

The writings of Saint Antoine Daveluy

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Transcribed by Didier t'Serstevens

Martyrs

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Selection of Korea's main martyrs

(These are not in a regular chronological order although many are grouped within a major persecution)

Kim Thomas, called Pem Ou<sup>1</sup>

Taniang 1785 or later. (Wait to present it because a martyr of the same name discovered these days puts a bit of confusion in the facts).

Thomas was from one of the kingdom's leading interpreter families, holding a distinguished position in the middle class, and lived in the Capital, where he was born. An avid scholar and friend of science, he had made friends with Ni Pieki, the first propagator of the religion, and it was through him that he was introduced to it in 1784. Responding immediately to grace, he began practicing it without delay, instructing his household, which was also entirely converted, and then, his zeal pushing him even further, he spread the faith among more distant relatives and many of his friends from the interpreter class.

We know no details of his life, only that in the spring of 1785, he was summoned by the minister of crimes and ordered to renounce his religion by apostasy. Thomas courageously refused such cowardly treason, and deserved to be tortured for it. All was in vain, and the tortures only served to further demonstrate his constancy and the firmness of his faith. After a number of tortures, the details of which are not known, the minister, unable to shake Thomas, sent him into exile to the town of Taniang. There he publicly performed his religious exercises and preached religion to anyone who would listen, and soon afterwards, exhausted by the effects of his wounds, he died a holy death there, in the same year or a little later, according to q.q. others.

(The Praetorians of Taniang say that he died after two years, i.e. in 1786, according to the style of these countries. It seems certain that he did not recant and died publicly practicing his faith. Whether this long interval is an obstacle to granting him the title of martyr is not for me to judge).

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<sup>1</sup> 김범우 Kim Beom-woo 金範禹 (1751-1787) Thomas.

(page 2) Although Thomas was not beheaded, it is true to say that he died a confessor of the faith. The first to have the merit of confessing J.C. before the courts and in torture, and to have set an example for those who followed, it seems to us that he deserves to be placed at the head of our martyrs. Not so many years ago, the old Pagan praetorians of Tsiang still spoke of him with veneration.

Tsien tsiou. 1791 12 de 11 l.

12th of the 11th moon Sin hai 1791,

Ioun Paul<sup>2</sup>, called Tsi t'siong i, and Kouen Jean, called Siangieni,  
were beheaded in Tsien tsiou.

Paul was descended from a noble and illustrious family, originally from the Island of Hainam. His ancestors often held a distinguished place among the dignitaries of the kingdom, and several of them had made a name for themselves in letters. His father settled in Tsin San district, Tsien la prov., where Paul was born in 1759. From childhood, he was noted for his intelligence and good behavior, and gradually acquired a reputation for talent that grew even stronger when, at the age of 25 in 1783, he obtained the degree of bachelor in the public examinations. In the winter of the following year, when he went to the capital, he found two books on religion at Kim Thomas's house, which he took with him and copied, but he didn't start practising until two or three years later, when he had seen the Tieng family's whole religious tradition, from which point on he embraced it and faithfully followed all its duties. Later, having learned that religion was prohibited, he burned some of his books as a precaution, without however ceasing to practice it. He was not widely known among the Xtians, and does not seem to have been much involved in spreading the faith. When a letter arrived from the Bishop of Peking forbidding sacrifices, prostrations and other superstitions to deceased relatives, he burned the tablets he kept at home as usual, and showed himself submissive and attached to the Church in every way. In the summer of 1791, when he lost his mother, he immediately foresaw the storm he was about to stir up, but his mind was soon made up. He put on mourning clothes, did all that propriety and filial piety might suggest on such an occasion, but avoided sacrifices. Immediately murmurings arose on all sides, increasing day by day, and it was easy to see that things would be pushed far. Indeed, the enemies of religion, having heard of this conduct, addressed the Prime Minister to have Paul seized, and one of them also wrote to the mandarin of the Tsin San district to urge him not to let this crime go unpunished. It seems that the minister sent orders to the provincial governor, and the Tsin San mandarin went to make a house call on Paul, where he found only the outer boxes of tablets, and nothing inside, and ordered him to be seized. (The outer boxes of the tablets are strictly forbidden to Christians. Paul, perhaps to avoid danger, had gone to the Koang tsiou district, when he heard of the mandarin's order, he left immediately and surrendered himself to the prefecture. From now on, we will transcribe only what remains of Paul's interrogations, a Korean translation of the Chinese notes written by Paul himself. (There have been a few gaps in the copies I've had to hand. This interrogation, the first to have been properly conducted before a court of law, is remarkable in that it focuses solely on the reason why religion as a doctrine is rejected in this country, because it does not admit ancestor worship, which is legal. We can also see quite clearly the ideas of this people on the tablets and their cult. The interrogations of later periods are much less precise and, in our view, of much less importance. This is why we are committed to sending you everything we obtain on this subject).

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<sup>2</sup> 윤유일 Yun Yu-il 尹有一 (1760-1795) Paul. Blessed.

"On the evening of the 26th of the 10th moon (1791) I arrived at the prefecture of Tsin Sang (sic, San) and after supper I was summoned before the mandarin. He said to me: What state are you in, and why have you come to this? I replied: I don't know (page 4) what you're asking me. The mandarin: the rumours are very serious, could they be true, is it true that you are lost in superstition? Answer. I am by no means lost in superstition; only it is true that I follow the religion of the Master of Heaven. Mandarin. And isn't that superstition? A. No, this is the true Mandarin way. If this is so, then everything practiced from Pok hei to the great men of the Siong dynasty is a lie. Rép One of the commandments in our religion is not to criticize. As far as I'm concerned, I only follow the religion of the Master of Heaven, and I have no desire to criticize anyone or make comparisons. Mand: The Animal Sei rang itself is grateful to the creators of its days, some birds are also good at making sacrifices, how much more so should man be? fabulous story) Haven't you read the books of Confucius, which say: while your parents are alive, serve them according to all the rules; after their death, perform their funeral according to all the rules; then, finally, perform the sacrifices according to the rules, only then can you say that there is filial piety. This is not reported in the Xtian religion. Then the mandarin, quoting other passages from the sacred books (of the country), exhorted me and said with a sigh: it's a pity, your family has been renowned for many generations, and now it's come to you, it's been completely perverted; you too were a talented scholar, but you weren't mature enough and didn't think things through enough, so you've come to this point. If I had known earlier that you were acting in this way, I would have immediately (sic, t') exhorted you, made you open your eyes and prevented you from reaching this extremity Moreover, there have been great men in the past who have belatedly returned to the doctrines of Foe and Laotse if you are now thinking of changing, you can still follow in their footsteps Rép. If I had the opportunity to change, I would have done so in the first place and not come this far Mand. There's nothing left for me to try. I don't want to decide your fate, nor question you in detail. This body you received from your parents, you want to make it suffer torments and death, and then you cause your uncle to be (page 5) imprisoned in his old age, is this the duty of filial piety Rep. To acquire virtue in spite of sacrifices, torments and death, is this a lack of filial piety. Having learned of my uncle's imprisonment, I rushed over without even stopping for the night. Is this not fulfilling the duties of piety? The mandarin then ordered that I be treated according to the rule of law, and immediately a heavy cangue was placed around my neck. Dying under a cangue and in irons is not a straight line. He had me taken to the prison, but as the apartment was in ruins and could not yet be restored, I was deposited in another room, without any further incident.

On the 27th, nothing out of the ordinary happened. At lunchtime on the 28th, my cousin Kouen Jean was brought in; he had just been interrogated, and the questions and answers were all the same as mine. Around noon, the mandarin called my uncle in, complained loudly and said: "Couldn't you have prevented them, as some character he named did? My uncle answered nothing, then left. (He was probably released at the time.) Towards daybreak, my cousin and I were summoned again, the large cangue was taken away from us and replaced by the small one, and the mandarin said to us: You are going to leave, (they were sent to tsien tsiou, capital of the province and residence of the governor) but what kind of conduct is this? What does it mean not to follow the doctrine of the learned in a path of pleasures and to bring misfortune upon oneself? He looked at my cousin Kouen and said to him: "You, who have lived among all your relatives, have you spread all this among them? We were both speechless, and when he didn't oblige, he sent us away. We were accompanied by the praetorian in charge of crimes, a satellite and a geolier, and the order was for us to leave on the hour, but when we got out it was already getting dark, so we couldn't set off and slept at the Canton correspondent's house. On the 29th, at the first crow of the coc(sic, rooster), we set off; we had lunch at the Sin Keren inn, later we fed the horses at Kai pa hoi

and at daybreak, after passing near the dignitaries' travel hotel in Antek and crossing a small hillock, we were met by the satellites of the criminal court who came to fetch us.

(page 6)

Numerous valets were on foot, the march was made with clamor and din, my catch resembled that of an insignificant thief. We were deposited at the prefecture outside the southern gate, already darkness was complete and night advanced. Torches were lit right and left, we were placed near the bleachers and the criminal judge said: What are your first and last names? We decline. The judge. Do you know your crime? Rép. I don't know what it's about, our mandarin having sent us to the governor we came on his orders, and against all expectations, on the way we were seized like thieves. The judge: What are your usual occupations? Ans. I study. The judge: What kind of studies? Ans. The study of religion. The judge: Where have you each gone separately? I went to Koang tsiou," I replied, "and I went to Han San," said Kouen Jean. Each of us having learned of the mandarin's order, we returned immediately, without even stopping for the night, to deliver ourselves into his hands. We replied frankly and soon afterwards a large cangue weighing 18 pounds was placed around each of our necks, an iron chain was attached to our necks and our right hands were fastened to the edge of the cangue with a wooden hook. The judge ordered us to be taken to the prison, where we went and sat on the floor outside the door; when everyone had gone, we were taken to the apartment where the thieves were, and we had to take our place among them; but fortunately, soon afterwards the geolier came and took us to the guards' room. Although not far from this band of brigands, the apartment was high up, and the floor a little warm, it was like an ordinary room; partly dozing, partly sitting, we spent the night. At daybreak on the 30th, we were again taken elsewhere, and when daylight came, we were taken to the governor's prison, who summoned us to his bar after midday and said: "Which of you is named Ioun, and which is Kouen? We each gave our own answer. The governor: What is your ordinary occupation? I answer: in my youth I applied myself to the literature of examinations; since then I have given myself over to studies that regulate the heart and conduct. Gov: Have you studied the classic books of the learned? Ans (page 7) I have. Gov: If you want to regulate your heart and conduct, aren't our sacred classical books enough, and why lose yourself in superstition? Ans. I'm by no means lost in superstition. Gov. And isn't the religion of the Master of Heaven a superstition? Ans. God is the great creator of heaven, earth, angels, men and all creatures. Le gouv : Give me a simple summary of this doctrine. Rép ; This is a place to discuss laws, not to develop a doctrine. What we practice is reduced to the ten commandments and the seven capital virtues. Gov: From whom did you receive these books? I could tell you, but when these books were lent to me, the king's defense did not exist, and consequently this person was not guilty; now that there is a rigorous defense, if I were to name him, he would be exposed, without any guilt on his part, to violent torments, how could I resign myself ? It would be a violation of the precept that forbids us to harm our neighbor, so I cannot denounce him. The governor: That's not the case, even if you declare it, this man who lent you these books before the prohibition will certainly not be guilty of it, so don't be held back by this. Since the king has ordered things to be examined, if you don't declare anything, how can I make a report; that would be to violate the king's order, which without question is not permitted. So declare it and don't wait for the torture to do it. I remained in complete silence for a long time, and when my cousin Jean pressed me for an answer, I said: "It's something that happened a long time ago, and it's hard for me to remember it well. Then at last I replied: In the winter of 1784, I happened to go to Kim Pem ou's, a middle-class house, and finding these books there, I borrowed them, copied them and sent them straight back to their owner. When I then learned of the King's prohibition, I burned what was on China paper and washed what was on old paper. It's already been several years since these two treatises were found in my home. The gov: The King's order states that

if there are books, they must be burned, so if you have any others, it's right to burn them and deliver them at once. The mand. of my district visited my entire house (page 8) and didn't find a single page. The mand: you are guilty(sic, guilty) of a sin that Heaven and earth could not contain, and the king's order bearing that things must be examined, here are questions to which you must answer frankly article by article, then he has a list of questions laid before us, here are more or less the contents: "You others not following the true path" and foolishly adding faith to misleading words, you infatuate the world and "debauch the people, you destroy and distort the natural relations of" man, declare therefore which books you study and those with whom you do so. "In spite of a stern defense, you dare to licentiously carry your ideas there, and even more foolishly "add practice to them. It is a great impiety, but this "fault would be still light; it is said in the dispatch of the king that you do not make any more "the sacrifices, it is not all you burn the tablets and prevent the visitors "who come to make condolence, finally you do not even return to your "parents the honors of the burial, and that without blushing and without wanting to return to "better feelings, that is worthy of the brute, deliver at once your books and "declare all your correligionnaires. What's more, it is said that there are bishops among you who lead you in secret, and spread this religion; you must know them, so declare them all without disguising anything. After reading to the end, I replied: I have omitted the sacrifices, I have also destroyed the tablets, but I have received the visitors for condolence and have not prevented them from coming. I also gave my father and mother full burial honours. As for the books, having just declared what they were, I have none to give having just declared what they were, I have none to give. As for companions, I have none. As for bishop, that name doesn't even exist here. In Europe, that dignity exists, and it's said that they deal with religious affairs. Finally, in religion, there is no such thing as master and disciple in the sense that we attach to it here. The governor asked Kouen Jean: What books have you studied? Ans. The book of the true religion, the notion of God, and the book of the seven cardinal virtues. The Governor: Where did you get them? Ans. I read them with ioun tsi t'siung i, who had borrowed them. The governor: did you also copy them?

(page 9) Ans. I didn't. Gov: Did you also omit the sacrifices? Ans. I did. Gov: And burned the tablets? Ans. I still have the boxes that the mandarin noted during his visit. The governor then asks him about his relationship with various people, and continues: "One of your relatives in the capital has spread the rumor that you burned the tablets. Ans. Ever since I omitted the sacrifices, my parents have looked at me as an enemy and scolded me, saying: That being there of course will come to burn the tablets and the blame spread with noise, and from there it was concluded no doubt that I had destroyed them.

The governor turned to me and said: "Do you know hong na kani? Ans. I know him by name, but I've never seen him. Gov. Hong na kani and company made a report to the minister against you, and he sent me orders, which is the cause of this whole affair. But the rumor that you didn't bury your parents must have some basis, how could anyone say such things in the air? Ans. I really don't know what's behind these rumours. At the time of the burial, the plague was in my house and we couldn't have relations with strangers, so my relatives and friends didn't come, so I did the whole thing only with the men from the village. Is this where the rumor spread from? I really don't know what caused it. The gov: Among yourselves, there are certainly masters with whom we discuss and question, who are these people? Rép. In religion, as I've already said, there is no such thing as master and disciple, as is understood here; how much more so in this kingdom where no one has been able to do anything but read q.q. books, who is the one who would dare to say he has penetrated better and from there, boasting, might want to pass himself off as the master. Gov. What an astonishing being you are, to know without having learned? Ans. Knowing q.q. characters is enough to have opened a book and read it. Le gouv. Are you a bachelier tsin sa? Ans. I am. Gov. In what year did you become one? Ans. In the spring of 1783. He then asks me about

my relationship with q.q. people; then says: In your religion it is said that one rejoices in (page 10) sufferings and torments, and that one loves to die under the sword, Is this believable? Ans. To desire to live and to fear death is a feeling common to all, how could we be as you say? We were sent back, and when we arrived at the prison, it was dark. On the 1st of the 11th moon, at daybreak, the mandarin himself called us, seated us in a sort of vestibule and ordered a praetorian mandarin to ask us for the ten commandments and the seven capital virtues. We recite them, he writes them down and sends them off.

Shortly afterwards, this mandarin calls us back, and after q.q. exhortations, he says: "What you declared yesterday is not the truth and is not sufficient to pass judgment. And then, this religion, despite its ten commandments, does not contain reports from king to subject; this is what is called a doctrine without a king, or one that disregards the king. I reply: This is not so, the king is the father of the whole kingdom and the mandarin the father of his district, we must render them the duties of piety, everything is included in the 4 commandments. The mand: If this is the case, we must add notes in this sense to the 4th commandment and present it annotated.

The religion of the Europeans, though superstitious in our eyes, if you follow it, believing it to be true doctrine and knowing that it is not like that of Foe, which disregards parents and the king, you must have q.q. reason for not erecting tablets and not making sacrifices to parents; though you do not offer food, you undoubtedly have q.q. means of showing your piety; if all this exists among you, it must be indicated in detail.

Moreover, yesterday you said that the desire for life and the fear of death is a feeling common to all, so it is right to reflect and in making your statements to put forward principles of loyalty to the king and filial piety, in order to find thereby means of preserving your life.....

The lim p'i mandarin in charge of examining the case also came to me, and spoke to me in a calm, directive tone. I replied: everything you're telling me is in line with my ideas and desires, only I can't explain it all clearly in person, so if you'd like to give me a praetorian and some brushes, I'll have it all written down in detail. He then took us to another apartment with orders to write a defense and present it. So we went to this room. (page 11) I sat there, dictated, and the praetorian wrote. (Here is his defense, but the copies I've seen are inexplicable in several places, so I must wait until further research enables me to translate it. A short letter to his Xtian friends follows the defense, for the same reason I can't put it here, I'll send them later, if possible.)

By means of the praetorian I had this defense presented to the mandarin of lim p'i, he read it carefully, put it up his sleeve and went to the governor's criminal court, giving orders for us to wait at the door of this court. It was almost noon and we sat waiting. A long time later we were called and the governor said to Kouen Jean: Have you really kept your tablets? Earlier you said you had them, and in the Tsin San mandarin's report, it says that I only saw four empty boxes and no tablets. Jean replies: When I came from tsin sang (sic, san) to the governor, I was told that I had to declare everything as it was written in the mandarin's report; fearing therefore that if I said too much, the mandarin would be prejudiced on this occasion, I simply told the governor that the boxes of tablets were still in my house; but in fact my tablets are no longer there, I have buried them.

Gov: Where did you bury them? Jean indicated the place, but added that since a landslide had taken place, the place would probably never be found. Le gouv : You didn't bury them alone, there was a man who dug the earth, he must serve as witness Rép. As in this case I feared to be seen by anyone, I didn't send for anyone and buried them with my own hand. The governor addressed me and said: "And you, how did you act? Rép Having said everything in my written defense, please do not question me again. Dem. Did you bury the tablets whole or after burning them? Burning them or only burying them forms a more or less

serious guilt. In any case, a delay of only a few days would be enough for me to have it examined, what advantage would you have? Ans. I burned them and then buried them. Gov: If you've honored them like your parents, burying them is fine, but burning them, how could you ever do that?

If I had believed they were my parents, how could I have resolved to burn them, but I knew very clearly that there was nothing of my parents, (page 12) I burned them, to bury them or to burn them, they always return to dust, there is no more or less gravity there The governor makes us go up and sit on the torture board, then signs our judgment and says: Do you recognize to receive the legal punishments for having burned the tablets of the men. Reply: If I had burned a few tablets, thinking that my male relatives were on them, the punishments would be just, but I, who know very clearly that there is nothing of my relatives, what fault could there be? Gov: If you were in Europe, your words might be just, but being in our kingdom you must be punished according to the Rep. In the world after five generations, everyone, even the nobles bury them, do you punish them severely too? Gov. According to the determination of the saints, at this term a man's kinship duties end. Then he orders me to be beaten, and we do it with ten strokes . Gov: You're a nobleman too, aren't you suffering these torments? Ans: Being of flesh, how could I not suffer? The gov: Have you no regrets? Ans. In itself, the Xtian religion doesn't specifically order the burning of a tablet, I could absolutely regret having done it lightly, but there's nothing I couldn't regret. The governor orders another valet to beat me and I'm beaten ten more times. Then the governor says to me: should you die, will you not abandon this religion? Answer: If I were to deny my grandparent, alive or dead, where could I ever go? The governor: If your parents or the king urged you, would you not yield to their voice? (It wasn't out of hesitation that Paul didn't answer, but so as not to offend the customs of this country, which don't allow direct answers on such occasions, and his silence was well understood by his judges. Reply: I know both parents and king very well..... The rest is incomplete. (1) See below

This concludes Paul's narrative. The governor sent his report to the king, who did not seem determined to take things to extremes, but his prime minister T'sai urged him to order the Christian to be put to death and his head exposed for five days before the public, to frighten the people. The king finally gave his consent, and the dispatch was immediately dispatched.

Soon afterwards, the king repented of having yielded to pressure, urgent orders were given (page 13) and an extraordinary courier was sent to postpone the execution. But the first orders had already been carried out, and Paul, generously bearing his head on the scaffold, was awarded the palm of martyrdom on the 12th of the 11th moon, Sin hai, 1791. He was in the 33rd year of his age. This was the first public execution of a Christian, and Paul has remained in veneration in the Korean Church.

Kouen Jean, known as Siang ien <sup>3</sup>, whom we have not mentioned so as not to interrupt the narrative, was from a family originally from Antong, province of Kieng Siang, and who had settled in the district of Kong tsiou; although not of very high nobility, it counted among its members some distinguished characters. Jean, who was related to ioun Paul's mother, had been studying literature and working to regulate his conduct and morals when he was taught religion by Paul himself. He immediately responded to the call of grace, and never ceased to practice it faithfully. In the year Sin hai 1791, he seems to have lived in the district of tsin san, his father's death occurred and put him in the same position as we saw ioun Paul, he showed himself no less generous than Paul and made none of the sacrifices

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<sup>3</sup> 권철신 Gwon Cheol-sin 權哲身 (1736-1801) Ambrose.

prescribed by custom. We have no detailed documentation on him, but we do know that, as the deaths occurred at roughly the same time in both houses, our two Xtian relatives were able to fortify and console each other. Kouen Jean shared with ioun Paul the reproaches and insults of his relatives and friends, was taken and imprisoned with him in Tsien tsiou, underwent there with him and in a no less constant manner the interrogations and tortures and was beheaded at the same time for the faith in this city on the 12th of the 11th moon, Sin hai, 1791.

Seoul 19 of 12 moon

Jan. 23, 1840.

On the 19th of the 12th l. Kei hai, Jan. 23, 1840, Tsieng André called Hoa Kiengi<sup>4</sup> was strangled in Seoul prisons.

Seoul 26 of 12 l.

1840, Jan. 30

On the 26th of the 12th Kei hai moon, Jan. 30, 1840, Min Etienne, called Keuk ka<sup>5</sup>, was strangled in Seoul prisons.

Excellent confessor of the faith.

Seoul 27 of 12 l.

1840, Jan. 31

On the 27th of the 12th l. Kei hai, January 31, 1840, seven (page 14) Xtians were beheaded in Seoul:

Pak Augustin, called i Sien i<sup>6</sup>,

Hong Pierre<sup>7</sup>

Son Magdeline<sup>8</sup> (sic, Magdeleine), wife of t'soi Pierre, said, ie tsiri

Ni Agathe<sup>9</sup>, widow, daughter of tsioung eun i, v. to that of Han Magdeleine on the 24th of the 11th moon.

Ni Marie<sup>10</sup>, virgin, daughter of tsio Barbe, v. her life to that of her mother and Ni Magdeleine on the 24th of the 11th moon.

Kouen Agathe<sup>11</sup>, daughter of Han Magdeleine, v- her life to that of her mother on the 24th of the 11th moon. I'm inclined not to include her in this selection of martyrs because of her scandalous and sacrilegious trade.

She died courageously.

The 7th of this day would be Ni Marie<sup>12</sup> wife of T'soi François called t'si oun i I omit her on purpose because of her apostasy, retracted, it is said, in prison, it is true, but I hold back for the moment.

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<sup>4</sup> 정화경 Jeong Hwa-gyeong 鄭-- 1807-1840. Andrew. Saint.

<sup>5</sup> 민극기 Min Geuk-gi Etienne. Daveluy Volume 4 page 489-91.

<sup>6</sup> 박종원 Park Jong-won 朴宗源 aka 이선 Iseon (1793-1840) Augustine. Saint.

<sup>7</sup> 홍영주 Hong Yeong-ju 洪永周 (1801-1840) Paul. Saint.

<sup>8</sup> 손소벽 Son So-byeok 孫小碧 (1801-1840) Magdalen. Saint.

<sup>9</sup> 이경이 Yi Gyeong-i 李璟伊 (1813-1840) Agatha. Saint.

<sup>10</sup> 이인덕 Yi In-deok 李仁德 (1818-1840) Mary. Saint.

<sup>11</sup> 권진이 Gwon Jin-i 權珍伊 1819-1840 Agatha. Saint.

<sup>12</sup> 이성례 Yi Seong-rye 李聖禮 (1801-1840) Mary. Blessed.



On the 28th of the 12th Kei hai moon, February 1, 1840

three Xtians were beheaded in Seoul:

Hong Paul<sup>13</sup>, v- his life on the previous day to that of his brother ;

Ni Jean<sup>14</sup>, called Kieng t'sien i, widower.

T'soi Barbe<sup>15</sup>, wife of Tsio Charles.

12 l. Seoul.

During the 12th l. Kei hai, He Paul, called he im i, apostate, notoriously recanted and died in Seoul prison. He Paul belonged to a company of soldiers in the capital, and his entire household was a fervent practitioner. In 1839, caught and brought before the great criminal judge, he first endured with constancy the cane, the bending of bones and 70 strokes of the thief's board; but then he had the misfortune to apostatize. Soon after, repentant of his fault, he recanted before the mandarin. The geoliers said to him: "To recant with your mouth is not enough", and then told him how he should make a paste from excrement and urine, adding, "After you eat it, we'll believe you'll recant frankly". Paul immediately ate (page 15) a full bowl, and wanted to take more, but was told it was enough. They also presented him with a crucifix, saying: "You must prostrate yourself before it, as proof that you no longer deny God", and Paul immediately prostrated himself with joy. After q.q. months of detention, and having been beaten 130 times(sic, blows) with the terrible thieves' board, he died there at the age of 45. It was probably the 12th moon.

I renew the notice I gave above and ask you not to present any martyr who is not on this list, I exclude in particular until further notice Kim Thérèse wife of hien Charles, different from the widow Kim Thérèse above, and Kim Dominique If they were on your lists, they must be considered as deleted until new information.

Seoul 1839. Ni Emérence widow, sister of Sioun pin i died of torture in Seoul prison on the moon of Kei hai.

She was instructed in religion by her brother, but only after her marriage, and being unable to learn anything, she was content to break with all superstitions and envied the fate of the Christians in the mountains. Little by little, her husband, having known that she wanted to be a Xtian, severely forbade her and beat her several times, to the point of depriving her of the use of her limbs In the middle of the winter cold, he drove her out of his house several times, At other times, stripping her of all her clothes, he hung her up in the open air. This ill-treatment lasted five or six years, yet Emérence bore it all calmly and patiently, preserving her gentle, complaisant character. Eventually, however, she converted her husband, who agreed to emigrate to the mountains, where he was baptized and died in good spirits. Emérence then withdrew to her Christian brothers. In 1839, she was advised to flee to avoid persecution, as the danger was becoming pressing. She replied that she was only awaiting the orders of Providence, and on the 6th moon she was taken with all those of the village, along

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<sup>13</sup> 홍영주 Hong Yeong-ju 洪永周 (1801-1840) Paul. Saint.

<sup>14</sup> 이문우 Yi Mun-woo 李文祐 aka 경천 Gyeong-cheon (1810-1840) John. Saint.

<sup>15</sup> 최영이 Choe Yeong-i 崔榮伊 1818-1840. Barbara. Saint.

with T'soi (page 16) françois. Taken to the capital, the judge ordered her to apostasy, but she preferred to receive 50 strokes of the cane. At the second interrogation, 70 blows of the most violent kind did not shake her any more, and she received everything without opening her mouth. Her body was reduced to a state that made the Xtians, her fellow prisoners, pity her. But with God's help, I can do anything. And again: great suffering brings great happiness. At the 3rd interrogation, the same order and firmness, and she was beaten with 50 violent blows. After these violent torments, her flesh became corrupted and worms were spawned in it, suffering in addition from hunger and thirst, her strength was exhausted and three days after the last tortures, she expired in prison, at the age of 39.

Seoul 1841

8th of 3rd intercal. moon

On the 8th of the 3rd intercalary moon of the year Sin tsiouk 1841, Kim Antoine de San li mokol died strangled in Seoul prisons.

Seoul 1841

17th of 9th l.

The 17th of the 9th l. Sin tsiouk, 1841, Kouen françois called Sieng ie was strangled in Seoul.

François descended from a family of interpreters, then fallen, was from the Capital and elder brother of Pierre, beheaded on the 12th of the 4th l. 1839. Having lost his father in childhood, he was raised by his Payen parents and lived like them. When he was about ten years old, his mother gave him a small book, saying: He took it, but couldn't understand a word of it. Cautious and firm beyond his years, he worked hard, and soon, having stumbled across some Xtians, he was instructed, practiced fervently, and got all his brothers and sisters to do the same. His mother and sisters all died in childbirth, and he was left alone with his brother, both devoted to religion and constantly on the lookout for pastors. François first served Father Pacifique, then the other priests, but in 1837 fear of persecution led him to emigrate to the province of Kang Ouen. Soon afterwards he heard the news of his brother's martyrdom, which he received as a true Christian. He was out of danger when, in 1841, he was denounced again, and satellites led by a traitor went to take him (page 17) from his home in the tsioung tsiou district, around the 3rd intercalary moon. François, caught unawares, was not troubled, made all his recommendations to his wife and left happily. He was taken first to his own town, then immediately sent to the capital to the great criminal judge, who said to him: We've been looking for you for three or four years, today denounce the retreat of t'soi Philippe or I'll torture you. François replied: "How can I know where a man has gone who has fled to preserve his life? Should I die under the blows, it's certain that I don't know. He had to endure six interrogations with horrible tortures, three times the curvature of the bones, and 160 strokes of the thieves' board, but he did not weaken, did not deny his God, and made no denunciation. After seven months in prison, he was strangled in Seoul prison on the 17th of the 9th moon at the age of 44.

On the 23rd of the 9th sin t'siouk moon, 1841, T'soi Philippe, called hei ouen i<sup>16</sup> widower, was strangled in Seoul.

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<sup>16</sup> 최희원 Choe Hui-won 崔希遠 Philip.

Philippe was related to T'soi Marcellien, who was beheaded in 1801; he lost his father, who had died in exile, and his mother at an early age, and went to live with his uncle, working in the countryside. Having been married, he lost his wife almost immediately and never wanted to remarry, and when his brother had taken a wife he went to live with him in the capital. Simple and generous, he easily and patiently put up with annoyances, lived in good harmony with everyone, and took great pains to exhort the Xtians, warm the lukewarm and dispose them all to the sacraments. In 1839, when all the members of his household were taken during his absence, he had to hide with the greatest care, especially as he was known as the leader of the Xtians. However, he found a way to remove and bury many of the martyrs' bodies, including those of the Bishop and priests, and, following the Bishop's orders, gradually collected the acts of the martyrs, in concert with Ni Jean martyr in the 12th moon of 1839, and Hien Charles martyr in 1846. Having more or less completed them, he said he was awaiting God's orders. He escaped for the moment, but on the 9th l. 1841 he was caught in the house of a Xtian. The satellites ask him his name, and he declares his family name (page 18) Oh! they say, your baptismal name isn't it Philippe? and on his affirmative reply they start clapping their hands, saying: So here he is, caught this T'soi Philippe, and bursting with joy, they take him to the great criminal judge, who, quite pleased with him, says: You must be a roué to have escaped us for 3 years, but one doesn't always escape, here you are caught all the same, well deny God, on his refusal the torments begin and violently, then they point out all the charges against him, He is accused of being a Xtian, of having instructed many people, of having received foreigners and taken their belongings in custody, etc. Your fault is ten times more serious than that of the others, you cannot escape death. For five months he had to endure a great deal of misery and suffering, but no interrogation or torture. After four months, again brought before the court, he was again ordered to apostasy, and on his refusal he was put to the torments and beaten without number which he endured with constancy and after seven months of detention, he was strangled in the prison on the 23rd of the 9th l. 1841, at the age of 51.

On the 26th of the 7th Pieng o moon, 16 7bre 1846, Kim André<sup>17</sup>, a native priest, was beheaded in Seoul.

You have all the documents, I don't have the time to gather them here, besides several are missing.

On the 29th of the 7th l. 1846, 19 7bre Hien Charles<sup>18</sup> was beheaded in Seoul.

His notice is also in France. I must add, so as not to conceal anything, that Charles was then living in a marital relationship with Tsieng Catherine, known as Toki, below. I don't know whether it was a concubinage or a clandestine marriage, as some think, but it was certainly a very serious scandal, since he didn't admit it to his wife. At the time, we didn't know about it, and few Christians did. This would make me inclined to remove these two names from the list of our martyrs, especially as it is so recent (page 19). In any case, the two have not denied each other.

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<sup>17</sup> 김대건 Kim Dae-geon 金大建 (1821-1846) Andrew. Saint.

<sup>18</sup> 현석문 Hyeon Seok-mun 玄錫文(1797-1846) Charles. Saint.

On the 29th of the 7th moon 1846, 19 7bre Nim Joseph<sup>19</sup> was strangled in Seoul prison.

You have his notice, I'll leave it as it is.

On the 29th of the 7th moon 1846, or one of the two following days, six Christians were strangled in the Capital or knocked out in Seoul prison:

Nam Pierre, known as Kieng Moun i<sup>20</sup>.

Pierre was from an honest family in the capital, and his father had been a practicing Christian since before 1801. But having lost his father early on, Pierre didn't practice his religion as a child, and it was only after the age of 20 that, having been taken ill, he recovered and faithfully took up his religious duties.

Later, when the priests were in Korea, his fervor led to his appointment as catechist. In 1839, he was caught and released through the intermediary of his Payen brothers. At the time, he avoided apostasy proper, but some unclear words did him little honor, and later, to take his revenge, he often said he wished to give his life for God. The persecution of 1846 provided the opportunity. He had a place in a company of soldiers in the capital, and in the 5th intercalary moon, having been denounced by a Christian from the province, he was seized and taken to the great criminal judge, who said to him: If you wish to apostatize, I will not only preserve your life, but I promise you that you will not lose your place. Pierre refused, and immediately began a violent caning, which was carried out without measure and resulted in the beating sticks breaking, but the confessor did not let it shake him. Three days later, he was brought before the other great judge, and a dozen of his comrades were brought in to try to change his resolution : seductive words, expressions of affection, everything urged him to drop a single word, and he wouldn't let go. The judge again promised him his life, if he would submit: Pierre replies: "I've thought long and hard (page 20) about life and death, and it's only after reflection that I've spoken as I thought. Since then, it is not known how many interrogations or tortures he had to endure, but generally they were far fewer than in previous persecutions. After about three months in prison, the judge ordered to kill him by beating him with eighty of the most violent blows, but as he did not die, he was strangled. This was on February 20, 1846. Pierre was then 40 years old.

Han Laurent, called Pieng sim i<sup>21</sup>.

Laurent was from a family of provincial nobles in the Tek San district, of an upright, devoted and firm character, he was instructed in religion at the age of 14 and immediately embraced it with ardor, often remaining in contemplation before the crucifix and arousing himself to lively contrition. Unable to leave his homeland at once, and unaccustomed to the practice of prayers and other exercises on Sundays and feast days, he went each time to a Christian country 10 ly from home, and whatever the rain, wind or bad weather, he never failed to attend.

