In 12 sessions, he received 290 strokes of the thief's board, not to mention other torments: but grace sustaining him, he was no longer shaken and deserved to be strangled in prison on the 25th of the 9th moon, at the age of 33. On that same day, his companion in torture was Niou Pierre dit Tai t'siel i⁵¹⁴, Augustin's eldest son. Augustin's family was an astonishing sight. His faith, fervor and devotion were known far and wide. His two young sons followed their father's example in everything they did, but nothing could persuade his wife and eldest daughter to take up the practice of religion. What's more, they constantly railed against it, even tormenting those who did. Such was the position in which our young Pierre found himself. Fervent and faithful to all his duties, he was constantly opposed by his mother and elder sister, and frequently suffered domestic persecution. Why," they would say, "don't you listen to your parents and persist in doing what they tell you not to do? - Then they would come to mistreat him violently. Pierre had only generous words to reply, and continued to respect his mother, to lavish her with all the care of a pious child, and to deplore this blindness before God. When persecution broke out, he redoubled his fervor and stirred his soul to the desire for martyrdom. The fine examples and firmness of the confessors of the Faith inflamed his heart with love, and his enthusiasm for God drove him on, and he went of his own accord to surrender himself into the hands of the mandarins. A thousand means were employed to obtain his apostasy. Torture was added to threats, but the young boy was not shaken by the sight of his body torn to pieces and his blood flowing everywhere.

⁵¹² 이지연 Yi Ji-yeon 李止淵 (1777-1841)

⁵¹³ 조인영 Jo In-yeong 趙寅永 (1782-1850)

⁵¹⁴ 유대철 Yu Dae-cheol 劉大喆 (1826-1839) Peter. Saint.

He was calm and seemed unimpressed. The gaolers also subjected him to their own particular torments three or four times, and heaped abuse on him. He responded by explaining the truths of the religion and making them clear (1). He also exhorted and excited the other Christian prisoners with lively and instinctive words, and showed remarkable maturity in everything. He underwent fourteen interrogations, and it seems that the sight of his small, delicate body, instead of touching the hearts of the judges, inflamed them with fury; for in addition to the other torments he had to endure over 600 strokes of the rod and 40 strokes of the thieves' board. Everything in his body was sore, his nerves were broken, his flesh fell to shreds, and yet in the midst of so much suffering, his soul remained calm, his air was happy and joyful, his love for God shone through, and his countenance was always grand and majestic. At times, he seemed to laugh at the torments and defy the rage of his executioners. Seizing shreds of flesh dangling from his cops, he tore them off himself, as if it hadn't been his own body, and all the judges shuddered. How complacently the Angels of Heaven must have contemplated this little Angel of earth, barely out of infancy and already drinking from the bitter chalice of his Savior, barely able to utter a proper language and already becoming one of the great confessors of God's name. He was no longer a living body, and yet life never left him.

(A satellite, using his copper pipe as a cookie cutter, stuck it into the child's thigh and removed the piece: "Will you still be a Xtian? The other Xtians said to him: "You may think you've suffered a lot, but that's nothing compared to the great torments. I know," said Peter, "it's a grain of rice compared to a big bowl of rice. Later, when he was brought back unconscious after the tortures, and the other prisoners hurried to bring him to his senses, his first words were: "Don't go to so much trouble, this won't make me die").

His judges, no doubt ashamed to show this surprising little being to the public, and not daring to send him to the scaffold, strangled him in prison with T'soi Philippe on the 25th of the 9th moon, aged just 14, which according to the European way of counting would make him only thirteen. He is one of this country's most striking martyrs, and as we read of his deeds, our thoughts involuntarily drift back to the glorious martyr St Venant, with whom he seems to share many similarities.

Glory be to God, who has shown the wonders of his grace even in this tender age!
Strangled again around this time

Ko Pierre, known as Tsip tsiong i, lived in the capital as a good Christian and was caught by chance on the 7th moon in the house of the widow Tsiou with the priests' servants. Having been released, a few days later he met the two Priests taken captive to the capital. He followed them and was taken. When questioned, he did not allow himself to be shaken. Asked to drink disgusting water as proof of his confession of faith, he gladly did so, and was strangled about two months after his capture.

It's time to turn our attention back to the province where the persecution, though less general, had nevertheless taken its toll.

In the province of T'siong t'sieng, numerous seizures had taken place in many prefectures, and the various criminal courts had tried Christians who were unfortunately less faithful to their faith than their brothers in the capital.

A certain number having been released, the governor of the province, Tsio Kei ien i, called the others to his bar around the 9th moon to pass final judgment. From all parts of the province, prisoners were brought to the capital. Some sixty were gathered there, and it's sad to think that most of them had already tried, at the cost of their conscience, to keep their lives safe. Sadness and shame were on all faces; the dungeons were hideous even to Christians. Only six or eight stood firm, and seemed determined to take the prize. Among them was a

noble Christian accompanied by his wife and widowed sister. Having failed to win him over with threats, the governor tried to win him over with feelings, and what torments had failed to achieve, he wrested from the unfortunate Christian. Who wouldn't tremble? Not only that, but the governor immediately summons his wife and sister separately, and tells them that the head of the house having apostasized, they need make no further effort to surrender as well. At first, they disbelieved his words and asked for permission to go and see their brother and husband. It is granted: he says he has let loose a word of apostasy, and on their return to the governor, these two women also have the cowardice to betray their God. How powerful, then, is the power of example. Had this man held on for a few more moments, everything suggests that the three would have won the crown; his defection also precipitates them into the abyss. Little by little, the others bowed their heads too, and hell triumphed.

Yet there still remained one of J.C.'s faithful confessors, unshaken until then, ill-tempered, sickly, lame and of more than limited intelligence. Everyone despised and ridiculed him. His name was Tien Pierre, a native of Iang tei in the Mien t'sien district. In his youth, he practised rather coldly, but having grown up and emigrated to Hoang mo sil among the Christians, he set himself wholeheartedly to the practice of his duties, and aided by grace he soon made himself conspicuous among all, fearing neither pain nor work when it came to the service of God.

He had thus consolidated his virtues when the persecution of 1839 broke out. After hiding for some time, he wanted to give himself up, but was dissuaded with great difficulty. His older brother having been betrayed and seized in the meantime, he wanted to join him immediately. He was again prevented from doing so, and as he reluctantly returned home, he was met and arrested by satellites who took him to the hai mi prison where his brother had already been confined. He was brought before the tribunal, and on his refusal to apostatize and denounce the Christians, despite his infirmity, he was subjected to the breaking of bones, the puncture of sticks and other tortures. Among other things, his legs were sawed off with ropes in such an excruciating manner that the flesh formed detached pieces, and no part of his body remained intact. Pierre never wavered, and endured everything admirably. The tortures were repeated in 4 or 5 sessions, and although for eight days he was not given even a glass of water, he remained unshaken, to the astonishment of all who did not expect such firmness from this half-impaired cripple.

1839 2nd cahier

His elder brother, unable to bear the torture any longer, gave in and returned home, where he died shortly afterwards. This defection did not shake Pierre's constancy. He did, however, once have the weakness of denouncing a Christian.

but, resuming his unshakeable determination, he refused apostasy.

Persuasion was no more successful: "Cripple that you are," he was told, "why do you still want to expose yourself to torture? But he retorted: "Crippled as I am, what's the point of returning home, and what have I to do in this world? I want to give my life for God, and even if I die under the blows, I cannot deny him. He was deposited in the hai mi prison, then transferred to the governor's court. There, he did not let himself be impressed by the general defection, and showed himself as firm as in the past in several interrogations where surviving witnesses have admired his faith and constancy, and one or two days after the last interrogation he died in prison of hunger and the consequences of his wounds at the age of more than a tent and in the course of the 9th moon. What a beautiful sight! He, a poor cripple, a narrow-minded being, was the only one to boldly confess his faith to the end. Happy stupidity, responding so well to God's grace! There were noble, learned, capable Christians there. What's the point of all these titles, all these qualities? It was poor cripple Tien Pierre

who devalued and condemned them all. The satellites were so astonished by his courage that many years later they were still saying, in their own coarse language: "This rascal was proud of his courage. This rascal was proudly stubborn: and when the mandarins wanted to keep him alive at all costs, he persisted in wanting to die.

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Let's follow the events in Tsien la province, where, as we've seen, five martyrs had opened the quarry on the 4th moon. This province, so terribly upset in 1827, was not so much so this time: nevertheless, there were numerous arrests, and during the 5th, 6th, 7th and 8th moons there was hardly a moment's peace. The districts of Tsin san, Ko san, Keum san, long tam and Koang tsiou⁵¹⁵ were especially the scene of devastation at the hands of the satellites, and the capital Tsien tsiou was again the center where most of the prisoners gathered, and where the name of God was most glorified by the courage of a few generous confessors.

The first victims immolated this autumn were five Christians, initially apostates it's true, but whose recantation seems to have been suitably made.

Sin Jean and his younger brother Ignace were descendants of a noble family from An tong who had come to settle in the Ko san district. They suffered persecution in 1827, and even Jean was sent into exile, from which he returned five years later. He was recaptured on the 5th moon of 1839, and his brother Ignace on the 7th. After bravely enduring torture before the criminal judge, they both had the weakness to apostatize during questioning by the governor, and were reunited in prison.

Nim Pierre, a descendant of a Nam p'o family, lived with Christians and began practising at the time of his marriage. He was living in Tsin san district when the persecution broke out, and was caught on the 6th of the 7th moon. Taken to the criminal prefecture of Tsien tsiou, he bravely withstood the torments at the first interrogation, but at the second before the governor he gave in to the torture, apostasized and was returned to prison.

Pak Paul, known as T'sioun hoa, came from a common family in the Tek san district: the eldest of nine brothers. They were all ardent believers, but finding it too difficult to avoid superstition in their homeland, they emigrated to the Sioun t'sien district and set up a Christian pottery factory. There, Paul made a name for himself with his charity towards the needy, his devotion to his parents and his diligence in educating his entire family. Driven out by the persecution of 1839, he took refuge in another pottery in the Ko san district, where on the 8th moon he was captured with his father and one of his brothers. On his way to Tsien tsiou, he pointed out to the satellites that, since he and his brother had been seized, the father could be released, and he pressed so hard that the satellites, charmed by his filial piety, set his father free.

Soon after, a favorable opportunity presented itself, and his cadet urged him to flee, which he refused, saying he had to follow the order of Providence. Summoned before the criminal judge, he showed his resolve and was returned to prison with a heavy cangue. Taken to the governor's court, he showed the same steadfastness and was subjected to very violent torture. Finally, with his mind completely disturbed, he uttered a word of apostasy and was sent back to prison.

Ni Augustin dit Tok sim i was born in the Hong tsiou district, and to better observe his religion had emigrated to the long tam district. Firm in his tortures towards the criminal judge of Tsien tsiou, he could not resist the violence of the tortures before the governor, and apostate, he was returned to prison.

⁵¹⁵ Gosan, Geumsan, Yongdam et Gwangju

Despite the apostasy they had suffered, these five Christians were far from having lost their faith. In prison, they regretted their unworthy weakness, encouraged each other to make reparation for their fault and, praying earnestly to God to forgive them, resolved to take advantage of the first opportunity to publicly recant their apostasy. A special mandarin having been delegated to finish the cases, the five culprits were presented to him on the same day, and all recanted, expressing their regret at having so lazily denied God. The mandarin, furious at seeing them retrace their steps, ordered them to be beaten violently with 60 strokes of the thieves' board. It didn't take much to make them die. All remained in the square, with the exception of Nim Pierre, who was taken back to prison, where he died immediately. He was only 27.

Pak Paul was 43, Ni Augustin 46, Sin Jean 57 and his brother Ignace 41. Thus they repaired their guilt and scandal, and we dare to hope that God accepted their sacrifice. It was the 12th of the 10th moon in the town of Tsien tsiou.

At that time, Song Jacques brought great honor to religion by his brilliant confession, just as he had edified Christians by his exemplary life.

Song Jacques, known as In Ouen i, lived in the Mok t'sien district. From childhood, obedient to his parents' instructions, he gave himself entirely to the exercises of piety. A role model for Christians through his devotion to prayer and pious reading, he soon became their support through his assiduity in instructing and exhorting others. He never did anything that might displease his parents or be a burden to anyone else: And the missionaries, charmed by his devotion and open intelligence, could not help but cherish him. Often saying that without martyrdom it was difficult to respond well to God's blessings and to save one's soul, he longed for the opportunity to suffer for God. In 1839, with danger looming, his elder brother Philippe urged him to seek ways to avoid it. He replied: "Our Pastor and all Christians with a little ability being taken, what's the point of living in such isolation? The best thing is to be a martyr for God. In the meantime, having been denounced by some Christians to the Tsien tsiou interrogators, the satellites were sent to take him towards the end of the 7th moon, and having met him on the way, they seized him. The praetorians of his own city, being very attached to him, consoled him and undertook to have him released as long as he said a single word. James replied: "I appreciate everything you are saying to me out of friendship, but I serve the great God of heaven, and dying for him has been my lifelong desire. How could I try to save my life by denying him? So he was taken to Tsien tsiou. He strongly defended his religion during his interrogation before the criminal judge, and suffered greatly in the process. Sent to the governor's court, he was asked a thousand delicate questions, but he didn't open his mouth to answer: this angered his judge, who had him tortured extraordinarily. In the end, he had him suspended in the air and gave orders to beat him blind until he made his statements. But having obtained nothing, he flew into a rage and handed him over to the criminal judge with an injunction to torture him for ten days at a time, and Jacques endured these torments for two months. His uncommon courage and unshakeable firmness should have taken him to the scaffold: but the formalities for the other convicts having all been completed and already sent to the government, they did not want to start them again, and they put an end to his days by strangling him in prison towards the end of the 10th moon. He was only 23 years old. He is one of the finest confessors of the Faith in this southern part of the kingdom, and we have no doubt that he won a fine crown. Christians in these parts are full of praise for his strong faith and virtues.

We still find among the confessors of this province

Ni Pierre, known as T'sioun hoa, was born in the Hong tsiou district and was then seized in the Na tsiou district, where he remained steadfast in torture and died in this prison on the 11th moon at the age of 33. But we have too little information on this isolated court to be able to talk about it in detail.

Then Pak Barbe, Ni Pierre's sister-in-law, a native of the T'sieng tsiou district. Always devoted to her duties as a Christian, a wife and a mother, she lived in the Ko san district in 1839, was taken there and brought to this town. Displaying a strength beyond her sex, and not letting herself be shaken by the sight of three young children brought with her, she had emerged victorious from the trials of torture and was happily waiting in the dungeon for the moment to confess her God again, when seized by the plague, she was transported to a straw hut outside the prison to prevent the contagion from spreading. Thus abandoned with her little children, the latter amused themselves by arousing fire in the vase in which it was locked, and communicating itself to the straw of the hut, it was set on fire and all perished at once. Pak Barbe was 28: his eldest son Ni Vincent was 7, the 2nd Ni André was 4, and his daughter Marie was still breast-feeding. Even though he was the victim of an accident caused by his imprisonment, should not his courageous confession, so well begun, give him a share in the merits and glory of the confessors of the faith?

It's time to tell the story of Hong Protais's family, who set such fine examples at this time. - Protais, known as Tsa ieng i, was the third son of the noble Hong Nak min i, whose illustrious deeds we saw in 1801.

In the autumn of that bloody year, his name having been found on a list of brotherhoods in the papers of the famous Hoang Alexandre, Protais was taken prisoner, and whatever his conduct at the time, about which no monumental details remain, but which we can presume was not very honorable, he was sent into exile to the town of Koang tsiou, province of Tsien la. Isolated from all Christians, he spent a few years without practicing; then, soon awakened by a very special blessing of grace, he resumed all his exercises, and his fervor only increased until the end. His wife went to join him at the place of exile, and settling there as if never to leave, he assiduously set about regulating his home and instructing his children in a Christian manner. Exact in all his prayers and meditative, in the twenty-four hours he gave only a few quarters of an hour to sleep and rest. If he prayed, it was always on his knees in a modest posture and before the crucifix, never allowing any air of laziness or nonchalance to show: and from this grew a large tumor on his knees: he fasted three times a week, and was continually aroused to contrition to the point of often shedding tears and uttering long groans. Also devoted to charity, when he knew someone was in need, he would secretly take something from home and go himself to relieve them, without wanting his family to know, but he was surprised more than once by pagans and everyone praised him highly. In 1832, the government promulgated a general amnesty for all exiles. The governor consequently wrote to the mandarin of Koang tsiou to have him released if he had returned to better feelings. The mandarin sent for Protais and asked him if he had changed his mind. I haven't changed my feelings," he replied. The stunned mandarin said: "You've been exiled for over thirty years, and now you've reached old age, how sweet would it be for you to return to your homeland? What are you saying to me? For several days he used a thousand gentle and threatening means to lure him back, but nothing could change Protais' firm resolve, and he thought he should be put to death as a result, but it was not to be. Naturally of weak constitution, he couldn't walk 50 or 60 li without being out of condition for several days. However, since the entry of the priests into Korea, supported and strengthened by his fervor, he would walk over 700 li to the capital every year, whatever the weather, to spend Easter and receive the sacraments; and despite this, he never became ill.

During the persecution of 1839, he not only gave hospitality to many fugitive Christians, but also agreed to take in four women who didn't know where to take refuge, and looked after them for a long time. Hearing of the martyrdom of many confessors excited his heart, and he longed to follow in their footsteps. God granted him this grace. Indeed, on the 14th of the 6th moon, Tsien tsiou's satellites came and seized his entire family, as well as

those who had taken refuge with him: Kim Anastasie, Ni Anastasie, Ni Magdeleine and T'soi Barbe. Taken first to the mandarin, he was given a small cangue around his neck and sent, accompanied by the satellites, to Tsien tsiou. When he left the prefecture, a few hundred townspeople of all ages and sexes followed him, saying: "From what we can see, it's a great pleasure to see you: According to what we see here, good qualities themselves are useless - then some held him back, others cried out in pain. It was as if a father had been separated from his children. Protais consoled them by saying that the road was a glorious one for him. He arrived at Tsien tsiou on the 18th with all the other members of his household, and that very evening was summoned before the criminal judge. Two days later, he was brought before the governor. Surrounded by his eighty guards, he was subjected to the same interrogations, and when he refused to surrender, he was subjected to the tortures of interrogation, to which he did not yield. After several unsuccessful interrogations, his sentence was signed on the 7th moon, and he returned with great difficulty to the prison amidst the blows and insults of the valets, who spared nothing with him.

No sooner had he arrived there than he lost consciousness, and recovered only to console himself with the thought of Our Lord's passion. On the 15th of the 9th moon, he was summoned again and told: "Not only are you lost in a severely forbidden sect, but you have also received strangers into your home. He replied: "Treat me according to the law of the kingdom", and was given the customary volley after the sentences, and deposited in the civil prison, where he resignedly awaited the moment of final triumph.

Sim Barbe, wife of Hong Thomas, Protais' eldest son, had been taken with him. Born of noble parents and raised in the In t'sien district, she fulfilled all her duties faithfully; but her intelligence was very limited, and all her efforts had prevented her from acquiring an ordinary education. However, she had faith firmly anchored in her heart, and one wondered how, with so little knowledge, she had been able to deposit in her heart such a true and ardent love of God. Applied to all the duties of her position, she showed her generosity and charity above all when, in 1839, she had to deal with numerous Christians coming and going, and above all by the kindness and joy with which for a long time she looked after four Christian women who had taken refuge in her house. There was never the slightest hint of impatience on her part, nor was there any sign in her demeanor that they were a burden to her. Caught with her father-in-law, she never changed her color, and remained completely calm. The interrogations found her unshakeable, and it was admirable how, of a weak sex and delicate complexion, she could not let herself be intimidated by the terrible apparatus of the governor's court, combined with the horrible ranting that accompanies every order given there. She endured numerous canings and the tortures of interrogation several times, always with the same fearlessness. Her body full of wounds, the insults of the satellites and gaolers, the awful suffering of a hideous dungeon, nothing was able to draw a complaint from her. She suffered for her God. Generous to the end, she signed her death sentence with her father-in-law on the 7th and 9th moons. She had a two-year-old son with her, and from the moment he entered prison, she looked at him with an indifferent eye, so as not to let nature shake her. He was always ill, and her mother's heart must often have been pierced by the sight of him wasting away from hunger and suffering. Attacked by violent diarrhea, which joined her other sufferings, she lost weight visibly and prepared herself for death. She suffered violently for over two months, and God did not allow her to wait for the glorious execution of her sentence. Gradually consumed, she surrendered her soul to her Creator on the 6th of the 10th moon of this year, at the age of 27. If she did not receive the sword, is she not also a martyr to the God she so generously confessed? By an altogether benevolent disposition of Providence, her young son Hong Pierre also died that same day, exhausted by the sufferings of prison. Can we not count him among the SS Innocents as a victim of the cruelty of the persecutors?

Sim Barbe and her son were therefore the first to win the palm, among all those taken from her house. But let's follow the story of this troupe, so interesting and so dear to God. Also taken with them were Kim Anastasie and her young daughter Ni Anastasie.

Kim Anastasie, born of a common family in the Tek san district, had been a fervent believer in religion since childhood. Married to Ni Paul de Sien sami, her happy disposition endeared her to all, and her house was a favorite among Christians. Assiduous in all the duties of her sex, her attention was focused above all on the instruction of her children, and her zeal extended to all the women of the village, whom she enjoyed instructing and exhorting habitually, so that everyone reaped the precious fruits of her neighborliness. Not knowing where to take refuge during the persecution of 1839, she went to Hong Protais' house in the place of her exile, and was taken with the whole house. Arriving in Tsien tsiou, she had to undergo several interrogations before the criminal judge, and threats were followed by torture: but her firm determination was not shaken. She always answered calmly and with dignity, and steadfastly refused to deny her God, or to denounce her husband, for whom she was made to suffer uncommon torments. Having emerged victorious from several interrogations at this tribunal, she was taken to the governor who treated her in an even crueller manner, without however being able to win anything over this strong soul united to her God by love, and they finally made her sign her sentence with the etiquette caning. When she was returned to prison, the very serious wounds she had received made her suffer a great deal. She was no less faithful to all her exercises, but above all her thoughts and care were focused on her young daughter Anastasie. This poor child, who had followed her mother to Hong Protais, also fell into the hands of the cruel satellites, whose tender age might well have stopped them, had any sense of humanity remained, and shared the horrors of the dungeon with the other Christians. Anastasie, known as Pong keum i, was a little angel of charming piety. Gifted with beautiful qualities of body and mind, the good instructions of her pious mother had sown deep roots in her heart from the earliest age. She knew how to fulfill her duties and also how to love her God, so much so that from the age of seven, piety, modesty and gravity were apparent in all her outward appearances, attracting the gaze and praise of all who saw her. At the age of ten, having learned all her catechism and the long morning and evening prayers, she had the good fortune to meet the missionary, and her disposition having struck him, he made a very special examination of her education and believed he could allow her communion. Pong Keum i, who had shed so many tears before God in fear of not being admitted to this heavenly banquet, the goal of all her desires, was now at the height of her desires, and her tears, henceforth excited by joy and gratitude, were more abundant than ever. It was a real day of celebration for the family, and the father and mother, happy at their child's happiness, were no less moved by the just reward for their generous efforts. Such beautiful beginnings only developed: and she was in the full force of her fervor, when God allowed her to pass through the ordeal of persecution. The judge asked her about the European Priests, whether they had been to her house and where they were now: "Yes, they certainly came to my house, but I don't know where they are. How do you expect a little girl like me to know about the Missionaries' affairs? Well," said the judge, "just deny God and insult him, and I'll save your life. If you don't," he added sternly and threateningly, "I'll put you to death. - She replies: "Before the age of seven, having hardly the use of reason, not knowing how to read and knowing nothing, I could not honor God well; but since the age of seven that I serve and honor him, how do you expect me to deny him today? How much more can I insult him. Should I die, I cannot. This time, the tigers didn't dare torture this delicate little body, and she was sent back to prison. Her good mother was especially worried about her, and using pious tricks to strengthen her resolve to die rather than apostatize, she continually encouraged her. As for you," she would say, "I'm quite sure you'll apostatize." The little girl would defend herself, and her mother would repeat: "If they make you suffer

torture, you'll give in right away: you're not strong enough to stand firm. - The young girl promises fidelity, and the mother says: Well, we'll see: are you really capable of anything? Shouldn't the little angels of heaven have listened with complacency to the mother's pious annoyances, and to the surges of love for God they aroused in the heart of this little prisoner? It was also a beautiful sight to see the ferocious satellites and harsh jailers grappling with our Anastasie, whose youth and modesty had softened their hearts. They begged her to preserve her life with a word. At her feet, so to speak, they wanted to save her at all costs, and the slightest equivocal sign would have put her beyond prosecution. She gave no such sign. A predestined child, she knew how to repel the temptations of Satan's ministers, and remained cool to all their caresses. Several times summoned before the judge, she didn't allow herself to be seduced by his sweet words and deceptive baits, and he ended up having her tortured. Can we not say here what St Ambrose said of the glorious St Agnesia: Where will there be on this little body, a place to apply the blows? But if her body can scarcely receive the iron, it will be able to triumph over the iron - still unshaken, she is condemned to death and signs her sentence. Her mother, consumed by the effects of her wounds and dysentery, was the first to receive the crown around the 10th moon, at the age of 51 - Our little heroine, left alone under the claws of the tigers, found her strength and consolation in the bosom of the God she loved, who never failed her. She knew how to remain there right to the end, and her defeated judges, not daring to present this little child's head to the guillotine, ordered her to be strangled in prison, which was done on the very night of the 10th or 11th moon of that same year: and the angels led her soul to the abode of joy and peace.

Anastasie is, we believe, the youngest of all the martyrs who died directly in this kingdom, for although several notices give her the age of 14, she was certainly no more than twelve, having been born after her parents fled during the persecution of 1827. How glorious for religion to have such intrepid defenders at that age, and how glorious for her to be seated today in the assembly of saints, crowned with the double halo of martyrdom and virginity! And so, one by one, the various members of the troop of heroes seized from Hong Protais made their way to heaven. Let's follow the others.