At the age of 21, married to a Xtian woman, he immediately emigrated to the mountains, fearing neither pain nor suffering: A multitude of guests came from near and far to visit him, the comings and goings never ceased and his house could have been compared to

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<sup>19</sup> 임치백 Im Chi-baek 林致百 (1803-1846) Joseph. Saint.

<sup>20</sup> 남경문 Nam Gyeong-mun 南景文 (1796-1846) Peter. Saint.

<sup>21</sup> 한이형 Han I-hyeong 韓履亨 (1799-1846) Laurent. Saint.

an inn, yet he received and treated everyone with joy, and if he came across any whose clothes were too shabby, he gave them one of those he was wearing, and when people told him he was taking things too far, he replied: Covering your neighbor's nakedness and satisfying his hunger is not giving for free; the time will come to receive everything at high interest. During the day, he devoted himself entirely to cultivation, but no matter how hurried the work, he never worked in the afternoons of non-working days. At night, (page 21) regardless of fatigue, he spent an hour or an hour and a half in prayer and meditation, and during Lent fasted every day. His instruction, virtue and fine example drew the attention of all Xtians, and when the Bishop appointed him catechist, he applied himself to the instruction and exhortation of others, and everyone willingly submitted to him. In 1846, persecution threatened him and he fled for a time, but always said he was only waiting for God's command. On the 7th moon, about twenty satellites from the capital came to the village of Eug i, where he lived, surrounded his house and seized his entire family. Then, having immediately released all the others, they stripped Laurent of his clothes, hung him from a beam and cruelly beat him on both sides, telling him to apostatize and denounce his accomplices. Laurent bravely refused to do so, so the tigers tied his legs together and, placing small pieces of broken crockery between his feet, they placed a thick rope on top, which was pulled back and forth, sawing and crushing his feet. Despite the horrible pain he had to endure, Laurent bore everything calmly, and from time to time explained to the satellites the truth of his religion and the impossibility of apostasy: If you want to be Xtians, you must be like Laurent.

After these tortures he was made to take the road to the capital, and seeing the state to which his body, and especially his feet, had been reduced, they wanted to make him ride a horse, but he absolutely refused, and his wounds preventing him from using shoes, he made this road of more than 100 ly barefoot, to follow Jesus going to Calvary laden with his cross.

He had often said: "What could be more just and more fitting than to lay down one's life for the glory of God?"

When he arrived in the capital, he had to undergo many interrogations, but few tortures, like all the others at that time. Firm in the confession of his faith, and insensible to the efforts and temptations of his judges, he was condemned to death and strangled or killed by blows on 19 or 20 February 1846, when he was 48 years old.

(page 22)

1846 Seoul Ni Agathe<sup>22</sup>, widow

Agathe from an honest family in the capital. She was married at the age of eighteen and three years later became a widow and returned to her family. Having emigrated to the province, she returned to her husband's family; at the age of 20, she was instructed in religion and immediately began practising it with ardour, was baptized by Father Pacifique and ventured to preach to her mother-in-law, converting her and two other members of her household. When the persecution of 1846 broke out, while preparing for martyrdom, she fled and hid. But on the 5th moon, she was met by satellites in the house of a Christian to whom she had come in passing. Without changing color, Agathe said to them: "Let's go to my house, get some things and leave. Indeed, she calmly went to her house and from there was taken to the prison. We don't know what interrogations and tortures she had to endure. Q.q. some say that for a moment she was tempted to preserve her life, and that she was beginning not to respond frankly to the tortures, when the exhortations of two Christians awakened her and she suffered everything from then on with resignation. After two months in prison, the

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<sup>22</sup> 이간난 Yi Gannan 李干蘭 (1814-1846) Agatha. Saint.

judge ordered her to be beaten to death, and the servants beat her with all their might. On the 19th or 20th of 7bre. She was 33 years old (1846).

1846.  
Seoul Ou Susanne<sup>23</sup> Widow

Susanne descended from a noble family in the province of iang tsiou distr. At the age of 17 she was married to a Xtian from the In tsien district, and soon learned her religion and began to practice it faithfully. In 1828, a small persecution arose in this district, and Susanne was caught and taken to the mandarin. She was pregnant at the time and did not suffer any extraordinary torture, but did suffer enough to preserve the use of her arms and legs. After two or three months, Susanne was released without even being asked for her apostasy; all that was asked for were denunciations. In 1841 she emigrated to the capital, where (page 23) she made a name for herself with her fervor. Very diligent in prayer and meditation, she practiced humility and patience, trying to please everyone, and became the subject of everyone's praise. She constantly regretted having missed a good opportunity for martyrdom, and often stirred herself to contrition for her sins. Happy to serve others, she accepted as an honor any vile treatment that came her way, and enjoyed being a servant in other people's homes. She endured poverty with joy, and never wearing anything but coarse, patched clothes, she wore them with an air of contentment. At the time of the 1846 persecution, she was staying with Ni Agathe above, and was taken at that time along with others. After some torture, the judge, seeing her unshaken, handed her over to the prison, where she was strangled at the end of the 7th moon, 19 or 20 September 1846. She was then 44 years old.

1846  
Seoul. Kim Thérèse<sup>24</sup>, Virgin

Thérèse came from an honest family in the capital. At the age of 3, she lost her mother, and soon after her father remarried, she had to live with this beautiful mother, always showing great submissiveness and fulfilling all the duties of filial piety. When she was grown up, her father tried to marry her off, but as things dragged on, Thérèse decided at the age of 17 to remain a virgin, and turned her thoughts solely to the service of God and the salvation of her soul. At the age of 20, she lost her father, and remained supported by her brother Pierre, but two years later she entered a palace under the title of palace girl, and 8 months later left it, and always applied to her duties, she retired successively to the home of one of her relatives. After 1839, she reunited with Ni Jean Martyr's adoptive mother, and she(sic, they) supported each other to live. But in 1844 she was called to serve Fr. Kim André, and was still in his house in the capital, when the priest was taken to the provinces. She left the house immediately. It is said that she did not want to go (page 24) on foot, and having hired a palanquin, she was soon tracked down by the porters. On the 5th moon, she was gathered with Hien Charles, Ni Agathe, Ou Susanne and Tsieng Catherine, when suddenly the satellites arrived and seized them all. She was taken to the large criminal prison, and after a few mild tortures, always firm in her confession of faith, she was strangled or beaten to death at the age of 36. It was at the end of the 7th moon, 19 or 20 February 1846.

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<sup>23</sup> 우술임 Woo Sul-im 禹述任 (1803-1846) Susanne. Saint.

<sup>24</sup> 김임이 Kim Im-i 金任伊 (1811-1846) Theresa. Saint.

1846

Seoul. Tsieng Catherine<sup>25</sup>, known as Toki.

Catherine was the slave of a nobleman named Kim, and was taught religion by this family at the age of 14 or 15, practicing it wholeheartedly and serving in her master's house. At the age of 20, on the hyver (sic, winter solstice) solstice, her master, who did not practice, ordered her to cooperate with the superstitions, and on her refusal the angry master had her bind her arms behind her back, then passing a large stick between her back and arms, suspended a millstone and thus threw her onto a pile of wood until the ceremonies were over; after which he made her sit on a stick and ordered her to be beaten until she promised to participate in the superstitions. Blood flowed, the flesh was all torn and bones protruded everywhere, Catherine did not surrender; the master began to beat her himself, but still unshaken she fell unconscious, the beating stopped, her parents took her away and she was cured only a long time later. Once cured, she resumed her service with the master, and when the day of the spring sacrifices arrived, they tried again to force her to cooperate. She refused again, and the irate master hit her with countless blows and everything he could get his hands on, not stopping until she had fainted. Her parents took her away, nursed her back to health, and for a long time afterwards her whole body continued to suffer. On the 7th moon she fled, unbeknownst to her master and her own parents, to the Capital (page 25), where she lived with Xtians in the practice of her religion. Since her conversion, she had resolved not to marry; her parents and master often urged her to do so, but to no avail; and se(sic, it) was these vexations combined with those for superstitions that determined her to escape. André Kim's house, and in the persecution of 1846 was caught with Kim Thérèse and the others. Always constant in the profession of her faith, she ended up being strangled or beaten to death in Seoul prison at the end of the 7th moon, 19 or 20 September 1846. She was then 30 years old.

Before being caught, Catherine had been living in concubinage or clandestine marriage with Hien Charles above. This scandal, better known today, makes me inclined to erase it from our choice of martyrs. All the witnesses are still alive.

In the 7th l. 1839 Niou Paul died in Hong tsiou prisons.

Paul was from the tek san district, all his parents were payens, he alone had the good fortune to embrace religion, but he was little connected with the Xtians and alone and childless he lived very painfully. He was caught on the 3rd of l. 1839 and taken to Hong Tsiou, where, having some relations with satellites, they promised to send him back if he would only say one word. Paul replied that he could not say that word, and when summoned before the criminal judge, he was subjected to a long torture without letting himself be impressed. After being deposited in prison, the great royal informer passed by, summoned him and again promised him his release if he would apostatize, but Paul refused, was violently beaten with a heavy stick and returned to prison. Still burdened with the cangue, Paul was unable to buy food and had to beg among the prisoners. By the time he reached the 7th l., he was suffering too much from hunger, and having received some bad wine from the geolier, he fell ill. He urged a prisoner named Pak T'sioun O to convert, and often told him: "I'll die soon, and in my last moments, suggest to me the names of Jesus and Mary. One day (page 26), when he was alone in the room with Pak T'sioun O, he was reciting prayers, and when he had finished, Pak T'sioun O put him back to bed; Paul exhorted him again, saying:

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<sup>25</sup> 정철염 Jeong Cheol-yeom 鄭鐵艷(1814-1846) Catherine. Saint.

above all, when you are delivered, make yourself Xtian, after which he pronounced the(sic, the) names of Jesus and Mary 3 times and expired. After his death, his battered face took on an air of life, and his Pagan relatives, who buried him, said that his body was now resplendent, and that of course he had gone to Heaven.

His intercession undoubtedly also contributed to the conversion of Pak T'siou(sic, T'sioun) O, who came out of the hands of the law and became a Xtian, still practiced today.

In the same 7th year, 1839, Lucie, known as the old hunchback, died in Seoul prison.

Lucie was from a somewhat noble family, but from childhood she was hunchbacked and, having little intelligence, she always looked like a child. Educated in religion since before 1801, but with her husband and her whole family being payens, after this persecution she could no longer have any contact with the Xtians, and always regretted not being able to practice well. Little by little, she resumed her relations with the Xtians and eventually left her home, going back and forth to the Xtians, quite happy to serve them, even for the vilest things, and taking great pleasure in caring for the sick. In 1839, many of the families she usually visited had been taken, and Lucia wanted to give herself up. He ordered her to apostatize and denounce her acquaintances, on pain of death. She steadfastly refused, saying she was happy to die. All means were used to persuade her, and she was about to be tortured, but her old age and infirmity stopped her and she was only taken to prison, where her strength was soon exhausted, and on the 7th moon she died at the age of 71.

On the 5th of the 8th l. 1839 T'soi François, known as T'si Oun i<sup>26</sup> died in Seoul prison, and his son Etienne...

François was from the Hong tsiou district and had the simple, upright character of an honest, well-off family. He was taught religion from childhood and practised it, but in his homeland, encountering a thousand obstacles, he resolved to leave everything. Without telling his mother or brothers, he left, leaving only a farewell letter. All his parents were touched by his departure, they went to look for him, and by mutual agreement he was convinced that the whole family would emigrate, which they did little by little; they went to the Capital, but a few years later, in danger of persecution, he abandoned all his assets and took refuge in the mountains, where he practised everything at ease. A thrifty man, he loved to give alms, and several times gave his clothes to those who had none. Assiduous in his readings and instructions, he became quite solid on doctrine, and all the Christians who wished to hear him often came from far and wide for this purpose. During the day, when he was busy with the affairs of his home, he would gather his family and the Xtians in the evening to expound the truths of religion, which he did even more extensively on Sundays and feast days. His piety and ability led to his appointment as catechist, and everyone had confidence in him. In 1839, seeing the persecution redouble, he applied himself more than ever to his exercises and prepared for martyrdom. He collected alms and went to the Capital to remove and bury the bodies of the martyrs; on his return home he exhorted his family and the other Xtians every day to be ready to die for God, and he had so persuaded them that all, men and women, young and old, were resolved to die, and when the satellites arrived no one fled, but all, more than 40 in number, gave themselves up willingly and were taken to the Capital. The interrogations and tortures that François had to undergo were extremely violent,

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<sup>26</sup> 최경환 Choe Gyeong-hwan 崔京煥 ou 永煥 Yeong-hwan (1805-1839) Francis. Saint.



firstly as leader of the clique, and also because of his son<sup>27</sup>, who was known to have been sent to China to study. He was asked for apostasy, which he indignantly refused. He was put to the ordeal of having his arms and leg bones pulled apart, as well as his arms, and twice he received 110 blows from the terrible thieves' board, his body broken, all in tatters and the use of all his limbs rendered impossible, yet François was calm, did not falter for a moment and was admired by all present, who said: (page 28) He's not a man clothed in flesh, he's wood and stone. After five months of imprisonment, on the 5th of the 8th moon, he succumbed to exhaustion in prison. He was 35 years old. Although God did not allow François to receive the sabre stroke, he is one of the finest confessors of the faith, as he had been the model and support of the Xtians. Etienne, son of François, was taken to the prison with his parents, where he probably died of starvation.

On the 14th of the 8th moon 1839, 21 7bre three missionaries<sup>28</sup> were beheaded in Seoul:

Mgr Imbert Ev. de Capse, called pem in Korean  
Mr Maubant provic. called Lo  
Mr Chastan miss. ap. called Tsieng

On the 15th of the 8th l. 1839, 22 7bre, two Xtians were beheaded in Seoul:

Tieng Paul, called Ha Sieng i<sup>29</sup>  
Niou Augustin, called Iong Sien i<sup>30</sup>

On the 19th of the 8th l. 1839, 26 7bre, nine Xtians were beheaded in Seoul, se sont :

Tsio Charles<sup>31</sup>  
Nam Bastien<sup>32</sup>  
He Magdeleine<sup>33</sup>, mother of Ni Magdeleine<sup>34</sup>, v. her life to the acts of her daughter  
on the 10th of the 6th moon  
Kim Julitte<sup>35</sup>, known as Kim Si, daughter of the palace  
Tsien Agathe<sup>36</sup>, palace daughter  
Pak Magdeleine<sup>37</sup>, widow, daughter of Kim Cécile

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<sup>27</sup> 최양업 Choe Yang-eop 崔良業 (1821-1860) Thomas. Vénérable.

<sup>28</sup> Imbert, Laurent (1796-1839); Maubant, Peter (1803-1839); Chastan, Jacques (1803-1839). Saints.

<sup>29</sup> 정하상 Jeong Ha-sang 丁夏祥 (1795-1839) Paul. Saint.

<sup>30</sup> 유진길 Yu Jin-gil 劉進吉 (1791-1839) Augustine. Saint.

<sup>31</sup> 조신철 Jo Sin-cheol 趙信喆 (1796-1839) Charles. Saint.

<sup>32</sup> 남이관 Nam I-gwan 南履灌 (1780-1839) Sebastien. Saint.

<sup>33</sup> 허계임 Heo Gye-im 許季任 (1773-1839) Magdalen. Saint.

<sup>34</sup> 이영희 Yi Yeong-hee 李榮喜 (1809-1839) Magdalen. Saint

<sup>35</sup> 김유리대 Kim Julite 金琉璃代 1784-1839 Juliette. Saint.

<sup>36</sup> 전경협 Jeon Gyeong-hyeop 全敬俠 (1790-1839) Agatha. Saint.

<sup>37</sup> 박봉손 Park Bong-son 朴鳳孫 (1796-1839) Magdalen. Saint.

Hong Perpétue<sup>38</sup>, widow, mother of Horang i  
Kim Colombe<sup>39</sup>, virgin, sister of Antoni.

The 9th is Kim Ignace, I'm not including him in this choice because of his (page 29) apostasy, retracted it is true, but without wishing to speak of him in particular, I must distrust all his retractations , when they have not been accompanied by eclatant circumstances .

On the 8th moon of 1839 Ni Catherine, widow, her daughter  
Tsio Magdeleine, virgin, and Tsio Barbe mother of  
Ni Magdeleine died in Seoul prison.

Tsio Magdeleine was from the province, with a gentle, upright, humble and complaisant character. His mother, Ni Catherine, came from a Christian family, but she was given in marriage to a Pagan at the age of 19, and her husband gradually converted and died baptized in good spirits. Tsio Magdeleine was the eldest of three children, all of whose paternal parents severely forbade the practice of religion, but she learned the prayers of her mother Ni Catherine and from the age of seven or eight, having all settled into her mother's family, she was full of eagerness to learn and rose early every day to do her exercises of piety at her leisure. She stood out for her charity towards God and neighbor, as well as for her diligence at work, and by sewing and weaving supported her mother and brothers. When she was 18, they wanted to marry her off, but despite all the difficulties they put in her way, despite all the gentleness and threats they used, she held firm in her resolve to remain a virgin, she fled to the capital and entered the service of a Xtian. Her strength wasn't enough to keep her busy, but sparing no effort, she managed to satisfy her masters, while performing her exercises with the utmost precision. Too tired she fell ill and took up lodgings with a Xtian, was able by her thrift to support her mother a little, and after five or six years, having reached middle age, returned to live with her in the provinces. There, she devoted herself to all the exercises of filial piety, (page 30) ardently educating herself, catechizing the ignorant, consoling the sick and baptizing as much as she could the pagan children in danger of death, it's hard to believe all that her zeal made her do. In 1838, persecution forced her whole family to take refuge in the capital, and living in great poverty, she could barely support herself, and when she saw that she could not escape, she prepared herself for martyrdom. Someone spoke of surrendering herself, and she was the first to offer, assuming there was any reason to do so. But soon the satellites came to the house where they were staying and seized Tsio Barbe, the mistress of the house with her two daughters. Magdeleine and her mother were also taken and summoned before the criminal judge, all of whom generously confessed their faith. Tsio Magdeleine, aged 33, her mother Ni Catherine, aged 57, and Tsio Barbe, also aged 57, died in prison on the 8th moon of 1839. See the life of Tsio Barbe with that of his martyred daughters, Ni Magdeleine and Ni Marie, on the 24th of the 11th moon.

On the 29th of the 8th moon, Tsoi Jean, known as iang Paki<sup>40</sup>, was beheaded in the town of Ouen Tsiou.

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<sup>38</sup> 홍금주 Hong Geum-ju 洪今珠 1804-1839 Perpetua. Saint.

<sup>39</sup> 김효임 Kim Hyo-im 金孝任 (1814-1839) Columba. Saint.

<sup>40</sup> 최해성 Choe Hae-seong 崔海成 John aka Yang-bak 양박, (1811-1839). Blessed.

His life story was sent to France by Father Thomas. I won't repeat it. Jean is one of our finest martyrs, along with Pak Laurent and q.q. others, remarkable for the number and atrocity of the tortures he endured with admirable constancy.

Seoul 1839

25th of 9th l. On the 25th of the 9th l. 1839 Niou Pierre<sup>41</sup> called Taitsieli was strangled in Seoul prisons. You have this report, the admiration that excited this new Venant, at the age of 14 years is still alive, and the Xtians do not dry of praises on his faith.

On the 6th of the 10th l. 1839, Sin Barbe, the beautiful daughter of Hong Protais<sup>42</sup>, and her young son Hong Pierre, aged 3, died in the prisons of Tsien Tsiou.

Barbe was from the In t'sien district and was born of Xtian parents. She was instructed in religion from childhood; she had a strong faith, but her very limited faculties did not allow her, despite great efforts, to attain an ordinary knowledge of the truths of religion. She was married to the son of Hong Protais, who had been in exile since 1801, so she went with her husband to the place of exile and lived with her father-in-law. There she was able to receive the sacraments, and as her fervor grew, people wondered how, with such a limited intelligence, she could have such a lively faith and such an ardent love of God.

During the persecution of 1839, many Xtians took refuge with Protais, but despite her fatigue and the dangers, Barbe never ceased to treat them with joy, and four women who had taken up residence with her, after having been cared for as family, were taken with her and ended up dying for God. She was taken on the fourteenth of the 6th moon, and kept all her calm and tranquility. Summoned before the criminal judge of Tsien-Tsiou, she endured a long interrogation without fear or weakness, then was handed over to the prison, three days later brought before the governor, 80 satellites were on foot around her, the threatening rants were like an earthquake, and the governor's orders dry and violent, but she didn't let herself be intimidated, so she was put to the torture, and had to undergo, among other things the bending of the bones in her legs, but nothing made her change her feelings, so she was taken to the prison, where she was put in irons and loaded with a large cangue. On the 11th of the 7th moon, she was interrogated again, followed by a volley of cane blows, but with the same steadfastness, she was condemned to death, then signed her sentence and returned to prison. Her pulpits were in tatters, blood flowing unceasingly from them, and she was also subjected to the insults and sarcasm of the valets. Naturally weak, the prison regime and the torments soon made her ill, and a frightening bout of diarrhea completely exhausted her. In this state, she was called before the mandarin again, who caned her and, unable to change her mind, made her sign her death sentence again. Soon consumed by illness and the after-effects of her torments, she could not wait for the execution and died on the 6th of the 10th l. at the age of 27.

Her young son Hong Pierre, aged three, was almost always ill in prison, and by God's permission died there on the same day as his mother.

On the 18th of the 10th moon, 1839, Niou Cécile<sup>43</sup>, widowed mother of Tieng Paul, died in Seoul prison.

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<sup>41</sup> 유대철 Yu Dae-cheol 劉大喆(1826-1839) Peter. Saint.

<sup>42</sup> 홍재영 Hong Jae-yeong 洪梓榮 (1780-1840) Protais. Blessed.

<sup>43</sup> 유조이 Yu Jo-i aka 유소사 Yu So-sa 柳召史 (1761-1839). Cecilia. Saint.

Cécile was from the province, and was taught religion q.q. time after her marriage, by her husband Tieng Augustin, martyred in 1801. At that time, she was imprisoned and released after the complete ruin of her house; she decided to retire with her children to her brother-in-law's, where she had to endure a thousand vexations, to the point that her son Paul soon had to flee, and several years later secretly escaped his mother and sister as well. Every time Paul left for the road to Pekin, Cécile's heart was pierced, and she gave herself no rest for six months until his return; she prayed for the success of his errands, and finally saw her wishes fulfilled by the entry of the priests; Cécile was with her son and daughter in the mission house, and too old to serve them herself, she applied herself to prayer, meditation, pious readings, and if she saw any poor people shared her rice with them. As the persecution of 1839 mounted, her nephew urged her to retire to his home, and she replied that she had always desired martyrdom and wanted to share it with her son. On the 9th of the 6th l. she was taken with all those of her house, and brought before the criminal judge, she declared she wished to die rather than apostasize. She was beaten in five sessions with 230 strokes of the cane, and endured them with calmness and thanksgiving, always speaking of the passion of N. S. She had hoped to be beheaded, but as the law did not allow old people to be executed, she had to languish in prison. After five months of detention and 22 interrogations, her strength was exhausted, and she died pronouncing the names of Jesus and Mary at the age of 79. It was the 18th of the 10th moon.

Around the 20th of the 10th l. 1839 Siong Jacques, called in Ouen i, died strangled in the Tsien tsiou prisons.

Jacques was from one of the Nai p'o districts and was born of honest, religious parents. Of an upright and courageous character, he devoted himself assiduously to prayer and reading, and also enjoyed instructing and exhorting other Xtians. He was praised for his piety towards his parents and the good harmony he knew how to maintain towards everyone. During the persecution of 1839, he was urged to flee, but he replied: "Having lost our pastors and all the leaders of the Xtians, what's the point of living in isolation? He was caught on the 7th moon in the district of Mok t'sien, taken first to this town, where his satellite friends wanted to rescue him, provided he would only say a word, but he replied that he had no desire to do so. He was then taken to Tsien tsiou, from where he had been denounced. At the 1st interrogation, he was questioned and frankly defended his religion before the judge. At the second interrogation, where delicate questions were put to him, he kept his mouth shut and didn't say a word. The irate governor subjected him to atrocious tortures, puncturing with sticks, spreading bones, etc. Suspended in the air, the judge ordered him to be beaten until denunciation, but despite the length of the torments he didn't say a single word. Handed over to the criminal judge, he was tortured ten days at a time for two months, without ever relenting. He should have been beheaded, but as the formalities had already been completed by the other condemned men, they did not want to repeat them, and he was strangled towards the end of the 10th moon, when he was 23 years old.

Around the 10th or 11th moon of 1839, Kim Anastasie<sup>44</sup>, wife of Ni Paul de Tsien la, died in Tsien tsiou prison.

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<sup>44</sup> 김조이 Kim Jo-i 金召史 (1789-1839) Anastasia. Blessed.

Anastasie was from an honest family in the Teksan district, and was brought up in the practice of religion. At the age of 19, she was married to Ni Paul, and her upright, flexible character won her the praise of many. In 1827 she withdrew to the Tsiang sieng district to avoid persecution, and for several years lived there in fervor, assiduously instructing and exhorting her relatives and village women.

She was fortunate enough to receive the sacraments several times. Finally, in 1839, fleeing persecution, she withdrew to the house of Hong Protais, where she was taken with the whole family to Tsien Tsiou. The judge told her to deny God and insult him, promising to release her. She replied: "I cannot deny my God, let alone insult Him. Several times, she was subjected to the torture of having her bones pulled apart and punctured with sticks, but she stood firm and refused to denounce the Xtians asked of her. She was returned to prison, and q.q. days later cited again, she had to endure violent torture, during which her constancy was not shaken, and she was again sent back to prison. Her body was covered with wounds, but she paid little attention to them. Her main occupation was to exhort her young daughter, taken with her, not to fear the torments and to beware of apostasy. Finally, she was brought before the governor, who said to her: "Will you not deny God?"

She replied: "Should I die ten thousand times, I can't". She was subjected to countless horrendous tortures, and as she stood firm, the sentence of death was pronounced, followed by three more beatings on her legs. This was around the 10th or 11th moon of 1839.

Around the 10th or 11th l. 1839, Ni Anastasie, a 14-year-old virgin, daughter of Ni Paul and Kim Anastasie, above, died strangled in the Tsien tsiou prisons.

Anastasie was born in the Tsiang Sieng district, highly intelligent from infancy and docile to her parents' instructions, from the age of seven onwards, gravity and modesty appeared on her exterior and drew praise from everyone. By the age of ten, she had learned her catechism and morning and evening prayers, and was eager to receive the sacraments. When the priest arrived, he was struck by her intelligence and disposition, and allowed her to receive Holy Communion. It was a real family celebration, with the parents' unspeakable joy outweighing the sweet, pious emotions felt by our little angel. In 1839, having followed her mother into the house of Hong Protais to hide, she was taken with all the others and sent to the criminal judge of Tsien tsiou, who said to her: Is it true that the Europeans have been to your house, and declare where your father has gone? She replied: It's true that the priests have been to my house (by this time it was common knowledge and the Xtians no longer hid it) but I don't know where they are, nor does my father. How do you expect a little girl like me to know about such matters? The judge: That's fine; but deny God and hurt him, in which case I'll let you live, otherwise I'll have you put to death, and he says these words in a very stern tone. Anastasia: Before the age of seven, not having reason, not knowing how to read and not knowing anything, I could not honor God; but since the age of seven that I honor him, how do you want me to deny him today; how much more can I not insult him, should I die I cannot. Two days later, she was summoned again, threatened again, but did not let herself be shaken and was sent back to prison.

Then, after some time, she was brought before the judge again, and once again subjected to violent torture, which she endured admirably, and was condemned to death. Anastasie returned to prison and waited fervently for the moment of execution; her candor, innocence and intelligence made her the idol of the satellites and gaolers; even the mandarins were at her feet. Eyewitnesses have reported these ravishing scenes, where gentleness, promises and threats were used in turn to shake this child's constancy, and she knew how to triumph over everything. Apostasy would not have been necessary for her; a half-word, an equivocal sign would have sufficed, and they would have been immediately delighted to send

her away. But our young Xtienne, aided by grace, rose above them all, courageous and patient to the end, she was strangled in prison and flew off to her chaste husband, adorned with the double crown of martyrdom and virginity; Anastasie was 14 years old in the language of the country, but in the European way of counting, she was only 12 or 13. This was around the 10th or 11th of l. 1839. Those who saw her are still in awe.

On the 13th of the 11th l. 1839, Tsiang Pierre, known as Sakoangi, died of strangulation or perhaps starvation, in Iang Keun prison.

Pierre, descended from an honest family, was born in the capital, then emigrated to the distr. of Iang Keun, where he was instructed in religion by the illustrious Kouen family. During the persecution of 1801, he became cold-hearted and didn't take up the practice again until 1828; from then on, he made his profession of faith with regard to his parents, burned his tablets, tamed his hard and violent character and broke with the wine he loved so much, out of mortification. Baptized by Mr. Maubant, his fervor increased still further, and it was in this spirit that he was taken on at the 8th l. of 1839. He courageously confessed his faith and, resolving to die, the governor was notified and told to put him on trial. He was put to the test more than ten times and received innumerable blows, without however denying his faith. If he did not apostasize, he was threatened with the death of his two sons before his very eyes, and at the same time they were tortured. Peter replied: the love of children is natural to everyone, and I'm sorry to see them in this state, but how could I, out of love for them, deny my God? And he did not surrender. The sons were released, and from then on the mandarin wanted to obtain apostasy by the torment of hunger, forbidding him to let in his grandson, who brought him food every day, and also forbidding him to give him anything. After q.q. days of trials, he was questioned again, but finding him just as firm, he continued to be left without food, and died on the 13th of the 11th moon, strangled, or knocked out, or starved to death. He was 53 years old.

On the 17th of the 11th moon, 1839, Son Magdeleine<sup>45</sup>, wife of Tsiang Pierre, above, died in the iang Keun prisons.

Magdeleine was the daughter of Son Kieng iouni, martyred in Seoul in 1801; brought up in the practice of religion, she was married to Tsiang Pierre, but as he was no longer practicing and had no Xtians in the village, she lamented day and night her inability to fulfill her religious duties. When her husband returned, she was overjoyed and redoubled her fervor. She was caught with him on the 8th of January 1839 and taken to the town of iang Keun. She underwent the same interrogations and ordeals as her husband, saw her children tortured, and was subjected to violent torture more than ten times, but calm and patient, she never wavered for a moment. She also had to endure hunger, and remained steadfast. On the 17th of the 11th l. 1839, she died in this prison, either strangled, stunned or starved to death. She was 56 years old.

On the 24th of the 11th Kei hai moon, seven Xtians were beheaded in Seoul:  
T'soi Pierre, called ie tsiri<sup>46</sup>

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<sup>45</sup> 손소벽 Son So-byeok 孫小碧 (1801-1840) Magdalen. Saint.

<sup>46</sup> 최창흠 Choe Chang-heup 崔昌洽 aka 여칠 Yeochil (1787-1839) Peter. Saint.

Tsio Barbe<sup>47</sup> wife of Nam Bastien<sup>48</sup>  
Han Magdeleine<sup>49</sup> widow, wife of bachelor Kouen  
Hien Benoite<sup>50</sup> widow, sister of Tsieng Paul  
Ko Barbe<sup>51</sup>, wife of Pak i sien i<sup>52</sup>  
Ni Magdeleine<sup>53</sup>, virgin, daughter of Tsio Barbe

On the 30th of the 11th l. Kei hai, January 4, 1840, four Xtians were beheaded in Tsien tsiou:

Hong Protais, called tsa ieng i<sup>54</sup>.

Protais descended from a distinguished noble family in the kingdom and was the 3rd son of Hong Luc, martyred in 1801. Of a serious, upright and devoted character, he practiced like his parents almost as soon as religion was introduced into Korea. Exiled to Koang tsiou prov. of tsien la in 1801, after q.q. His prayers were always on his knees, in a modest posture and in front of the crucifix. He never showed laziness or negligence, and this habit even caused him to contract a large tumor on his knees; 3 times a week he fasted, continually urged himself to contrition, and eager to give himself up to works of charity, if he knew of people in need, he secretly took q. q. thing, and go himself to relieve them, but several times caught in the act he could not entirely hide his good works and won the admiration of everyone. In 1832, when a court order was issued to release the exiles of 1801, Protais was summoned and asked if he had changed his mind. The stunned mandarin said to him: "For more than 30 years you've been exiled, and now that you've reached old age, how sweet it would be for you to return to the midst of your parents", and for several days all means were employed to persuade him, without however being able to change his mind. He expected to be executed, but he was not. Naturally of a weak temperament, he could not make 50 or 60 ly without extraordinary fatigue, but when the priests arrived in Korea, every year around the feast of Easter he walked more than 700 ly to the Capital to receive the sacraments, and returned the same way, sustained only by his fervor. At the persecution of 1839, the news of the martyrdom of many Xtians aroused this desire in him more than ever, and he withdrew to his home several Xtian women who didn't know where to take refuge, and willingly gave hospitality in passing to all who came forward. On the 14th of the 6th l., the satellites of Tsien Tsiou came and wanted to seize him; his eldest son wanted to prevent them and threatened them strongly; Protais, pained by his words, reprimanded him and surrendered himself, then loaded with a small cangue was taken to Tsien Tsiou. When he left the city of his exile, several hundred people followed him, some weeping, others holding him by his clothes: To see what's happening today, even the best qualities don't protect us. Summoned to appear before the criminal judge, he was ordered to deny God and make denunciations; he

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<sup>47</sup> 조증이 Jo Jeung-i 趙曾伊 (1782-1839) Barbara. Saint.

<sup>48</sup> 남이관 Nam I-gwan 南履灌 (1780-1839) Sebastian. Saint.

<sup>49</sup> 한영이 Han Yeong-i 韓榮伊 (1784-1839) Magdalen. Saint.

<sup>50</sup> 현경련 Hyeon Gyeong-ryeon 玄敬連 (1794-1839) Benedicta. Saint.

<sup>51</sup> 고순이 Go Sun-i 高順伊 (1798-1839) Barbara. Saint.

<sup>52</sup> 박이선 Park I-seon

<sup>53</sup> 이영덕 Yi Yeong-deok 李榮德 (1812-1839) Magdalen. Saint.

<sup>54</sup> 홍재영 Hong Jae-yeong 洪梓榮 (1780-1840) Protais. Blessed.

replied that he was unable to do so and was awaiting death. Two days later, the governor summoned him and gave him the same orders, to which he replied: "Certainly I will not renounce my religion". He was tortured and had his bones removed, but to no avail. When questioned about the priests, he confessed to having received them at his home, but he didn't know where they were; and if I did, he added, I'd rather die than denounce them. On the 11th of the 7th moon, he underwent yet another torture and was condemned to death.

On his way back to the prison, he was abused and insulted by the valets and geoliers. He took it all in stride, and with great difficulty managed to drag himself to the end, whereupon he lost consciousness; when he came to, he thought of nothing but the Savior's passion. Around the 15th of the 3rd l. still quoted, he was subjected to q.q. volleys of caning and had his sentence confirmed. He then remained in prison, where he lived through misery and pain, but always with resignation and joy. As he was about to leave for the execution, he urged his children to save their souls, and his son followed him, weeping: "This is not something to weep over," he told him. Then, calm and tranquil, he was beheaded at the age of 60. It was the 30th of the 11th l Kei hai, January 4, 1840.