Ni Magdeleine was born of Christian parents in the Keum San district. Married to the brother of Kim François, known as Sieng Sie, she became a widow before the age of 20, and from then on was childless, devoting herself solely to the care of her soul and her parents-in-law. Supported by her brother-in-law François, she made a name for herself by her dedication to works of piety, and frequently thanked God for having placed her in a position where the practice of her duties and the salvation of her soul were easy. Although she lived in poverty, she was no less dedicated to the practice of mortification, and imposed voluntary fasts and abstinence on herself. Driven by Charity, she endeavored to relieve everyone, and took care to instruct the ignorant, despite the ingratitude of this function. Caught in the house of Protais, she boldly made her profession of faith and endured the various tortures of the questioning without faltering, and when sent back to prison, caring little for her sufferings, she took it upon herself to exhort the Christian prisoners to remain firm. Above all," she would say, "let us act frankly, and let us all go to Heaven together: let no one fail to do so. She was then called before the governor, where she showed the same steadfastness, remained steadfast under torture and deserved to be condemned to death, then returned to prison to await the decisive day.

T'soi Barbe was the daughter of T'soi Marcellien, martyred at Nie tsiou in 1801. A good education reformed her undisciplined character, and soon she was admired for her patience in misery, her charity towards God and neighbor, and her perfect harmony with everyone. Devoted to all, she consoled the afflicted, gave relief to the needy and willingly exhausted her strength and resources in favor of her neighbor. Married to the son of Sin Pierre dit T'ai po, she soon became a widow. She remained alone at her father-in-law's side,

and never showed any sign of sorrow or sadness amidst the daily embarrassments caused by her numerous guests. Caught with her father-in-law in 1827, she was immediately released without apostasy, for unknown reasons. From then on, without a home of her own, she lived with relatives or friends, and despite her continual state of illness and languor, she often visited her father-in-law during his long imprisonment, endeavoring to comfort the prisoners. In 1839, she was taken from Protais, as we have seen, and underwent an initial interrogation by the criminal judge, as well as some mild torture, which she endured calmly. Brought before the governor, he asked her who she was. Barbe answered frankly and freely: I am the daughter of T'soi Marcelin, beheaded in 1801, and the beautiful daughter of Sin Pierre, beheaded this spring in this town. - If so, you've confessed, haven't you? Yes, indeed - In that case, you'll have to die - I've been expecting it and preparing for it for a long time. Without further ado, she was condemned and sent back to prison without torture.

All these generous confessors, taken from the same house, found themselves in prison and encouraged each other to persevere. Providence added another companion, O Jacques, born into a noble Christian family in the Eun tsiu district. Married for a short time, he lived in the Ko San district, but having gone to visit his elder brother in the village of Tsin san, he was caught with him and several others on the 7th moon. The criminal judge said to him: "For a child like you, just say you won't do it again, and you'll be released immediately. He replied: "Having served my God, how can I deny him for fear of torment? - And the judge, unable to obtain anything by insinuation, had him put to torture, without gaining any advantage. Sent before the governor, his elder having apostasized, he was tempted in every way. He did not let this deter him, however, and held firm even in the face of long and very violent torture, which earned him the death sentence he sincerely desired. In prison, he shared the sufferings of the other confessors. They were left to languish for a long time, but finally all the formalities had been completed, and the day of execution was set. When the time came, Protais exhorted his hitherto unpractising sons and moved them with his strong words, and as they shed tears on seeing him go, he told them: This is not a thing to weep over. - He went to the place of execution looking calm and serene. Ni Magdeleine's happy, cheerful demeanor was also noticeable.

And so, on the 30th of the 11th moon, January 4, 1840, these four martyrs took to the skies: Protais was 60: O Jacques 19: Ni Magdeleine 32 and T'soi Barbe fifty and a bit years old.

The glorious confessors taken from the house represented all ages, sexes and conditions. Protais, their leader, a noble widower who had reached old age; Kim Anastasie and Sim Barbe in the state of marriage; Ni Magdeleine and T'soi Barbe in the state of emptiness; Ni Anastasie, still a virgin in childhood, and Hong Pierre, aged two, whom we equate with the Holy Innocents. What a beautiful reunion! What a happy union! And how well their down-to-earth union was strengthened by faith, never to be separated again.

This is one of the most glorious pages in the history of the Tsien province, and it was with this execution that the persecution in this province came to an end.

Before returning to the capital to follow the outcome of the persecution, let's stop for a few moments in the district of Iang keun, the cradle of our Holy Religion in Korea, which we haven't had the opportunity to look at since 1801, and where we come across an episode that will serve to edify us. Christians were few in number in this district, but the hatred of the persecutors had sought them out, and we deeply regret to see that the noble family who once spread the religion with such zeal have refused to seal it with their blood today. God, however, will know how to find there his faithful witnesses, less brilliant perhaps in the eyes of men, but always worthy of the choice of his wisdom. Tsiang Pierre, known as Sa koang i, descended from an honest family in the capital and settled not far from the Kouen family of

Han kam kai, who had instructed him in religion. Chilled by the disasters of 1801, he had remained non-practising until 1828, when the exhortations of his parents, combined with the impulse of grace, led him to make up his mind. From that moment on, he made a profession of faith towards his pagan parents, burned his tablets, had his name erased from the registers of the Temple of Confucius, broke with the wine he loved so passionately, and worked tirelessly to tame his hard and violent character.

Now faithful to all his duties, his fervor only increased, and was further heightened by the reception of the Sacraments when the Priests entered. His wife's name was

Son Magdeleine, daughter of Son Kieng ioun i, catechist of the capital and martyr in 1801. A fervent Christian from her father's house, she found herself isolated from all Christians when she married Tsiang Pierre, who abandoned his religious practices. Day and night, she lamented not being able to satisfy her desire for piety, praying to God to help her and open her husband's eyes. What joy she felt when he finally came to his senses! And it would be hard to express how happy she was, and how ardently she pursued all her exercises from that moment on. Having been caught with their two sons on the 8th moon of 1839, the couple were taken to the mandarin of lang keun. He wanted to obtain their apostasy and had them put to violent torture. Pierre didn't waver for a moment, and Magdeleine, for a moment on the verge of weakening, immediately regained a firm determination that deceived the tyrant's expectations. Unable to get anything out of them, they were threatened with torture and the death of their two children before their very eyes. And indeed, the torture began. Peter replied: "The love of children is natural to man, and I am sorry to see them treated in this way: but how could I, out of love for them, deny my God? No, a thousand times no, I won't do it. The matter having been taken to the governor, he ordered them to be pressed; and thereupon more than ten times they were both put to the torments of the question without success. The two sons had been released after two months for apostasy, and every day the grandsons brought food to their parents in prison. Soon the mandarin, despairing of defeating our two confessors through torment and hoping to triumph through hunger, forbade the children to come and also forbade any food to be given to the prisoners, and a few days later summoned them back to his court. He had wasted his time. The steadfastness of our two noble athletes did not waver under the horrible torture of hunger.

(Most Christians returning from prison say that torture is the sweetest part of the ordeal. The infection and vermin of the dungeons is less bearable; and the torment of hunger and thirst is, by all accounts, the cruellest and the one that makes many faithful Christians fall under the blows of the executioners in the first place).

They were therefore sent back to prison with an injunction not to allow them to take any food, and before long, consumed by hunger and the after-effects of the torments, combined perhaps with the jailer's rod, they gave up their souls to God, Peter on the 13th of the 11th moon, aged 53 (1) A martyrdom of little brilliance perhaps in the eyes of men, but more meritorious and more terrible than the others, and which God will know how to reward accordingly.

However, the governor had in his hands almost all the important Christians he wanted to seize. Arrests had ceased, and the end of this long, bloody tragedy seemed to be drawing near. Since the last public execution on the 19th of the 8th moon, matters seemed less pressing, and the authorities had prepared an instruction for the people to turn them away from the so-called infamous doctrine whose followers had been decimated for so many months. It finally appeared on the 18th of the 10th moon and was distributed throughout the kingdom, either in Chinese or Korean characters, so that all, men and women, learned and ignorant, could reap the fruits of the government's solicitude. It was written by Tsio siou sam i of the people's class;

(Tsio Kieng iou surn. T'siou tsai: legal name Siou Sam i, tsin sa, tutor to Tsio In ieng i)

but renowned for his literature, preceptor and friend of prime minister Tsio In ieng i and sharing his hatred of Christians. We have it in front of us and would like to present a translation to readers, if it were translatable. It's a strange production, the thread of which we've tried in vain to get across, as all those who have seen it confess that they themselves can only perceive sentences and tirades without any sequence. It begins by throwing forward a few obscure sentences from the sacred books of China, the significance of which we fail to see; then, after recommending the doctrine of the learned, which everyone should follow, it calls Religion vain, deceitful and dishonest, and points out that it ignores parents. It gives as the basis of our Religion the adoration of Heaven and makes us say that Jesus became Heaven. We omit the insults that are not spared to this divine Savior. Speaking of celibacy and virginity, they are said to be contrary to the order of nature which made the two sexes one for the other, and they add that those who do not keep celibacy use women in common. The sacraments are called dishonest things, and Heaven and Hell are treated as nonsense (1). If they had wanted to talk about our doctrine, it would have been easy: many mandarins had heard it explained clearly, and all the books on Christian doctrine were also in the hands of the government: but then one could no longer accuse; one would have had to acknowledge the truth; and hatred was very wary of such procedures. Finally, it is said that the King, as the father of his people, had to fight against error to prevent it, and put his leaders to death. He attributes the cause of such great misfortunes to his own faults, and urges all his subjects to practice the religion of the learned better than ever. Such is the essence of this play which has been denigrating our Holy Religion right under the poor people's roof, blinding them more and more. To the government's credit, it is deplorable that such shapeless productions should appear under its name. He knows full well that everything will be received uncritically, and his aim has been partly achieved, except that his bad faith and impudence will later be exposed.

On the very day this solemn act was published, a generous Christian woman who had defended the honor of this slandered religion by her confession and her life, paid tribute to it once again by her death. It was Niou Cécile⁵¹⁶, mother of the martyr Tieng Paul, whom the famous martyr of 1801, Tieng Augustin, had married for the second time. Educated in religion by her husband, she maintained her religious practices throughout her life.

When Augustin fell victim to the rage of our enemies, Cécile was locked up with her three children, and released only after the complete ruin of everything they owned. Having lost all support, she withdrew to Ma tsai to live with her brother-in-law, who, far from coming to her aid, provoked a thousand domestic persecutions, so that her life was one of continual hardship combined with extraordinary poverty. The eldest of her young daughters soon died, along with the wife and son of Tieng Charles⁵¹⁷ martyr, and she was left with Paul and his sister Elisabeth. - One day she had a dream. Her husband Augustine consoled her, saying: "I have built a dwelling of eight apartments in Heaven. Five are already full, the other three are waiting. Bear patiently all the miseries of life, and above all, don't fail to come and join us. Augustin's family consisted of eight people, five of whom were already dead: Augustin, his son Charles (1) and one of Augustin's young daughters. This dream struck her as astonishingly reassuring: but isn't it even more striking now that we have seen the three survivors die as martyrs in 1839?

⁵¹⁶ 유조이 Yu Jo-i dite 유소사 Yu So-sa 柳召史 (1761-1839). Cecilia. Saint.

⁵¹⁷ 정철상 Jeong Cheol-sang 丁哲祥 (? -1801). Charles. Blessed.

In order to realize his great projects, Paul had to live for many years separated from his mother; this was difficult for her to bear, and especially when he then left to make his way to Peking, her heart was torn every time. She thought she was bidding him eternal farewell, and could only find peace after his return. When Paul was near the Priests and the Bishop, his mother followed him there, and too old to take care of the household chores, she prayed ceaselessly and gave herself over to mortification. When the persecution of 1839 broke out, one of her nephews urged her to avoid danger by retiring to his home. She replied that she had always wanted martyrdom, and wanted to share it with her son Paul.

She was soon caught on the 9th of the 6th moon. Bound with the red rope, she was brought before the great criminal judge and, despite her advanced age, put to the test of torture. Her conduct and answers were frank and dignified to the end, and in many interrogations she received 230 strokes of the cane, not to mention other torments. As the law did not allow old people to be beheaded, she languished in prison and, consumed by the after-effects of the torments, she breathed her last pronouncing the SS. names of Jesus and Mary after five months in prison, aged 79, on the 18th of the 10th moon, 1839.

Still in prison was her daughter Elisabeth, a truly strong woman, brought up in the school of adversity. Imprisoned from an early age, she only came out to suffer the vexations of her family, ruined by religion, and determined from then on to leave no trace of it. In the midst of so much hardship, she kept her faith and practice, and growing up amidst suffering, cold and hunger, she took up sewing and weaving to support her mother and brother. Her fine example rallied some of her relatives to religion, but soon forced to leave the country, she had to emigrate to various places, consoling her poverty by the freedom she enjoyed in her devotional exercises. Admirably modest, she never looked her parents in the face, and resolved to consecrate her virginity to God. At the age of 30, she had a violent temptation, and despairing of getting out of it, she leaned towards the common path. These struggles lasted two years in all their force. She attacked nature with continual youth and mortification, combined with fervent prayer, and finally found calm in body and mind. Happy to help her neighbor, she often deprived herself of the necessities of life to provide for her own needs, and happily devoted herself to the instruction of the ignorant, leaving no stone unturned to exhort her acquaintances and prepare them for the sacraments. Having followed her brother in the service of the priests and the bishop, she thanked God for placing her at the source of graces, and always showed an activity and devotion that won the admiration of all.

When the persecution of 1839 arose, she was seized with fear and said that martyrdom was beyond her strength. Nevertheless, she did her utmost to encourage and console Christians, and was herself preparing for death. Caught with the whole house, she was promised her life if she wished to apostatize; but neither persuasion nor torture made any impression on her heart. Seven interrogations mingled with violent torture and 320 strokes of the big stick were endured calmly and with an ordinary air, and leaving the judge no hope of success, he sent her on the 2nd of the 10th moon to the court of crimes. There, six interrogations accompanied by torture put an end to her long ordeal, and she was condemned to death. Returned to prison, she devoted herself to praying and serving the prisoners, and was not afraid to go outside for help and relief. She was so committed to her charitable works that, as she left for execution, her last words to the Christians were like a testament of Charity. Above all," she said, "pray well for the poor and the afflicted." After which, she left cheerfully for her execution, and was beheaded at the age of 43 on the 24th of the 11th moon. Her death completes the number of five martyrs in this blessed family, her father and mother, her two brothers Charles and Paul. Paul and Elisabeth had both consecrated their virginity to the Lord.

The Capital's prisons were not overcrowded, and defections were not as numerous as the government had hoped, so after three months it was decided to carry out a public execution outside the West Gate. Seven of the Christians already condemned to death were chosen, and the day set for the 24th of the 11th moon, December 29, 1839:

All would have liked to have had preference, but many still had to purify themselves through tribulation before reaching the end. The leader of this glorious troop was T'soi Pierre⁵¹⁸, younger brother of T'soi Jean known as T'siang hien i⁵¹⁹, one of our first martyrs of 1801.

T'soi Pierre, known as Ie t'sir i, was descended from a middle-class family in the capital, and was promoted from race to race until 1801 in special positions for this class. Aged 13 when his brother was martyred, he was then isolated from the Christians and without practising for a few years, then got back in touch with them, but didn't become really exact and fervent until 1821 when the presence of cholera made him receive baptism, and since then hasn't cooled down any more. Of an affable and very humble character, he saw only the good in others and put himself below everyone else, which made him generally loved and admired. Thinking incessantly of the lukewarmness in which he had lived for so many years of his life, he would sigh and say: "When I think of my past life, I see only martyrdom that can save my soul" - and he stirred up this desire in his heart. He had been married to Son Magdeleine⁵²⁰, also from a family ruined by the persecution of 1801, and who despite her pure and candid desires had not been able to practice well in her youth, due to lack of education ; But a little before her marriage to Pierre, she had put herself entirely into the practice of her duties, then mutually excited herself with her husband to advance in virtue, was also baptized at the time of the cholera and always faithful to the virtues proper to her sex and her state, gave the example of a Christian and well-regulated home. Of the eleven children born of their marriage, nine had been baptized, leaving the eldest, Barbe⁵²¹, and a two-year-old daughter.

Barbe followed in her parents' pious footsteps, but especially from the age of 15. She stood out for her fervor and eagerness to learn. When the question of her marriage came up, she told her father and mother of her wishes. Please," she told them, "don't look at high or low status, wealth or poverty. I only wish to be united with a fervent, well-educated Christian. According to her vows thus clearly formulated, despite the fact that her condition and age were at odds with her position, she was given to our brave Tsio Charles, and had only to thank the Lord. Both spouses had but one thought in mind, that of stimulating each other to the love of God, and to the practice of good; and she had had a son by him. This blessed family, fleeing persecution in 1839, was all together in one house when the satellites caught them on the 5th moon, and they were all brought before the great criminal judge. There, they underwent seven extremely violent interrogations, and the objects brought back from China by Tsio Charles, which had been seized in this house, caused them to undergo uncommon tortures. The bending of the bones was repeated many times. Pierre was beaten with 150 strokes of the thief's board.

Magdeleine and Barbe each received 260 strokes of the big stick: and despite various other torments, their steadfastness never wavered. Life is not something that belongs to me," said Son Magdeleine to the judge, "and you want me to live. I thank the God who

⁵¹⁸ 최창흠 Choe Chang-heup 崔昌洽 aka 여칠 Yeochil (1787-1839) Peter. Saint.

⁵¹⁹ 최창현 Choe Chang-hyeon 崔昌顯 (1759-1801) John. Blessed.

⁵²⁰ 손소벽 Son So-byeok 孫小碧 (1801-1840) Magdalen. Saint.

⁵²¹ 최영이 Choe Yeong-i 崔榮伊 (1818-1840) Barbara. Saint.

gave it to me. No; should I die for this divine arbiter of life and death, I cannot deny him - Covered with hideous sores, they gave thanks to God, and Magdeleine still said in her prison: If it weren't for God's help, I couldn't even stand for a moment this mass of fleas and lice. The strength to endure torments comes only from Him. Magdeleine and Barbe each had a young child in prison. Feeling their mothers' hearts too much in their grip, and fearing that the cries of nature might become an obstacle to their fidelity, they separated from their infant and sent it to relatives in the city. The three of them were soon transferred to the court of crimes, and showed the same courage as before in the torments.

They were sentenced to death and returned to prison. Peter was the first to receive the death sentence. On his way to the ordeal, he said to the jailer: "Go and tell my wife and daughter, who are in the women's prison, not to pity me - that would be too natural a sentiment - but to praise God and thank him for such a great benefit. After seven months in prison, he was beheaded on the 14th of the 11th moon at the age of 53. - His Magdeleine followed him on the scaffold after one month at the age of 39; and their daughter Barbe, aged 22, was the last to be beheaded, as we shall indicate in her place: and these three confessors, together with T'soi Jean of 1801 and T'soi Charles, husband of Barbe, give us another five martyrs, so to speak, in the same house.

T'soi Pierre was followed to the scaffold by six generous Christian women. Ni Magdeleine⁵²², virgin, daughter of Tsio Barbe, whose deeds we saw on the 8th moon, Ko Barbe⁵²³ wife of catechist Pak Isien i, whose life was mentioned above and who received the death blow in the midst of celestial joy at the age of 42; Tieng Elisabeth⁵²⁴ virgin, sister of Tieng Paul whom we recently admired; to whom we must add Hien Benoit⁵²⁵ widow, Tsio Barbe and Han Magdeleine widow, to whose memory we owe some details here.

Hien Benoit, sister of Hien Charles, servant of Mr. Chastan, was from a family of interpreters, daughter of Hien kiei heum i⁵²⁶ martyred in 1801: living with her brother Charles and her elderly mother, they were very poor, and persecution having often caused them to flee either to the capital or to the provinces, it would be difficult to describe all the hardships they had to endure. Married at 17 to the son of the glorious martyr T'soi T'siang hien i, she became a widow after three years, and having no children of her own returned to her brother's side, where she supported herself by sewing, and despite her difficult and over-generous position, she always remained even-tempered and calm, thanking God for having enabled her to work freely for the salvation of her soul. We admired the perfect harmony and regulation of this pious house. Prayers, meditations and readings took place at set times: there was never any laziness or nonchalance in the service of God. Benoit, whose work provided a few small resources, never reserved a penny for herself, but deposited the whole for common use with uncommon selflessness.

Soon her zeal extended to her neighbors, instructing the ignorant, exhorting the lukewarm, comforting all those she met and, by giving baptism to Pagan children in danger of death, she opened heaven to many. Always concerned with the affairs of religion, her skill and fine example were cited as the model for Christians. She was also admired for the activity and charity with which she brought Christians together in her home to prepare them for and receive the sacraments. In 1839, her name could not remain unknown, so she had to go into hiding right from the start; but on the 5th moon, she fell into the hands of the satellites

⁵²² 이영덕 Yi Yeong-deok 李榮德 (1812-1839) Magdalen. Saint.

⁵²³ 고순이 Go Sun-i 高順伊 (1798-1839) Barbara. Saint.

⁵²⁴ 정정혜 Jeong Jeong-hye 丁情惠 (1797-1839) Elizabeth. Saint.

⁵²⁵ 현경련 Hyeon Gyeong-ryeon 玄敬連 (1794-1839) Benedicta. Saint.

⁵²⁶ 현계흠 Hyeon Gye-heum 玄啓欽 (1763-1801) Florus. Blessed.

and had to undergo interrogations before the criminal judge that were all the more violent because they wanted to know where her brother Charles was with the priest. In addition to the eight sessions of questioning she had to endure with all the torments, the satellites put her to the torture more than ten times in their particular to get a few words out of her. But Benoit remained steadfast and resigned, and thwarted all the efforts of their hatred. Transferred on the 8th moon to the tribunal of crimes, the minister had her put to very special torments, and her body was totally incapacitated. Her spiritual calm and joy remained undisturbed, and the plague she was then attacked with added to her horrific suffering. Finally, she was condemned to death with the customary caning. From prison, she wrote a letter to her brother Charles, in which her beautiful sentiments of piety were naturally expressed, and edified all who read it. Unfortunately, this letter has not survived. She was so tranquil that on the day of the execution, while awaiting the appointed hour, she rested a sweet and peaceful sleep, then left with joy and without any fear, as if she had been at a pleasure meeting. She had spent seven months in prison and received the sabre stroke at the age of 46.

Tsio Barbe⁵²⁷, wife of Nam Bastien⁵²⁸, was from the noble family of Tsio Justin⁵²⁹, known as Tong Siem i, practised from childhood and married to Bastien before the persecution of 1801, when she saw her parents-in-law fall victim to the rage of the enemies of the Christian name and her husband sent into exile. With no support left, she returned to her own family in the provinces, where she spent ten years in the midst of a thousand sufferings and unable to fulfill her duties. A relative of Tieng Paul, she endeavored to help him realize his plans, and worked hard to support his travels. When her husband returned from exile, she joined him in the service of Father Pacific, and later became involved in the Mission, setting up an oratory for Christians in her home. She often said: "If persecution rises, we cannot avoid death. We must therefore prepare for martyrdom at all costs, in order to give glory to God and save our souls. - These were not empty words. Her fervor and conduct were in keeping with her feelings. Her husband had gone into hiding in the provinces: she was caught alone on the 6th moon and subjected to countless tortures, especially to make her discover her husband: but she was able to resist everything valiantly. Returned to the prison, the satellites themselves tortured her more than twenty times for the same purpose, with no more success, so that her body had nowhere to receive the blows. After five sessions of questioning, she was transferred to the court of crimes, where she underwent three severe interrogations and was finally condemned to death. When she arrived at the day of execution, all the Christian women in the prison were lamenting her departure: she consoled them and exhorted them forcefully, then rested in a calm sleep until she was awakened to leave, which she did with a free and joyful air. She died at the age of 58.

Han Magdeleine⁵³⁰, a widow, the last of the day's confessors, had been married in the capital to the noble bachelor Kouen tsin, renowned at the time for his letters. Having become acquainted with religion, he shared it with his wife, then, having been taken ill, he advised her to practice it well, and died baptized in his last moments. Magdeleine, now a widow, retired to the house of a Christian to devote herself to the salvation of her soul, where she had to endure all the privations of great poverty. Her daughter Kouen Agathe⁵³¹ had performed the marriage ceremonies, but her husband was too poor to live with her, so she

⁵²⁷ 조증이 Jo Jeung-i 趙曾伊 (1782-1839) Barbara. Saint.

⁵²⁸ 남이관 Nam I-gwan 南履灌 (1780-1839) Sebastian. Saint.

⁵²⁹ 조동섬 Jo Dong-seom 趙東暹 (1738-1830) Justin.

⁵³⁰ 한영이 Han Yeong-i 韓榮伊 (1784-1839) Magdalen. Saint.

⁵³¹ 권진이 Gwon Jin-i 權珍伊 (1819-1840) Agatha. Saint.

stayed with her husband's relative Tieng Paul. Gifted with all qualities of body and mind, Agathe wished to maintain her virginity, and when Father Pacifique arrived, she managed to get him to break off the marriage, and she remained in the Priest's service. Unfortunately, she didn't have the strength to resist temptation, and gave Christianity a series of scandals, the consequences of which were so serious that they only ceased after the arrival of Mr Maubant, who brought her back to herself. From then on, she was constantly mindful of her duties, striving to make reparation for the wrongs her conduct had caused, constantly urging herself to contrition, and often saying she wanted to be a martyr to atone for her faults. -Agathe was living in this way with her mother when she was joined by Ni Agathe⁵³², born of Christian parents from the province, who, having been married without knowing it to a eunuch, had just had her marriage annulled by the bishop, and finding no support from her parents, who were too poor, came to try to support her existence in this house. The three of them were devoting themselves fervently to the exercises of piety, when Kouen Agathe's affairs were revealed, and the satellites were put in search of her. On the 7th of the 6th moon, during the night, the three of them were caught with a young slave girl. Having taken their names, the mandarin deposited the mother in prison and the other three in an apartment on bail. The traitor Kim Ie saing i went to see them and with fine words tried to persuade Kouen Agathe to flee with him. She responded only with grave and stern words. The satellites, enamored of her youth and the beauty of her face, were touched by this and helped her to escape, which she did.