O Jacques.

Jacques came from a noble family in the Uun tsin district.

He had a firm, courageous character and was taught religion by his parents, which he practiced from childhood. Having lost his parents at an early age, he lived with a Xtian family and always spoke of the desire for martyrdom, and although he was averse to marriage, he committed himself to it, like the others. In 1839, he was living in Ko San, but having gone to visit his brother at the Tsin San district, he was caught there by the satellites and arrested with the others. In front of the criminal judge, he was subjected to violent torture, and told: "For a child like you, just say you won't do it again, and you'll be released immediately. He replied: "After having served God, how could I, for fear of torture, deny him? At the 2d interrogation, the torments redoubled, and they tried to tempt him by the sight of his brother apostatized and set him free, but he was not impressed. Beaten many times on the legs, subjected to the spreading of bones and the puncturing of sticks, he had to suffer horribly, but supported by grace, he confessed to the end and was condemned to death. Kei hai was beheaded with 3 others at Tsien tsiou. He was only 19 years old

Tsien tsiou. 30th of 11th l. Ni Magdeleine, widow.

Magdeleine was from the Keum San district, and practiced religion from childhood. Married at the age of 15 and widowed two years later, she devoted herself to the duties of filial piety towards her parents-in-law, and soon afterwards, having lost them too, she lived supported by her brother-in-law. Assiduous in prayer and pious reading, she lived in peace and tranquillity, thanking God for having placed her in a favourable position for the practice of good and the salvation of her soul. She received the sacraments several times, and her fervor and good behavior drew the attention of the priests. During her 15 years of widowhood, she endured many sorrows and affections with patience, and often fasted and abstained. During the persecution of 1839, Magdeleine's brother-in-law urged her to go to Hong Protais' house to avoid it, and she did so. However, the house was seized on the 14th of the 6th moon, and Magdeleine, like the rest of the family, was brought before the criminal judge. She courageously refused apostasy and the denunciations demanded of her, and was consequently subjected to violent torments, bone-crushing, stick-puncturing etc., but always firm, she was sent to prison. There, she paid little attention to her sufferings, always exhorting the Xtian prisoners: "Above all," she used to say, "let's be frank and go to Heaven



together. A few days later, when she was summoned before the governor, he again ordered her to denounce him. She replied that she didn't know where the Xtians were, but added: "If I knew, I wouldn't report them, I'd be even better off dead. She was tortured, condemned to death and sent back to prison. As the day of execution approached, she gave her clothes to the Xtians who were leaving after apostasy, and on the day of execution calmly ate the food prepared in abundance according to custom, then giving thanks to God, she said: I have eaten for the last time the foods of this world. She urged the Xtians then in prison to follow in her footsteps, and joyfully mounted her horse to ride to the place of execution, where she was beheaded with 3 others, at the age of 32. It was the 30th of the 11th Kei hai, January 4, 1840.

30th of the 11th Kei hai. T'soi Barbe<sup>55</sup>, widow.

Barbe came from a somewhat noble family in the Nie tsiou district, and was the daughter of T'soi Marcellin, who was beheaded in 1801. Her parents' good upbringing reformed her character and she became gentle, humble and kind, always patient in misery, full of charity for her neighbor and in perfect harmony with all. Regardless of the difficulties, she was exact in all her duties, and spared no effort when it came to consoling or relieving the afflicted and unfortunate, so her neighbors found it hard to leave her and wanted to follow her wherever she went. At the age of 18 she was married to the son of Sin Pierre, known as t'aipo, and soon after becoming a widow, she stayed close to her father-in-law, supporting him with her work and leading a life where everything was regulated. As her father-in-law was well known to the Xtians, there was always an influx of guests at his home, and she always treated them cheerfully and without seeming to bother them. She was caught in 1827 with her father-in-law, then immediately released without apostasy, but having nowhere to stay, she went to stay with relatives and friends on either side, and often regretted having lost the opportunity for martyrdom. Although languid and sickly, she often went to visit her father-in-law in captivity, where she consoled the Xtians. In 1839, she withdrew to the Hong Protais to avoid persecution, and was taken with him on the 14th of the 6th moon. Barbe replied: "I am the daughter of Marcellin, beheaded in 1801, and the daughter-in-law of Sin Pierre, beheaded this year in this city: If this is so, you have no doubt confessed; Barbe: yes indeed In this case you must die Barbe: I have been preparing for this for a long time Without questioning her further or torturing her, he sent her back to prison, and on the 30th of the 11th l. she was beheaded along with 3 others. She was about fifty years old.

On the 5th of the 12th Kei hai moon, January 9, 1840, Ni Agathe virgin, daughter of Ni Augustin was strangled in Seoul prisons. v. her life to that of her father in the 12th of the 4th l.

id id On the same day, Kim Thérèse, a widow, was strangled in Seoul prisons.

Thérèse came from an honest provincial family and was the daughter of Kim André, who was beheaded in Taikou in 1816. Of a gentle, humble and complaisant character, she was very faithful to her religious exercises from childhood. She wanted to remain a virgin, but out of condescension for her father, she married at the age of 17. She lived with her husband for 15 years, before he was caught and died in prison. Now a widow, she endured

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<sup>55</sup> 최영이 | Choe Yeong-i 崔榮伊 1818-1840. Barbara. Saint.

her poverty with resignation, making a name for herself by her fervor and assiduity, fasting twice a week, and passing for the model of the Xtians She went up to the capital to be at the service of Fr. In 1839, she could easily have avoided persecution by withdrawing, but she wanted to be martyred with Tieng Elisabeth, she did not leave her and was indeed taken with her at the 6th moon, she courageously confessed her faith, refused to apostasize and denounce the Xtians, and despite the tortures remained firm She received 280 strokes of the cane in six times, not to mention other torments She also had much vexation and suffering to endure in prison,(1) on the 5th of the 12th l. Kei hai, January 9, 1840, at the age of 44.

On the 6th of the 12th l. Kei hai, Jan. 10, 1840, Ni Magdeleine widow, mother of Kim, Koun ho, was strangled in Seoul prisons.

Magdeleine was from the provinces and was married at 17 in the capital. The following year, she learned about religion, began practicing it and gradually converted her husband and mother-in-law, and had all the superstitious objects in the house destroyed. But soon her mother-in-law, fearing the vengeance of the spirits, resumed honoring them and tormenting Magdeleine in every way . The husband also joined the party , and when the mother died, the superstitions took hold, forcing Magdeleine to take part in them, which she refused at the risk of her life. From then on, she had no contact with the Xtians, nor could she learn anything, despite her ardent desire to do so. She knew the 1st part of the prayer to the five wounds, and was eager to learn the rest. One night she thought that if Jesus and Mary wanted me to learn it, it would be easy for them, and the ardour of her desire increased. Magdeleine, in no doubt that this was the prayer she wanted to learn, prostrated herself on the ground and repeated the sentence she had heard, continuing the rest as if she had known it naturally. Every day since, she has recited it, and when she was able to see Xtians, it turned out that her prayer was entirely consistent with those of others. In 1801 she went into hiding in the provinces, where her husband died q.q. years later, she fell ill and was baptized. At the age of 51, she was taken by the satellites, apostasized and released, and all her life mourned her weakness and crime. When she returned to the capital, she devoted herself entirely to piety, applied herself to prayer and reading, preached to and converted many pagans, and baptized many children in danger of death. She was reported to be a fervent Christian. She was caught on the 5th l. 1839 and brought before the criminal judge, refusing both to apostasize and to denounce the Xtians. She underwent several interrogations, twice had her legs bent and received 230 strokes of the cane in seven sessions. Still firm and unshakeable, she was finally strangled in Seoul prison on the 6th of the 12th l. at the age of 69.

1815 4th l. or commt of the 5th Kim Magdeleine, see below.

Kim Alexis<sup>56</sup> called Si hoi, condemned to death from wounds and illness. Single.

Alexis descended from a somewhat noble family and was from the Tsieng iang district. Naturally good-natured and flexible, he practiced with great fervor, but with one side of his body almost paralyzed and very poor, he was unable to find a husband. He left his homeland and went back and forth to the Xtians, who took him in and supported him .

In spite of his infirmity, he had many means at his disposal. Living with the Xtians, he devoted himself to instructing them, explaining the doctrine to them, and often

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<sup>56</sup> 김시우 Kim Si-woo 金時佑 1783-1816 Alexius. Blessed.

communicating it to the Payens, many of whom he converted; unable to write with his paralyzed right hand, he made marvelous use of his left to write books, which he then distributed, thus providing part of his subsistence. In 1819, he was living in T'sieng Siong district, prov. of Kieng Siang, when satellites burst into his village and seized many Xtians. Seeing them bound and about to leave, Alexis began to cry. The satellites said to him, "What are you crying about?" He replied, "I too am a Xtian like all the others, but as a cripple, you won't take me, and that's the reason for my affliction. They replied: "If that's what you want, come along too", and he immediately joined the prisoners with a cheerful air. He was first taken to his own mandarin, who after q.q. questions referred him to the criminal judge in Tai Kou. He was subjected to violent torture, which he endured with admirable ease and courage. Later he was summoned by the governor, who said to him: They say you worship Jesus, but what is this Jesus other than a man killed and tied to the Cross, what reason is there to worship a man killed by others, and what is beautiful in this death? Alexis answers: Once upon a time, during a nine-year flood, the emperor Haou Si(1) did nothing but walk around for eight years, trying to relieve his people and save them, and three times, when he came to pass opposite the door of his palace, he even refused to enter. Would we say that's not a nice thing for him to do? And even though this king had only the salvation of his subjects in mind, he has been known throughout the ages for his kindness. Our Lord Jesus was willing to suffer or die to save the souls of all the men in the world. Could anyone be considered a man who would not serve such a benefactor? You too, governor, who are a man, should thank and adore Jesus and embrace his religion. The governor was confused, and his shame turning to anger, he ordered the Xtian's jaw to be broken in torture. Alexis brought great honor to religion by his firmness and the timeliness of his answers, and was condemned to death, but dysentery combined with his wounds didn't give him time to wait for the execution. About two months after his capture, he died in prison in Tai Kou at the age of 34. The Xtians speak of him only with admiration and veneration. It must have been around the 5th or 6th moon.

Kim Simon, called ie saingi<sup>57</sup>, died in prison after condemnation on the 5th of the 11th l. eul hai, 1815.

Simon was from an honest family in the Sie san district. He had a large, courageous character and a fairly good fortune. He had to embrace religion before the entry of P.Tsiou, and almost immediately abandoned his property and slaves, leaving his country with his brother Thaddée and retiring to the distr. of Kosan, prov. of tsien la. It was there that he saw P.Tsiou. He even accompanied him on occasion. In 1801, reported as one of the leaders of the Xtians, his description was given to the satellites, who searched for him for over a year. His wife had been seized and suffered great torments in connection with Simon, who was sought in vain, and she was not released until over a year later. But persecution having subsided, and unable in this state to practice his trade in peace, he withdrew to the mountains of Kieng Siang prov. to take up farming, taking with him the families of the Payens he had converted. They lived together for some time and continued to proselytize in the surrounding area. Later forced to emigrate again, he went to the district of Oul tsin, prov. of Kang ouen and it was there that he lived in 1815, when the persecution having risen and many Xtians having been caught, he was denounced in the violence of the tortures by a Xtian formerly a servant in his home. Around the 4th moon, he was seized and taken to the town of An Tong. There he met many Xtians, and as the famine was very severe at the time, they were all suffering horribly from hunger. Knowing that the satellites had made a good haul from his home, Simon asked

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<sup>57</sup> 김강이 Kim Gang-i 金綱伊 aka 여생 Yeo-saeng. Simon.

the mandarin to have these items returned to feed the prisoners, which was granted, and greatly relieved the Xtians. Shortly afterwards, Simon was sent to Ouen tsiou, capital of the province where he lived; his brother Thaddée, unable to bear the torments, apostatized and left for exile, but Simon was not swayed and, despite all the torture, stood firm and generously professed his faith; His patience and constancy were admirable and he deserved to be condemned to death, then signed his sentence which was sent to the king who confirmed it, but when the king's reply arrived, Simon, exhausted by wounds and dysentery, was nearing his end, and he died in prison before the execution, on the 5th of the 11th moon of this same year 1815 eul hai; he was 50 and q. q. years old. His memory is venerated.

On the 1st of the 11th l. of the year rieng(sic, pieng) tsa 1816 seven Christians were beheaded in the town of Tai Kou:

1st of the 11th l. Kim André called Kiei ouen i<sup>58</sup>,

André was from an honest family living in the village of Sol moi in the Mien t'sien district, and from childhood, faithful to his parents' instructions, he learned to serve and honor God. His father, Kim Pie, had to endure lengthy persecution from 1791 onwards, and after (being) caught and released several times, ended up imprisoned in hai ni (sic, hai mi), where he died after some ten years. However, André left his family and friends, and to be able to practice more freely, withdrew to an unknown country deep in the mountains in the An Tong district. There, leading a hidden life, he applied himself for 17 years to the exercise of the virtues. Assiduous in prayer and reading, he transcribed many books, instructed and exhorted the Xtians and also converted many Payens. He often spent most of the night preaching, and fasted every day during Lent. From the time he moved to the mountains, his usual food was nothing but millet cooked with a little salt, and if even millet failed him, he sustained himself with wild vegetables, roots, acorns and tree flowers. In spite of this, he was conspicuous for his habitual cheerfulness, and never seemed to suffer in the slightest. In 1815, persecution flared up and André was caught on the 4th moon and taken to Antong. On arrival, he met a woman who had just been released from apostasy and was returning home. He began to exhort her strongly, and touched by André's words, she returned to the mandarin, made her retraction and ended up giving her life for God. Her zeal and the grace that accompanied her words can be judged from this. After a single interrogation in this city, he was transferred to Tai Kou, capital of the province. André, who had been questioned several times by the judge, did not deny his allegiance; the suffering and torture did not prevent him from speaking freely before him, and he confessed his faith and did great honor to religion. He was condemned to death, and the sentence was sent to the king. As the response was slow in coming, he blamed the delay on his lack of fervor, and wrote to the Xtians to beseech them to pray to God that such a fine opportunity would not escape him. He was also greatly distressed by his family's lack of shelter and necessities, and wrote several letters urging his friends not to abandon his wife and children. While he was in prison, many people from the city came to hear him talk about religion, and the Praetorians repeatedly sent the most able of them to argue with him. André, supported by the grace of God, accepted all the discussions, followed them article by article, broke them down one by one, and refuted them with such force and clarity, that they all withdrew, saying: there is no scholar, however famous, who can stand up to him, and his word can be compared to that of the most renowned men. Thus, the honor of religion was defended while awaiting the king's response, and for reasons unknown to us, the

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<sup>58</sup> 김종한 Kim Jong-han 金宗漢 (?-1816) Andrew. Blessed.

execution was delayed. He spent almost two years in prison, and was finally taken to the place of execution to be beheaded along with six others. André was beheaded first, as leader of the Xtians. The executioner, ill at ease and no doubt not very expert, struck him with a dozen blows, which he received calmly and with admiration from all present. It was the 1st of the 11th l. pieng tsa 1816 He is one of the most famous and venerated martyrs among our Xtians.

Kim François, known as Kieng Sie<sup>59</sup>, beheaded.

François was the son of Kim André, known as Koang ouki<sup>60</sup>, martyred in 1801. From childhood, he was carefully brought up in all the practices of religion, and his father, before dying, had made strong recommendations to the whole family to preserve his faith and encourage him to follow in his footsteps. After André's martyrdom, François redoubled his fervour and, no longer concerned with temporal interests, he left his possessions and retired to the mountains in the distr. of ieng iang. There he often lived on roots and acorns, observed a rigorous Lenten fast every year, devoted himself to mortification, and so tamed his character that his gentleness was admired by all. From this time onwards, he also maintained continence in marriage. In 1815, An tong's satellites came to the village, and as he was working on the mountain, they called him. They called him, and seeing what it was, François said to his son: "Don't come with me, for me it's God's command, I must go, especially ayes (sic, have) good care of the family and my mother. After this, he happily goes downstairs, treats the satellites liberally, bids farewell to his mother, consoling her, and then to his wife with recommendations to instruct her children well, and finally leaves with a contented air. After an interrogation in the town of An tong, he was transferred to Tai Kou, where he was questioned three times amid violent torments, before being condemned to death. The execution having been delayed, he remained in prison for a long time with the six other condemned men, all of whom were happy, praying aloud together and giving themselves over to pious readings. After about two years in prison, he was beheaded with the others. 1st of the 11th l. 1816. He was 52 years old.

Ko Pierre called ie pin i<sup>61</sup>, bachelor and his brother  
Ko Joseph called Sieng iri<sup>62</sup> beheaded.

The two Ko brothers were from the village of Piel Am in the Teksan district. From childhood, they were taught religion by their parents, and practiced it faithfully. In 1801, Pierre was caught and tortured at Tsien Tsiou, where, after courageously confessing his faith, he succumbed to temptation and was released. Since then, he has constantly regretted his mistake, often saying: "I need a sabre stroke to atone for this enormous crime. The two were living together in the t'sieng Siong district in 1815 when Kieng tsiou's satellites fell on the village at dawn. Unaware of the persecution, and thinking they were brigands, Joseph, who was agile and vigorous, at first wanted to repel force with force, but then, learning that there was an order from the mandarin, as gentle as a lamb, he let himself and his whole family be taken. Taken to Kieng tsiou, many of them soon left prison with heavy consciences, but

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<sup>59</sup> 김희성 Kim Hui-seong 金稀成 ou 경서 Gyeong-seo (1765-1816) Francis. Blessed.

<sup>60</sup> 김광옥 Kim Gwang-ok 金廣玉 (1741?-1801) Andrew. Blessed.

<sup>61</sup> 고성대 Go Seong-dae 高聖大 (?-1816) Peter. Blessed.

<sup>62</sup> 고성운 Go Seong-un 高聖云 (?-1816) Joseph. Blessed.

Pierre and Joseph were faithful to their faith and were taken to Tai Kou, where they endured all the torments with equal firmness. They were condemned to death, and during the nearly two years they languished in prison with the other confessors, they were always joyful despite all the suffering and privations they had to endure. They were also beheaded together on the 1st of the 11th l. 1816. Pierre had not wanted to marry when, after 3 or 4 months, his remains were taken away. His body was shiny and bright, he seemed to have been dead for only a moment, and his well-preserved clothes were not even damp.

Kim Jacques called *hoa t'sioun i*<sup>63</sup>, decapitated.

Jacques was a native of *nai po* and younger brother of *Kim tai koani*, martyred later in 1839. Of a gentle and patient disposition, he was nevertheless energetic, practiced with great fervor and was noted for his assiduity at prayer and pious readings. In 1815, he was caught and taken to the town of *An tong*, where not weakening under torture, he was sent to *Tai Kou*. There he underwent the same tortures, sufferings and privations as the other 6 confessors, was condemned with them and beheaded after about two years on the 1st of the 11th l. 1816.

*Ni Anne*<sup>64</sup>, widow beheaded, and her young son named *Pak Tsiong aki*, died in prison at the age of 4.

Anne was from a noble family living in *Nop heun moi* in the *Tek san* district, and sister of *Ni sieng tri* who died in *tsien tsiou* prison in 1827. Gifted with fine qualities of body and mind, she was firm and practiced religion with fervor. She resolved to keep her virginity, but her age making her too conspicuous to the *payens* and her family being inconvenienced(sic, inconvenienced) by it, she wanted to retire far from there to a house where *q.q.* virgins lived. A *Xtian* boatman named *Pak* took her there, but when she was in his hands he couldn't resist the temptation and, finding himself without a wife, he got hold of her and made her his prey. Despite her desolation, Anne had to go through with it, a child was born to them and a few years later she became a widow. In 1815, she was captured by the satellites of *Kim po*, questioned in that town, remained firm and was transferred to *Tai Kou* where, after a thousand torments and sufferings endured with the 6 other confessors, she was condemned to death. When the day of execution arrived, the five men were first beheaded, then the judge said to the two *Xtian* women These men have just been put to death, but you women are different from men, now just say the word and I'll set you free. Anne replied: "How can you be so ignorant of principles? According to you, men should honor their parents, i.e. God, and women should not honor them, where do such principles come from? Many words are useless, I only expect you to treat me according to the law. She was beheaded on the 1st of the 11th l. 1816, at the age of 35. Her son *Pak Tsiong ak i* had previously died in prison at the age of 4.

*Tsoi*(sic, *T'soi*) *Barbe*, beheaded.

*Barbe* was from *Hong tsiou* district, had a pleasant exterior, a gentle, patient character and remarkable virtue.

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<sup>63</sup> 김화춘 Kim Hwa-chun 金若古排 ( 김약고배) (?-1816) James. Blessed.

<sup>64</sup> 이시임 Yi Si-im 李時壬 (1782-1816) Anne. Blessed.

Converted before the persecution of 1801, she lost her first husband and married Sie André. They lived in the T'sieng Siong district during the persecution of 1815, and were taken along with many other Xtians by the city's satellites. Her husband died in prison.

Barbe generously confessed her faith before the mandarin, and when she did not surrender to the torments, she was put to the test again, suffering a severe ordeal under the blows of the triangular stick. On her return to prison, she seemed to be turning away from the idea of preserving her life, but her son-in-law went to strengthen and exhort her, so that the temptation disappeared and she remained steadfast from then on. She was then transferred to Tai Kou, where she shared the torments and other sufferings of the six other confessors for nearly two years. When the day of execution arrived, after the men had been beheaded, she refused with Ni Anne the life that the judge still wanted to keep for her at the price of apostasy, and was immediately beheaded, on the 1st of the 11th moon, 1816. She was about 40 years old.

In the seven martyrs above, the two women are beyond doubt. As the story of one man's apostasy is to be found in several parts of the mission, it is necessary to present only four men without naming them.

These seven Taikou martyrs are highly venerated and all tradition is entirely in their favor. However, I have heard it said that one of them had apostasized and asked for his life at the moment of execution, which was not granted. However much I have searched and questioned, this word does not seem to have any foundation, and one can neither say who it is about, nor where it comes from. As this is a matter of canonization, I must even point out this fact, which seems to me to be contradicted. If the Court of Rome does not feel it necessary to go through with this, we could put the other six martyrs under the same title without naming them, so as not to remove from the list of martyrs those who have so well deserved and enjoy such great veneration here.

Kim Magdeleine, retracted apostate killed by blows(.) This was at Tai Kou.  
Place her at her date

Magdeleine lived in the village of An pei district of ien p'oung, and having become a Xtian emigrated near the Xtians in the district of T'sieng Siong. In 1815, she was captured and taken to the town of An tong, where she first bravely underwent violent torture, then sent before the Tai Kou judge, who said to her: "An ignoramus like you, what(sic, what) idea do you want to die for? She replies: "For a vile, ignorant being, who could fail to recognize the benefits of the Creator God? So they put her back to torture, and when she lacked courage, she apostasized and was released. She was on her way out, when by chance she met Kim André, arriving escorted by satellites. André said to her in surprise: "Why are you coming back like this? I can't stand the torments any longer", she replied, "I've apostasized and I'm going back". You're leaving like this today, but how many years do you have to live? It's true that I don't know if I'll die soon, or even today or tomorrow. André: if that's the case, isn't it worse than dying a good death now? Then he exhorted her warmly, made her open her eyes to her misfortune and she returned with him. The satellites push her away and scold her, but without listening to them, she follows and wants to appear before the judge. The doormen push her away, she waits and seizing a good moment enters and sits before him. The judge recognizes her and says: I released you, why are you coming back? She replies: Too weak to endure the ordeal, I had denied my God before you, but with a little reflection, I repent deeply, should I die, how could I deny God. The judge calls her mad and orders her expelled, but she slips in close to him and again loudly recants. The irate judge had her bound and

beaten violently, her flesh falling to shreds, all her bones sticking out, and as she lost consciousness, she was taken away and deposited in prison. No sooner had she arrived there than she expired, giving her life as proof of her repentance. She was 40 years old. This was at the end of the 4th l. 1815 or perhaps the beginning of the 5th.

Although q.q. some report this fact to the court of Tai Kou, the background is known to all and there is no doubt, it seems to me, about its authenticity.

Precise details leave no doubt as to where she was martyred in Tai Kou.

On the 13th of the 6th moon of Kei miou 1819, three Christians were beheaded in the capital:

Tsio Pierre, called Siou Ki<sup>65</sup>, beheaded on the continent during his marriage.

Pierre descended from an illustrious noble family in the kingdom, and was born in the Iang Keun district. His grandfather and uncle had been victims of persecution in 1801. As a young boy, he withdrew to his mother's family in Kang Ouen province, where he lived for several years. As he grew older, he displayed talents beyond the ordinary, and his grave, composed air, combined with a kind and complaisant (sic, indulgent) character, made him stand out among his acquaintances. But since his marriage to Kouen Thérèse, the exhortations of this fervent Christian awakened him at once, and on her invitation to spend their lives in continence, the beauty of which she showed him, he immediately consented, and from the first moment they promised to live together as brother and sister.

Gradually he returned to the Capital, and the two spouses, practicing their love of God and neighbor, obtained the distinguished favor of repelling the attempts they had made from afar against their vow of continence, for which they thanked the Lord. Pierre, in agreement with the young Tsieng Paul, wishing to re-establish communications with the Xtians in Peking, took charge of arranging everything, and Paul had to make the roads. It would be difficult to describe all the trouble and embarrassment he had to go through, but he never made it seem as if he had to bear any of it. In spite of his great poverty, he endured its privations with joy, and using his savings to the full, he still found ways to give alms. Assiduous in prayer and meditation, he often shed copious tears of contrition. If he saw q.q. Xtien lukewarm, he would be greatly distressed, and would at once extenuate him; he was also busy instructing the Pagan people, and baptized a large number of Pagan children in danger of death. Removed from the affairs of the world, he had no thought for anything but religion, and aroused the admiration of all; so everyone took pleasure in coming to learn from him, and he had the gift of warming hearts. His great desire, his great goal, was to succeed in introducing priests to Korea, and he worked at it with all his might. He was waiting day by day for Tsieng Paul to return from Peking, when suddenly, towards the end of the 3rd l. of 1817, he had to endure a persecution that did not extend beyond his home. A religious calendar was taken at that time by bandits, from Pierre or, according to others, from a Payen whom he had been instructing for a short time. Satellites were set up and came to seize Pierre, from whom his wife and old Ko would not part. Taken before the great criminal judge, he was asked for his apostasy, and subjected to violent torture, but he held firm and did not surrender. In a letter written from prison, he said: "The path I am on has no other purpose than to enable me to enjoy the sight of Jesus and Mary", and all his other words were filled with a fervor that edified all who read them. Shut away with his wife, they consoled each other, thanking and praising God for his blessings. Pierre did, however, have one or two

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<sup>65</sup> 조명수 Jo Myeong-su 趙明秀 aka 조숙 Jo Suk 趙淑 (1786-1819) Peter. Blessed.



moments of discouragement, and the suffering now seemed unbearable. His wife Thérèse comforted him and encouraged him to stand firm and be martyred together on the same day, so that he regained his courage. After more than two years in prison, during which he endured great torments and privations, he was beheaded with the next two on the 13th of the 6th moon, 1819. He was then about 33 years old.

Kouen Thérèse<sup>66</sup> wife of Tsio Pierre, beheaded as a virgin in marriage.

Thérèse belonged to the illustrious Kouen family of Iang Keun and was the daughter of Kouen Xavier, killed in 1791. From childhood she was brought up in piety, and responded with care to her parents' efforts. At the age of 7 she lost her mother, and soon afterwards persecution took her father from her. Gifted with all the qualities of mind and heart, and with a gentle, complaisant character, she was in perfect harmony with everyone and aroused their admiration. As she grew older, her talents and outward appearance soon drew attention to her, but above all her fervour was apparent to all. When she received the sacraments from Father Tsiou, she resolved to remain a virgin. At the age of 18 or 19, following the persecution of 1801, she saw her family ruined, all her possessions lost and her brothers exiled, but showed no sorrow, and retired to the Capital with one of her nephews, while renewing her resolution not to marry. However, her parents, seeing her without any support and fearing the clamors of the pagans, made her consider the dangers of her position so much that in the end she gave in, albeit reluctantly. She was married at the age of 21 to Tsio Pierre.

He was a very lukewarm man, and Thérèse could not easily express her desires to him orally, so she wrote to him to show the beauty of virginity and urge him to keep it. To exercise herself in mortification, she fasted twice a week; often suffering and sickly, she endured her pains with joy, and never let any air of discomfort show on the outside; without looking at the fatigue, she gave herself entirely to the work of her spiritual advancement, wishing above all to follow Jesus in his suffering life. She looked upon the instruction of others as her own responsibility, and as everyone was happy to come and listen to her, there were always Xtians who came to her house to learn. She slept and rested very little, forgetting even the needs of the body; she was entirely devoted to prayer, often shedding tears of contrition, and knew how to fill all those who listened to her with fervor. Several times her husband was tempted to renounce continence, and each time Thérèse knew how to bring him back and confirm him in his resolution. When her husband Pierre was caught towards the end of the 3rd moon of 1817, she did not want to be separated from him and followed him. Summoned to court and told to apostatize, she replied: "Since God is the Father of all men and Master of all things, how could I deny Him? No one in the world would forgive someone who denied his parents, so how much more can one deny the great parent of all. They put her through all kinds of torments, but she always remained the same, even the look on her face didn't change. In prison, she consoled and strengthened her husband, often saying with thanksgiving: "To a sinner such as I am, God has already granted me the great favor of keeping my virginity, and now he's willing to call me to the grace of martyrdom. Ever steadfast, she rejoiced in her sufferings and kept her peace and calm. After more than two years, on the 13th of the 6th l. 1819, she was beheaded with two 2 others, at the age of 36. After her death, a Xtienne who was able to get hold of her body, found the marks of three sabre strokes, the whole body was, she said, radiant and had the freshness of a flower.

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<sup>66</sup> 권천례 Gwon Cheon-rye 權千禮 (1784-1819). Theresa. Blessed.

Ko Barbe or p.é. Magdeleine, widow, beheaded.

Barbe, known to others as Magdeleine, came from a family of the Tsai Lieng distr. prov. of Hoang Hai. Her husband was exiled to Mou San, where she followed him and met Tsio Justin, exiled for his faith. Having learned religion from him, and her husband having died, she had his body returned to the tomb of his fathers, then thinking only of the service of God and the salvation of her soul, she went to the Capital to seek the house of Tsio Pierre, Justin's grandson, and having found it, lived close to him, diligently learning and practicing her duties. On the 3rd moon of 1817, when the satellites came to seize Tsio Pierre, his wife wanted to follow him, and Barbe didn't want to part with them either. Summoned before the judge, she was asked where she had learned her religion. So as not to harm Justin, she replied that she had learned it from Pierre, when he went to Mou San, and that after her husband's death, she had come to the capital with him to practice in peace. She seems to have suffered the same torments as Kouen Thérèse, and was just as firm in her confession of faith. After more than two years of courageously endured suffering, on the 13th of the 3rd (sic, 6th) l. 1819 she was beheaded with the previous two. She was over 60 years old.

So at that time, of the three people taken, all three obtained the palm of martyrdom.

Pak Paul, known as Kieng Hoa<sup>67</sup>, died as a result of torture on the 27th of the 9th l. tieng hai 1827 in tai kou (1827 27th of 9th l. Tai kou).

Paul was descended from a somewhat noble family, living in ease in the Hong tsiou district, and had a serious, firm, humble and charitable character. He lost his parents at the age of around thirty, and was already practicing his religion. Caught in 1794, he redeemed his life by apostasy, and was subsequently incited to contrition for this crime, which only made him more fervent. Wanting to break away from all obstacles, he left his country and, posing as a middle-class man, retired to the mountains, where he broke away from all vanity and focused his desires solely on baptism. He obtained this favor from Father Tsiou, and redoubling his ardor, he often withdrew to secluded places to devote himself to prayer and meditation, spending the rest of his time reading and instructing others. He especially recommended prayer to his children, as the most important thing, and used it to ask for the grace of martyrdom and to prepare for it. When persecution arose in 1827 in the province of Tsien la, he lived far away in the district of Taniang, and told the Xtians: In the heart we must prepare for martyrdom, but everyone must think of avoiding it according to the rules of prudence. Then he emigrated to the Siang tsiou district, saying: nine years spent here is a great grace from God; our present emigration is also a command from Providence. Several times, when he was ill, he had said to reassure his family: "Don't be worried, for I must not die among you. In fact, three months after his emigration, when he was praying with the Xtians on Ascension Day, the satellites came, preceded by a Christian, and seized them all. As he left, Paul said: "Let us thank God for the journey we are making today. When he arrived at the Siang tsiou court, he was interrogated to obtain the denunciation of the Xtians and his books, and had to endure bone-bending and other violent torments. Paul replied: "What you ask me is forbidden by religion, so I cannot satisfy you. Paul said: "As for my body, I abandon it to the mandarin; as for my soul, I place it in God's hands. He was then returned to prison, where he never ceased to exhort the Xtians and to serve them according to

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<sup>67</sup> 박경화 도항 Park Gyeong-hwa Do-hang 朴—(1757-1827) Paul. Blessed.

his strength. He was tortured, his cheeks were beaten, his beard plucked and heaped with insults. Paul said only these words: I give thanks for the blessing of these torments, and he never wavered. So he was sent to the governor at Tai Kou. The governor said to him: "These 40 and more people are infatuated with you; a severe torture is well deserved, and he has him beaten accordingly. But as his love for God grew, he endured everything without complaint. Paul was asked to discuss religion with him, and all the Xtians were very worried, but he told them: "By my own strength I could not do it, it's true, but if I don't rely on the help of God and Mary, there's nothing to worry about. He had still only said a few words, and already the bonze was unreasoning, unable to answer and covered in confusion, admitting defeat and wanting to flee. The judge and the irritated satellites chased him away with a thousand insults, and Paul gave thanks to God for this victory. Returning to the prison, the satellites said among themselves : The Xtian religion is certainly a true doctrine; as for the bonzes, if only two or three of them were seized and subjected to torments like the Xtians, in all the universe, not a trace of Foe's doctrine would remain. Then they praised and exalted Paul greatly. For three consecutive days they made him suffer even more awful tortures, after which they pronounced his death sentence, and he waited. When his grandchildren were released from prison, he exhorted them and added that within ten years, the Xtians of Korea would receive from God a great cause for joy. After six months' imprisonment, a new governor arrived and put him through another grueling interrogation. He then exhorted his son Andrew and the other Xtians condemned to death to look upon their prison as a land of happiness, and not to turn their affections towards the parents and children they had far away, and added: "Above all, follow in my footsteps. He succumbed to the effects of his wounds on the 27th of the 9th moon of 1827, aged 71. When, after five months, his relics were translated, reliable witnesses said that his face was still preserved and that he had an air of calm that would have made us believe he was alive.

The good odor of Paul's virtues is still everywhere today, and his holy life, his fine examples and his holy death have earned him a very distinguished place among our martyrs.

Ni Paul, called Kieng pieng i<sup>68</sup>, died of his wounds in Tsiensiou la 1827.

Born in the capital, Paul was gifted by nature with fine qualities of body and mind, and a gentle, upright and firm character. A descendant of the founding king of the present dynasty, his family had always held a distinguished rank in the kingdom, and were among the great dignitaries, but his brother Charles and sister Niou hei having been beheaded for the faith in 1801, he had to see his house ruined and his family proscribed in an instant. Paul was 9 or 10 years old at the time. Left with his widowed mother and widowed sister-in-law, he lived in the capital and had to suffer all the miseries of poverty. Then he married a middle-class woman, but by God's permission, since his wife had a violent, intractable character, he had to endure great hardship all his life. This he did with a patience that aroused admiration. Soon after his mother left the capital, he remained alone in his household. Devoting himself exclusively to his religious duties, he spread out among the Xtians, instructing some, exhorting others, warming the lukewarm, and also giving his care to the conversion of the Payens. Often ill, he never let his suffering show, and was not afraid to spend the night teaching and exhorting. He would ask to be warned of his shortcomings, and would thank those who were willing to do him this service.

In prayer, he was so attentive that he never noticed people coming or going, and if he was talking to a person of the opposite sex, he never looked at her face. His fine

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<sup>68</sup> 이경언 Yi Gyeong-eon 李景彦 aka 종회 ou 경병 (1792-1827) Paul. Blessed.

example attracted all hearts, and none were insensitive to his exhortations. Living without any resources, he was busy copying books and pictures, which he then sold to the Xtians, thus sustaining his existence. He was also busy trying to make a success of the trials for the introduction of priests, and urged God to grant him this grace. One summer day, as Paul was standing opposite the door of one of his slaves, a roll of paper was presented to him by an unknown old woman. He unrolled it, and it was a letter from a wealthy young widow, urging him to take pity on her position and respond to her wishes (In this country, where second marriages are dehonneur (sic, it is not uncommon for young widows to employ q. q. means to gain acceptance in the church). q. means to get themselves accepted as concubines by the q.q. nobles they have set their sights on, and so escape from their sad position) Frightened, Paul suddenly chases the old woman away. A second time she appears and is chased away again by green words. She appears a third time and Paul, thinking that perhaps this was an opportunity offered by Providence to convert the young widow, pretends to give his consent and follows the old woman. He arrives at her house to rest and wait for the night, and learns that she is the nursemaid of the widow in question. When daylight fell, he was ushered into a large and beautiful house, and led to a secluded room in the women's apartment.

Soon a young woman dressed in white (the color of widows), carrying a lantern, appeared and sat down not far from him. Paul's heart was calm and confident, and he began to talk to him about religion, explaining the existence of God and the soul, sin, heaven and hell, etc. Then he withdrew. In a second interview, he continued and explained the mysteries of the Incarnation and redemption. Through the old woman, he was passed several times some very valuable objects, but Paul refused them and they were left with the old woman. He had already copied the main prayers that the young widow was trying to learn, when suddenly she fell ill and was in urgent danger. She warned Paul, who seized a favorable moment, went there, instructed and exhorted her again, then conferred baptism on her. Three days later, news of his death reached him. Paul then told the old woman to return the precious objects deposited with her to the house, and as she thought it unseemly, Paul had them sold and, under the title of money formerly received on loan, had the whole thing returned, thus preserving both his virtue of purity and an admirable disinterestedness. For Paul, so poor and so unhappy in his household, what heroism, what noble contempt for both riches and pleasures. This admirable fact has been reported to us by Xtians who saw all the circumstances; is it any wonder that God showered him with favors? In his meditations, he was especially fond of the subject of Jesus' passion, and urged others to do likewise. Wishing to follow Jesus on Calvary, he often aroused himself to the desire for martyrdom, saying: "We must be martyrs if religion is to spread widely in the kingdom. His wishes were to be fulfilled in 1827, when persecution arose in the Tsien la province, and he was denounced in the tortures for the books and images he had copied and spread.

Satellites were sent and Paul was taken from his home on the 21st of the 4th moon. After a light interrogation, he was sent to the town of Tsien tsiou, where the denunciations had originated, and on the evening of his arrival was summoned before the judge, only to be taken out and put in irons and under the cangue in the prison. The following day, having confessed to being the author of images and a copyist of religious books, the governor was notified, and Paul was soon summoned to his court. It was here that his beloved sister had undergone numerous interrogations and tortures with such courage and edification 26 years earlier, and the thought of his virgin and martyred sister never left his mind; he commended himself to her intercession, urging himself to follow in her footsteps. For more than a fortnight, he was interrogated and tortured repeatedly, and his conduct and responses were admirable. He had the opportunity to make religion known, and to avenge the calumnies so maliciously and falsely imputed to the Xtians, revealing the vanity of ancestor worship. He signed his sentence, which was sent to the king, and was deposited in prison in a terrible

state, half-dead. He was cared for and consoled by the Xtitians then in prison, and in a moment when his conscience returned to him, he said: N. S. Jesus, whose body must not have been stronger than mine, shed a sweat of blood in the Garden of Olives, underwent scourging and loaded with his cross walked more than a thousand paces to the top of the mountain, yet no one looked on him with pity and no Xtian came to his aid, and I, great sinner as I am, am helped, they strive to make me regain consciousness, what thanksgiving should I not give? He remained like this for a long time, waiting for the sentence to be carried out. But in this persecution, no execution on the scaffold having taken place, he had to languish for many months, and finally, exhausted by wounds, he breathed his last at the age of 36. It was the

Paul's memory is revered, and rightly so, even though he was not beheaded. He is a true confessor and one of our finest martyrs.

I will try to send you his interrogation and his letters, as well as those of his sister in 1801. I have translated everything, but it is not presentable, and will require a long work that I cannot do immediately.

Kim Ambroise, called Koun mi<sup>69</sup>, died in prison in Taikou on the 27th of the 10th l. mou tsa 1828.

Ambroise was a distant relative of Kim Thomas, known as pem ou, and descended from a family of kingdom interpreters. He lived in the Capital, and practiced religion as soon as it spread in Korea, and taught it to his wife and children, but not content with not listening to him, they made a thousand annoyances for him, and his wife in particular, whose character was bad, wanted to prevent him from practicing and observing fasting and abstinence, and often spoke loudly many insults against religion. Ambroise, no longer willing to put up with so many vexations, decided to leave his home, bid farewell to his family and, shortly after 1791, went down to the Xtians of the province, visiting one and the other, teaching anyone who would listen, and copying books which he sold to the Xtians to support himself. Ambroise had the good fortune to see Fr. Tsiou, and was probably even close to him for some time; not having a home of his own, he withdrew q.q. to the middle of the mountains to practice more quietly, and was able to avoid the storm of 1801. Above all, he instructed the ignorant, catechized children, warmed the lukewarm and inspired everyone to virtue. His fine examples added much to the virtue of his words, and he was revered by all, and fervor was renewed wherever he went, so much so that he was called "Master Ambrose" on all sides. Very sober in his meals, he still devoted himself to mortification, and every day, even in the coldest weather, he never failed to get up at midnight to pray. After having been like this on all sides, the persecution of 1827 began. The imprisonment of Xtians increased daily, and the man with whom Ambroise lived had also gone into hiding with the Payens. Not knowing where to turn, and seeing the impossibility of escaping, he decided to give himself up immediately, went to the An tong prefecture and presented himself to the judge. The valets prevented him from doing so, but he shouted at them that he was Xtien and that the judge had to be warned. He was summoned before the judge, and after a rather painless interrogation, was deposited in the prison. Confessing his faith openly and honestly, he was sent a month later to Tai Kou with the other faithful confessors, and there again he had to endure a number of torments, but they were not very violent, and he always bore them with joy, as he did all the other privations. A Xtian once asked him for condolences for his sufferings: "With torments like that," he replied, "do you think there's anything to die for? Q.q. months went by like that, and when he learned that the prisoners, who were not fed by their families, were

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<sup>69</sup> 김세박 Kim Se-bak 金世博 aka 군미 Gun-mi or 언우 Eon-woo (1761-1828) Ambroise. Blessed.

supported by a collection made in the neighboring district, he was very upset to see himself dependent on poor people. Others say that he acted then by an inspiration from God, but in any case he remained for many days without taking anything, and when the Xtian prisoners wanted to do as he did, he prevented them, saying that for them it would be suicide, and that for him he didn't know why he should act in this way. After this long fast, he gradually died out in prison; some say immediately, others say he resumed eating for some time and only then died out. It is believed that he died on the 27th of the 10th l. 1828. He was then 68 years old. The Xtians, who had treated him as a master during his lifetime, still venerate him.

Hoang Pierre, known as Sa ioun i<sup>70</sup>, died in prison in Seoul on the 5th moon of 1833.

Pierre was descended from a provincial family and lived in Saim Kol, distr. of Siou ouen, where he owned land that made him wealthy. Of a grave and severe character, he was feared and respected by all his acquaintances, and was hardly dared to speak to. At the age of 40, educated in religion, he converted his entire family and practiced faithfully with them. Soon afterwards, having lost his wife and all his children, he bore these misfortunes with unalterable patience, and thanked God for their good death. He worked and succeeded in taming his overly violent temper, and broke with the wine he had once loved too much. Little by little, his small fortune was dissipated, and having no support anywhere, he endured his position with joy and equality of soul. Finally, he retired to the capital to the home of one of his nephews, who traveled to Peking on mission business, and things having become known, the satellites came on the 20th of the 9th of 1832 and seized Pierre and other Xtians. Arriving before the criminal judge, he was offered freedom at the price of apostasy, and on his refusal was tortured and then deposited in prison. Having been caught without any religious object, he had the chance of being released more easily. Ten days later, once again quoted, the judge offered him his freedom at the price of apostasy, especially as he had no belongings of his own. Pierre refused, saying that the items taken from his neighbors' homes belonged to him, and that he had put them there to avoid letting his nephew, who was not in on his secrets, see them. He was then twice subjected to violent torture, and told that he could not escape death; Loading the cangue, he was sent to another prison, where his new fellow prisoners were very surprised to see him happy to die, including a bachelor named Kim. Peter told them that, being a Christian, he served God and was happy to die rather than deny him. They asked to hear about religion, and while awaiting the day of execution he explained Xtian doctrine to them in detail. Suddenly he fell ill, and in a few days died at the age of 66 or 67, in the 5th moon. The Payen bachelor reported his last moments to his parents as follows: A bright light appeared on all sides, and the other prisoners went out to see what it was; they saw a fire shining in the apartment where Hoang was, and entering it they saw a dove circling in the room, and a moment later they saw him expire.

An Richard called Koun Sim i<sup>71</sup> died in condemnation, in Tai Kou, 1835.

Richard was from the Porieng district, with an open, frank, humble and complaisant character. Having embraced religion in his youth, he left his homeland, hid the traces of his footsteps and applied himself to the instruction of his family, willingly explaining the doctrine to others, and helping the ignorant to learn it. He supported himself by copying

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<sup>70</sup> 황사윤 Hwang Sa-yun 黃斯允 Peter.

<sup>71</sup> 안군심 An Gun-sim 安— (1774-1835) Richard. Blessed.

religious books. He was noted for his assiduity in prayer, his charity towards his neighbor and his mortification, which he practiced by fasting three times a week . He was caught one year, and when the mandarin asked him if it was true that he practiced bad arts, he replied that he knew of no bad arts, and was immediately released. Thereafter, he always reproached himself for this statement, although it seems to us that in the language of the country it would be difficult to blame him . In 1827, thinking he couldn't avoid being caught, he prepared for martyrdom. However, reflecting that Our Lord himself had fled from his enemies, he hid for some time, then encountered by the satellites, was arrested and taken to Siang tsiou. The mandarin said to him: "Is it true that you are Xtian? I am," he replied, "Explain the doctrine of God. Immediately Richard began to clearly develop the principles of religion, and the commandments. The mand: Your words are good, but isn't breaking the law of the kingdom a lack of fidelity and filial piety? God is the great king and father of all men, so we honor him above all else, the king, the mandarins and the parents, we honor them after God. The mandarin renounces God and has him tortured Never can I renounce my God, says the Xtian. When the torture was over, he was taken back to prison. The next day, he was summoned again and subjected to horrendous torture. Nothing could shake him, and after about a month he was transferred to the governor's court. Here again he had to endure terrible torments, his body in a deplorable state, but the ardor of his love for God could not be taken from him, and condemned to death he was returned to prison. There, he sustained his life by making straw shoes, always assiduous in the practice of mortification, he never ate fatty foods, fasted twice a week and if he had any left over, he gave alms. The generous confessors were not executed; they were all together in prison under the weight of their condemnation, and waited with admirable constancy. After nine years, Richard was taken by dysentery, and after twenty days he died with the regret of not being able to share the palm that awaited his co-confessors. He was 62 years old, in the year 1835, in the Tai Kou prisons.

Mgr Ferréol sent me notes on the persecution of 1839. I will not copy this volume, as the notes sent to France do not differ essentially from the original. I will only copy the list and make any necessary comments; those I omit here are omitted on purpose. Please confirm yours. Not all the province's martyrs were sent at the time, so I'm filling in this gap. Among those from the capital, some are reported as not having been sent by its greatness, and I have included their details here.

Ni Pierre, called ho ieng i<sup>72</sup>, sentenced to death and died in prison exhausted from the effects of his wounds, on the 8th of the 10th moon of Mou Sioul 1838.

Tsieng Protais, called Kouk po<sup>73</sup>, apostate, recanted with admirable circumstances, died almost beaten on the 4th l. 1839, May 21.

On the 12th of the 4th moon, nine Xtians were beheaded in Seoul:

Ni Augustin, called T'si moun i

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<sup>72</sup> 이호영 Yi Ho-yeong 李— (1802-1838) Peter. Saint.

<sup>73</sup> 정국보 Jeong Guk-bo 丁— (1799-1839) Protase. Saint.

Nam Damien<sup>74</sup>, called Moun hoa  
Kouen Pierre<sup>75</sup>, called Sieng to  
Ni Agathe<sup>76</sup> widow, sister of Ni ho ieng i, in prison since 1835.  
Kim Magdeleine<sup>77</sup> widow sister of Pok i, in prison since 1836.  
Han Barbe<sup>78</sup>, widow, mother of Sioun Kiri, in prison since 1836.  
Pak Anne<sup>79</sup>, widow, mother of taiteuk son i,  
Kim Agathe<sup>80</sup> widow, palace servant, in prison since 1836.  
Pak Lucie<sup>81</sup>, palace girl.

The palace girls are not married, but they are considered to be so exposed to the passions of the princes and often have such distorted relationships with each other that I cannot include them among the virgins, without wishing to attack the conduct of any of our venerated martyrs in particular.

What to do in this case?

On the 14th of the 4th moon of 1839, three Xtians were beheaded in Tai Kou after 13 years of captivity:

Pak André<sup>82</sup>, called sasim i.

André was the son of Pak Paul, whom we saw die gloriously in 1827 without his strength having allowed him to wait for his sentence to be carried out. André's character was firm and complaisant; everything he did was orderly and regular, never a sign of inconstancy, and he was noted for his filial piety. From childhood, he received help from a virtuous father, practiced his religion and his fervor grew visibly with the years. Continually emigrating in order to practise, he was very poor; never idle by day, he gave himself over to work with all his strength; and in the evening, after the prayers regularly made with his family, he never failed to do q.q. devotional reading. From childhood, when his parents were ill, he never left them; and he never wanted to take his meal unless his parents had done it themselves, so that when they were indisposed they had to force themselves to take q.q. food so that he could do it himself. Despite his great poverty, working day and night he always found a way to offer his father q.q. a little wine, which he was happy to take. If he was obliged to be away, he never overstepped the times set for his return, and to spare his parents any worries about his lateness, he was not afraid to brave wind and rain, and even the night did not stop him. In a word, in all things he was above all concerned to satisfy his parents' wishes and prevent them. His father, who was known to many Xtians, was constantly visited by them and always wanted to offer them something suitable, so André, in keeping with his views, deprived

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<sup>74</sup> 남명혁 Nam Myeong-hyeok 南明赫 (1802-1839) Damien. Saint.

<sup>75</sup> 권득인 Gwon Deuk-in 權得仁 Peter. (1805-1839). Saint.

<sup>76</sup> 이조이 Yi Jo-i 李召史 (1784-1839) Agatha. Saint.

<sup>77</sup> 김업이 Kim Eop-i 金業伊 (1774-1839) Magdalen. Saint.

<sup>78</sup> 한아기 Han Aga 韓阿只 (1792-1839) Barbara. Saint.

<sup>79</sup> 박아기 Park Agi 朴阿只 (1783-1839) Anne. Saint.

<sup>80</sup> 김아기 Kim Agi 金阿只 (1792-1839) Agatha. Saint.

<sup>81</sup> 박희순 Park Hui-sun 朴喜順 (1801-1839) Lukeie. Saint.

<sup>82</sup> 박사의 Park Sa-ui 朴士儀 (1792-1839) Andrew. Blessed.



himself and his family of many things, even necessities, and treated the guests, whoever they were, with as much generosity as his great poverty would allow. On several occasions, the Xtians, touched by his misery, offered him some small assistance, but he was unhappy with this, and unwilling to use it, immediately used it for alms. Caught with his father at the distr. of Siang tsiou in 1827, he was questioned in that town, then soon sent to Tai Kou to the governor's court, where he confessed his faith no less generously. According to the law of the kingdom, father and son cannot be questioned simultaneously in the same place. André could not bring himself to leave his old father, even for a few moments, and made his representations to the Judge, who, touched by his filial piety, granted his request. From then on, André always underwent interrogation and questioning at the same time as his father, and after violent torments which almost deprived him of the use of his body, he never failed to return to his father's side to support his cangue, which filled all those present with admiration. Shortly afterwards, his father died. From then on, André, who supported himself by making straw shoes, ate only a cup of wine every day, and after a quarter of a year changed his diet to a handful of baked beans. Finally the other Xtians, seeing his strength diminishing, forced him to take rice, and yielding to their entreaties he did so, but only once a day, and if he had q.q. leftovers he would give them to the starving prisoners. The place he had chosen in the prison was very damp and so low that he couldn't stand on it(1) with his loins unbowed, so he replied: "This was my father's and Master Ambroise's place, I regard it as assigned by Providence, how could I change it. After 13 years of practicing the virtues, persecution was renewed and Court orders were given to kill all Xtians condemned to death by the pass . The mandarin kept these orders secret, and André could never have heard of them. By some inspiration, he said to his co-prisoners : The time of our death is at hand, so let's be well prepared. Indeed, the execution was not long in coming. On his way to the execution, he exhorted his companions, saying: Let us not grieve, but give thanks and praise to God for his blessings. He gave unfortunate people his clothes and other belongings, and they all shed tears. The geoliers themselves mourned him, and gave him wine and pastries, moaning This was the fruit of his fine example of charity over 13 years. He was beheaded on the 14th of the 4th l. 1839 in Tai Kou, at the age of 48.

Ni André<sup>83</sup> tsioung ir i.

André was from Hong tsiou district, and his gentle, firm, upright and charitable character set him apart from his companions. At the age of 20 and q.q. years he was instructed in religion with his family and having begun to practice it, they soon had to leave their assets and their homeland and retire to the mountains, then several emigrations having consumed the little they had they supported their existence by q.q. meager trade. André's resignation in times of hardship and poverty, his brotherliness towards all, his patience in bearing hardship, his reserve in speech, the care he took to educate and raise his family, and so many other virtues aroused the praise and admiration of all. In spite of his many occupations to earn his living, he was very assiduous at prayer and pious reading. In 1827, hearing that the persecution was worsening, he prepared for martyrdom by fleeing from the companies, and encouraged his family by saying that, not knowing God's plans, they should prepare for martyrdom on the one hand, and seek to avoid it on the other. Suddenly, the satellites showed up at his house, and he received them gladly. To all their questions, he replied curtly that he would speak when he appeared before the mandarin. When he got there, the mandarin said to him: "Is it true that you follow a bad doctrine? André replied: God is the great King and Father, who governs and nourishes all creatures, rewards good and punishes

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<sup>83</sup> 이재행 Yi Jae-haeng 李在行 aka 종일 Jong-il (1776-1839) Andrew. Blessed.

evil; the duty of every man being to worship Him, I honor and serve Him, when to bad doctrine, I know none. The mandarin: You answer very vilely apostasies And he has him cruelly beaten André with a calm face and an ordinary air answers: no a hundred thousand times no, I cannot renounce my God, please don't ask me any more about it For several days he was cruelly tortured, but André's love of God dominated and he held firm He was sent to Taikou to the governor's court, who said to him: I hear that you do not wish to abjure the God of Heaven, let him be tortured Immediately he underwent the torments in great detail But not giving in, they tried to entice him by gentleness and other means Then all being in vain; he was condemned to death and handed over to prison. He began to make straw shoes to feed himself, eating only once a day and giving his surplus to the most destitute. At the same time, André received the news of the death of his wife and three children. Overcome with grief and sadness, he began to shed tears. Pak André, who was near him, consoled him, saying: Think of the holy man Job, and immediately struck by this word he gave thanks to God for all the provisions of His Providence. After 13 years in prison, the order came to execute all the Xtians condemned to death. André, full of joy, gave thanks to God and immediately distributed the small items for his use as alms, then bade farewell to the prisoners and geoliers. He was beheaded on the 14th of the 4th l. 1839 in Tai Kou, at the age of 64.

André called Sa Keun i<sup>84</sup>.

André was from the Sie San district and from a wealthy family; his parents, who had become Xtians, immediately left their country and retired to the mountains. The care they gave to André's upbringing changed his naturally proud and violent character, and he became gentle, humble and charitable; in 1815 his father was caught and sent into exile, André was released because of his young age, and ever since he has moaned about it, saying: I missed a great opportunity. He practised with great fervour, spreading himself widely among the Xtians, sending books and religious objects to those who were far away, often exhorting others, endeavouring to open the minds of idiots, and baptizing many Pagan children in danger of death. He frequently visited his father's place of exile, consoling and exhorting him assiduously, and in his family instructing everyone with care, which gave him a reputation for filial piety. His prayers, readings and meditations were regulated, and yet he gave himself with all the ardor of his heart to the hope that God would restore to him the opportunity for martyrdom that he had once lost. When the persecution of 1827 arose, he said: I, who have instructed the Xtians on all sides, cannot escape it. When the satellites arrived, he first fled, but was soon seized. The mandarin told him to explain the doctrine and rules of the religion. André immediately began to explain them with ease, and the mandarin added: Speaking as well as you do, you certainly have many disciples, so denounce them . André replied: I can't. And why not? An upright man can do nothing to the detriment of others. They put him to the tortures, the punctures of the sticks, the bending of the bones are used in vain Renonces à Dieu, they shouted at him; je ne le puis They sawed his legs with ropes, all his flesh was burned, the bones protruded, but he held firm. They even went so far as to place a lighted wick between his toes. For three continuous days he was tortured in this way without a single moment of weakness; on the contrary, his joy increased. He was sent to Taikou to the governor's court, where he was again summoned to apostasy and tortured, saying: "If I wanted to apostasize, why come all the way here? The next day, when he was summoned again, the judge gently said to him: Have your feelings changed? André replied: I have no desire to change them, and the tortures were doubled, but to no avail André, whose body had

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<sup>84</sup> 김사건 Kim Sa-gyeong 金思健 (1794-1839) Andrew. Blessed.

been so badly treated, had to go to the court of Tsien tsiou to answer questions about books which the Xtians had declared him to be the author; he was thrown on a horse, and more dead than alive he had to make this journey, which with the return journey can be about a thousand ly. On his return to Tai Kou, he was once again put to the test, condemned to death and deposited in prison. He wove straw shoes for sustenance, and through his mortification found a way to give alms. As the youngest of the Xtian prisoners, he was often called upon to perform small services, which he was always happy to do. Having spent 13 years in this way, the court ordered the execution of the Xtians condemned to death. André heard the news with joy and thanksgiving: "We're going to be able to offer our lives to God," he said. He joyfully bade farewell to all the prisoners and was beheaded on the 14th of the 4th l. 1839, at the age of 64.

After the execution, the Praetorians collected the bodies of Pak André, Ni André and Kim André, buried them and had them properly interred. This was unprecedented; but moved by their fine example during the 13 years of their imprisonment, they paid tribute to them in this way.

On the same day, 14th of May, Tsiang Joseph<sup>85</sup>, known as Sieng Tsipi, died in prison, almost beaten. in Seoul, 26th of May.

On the 15th of the 4th l. May 27, Ni Barbe<sup>86</sup>, niece of Ni Magdeleine died in prison, after a thousand tortures, at the age of 15. Virgin

See her life at Ni Magdeleine's on the 10th of the 6th moon.

On the 17th of the 4th l. 1839, five Xtians were beheaded in the town of Tsien tsiou:

Sin Pierre<sup>87</sup> called T'aipo.

Pierre was from a noble family and lived in Tong San mit in the distr. of Ni T'sien. As early as 1791, he knew the religion without practicing it, but soon wanting to become a Xtian and seeming to guess that there was a priest in the capital, he went there without being able to obtain any information. Together with one of his relatives, Ni Jean, called ie tsin i, they made this journey a hundred times, but to no avail, and in 1801 learned of the death of the priest they hadn't even been able to see. For a year or two, the disheartened and widowed Pierre worked as a traveling salesman, then, touched by grace, took up the practice again and soon emigrated with q.q. other families to the mountains of Kang Ouen Prov. His relative Ni Jean settled in the capital for this purpose, and he, taking charge of part of his family, also tried to collect funds among the Xtians for travel expenses, and so always shared in the efforts that were made. Pierre's life was strewn with misfortune, through the hardships of several emigrations, and the loss of parents and children who could support him.

He copied many books, willingly gave himself over to the instruction and exhortation of Xtians, and is widely regarded as one of the men who did good to Christianity by his words and example. In 1827 he was living in the distr. of Siang tsiou, and despite the

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<sup>85</sup> 장성집 Jang Seong-jip 張— (1786-1839) Joseph. Saint.

<sup>86</sup> 이 바르바라 Yi Barbara 李—Barbara (1825-1839). Saint.

<sup>87</sup> 신태보 Shin Tae-bo 申太甫 (1769?-1839) Peter. Blessed.

great distance, was denounced to tsien tsiou by Xtians who were forced by torture to confess where their books had come from. He was caught in his home on the very day he was to emigrate with his daughter-in-law to hide, and was immediately taken to the mandarin of Siang tsiou, who sent him directly to Tsien tsiou. Deposited in prison, Pierre was summoned to appear before the criminal judge, where he frankly made his profession of faith. The judge said to him: Now that the king has ordered you all to die, won't you withdraw? Peter: A stupid subject alone, serves his king in prosperity, and disobeys him in adversity Only false doctrines are followed, when everything is flexible, and abandoned in difficulties, you, judge act according to the law, I will act according to my convictions. This rascal has a bad mouth, he's a leader in his clique, since you wish to be treated according to the law, drip in And he ordered him to be put to the question properly. His bones were bent in an excruciating manner, and he lost consciousness. The instruments were loosened and he came to a little. Denounce your disciples I have none Vile deceiver are you waiting for new torments to speak Peter: If it's yes, I say yes, if it's no, I say no; I'm already half dead and if we continue I'm going to die completely, in this state how could I deceive you? The judge mockingly says: despite this, we don't die, only you will have more to suffer; try it and we'll try it again, more violently, without getting a word in edgeways; as evening falls, he's untied and the judge says: today it's getting late, and as it's the first day you've only had a sample, tonight think about preserving your existence, because tomorrow you'll have violent torments to endure He's taken back to prison. During the night, a satellite came to tell him that he had to denounce the retreat of a Xtian named Ni, on pain of being subjected to severe torture. The next day, in fact, the judge asked him about the retreat of this Ni Pierre replied that he didn't know him, and supposing he did, said he couldn't know where he had taken refuge. The judge seems to have found yesterday's punishment light, and wants to taste more violent ones, well try it; then he says to the valets: This culprit, though old and the hardest of all, go stiffly, and he indicates what they must do. From the outset, Pierre fell unconscious and the torture sticks broke... The judge goes to the Superior Judge and returns, saying: Since you won't confess to anything, you'll have to die or I'll lose my place, so try to hold on to it We start all over again, and in the evening he's taken back to prison Again in the morning, he's taken back to court and questioned about the books seized from the Xtians. that he already knew had been seized, and he was returned to prison The next day, again questioned, he had his legs sawed off with ropes, and the executors were incited to do so violently.

On the 5th of the 5th moon, he was summoned before four civil mandarins, who interrogated him in a gentle and humane tone; he spoke in detail about the whole religion, and the mandarins seemed to take an interest in him. At the end, he was read a summary of the sessions where the mandarins were talking about letting him live. Pierre said: "We can see that you are moved by compassion; the judgment will be a triumph over the law. The mandarin himself says with annoyance: we would have done well to condemn him to death, they are all so stubborn. He is returned to prison. A few days later, he was interrogated again by the governor, and then by the mandarin himself, but he had little torment to endure. In the course of this 5th moon, he was sentenced to death, and was still awaiting execution, but no one talked about it. He spent three or four years in this way, after which he and the other prisoners were told that they could be released if they would only repent. They laughed and said they were determined to suffer the consequences to the end, and could not change their minds. So they remained in prison, where they gave themselves up to all religious exercises, and spent 13 years in this way, when finally court orders came to execute all Xtians condemned to death, and he was beheaded with the others on the 17th of the 4th l. 1839.

Kim Pierre<sup>88</sup>, known as Tai Koan i

Pierre was from a family of the people of a district of Naip'o. He was taught religion from childhood, but practised little. It was only later, after the death of his parents, that he began to fulfill his religious duties openly. He emigrated to the mountains and, despite his great fervor, was often at odds with his wife. One day, when they had been quarrelling intensely, Pierre was asleep in the apartment and his wife had gone to bed in the kitchen. During the night, he thought he heard the voice of God calling him, so he got up on his way out and saw a tiger carrying his wife away in its mouth. He chased after it and managed to save his wife, only her leg was badly wounded; the next day he said to her: This accident happened because of our quarrels, and since God has allowed you to have your life saved, we must thank him for it, correct ourselves, practice virtue and live together in harmony until death. Both made a firm resolution and stuck to it. During Lent, Pierre never ate more than one meal, ate his rice with cold water and a little salt, and was very assiduous at prayer. Every Sunday and feast day, he preached and exhorted his family and the people of the village. At Christmas, he never failed to go up to q.q. mountains, taking with him the Gospels and q.q. other books, and spending the night there in pious exercises. One day, after he had climbed up and sat down, a great tiger came and sat down not far from him, roaring. Pierre remained quietly where he was and did all his usual exercises, after which, with daylight coming on, he went back down, and the tiger also retired. He was often aroused to the desire for martyrdom, and having emigrated to the Ko San district in a pottery factory, the persecution of 1827 soon arose He urged others to avoid it and for him waited. A band of Satellites soon surrounded the village, and Pierre went to meet them, smiling, and immediately tied up with the red rope, he followed them with an air of contentment, as if he'd gone to a feast. Arriving in town, he was asked if he followed the wrong doctrine; "I'm not of the wrong doctrine," he replied, "but I adore the true God. He was given the cangue and taken to the criminal judge of tsien tsiou Cap. of the province. The judge said to him: "If you deny God, I'll release you and yours, but if not, you'll be put to death. I cannot deny God, these feelings are impregnated in my flesh, they have penetrated my bones, could I have my flesh cut off, my bones crushed ten thousand times, no, I cannot deny my God. The judge, furious at his words, had him stripped and beaten in an extraordinary manner. Pierre did nothing but pray to God, and retained his air of joy He was sent back to prison, where he had to endure even more violent torture at the hands of the Satellites, but his resolve remained unshaken, and they said: Here's a fellow to whom there's nothing to say. The next day, he was again summoned to hand over his books and denounce his accomplices. He replies that he can't do it, after all, I'll be even with death. He was repeatedly subjected to violent torture, and in the end, having lost consciousness, he was thrown back into prison, where, seeing his body in pieces, he said: "Could I at least pay for the ten thousandth part of the Lord's blessings," and calmly prepared himself for death. Three days later, again summoned, he was told: "Will you deny God this time? I've already told you that you can cut my flesh and crush my bones, it's only a question of dying, what's the point of questioning me again? The judge pushes the executioners and subjects him to violent torments, but to no avail; finally he says: "What a bad rascal", and sends him to the governor. The governor summoned him several times, put him to the test, but seeing that he was still cheerful and resolute, couldn't help himself, he put him back in prison. He spent many years there with the other confessors, always faithful to his exercises and consent(sic ,content), he learned with happiness the news of his forthcoming execution and was finally, after thirteen years, beheaded on the 17th of the 4th l. 1839 with 4 others.

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<sup>88</sup> 김대권 Kim Dae-gwon 金大權 Peter (?-1839). Blessed.

Ni Job<sup>89</sup> called he in i

Job was from the Hong tsiou district, and was taught religion by his parents from childhood. In 1801, he was sent into exile, and, against the mandarin's wishes, he was locked up in prison, receiving food only once a day, or even every other day, and subjected to all sorts of insults. Gradually, however, his spirits were lifted, and he was less ill-treated, but only released from prison after ten years; from then on, under a private guarantee, he could go out and work freely. In 1815, his wife joined him, and after many years, in 1826, obtained his release. He returned and obtained his release, settling in the province of Tsien la. No sooner had he settled there than the persecution of 1827 began; his wife urged him to flee, but he pretended not to hear her. One day he disappeared, and after a long search was found in a secluded spot, weeping uncontrollably. When asked why, he replied: "In the past, I missed a good opportunity for martyrdom; I regret having been sent into exile; and in the present, isn't it sad to be hidden away in a secluded spot? Three days later, the satellites showed up and seized him, and he happily followed them. From the 1st interrogation, the judge, knowing his past record, beat him horribly, but Job bore it all calmly. He was small in stature and had an unremarkable exterior, but he stood out from the rest by his firmness, and the Praetorians said: "We misjudged him by his looks, this fellow is one of the leaders of the clique. He was then summoned before his own mandarin, who, seeing his constancy, condemned him to death; then before the governor, who, seeing the uselessness of the torments he still endured without faltering, confirmed the sentence. Returned to prison, he stayed for many years with the other confessors, and if many were worried that things were dragging on, he would say: "Should we stay here until we die, what does it matter? As long as we die here, isn't that for the good Lord? After 13 years in prison, the order came to execute them. Job heard the news with joy, and when he went to the ordeal, his children followed him, weeping, and he said to them with a happy look. After long years in prison, only today I'm given the chance to make my way to Heaven, so why cry over something so joyful? Don't be upset, and above all, follow in my footsteps. He was beheaded on the 17th of the 4th l. 1839 with the others. He was 73 years old.

Tsieng Paul<sup>90</sup>, known as T'ai pong.

Paul was from the Tek San district and a first cousin of Tsieng Pierre, martyred around 1801. Having lost his parents early, he was raised by one of his cousins. Little by little, as he grew older and saw the difficulty of practicing his trade there, he emigrated with his wife and children to the prov. of Tsien la. Three years later came the persecution of 1827, he had the desire of martyrdom and q.q. times placing a square piece of wood under his manton, he said laughing: If I were to receive the sabre stroke in this way, perhaps I could save my soul. Very faithful to the practice of his duties, he pretended to flee, but soon returned home and was caught by Liong tam's satellites and taken to that town, where he was almost immediately sent to Tsien tsiou, after a volley of canings. When he arrived there, he was questioned several times by the criminal judge, who tried to make him denounce the Xtians and hand over his books, but he stood firm and did not let himself be shaken for a moment. The judge said: even if he died, this man would not denounce anyone. He was

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<sup>89</sup> 이일언 Yi Il-eon 李日彦 (1767-1839) Job. Blessed.