But when the government learned of this, it overturned the Grand Criminal Judge and exiled several of the guards. Her mother Magdeleine was subjected to violent torture. She was pursued again, and several Christians were seized. She had sent the young slave back to her mother in the provinces. The satellites went to seize her, and by her means were put in charge of Agathe, who eventually fell back into their hands. The Grand Criminal Judge subjected Magdeleine and the two Agathe slaves to severe torture. Undaunted, they were sent to the criminal court, where further interrogation and suffering awaited them. Steadfast in their initial resolve, they were condemned to death. Han Magdeleine was beheaded first on this day, aged 56, her daughter Kouen Agathe at the age of 21, and Ni Agathe at the age of 27 were beheaded a month later, as you will note in her place.

Thus ended the execution of these seven martyrs on the 24th of the 11th moon, December 29, 1839. They went to join their glorious devotees and made a vacuum in the prison. However, Prime Minister Tsio In ieng i⁵³³ felt that things were moving too slowly, and wishing to get things over with before the Korean New Year, and not daring to carry out one public execution after another, he gave orders for a number of prisoners to be strangled quietly in their dungeons. These secret executions were very numerous at the time, and it pains us to see in them apostates whose return to God is far from being clearly proven, and whom we therefore have no need to concern ourselves with: but fortunately, many were true confessors of the Faith, and others, truly repentant, made a recantation before the judges, and were able to receive from the Merciful God the crown He did not refuse to St. Peter's repentance.

One of these seems to have been Tsiioi Jacques, who initially apostatized but was released, as we have seen. Recaptured on the 9th moon in order to lay hands on his brother Philip, it seems he behaved well to the end and was strangled in prison at the age of 46.

Our interesting virgin, Ni Agathe, aged 17, daughter of the martyr Ni Augustin, whom you saw sent from the court of crimes to the prison of thieves by the minister Tsio Pieng hien i, under the pretext of her young age, was admirable in her patience and firmness to the end. She endured hunger and thirst for a long time, was attacked by the plague, and

⁵³² 이경이 Yi Gyeong-i 李璟伊 (1813-1840) Agatha. Saint.

⁵³³ 조인영 Jo In-yeong 趙寅永 (1782-1850).

above all her isolation in the hands of infamous jailers was a trial worthy of the veterans of religion. The martyrdom of her father and mother only encouraged her. In addition to other torments, she received over 300 strokes of the rod and 90 strokes of the big stick. Eleven months in prison completely purified her innocent soul, and she was strangled on the 5th of the 12th moon.

Her companion in torture was Kim Thérèse, widow and daughter of Kim André⁵³⁴, martyred at Tai Kou in 1816. Married to Son Joseph dit Ien ouk i⁵³⁵, she saw her husband die in the prison of Haimi, confessor of the faith, and continued in her emptiness to give the fine examples admired from her childhood. She fasted three times a week, despite the extreme poverty in which she continually lived, and consented with rare humility to go and perform the duties of a slave in the house of P.Pacifique. She was still part of the bishop's household when the persecution of 1839 broke out, refused to leave it at the moment of danger and was taken with all the others. She was subjected to 280 strokes of the rod, not to mention the other torments of six interrogations, and after seven months in prison, was strangled at the age of 44.

On the following day, the 6th of the 12th moon, Ni Magdeleine, widow and mother of Kim koan ho, also ended a long life of hardship by being strangled. Married in the capital at the age of 17, she was taught the religion and gradually encouraged her husband and mother-in-law to practice it, and was somewhat listened to. From then on, she urged her mother-in-law to break with the cult of the genies and destroy everything used to honor them. As luck would have it, they agreed, and Magdeleine had instantly torn everything to pieces. However, the husband was beating his chest, and the mother-in-law, fearing misfortune might befall her for destroying these superstitious objects, resumed her old practices and tormented her daughter-in-law to get her to cooperate, and before long husband and mother-in-law were doing nothing but decrying religion and prohibiting it, without however being able to shake Magdeleine's faith. When her mother-in-law died, the superstitions continued unabated; what a position for our Christian! what continual martyrdom! and she held firm. On her second birthday, a multitude of relatives gathered to force her to prostrate herself before the tablet. Her life could have been at stake: she still dared to resist to her face, and from that time on, domestic persecutions were brought to a climax: no more means of having a book: no more means of communicating with any Christian, nor of hearing a word of exhortation or learning a word of prayer, although her desire became more and more ardent. God did not abandon her in tribulation. She had learned the first part of the prayer to the five wounds, and longed to learn the last part, but was unable to obtain it. One day at night, sitting up and sighing, she said to herself: If Jesus and Mary would show me this prayer, it would be easy; and her ardent sighing redoubled. Suddenly, a clear voice from mid-air spoke a sentence of the prayer. Magdeleine immediately prostrated herself on the ground, reciting the sentence, then continuing the rest as if she had known it naturally, and every day since then she has not omitted it. Later, having had occasion to see this prayer in the books, it turned out to be perfectly in line with the one she recited.

With the persecution of 1801, she was forced to abandon her home and her small fortune, retired to the provinces and, having no resources left, supported herself by sewing and weaving. Soon afterwards widowed, she fulfilled her duties with all the more freedom; but having had the misfortune to apostatize once during a persecution, she has always since encouraged herself to repentance, returned to the capital and by her fervor and zeal for good works became a Christian noted among all others. Caught on the 5th moon of 1839, she resolved to make amends for her former downfall, and bravely underwent seven

⁵³⁴ 김종한 Kim Jong-han 金宗漢 (?-1816) Andrew. Blessed.

⁵³⁵ 손연옥 Son Yeon-Wook

interrogations in which she twice had to endure bone-bending and 230 strokes of the cane. Inflexible from then on, all she wanted was to have her head on the scaffold. God forbid, and after eight months in prison, she was strangled at the age of 69.

At this time, we still see Ham Cécile, Tso Paul and his wife Ni Claire, Min Anne, Nam Thérèse and Son Thérèse, all locked up in the same prison, apostatized at first, and who seem to have retracted; but there are so few details about this separate prison, that we dare not speak of it with any assurance. All 6 perished by strangulation.

Then there was our poor man Tieng André, twice fooled by his simplicity and twice released unharmed. He was recaptured, and showed great steadfastness under the torments he was subjected to, despite the great service he had rendered to the government. Damaged by the torture and covered with wounds, he was given another 100 strokes of the terrible thieves' board, and finally strangled, after five months in prison, on the 19th of the 12th moon. He was 33 years old.

His André, the bishop's informer, after turning himself in, was taken to the capital and tortured as well. Tempted by the hope of life, he apostasized, but the minister of crimes having been changed, all hope of life disappeared. After being beaten twice with 70 strokes of the thieves' board, the fatal rope was passed around his neck, and he was killed on the 21st of the 11th moon at the age of 41. He had an excellent heart, but unfortunately he was wealthy and too willing to settle things for money, so he had too few scruples about uttering words of apostasy several times. We can only hope, however, that his latest retraction will have brought him grace before God.

Around the 20th of the same moon, the traitors, in concert with the satellites, scouring the country in an attempt to take a few shreds of land belonging to the mission, got their hands on Min Etienne in the In t'sien district, not far from the capital.

Min Etienne, known as keuk ka, came from a noble family in this district, and was converted along with his father and brothers. Mild-mannered, but upright and firm, he was an outspoken practitioner of his religion. Widowed at the age of 20, he did not want to remarry, and spent a few years alone: but then he united again with a widow, and although he was well agreed in marriage, he was angry to have taken another wife. When her wife died, Stephen was determined to live on his own, going from one side to the other among Christians, urging them on, doing good works, preaching to the pagans, many of whom he converted, and yet supporting himself by copying religious books. Soon, having been appointed catechist, he redoubled his care for Christians, and by his words and example did much good. During the persecution of 1839, sometimes in the capital, sometimes in the provinces, he stirred up Christians everywhere and took charge of many affairs for the mission. Having been caught at the very end of the persecution, the great criminal judge said to him: "If you no longer wish to follow this religion, I will release you" - "As for that," said Etienne, "I cannot do it" - He was therefore subjected to violent torments, and was constantly shouted at: "Apostasy, and immediately you are released". - He also replied without tiring: If you release me, I will not only continue to follow it, but I will also preach it to others. - The judge flew into a rage, ordered the thieves' board to be taken and said: This is a person worthy of death: strike him dead. With each blow, the judge watched himself to excite the executioners, and he went up to the number of 40, but seeing that he couldn't get rid of the patient, he sent him to prison. Stephen's arrival caused a sensation. Despite his wounds, he immediately began to reproach the apostates, to stimulate those who wanted to keep their lives, and his efforts were crowned by the recantation of many and the re-examination of all. He cared nothing for gaolers or satellites, told the Christians frankly what he had to say, and seemed to enjoy the death he wished to suffer for his God. He was questioned again the following day, but to no avail. Few confessors were as free and determined as he, so he was immediately discarded; and after five or six days in prison, during which he won a few souls to repentance and did great honor to

our holy cause, he was strangled on the 26th of the 12th moon at the age of 53. An intrepid athlete and generous confessor, he remained in veneration among those who saw and knew him. Among the apostates he brought back to God were Kim Dominique and Nie Cosme.

Kim Dominique, known as Tsiel piek i, was from the Sin t'siang district. Orphaned at an early age, a Christian charmed by his good character taught him and converted him to become his son-in-law; and having become firm in the faith, he soon converted many of his relatives and acquaintances. Happy to be of service, he often worked for the good of the Mission. But especially during the persecution of 1839, he used all his strength to prepare with His André a retreat for the Bishop, went to fetch him by sea in a boat, also went several times to the Priests and brought them to His Grandeur. All his affairs having been revealed by the traitors, he was taken to the capital. Tortured, he behaved well; but seeing the hope of saving his life, he had the misfortune to apostatize.

Already half-released, he was put back in prison, retracted on Min Etienne's exhortations, after which he was beaten for three consecutive days with 180 strokes of the thieves' board, and strangled.

Nie Cosme dit Sa reng i born of a family in the Teksan district, was taught the religion by his mother, and despite all the opposition his father put up with, he continued to practice it assiduously in the midst of many hardships. After his father's death, he emigrated to the province of Kang ouen, where his entire fortune was consumed: and returning to his native land, he brought many of his relatives to the religion. From there, having emigrated to Liong t'son, he was deceived by the traitor Kim Ie saing i and taken to the Capital, apostasized and released. But soon caught again in the 8th moon by the traitor's schemes, he expressed his regret at having apostasized, endured the torments well and was strangled with Kim Dominique on one of the last days of the 12th moon.

However, the last days of the year were approaching: they wanted to finish off the Christians, and almost all of them had been strangled, but the persecution had to be brought to a resounding end, and it was decided to carry out two more public executions in quick succession.

In the first, seven Christians were crowned. At their head was the catechist Pak Augustin, also known as Isian i⁵³⁶, of whom we spoke earlier. He was beheaded at the age of 48.

(This and the next execution should have taken place outside the small western gate, but the merchants asked that it be done elsewhere so as not to hinder the trade of the last few days, and it was done at a place called Tang ko kai or Sai nam t'e).

He was accompanied by Hong Pierre⁵³⁷, whom we must introduce along with his brother Paul⁵³⁸. These two Hong brothers were from a very distinguished family, grandsons of Hong Nak min i martyred in 1801, and nephews of Hong Protais beheaded at Tsien tsiou a month earlier. Their father, after the disasters of 1801, had settled in Ie sa ol, Liei san district, on the Nai p'o plain, and having received religion as a family heirloom, both devoted themselves entirely to it, and their virtues were cited on all sides. Later appointed as catechists, their fervor was further increased by the assiduous care they gave to the Christians; instructions, exhortations, care of the sick and all kinds of good works shared their time, and the missionaries, struck by their aptitude and devotion, entrusted them several times with very important affairs.

⁵³⁶ 박종원 Park Jong-won 朴宗源 aka 이선 Iseon (1793-1840) Augustin. Saint.

⁵³⁷ 홍병주 Hong Byeong-ju 洪秉周 (1798-1840) Peter. Saint.

⁵³⁸ 홍영주 Hong Yeong-ju 洪永周 (1801-1840) Paul. Saint.

During the persecution of 1839, they sometimes gave asylum to the priest, and convinced that they could not escape, they prepared themselves wholeheartedly for martyrdom. Indeed, their name was too well known for the traitor not to include them among the important Christians.

On the 8th moon, they were caught and taken to the capital to the great criminal judge. The questioning was most violent, but the two brothers withstood it as true descendants of martyrs, and were transferred to the tribunal of crimes. The minister of crimes was then one of their relatives. He had to refer the case to his second-in-command, and told them to do everything in their power to obtain their apostasy and thus avoid death. On his orders, we know of some of the tortures inflicted on our two brothers, and what was no less distressing, all the prison employees, in order to gain credit with the minister, used torments and vexations to shake them. All to no avail, they were condemned to death, and Hong Pierre, the eldest, was beheaded along with Pak Augustin. He was 42 years old.

They were followed by five Christian women: Kouen Agathe⁵³⁹ and Ni Agathe⁵⁴⁰ widow, whose deeds we saw on the 24th of the 11th moon, at the martyrdom of Han Magdeleine⁵⁴¹: Son Magdeleine⁵⁴² wife of T'soi Pierre, whose life is found with that of her husband in the same place: Ni Marie⁵⁴³ vierge, daughter of Tsio Barbe, whom we introduced on the 8th moon by talking about her mother, and finally Ni Marie⁵⁴⁴ wife of the generous confessor T'soi François, about whom we gave some details when she was taken on the 7th moon. After having sent away all her children, whose separation was tearing her heart apart, she held firm to the end, and after six months in prison cheerfully made her way to the place of torment; and we dare to hope that her deplorable fall will have been washed away by this shedding of her blood. She died at the age of 39.

This great execution took place on the 27th of the 12th moon, January 31st 1840, and the very next day, the 28th, the solemn closing of that year's terrible butchery took place at the same place called Tang ko kai⁵⁴⁵. Only three Christians were immolated, but all three were choice victims and dear to the memory of their brothers in this country. First of all, Hong Paul⁵⁴⁶, brother of the previous martyr, who was put to death no doubt because of the law of this country, which prevents two brothers, or father and son, from being put together on the same scaffold. He was cut down at the age of 39.

(As we have seen, the Hong family has given many martyrs to the Church. Hong Luc, his son Protais, his grandsons Pierre⁵⁴⁷ and Paul, Sim Barbe, Protais' beautiful daughter, and his son Hong Pierre, aged 2).

Then the valiant catechist Ni Jean dit Kieng t'sien i, whose deeds are in the 9th moon. He died aged 31: Finally, T'soi Barbe⁵⁴⁸ wife of the brave Tsio Charles⁵⁴⁹, whom we

⁵³⁹ 권진이 Gwon Jin-i 權珍伊 1819-1840 Agatha. Saint.

⁵⁴⁰ 이경이 Yi Gyeong-i 李璟伊 (1813-1840) Agatha. Saint.

⁵⁴¹ 한영이 Han Yeong-i 韓榮伊 (1784-1839) Magdalen. Saint.

⁵⁴² 손소벽 Son So-byeok 孫小碧 (1801-1840) Magdalen. Saint.

⁵⁴³ 이인덕 Yi In-deok 李仁德 (1818-1840) Mary. Saint.

⁵⁴⁴ 이성례 Yi Seong-rye 李聖禮 (1801-1840) Mary. Blessed.

⁵⁴⁵ 당고개 Danggogae

⁵⁴⁶ 홍영주 Hong Yeong-ju 洪永周 (1801-1840) Paul. Saint.

⁵⁴⁷ 홍병주 Hong Byeong-ju 洪秉周 (1798-1840) Peter. Saint.

⁵⁴⁸ 최영이 Choe Yeong-i 崔榮伊 1818-1840. Barbara. Saint.

⁵⁴⁹ 조신철 Jo Shin-cheol 趙信喆 (1796-1839) Charles. Saint.

have made known to you at the same time as her father T'soi Pierre⁵⁵⁰ on the 24th of the 11th moon. And thus ended this almost daily succession of holocausts offered to the glory of the great God, in union with the restorative sacrifice of the redeeming God immolated on Calvary.

On one of the last days of that year, divine grace once again showed its boundless mercy in the person of He Paul dit He im i⁵⁵¹, a soldier in the To kam division in the capital. He was a fervent Christian. Caught during this persecution, after having courageously confessed his God under violent torture, he had the weakness to apostatize: but soon repentant of his crime, he went to make his recantation before the judge. The jailers told him: "To recant with your mouth is not enough. We won't believe you're speaking frankly until you've eaten a paste of excrement and urine. - And they told him how to make it. The pious penitent hastened to make it, ate a bowlful and was about to continue if they hadn't told him it was enough. They then presented him with a crucifix, saying: "You must prostrate yourself before it as proof that you no longer renounce God.

Paul immediately prostrated himself with joy. He was taken back to the thieves' prison, where he stayed for a few months, where he was again beaten with 130 strokes of the thieves' board, and died under the blows, or immediately afterwards, at the age of 45. His penance followed by martyrdom was a great joy for all Christians, who praised God's infinite mercy more than ever. The second general persecution of Korea can now be considered over.

There were still a few Christians in the prisons of the capital and the provinces, but they were few and far between, and little by little some were sent into exile, others left prisoner indefinitely. This time, however, the exiles were very few in number.

The year kei hai 1839 was undoubtedly the second act of the bloody tragedy begun in Sin iou 1801. However, the spirit was different. In 1801, we saw many high-ranking families still in dignities, and the hatred of civil parties still driving the P enemies of Religion. On all sides, nobles and dignitaries rose up like a phalanx, urging the government to crush what, in Voltairian style, they called the infamous. It was a veritable political crisis that was echoing everywhere. This time, if we still see a few nobles, they are the descendants of these ruined families, now nameless and powerless. Partisan hatred was barely a factor, and it could be said that the government was pushed and dragged along in spite of itself by a few powerful families, headed by the minister Ni tsi en i and the family of Queen Tsio. Outside this area, there are few echoes, and common addresses to the government to extirpate so-called heresy are scarcely encountered. In fact, many judges and mandarins act reluctantly and soften government measures. The rage is no longer general.

If we consider the extent of this persecution, it went wherever the Christians were, and everything was turned upside down by the flight of some and the pillaging of others. Very few were taken in the province of Kang ouen, and hardly any in Kieng Siang. The province of Tsien was more badly treated, with over a hundred Christians arrested. In the province of T'soung T'sieng, over a hundred Christians were also imprisoned, but half of them barely put up a fight. So the whole fort fell on the capital and its province, and we have to say that it deserves all the credit. Despite numerous defections, the proportional number of generous confessors was unquestionably much greater than elsewhere, and the Capital truly marched at the head of the Lord's battles, and its noble children by their deaths secured victory for our Holy Religion. In all, nearly 70 martyrs were beheaded.

(In their sentence, they were said to be guilty of perverse doctrine. They all justified this false accusation and refused to sign their sentence in accordance with the law of the land. Then their hands were taken by force, and they were made to draw the desired characters).

⁵⁵⁰ 최창흠 Choe Chang-heup 崔昌洽 (1787-1839) Peter. Saint.

⁵⁵¹ 허임 Heo Im Paul

Approximately sixty died, either from blows, strangulation or injuries. Of this number, it's true that some had apostasized, but almost all recanted before death, and were deeply contrite. The executioners themselves, when they had to kill them, hardly ever did so until they had told them to excite themselves to contrition, saying everywhere: "Christians only apostatize with their mouths. Their hearts are in no way changed. The Christians who stayed in prison until the end and came back said: Even those who had apostasized at first, and even the children, would all die in such a joyful way that when we saw them we had no regrets.

The consequences of so much bloodshed did not live up to our enemies' expectations. True, the Christians lost their pastors and most of their eminent leaders, but Christianity was only shaken for a moment. On the other hand, the public mind was far from grateful to the government for having come to this extreme, and the families who pushed it in this barbaric and cruel direction, instead of gaining esteem, found themselves noted for cruelty, and their name depreciated. At last, Christian doctrine was heard and seen in detail by a multitude of pagans. The judges and mandarins, the satellites, those attached to the thieves' prison and the court of crimes, the prisoners for civil or criminal causes, all were made aware of the whole of our Holy Religion, often even of its details. The books seized from Christians were read by many of them, and all confessed the truth of the Christian religion: some even praised it highly. The jailers and executioners tortured our prisoners because they couldn't help it, but almost everyone felt sorry for them. The good faith, modesty, patience, charity and all the virtues that our confessors displayed on all the theatres where they were called upon, cast a great glow, and by a disposition of divine Providence, it seems proven to us that it was from the time of this great persecution that the public spirit really began to change, to draw closer to us and prepare for the more serene days that each year seem more and more likely to soon shine on this country fertilized by blood.

Finally, the infamous traitor Kim Ie Saing i, who believed he had acquired great merits and expected to obtain some high dignity, was only rewarded with a small rank called ooui tsiang tang siang. This did him no good, and on the contrary, he even acquired a reputation among the pagans as an evil being without faith or law; capable of all possible horrors. As time went by, it became clear that this was not the case. The following year, in concert with Hong En mo, son of Hong Nak an i, one of our greatest enemies of whom so much was said in 1791 and 1801, he again tried to torment the Christians in the capital, but when seized by the great criminal judge, they were violently beaten and sent to the court of crimes, which, after much torture, exiled them for life to the islands. This was the effect of the hatred and contempt the mandarins had for these bad subjects. It is said that Hong En mo perished very miserably shortly afterwards. As for Kim Ie saing i, his old father was so insistent that he obtained a pardon around 1852 or 1853.

So he always came back to the public eye as a rascal. It has been claimed that he sought to harm Christians. We don't believe it: but he went several times to a Christian country on business, and spoke very badly of religion. He was soon forced to flee to escape the police, who had been aroused by his frauds. When he left, he accompanied a small mandarin as a businessman to a northern province, and both soon returned in irons, and would not have avoided death, it is claimed, had the small mandarin not been the father of one of the concubines of the most powerful man in the government. He managed to save their lives, but the two were still sent into exile, earning the abhorrence of all, great and small. This was four years ago. God grant that this unfortunate man may at last come to his senses. But there is little to hope for. He seems to have lost his faith, and despair has seized him: after his first return, he said: If it's true that there's a Paradise, it can't be for a rascal like me. Would he then so faithfully resemble Judas whom he so faithfully imitated in 1839.

(To say somewhere above a few words about the dreadful famine of those years, the deaths, etc...the Christians were protected from it in their flight).

New Year's Day had put an end to the great storm that had shaken Christianity for a whole year: peace had been restored: but what a distressing spectacle on all sides; thousands of Christians without shelter or resources of any kind, families decimated by famine and the sword, relatives dispersed, friends separated, etc., etc., etc.! We can only imagine what it would be like if barbarian hordes had invaded and retreated, bringing death and pillage everywhere. Children search for their parents, brothers for their sisters, husbands for their wives and children. In the long run, they manage to reunite, but only to count the gaps in the family. The sword has devoured this one, famine has consumed that one, this woman and that child have fallen prey to the brutal passion of satellites and cannot return to their post. What a long, hard and sad theme to the return conversations, and what bitter tears must have been shed amidst the joy of finding each other safe and sound at last! It was springtime: we had to think about planting our aunt somewhere, so that we could start cultivating. Everyone turns to the mountains and starts clearing them again.

(Story of Sien ir i in T'sieng tsiou and painting of this country)

It's in unfamiliar country, and not a bushel of grain, not a sapèque to get to work. Who could imagine the tribulations and sufferings of this whole year? How hard it has been, and how many crosses! - However, Providence, which feeds the birds of Heaven, will not abandon its little flock in the midst of the trials it allows to befall it, and the means of salvation reserved for the Christians was very honourable for religion. Despite the contempt in which the Christians, known here as the mountain hordes, were held, these mountain dwellers had made a name for themselves by their faithfulness in paying their debts, and they were trusted. The pagans living not far from the mountains, seeing that the new arrivals were of the same clique, as they say, trusted them enough to grant them loans that they refused even to their pagan acquaintances, and our poor Christians, almost newly established in these parts, took advantage of the good faith of their debtor brothers and found a way to feed themselves. We are far from suggesting that their accuracy in this respect is very great; but compared with the Pagans, there is such a difference that the good faith of the Christians has become proverbial.

Moreover, the Christians, scattered everywhere, had to reform into a single united body and help each other. Most of the leaders were dead, it's true, but here again Providence did not fail them, and those it had reserved for this purpose were :

Hien Charles, servant to Mr Chastan, Ni Thomas, grandson of Ni Pierre, known as Seng houni, widowed at the time and now a pupil of Bishop Imbert, and finally T'soi Pierre, servant to Mr Maubant. They had the confidence of the Christians and contributed greatly to raising courage everywhere and restoring Christianity to its foundations. However, severely pursued by the government, they were obliged to remain more or less hidden for several years, and were only able to show themselves freely over time.

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It was then, and for some time, that these three faithful Christians set about completing the acts of the martyrs of 1839. In Bishop Imbert's papers, we see that he had commissioned Tieng Paul and Hien Benoit to collect various acts, and we can find nothing more. The Christians assure us that Ni Jean, known as Kieng t'sien i, martyred above, T'soi Philippe and Hien Charles also took care of this by order of His Grandeur, and they considered them as delegates for this purpose. In any case, we can testify to their assiduous care. T'soi Pierre and Ni Thomas joined them at the end, and their work won general approval in the country and preserved for posterity some of the edifying details that abounded in the

glorious struggles of so many generous martyrs. Honor, then, to their tireless efforts, and glory to God who allowed these details to be made known to the whole Church.

Persecution had ceased, but the ever-hungry and never-satiated satellites were still eager to capture and pillage. What's more, they had orders to keep looking for some of the leaders they had been unable to seize. For these two reasons, there were still occasional skirmishes and arrests.

The famous Ni Mathias, arrested as mentioned above, was not put to death. His remarkable science and knowledge of medicine, it is claimed, were such as to keep him alive, so as not to deprive him of public utility: nor did his courage lead him to desire martyrdom. For more than a year, he was condemned to accompany the satellites in their research, and in fact made many excursions with them. He was accused of many things, but without wishing to justify him in every respect, we believe that jealousy dictated most of these accusations, and he seems to us to be far from having the culpabilities imputed to him. Finally, for whatever reason, he was released, and having no more resources, he withdrew to the island of Ieng tsong, not far from the mouth of the Capital River, where he stayed until 1846.