<sup>90</sup> 정태봉 Jeong Tae-bong 鄭太奉 (1796-1839) Paul. Blessed.

deposited in prison and had to stay there for many years with the other faithful confessors. He supported himself by making straw shoes and willingly served the other prisoners. He lost one of his young children in prison, and had the good fortune to confess when Mr. Chastan passed through the town. Suddenly, the court ordered the execution of all the condemned prisoners, and after 13 years in prison he was beheaded with the others on the 17th of the 4th l. 1839, at the age of 44.

The 5th Xtian beheaded on the same day was Ni Pierre<sup>91</sup>, known as Sieng Hoa, but his conduct was relaxed towards the end, and several steps equivalent to apostasy, which he took in vain to be released, lead me not to include him in this selection of our martyrs, even though I believe he could be considered a martyr (remove this name until further notice).

On the 4th of January 1839, Tsieng Agathe, widow and grandmother of Sioun Tsini, died in Seoul prison.

Agathe was from a riverside village near the capital; everyone praised her gentle, modest character. Barely acquainted with religion, she began to practice it fervently, and despite the opposition of her Pagan husband, never skipped her exercises. Having lost her husband and two sons, she was left with her two beautiful widowed daughters, and two young daughters, and practiced with them. Poor and without support, at the age of 60 she had to go begging from one side to the other. She endured this state with resignation, even praising and thanking God, and showing herself to be full of love for God and neighbor everywhere. She received the sacraments for the 1st time at the age of over 70, and always gave thanks to God with frequent tears. She was caught on the 3rd moon of 1839. Taken before the criminal judge, she was subjected to q.q. torments despite her great age; threats and gentleness were successively employed to obtain her apostasy, but she always replied: "Should I die, I cannot. Transferred to the prison of the tribunal of crimes, she suffered greatly from hunger and thirst, then fever mingled, her strength was soon exhausted, she prepared for death and breathed her last, blessing the names of Jesus and Mary. She was 79 years old on the 4th of l. 1839.

On the 4th of l. 1839, Kim Barbe, widow and mother of Tsin tsiou, died in Seoul prison.

Barbe was from the provinces, and her parents, though educated in religion, practiced little, which did not prevent them from being extremely poor. At the age of 13, Barbe was placed with Xtians in the capital to serve them, where he practiced with great fidelity. At the age of 18, although she wished to remain a virgin, her parents urged her to marry. Her husband being a Pagan, she always had great difficulties with him, but always treated him with the utmost respect. Despite strong exhortations, her husband refused to convert and ended up dying miserably after 15 years of marriage. From then on, Barbe was able to retire and devote herself and her daughter to the fervent and quiet practice of religion, a fervor that increased still further when she was able to see the priest and receive the sacraments from him. She was caught on the 2nd moon of 1839 with the householder with whom she lived, and from the 1st interrogation, unwilling to deny God or denounce the Xtians, she had to undergo bone-bending and other violent torments, which put her body out

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<sup>91</sup> 이태권 Yi Tae-gwon 李太權 aka 성화 Seonghwa (1782-1839) Peter. Blessed.

of action, but she held firm and was sent to the criminal court, where she once again underwent the torments of questioning with the same constancy. Returned to prison, she was attacked 3 times by the plague, suffered the horrors of hunger and thirst, and other sufferings; her resignation and fervor never wavered, not for a moment; after 3 months in prison, as a result of the plague she died a saintly death in prison, at the age of 35.

15th of the 7th l. 1839 Kim Barbe widow, etc.

On the 20th of the 7th l. 1839 Han Anne widow, both died in prison in Seoul as a result of their wounds.

Kim Barbe and Han Anne were both from the Capital and wives of the two brothers. They were very close, very fond of each other, and having heard of religion both embraced it and practised it fervently; they taught each other and made it easy for each other to go and hear instructions. In all matters, they kept nothing from each other, and consulted one another. When their husbands died, they stayed together, living in great discomfort, resigned to the hardships of their state, and always lived quietly and contentedly. Their fervor was greatly increased by the reception of the sacraments after the entry of the priests, but soon persecution began to mount, and they went from side to side to avoid it, never leaving each other, and were caught together. Brought before the great criminal judge, they declared themselves Xtians, and had to endure violent beatings, then the bending of bones, without being able to obtain from them apostasy or any denunciation: Should we die, they said, we cannot satisfy you And why said the judge God being our great king and father how could we deny him? To denounce someone would be, by our words, to put him to death. Is this possible? We'll be even for dying, and since we have nothing to declare, please don't question us any further. They were tortured for a long time, then after having been beaten with 50 strokes each of the big stick, they were returned to the prison. Their bodies were in a terrible state, blood and pus still flowing from their wounds, hunger and thirst also made them suffer greatly, and they were in a state difficult to describe. But their fervor, joy and resignation remained the same. Kim Barbe had received a total of 340 strokes of the big stick, and died the 1st on the 15th of the 7th moon, 1839, at the age of 49. Anne, who had received 390 strokes of the big stick, followed close behind, succumbing on the 20th of the 7th moon 1839, aged 55.

On the 26th of the 7th moon 1839 (4 7bre), six Xtians were beheaded in Seoul:

Pak Jean<sup>92</sup>, called Mieng Koang i.

Pak Marie<sup>93</sup>, sister of Lucie. v. her life at 12 of the 4th l.

Kuen Barbe wife of Ni Augustin, lives 12 of the 4th l.

Ni Barbe<sup>94</sup>, widow, sister of Magdeleine, see her life at 10 of the 6th l.

Ni Marie<sup>95</sup>, wife of Nam Damien, see her life at 12 of the 4th l.

Kim Agnès<sup>96</sup>, virgin, sister of Colombe, see her life below at 19 of the 8th l.

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<sup>92</sup> 박후재 Park Hu-jae 朴厚載 (1799-1839) John. Saint.

<sup>93</sup> 박큰아기 Park Keunagi 朴大阿只 (1786-1839) Mary. Saint.

<sup>94</sup> 이 바르바라 Yi Barbara 李—Barbara (1825-1839). Saint.

<sup>95</sup> 이연희 Yi Yeon-hee 李連熙 (1804-1839) Mary. Saint.

<sup>96</sup> 김효주 Kim Hyo-ju 金孝珠 1816-1839 Agnès. Saint.



Ouen Pierre<sup>97</sup>, legal name Si tsiang i, 16th or 17th of the 12th moon of the year im tsa.

Pierre was from the village of Eug tsien i, in the Hong tsiou district; the descendant of an honest family, he enjoyed a good fortune, but was renowned for the violence of his character: big or small, old or young, no one could stand up to him, and he was nicknamed the tiger. In 1789 or 1790, having heard of religion at the age of over 50, he took his decision at once, but in the dark and in the daylight he left, saying: "I've spent over 50 years in vain; when I come back, we'll know the reason why I'm leaving today, so don't worry and don't wait for me. He left immediately, and for more than a year there was no news, everyone thinking: "There's something big going on here. At last Pierre reappeared, and family and friends all rushed to him and asked him a thousand questions: For more than 50 years, I've come close to dying, but now I have a medicine that will keep me alive for thousands of years. And they all asked more and more questions. Peter told them: "Let's not talk about it today, let's hear the stories tomorrow. The next day, he called all his relatives together and began to explain to them the origin and end of this world, the existence of a God, Creator and Preserver of all things, original sin, the Incarnation, the Commandments, Heaven and Hell. Here, for anyone of good will, is the means of eternal life: O all of you, receive my words as my testamentary vows, and embrace this divine religion as I do. Grace accompanied his words, with everyone expressing regret at not having known God earlier, and promising to place themselves at the service of the great king and common father of all men. Returning home, Pierre had already tamed his temper, and from then on he always acted with gentleness, taking great care to relieve the poor by sharing his goods with them. He also began to exhort his Payan acquaintances, of whom more than thirty families were converted, and even towards the Payans he always did his religious exercises exactly. About two years after his conversion, the reputation of his family as Xtian spread far and wide, and the mandarin heard of it and sent satellites to seize his cousin Jacques, who had gone into hiding on the advice of his friends. So they said to Pierre: Where has your cousin gone? He replied: Having gone into hiding for fear of death, how do you expect me to know where he is? The satellites said: We've come with orders from the mandarin to seize him as Xtien, but since he's not there, we'll take you in his place: So be it, replied Pierre, and he was immediately taken and led to the praetorium to a junior officer who said: Where has your cousin gone? They say your Cousin practices the Xtian religion. Do you practice it too? I practice it Promise not to practice it anymore, deny God and I'll warn the mandarin that it's all slander, you'll be released immediately Pierre: answers To deny God, I can't. He was locked in a room and pressed for several days, but Pierre wouldn't agree to anything, so the angry officer sent him to the mandarin who told him: Is it true that you follow the religion of the Master of Heaven? It is true Renies Dieu, denounce your accomplices and tell me you will no longer follow it, so I will release you. Pierre : As for denying God, I could never do it: nor could I denounce other Xtians. The angry mandarin: Don't you want to denounce your accomplices and declare the books you have! I absolutely cannot. The Mandarin was furious, and subjected him to the ordeal of having his bones pulled apart and 70 strokes of the thieves' board, but Pierre suffered patiently. He even spoke at length about the necessity of the existence of the supreme being and the duties owed to him by man, then refuted the vanity of superstitions by developing the true duties to be fulfilled towards one's parents. He was sent back to prison. The next day he was summoned again, and asked the same questions, to which Pierre again replied that he was unable to answer. The torture of the bones was

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<sup>97</sup> 원시장 Won Si-jang 元—(1732-1793) Peter. Blessed.

repeated, and he was beaten with countless blows from the thieves' board, all his flesh was torn to shreds, both his shoulders were badly damaged, and the bones of his back, all broken, protruded outwards, and he was taken back to prison; When he arrived there, Pierre didn't seem to be suffering at all; on the contrary, he wore a cheerful, contented look on his face, and began preaching to the jailers, praetorians and satellites. A few days later, a Xtian came to see him in prison, and he was baptized by him. However, the mandarin had warned the provincial governor, who replied to kill him with blows. At the 3rd interrogation before the criminal judge, a formidable apparatus was deployed and a large number of satellites were placed around him, the judge said to him: Wanting to save your life, we used every means to make you return to better , but you not wanting to listen and stubbornly wanting to die, I warned the governor and he orders me to kill you with blows, so know that this time you will die. Peter, this is my true desire. No sooner had he said these words than they bound him and began to subject him to horrific torments which lasted all day. Pierre bore them bravely and was reduced to the point where he could no longer use his limbs; he had to be carried away and even had to be given food and drink which he could not administer himself. Finally, the criminal judge and the mandarin made a last effort to win him over by telling him about his children, who were constantly waiting for him and calling out to him. This touches me deeply," replied Pierre, "but at this moment it is God himself who is calling me, how could I not respond to his voice . They then gave him the usual meal for those condemned to death, and began to beat him to make him stay under the blows, but he didn't die, the mandarin and the satellites were exhausted with fatigue. The fustigeurs then said that since the culprit could not feel the blows, they could not take his life. Peter spoke up and said: "It's not that I don't feel the blows, but God is there to speak to me and strengthen me. On hearing these words, the mandarin said: "This rascal undoubtedly has the devil at his command, and he is doubling the blows without being able to take his life. In the end, the mandarin despaired of killing him in this way, and ordered him to be bound and exposed, covered with water, to the cold of the night, in order to freeze him. So Pierre was bound with a thick rope and water was poured over his whole body, which was soon completely covered with ice. During this ordeal, Peter thought of nothing but the Savior's passion, saying: "O Jesus, scourged for me all over my body, and crowned with thorns for my salvation, see the ice with which my body is covered for the honor of your name". All who saw him could not contain their groans. It was the 17th of the 12th moon of the year im tsa; commct. of 1793 Pierre was then 61 years old.

Ioun Paul<sup>98</sup> called in Paki and legal name iou iri 5th or 6th moon of the year eul mio, beheaded.

Paul was descended from a noble but unreputable provincial family. He lived in the village of tiem teul in the Nie tsiou district, and from childhood devoted himself to the study of letters, which he had the advantage of completing with the Kouen family in the iang keun district, then in great repute in the kingdom. Paul's gentle, supple and affable character endeared him to his teachers, while his discretion and respectful air won their confidence. He was instructed in religion by his master Kouen Xavier, as soon as Xtian books began to spread in Korea. Docile to grace, he practiced fervently and in concert with all his family, when in 1789 Xavier and the other priests, having doubts about the legitimacy of their ministry, decided to consult the Bishop of Peking and await his orders. Paul was considered for this dangerous route and agreed to leave. Unaccustomed to fatigue, with no knowledge and no experience, and supported by his trust in God, he followed the annual embassy, and

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<sup>98</sup> 윤유일 Yun Yu-il 尹有一 (1760-1795) Paul. Blessed.

arrived in Peking to find Bishop Tang, handing over the letters with which he had been charged and dealing with the affairs of Xtienté. It is reported that the European priests of Peking, struck by Paul's handsome figure, drew his portrait and kept it in their residence. Paul returned happily, and was busy taking care of his soul, when in 1794 it was decided that he should go to Peking to introduce the priest promised by the bishop. So he set off again, accompanied by another Xtien tsi Sabas, and happily brought the priest Jacques tsiou at the beginning of 1795. Soon the priest having been betrayed, persecution arose, and Paul, having been taken as the priest's introducer, was immediately beheaded without further known torture, along with his companion Sabas and Fr. Tsiou's housekeeper, named T'soi Mathias. The execution took place in the thieves' prison during the night, and the 3 bodies were thrown into the river, it is said. It must have been around the 5th or 6th moon; the day is unknown.

T'soi Mathias<sup>99</sup> called in Kiri beheaded on the 5th or 6th moon of the year eul mio 1795.

Mathias was descended from a family of kingdom interpreters and lived in the capital. He was said to have had a very handsome figure. He was taught religion by Ni Piek in 1784, and immediately began to practice it fervently, even receiving baptism at the age of 20 or so. When the time came to introduce the priest, Mathias was asked to prepare a house for him, and to this end he moved with his family to the northern part of the town, where soon afterwards he received Father Tsiou and provided him with all necessary services. But soon after the priest was denounced, orders were given to seize him. The Christians heard of this, and came to warn Father Tsiou, who left immediately, and Mathias, sure of not escaping, stayed behind to guard the house. The thought immediately occurred to him to pass himself off as the Chinese priest, so he cut off his hair, arranging it in such a way as to give himself a false impression, and as he was an interpreter who knew Chinese, he waited with bated breath. The satellites soon arrived and asked where the Chinese man was. "It's me," Mathias replied calmly, and believing they had the stranger, they immediately took him away. But soon it was known from the trafficker's information that the prey had escaped, for the priest had a beautiful beard, something Mathias couldn't flatter himself with. Taken to prison, it doesn't seem that Mathias had much to suffer. To avoid the fuss and harm that could have befallen the innocent, the king ordered the culprits to be beheaded immediately, and this was carried out in the thieves' prison during the night. He was martyred with ioun Paul and tsi Sabas, their bodies thrown into the river, it is said. It was the 5th or 6th moon of the year eul mio 1795, when Mathias was 30 and q.q. years old.

By fleeing, Mathias could have had q.q. chances of saving his own life, so he had, along with the glory of martyrdom, the special glory of having given himself up, in place of the shepherd, to try to keep him in the flock. Should he not then share in the glory of the shepherd who would himself lay down his life to preserve the flock? This seems to us a remarkable fact.

Tsi Sabas, called t'siang hong i, beheaded on the 5th or 6th moon of eul mio 1795.

The Sabas family was from the Tan iang district. His father, a musician, went to the capital and joined the corps of musicians attached to the palace, where he even had some minor dignity, as his father was a musician and lived in the capital. His nature was simple, gentle, respectful and diligent. He himself asked to be taught religion, and wanted to learn it

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<sup>99</sup> 최인길 Choe In-gil 崔仁吉 (1765-1795) Matthias. Blessed.

from capable people. Once he had examined and understood it well, he immediately set about practicing it, applying himself above all to the exercise of the love of God, for which he longed to die. This desire was not sterile in him, and on occasion he willingly exposed himself to danger, privation and suffering, and endured them with joy. He accompanied Ioun Paul on his trip to Peking in 1794, and with him succeeded in bringing Fr. T'siou on their return in 1795, but soon after the priest was denounced by a traitor, the king gave orders to take his introducers as well, and Sabas, seized by the satellites, was immediately beheaded with Ioun Paul and t'soi Mathias, around the 5th or 6th moon of the year eul mio 1795; his body was thrown into the river with those of the other two, it is said.

On the 12th of the 12th 6th moon of the year mou o 1798 Ni Paul<sup>100</sup> called Tokei was killed by blows at the T'si Sieng market in the tieug san district.

This life was sent by me to France<sup>101</sup>, and I have nothing to add to it other than that his name is on everyone's lips, and tradition is unanimous about his constancy.

On the 29th of the 2nd l. of the year Kei mi 1799 Pak Laurent<sup>102</sup> called t'souiteuki was killed by blows at hong tsiou.

His life was sent by me, nothing a(sic, to) add, he walks in the eyes of all in the first rank of our beautiful confessors of the faith.

Ouen Jacques<sup>103</sup> legal name Si po, killed by blows at t'sieng tsiou on the 13th of the 3rd moon Kei mi 1799.

Jacques was first cousin and eldest son of Pierre, martyred in 1793, and lived with him in the village of eug tsien i district of hong tsiou. He had a supple, gentle, upright and open character, and enjoyed a great fortune. When he was Xtian, he swore an oath to give alms to the needy, and set about seeking them out for relief. To atone for his former sins of good eating, he fasted every Friday. And on Sundays and feast days, he had plenty of food prepared and invited everyone to join in. When everyone was together, he would say: Today is the Lord's Day, and we must celebrate it with joy, and at the same time thank God for his gifts by sharing the goods he has given us, and then set about explaining various articles of religion. Word of his reputation soon spread, and in 1792 the mandarin sent satellites to seize him, but he had time to hide, and avoided this time. After hearing of his cousin's martyrdom, his fervor redoubled, and regretting that he had not been martyred with him, he said: "If I practice my religion publicly, the mandarin will soon get wind of it and have me seized. So he began to pray and meditate among the Payens, day and night, for several years; the satellites knew it and sometimes even saw it, but they didn't come to get him. Then he said with a sigh: I've been practising here publicly for many years now, but no satellite has come to take me away. At that time, he learned of Father Tsiou's entrance, went immediately to see him and expressed his desire to receive the sacraments. The priest told him: "Any man who

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<sup>100</sup> 이도기 Yi Do-gi 李道起 (1743-1798) Paul. Blessed.

<sup>101</sup> Letter of February 22, 1855 in Daveluy Archive Volume 6 page 184 published in the Annales Vol. 19 1856 Pages 9-22.

<sup>102</sup> 박취득 Park Chui-deuk 朴取得 (1769?-1799) Laurent. Blessed.

<sup>103</sup> 원시보 Won Si-bo 元— (1730-1799) James. Blessed.

has two wives is rejected by the Church. He went out and for 3 days and 3 nights did nothing but weep and moan, not wanting to take any food. They went to warn the priest, who allowed him to enter and said to him: "When you come back, will you chase away your concubine? On your formal promise, I'll be able to give you the sacraments, but without that you won't even be able to see me. James replied: "The truth is, I didn't know it was forbidden to have a wife and a concubine. Your orders making me aware of this, I promise to chase away my concubine immediately on my return, and please grant me the sacraments. He received them, and on returning home said to her: "If you want to be Xtian, you can neither have nor be a concubine", and immediately repudiated her. From there he went to build his house on the side of a main road, praying publicly, having a great public feast on Sundays and feast days, and preaching to all the Payens. Having spent several years in this way, in 1798 he was seized by the Satellites of Teksan and taken to prison, where he remained for over a month without questioning. Thinking it was a satellite trick, he urged them to bring him before the mandarin or set him free. Finally, he was summoned to court, where he was told: "Is it true that you follow the religion of the Master of Heaven? The mandarin(:) denounces your accomplices. Jacques(:) in the desire to serve God and save our souls, there are three people with me who wish to give their lives for God. (It is claimed that Pak Laurent, Pang françois and Tsieng Pierre had promised each other to denounce each other, but Jacques is not seen to have made the denunciation clearly) The mand: denounce clearly. Jacques: should I die ten thousand times, I can say no more. He was put to the torture of bone-splitting and stick-puncturing, saying: deny God, but James replied that he could not do so in any way, and receiving yet another volley of stick blows, he was returned to prison. He was then transferred to the criminal court of Hong tsiou, where he repeatedly expounded the truths of religion and was tortured two or three times in a dreadful manner; then sent back to Teksan, he was again cruelly beaten and his legs completely broken, so that he appeared almost dead. The governor was dispatched and ordered to transfer him to the military headquarters at T'sieng tsiou. It was the 2nd moon of Kei mi 1799. When he left, his wife, children and other relatives were following him, moaning. He called them to him and said: "In the matter of serving God and saving your soul, don't listen to your natural affections. In such a great affair, don't act foolishly and don't represent yourself before my eyes again, and then he dismissed them. His former concubine also sent an express to ask to see him one last time, but he refused, saying: Why do you want to make me miss the big affair? Arriving in T'sien( ? T'sieng) tsiou, he was interrogated before the judge, and they tried to make him apostasize with a promise of life, but Jacques replied: Nine years ago, I wished to die a martyr for God. The angry judge subjected him to cruel torments for a whole day; the next day they began again, and so it went on for a great many days, with rods, sticks and torture boards, bones being torn apart, everything was put in order, and it's impossible to count what he had to endure; he remained under the blows, and the people of the Praetorium and the town say that he died with more than a thousand volleys of blows. After his death, an astonishing radiance appeared on his body, causing many pagans to gather to see him. It is said that around fifty families were converted at the time. James was seventy years old. He died on the 13th of the 3rd moon of the year Kei mi 1799.

Pai François<sup>104</sup> dit Koan Kiemi, legal name Pal eun i killed by blows.

François was from the village of tsin mok in the tang tsin district; naturally good and firm, he was instructed in religion almost as soon as it spread in Korea, and after suffering

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<sup>104</sup> 배관겸 Bae Gwan-gyeom 裴— (1740?-1799) Francis. Blessed.

persecution in 1791 at the hands of his own mandarin, he emigrated to Touroum pa hoi in the Sie San district, where he practised fervently. In agreement with q.q. other Xtians, he again emigrated to iang t'ei distri. of Mien t'sien to be able to receive the priest, even prepared an oratory there and was burning with fervor when in the year 1798 or 1799 a Xtian traitor showed up with the Satellites of hong tsiou, and françois was seized and taken to this city. He was ordered to denounce his accomplices and hand over his books, but despite violent torture he always replied that he had none, and thought only of dying for God. For several months he was frequently tortured, and finally transferred to the military headquarters at T'sieng tsiou with the other confessors of the faith. All his flesh was in tatters and his bones were sticking out all over the place, but he endured the ordeal with courage and constancy, and after twenty-five days in this new prison he was killed by the blows on the moon of the year Kei mi 1799. He was then sixty years old.

Pang François<sup>105</sup>, known as Pang Pitsiang.

François was from the village of ie reumi distr. of Mien t'sien. He had held a small dignity called pitsiang, with the provincial governors. Nothing is known of his conversion, but he was reported to have uncommon fervor and a strong desire for martyrdom. In 1798 or 1799, the satellites of Hong Tsiou came to seize him, and for six months he was subjected to interrogation and torture, the details of which have not been handed down to us. We only know that there were three Xtians condemned to death in the prison at the time, and that, as was the custom, they were brought a meal for the condemned, two of whom, at the sight of death, began to shed tears: To a sinner like me, since such good food is brought, how can we not give thanks to God? Then he exhorted his two companions and said: creation and preservation is a blessing from God, but isn't such generous treatment from the mandarin also a blessing from Providence? Why are you sad and downcast? If we let such a good moment slip away, what can we expect from now on? He continued his exhortations and encouragements for a quarter of an hour, and his two companions, regretting their weakness, put on a face radiant with joy, like a flame. It is not known whether François was strangled or killed by the blows.

Tsieng Pierre<sup>106</sup> beheaded in (Hong tsiou) on Kei mi, 1799.

Pierre came from an honest family in the Teksan district. He had a violent temper, his strength was uncommon and he prevailed over all the others. After Father Tsiou entered Korea, he went to see him, received baptism and from then on became gentle and affable. It is said that he stayed close to the priest for some time to be at his service, and although he was busy day and night, he never tired. Appointed by the local priest as catechist Nai p'o, he was assiduous in prayer and pious readings, and constantly occupied himself with instructing and exhorting the Xtians. In 1798 or 1799 he was caught and taken to the town of Hong tsiou, where he underwent many interrogations and tortures. He confessed God generously and signed his sentence without showing any embarrassment or pain on his face. In prison, he always urged his fellow Xtians to eat well, and when the day of his execution came, when the food was brought to him, he was cheerful and content, saying: "For the last

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<sup>105</sup> 방 프란치스코 Bang Francisco 方—(?-1799) Francis. Blessed.

<sup>106</sup> 정산필 Jeong San-pil 鄭山弼 (1739?1749?-1799) Peter. Blessed.

time, we must eat well the food that God has created for man, and then we'll go to Heaven to enjoy eternal happiness". He was between 50 and 60 years old.

Tsio Pierre<sup>107</sup>, known as iong sam i, was bludgeoned to death in Nie tsiou on the 5th moon of 1800.

Pierre was descended from a somewhat noble family formerly residing in Haitsiou, but now settled in pai sie kol in the distr. of iang keun. His widowed father and his two sons struggled to make a living, and unable to support them, the three of them retired to the family of im hei ieng i in tiem teul distr. of Nie tsiou. There they practiced fervently, and when the satellites came in the spring of 1800 to take the master of the house, Pierre and his father were also seized. On the way to the town of Nie tsiou, the father said to his son: I'll certainly be a martyr this time, how will you act? Peter replied: For martyrdom, you can't rely on your will or your strength; how dare I, relying on myself, give any word in advance.

They arrived in the city and from the very first interrogation, the father had a deplorable fall. The mandarin said to Pierre: You too must renounce your religion. Your father wants to keep himself alive, and you want to die. Isn't this a breach of filial piety? Peter replies: It is not so; when parents deviate and children fulfill all their duties, will we say that all these children are lacking in filial piety? But what's more, although we must honor and serve our fathers and mothers according to nature, there is also the great king and great parent 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 furious mandarin repeatedly subjected him to excruciating torments, in which his knee was broken and detached from his leg, and finally he died under the blows. He was between 22 and 23 years old and had never been married.

According to others, Pierre had another temptation to endure. Seeing Pierre unshaken, the mandarin called his father and said: "For your son's sake, I must put you to death, but would it be right for both of you to die through your own fault? The father began to exhort and beseech his son, who said to the mandarin: I cannot break with my natural feelings, please save us both, then he recanted and the mandarin, shaking with joy, sent them both away, but throughout the night Pierre, moved by pain and contrition, could stand it no longer, and the next day he returned to the mandarin and said: The word that escaped me yesterday is now for me the cause of mortal regret, I hope that you will kindly make the son die for his fault and treat the father according to his wishes. How could the father be put to death for the son's fault? Give to each according to his wishes, and the mandarin, finding no more means to make Pierre recant, beat him to death.

In the place where Peter's body was laid to rest, it is said that fire appeared, but the townspeople, going with the Praetorians to see it, saw no fire, but said that a bright light was spread throughout the sky.

Despite this discrepancy in narrative, we have no reason to doubt Peter's heroic end. He is revered throughout Christendom and cited everywhere as a model of courage in his confession of faith.

I have reason to believe that the 2nd part of the narrative should be applied to another Xtian of the same surname, whose story is still very obscure. Whatever the case, Tsio Pierre is undoubtedly a fine martyr.

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<sup>107</sup> 조용삼 Jo Yong-sam 趙龍三 (?-1801). Blessed.

On the 21st of the 2nd moon sin iou 1801, Kouen Ambroise<sup>108</sup>, known as t'siel sin i, was beaten to death in the capital.

Ambroise, known as T'siel sin i and nicknamed Nok am, was the elder brother of Kouen Xavier, the great propagator of religion in Korea, who died in 1791 under torture. His family was one of the most distinguished in the kingdom. Already in dignities under the old dynasty, having assisted the founder of the present dynasty, from race to race, the descendants always enter a large share in the offices of the State and several acquired a great name by the important services they rendered and by the brilliance of their science. Ambroise's father, having resolved from childhood not to compete for dignities, went down into the province to the district of iang keun at a place called Kam San, where Ambroise was born. There was something extraordinary about his face, and soon his character seemed to stand out from the crowd. By the age of 8 or 9, he was already making a name for himself in letters, and by the age of 18, the most famous scholars were praising him, and his reputation for knowledge spread throughout the kingdom. In his family, he devoted himself to fulfilling the duties of filial piety, and in society, liberal and devoted, he won the confidence of all without exception. When religion began to spread in 1784, Ambroise's house was the meeting place of all scholars, his brothers were very brilliant, but he especially, then aged about fifty, had a name that made his words received like oracles. When Ni Pieki came to convert the family and make it the basis of their religion, Kouen Xavier was immediately convinced and began practicing. Ambroise was a little wary of the new doctrine, and it was costly for him to break with all the work that had made his reputation. He hesitated for some time, then finally convinced by serious study of the truth of the religion, he set about practicing it wholeheartedly and having his whole household practice it. Not content to stop there, eager to spread the truth once known, he preached to many of his friends and acquaintances, and many said: Since this man speaks the true religion, can we doubt it? Many embraced him with envy, and much of the enthusiasm for religion at the time was due to the name of Ambrose. With his reputation at Court and in the provinces, Ambrose could not avoid envy and enemies, and their number grew daily because of his devotion to his duties and his conduct, which was totally opposed to the maxims of the century. Various writings and circulars appeared, in which he was showered with insults, but he never dealt with them, never even changing his color, and he applied himself more and more to making religion known to the pagans. When persecution raged, and horrible torments tore apostasy from the Xtians, he would say with a sigh: Poor people, what a pity! They make their life's work worthless in an instant, and receive all these tortures for free. Having been caught himself, he was immediately taken to the place of interrogation, where he gave a detailed account of his religion and its practices. Several times he had to endure violent torture, but he never changed his color and always answered calmly and quietly, so much so that a man from a bad party who attended his interrogations as a matter of course said to those who were there: "Seeing the other culprits at the interrogations, they all seem beside themselves, but for this Kouen he answers in the midst of torture like a man calmly seated at a feast. He was sentenced to death. Caught on the 4th of the 2nd moon, he died under the blows on the 21st of the same moon. He was 66 years old.  
a beautiful martyr.

On the 26th of the 2nd l. of the year Sin iou 1801, six Christians were beheaded in Seoul:

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<sup>108</sup> 권철신 Gwon Cheol-sin 權哲身 aka 녹암 Nok-am 鹿庵 (1736-1801) Ambroise.



Hong Augustin<sup>109</sup> called Kio man i

Augustin descended from the noble Hong family, a branch of Nam iang, long distinguished for the important offices it held in the kingdom. He was born in 1738, and his serious, thoughtful character, combined with his talents and the knowledge he had acquired, made him highly regarded and respected by all. Leaving the capital, he settled not far from the Potsien district, and soon after religion was introduced into Korea, where he was probably taught by the Kouen family of iang Keun, then allied to his own. At first, he had only a vague and superficial knowledge of it, and did not embrace it, but soon afterwards, having seen it in all its glory, he began to practice it with fervor, and when Father Tsiou entered Korea, he was baptized by him and redoubled his ardor for religious things. Having obtained his bachelor's degree, and with a bright future ahead of him, no sooner had he become an Xtian than he no longer had any thought of human greatness, and broke off frequent relations with his Payan friends, which drew from him the blame and reproaches of many, to which, however, he paid scant heed. Devoted to the instruction of his family, he led them in the practice of their duties, strived everywhere to warm the lukewarm, and converted many Payans. His love for God and neighbor showed in his outward appearance, and the hardship of supporting his own existence did not prevent him from being calm and content, and he happily endured all the privations of his position. Busy in prayer and meditation, he often forgot to take his sleep or his food. During the day, he devoted himself entirely to copying books and teaching letters to the children, and in the evening, gathering all the Xtians together, he preached and exhorted them assiduously. As persecution mounted and he could not hope to keep his name hidden, he withdrew at first to avoid it, but then, seeing that he could not, he made up his mind and took the road back to his home. He didn't even have time to get there. On the way, having met the satellites, he was seized with his son accompanying him. He showed no signs of trouble and remained calm. His son was sent to the town of P'ot'sien. As for him, he was taken to the capital where, it is said, he had to endure violent interrogations and torture. After twelve days, he was beheaded outside the West Gate, on the 26th of the 2nd moon, Sin iou, 1801. He was then 64 years old. His constancy in the perfect profession of his faith is in no way questioned.

Hong Luc<sup>110</sup>, known as Nak min i, beheaded.

Luc descended from a distinguished family that had always held high office in this kingdom, and was of the Hong branch of P'ong San. At the time, he and his brother were still in dignified positions, which did not prevent him from practicing fervently; but in 1795, after the martyrdom of the priest's introducers and the disgrace of q.q. dignitaries known as leaders of the Xtians, fear gripped him and he grew very cold. Obligated at this time by his government office to make an address to the king on the subject of religion, he did so in ambiguous terms and without pronouncing himself either for or against. The king, knowing that he was a religious man, reproached him for his lack of frankness, insinuating that a public dignitary should speak as he thinks to his king. Compelled to reply again, Luke reproduced the odious slander against religion and urged the king to prosecute the Xtians. The king's reply was again along the same lines as the first, and must have given him a lot to think about, and he himself, despite his apostasy, was far from being able to relax. Having not lost his faith, he continued to practice in the same way as it and was unable to give it up entirely. In the year

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<sup>109</sup> 홍교만 Hong Gyo-man 洪教萬 (1738-1801) Francis-Xavier. Blessed.

<sup>110</sup> 홍낙민 Hong Nak-min 洪樂敏 (1751-1801) Luke. Blessed.

1800, when the king had died, things were getting worse and worse. During the winter, Luke went to visit one of his friends, Xtien, an apostate like himself, and seeing his apartment well decorated, rebuked him and said: "What's the point of all this when death is so close? At the beginning of Sin iou 1801, Luc was caught and imprisoned. We don't know the details of his trial, but because of his apostasy in 1795, he was pardoned and sentenced to exile, but had to be caned once before leaving. Luc, unhappy with the outcome of the trial and tormented by the cries of his conscience, couldn't stand it any longer; he got up and told the minister: "Everything I have done and said in the past was nothing but a shameful disguise to save my life by stealth, but now that I am condemned to exile, I cannot but tell you all that is in my heart, and thus die openly. Know this: the God I serve is the sovereign master of heaven, earth, man and all creatures. The men who brought religion to China and here from Europe are admirable men of doctrine and holiness; all their words are true, nothing is false in their teachings. Now, therefore, I want to die for God, and thereby confess the truth of his religion. The ministers were stunned by these words, and immediately sent an express to the Queen Regent to inform her of them. The response was to treat the culprit with severity, so he had to undergo extreme torture, after which he was handed over to prison. When he arrived there, Luke washed the blood from his wounds and said: "It's all the same, that makes you feel at ease. He was condemned to death, and when he was on the carriage leading the condemned to the torture, he held his eyes up to heaven and looked happy. He was beheaded on the 26th of the 2nd moon of the year 1801 Sin iou. The author of his notice attributes the grace of his return to his fidelity in reciting the rosary every day, even amid the busyness of his public duties or the affluence of his friends. It is said that he never omitted it. Glory be to Mary

Tieng Augustin<sup>111</sup>, called iak tsiong, beheaded.