Towards the end of the 3rd moon of the year Kieng tsa, 1840, a few Christians were able to gather in a village in the province of Kang Ouen and hoped to sustain their existence there for some time. One of them, going to collect his belongings, was met on his return by the satellites, who called him a thief and seized his luggage. The poor man, not knowing how to get out of his predicament, preferred to declare himself a Christian, and was consequently deposited in prison, where his family and neighbors were also arrested. These nine Christians locked up in the T'sioun t'sien prison did little to honor our holy cause.

One of them died in prison, without being confessed or apostatized; the leader saved his life miserably and was exiled, and by the 6th moon the others were released at the price of their conscience.

On the 5th moon of the same year, T'soi Joseph, left in the prisons of Hong tsiou, ended his career of suffering. - T'soi Joseph, known as Tai tsiung i, was from the village of Tarai kol, in the Hong tsiou district, and a relative of the martyred T'soi François. In 1829, he settled in Kim tai ol district of Kong tsiou. All around admired the pious care he gave to his parents, and especially to his 80-year-old father. Now a widower with three young children, he always bore his painful position with resignation, and the extreme poverty in which he lived did not prevent him from being cheerful and assiduous in all his religious practices. Betrayed by a bad Christian, he was caught on the road in the 8th moon of 1839, and after being beaten and violently tortured by the satellites was taken to the criminal court of Hong tsiou. There, he underwent many terrible interrogations: his whole body was put out of action, without shaking his constancy. Handed over to the prison among the thieves, day and night loaded with a heavy cangue, and unable even to stretch out his body, he suffered even more from the insults he was subjected to by this infamous race, and these rascals went so far as to take away his food, where hunger and thirst put him to a cruel test. Repeatedly subjected to torture, with scarcely a remnant of consciousness, he had the misfortune to utter a word of apostasy, but soon regaining his senses, and greatly distressed by his guilt, he seems to have recovered properly. As a result, new tortures were inflicted on him, and by order of the governor, he was again put to the test and locked up indefinitely with a cangue around his neck. In this position, one of his brothers came to see him several times, and as he asked him what torments he had had to endure, he replied: "If my old father were to hear about it in detail, he would be too impressed - and no matter how much he was asked, he would never answer: on the contrary, he tried to say what he could to console his father and his children. Almost all the other Christians had been released: he did his devotional exercises alone, with fervor and a contented air. Dressed very lightly, he had to endure all the rigors of the winter without ever complaining; and after about nine months in prison, he peacefully returned his

soul to God on the 5th of the 5th moon at the age of 51. Everything leads us to believe that God accepted this long martyrdom as an expiation for his defection, and if we dare not include him among the first confessors of the faith, it is certain that he did honor to religion and seems to have repaired his first scandal.

God's wrath seemed appeased. After several years of famine memorable in the history of this country, the harvest was finally good enough, and if it brought joy everywhere, it especially served the Christians to recover from their long suffering and be able to settle where they had pitched their tents. The public spirit, too, is more flexible and generous than in times of famine, when everyone thinks only of himself, and when so much plunder makes even the most honest of men suspicious and reluctant to be of service.

Public spirit in times of famine is a terrible thing.

We have had a thousand occasions to speak of the courage of confessors in torments, and their generous constancy has often been admired. The reader will be no less edified by the account of the hidden virtues of a soul who came back to her God late, it's true, but who in her last years seems to have walked in giant strides, and has consequently left around her memories whose impression is not erased by time.

We will therefore try to edify the reader with the details of this life.

Ni Pierre, called Pa oui⁵⁵² and known far and wide as Ni T'siem tsi, was born into a common family in the Nie tsiou district. He had two older sisters, the younger married in Siou Ouen, the older in the capital, and when his father died, Pierre, still a child, followed his mother, sometimes to one sister, sometimes to the other. It was in this position that his mother learned religion during a stay in the capital, and after learning it well, she immediately taught it to her three children. Although the eldest of Pierre's brothers-in-law didn't want to practice, he didn't bother his family in their exercises, and Pierre followed all his pious mother's advice. She fell ill in the Capital and died amidst the care and exhortations of her children. But the children could not contain their grief, and in the midst of the moans and groans that this event drew from them, they cried out: "Mother, go to Jesus and Mary. Then a voice was heard in the air saying: Yes, yes - and it was distinctly repeated three times. All present heard it with surprise and admiration, and immediately embraced religion, including the beautiful son who had been unfaithful until then. Pierre stayed with his older sister, practicing without being baptized.

He married a Christian woman, and the persecution of 1801 having broken off all relations with Christians, he found himself in too much trouble and took up the trade of shoemaker with his father-in-law. (Note on vagabonds in this kingdom.) This trade, considered very vile in this country, made him despised by his acquaintances, and Pierre, unable to bear it, made friends with people without confession and had no conduct. He soon left the capital and moved around the provinces without a fixed abode, and it's easy to imagine that in this nomadic, adventurous life, he was unlikely to practice his religion. But he continued to love it and wanted to follow it. For many years he continued on this path, losing sight of all the Christians he could meet. Eventually, however, he was able to find his second sister's house, and having frequented it, he gradually took up some exercises again, without yet being set in his ways, and still allowed himself to be led astray by wanderers. In the midst of his wanderings, one virtue had remained with him, and who knows if it wasn't this that won him his conversion from God? He always avoided attaching his eyes to women, which suggests that he knew how to restrain himself in more serious matters. When he fell ill at the

⁵⁵² 이바위 Yi Pa-ui or 이침지 Yi Cheom-ji

age of 51, he was baptized in danger, and out of this extremity, he formed the firm resolution to apply himself solely to the business of his salvation.

From then on, he was never the same man: Grace had touched him, and as the basis of his sanctification he directed all his efforts towards holy humility; and continually struck by his lowliness and nothingness, he regarded himself as the last of creatures and unworthy of life. Such frank determination, accompanied by truly humble prayer, led him to take great strides along the path of the saints. He who had once so dreaded contempt was already delighting in it. All the pride of the vagabond life had disappeared, and his surprisingly humble character was admired by all who knew him. Big or small, noble or commoner, he considered everyone his superior and treated them accordingly, always happy to put himself in last place. His fervor in prayer and meditation, and the vivacity of his contrition, excited all who approached him, and they always withdrew with hearts full of God. Homeless and in the throes of a famine, Peter set off to beg for a few grains. A Christian man, touched by his misery and old age, gave him 10 nhangs (20 francs). When the landowner refused to take them back, Pierre put them on the ground and left, not daring to receive such sums, and already believing it was too much for him to sustain his existence by begging every day. His clothes were simple canvas, and still patched. However, in extreme cold and heat, never a word from his mouth let anyone know that he was suffering from cold or heat. During the satellite invasion of Kattengi in 1839, he was met by them, and they said to him: "Do you also follow the Christian religion? Pierre, whose every word reflected the humility of his heart, replied ingenuously: Really, yes, I do follow it; but what I do is very little - The satellites said to themselves: This Christian isn't much, what's the use of grabbing him? - and passed on. This word, certainly more virtuous than culpable, made Peter regret ever since, lest it be mistaken for a word of apostasy. If he met any Christians, he would weep and ask if it could have been a guilty word. After that, he withdrew to the mountains, where he often spent the night. He no longer wanted to go among Christians, fearing that his presence would compromise them, so he ate grass and roots, and thanked God ceaselessly for granting him this nourishment, of which he even considered himself unworthy.

His wife having died in 1840, he retired to his eldest daughter's home in Ien p'ong, in the house of the noble Ni Ambroise, knowing religion but not practicing it.

He was soon taken by a serious illness which kept him bedridden for several months. It was the last trial God wanted to purify his holy soul from. Pagans and Christians alike admired his humility and patience more than ever. If someone came to see him, and could no longer get up and go out of the room, to do him the honors of the introduction, which he never failed to do before, he would be all confused and express his deep regret. For a long time, his body was cracked in several places and covered with the pus that flowed from it, without anyone noticing, and he didn't say a word about it. When he was alone and unseen, he would lie on the ground naked or on stones, thinking that a mat was too much for him. God gave him the grace to see one of his nephews again, whom he had been waiting for to prepare him for death. When the nephew arrived, Pierre's body gave off a foul odor, but his intelligence was clear and his ideas lucid. He spent the night in conversation to prepare him for death, and around noon the next day, while they were still talking about Jesus and Mary, Peter suddenly said calmly: "Here come Jesus and Mary to me from the west" - and as he said this, he breathed his last at the age of 66. It was the 6th of the 1st moon 1841. When he had breathed his last, the odour emanating from his body was no longer noticeable. Suddenly, although the day was very pale, a sort of rainbow appeared and rested on the apartment where Pierre's body was. As word spread, many Christians and pagans came out to see it, and could not contain their admiration. When they tried to bury him, the ground was frozen and covered with heavy snow. No one knew where to dig the grave. At last, a small spot was discovered where the snow had melted and was just the right place for the coffin. We started digging,

and were astonished to see that the ground was not frozen. The Pagans, especially, couldn't believe their surprise. Such was the life and death of this man whose astonishing humility so struck Christians, who still venerate him today. He is a true saint, say all who knew him. He's an extraordinary man," say the pagans. There is no doubt that Peter carried the virtue of humility to a high degree and sanctified himself through it. Could this be the reason why God wanted to make his virtue shine through with a striking sign? We will add nothing, except that several eyewitnesses to the rainbow resting on the room where his body was laid have given their testimony in our hands, and no one dares to question the glory of this faithful servant of God.

In the village of Kouï Sam, district of Koang tsiou, there was a well-known Kim family consisting of three brothers, who lived well and whose upright and gentle character had won them the esteem and love of all their acquaintances. God having allowed them to be evangelized, several of them immediately surrendered, and soon grace continuing its work, not only did the third join them, but moved by the beauty of their example, other relatives and neighbors also embraced the faith, so that this small village became a fervent Christianity.

When Fr. Pacifique arrived, the eldest son Antoni emigrated to the capital to be in a better position to enjoy the benefits of the sacraments, and with the little resources he had, set up an oratory where he even received Mr. Maubant for a whole summer.

During the persecution of 1839, the satellites, aware of everything, did not fail to try to catch them in order to get their hands on their small assets. Antoni, warned in time, withdrew into hiding in the provinces, and at first was able to avoid them; but his brothers who had remained in Kouï San fell into the hands of these brigands,

(Taken and redeemed at first without apostasy, the satellites went a second time) as well as one of their first cousins, and after several interrogations vis-à-vis the clerks, no means being able to determine them to renounce their faith, they were presented before the judge. Augustin, the second of the three brothers, called Tek sim i, who had been held back by worldly ideas and had been slow to embrace religion, had become a fervent Christian and a diligent scholar. He still applied himself to preaching his knowledge. Now a widower, he had refused to remarry, in the interests of his four children, and busy training them, he had borne in an uncommon way all the hassles and sorrows that such a position necessarily entailed. When he came before the judge, he stood firm, developed his Christian doctrine in detail, and was put to the torture without letting himself be shaken.

Several successive interrogations, always accompanied by torture, did not change his mind, and all means of persuasion having equally failed, he was deposited with his brother and cousin in Koang tsiou prison. From then on, he was scarcely taken care of, and patiently led this life of suffering. The following year, his children were allowed to communicate with him. There was even hope that things might get better.

Augustine languished in prison, and even let slip a few suspicious words, but nothing came of it, and he groaned at his inability to obtain either martyrdom or freedom.

He finally fell ill, and after two months of illness died in prison on the 28th of the 1st moon, amidst feelings of contrition, at the age of 43, having spent two years as a prisoner.

His elder brother Antoni, however, had been unable to evade the searches made against him for long, and had been taken with his entire family. Brought before the capital's criminal court, he showed himself to be frank and determined, and as the torments had no effect on his firm will, he was deposited in prison. He settled there in the same order as if he had been at home, arranged everything to spend the rest of his days there, and nothing in his air or words ever showed that he had the slightest desire to live or be released. He was not long in prison before the Pagan prisoners were admiring the beauty of Religion, and he exhorted them with such piety that they all listened willingly, and some of them converted to

practice. On the 8th of the 3rd intercalary moon 1841, he was beaten again with 60 strokes of the thieves' board, and remaining unshaken, he was sent back to prison where he was strangled. He was then 47 years old. Antoni brought great honor to religion with his simple, modest firmness, and was a fine confessor of the faith.

His third brother remained in Koang tsiou prison with his first cousin. Their steadfastness does not seem to have been beyond reproach. Nevertheless, they were neither beaten nor released, and spent many long years in the dungeon, until 1859, when they were released under the great amnesty proclaimed on the occasion of the birth of the heir presumptive to the throne.

The search was still on for a few Christians who had escaped the 1839 raids, but above all they were desperate to get their hands on T'soi Philippe, not to be confused with T'soi Philippe dit hei teuk i, who was strangled on the 9th moon of 1839. T'soi Philippe was called hei ouen i and was the older brother of T'soi Jacques, mentioned in this story. His father, exiled to heug hai in 1801, had died there, so Philippe, who was only ten years old at the time, put the body on his shoulders and went to bury it in a distant place. His mother having also died, he retired with his brother Jacques to live with one of their uncles, where he took up farming. Married and widowed almost immediately, he resolved to remain alone, and when his brother Jacques married, he settled with him, and the two brothers moved to the capital.

In perfect harmony with all the people in his household, Philip was especially concerned with the salvation of the Christians in the capital; Unceasingly busy exhorting and consoling them, assiduously warming the lukewarm and instructing the ignorant, he had become one of the best-known Christians, and after the arrival of the Priests, his zeal in preparing oratories and sacraments for the Christians, combined with the care he had given to several mission affairs, meant that his name was sought after from the very start of the 1839 persecution. Absent from the house when his brother Jacques was taken, he had to hide carefully. Nevertheless, he continued to collect many of the bodies of the martyrs, and together with Hien Charles and Ni Jean, worked on collecting documents relating to the acts of all the martyrs, and yet prepared himself for death, believing that he could not avoid it.

Towards the second moon of 1841, the government seems to have renewed its raids, and several Christians were questioned, several of whom, by their denunciations, put Philippe in jail, and a few other Christians were caught in the process.

The 1st He André, known as Tai pok i⁵⁵³, was upright, gentle and devoted. He practised with great fervour, but when he grew sedate, he forgot his duties and took a concubine. The exhortations of the Christians finally brought him back to himself. He had the courage to break off this illicit trade, and since then has sincerely mourned his errors. He was especially noted for his charity, willingly doing favors at his own expense, exercising his zeal towards many lukewarm Christians and bringing many Pagans to the faith. From 1835 to 1839, he often went to the prisons to relieve Christian prisoners, either during the day or at night, in cold and rainy weather, and buried many of the martyrs' bodies. Everyone admired his courage. Denounced on the 2nd moon of 1841, he endured the tortures without declaring anything, and unwavering in his resolve, he was deposited in prison.

At the same time, Kouen Sieng ie⁵⁵⁴ was also denounced, and was said to know T'soi Philippe's place of retreat. - Kouen Fçois, known as Sieng ie, was the older brother of Kouen

⁵⁵³ 허대복 Heo Dae-bok

⁵⁵⁴ 권성여 Gwon Seong-yeo

Pierre⁵⁵⁵, martyred on the 4th moon of 1839. His father was a Christian, but having lost him as a child, his family was lost among the Pagan relatives, and he knew religion only by name: his life was all Pagan. By chance, or rather by God's grace, he finally met some Christians, and from that moment on he was diligent about learning and practicing the faith throughout his household. Since the arrival of the priests, he has often been involved in Mission affairs, and has been very busy exhorting and exciting Christians. In 1837, he emigrated to the province of Kang Ouen to avoid the persecution that was threatening; then, having learned of the disasters at his brother Pierre's house, he was himself sought after and only escaped prosecution with great difficulty. Established in Pagan country, he thought he was safe, when betrayed by a bad Christian who knew his home, he was caught unawares in the T'siong tsiou district, at the end of the 3rd intercalary moon in 1841. With no means of escape, he bravely took his side, and generously received the satellites, overjoyed at their capture. Taken first to the town and questioned by the mandarin, he explained the whole religion at length and was then directed to the capital, where the criminal judge asked him about T'soi Philippe's retreat. He replied that he did not know it, and was consequently tortured. Six violent interrogations did not shake him. His torments were atrocious and his body reduced to a dreadful state. Hoping for nothing, he was returned to prison indefinitely.

A few days after the capture of Kouen François, the infernal band broke into a suspicious house. They met a man who was not a relative, and asked him his name. My name is T'soi," he replied: Wouldn't your baptismal name be Philippe? - Yes," replies the Christian - They immediately clap their hands and shout with ferocious joy. That's right: it's T'soi Philippe. So he's caught, the rascal - Then, bursting with joy, they tie him up with all the others in the house and lead him to the great criminal judge, who couldn't contain his joy and said to him with a bitter smile: You're a fine fellow to have escaped us like that for three years, but you can't always escape. So you've been caught. Well! now start by denying God - Philip replies: I couldn't for the world - He is put to the torture, and we can imagine how happy the horde of executioners must have been to apply their blows to this guilty man so long sought in vain. Having thus put his heart out into the open, the judge exposes all the charges against him - Not content with following this infamous religion, you have instructed an infinite number of people. You have often received strangers in your house: you have received from them many objects in deposit. Your fault is ten times more grievous than that of others; Death is due to you for many reasons - What a beautiful panegyric in the mouth of our confessor's judge! A heavy cangue was then placed around his neck and he was taken to prison. For four months he had no more interrogations to endure: but nothing can describe all the vexations he had to suffer at the hands of the jailers and satellites, nor all the misery and suffering that tested his virtue. He was admirably patient, always seated without stirring, and always comforting his fellow prisoners with lively words.

After four months, he was again summoned before the judge, who again asked him for apostasy, which Philip rejected despite violent torture and countless blows, and he was again returned to prison.

A number of Christians were taken with him, including
Ni Jacques and Tsiang Anastasie.

Ni Jacques, known as Koun kiem i, came from a somewhat noble family in the village of Mot meri in the In t'sien district. Having practiced from childhood, he always made a name for himself by his fidelity and exactness in all his duties. When the satellites came to his house in search of T'soi Philippe, he showed no fear, served them rice and ate it himself with calm. He proved unfazed by the numerous vexations of the satellites and the few tortures

⁵⁵⁵ 권득인 Gwon Deuk-in 權得仁 (1805-1839) Peter. Saint.

he had to endure in court interrogations; and soon, taken by dysentery combined with the after-effects of his wounds, his strength was exhausted, and after about two months in prison, he breathed his last on the 5th moon. He was a widower aged 36.

Tsiang Anastasie was Ni Jacques' aunt. Descended from a somewhat noble family, she was born on the island of Iok niou to in the gulf of the capital. She was introduced to religion on becoming a widow, at the age of 25, and has been strongly attached to it ever since. Without a home or resources, she had passed through the persecution of 1839 hiding on both sides: then finally reunited with her nephew Jacques for mutual support, she was taken with him in 1841, did not weaken under quite violent torments and was handed over to the criminal prison.

All these prisoners were kept in the prison for several months, but with no more searches to make, they were no longer subjected to the tortures of interrogation. However, it was necessary to get rid of them, as a non-apostate Christian could not be released. Nor did they want to repeat the great apparatus of public executions. So it was decided to get rid of them by strangulation. He André and Kouen François were the first to be strangled, after more than six months in prison, on the 10th of the 8th moon, 1841.

François was 44 at the time. A Christian delivered to them on the morning of the same day, bidding them farewell and condoling their sad plight, He André cheerfully replied: "How dare you say we are in a sad plight? This shows that he was not afraid of death. Kouen François endured it just as generously, and was always regarded as an excellent confessor of the faith. A few days later, on the 14th of the same eighth moon, Tsiang Anastasie was also strangled at the age of 48. And finally, our brave Philippe perished by the same torture after seven months in prison on the 23rd of the 9th moon, aged 51. This was the final end to the persecution of 1839. Henceforth, no more searches, no more vexations: it was out of the question.

This year, 1841, although it had little luster, is certainly one of the finest pages in this page of history, since out of such a small number of prisoners we have the consolation of counting six confessors of the faith, steadfast and unwavering to the end. And if their confession had less repercussions under the circumstances, must they have less merit before God or less glory in the eyes of the Church?

However, Christian Europe was awaiting news from its brothers in Korea, and the interruption of all communication there was a foreboding of grave events to come...

Nomination of Bishop Ferreol - Steps to enter from His Grandeur, Mr Maistre, Kim André - see their letters.....

Letter from Bishop Daveluy on the same period etc.

[End of last section]

(Daveluy Volume 5 pages 277-9. Dallet did not follow this text but followed the letter of Bishop. Ferréol.)

1846

Since it is impossible for me to trace the whole history of this persecution, I will try to note the rest.

All was at peace, Father André had received a mission from His Highness to go and visit some islands on the coasts of the Hoang Hai province to try to get some confreres to enter through this place; after which the Bishop went to the Nai p'o plain to administer it and meanwhile I was visiting the Xtiens of the Tsien la province....

When Father André was asked by the mandarin for his boat to go to sea, there was no danger, not even dishonour in lending it; everyone agrees; but Andrew, equipped on the noble foot, refused it as other nobles would often do, he still believed himself on the European ships vis-à-vis the Chinese and without thinking that he had no strength at all and that his language and ignorance of customs would betray him. He held firm in his refusal, and all the weakness of his position having been revealed by the facts he was taken and frankly accepted the new combats that he had attracted himself. Everywhere he did great honor to religion and to his personal character, he appeared in the eyes of all a great man, conciliated esteem everywhere and the king himself wanted to save his life. His capture took place at the end of the 4th moon or the first days of the 1st 5th moon. The distances being very far, much time passed in various courts before he arrived at the Capital. However the news was carried there and soon the house where the priest lived in Seoul and which had been evacuated was taken; the satellites also went to the Bishop's house, but it had been entrusted to pagans who claimed to be its owners and it escaped; it was however lost through the bad faith of the depositors who sold it and made their profit from it.

Things were not pushed very far, the only prisoners were the chief (page 278) boatman and his pagan father Nim Koun tsip i who presented himself to claim his son and then declared himself Xtien. Ni Mathias son of Seng-houn introducer of Religion in 1784 hardly practiced any more since he had been released in 1839 and lived among the pagans_

He was taken I do not know why. But the great criminal judge Im Seng kou was well disposed, he treated the prisoners well; did not seek to make many catches and only wanted to seize a few Xtiens denounced and compromised. Finally on the 17th of the 5th intercalary moon, six were taken together, it was almost all of those we were looking for, Hien Charles, Kim Therese, Tsieng Catherine called Tok i, Ni Agathe, Ou Susanne and O Barbe; then the next day 18 Nam Pierre was also taken on the denunciations of a Xtien from the province. Hien Charles was very well known to the pagans; son of Hien Kiei-heim i martyr in 1801 he had long been one of the notable Xtiens and was constantly busy helping and supporting his brothers in the faith. Even before 1827 we saw him zealously occupied with everything that could be useful to the Xtienity; friend of Ni Paul martyr in 1827 we see that the latter warns him thanks him for having kindly warned him of his faults, a word that praises both. Later he was involved in all the affairs for the entry of the Priests and almost constantly followed Mr. Chastan in his travels. In 1839 he was actively sought by the police, but he managed to escape and after having written the acts of the martyrs of that time, put all his efforts into encouraging and reestablishing the dispersed Xtienity. He was on the trip to Shanghai to introduce Bishop. Ferréol and until the end he took care of the affairs of the mission.

5th l. Before this time the satellites guided by the papers found on the boat of Father André had made a descent at Kang Kieng i, a place located on the river, (page 279) on the borders of the provinces of T'siong-t'sieng and t'sien-la. This is where we were approached,

on our arrival. The Mission had bought a house there and quite large sums had not yet been withdrawn from it. In their travels the satellites vexed a few Xtiens as they passed by but nothing serious. They seized the house of the mission, sold it and its head was taken prisoner; his wife and children were not worried. From there they made an excursion to two villages in the prov. of Tsien la, almost all had fled and not finding there the manager of the affairs of the Mission that they were looking for, they withdrew without too much damage*(sic).

On the 7th moon. A man was sent from Seoul to Eug i dist. of Iang tsi to take the catechist Ni, nephew of Ni Mathias. He had fled, the village was quite mistreated and Han Laurent another catechist was taken there, cruelly tortured and taken to the Capital. Going back up with this captive, the satellites headed towards the house of the Kouen of Han Kang Kai in the district of Iang-Keun. This family, so well-known throughout our history, had some descendants there; they were made to suffer a lot, but none were taken captive.

All the prisoners had to endure some torture, but they were treated with some respect. Many of the great men were inclined not to put Priest Kim Andrew to death, but to keep him as an extraordinary man who could render services to the State in many circumstances; the king himself was inclined to this side.

On this, Admiral Cecile anchored on the shores of Korea.....

His hasty departure was the cause of a reaction; and the minds of many changed. The first minister Kouen tonini, fearing that later some clique would reproach him for having left the Xtiens alive and especially a head of Religion, and would not rise up from there to bring him down himself, urgently asked the king for the death of the Priest, assuming all responsibility and taking charge of the consequences. He did so much that he forcibly won the assent of the (page 280) king and without delay the execution took place (This minister was shortly after compromised in another affair and exiled, he came out of exile and returned home but died soon without having been able to be fully reinstated.) Andrew perished by military execution on 16 7bre (26 of the 7th moon) he should not be buried according to the law until after three days; but the great judge gave orders to bury him after three 3 half days and to bury him properly, which took place. The head was replaced on the neck and the body well tied in clean mats over the clothes that were left on his body. A Xtien was on the lookout to see where he would be buried and to avoid suspicion changed his attire three or four times, finally he saw him put in the ground; and about 40 days later the Xtiens went to collect these remains and buried them properly on the Mirinai mountain.

Hien Charles was decapitated 3 days later also by military execution. He is the only Xtien who received this kind of death in Korea.

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

When Nim Joseph said Koun tsip i⁵⁵⁶ then pagan saw his son again on the return of the expedition from Chang hai, he asked him where he came from. I returned from China where I went to look for the Bishop. Why didn't you warn me of this before you left, replied the father, I would have given you enough to provide for your needs during this time. Such a good heart could well have attracted God's attention and perhaps earned him the grace of his martyrdom.

The whole of Xtinity received little shock from this little persecution, everything remained in place and it was the first time that there was so little hatred for the Xtien name. Minds were very changed about the past.

⁵⁵⁶ 임군집 Im Gun-jip 林君執 (1804-1846) Joseph. Saint.