Augustin descended from an illustrious family, renowned for the distinguished men in both letters and administration to whom it gave birth. He was born in 1760 at Matsai in the Koang Tsiou district, and from childhood stood out for his seriousness and love of learning. Having followed his father to the capital, he immediately asked to be taught by the kingdom's foremost scholar, and was very assiduous. He was inclined towards serious and philosophical studies, but disdained the light literature of examinations and never thought of taking part in them. Later, he accompanied his father to several prefectures, but there again he kept to himself and devoted himself exclusively to his studies. And so, from an early age, he had the reputation of a superior man. Augustine was 24 years old when the religion spread to Korea, and his brothers were among the first to embrace and propagate it, but at the time he believed the doctrine to be erroneous; it was only 4 or 5 years later that, having opened his eyes, he began to practice it, and this circumstance of his hesitation was what led him to choose St Augustine as his patron, with whom he bore this slight resemblance. From then on, he was remarkably assiduous in all his religious exercises, and thought of nothing but his soul. He had even resolved with his wife to live a continent life, but the Xtians having dissuaded him, he followed their advice. On several occasions, his father reproached him for being too exact and strict, but he was unable to stop Augustine's determination. After his father's death, he set himself apart from his brothers, who had by then taken up dignified positions, so as to be able to practise more at his ease, and soon settled in the capital, where his fervour made him close his eyes and his ears to all the detractions that were already springing up on all sides. In 1795, after the entry of Fr. Tsiou's entry and the persecution that followed, his brothers then in charge fell into disgrace, while he remained calm in his hidden life, facing the accusations of

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<sup>111</sup> 정약종 Jeong Yak-jong 丁若鍾 (1760-1801) Augustine. Blessed.

his enemies, and worked with Kim Josaphat to write a work on religion that has not survived, then when the priest was proscribed he often gave him hospitality in his house; Accused directly to the king in 1799, the king, who knew of Augustin's reputation, refused to accept the accusation and even punished the perpetrators. However, the king died in 1800, and the enemies of religion soon obtained an edict from the regent to extirpate it by whatever means necessary. As luck would have it, the entire Tieng family was compromised. A crate of religious objects having been taken on the way, the family's enemies declared loudly that it came from this house, and from then on it was predicted that there would be no remedy. At the beginning of Sin iou 1801, Augustin was expecting to be caught by the hour. One day, he was returning on horseback from Matsai, his brothers' home, when he met a mandarin from the royal prison. He had already passed by, but thinking that perhaps it was he who was being sought, he sent one of his slaves to tell the mandarin's retinue that if he was going to take such and such, he was there on the road. Indeed, he was not mistaken: he was seized and brought before the judge, who said to him: Why do you follow a perverse doctrine? Augustine replied: The God I serve is the Sovereign Master of Heaven, earth and all things, and this is not a perverse doctrine. The judge: You should consider recanting, as your two brothers have done. He replied: I honor and love the God of Heaven above all things, but to deny him in order to keep my life is something I cannot do. He was questioned a hundred more times, but did not answer a single word, so much so that the judge said: He is as hard as wood and stone. Augustin's enemies turned the tables on him, declaring him a rebel and an enemy of the state. In the books supposedly taken from his home, they spoke of the enemies of the Xtians: the devil, the world and the flesh. It was claimed that the world was the government, and so he was condemned. He had to undergo some violent torments, which he endured with dignity. When he climbed onto the chariot to go to his death, his face was calm, radiant and out of the ordinary. Halfway up the road, he called to the coachman and said: "I'm thirsty. The people there rebuked him, but he added: It is to imitate a great model that I ask for a drink; and he said to the people: You others, don't laugh or blame me, but rather adore like me the great master of Heaven and by doing so you will avoid eternal misfortune. He was beheaded on the 26th of the 2nd moon of Sin iou 1801, at the age of 41.

T'soi Jean<sup>112</sup> called tsiang hien i beheaded.

Jean came from a family of interpreters in the kingdom, and lived in the Capital. From an early age, he showed great assiduity in his studies, and by devoting himself to the sciences, he made friends with all those who loved serious study. He was taught religion by Ni Pieki in 1784, and immediately embraced it. With his usual diligence, he copied all the religious books brought to Korea by hand, a task he always carried out, so much so that Xtians who needed books came to him as if to a department store. After the death of Kouen Xavier, he was at the head of the Xtian leadership and arranged for the priests to be sought and received, but he was not compromised. Always faithful to his duties and to the care of instructing and exhorting the Xtians, he was betrayed by a bad friend and caught at the beginning of the year Sin iou 1801, he underwent interrogations and tortures by which they wanted to obtain from him apostasy, and the denunciation of the priest and the other Xtians, he did not yield for a single moment, was condemned to death and beheaded on the 26th of the 2nd l. 1801. He was then 45 years old.

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<sup>112</sup> 최창현 Choe Chang-hyeon 崔昌顯 (1759-1801) John. Blessed.

T'soi Mathieu<sup>113</sup>, called p'il kong i, beheaded.

Mathieu came from a family of doctors attached to the government, and lived in the capital. Very poor and poorly supported by circumstances, he was unable to marry. In 1790, he was instructed in religion by T'soi Jean, above, and from the very first day he was so fervent and enthusiastic that he no longer thought of his own existence. He was no stranger to this, and often, in the midst of crowds, he would shout out loud and unconcealed: "We must serve the great King of Heaven and earth, the great Lord of all things", so although he was a new convert, he was known everywhere, and his name was on everyone's lips. At the end of 1791 he was caught and brought before the tribunal of crimes; here again he spoke boldly and loudly, and did not flinch at all. The king, admiring his frankness and simplicity, wanted to keep him alive, so he used cunning and caresses, but to no avail; by his order, Mathieu's old father and brother came to try to change him with their tears, but Mathieu, impressed as he was, couldn't bring himself to disown his great king and relative. Several times the minister of crimes asked to continue the tortures, but the king would not allow it. Finally, the minister told the king that Mathieu had made a slight submission, and whether this was true or false, as others claim, the satisfied king gave him a fine position next to the governor of the province of P'ieng an, and several times publicly praised his obedience and his return. Mathieu was very upset by all this and cooled off for a while, but then, repenting wholeheartedly, he resumed his former fervour and practised wholeheartedly when, in the spring of the year Sin iou 1801, he was recaptured and, without fail, had the honour of being beheaded on the 26th of the 2nd moon of 1801.

Tsong Kio<sup>114</sup>, beheaded.

Tsong Kio, whose baptismal name has not come down to us, came from a family that had held positions among the kingdom's physicians and interpreters, and lived in the capital. He had a very cold air, and his family, then very poor, had little access to the great. With a taste for deep study and things above the ordinary, he had befriended Ni Pi Ki, who liked him very much and regarded him as an astonishing man. It was through him that he was introduced to religion around 1784, which he practiced to the end. After seventeen years of an obscure life spent in the exercise of virtue, in the spring of Sin iou 1801 he was denounced by an apostate; he underwent the questioning without faltering and on the 26th of the 2nd moon of that same year was beheaded in the Capital with the others above.

On the 13th of the 3rd moon of the year Sin iou, five Xtians were beheaded in the town of Nie tsiou, namely

T'soi Marcellien<sup>115</sup>, called t'siang tsiou, beheaded.

Marcellien came from a noble family of little renown in the Nie tsiou district. He was instructed in the religion almost from the beginning of its propagation and in 1791 was taken to the distr. of Koang tsiou with several other Xtians, but none of them obtained the

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<sup>113</sup> 최필공 Choe Pil-gong 崔必恭 (1744-1801) Thomas. Blessed (non pas Mathieu).

<sup>114</sup> 김종교 Kim Jong-gyo 金宗教 (1753-1801) Francis. Blessed.

<sup>115</sup> 최창주 Choe Chang-ju 崔昌周 (1749-1801) Marcellin. Blessed.

crown of a martyrdom. Marcellien always regretted having missed such a wonderful opportunity, and when persecution broke out in his district in 1800, he laughingly replied to his wife, who urged him to go into hiding: "You'll live just the same without me. However, his mother made the same exhortations, and out of respect for her orders, he pretended to flee, saying he was on his way to the Capital, but he returned the same day, and in the evening the Satellites of Nie tsiou came to seize him. It was the 4th moon. When he arrived at the court, the mandarin said to him: From whom did you learn religion, and who are your accomplices? Denounce everything. He replies: what you ask of me would violate the 5th commandment, I cannot declare anything. The mandarin is furious and puts him through violent torture, demanding moreover his apostasy, but Marcellien declares that even if he dies under the blows, he can neither betray his God, nor denounce anyone, and once the torments are over, he is taken to prison. Twice a month he had to undergo questioning, either by caning, or puncturing with sticks, or pulling apart the bones of his legs, and all his flesh was in tatters.

On the 10th moon, he was summoned before the provincial governor, who first tried to persuade him with gentleness, and promised to release him immediately if he would only say a word. Marcellian replied: "After having begun to serve the great king and father of men, is it right to deny him for fear of death? Seeing that all was in vain, he was given a volley of blows on the legs, pronounced his death sentence, which he signed, and sent back to prison. There he had no more tortures to endure, but always in the midst of suffering and privation, he strove to practice patience. On the 1st or 2nd moon of Sin iou 1801, the mandarin summoned him again and said: "Now, won't you apostatize? I can't. The torture began again, which he endured as before, and he was returned to prison. Everything was reported to the governor, who, at the beginning of the 3rd moon, summoned him again to his court, asked him the same questions and, unable to obtain anything from him, had him beaten on the legs, confirmed the death sentence and sent him back to his own town of Nie tsiou to be beheaded, which took place on the 13th of this 3rd moon, 1801, along with the four other Christians listed below. He was then 53.

Ouen Jean<sup>116</sup>, known as Sa sin i, beheaded.

Jean was descended from a somewhat noble family and lived in the town of Nie tsiou. He had married the 2nd daughter of t'soi Marcellien. His character was upright and firm, and he was remarkable for his sobriety. He was befriended by Kim Josaphat, known as Ken Siouni, who lived in the town at the time, and it was through him that he learned about religion, which he then shared with his family, who all began to practice it. On the 3rd moon of 1800, Jean had gone with two of his cousins 40 ly away to the home of a Xtian named Tsieng to spend Easter. On the way to the prefecture, they passed Jean's house, and only then did his family know that he had been taken. His old mother appeared in front of the satellites in tears, asking to be allowed to see her son for a moment before taking him away, but she was not listened to and they continued on their way. Arriving at the court, the mandarin said to him: Denounce those who instructed you, and your accomplices, then deny God. John replied: "Religion strictly forbids us to denounce anyone, and even if I were to die, I could not harm anyone, much less deny my God. The mandarin angrily spread his leg bones and punctured him with sticks, but Jean bore it all bravely and never wavered, being taken to prison. Twice a month he was tortured again, and the flesh on his legs was torn to shreds, but the very next day all his wounds were healed. Eight months later, on the 10th moon, he was summoned before the governor, along with his father-in-law and three others, and given the

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<sup>116</sup> En fait 원경도 Won Gyeong-do 元景道 (1774-1801) John. Blessed.

death sentence, which he signed. On the 1st or 2nd moon of 1801, he was tortured again, then taken to the governor, who confirmed the sentence. These 5 Xtians shared the same tortures and were beheaded together on the 13th of the 3rd moon of 1801, in the town of Nie tsiou. Jean was then 28 or 29 years old.

Ouen Jean, known as Sa Sini, beheaded.  
Ni Martin<sup>117</sup>, known as Tsiong pai, beheaded.

Martin was from the Nie tsiou district and had an upright, firm but violent character. He had a fairly solid knowledge of medicine: when he traveled either far away or in the vicinity, his custom was not to go out during the day and to walk at night, and he often indulged in many things contrary to justice. When he came to know religion, he began to practice it, and immediately tamed the violence of his character, retaining only firmness and uprightness. His whole household, consisting only of his father and his wife, were fervently devoted to the practice of religion, when on the 3rd moon of the year 1800, on Easter Sunday, he was taken to the home of the Christian named Tsieng with five others, and behaved with courage and firmness. While he was in prison, his father came to see him, took him by the hand and said, weeping: Do you want to die and leave your white-haired father there? Martin calmly replied: "Father, it's not that I'm unaware of the true principles of filial piety. If we only consider nature, my conduct may seem ungenerous, but if we consider things from a higher level, is it right for natural affections to deny the great Lord of all things, our king and our common father?"

Of the six prisoners, three were becoming very sedate day and night. Martin tried to exhort them, saying: "We six who were taken together on the same day, if all six of us were to die on the same day, wouldn't that be beautiful and consoling? He had to undergo the same interrogations and tortures as Ouen Jean, and ever steadfast in his confession of faith, he was also beheaded with him and three others, on the 13th of the 3rd moon 1801, at Nie tsiou. Martin was 50 and q.q. years old.

Tsieng<sup>118</sup> beheaded 1801 13th of 3rd l. Nie tsiou

Only the family name has been preserved. Tsieng was from the Nie tsiou district and had a complacent, serious and silent character. After his conversion, his entire household followed his example, practicing religion with fervor and fidelity. On the 3rd moon of 1801, Ouen Jean, Ni Martin and three other Xtians came to his house for Easter. He received them joyfully, prayed the customary prayers with them, and after the reading of the Gospels, the Satellites, who had arrived unexpectedly, took all six of them. Tsieng and the two named above underwent the same interrogations and tortures before the Mandarin, constantly testifying to their firm determination to die Xtians, and were beheaded together in the town of Nie tsiou on the 13th of the 3rd moon, 1801. Tsieng was then around 50 years old.

Im hei ieng i<sup>119</sup> beheaded suprà p. 114

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<sup>117</sup> 이증배 Yi Jung-bae 李中培 (1751?-1801) Martin. Blessed.

<sup>118</sup> 정종호 Jeong Jong-ho 鄭宗浩 (?-1801)

<sup>119</sup> 임희영 Im Hui-yeong 任喜永 (?-1801). Martyr

Hei ieng i, whose baptismal name has not come down to us if he was baptized at all, was from a somewhat noble family and lived in Tientseul in the Nie tsiou district. His father and mother, his brothers and sisters, all practiced religion, but he alone did not. His father frequently exhorted him, using both gentleness and reproof, but Hei ieng i, while listening to him, never answered a word. Several years went by, and the father, who had fallen ill and thought he was nearing the end, sent for him and said: "If I could see you practicing before I die, I would have no regrets when I leave this world. The son still said nothing. Q.q. days later, his father called him again, sat him down and said: I must die tomorrow, and from the look on your face I can see that after my death you'll want to make sacrifices to me. During my life you've hardly listened to my words, so if after my death you make sacrifices, I'll no longer regard you as my son and absolutely forbid you to mourn me. Then again, Hei ieng i said nothing. His father did indeed die two days later. The son gave every indication of his desolation, dressed in mourning clothes, but did not perform the sacrifices, which caused all his relatives and acquaintances to look at him with astonishment and disapproval. In the spring of 1800 came the first anniversary, and again no sacrifices were made, so the mandarin who had been spying on his conduct seized him and said: "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; if this is so, I will put you to death like the Xtians; Hei ieng i remained mute, as he had been towards his father. So he was put in prison, and from then on, twice a month, he was interrogated along with the other Xtian prisoners, and never once did he answer a word; they put him through violent torture with them, and he received it without a squeak, like a lamb. The astonished mandarin said to him: "If you allow me (sic, promise) to sacrifice, I'll send you back safe and sound, but if you don't want to sacrifice, I'll put you to death. Again, no answer. Then the Xtians said to him: You who do not worship our God, the torments you are enduring are of no use to you; it would be much better to keep you alive and go away. Only then did he open his mouth and say: "My father, at the hour of his death, in declaring his last wishes, said to me: 'If you make sacrifices, you are no longer my son; I forbid you to mourn me. Now that I am in mourning, how can I, in order to keep my life, promise to sacrifice; if I am killed, I will be even to die, but never to make sacrifices. Then the Christians said to him: Since you are so determined now it is not too late, begin to serve and honor God with us. So he set about learning the prayers and observing Sundays and feasts. In the spring of 1801, he went with the 4 Xtian confessors before the governor, confessed the faith with them, was condemned, signed his sentence with them and returned to the town of Nie tsiou, where he was beheaded with them on the 13th of the 3rd year of 1801. It is believed, but not certain, that he was baptized by the Xtians in prison. Wait for new testimonies to present it.

We had first thought of removing Hei ieng i from the list of martyrs, but we are assured that in the end he practiced and confessed his faith before the governor, so can he not be considered a martyr? If in doubt, Deleatur.

On the 17th of the 3rd moon 1801 Sin iou two princesses were poisoned in Seoul.

The wife of Prince Ni in, brother of the king who died in 1800 and uncle of the infant king, was practicing religion with one of her beautiful daughters. They gave Father Tsiou sanctuary in one of the rooms of their palace. The prince, though not a practicing priest, was informed of this and did not object. In 1801, these two princesses, who were known to have hidden the priest when they refused to apostasize, were poisoned by order of the governor. This is the usual way of executing the highest-ranking people. It is believed that both were called Marie. I have not yet been able to obtain their surnames, but they may be given in greater detail in the edifying letters.

Tieng Charles<sup>120</sup> called tsiel iang i and legal name tsiel sieng i beheaded in Seoul.

Charles was the eldest son of the martyred Tieng Augustin, above. Although he came from a very distinguished family and held high dignities, he did not turn his thoughts to the century, and thought only of saving his soul. In 1801, while his father and uncle were in prison, Charles customarily stayed outside to sympathize with his father's imprisonment and to be as close to him as possible. But as his father would not denounce the priest, Charles was questioned, and he too did not open his mouth. He was promised his life if he would denounce him, and then put to torture, but to no avail. After his father's death, Charles was brought before the Tribunal of Crimes and held for about a month, sustenance provided by straw shoes. Sentenced to death, he was beheaded in the Capital on the 3rd Sin iou moon, 1801, when Charles was only twenty years old.

Father Jacques Tsiou, known as Moun mo, was beheaded on Trinity Sunday 1801.

His life must be in the edifying letters. The notes gathered here do not allow me to write a life story, but I will probably be able to complete what is available in France. Fr. Tsiou seems to me to be an undeniably fine martyr. His uncommon talents, the dignity of his conduct and his great virtue have assured him a memory no less dear than venerated by all our Xtians.

The martyrs of iang Keun.

These martyrs, whom the most authoritative tradition puts at thirteen, are highly venerated among our Xtians. The edifying letters mention them in part, it is said; they may help me to complete the notes collected here, as many names are unknown to us here. However, I feel it would be inappropriate not to mention them in a selection of the martyrs of Korea, so I have had to place them under this general heading, without mentioning any of the q.q. known names in particular.

Kang Colombe<sup>121</sup>, known as Oan Sieouk i, beheaded in Seoul

Kang Colombe has a long entry in the Edifying Letters. Here I could gather nothing but the scent of the perfumes of virtue that her heroic courage spread throughout Christendom.

In the summer of 1801, Hoang Alexis<sup>122</sup>, known as il Koang i, was beheaded in the town of Hong tsiou.

Alexis was from the town of Hong Tsiou and belonged to the class of oxen slaughterers, a class degraded to the lowest level of humanity, comparable to the Pariahs of

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<sup>120</sup> 정철상 Jeong Cheol-sang 丁哲祥 (?-1801) Charles. Blessed.

<sup>121</sup> 강완숙 Gang Won-suk 姜完淑 (1761-1801) Columba. Blessed.

<sup>122</sup> 황일광 Hwang Il-gwang 黃日光 (1757-1802) Simon (non pas Alexis). Blessed.



India. Having been instructed in religion, he left his homeland and emigrated to the province of Kieng Siang, where he practiced with fervor. The Christians received him in their apartments, something that never happens to people of this class, which made him say jokingly that for him there were two paradises, one on earth in the way he was treated, and the other in the future life. From there he emigrated to the Capital and lived in a slave apartment in the house of Tieng Augustin, above, for whom he ran errands. In 1801, having gone out one day to buy wood, he was seized by the Satellites and deposited in prison. There he said with a laugh: I've been transferred from the prefecture of Nam Ouen to that of Ok t'sien, which is a place of delights, what greater favor could be done me? (In Korean, the word Namou means wood, and the word Ok means prison.) He was put to violent torture, adding that he had only one word to say to be released. He replied: "Should I suffer ten thousand more martyrs, I won't surrender, do what you like", and he happily endured the torments. The irate judge had him beaten atrociously, and one of his legs was broken. Sentenced to death, he was sent to his hometown of Hong tsiou for execution. As his broken leg prevented him from walking, he was carried there on a straw litter. His wife and son following him, he sent them away to avoid temptation, and when he reached the city he was beheaded, at the age of 45. This was during the summer.

On the 17th of the 7th l. 1801 Kim André<sup>123</sup>, known as Koang Ouki, was beheaded in the town of Nieisan.

André was from an honest family in the village of ie sa ol in the distr. of NieiSan. He was a wealthy man with a violent temper, and no one could stand up to him. At the age of 50, he was instructed in religion by Ni tson t'siang, and against all odds he embraced it, practiced it fervently, and converted not only many of his relatives, but also other families in the village. Every day, without worrying about the payens, he would gather the Xtians to recite the morning and evening prayers in chorus, and he would often explain the doctrine and arouse fervor among all his listeners. During the Carmelite period, he observed a rigorous fast and practised mortification, then managed to so tame his character that he was said to be like a child at the breast. The persecution of 1801, despite his desire for martyrdom, dared not rely on his own strength, so he withdrew to the mountains to avoid it. But having been denounced at the 1st moon, he was caught by the Satellites of Niei San, his own town. He happily followed them, saying: "Now it's God's command", and all those who saw him said: "It's very strange, this man is so happy to be going to his death". During the 1st interrogation, he was asked about his books and his accomplices; he replied: I know many Xtians, but as you would treat them the same as I do, I cannot denounce them. As for my books, they are too precious to give them to you. He underwent bone-cutting, punctured with sticks and beaten with a thieves' board. Soon, having lost consciousness, he was handed over to the prison loaded with a large cangue. At the 2d interrogation, a great apparatus of terror is deployed and he is told: "This time, if you don't denounce everything clearly, and apostasize, you'll die under the blows. And the tortures began again, but for more than half a day, André did nothing but repeat: Do not question me again A faithful subject does not serve two kings, a faithful wife does not give herself to two husbands. He would also say: You mandarin, would you break the king's orders, would you betray him No, ten thousand times no, I cannot deny my great king and father. The mandarin, with ordinary torments, this rascal will not surrender by any torment whatsoever, make him denounce his accomplices, and if, out of a sense of humanity, you beat him lightly, I'll have you put to death He had spoken like a thunderbolt,

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<sup>123</sup> 김광옥 Kim Gwang-ok 金廣玉 (1741?-1801) Andrew. Blessed.

the executioners were beside themselves, and without having time to recover, each one beat him, who with the thieves' board, who with large pointed sticks. André always responded in the same tone, and the henchmen were exhausted with fatigue; the patient's body was nothing but a wound, his blood covered the ground in great profusion, and yet he still appeared vigorous. The mandarin said: This is not a being of the human race, and passing a heavy cangue around his neck, he sent him back to prison. The criminal judge was dispatched to inform him of everything, and he replied to warn him after having obtained the apostasy and denunciations of the culprit. A 3rd interrogation began again, in which the tortures were doubled and all means were employed. After which, gaining nothing, the mandarin said to him: Denounce everything frankly, what's so good about dying You have a wife, children, wealth, what are you missing? Why do you insist on dying? Just say the word and you'll be back with your family. André replies: Please don't question me any more. The desire for life is common to all men, but I cannot deny my God, nor even have the thought of it. Everyone is in his condition, You mandarin, paid by the king, could you reject his orders I only expect you to treat me according to the law, do not question me further, should I die ten thousand times, I have nothing else to answer, act as you wish, I am ready for anything The mandarin becomes furious and says: This time we must kill him, don't count the number of blows, raise each other up to beat him, start with the lower part of his body and when he's crushed go upwards He was thus beaten, impossible to know the number of blows, and he wouldn't die. The mandarin and the satellites having exhausted themselves, he was told to sign his sentence, which he did, his face then beaming and busy praising God and Mary. Returned to prison, he ostensibly performed his exercises of piety, and his fervor increased. André was transported to the military headquarters at tsieng t'siou, where he received the final sentence along with his ally Kim tait'siouni from taicheng, and both were sent the same day to be beheaded in their respective towns. Arriving at the fork in the road where they were to be separated, they said their goodbyes and made a rendezvous for the following day at noon. André then continued on his way, arriving at the town of Niei San on the 17th of the 7th moon. André was carried in a basket to the place of execution; on the way he recited the Rosary, and onlookers said: "He's happy to die, he's singing, it's quite singular. When he reached the foot of the scaffold, he said: "Wait a minute, I haven't finished my prayers", and finished everything aloud, then placed a piece of wood under his chin and bowed. The executioner strikes him with his sword, but only hits his shoulder. André wipes away the blood, looks at it and says: "This is precious blood. He places the wood under his chin again and says to the executioner: Be careful, decapitate me in one stroke, then calmly receives the blow that consummates his sacrifice. This was in 1801 Sin iou.

Kim tait'siouni, beheaded in the town of taiheng on the 17th of the 7th moon Sin iou 1801, perhaps Pierre.

Taitsiouni, whose baptismal name may be Pierre, was from the tai heng district and an ally of Kim André, above; taken first and taken to Hong tsiou, he was then transferred to the military headquarters at T'sieng tsiou, where he endured severe torture and suffering for several months. Together with his ally Kim André, they were both condemned to death and sent on the same day to be executed in their respective districts. They set off together, and when they reached the fork in the road where they were to part, they said their goodbyes and made a rendezvous for noon the following day. André went to Niei San and tait'siouni was taken to his own town of Taiheng, where he was beheaded the following day, the 17th of the 7th moon of Sin iou 1801, the same day as André in the town of Niei San.

Han Stanislas beheaded in the town of Kim tiei on the 18th of the 7th moon 1801.

Han Stanislas was from Kim tiei prov. tsien la district.

We have no details of his life. We only know that, during the persecution of 1801, he was caught and brought before the tsien tsiou court. He confessed his faith generously and was able to encourage each other with T'soi Mathias and Kim André, who were then in the same prison. All three were sentenced to death at the same time. Stanislas, sent to his own district for execution, was beheaded there on the 18th of the 7th moon 1801, at the age of 46.

T'soi Mathias<sup>124</sup> beheaded at the tsikap market, Mou tsiang district, on the 19th of the 7th moon, 1801.

Mathias came from a noble family in the Mou tsiang district. Instructed in religion by the family of Niou Han Kem i at the age of 25. He always practised with fervour and had the desire to give his life for God for God. In 1801, he was taken to the Han San distr. and bound with red rope. He was brought to this town before the mandarin, who subjected him to violent torture, including the splitting of bones in such an atrocious manner that the sticks broke, but he didn't relent, so the governor was notified and he was sent to Moutsiang; there again, he had to endure torture, which he did generously, then on the 19th of the 4th moon, he was sent to Tsien Tsiou. You're following a bad doctrine, they tell him; he replies: I'm the only true religion Denounce your accomplices Mathias denounces q.q. Xtians already caught or executed The judge reproached him for denouncing only the dead, and had the torture doubled, then returned to prison. The next day, he was interrogated again, and had to endure 4 or 5 volleys of an extraordinary plank and 3 punctures with sticks by six valets. Six days later, he was summoned again and the judge said to him: Why do you follow this doctrine? Mathias: I follow it because of the rewards promised to the good and the punishments to be meted out to the wicked: The mandarin. Who are the wicked? Mathias : Those who steal the property of others, indulge in lust, etc. The mand: So we can't have relations with women? Mathias: You can't have relations outside a legitimate marriage. He is sentenced to death and made to sign his sentence. Mathias told the Judge that he had a mother in her eighties and that he would die without regret if he could see her once before, but the Judge would not allow it. Nevertheless, Mathias was overjoyed, and was upset for some days when he heard that he was to be beaten to death, but soon he was sent to the great prison, where he met Han Stanislas and Kim André, faithful confessors of the faith, and the three of them could not contain their joy. About ten days later, all three were summoned before the Judge, condemned again, signed their sentence and returned to prison. Mathias was sent to his own district of Moutsiang, where he was beheaded at the tsi kap market, on the 19th of the 7th moon 1801, at the age of 39.

On the 9th of the 10th moon 1801, Niou Jean<sup>125</sup> and his brother Jean were beheaded or strangled at tsien tsiou.

wait for more testimonies

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<sup>124</sup> 최여겸 Choe Yeo-gyeom 崔汝謙 (1763-1801) Matthias. Blessed.

<sup>125</sup> 유중철 Yu Jung-cheol 柳重哲 (1779-1801) John. Blessed.

Kim André beheaded at tsien tsiou from 15th to 20th of 7th moon 1801.

André was from the Tsien tsiou district. We have no details of his life or the torments he had to endure after his capture. A faithful confessor of the faith, he found himself in prison with Han Stanislas and T'soi Mathias, was condemned and signed his sentence at the same time as them, and when they were sent to be executed in their respective districts, André was beheaded in Tsien Tsiou, around the 15th or 20th of the 7th moon 1801.

On the 9th of the 10th moon<sup>126</sup> 1801, Niou Jean and his brother Jean<sup>126</sup> were beheaded or strangled at tsien tsiou.

Niou Jean was the eldest son of Niou Hang Kemi, from a wealthy noble family living in T'sonami in the tsien tsiou district. His father had gone to learn about religion from the Kouen family of iang keun, and from then on the whole Niou family practised with remarkable fervour and devoted themselves to propagating the religion. Jean's life was exemplary; he had put aside all the trappings of the life of the century, and his frank and open piety, his assiduity in all his duties, and his devoted and genuine fervor attracted all hearts to him. Father Tsiou, aware of her desire to live a celibate life, arranged her marriage to the young Ni Niou hei, from one of the kingdom's leading families, who lived in the capital. This young child had resolved to consecrate her virginity to God, and it was agreed that they would live as brother and sister, avoiding under the veil of marriage the reproaches and vexations of the parents of both families. In spite of his youth, John was seen by all as a serious and mature man. Although he lived in continence with his wife, their relationship was frank, their friendship sweet and sincere, and they offered a fine example of a pious and united household. Several times he was tempted to renounce his resolution, but through prayer and the grace of God he emerged victorious from these attacks of the devil. We can see from his wife's letters that both spouses had resolved to relinquish the administration of their large possessions, to give a portion of them to the poor, and to retire each in his own right, leaving the fortune to their other brothers so that they could care for their parents. Father Tsiou went to administer the sacraments to this family, and it seems likely that he remained hidden there for some time. A family so renowned in Christendom could not avoid persecution in the spring of 1801, when Jean was caught and imprisoned in Tsien tsiou. The details of what he had to endure have not reached us, we only know that during eight months in prison he was never allowed to change his clothes, not even during the summer heat, and that all this time he was in charge of the cangue, which was not taken away from him until the moment of his death. On the 9th of the 10th moon of the same year, he was suddenly beheaded, or perhaps strangled, and added the crown of virginity to that of martyrdom. When his body was removed, they found in his clothing q.q. words addressed to his sister; (we think that this refers to his wife) it was written: Courage, console yourself, let's meet again in the kingdom of heaven, my fate is decided He was then only about twenty years old. Jean, his younger brother, apparently not yet married, practiced with the same fervor as the rest of the family. He was caught probably around the 15th of the 8th moon, and was in a tsien tsiou prison with many of his relatives, but not with his older brother. They were all preparing for martyrdom with remarkable ardor and joy, when suddenly on the 9th of the 10th moon, he was taken away with his elder brother. A quarter of an hour later, the prisoners heard the news of his death. That same day, he was beheaded or strangled with his eldest son. He may have been 15 or 17 years old (see the 12th moon of Ni niou hei's life).

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<sup>126</sup> 유문석 Yu Mun-seok 柳文碩 (1784-1801). John. Blessed.

On the 22nd of the 12th moon, Sin iou Kim Sa tsipi<sup>127</sup>, also known as Sieng oki, was bludgeoned to death in the town of t'sieng tsiou.

Satsipi, whose baptismal name has not come down to us (it's probably Mathias), was from a family in the tek san district, devoted to the arts; he himself had studied properly and competed in public examinations, but no sooner had he been instructed in religion than, renouncing his examinations, he broke with the century and ceased all superstitions. Fervent and assiduous in his exercises, he applied himself to serious religious studies and was considered to be well educated. His regular conduct reflected the uprightness of his heart, and his usual occupations were prayer, reading and preaching. A good writer, he copied many religious books and enjoyed spreading them among Christians. Naturally kind and sensitive, he was always ready to give alms. If he had to buy himself a new suit of clothes, he would give the poorest the one he had just stripped off, and he was always ready to help all the inhabitants of the village, and if he heard that a woman in childbirth didn't have the usual food, he would give it to her immediately. When a Xtian couldn't afford to buy a book, he would copy the usual prayer books for him free of charge, and in this way never ceased to devote himself to good works. No less devoted to his parents, he was known everywhere as an eminently virtuous son. During the persecution of 1801, many Xtians and books were taken, many of them written by Satsipi.

Two Pagan enemies of religion, pretending(sic, pretending) to be Christians, came to him to ask him to copy a copy of the Gospels for them, and a month later one of them returned, followed by satellites with orders to seize him as a leader of the Xtians. He was taken to Teksan. The mandarin, with a promise to release him, asked him about apostasy. Satsipi replied: "The God I serve is the great God I serve, Master of Heaven; how could I deny him? The mandarin said: "Since you want to violate the king's orders, I'll lower you to the rank of satellite. He was then degraded again and placed in the rank of fustigator, which he received with calm. He wrote to his children: Leaning on the assistance of God and his Holy Mother, try to spend your life honestly and never have the thought of seeing me again. On the 10th l. he was transferred to Hai mi, where he received 90 board blows to the legs, then on the 12th moon sent to t'sieng tsiou. During the 180 ly he had to travel it was bitterly cold, his unhealed wounds made him suffer greatly, he had to go loaded with a cangue on his neck, and was in a pitiful state. His white hair was scattered over his shoulders, and the blood from his wounds soaked into his clothes that they stuck to his skin, preventing him from walking and causing him to stumble everywhere. In three days he was returned to t'sien tsiou, where he had to undergo further interrogation. The general and the criminal judge sitting in their court declared him a Xtian leader, sentenced him to death, and he signed his sentence. Then, on the 22nd of the 12th moon, after taking him around the market, he was beaten with 80 strokes of the torture board, and remained under the blows. The Xtians who saw him said that his faith, hope and charity were strong to the end, and his heart as firm as iron and stone. Satsipi was then 58 years old

On the 26th of the 12th Sin iou moon, Ni Charles<sup>128</sup>, known as Kieng to, was beheaded in Seoul.

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<sup>127</sup> 김사집 Kim Sa-jip 金— (1744-1802). Francis. Blessed.

<sup>128</sup> 이경도 Yi Gyeong-do 李景陶 (1780-1802) Charles. Blessed.

Charles was born in the capital city in 1780, 15 generations descended from the eldest son of a bastard son of the t'aitso king, founder of the present dynasty and ennobled under the title of Kieng pieng Koun. His family, distinguished by the famous scholars it had given birth to, had always been among the kingdom's highest dignitaries, and could be considered the first of the nam in party. If there were no high dignitaries at the time, it was because death had harvested mature men too soon. Charles had a gentle, serious and generous character; from childhood he avoided light and useless conversation, and having received unusual talents from nature, he soon made a name for himself in his studies, and everyone said that he already had the gravity and maturity of old age. At the age of 17, he was married according to his station in life, and three months after his father died, he found himself in a very delicate position. Heir to the eldest branch of a high family, custom imposed countless superstitions on him, but above all Xtien knew how to keep himself pure of all cooperative superstition. To this end, he constantly asked God, it is said, to make him a cripple and a hunchback, and used this infirmity as an excuse to get out of trouble more easily. Having many slaves in his household, he never walked except bent over, and looking as if he were dragging himself along with difficulty. Little by little, the bone in his back had become dislocated, appeared prominent, and in the end the infirmity had become real, and never left him until death, so that when he was interrogated, he had to be carried on his back. At the age of 17, he became head of his house, leading and directing it very well, instructing his subordinates and letting nothing but the most serious and dignified appear. Every day, many guests came to his house, but he mingled very little with them and never went out to visit his relatives and acquaintances, which earned him the blame and reproaches of many; but he cared little for them, continued his secluded life and only mingled with Christians. The marriage of his sister Niou hei to Niou Jean de tsien tsiou again drew strong reproaches from his family, all of whom spoke out loudly and strongly and made it their duty to have it annulled. Charles bravely withstood all these vexations and held firm to his resolve. In 1801, he was first released by the clerks of the criminal court, but on the 2nd moon, denounced by a Xtian, he was seized again. Nothing is known about the interrogations and tortures he had to endure, and it is thought that as a cripple he must have been spared a little. At first not very resolute, it is said, he soon took his firm resolution and never wavered, writing a short farewell letter to his mother from prison. Sentenced to death on the 25th of the 12th Sin iou moon, he was beheaded on the 26th, after eleven months in prison. He was then 21 years old.

On the 27th of the 12th Sin iou moon, Son Kieng ioun i<sup>129</sup>, a catechist, was beheaded in Seoul.

Son Kieng ioun i came from an honest family in the capital.

As soon as he was instructed in religion, he began to practice it very faithfully. Having been entrusted with the duties of catechist, he rendered great service to the Xtians. Keeping a house of wine, he had vast apartments at home, and could by this means, without giving suspicion to the Payens, gather together a large number of Xtians whom he enjoyed instructing and encouraging. During the persecution of 1801, his name being well known, he fled at first to avoid capture, but the satellites having seized his brother, wife and children, he gave himself up after three months. It is said that he had to endure violent torture during interrogation, but he never wavered for a moment. After seven months of detention, on the 27th of the 12th l. Sin iou he was beheaded at a place called Tang Ko Kai.

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<sup>129</sup> 손경윤 Son Gyeong-yun 孫敬允 (1760-1802). Gervase. Blessed.

On the 27th of the 12th l. Sin iou Hong Léon<sup>130</sup> called in was beheaded in the town of P'ot'sien.

Léon was the son of the martyred Hong Augustin, above. He was born and spent his youth in the district of P'ot'sien. At first, he thought only of the greatness of the world, which his position made easy for him, but as soon as he was instructed in religion, he embraced it, and all his vain desires disappeared entirely. He applied himself to religious studies, tried to resolve the doubts his father had long retained, and by instructing his family, guided them in the practice of virtue. When Father Tsiou arrived, he received the sacraments with redoubled fervor, and became increasingly devoted to prayer and meditation. No longer concerned with the affairs of the world. He had to put up with a great deal of blame and sarcasm from his acquaintances, but he cared little for them, thanking God unceasingly for His blessings. Well-educated in religion, he exhorted the lukewarm and led them back to the right path, then sought to convert the pagans, many of whom he brought into God's service. Living in great discomfort, he endured his sufferings and privations with joy and resignation; during the day he was busy with his state, and in the evening he gathered the Xtians, instructing and exhorting them assiduously, always speaking of himself with humility, and pointing out the merits of others, he won the esteem and admiration of all. During the persecution of 1801, his name naturally came to the fore, and he went into hiding with his father in the capital for a while, but seeing that there was no way of avoiding it, they set off for home together. On the way they met the satellites, were caught, and while his father was being taken to the Capital, he was taken to the town of P'ot'sien. He remained calm and tranquil, and only his separation from his father seemed painful and heartbreaking. He had to endure numerous interrogations, often 3 or 4 days apart, then the reproaches and insults of the Satellites, always firm in the confession of his faith he deserved to be condemned to death and was beheaded on the 27th of the 12th l. Sin iou, at the age of 44, in the town of P'ot'sien. After his death, an extraordinary light surrounded his body, and he seemed to retain an air of life; all those who saw him, and the satellites themselves, were in admiration.

The 28th of the 12th l. Sin iou. Ni niou hei<sup>131</sup>, wife of Niou Jean, was beheaded in the city of Tsiou, a virgin in marriage.

(Her baptismal name is Barbe, or perhaps Agathe, see the edifying letters).

We would like to be able to trace in golden characters the life of this dear child, the jewel of Korea's martyrs, but we lack documents and time, and I think the edifying letters can make up for it.

Niou hei (probably her childhood name), sister of Ni Charles above, was born in the capital and descended from one of Korea's most illustrious families. She was gifted by nature with an ardent, firm heart and all the fine qualities of body and mind. Her early years are not known to us. She was barely fourteen when she had the good fortune to meet Father Tsiou. Her young age and the lack of education among the Xtians of that time led us to fear that she would not be admitted to the sacraments, but to prepare herself, Niou hei shut herself up in a room for four days before the priest's reception, and the Holy Spirit, who was already guiding this elite soul, instructed her sufficiently, and the Father, judging her capable of benefiting

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<sup>130</sup> 홍인 Hong In 洪鎭 (1758-1802) Léon. Blessed.

<sup>131</sup> 이순이 Yi Sun-i 李順伊 ou bien 유희 Yu-hui (1782-1802) Lutgarda. Blessed.

from the sacraments, fulfilled his wishes by granting them to her. She was not ungrateful for such fervor, and from then on she devoted herself solely to caring for her soul and adorning it with all the virtues, and to make herself more and more pleasing to her divine spouse, she formed the project of consecrating her virginity to him forever. Great obstacles stood in the way of fulfilling her wishes. Besides the fact that her family held a distinguished rank in the kingdom, which put her in the limelight, the state of virginity is unheard of in these countries, and any attempt by parents to prevent a child from obtaining the relationship of marriage would be considered an attack. Father Tsiou was eager to help this dear child realize her desires, and he knew a young man who also wished to live celibately, and he urged the parents to unite these two hearts consecrated to God under the veil of marriage. Niou hei's elder brother Charles Ni and his widowed mother gave their consent, and the marriage was concluded. The bridegroom's name was Niou Jean, a young man from a very wealthy noble family, but of much lower status than the Ni family. What's more, he lived near Tsien tsiou, in a parish in the southern province, 500 ly from the capital. As soon as our young virgin's parents heard of the marriage, they got together to have it annulled, and began violent harassment, even going so far as to send out a circular to all their relatives and friends to make a fuss and push things to the limit. But the widowed mother and her son refused to give in, claiming that in their position, it was necessary to let them create the resource of a wealthy son-in-law. Little by little, the storm calmed and the marriage was celebrated, followed by a mutual promise to live as brother and sister. The young woman went to her husband's house, applied herself to all the duties of filial piety towards her parents-in-law, and lived in perfect harmony with the whole family. Our two young spouses cherished each other with a friendship that was all the more open for its purity; they prayed together and encouraged each other to practice the virtues, so that they could be regarded as the model of Xtian spouses, while at the same time enjoying an uncommon happiness. The enemy of all good, jealous of the purity of their hearts, could not wait to trouble them by seeking to make them break this sacred promise which made their souls the delights of the divine spouse Spirit. Temptations soon arose, and the devil, bent on their downfall, incited nature to revolt in order to get rid of the restraint they had voluntarily imposed on themselves. This is what Niou hei wrote to his family □C It was the 12th moon, and a most violent temptation arose, and my heart was seized with a fear similar to that of q. I prayed, conjured to send us a grace of victory; a dozen times I saw no remedy and I thought all was lost, eyes raised to Heaven I invoked the merits of the precious blood and by the grace of the Lord, with great difficulty, with great difficulty, we avoided, we are still children (i.e. virgins). On both sides our mutual trust became as solid as iron and stone, our feelings of love and fidelity as firm as a block of mountains. We renewed our promise to live as brother and sister, and were no longer troubled. □ However, persecution came from all sides, and the Niou family, so well known and so attached to religion, could not avoid it. In the spring of 1801, Niou hei's husband Jean was seized and deposited in Tsien tsiou prison, and at the same time, or soon after, Niou hang kem i, his father-in-law. It's easy to imagine the pain Niou hei must have felt at this separation, and every day expecting to be seized herself, she prepared and sighed for martyrdom. She was indeed taken around the 15th of the 9th moon of that same year, and we find in a letter to her family the details of this heart-rending scene: □ This year I already had a liquefied heart and entrails, things were becoming unresolvable, and seeing myself separated from my father-in-law again, all desire for life abandoned me, while the opportunity is good let's die for God, I said to myself; my resolution is made, and thinking of this great deed, I tried to prepare myself well for it. When I was least thinking about it, all of a sudden a band of satellites arrived and seized me, everything yielding to my desires as I worried about not finding an opportunity, thanks be to God for his blessings. Filled with joy, I was nonetheless in turmoil and agitation; the satellites hurried me on, groans that would make heaven and earth tremble



could be heard on all sides, I had to leave my mother, my brothers and sisters, my parents and friends, my neighbors, my homeland, and this for ever.... nature not being entirely dead with me, my eyes were bathed in tears, and all aghast I said these eternal goodbyes, then turning around only one desire remained, that of a good death. I was taken to the prison, then an hour later to another, where I found two of my parents-in-law and two of my brothers-in-law. We looked at each other, wept and said nothing. Gradually the night came, it was towards the full moon; it shone brightly on the pure autumn sky and its bright light reflected against the prison window, the depths of everyone's heart could easily be seen, lying or sitting, everyone praying softly, the prayer, the desire of everyone was the grace of martyrdom. This desire overflowed, each one wanting to speak, and all five of them saying at once, as if in a single voice, let's all die for God, we promised each other, and each one formed a resolution as solid as iron and stone. With this communication made and our vows the same, trust and mutual love grow closer, and all sadness dissipates and is forgotten. With every step we took, grace increased, and an all-spiritual joy rose in our hearts. However, my thoughts were always focused on one person, in prison elsewhere (her husband). The reason for my worries was no other than this: When I was still at home, I had written to him of my wishes, to die together and on the same day for God. The occasion being unfavorable, I delayed sending this bill, then all communication having been cut off and forbidden, I was unable to send it to him, yet the secret object of my prayers, my hope, my desire, was to die with him for God and on the same day. Who could have known God's plans? On the 9th of the 10th moon, Jean, one of my brothers-in-law, was suddenly taken away, and we didn't know for what purpose - where was he to be taken? It's the mandarin's order, they say, he's going to be taken to the big prison with his elder brother (Niou hei's husband) I was cut in two, he's being taken away; yes, I said to him, what will become of him? Go close to him, let's not forget each other. Then I give him my recommendations, above all tell Jean from me: Let's both die on the same day for God, above all don't forget him. The four of us remained in the prison, hoping only for God's help. Barely a quarter of an hour passed, and the news of his death arrived. Jean's happiness filled me with joy, and I rejoiced. But alas! alas! What has become of Jean (her husband)? At this thought my heart seemed to be pierced by a thousand swords, and for a while I didn't know where to turn, but soon I calmed down and thought: Could this not be another of God's blessings? Could it be that He has forsaken him? And I consoled myself, without being able to put my mind at rest. I asked a relative, who replied that he was quite determined. Finally, I was told that his body had been removed from the house, and that on his clothes was a bill addressed to his sister. Courage, console yourself, let's meet again in the kingdom of heaven. All was decided and my worries fell away.... Day and night I trembled that he would deny God, I sighed to die with him, who would have guessed that he would have to precede me. It's God's grace again, now I have nothing here below to worry about, if a thought rises up, it's of God, if a sigh rises up, it's to God in Heaven... □ On the 13th of the 10th moon, I was condemned to exile in Piek tong, and thus became a slave of this prefecture (prefecture slaves are the most vile and degraded thing under the sun; they are lower than public girls, and to the fullest extent of the term, at the mercy of all those attached to the prefecture, great or small.) I went to the mandarin and told him: Worshipping the God of Heaven, according to the law of the kingdom I must die, so give me death like the others in my household. He brusquely dismissed me, but I insisted, sat down in front of him and said: "Paid by the government, how can you not carry out its orders etc. etc.?" But he doesn't even pretend to hear me and has me taken away. I prayed more than ever along the way. No sooner had we gone over a hundred li than the satellites came after us and I was called back, oh incomparable blessing, how can I thank the Lord worthily, even after my death, please thank him again for me. We had passed through four villages, and I was thinking of the four quarters Jesus passed through on his way to Calvary. Wouldn't this be, I thought, a small

resemblance God wanted to give me with this divine Savior? I was dispatched to the king, and when the answer came, I appeared before the judge again, signed my sentence, received a volley of blows according to custom, then was loaded with the cangue and returned to prison. My flesh was flayed and blood was flowing, but after a quarter of an hour there was no more suffering, the benefits only increased, and after 4 or 5 days, against all expectations, everything was cured. Since then, more than twenty days have gone by and I haven't had the slightest suffering to endure. To say that I'm a being in pain is not only an abuse of terms, but directly contrary to the truth. Everyone talks about me as being in pain and I say I'm in peace and well-being. For more than 20 days the king's reply has arrived and yet there is no word of anything, rumor has it that there is even a chance of life, my hope is in God alone, could he possibly reject me entirely? □

She then goes on to console her mother and sisters or sisters-in-law: I have testamentary vows to communicate to you, please do not reject them. When you hear the news of my death, which I dare to hope for ten thousand times over, don't be too upset. I, a vile and despicable child, a stupid and sentimentless sister, if I can become a child of God, share in the company of the righteous, become a friend of the saints in paradise, enjoy their perfect happiness and take part in the sacred banquet, what glory will that be? Is it so easy to obtain? that a daughter or a sister becomes the object of the king's good graces, one congratulates oneself on it, that they should not be the congratulations 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 finish well and become 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, could you possibly be upset? To be called the sister of a prefecture slave, or the sister of a martyr, which do you prefer? My mother, when you hear yourself called the mother of a martyr, what will you think of this title. □ She then exhorts them to meritorious resignation and the practice of virtues to obtain a good death. She then recommends filial piety to her sisters in the following terms: □ Throughout my life I have done nothing for my parents, and leave no trace of filial piety; my 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 with my parents-in-law, have seen that nothing satisfies them like being united with them in feeling and entering into all their lives. If, being poor, you can't offer her what you'd like, be very united with her and console her; often awaken her clouded intelligence, and if by chance in her old age there might be some wrong on her part, don't be content with addressing her with a few kind words, urge her with a cheerful and serene air. If she is sad, carefully hide your sadness, even act as a child with her, if necessary, and use jovial words to force her to get better.... If I reach the goal of my desires, will I be able to forget my mother and my sisters? Weak and miserable as I am, if I obtain the crown of glory and eternal happiness, when you leave this world I will come to meet you and take you by the hand to introduce you to the place of eternal enjoyment.... This admirable letter ends with these words: "Not having any virtue myself, I have dared to exhort you at length, for I am not like those good wooden men 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, so perhaps mine at the hour of my death will not be too wrong either. □ We think that we will be grateful for these quotations, admirable in our eyes of filial piety, may God grant that they be engraved in the hearts of all children. We have no further details on this illustrious martyr, only that on the 28th of the 12th moon of the same year Sin iou, she was beheaded and united to the crown of martyrdom that of virginity. She must have been between 18 and 19 years

old. Her life and her letters have brought her great veneration among all Xtians, whom she instructs and edifies every day with these precious lines.

On the 28th of the 12th Sin iou moon, nine Xtians were beheaded in Seoul:

Hong Antoine<sup>132</sup>.

We hope that the edifying letters will be able to give q.q. details of this famous martyr whose name is on everyone's lips, but of whom nothing can be said. We only know that he lived for several years in the house against the palace where Father Tsiou had retired, and thus communicated daily with him. He also often gave hospitality to the priest in his house, and was considered one of the leading Xtians. The day of his death was given to us by a Xtian who knew him well and witnessed his execution. But he was too young to have any information, especially as Antony was from a noble and distinguished family, and could only have had relations with him where etiquette was always observed. 28 of the 12th l. Sin iou.

Kim Paik Sim i<sup>133</sup>.

Pak Sim i, whose Christian name is not known to us, came from an honest family in the capital. From the time of his conversion, he was a fervent practitioner and served P.Tsiou's householder on several occasions. He converted a number of his relatives and also q.q. other families. During the persecution of 1801, the Satellites, wanting to take Paik Sim i, had seized his father, although he was Payen. Paik Sim i, who had fled into hiding, did not even know that his father had been taken; it was only after seven months that he learned of it, and he returned and surrendered himself. We know nothing of the interrogations and tortures he had to endure, but everyone attests that he confessed his faith courageously and without wavering. After four months in prison, on the 28th of the 12th Sin iou moon, he was beheaded outside the small western gate.

The 7 other Xtians beheaded at the same time are not yet known to us and we cannot give their lives.

Martyrs of 1801 whose time of death is not yet well known

Ni François<sup>134</sup> dit Pohien i, killed by blows.

François was descended from an honest family from Hoang mo sil in the Teksan district, who had always been well-to-do.

From childhood, his firm, even stubborn character made him stand out among his companions. Having lost his father at an early age, he became all the more fiery, and left to his own devices, no one could restrain him. At the age of 24, he was taught religion by hoang

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<sup>132</sup> 홍익만 Hong Ik-man 洪翼萬 aka 安堂 Andang (?-1802) Antony. Blessed.

<sup>133</sup> 김백심 Kim Baek-sim 金百心 Simon.

<sup>134</sup> 이보현 Yi Bo-hyeon 李步玄 (1773-1800) Francis. Blessed.

Thomas and embraced it. Since then, he has changed so much that his probity and good behavior have made him stand out. Having no desire for marriage, he committed himself to it in obedience to the orders of his mother's lord, and his fervor increased day by day, as he gave himself over to the exercises of penance and mortification. He soon left his homeland and emigrated to the mountains, where he lived on vegetables, saying: "To serve God and save your soul, you must either live in continence, or give your life for him through martyrdom, which is the only way to become a true child of God. When persecution arose, Francis showed no fear of it; on the contrary, he said that it was a good opportunity, and he devoted himself to instructing and exhorting his family and the Xtians of the village, urging them not to let such a wonderful opportunity slip away, and he spoke every day on the passion of Our Lord. Foreseeing that he would not be in peace for long, he had a large quantity of wine prepared, so that he could, he said, drink it one last time and regale the whole village, but, he added, it had to be done quickly. Two days after the wine had been made, the satellites arrived and said: "Are you Xtian? Not only am I," he replied, "but for two days I've been waiting for you to come and take me away. After which he was seized and taken to the mandarin, who said to him: "Are you Xtien, and what country are you from? I am Xtien from Teksan. Who was your tutor, who are your accomplices and what books do you have? My master and my fellow believers are in my country. I do have some books, but as it's a very serious matter, I can't give them to you Le mand. What is so serious that you can't give them to me? As they speak of God, the sovereign master of all things, I cannot inconsiderately place them in your hands. With that, the stung mandarin had him violently beaten, then handed over to the prison. The criminal judge was notified and ordered to transfer him to his own town. He was then taken to Haimi, where the mandarin was then in charge of the two prefectures. The judge said to him: "Why are you abandoning your parents and your fathers' graves, and going to live 500 ly away in another district, and why are you doing what the king forbids, following this detestable doctrine? François replies: "Why do you call our Holy Religion so, the king and the mandarins don't know it. Where did man first come from? It was God who gave them being in the beginning, and how can we fail to honor our great parent and king, the Mand. Are not the king and the mandarins worthy of you, to say that they are in ignorance; and then how can you follow a foreign doctrine? If it were good, the king and the mandarins, who are as good as you, would practice it, but a being like you is a great rebel who ignores the principles. Saying these words, he had the servants approach and prepare the various instruments of torture, and said with a tone of anger: Denounce everything without disguise, and then he underwent the punishment of the sticks. François: everywhere there are masters and disciples, but if I denounced them you would treat them like this, even if I were to die myself, I can say nothing. The mand. With such tortures we won't be able to get rid of this individual, no matter how many times you torture him, torture until you denounce him. The valets then applied the tortures, repeatedly breaking the bones, but François always held firm, saying: "Even if I die under the blows, no, a hundred thousand times no, I can't denounce anything. The mandarin: "Don't count the blows and don't spare anything. In the end, he was loaded with a heavy cangue and taken back to the prison. No part of his body was intact, but he remained content and joyful, praying, exhorting the other prisoners and discoursing on the passion of Jesus Christ.... At the 2nd interrogation, everything was on a terrifying footing, and the mandarin told him: This time you cannot escape, so denounce everything and deny God. Franç. Why do you still speak such words to me? If a subject wishes to deny his king, do we punish him or give him rewards? You are paid by the king, treat me according to the law The mandarin said: He is not a man. Torture was multiplied, but always in vain, and when he was taken back to prison, the criminal judge was warned and ordered to kill him with blows if he didn't want to denounce anything. Several times, François lost consciousness, and they tortured him

relentlessly. Finally, with nothing to show for it, they made him sign his sentence, which he did with a joyful air, so that everyone looked at him laughing and said: "That's quite singular. He was taken back to the prison, and the very next day he was served the condemned men's meal, which he happily took. Then, after a tour of the market, they began to beat him indiscriminately. The mandarin, seeing that he was not dying, withdrew, and the executioners, covered in blood and seeing that his life was not being extinguished, turned him over on his back, violently thrust their sticks into his parts, and finished killing him. François was then 27 years old. Several days later, his body was collected, and the villagers went to see him. It is said that two or three villagers were converted at the sight.

In Martin<sup>135</sup> called eun min i. The same day as the previous one, killed by blows.

Martin was descended from a family of provincial nobles and lived in Tsiourai district of Teksan. His character was both gentle and firm. Quite learned in letters, he was quite familiar with the bachelor Hoang Alexis and was instructed by him in religion. He immediately locked his tablets in a vase and threw them into the water, then went to the capital, was baptized by Father Tsiou and gave him his eldest son named Joseph.

His Pagan parents could not understand the reason for this behavior, so he told them frankly and developed the religion that is still known among them, even though they do not practice it. It was here that he was caught and taken to the court of Kong tsiou, where he plainly stated his desire to give his life for God. From there he was sent to T'sieng tsiou, where nothing could change or shake his resolve, despite the violent torture of bone-bending, stick-puncturing and the big plank, in which he was made unable to walk. Sent back to Haimi, the criminal court of his native district, he had to be transported from relai to relai on government horses, where he was served the customary galas, and after noon the judge gave violent orders to some twenty satellites. He was beaten horribly, and when they saw him on the verge of fainting, they told him: "Apostasies, and you will be released immediately"; but he replied in a strong, intelligible voice: "It is with good heart that I give my life for my God". As his answers did not vary, one of the valets seized a huge stone and approached him, unloading it several times on his chest, the lower jaw detached and the bones of his chest were crushed. On the same day, Ni François was martyred and beaten to death.

Kim Josaphat<sup>136</sup> called Ken Sioun i  
Kim Paik Sioun i<sup>137</sup>  
Kim hang hieki

Josaphat descended from one of Korea's most illustrious families. From time immemorial, it has held the most distinguished offices in the state, and in recent times in particular, it has invaded all dignities and had several queens chosen from among its members. His own parents were in a fine position, but Josaphat became by adoption the principal heir of the eldest branch of the whole family, which ensured him an even more brilliant career.

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<sup>135</sup> 인언민 In Eon-min 印彦敏 (1737-1800) Martin. Blessed.

<sup>136</sup> 김건순 Kim Geon-sun 金建淳 (1776-1801) Josaphat.

<sup>137</sup> 김백심 Kim Baek-sim 金伯淳 (?-1801) Simon. Martyr.

Moreover, Josaphat had something remarkable about him from childhood, and by the age of ten he was already being hailed as a minister; his love of good and diligent study further enhanced his reputation. He lived at least q.q. in the town of Nie tsiou, but was often in the capital. Having heard of religion, he wanted to discuss it with Kouen Ambroise, for whom he had extraordinary regard. The enmities between the two families would not allow him to go and see him, so he asked him if he could come and, on receiving an affirmative answer, he went to Ambroise's house by night. From the outset, he readily accepted the dogmas of the existence of God and the Trinity, but when he heard of the Incarnation, he became sad and despondent, and withdrew for some time, thinking that for having dared to utter such words, the fire of Heaven or some dazzling punishment would come to do justice to the house of the Xtian. Then, seeing that heaven would not avenge itself, he came back, confessed defeat, submitted to all the articles of faith and immediately practiced with ardor. He immediately propagated the religion among his relatives and friends, and brought many of them to the worship of the true God. Soon the detractions began, and after the persecution that followed Fr. He remained somewhat on his guard while continuing to practice, and lived in relative seclusion. It was probably at this time that he and Tieng Augustin wrote a volume on religion, which has unfortunately been lost. Finally, during the great persecution of 1801, he could not escape the hands of the enemies of the Xtian name and was caught: The judge said to him: Why are you lost in this bad doctrine? Josaphat replied: The master of Heaven is the Lord who governs all, he whom our books call by the name of Siang tiei, then he quoted many passages and sustained a learned discourse in which the truth came to light and ended by saying: I wish the whole court and the great ones to practice this religion to bring happiness to the people and ensure happy years for the king. The mand. How can a man of your house speak and act like this, and he urges him to receive come back to him, but the Xtian was not impressed. The judge added: You want to use our sacred books to confirm a perverse doctrine, you are worthy of death. It is reported that, during the interrogations, Josaphat was confronted by Father Tsiou, and that, beginning to say a few detours, the Father said to him: I thought you were something great, but it seems that you too are a man of small kingdom. This stung him, so he answered frankly, and without wavering, he was sentenced to death and beheaded in the capital.

Paik Sioun i, whose baptismal name has not come down to us, was related to Josaphat, had a strong faith and practiced religion perfectly. In 1801, he was denounced by an apostate, stood firm under torture and was condemned and beheaded at the same time as Josaphat.

Hang heiki, whose baptismal name is unknown, was a relative of Paik Sioun i, probably of bastard origin. Having embraced religion, he made no secret of it, and if anyone questioned him, he always replied in a loud voice: "This is a great doctrine, this is the true religion, no man can fail to follow it, follow it with me. In 1801, he was caught with Josaphat and, failing to surrender, was condemned and beheaded with him in the capital.

Servants to the princesses.

Their names and numbers are unknown. It seems certain that at least two of them perished; many put the number at five 5, but this is not clear. Educated in religion and practicing with the two princesses, above, they also served Father Tsiou when he was in this palace, and were the confidants of these princesses in all matters concerning religion. In 1801, they were also denounced and caught, then, firm in their faith, condemned to death, and apparently poisoned in an ad hoc house outside the small western gate.

Hoang Alexis<sup>138</sup> called Sa ieng i, beheaded and quartered.

Alexis descended from a family distinguished in the kingdom for its nobility and the dignities it had achieved. From childhood, gifted with the finest qualities of body and mind, he made rapid progress in literature, and all his knowledge augured a brilliant future for him. His reputation was further enhanced when, at the age of 17, he obtained the degree of bachelor in the public examinations. The king, having heard of his remarkable talents, wanted him to be presented to him. He treated him with kindness, cherished him greatly, and went so far as to take his hand as a sign of friendship - an extraordinary favor in these countries, and one which led to Alexis usually having a cord on his wrist, which could no longer be touched carelessly. We don't know how Alexis' conversion came about, but he was married to the daughter of one of Matsai's tieng, and always enjoyed a reputation as a fervent Xtian. But Alexis, who wanted to save his soul and had no other attraction than his religious exercises and being close to the priest, refused all that was offered to him, thus opening the door to the persecutions he had to endure. He lived in the capital and often gave hospitality to the always secretly sought-after Father Tsiou. In the spring of 1801, seeing that he could no longer escape, he went down to the provinces and retired to the distr. of tsiei t'sien in a Xtian pottery factory. The Xtians of the village were unaware of his presence for a long time, and the Xtian iou, master of the house, was alone in secrecy with his wife and an old woman who often came to serve him. If government documents are to be believed, it was here that he wrote the famous letter urging Europeans to come and be granted freedom of religion. He used Kim hang pin i for his foreign relations, and sent for the couriers hoang Thomas and Ok t'sien hei to entrust them with his letter. We don't know how the letter was seized or what happened to it, but around the 9th moon, Alexis was tracked down and satellites came to the factory where he was hidden. After many fruitless searches, the muffled noise made by the pottery when the cavern was approached aroused suspicion and he was arrested.

At this point, he ordered the Satellites not to touch the hand in which the cord, a sign of royal favor, was held, and this order was obeyed. Taken to the capital, he was treated like the great rebels, tortured out of line, and finally condemned to be beheaded and quartered. Alexis was then 27 years old. Note: the famous letter which led to Alexis being treated as a conspirator is known to us only in part, and then only from documents sent to Peking by the Korean Court. It says that Alexis was asking the Europeans for q.q. hundreds of ships, 50 to 60 thousand men, etc.... that he was amassing money and secretly raising troops to support the foreigners, etc....

We can certify that these last articles are still entirely false, as is the designation of the leader of the revolt, who is proven never to have practised or had any dealings with the Xtians. We believe that Alexis, in his desire to see the foreigners come to obtain freedom of religion and nothing more, may have written an imprudent letter, which the Korean government charged a great deal vis-à-vis the Peking Court, to justify the dreadful massacres he carried out at that time, on many eminent people. The condemnation of Alexis that we have in our hands, designates him as the principal leader of the Xtians, and as having allowed himself to be involved in the conspiracy detailed above. Alexis is revered by many Xtians for his virtues and courage under torture.

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<sup>138</sup> 황사영 Hwang Sa-yeong 黃嗣永 (1775-1801). Alexius. Martyr. (Daveluy se trompe en l'appelant Alexandre plus tard)

Niou hang kem i<sup>139</sup> beheaded.

Hang Kem i, whose baptismal name has not been found, was the head of the Niou family, father of the two martyrs Jean Niou and father-in-law of Ni Niou hei, above; descended from a noble and extremely wealthy family, he lived in the village of T'sonam i, not far from the Capit. of the Tsien la province, and had obtained the rank of bachelor. From the very first years of the introduction of religion in Korea, he heard about it, and in order to learn more about it, he went to the Kouen family of iang keun, more than 500 ly from his home, whose reputation for science and virtue was then universally known. No sooner had he heard the first principles than his upright soul surrendered to the light of truth, he immediately began to practice it and, on his return home, shared it with his large family, who also embraced him. The great esteem and influence he enjoyed in his province enabled him to spread the faith among his friends and acquaintances, and he was certainly the foundation of Christianity in this province. Some even say, but without satisfactory proof, that he was appointed priest of this part of the south, by Kouen Xavier, who was acting as Bishop. Fr. Tsiou was received into this family and probably stayed there for some time. In the spring of 1801, persecution hit him and his family, and he appears to have been summoned to the capital's high court during the summer. They tried to make him say that he had collected money to help the foreigners called by Hoang Alexis's letter, but the force of the torments forced this confession out of him, and none of the Xtians were fooled by it; it is even highly probable that he had no knowledge of the letter. This knowledge, however, caused him to be declared a traitor to his country, and after courageously enduring the torments without faltering, he was beheaded.

The Niou family of T'so nam i.

We have been able to give q.q. details on its head, Niou hang kem i, on two of his sons and on his daughter-in-law Ni niou hei, many other members of this family have too fine a reputation for virtue and courage in torments not to be mentioned, and having no precise details we bring them together under this title. Niou Kang Kem i, brother of hang Kem i, having been killed after apostasy, we do not include him here, although perhaps he had a good death.

Niou hang Kem i's wife, one or two of his sisters-in-law, his third son, one of his nephews usually living in the Capital, and probably one or more of the slaves, were all imprisoned in the city of Tsien tsiou and bravely endured the tortures. The Xtians of this province speak only with admiration and veneration of all the confessors of this family, but as we don't know the deeds and the end of each one in particular, we can't name anyone. Q.q. some count thirteen martyrs from this family home, and the 3 young children were exiled to the Islands.

Hong Philippe<sup>140</sup> called p'il tsiou.

Philippe was the son of Kang Colombe and lived with her in the Capital. He belonged to the Hong branch of p'ong San and was a distant cousin of Hong Luc, above. Still a noble and distinguished family. He often received Father Tsiou in his home and hid him for

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<sup>139</sup> 유항검 Yu Hang-geom 柳恒儉 (1756-1801) Augustine. Blessed.

<sup>140</sup> 홍필주 Hong Pil-ju 洪弼周 (1774-1801). Philip. Blessed.



some time, then, together with his mother, devotedly rendered him any service he might require. Caught in 1801, he generously confessed his faith and was beheaded in the capital. He was probably between 24 and 25 years old.

Hoang<sup>141</sup>, known as p'o siou.

Hoang's baptismal name is unknown to us, but the Xtians know him by the title p'o Siou, which means soldier armed with a rifle, because he was a member of this company. A native of Pong San, Hoang hai province, he was instructed in religion in the capital, where he came for his duties. There he was caught and, not wishing to deny his God, was sent back to Pong San by order of the governor to be executed, where he was beheaded.

1801 T'siong tsiou. Ni pou t'siou ni<sup>142</sup>, praetorian, beheaded.

Pou tsioun i, whose baptismal name is no longer known, if he was baptized at all, was praetorian of the city of tsiung tsiou. Quite learned in letters, he had a fine handwriting; moreover, he had a fine bearing and spoke well. He rose above the ordinary. Instructed in religion by a nobleman from the same town, he practiced with great exactitude and followed, it is said, in many points the examples of the ancient saints. In 1801, he was caught in his own town, subjected to violent torture and condemned to death, where he was beheaded at the age of 68.

The martyrs of T'siong tsiou, described as good confessors of the faith by many witnesses, could only be named as three by one man, then a Pagan though knowledgeable of the religion, and now a Xtian. These martyrs were neither his relatives nor his friends. He knew them, however, and all the events took place at his side. The seriousness of his character leaves nothing to be desired, and it is all the more trustworthy that he casts doubt on the good confession of one of his friends, who was beheaded around the same time and whom we have not listed here.

Ni Siek tsiung i<sup>143</sup>, beheaded.

Siek tsiung i was the 3rd son of Pou t'sioun i, above. His baptismal name is also unknown. Like his father, he was taught religion by a nobleman from the town of tsiung tsiou, and although he worked as a merchant, he practised it very well, setting a fine example for the Xtians. As persecution increased, he fled for a time, but when he returned home in 1801, he was caught in his hometown of Tsiung tsiou, endured without weakness all the torments of the question and was beheaded in the same town, at the age of 29.

(See additional page) +

Ni akinien i<sup>144</sup>, Widow beheaded.

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<sup>141</sup> 황포수 Hwang Po-su 黃砲手(?) Martyr.

<sup>142</sup> 이부춘 Yi Bu-chun 李富春 (1773-1801). Martyr.

<sup>143</sup> 이석중 Yi Seok-jung 李石中 (1773-1801). Martyr.

<sup>144</sup> 이아기련 Yi Agi-nyeon 李阿只連

This woman's baptismal name is similarly unknown to us. She was the daughter of a praetorian, and was married into a family of praetorians in the town of T'siong tsiou. She lost her husband after having had two sons, and having been instructed in religion by the same nobleman as the above confessors, she devoted herself assiduously day and night to the exercises of religion, and never showed any laziness. She was captured in this city in 1801, calmly endured horrible torments, and finally condemned to death and beheaded.

Ni André<sup>145</sup> or Louis de Gonzague nicknamed tan ouen i beheaded on the 28th of the 2nd moon Sin iou

André, whose legal name was tson t'siong, came from an honest family, highly regarded in the area, and lived in ie sa ol in the district of t'sien an in naip'o. Of a serious, firm and upright character, he had received brilliant qualities from nature, and from childhood devoted himself to the study of letters in his own country. At a certain age, urged on by the desire for knowledge and wisdom, he thought of taking lessons from some great master, with the aim of perfecting his knowledge. Attracted by the high reputation enjoyed everywhere by the Kouen family in the iang keun district, he went there, albeit a long way from his country, and asked for the favor of being received as one of their disciples, which was granted. Kouen Ambroise and Kouen Xavier, who were still Payens and heads of the family at the time, soon recognized the fine qualities of their pupil's heart and mind, so they took a special liking to him and devoted all their efforts to nurturing his happy disposition. A little later, in 1784, the Kouen family was evangelized by Ni Peki, and Kouen Xavier was immediately convinced of the truth of the religion, immediately began to practice it, and could not help communicating it to his pupil. André immediately accepted the truth, and seeing the greatness of Christianity, he set out to study it in greater depth. Under the guidance of a master as learned as he was virtuous, in a short space of time he not only mastered the doctrine, but also trained himself in the practice of the Xtian virtues, to such an extent that Xavier soon judged him capable of instructing and training others, and sent him back to his family with the mission of propagating the religion with all his might among his relatives and acquaintances. André lived up to his master's expectations. No sooner had he returned home than he preached first to his own family, then to those further afield. His distinguished talents, combined with a special gift for attracting hearts, won him many listeners, and few were able to resist the influence of his words, so that the number of Xtians in his vicinity grew daily. As the reputation of his erudition spread, he soon saw people arrive from all the neighboring districts, and the crowds at his house were so great that a popular saying sprang up: One goes to seek knowledge in the house of Ni tan ouen i, as one goes to caross satiated in the house of Ouen tong tsi. In 1787, Kouen Xavier and others decided that a clergy should be elected to extend and consolidate religion in Korea, and André was called and appointed to fulfill the duties of priest in the Nai p'o. Full of zeal and in the utmost good faith, he saw this as a means of satisfying his desire to propagate the faith, accepted the position and from that day on, seeing himself entirely devoted to this great work, he gave himself to it without hesitation and seemed to have no other thought. The danger of probable persecution did not stop him, and he went from side to side preaching, baptizing, confessing, celebrating mass and fulfilling, in a word, to the best of his ability all the functions of the ministry in which he had great success. At this time, religion became widespread in Nai p'o, and it was André who planted the seeds of the faith that have continued to bear fruit to this day, making this region

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<sup>145</sup> 이준창 Yi Jon-chang 李存昌 or 이단원 Yi Dan-won 李端源 (1752-1801)

the Xtian nursery of Korea, A letter of advice was sent to the Bishop of Peking, and when his reply arrived, everyone recognized their own imprudence and gave in entirely. André, who was also aware that it was forbidden to keep the ancestors' tablets, destroyed them and the room where they were kept, and such was his ascendancy over all those close to him that no one said a word to stop him. In 1791, ioun tsi t'sioungi having been beheaded, persecution arose in many districts, and André himself had already suffered a number of vexations and, foreseeing that he would soon be wanted, thought of fleeing into hiding. On the night of the last day of that year, he bade farewell to his elder brother; not only did all his relatives, of whom more than 30 lived in the village, but also all the inhabitants of the 300-plus houses in the village gathered around him, none of whom could bring themselves to part, and yet the prospect of imminent danger prevented him from being held back; it was a scene as touching as it was heartbreaking, as everyone seemed to be losing a father, a brother, a friend, and it can only be compared to the circumstances of the departure of the missionaries' Christianity. He moved to the Hong San distr. and continued to work for the good of religion. In 1795, Father Tsiou, having entered Korea, said to André: After having foolishly administered the sacraments without authority, how could you do penance enough? Martyrdom alone will make you forgive yourself... So he willingly gave himself up to all kinds of hard work and fatigue, and thought unceasingly of preparing himself for martyrdom in order to obtain the remission of this sin. It was probably towards the end of that same year that the governor sent the mandarin an order to seize André for destroying his tablets and spreading religion. His parents were seized and tortured to find out where he had retired to; André, despairing of escaping, gave himself up and was soon sent to the military headquarters at t'sieng tsiou. There he was questioned and, refusing to apostasize, he was sent back to his district of t'ien an with orders to put him on the list of fustigators. The mandarin did not make him practice this profession, but put him in private custody under bail, and he taught letters to the children of the praetorians. He was ordered to be beaten every 1st and 15th of the month, as he was a friend of the Praetorians, and this was done without causing him much pain. The length of his captivity was generally set at six to seven years. In the end, he was transferred back to t'sieng tsiou for questioning, then to the capital. We don't know what torments he had to endure, but his reputation as a great leader and propagator of the religion suggests that he must have been treated very violently. He was sentenced to death, and the government ordered him to be executed in Kong tsiou, the capital of his province, to intimidate all the people. On his way there, the satellites assured him that he was only going into exile, so he made and presented to the governor a request to appeal against the sentence of exile and ask for death like the others. The sentence was death, and he was soon executed, his head only falling on the sixth blow. His relatives collected his body during the night and took it away. It is said that when they set about burying him, the head was found to be reattached and solid on the spot, the traces of the sabre stroke that brought it down appearing to be a white thread placed around the neck.

André was a remarkable man for his talents, as well as for his virtues and his steadfastness in confessing the faith. His name is still revered by all. True, he did not receive the grace of ordination, but it seems that God granted him the grace of the apostolate. It is calculated that almost half of today's Xtians are descendants of those he converted, and this gives us an idea of his zeal and virtue. He passed on this apostolic grace to his collateral descendants. Indeed, the grandmother of Father Kim André, the first Korean priest to be martyred in 1846, was the daughter of Ni André's eldest brother; and the mother of Father T'soi Thomas, the second Korean priest, who today exercises the ministry with such fruit in this country, was the daughter of a nephew of the same Ni André.

Tsio Thomas, who was almost beaten to death.

Thomas descended from a distinguished noble family in the kingdom, and was the son of Tsio Justin<sup>146</sup>, known as tong Siem i, said to have been exiled for his faith without apostasy. He was born in the district of iang keun.

From childhood, obedient to his parents' instructions, he distinguished himself by his good behavior and fulfilled all the duties of filial piety towards them. When he was later instructed in religion around 1784, his exactness and fervor in practicing it made him the model for all Xtians. On the 12th moon of 1800, his father, aged about 60, was taken and imprisoned in the town of iang keun; Thomas lived ten miles from the town, and every morning and evening he went there to bring his father his meals, consoling him with all his might. On the 3rd moon of 1801, his father was transferred to Keum pou, the Capital's prison, and he followed him there, staying close to him. Obligated to leave him for a few days on business, he suddenly learned that his father had gone into exile, and immediately followed in his footsteps, walking barefoot day and night, and having joined him 300 ly away, he followed him to mou san, the place of his exile, nearly 2000 ly from the Capital. The wounds he had received in torture, combined with his advanced age, caused him to fall ill, and soon it was thought that his end was near. To be sure, Thomas secretly tasted his father's stool, and having been surprised by the master of the house with whom he was on bail, the latter admired him greatly and said in front of everyone: I have never seen such filial piety, and there is nothing I would not do for such a man. Little by little, his father recovered, and every day he gave thanks to God. However, the mandarin of iang keun, a cruel man and sworn enemy of the Xtians, unable to console himself for not having been able to put Tsio Justin to death, as he had planned, wanted his son Thomas to die in his place. He succeeded in obtaining an arrest warrant from the provincial governor, and unleashing the iang keun satellites, they arrived at mou san on the 8th moon to seize Thomas. His father did not utter a word on this occasion, only went to wait for his son on the road outside the gates and said to him: eh! well, what resolution have you taken? Thomas' heart was pierced by a thousand swords, and he had to leave his old father alone at 2000 ly of all knowledge. However, subject on the one hand to God's command, and on the other not wishing to impress his father, he hid his pain and replied calmly: I have no other thought than to follow the cross of Jesus step by step. Justin replied: Now I leave you in peace and with no regrets. Thomas bade his father an eternal farewell, then turned to leave with a quiet air, admired by all. Arriving at iang keun, the mandarin said to him: Do you know your father's crime? Thomas replied: "How can you be so ignorant of principles as to speak to me like this? The position he finds himself in today is my fault. For nearly two months, almost every day he was summoned with orders to apostasize and tortured. By God's help he remained steadfast, but being of flesh he eventually succumbed to his wounds. His family were unaware that he had been taken, when on the 8th of the 10th moon of this year, news of his death was brought. When Thomas was still at home and found himself alone, he often flogged his arms and legs. Despite all his efforts to hide, he was surprised several times by his family, and the marks of the blows betrayed him too; this was not only to mortify himself, but also to test himself and see if he could withstand the torments at the moment of persecution.

On the 19th of the 10th moon im sin 1812, Hoang Paul<sup>147</sup> was beheaded in the town of Kong tsiou.

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<sup>146</sup> 조동섬 Jo Dong-seom 趙東暹 (1739-1830) Justin.

<sup>147</sup> 황 바오로 Hwang Paolo (1754?-1813?)

Paul was from Hong tsiou district, and practiced religion with fervor as soon as he was instructed. In 1794, when he was taken to Hong tsiou, the mandarin asked him: "Do you follow the religion of the Master of Heaven? Yes," he replied; "the mand. Deny God, injure him and I'll let you go Paul replies: Insulting God is something even animals couldn't do, let alone a man with a reasonable soul. The angry mandarin orders him to be beaten to death with a thieves' board. In this horrible ordeal, his strength is entirely exhausted, and he is carried off dying to the prison. There, thanks to the care of the prisoners, he came back to life. When the mandarin heard of this, he forced him to work as a fustigator, and three months later he released him. Paul went out and lived quietly in the practice of religion; in 1812 he was living in the porieng district when the satellites came and took him to the haimi mandarin who said to him: Denounce your masters and your accomplices. He replied: "The one who instructed me is dead; those you call my accomplices are all here with me. Denounce again", and at the same time he was subjected three times to the torture of bone-bending and stick-puncture. Paul stood firm despite this horrible torture, confessed his faith generously and after seven months in prison, he was sent to the governor's court in Kong tsiou, where he was beheaded with two others on the 19th of the 10th moon of this year 1812. He was 59 years old.

Ni Paul<sup>148</sup> called ie sam i, killed by beating.

Paul was from an honest family and lived in the village of pai ol in Hongtsiou district. He was instructed in religion with his brothers in 1790; involved in superstitions he practiced it only in part, and having been caught by his own mandarin in 1791 he had the weakness to apostasize and was released. On his return home, he regretted his mistake, but fear and the speeches of the payens prevented him from practicing his religion as he would have liked. Finally, in 1798, he left his homeland with his elder brother and settled in the province of Tsien la, where he spent q.q. years in the fervent practice of his duties. In 1801, his elder brother was caught and sent into exile, where he died three or four years later. For his part, he managed to hide in the capital and avoid the storm. He withdrew again to the mountains with another brother in 1802. No sooner had they settled there than they were both caught and taken to Kong tsiou, where they had to endure the torments of interrogation three times, and after seven months in prison were both sent into exile separately. He, however, managed to obtain his release after q.q. years and had settled in Tsin sang district, but he was soon caught again and around the 6th moon of 1812 he was taken to the mandarin of Hong tsiou. This was the 3rd time he had fallen into the clutches of his persecutors, but his steadfastness was not shaken, he responded courageously to interrogation and was subjected to violent torture. The mandarin, unable to get anything out of him, condemned him to death; he ordered him to be beaten with a triangular stick. Despite the efforts of the executioners, Paul did not die, and had to endure this torment for a long time, in which he expired, or was perhaps finished off with stones by the prison jailers. This was probably around the 12th moon. It is said that, at the time of Paul's martyrdom, three young men passing through the city saw a bright light rising up to heaven. On their return home, one of them, a Christian, heard the news of Paul's martyrdom three days later. Calculating the day and the hour, he recognized that the light corresponded with the martyr's death, and began to praise God for this prodigy. Paul's Pagan relatives removed his body, and were all astonished to see it delivered to the torments, without a trace of wounds; on the contrary, it was all aglow. As

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<sup>148</sup> 이여삼 Yi Yeo-sam 李汝三 Paul (?-1812). Martyr.

everyone withdrew in admiration, one of them decided to embrace the religion, which he still practises to this day with all his heart.

Additional notebook = selection of Korean martyr princes - 157 pages

Copy of Mgr Daveluy's writings on the Martyrs of Korea to Mr. Albrand supr. du Sém. des Mis. Etrang.

List of q.q. martyrs added in January 1859

Han Thomas<sup>149</sup>, known as tek ouen i, beheaded.

Thomas was from a family originally from the Hong tsiou district, from where it had emigrated to the Siou ouen district, then finally to Koang tsiou. He had a naturally strong and firm character, even to the point of violence, which meant that he was little trusted. Very assiduous in prayer and pious readings, he used to devote himself to these with the other Xtians, and when he exhorted them, his firm words, like his heart itself, penetrated everyone; his main concern was to apply himself to conforming in everything to God's will, and he passed for a fervent Xtian. During the persecution of 1801, he was caught by the Koang tsiou satellites and taken to the Koang tsiou court. The judge asked him: "Is it true that you follow the religion of the Master of Heaven? It's true," he replied. From whom did you learn it, who are your accomplices and your books? Then, saying these words, they began to pry his bones apart and puncture him with sticks, but he endured everything patiently and even joyfully, without his face undergoing any change. He replied: "I have no books and cannot denounce anyone. Then irritated, he began the same tortures. Thomas said: Should I die under the blows, I cannot satisfy you; if you were to give rewards to those I denounce, I would do so, but far from it, if I denounce someone you will seize him like me, tighten his neck to strangle him, and as they arrive you will kill them by cutting their necks, how do you want me to denounce anyone, it's impossible. So they put him in the cangue and handed him over to the prison, dispatching him to the government. The other interrogations and tortures are not known in detail, but it seems that he was tormented most violently, and that his constancy never wavered for a moment, thus making holy use of the iron character he had received from nature. When he reached the place of torture, he supported with his own hands the log that was to support his chin, and looking at the executioner with a fixed but calm eye, he said sternly: Cut off my head with one blow. Thomas reprimands him and orders him a second time. The executioner struck again, and it wasn't until the third blow that the head fell off. It was the 30th of the 12th l. of the year Sin iou, count 1802 Thomas was then 52 years old.

Tien Pierre, Teuki's brother, died in prison.

Tien Pierre was from iang tai, a horse station in Mien t'sien district. The youngest of four brothers, he was very mild-mannered, and his narrow-minded intelligence made him even simplistic. What's more, crippled in one leg, he used a wooden leg. But as he grew up and emigrated to Koumani, distr. of Teksan, he began to make contact with the Xtians, and soon after, having moved his tent to Hoang Mosil, his fervour was so aroused that

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<sup>149</sup> 한덕운 Han Deok-un 韓德運 (1752-1802) Thomas. Blessed.

everywhere the Xtians noticed him and pointed him out, and in matters concerning the service of God, he never again paid attention to the pains or difficulties. During the persecution of 1839, after first fleeing from one side to the other, he told his elder brother of his plan to give himself up. In the meantime, his brother was sold to the satellites by a wicked Xtian who wanted to steal his small fortune. On hearing of this, Pierre set off at once to join his brother, but on the way he was prevented from doing so by one of his relatives, and while reluctantly returning home he was met and arrested by the satellites, then taken to the prefecture of Haimi, where his brother had already been consigned. The criminal judge ordered him to deny God and denounce his accomplices, and on his refusal, despite his infirmity, he was made to undergo bone-cutting, stick-puncture and other violent tortures, among which we note that his legs were sawed off with ropes, in such an awful manner that the flesh formed detached pieces and no part of his body remained intact. Peter never wavered, enduring the tortures and torments admirably. These torments were repeated, 4 or 5 times, then increased, and even though for eight days he was not given even a glass of water, he remained unshaken, to the astonishment of everyone, who had not expected such constancy from this cripple, half-wit. His elder brother, no longer able to endure the torments, apostatized and returned home, where he survived only a few days. Pierre did not let himself be shaken by this defection, although the violence of the atrocious tortures once forced him to denounce a Xtian, but he could never be persuaded to apostasize. They tried every means of persuasion, urging him to free himself and go back to his brother, but to no avail: "Crippled as you are," they told him, "why do you still want to expose yourself to torture? I wish to give up my life for God, and even if I die under the blows, I cannot deny him. So he was deposited in prison and soon after transferred to the governor's court at Kong tsiou. There, he underwent two interrogations with the same firmness, and surviving witnesses speak with admiration of his unshakeable constancy, all the more remarkable in that, among many others gathered from different prefectures, he, a poor cripple and narrow-minded individual, was the only one to boldly confess his faith, and he died of hunger and exhaustion as a result of the tortures, the night after his last interrogation, or perhaps the next. This was towards the beginning of the 9th moon of 1839. The satellites who witnessed his courage were so astonished, that two years later they were still saying in their coarse language: "This rascal was proudly stubborn, and when the mandarins wanted to keep him alive, he stubbornly wanted to die.

Hoang Thomas<sup>150</sup>, known as Sin ke, legal name Sim i, quartered and beheaded.

Hoang Thomas, known as Sin ke, was from the village of Liong meri in the distr of Teksan, and husband of the sister of the martyr Ni françois, known as Pohien i, born of parents of the common class, we know nothing of his conversion, but he seems to have devoted his life to the service of his brothers, taking charge of the perilous journeys from Peking as a servant of the Xtians who directed this business. After being baptized in that city's church, he is cited as one of those who brought Fr. Tsiou to Korea, emigrated with his brother-in-law Ni françois and led the priest to give the sacraments in their families. Returning from one of his trips to China, he learned of the martyrdom of his brother-in-law François in the Korean border town of Ei tsiou, and expressed great joy. In 1801, on his way to Hoang Alexandre's retreat, he seems to have committed himself to bringing it to the foreigners, but soon afterwards he was taken by the satellites and led first to the Kong tsiou court. He was later summoned to the capital and declared an accomplice in Hoang

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<sup>150</sup> 황심 Hwang Sim

Alexandre's attempt at rebellion; he was condemned to be quartered and beheaded, then executed, probably in the capital, in one of the last months of the year, at the age of 35 to 40.

His sentence read as follows: Hoang Sim i, a man of the lower class of the people, went to the Capital and the provinces, and was everywhere engaged in the service of commissions. He went abroad and was baptized in the Church of the Europeans; he lived with Ni, and in concert with Kim iousani and ok t'sien hei, he arranged to pass on Tsiou Moun mo's correspondences. He had a life-and-death relationship with Sa ieng i. This spring, when he was searched, he fled and hid in the territory of tsieun t'sien; having learned that Sa ieng i, fleeing the arrest decree, was in tsiei tsien, he went and stayed near him, saw his hideous letter, joined the plot, made a contract with him and trained t'sien hei to pass him on to the barbarians of Europe and engage them to come with large ships to harm the kingdom. His participation in the plot is true. Today, outside the small western gate, may he be quartered and beheaded.

Numerous witnesses assure us that he did not deny himself during the tortures. Some accuse him of having denounced Hoang Alexandre, but they only give this as a doubt, and several add that it was on the advice of Alexandre himself.

We do not intend to include the following story here, despite the authenticity (sic, authenticity) with which it is clothed, because of the special sphere in which it took place, but several of our confreres urging us, we send it in the hope that if Paul is not admitted to the number of martyrs, his life will at least serve for edification. His heroism will seem all the greater to anyone who reflects on the strength of paternal authority in these countries, where a single word from a father causes the whole family to tremble. Paul's steadfastness in many circumstances was seen and known by many Xtians, the last scenes were seen only by one family who lived near him, and even they did not witness the most dreadful one, but knew about it the very same day through Paul's brother, who came immediately and still trembling to report the details to him. The head of this family, who reported the facts to us, is a serious and unsuspecting man.

Kim Paul<sup>151</sup> dit ho ien i.

Kim Paul, known as ho ien i and also called Pal, was from an Antong family and descended from an ancestor renowned for his virtue. From childhood, he had a good and gentle character, but he didn't know how to banter with his companions, and all day long he remained thoughtful without speaking. He could have been suspected of being an idiot, but his talents set him apart from the rest, and by the age of 20 he already had an accurate knowledge of most of the country's sacred books, and was well versed in all kinds of subjects, Little by little, he learned morals, philosophy, mathematics, astronomy, all kinds of magic arts and the doctrines of Laotze and Foë, yet his thoughts never turned to the glory of the world, and he would not even take part in public examinations. Breaking away from the world, he sat modestly all day, endeavoring only to deepen his knowledge of philosophy and mathematics, treating his friends almost without speaking, and not responding to pleasant speeches. As his reputation spread far and wide, many people came to visit him, and to avoid the crowds, he decided to leave his homeland and retire to the foot of the paik san mountain, in an isolated village called Siek Song, in the northern Canton of the Sioun heng district. After spending about a year there, he chanced upon Xtien Kim Thomas, known as Tsioun

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<sup>151</sup> 김호연 Kim Ho-yeon (1796-1831) Paul.



siri, a learned and capable man. Having first heard him speak of the ecliptic, the tropics, etc., he was greatly surprised and thought he had found a master more learned than Confucius, Meng tse and others. So he asked him for an explanation of the tsiou iek (Chinese book), and when the latter replied clearly, Paul was stunned with admiration. Little by little, as the discussions continued, the Xtian was led to speak to him of Religion, and no sooner had Paul heard him than, shaking with joy, he said: "All my life I had presumed that man had a last end of some kind, but finding nothing on this in our sacred books, I had remained on my doubts; today, for the first time, I have found the true doctrine. Paul was then busy meditating and mortifying in order to obtain the immortality promised by the books of Laotse. He immediately stopped this work, bought some religious books and in a few days, regretting and detesting all the sins of his past life, he had broken with all the superstitions he had indulged in. He then invited Kim Thomas for a walk and, having gone with him to the banks of a stream, he asked him for baptism, which the latter conferred. Throughout the day, tears of joy flowed abundantly from his eyes at intervals, and he said: "To thank God our Father for his benefits, there is no other way than martyrdom. Then he would often repeat with a sigh: When will religion flourish in this kingdom, and we will be able to build a temple, attend Holy Mass and receive the Sacred Body of Jesus Christ? And his fervor increased day by day. After about a month, he first instructed his brother in religion, then showing his father a book of religious doctrine, the latter confessed that it was the true religion, but having then heard that all the superstitions of the country must be put aside, he entered into a great rage and said: If we follow this religion, the temples of the genie of heaven and of the king's ancestors are destroyed, the temples of Confusius and of the great men, the tablets and all the sacrifices are ruined, so the king is quite right to forbid it severely, then he violently reprimanded his son, adding: You must absolutely break with all the books of this religion and with those who follow it. From then on, he harassed his son every day, trying to prevent him from practicing, but Paul did not give up, and ended up beating him several times with a stick. Paul, whose constitution was very weak, seemed likely to become ill, and unable to stand it any longer, he left his father's house and went into hiding with a Xtian, where he spent four or five months. Nothing can describe the hard life and all the hardships he imposed on himself during this time. From the 4th moon, he chose a place for himself and sat there continuously, without ever leaving it, in prayer and meditation. Only at the crowing of the rooster would he pretend to get some sleep, then get up again immediately to pray and meditate; every day he followed this regime, without ever varying it, and on Fridays and Saturdays he usually fasted. When the Xtians saw him acting in this way, they said to themselves: Paul seems to be a man without a body. Even in the heat of the day, he never left his apartment, and after a quarter of a year, not only did he not look tired, but he appeared fresh and healthy, so that the Xtians said: "This is certainly a miracle of God's special protection. However, his father, seeing that he wasn't coming back, drew up an accusation against Kim Thomas, the author of his son's conversion, and wanted to take it to the mandarin. The Xtians were gravely alarmed and sent for Paul, who, seeing no remedy, prepared to return, and foreseeing well where things would lead, he said to the Xtians as he bade them farewell: Let us meet again in the true homeland; he entrusted them with a book he had composed on the proofs of religion and other notes, and returned home carrying nothing. When his father saw him back, at first he seemed pleased, but after a few days he said to him: "While you were away, so-and-so came, and before long a great affair will arise," and he began to torment and beat him every day. He went on to say: In all these surroundings and far and wide, public rumors point to you as the leader in the science of ...(superstition); your conduct and erudition put you almost on a par with the great masters; if you don't renounce this religion and people come to consult you, how will you answer? Why do you want to be so stubborn?" and every day the blows accompanied the reprimands. Having endured more

than a month of all this ill-treatment, Paul's body could no longer take it, and falling ill, he was left for some time with nothing but skin and bones. Two days before his death, his father came to him with a knife in his hand and said: "You must die soon; if you die having apostasized, I recognize you as my son, but if you do not apostasize, I will kill you with this knife, and it will also be used to kill me. Paul replied: "If in order to obey a father's orders one cannot transgress the king's orders, how much more, since God is the sovereign master of all things and the father of all men, rewarding good and punishing evil, must we not obey him! and you would have me deny him? Is that a father's duty? But Paul's mother and brothers rushed to his side and stopped him; the father, unable to repel them, wanted to pierce his own throat, but was prevented from doing so; and yet Paul said aloud, "Even though you have come to these excesses, I cannot but follow the orders of our common grandfather," and his father, unable to try anything more, withdrew. The next morning, Paul again applied himself to prayer and meditation, and often asked if it was noon; when that time came, he recited his Angelus and raising his eyes to Heaven, he knelt down and gave up his soul to God so peacefully, that his parents near him did not notice. It was the 8th moon of the year Sin mio, year of J.C. 1831. He was only 36 at the time, and barely a year had passed since his conversion. It is said that when the customary sacrifices were made to him after his death, the altar collapsed of its own accord.

The Xtians of these lands, who were so edified by his fine example and his words, still venerate him and say: Isn't Paul also a true martyr? It's not for us to decide, but could we refuse him our suffrage?

Copy of a letter from Mgr Daveluy to M. Albrand.  
M. Albrand sup. of the Sém. des Miss. Etrang.

New note on Nim Joseph<sup>152</sup> dit Koun tsip i, martyred at the end of the 7th moon of the year Pieng o 1846 (more complete than that found in the preceding notes)

Nim Joseph was born in a village on the banks of the Capital River, with a gentle, frank and upright character. Having lost his mother at an early age, his father, who had only this one child, loved him singularly and never reprimanded him severely; however, despite this weakness which governed his upbringing, Joseph's heart, naturally inclined to filial piety and subordination, did not suffer any bad consequences. From the time he reached the age of reason, and for ten years or so, he went to school to learn Chinese characters; then, as he grew up, he practiced archery, loved music, and consequently found himself associated with a host of people devoted to pleasures, sometimes even licentious, but in the midst of all these amusements nothing excessive or disorderly ever appeared in him, always affable and an enemy of disputes, he attracted the esteem and love of everyone.

Around 1830, his father's new wife and his own wife became acquainted with religion, and he himself was soon instructed in it. The force of the truth convinced him at once, and he had no lack of desire to practice, However, he had full confidence in the Xtians and loved them with all the intimacy that can take place between brothers, and happy to be able to relieve those in need, he continually entertained at home four or five of those he knew to be without support or resources. Many a time, after preparing refreshments, he would invite a large number of Xtians, and take them out for a game on the water in a boat, where he would celebrate the beauty and sanctity of religion in song, Although he lived a

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<sup>152</sup> 임군집 Im Gun-jip 林君執 (1804-1846) Joseph. Saint.

comfortable life, such acts should not be seen as the effect of chance, but as the cause and source of the blessing that would later see him die a martyr for the faith.

In 1835, a persecution had arisen in the village where he lived and several Xtians had been taken. He made every effort to protect the others, and to succeed more easily, having voluntarily joined the ranks of the satellites, Later, he emigrated to the village of Sam Kai, where the numerous comings and goings of the Xtians in his house soon led the neighbors to suspect him of religion, and he was often the target of their insults and calumnies, which he heard and received without paying any attention.

On the 5th moon of 1846, his son, having taken Father André Kim to sea, was taken with him by a small mandarin (t'sien sa) from Soun-ou i province of hoang hai.

As soon as Joseph heard about it, he got on a boat and went straight to the scene; his son had already been taken to the maritime prefecture of Ong tsin, he continued on his way, did not hide who he was, gave himself up and was locked up separately from his son, a few days later, Both were sent under escort to the capital, and throughout the long journey he was still unable to see his son, whom he had come so far to find. On arrival at the capital, he was imprisoned in the thieves' prison, was unable to have any contact with his son, and first met Fr. André Kim; the sight electrified him, his face took on a joyful, tranquil air, and his resolution was made immediately: "From today," he said to the priest, "I will practice religion." The priest consoled him, saying that all this was a great favor from God, and that he should respond with care, and since things had come to this point, he added, "you must be a martyr with me. Joseph promised generously, and from that day began to learn the prayers and recite them in prison; Shortly afterwards, having been baptized by the priest, his fervor redoubled and he strengthened his resolve to go to martyrdom, and not content with thinking of his soul, he exhorted and awakened his son and the other Xtian prisoners, The fire of his words, combined with his inspiring examples, made an impression on everyone, and many of the Xtians, who had cooled off, were brought back to the right path. Some of the satellites formerly linked with Joseph, seeing his determination, wanted, out of friendship, to try to save his life, and to this end tried by gentle words and every means to make him fall into the trap, but Joseph rebuffed them, saying: As for me, resolved as I am to die for God my father, I am a dead man, why speak so many words to a dead man, don't talk to me about this any more Shortly afterwards the Satellites returned, accompanied by his two sons and his two beautiful daughters, and made further pleas, saying: See your children, could you be insensitive to their fate, with a single word you could preserve your life and go to live quietly with them, why then abandon them and want to die, where are your feelings?(1) Joseph replied: It's not that I disregard natural affection, but to follow my feelings towards my children I would have to deny God my father and my king, oh! All the interest shown in him by the satellites then turned to fury, and they began to hurl coarse insults at him, then brutally seizing him they suspended him over his head and beat him cruelly with rods.

Joseph received the blows with joy and said: "You are beating a dead man and despite your blows I will make no further reply , you will only tire your arms in vain After three months in prison on the 27th of the 7th moon, having learned that the Great Judge was to hold a session and put him to death, he was overjoyed and said to the Christians, his fellow prisoners: They say that at today's session I am to be put to death, even though I have no merit; if by a blessing from God I die happily first and go to Heaven I will come to take you by the hand and introduce you into the heavenly kingdom of our father, above all bear with courage martyrdom for God and follow in my footsteps, having said these words he waited calmly; a quarter of an hour later the Great Judge had him seized, made to kneel before his bar and said to him: Is it true that you practice the Religion of the God of Heaven? He replies: Since my arrival in prison, I've been learning the prayers and practicing them. Recite the Ten Commandments,(2) could you go to Heaven? To get to Heaven, you need to be educated like

Ni Mathias (Ni Mathias, son of Ni Pierre, the introducer of religion in Korea, is a distinguished scholar and was imprisoned with him at the time). Joseph shakes his head and replies in a high tone of voice: Could a child not have filial piety without being literate? No, it's not like that, ignorant children can also fulfill all the duties of filial piety towards their parents, for me even though I'm ignorant I know very well that God is my father The great Judge says: All this is futile talk, even now if you apostatize , I'll let you live, if not I'll put you to death.

Should I die ten thousand times, I cannot deny God The Judge said: You, who are not compromised in anything, do you absolutely want to die? Well, don't apostasize, just say you'll get out of here and I'll release you and your two sons immediately I've promised to die with the Priest The Judge: With the Priest! But the government intends to give a title and dignity to Kim tai keun i (Father André's name) Do you want to die alone? Joseph: I've heard what the priest has told me, and I know it can't be that way The angry judge makes him undergo the punishment of the sticks, then three times the torment of the bones being pulled apart, and yet he cries out in pain The judge says to him: If you cry out in pain, I'll take it for what it is. cries of pain, I'll take it as apostasy; from then on he remained without uttering a cry, and looked like a fainting man: I don't know if I've suffered torments, I'm not aware of them, and he lies down calmly and quietly Soon afterwards, seeing Nam Pierre return, covered in wounds and dragged along by the executioners, he rises like a perfectly healthy man and sets about tending his wounds, consoling and exhorting him; all present were moved by this Three days later, hearing that the Priest was leaving for the place of execution, he goes to find him and says: The priest blessed him and said: I'm waiting for you, so don't delay in following me. That same day, the great judge held another session and, deploying a formidable apparatus, brought Joseph before him, asking him the same questions as before; he also made him undergo three times the separation of the bones and, seeing him still unshakeable, anger seized him and ordered him to be beaten with the thieves' stick, he said: With a single word you could preserve your life, but since you persist in wanting to die, beat him without counting the blows and until apostasy Joseph cried out: Should I die, I cannot deny God, and after saying these words, even though he was subjected to terrible blows, not only did he not cry out in pain, but he did not even seem to suffer at midday when they began to beat him, until the brune he did nothing but invoke the Holy names of Jesus and Mary When it was evening, he raised his voice and said: Without realizing it, he had repeated the last words of the dying Jesus. Seeing that he was not dying under the blows, he was taken back to the prison, and that very night he was strangled along with six other Xtians; it was the last day of the 7th moon and he was 43 years old: Listen to us, and you will grieve no more: Last night, after your father's death, when we saw a brilliant light filling the apartment, we were all seized, and then, looking carefully, we saw an extraordinary brightness all around your father's body, truly an unheard-of prodigy! Then they looked at each other and sighed, saying: "We who suffer as thieves have no merit, but as for this man, it's because he suffered the torments with merit that his body was surrounded by this light: When a man dies under such blows, relatives and friends all refuse to take any care of his remains, so it's clear that no one will come for this purpose; however this body being venerable, let's not leave it like this; let's carry it together and go and bury it After having said these words they set about carrying it, and having arrived at a mountain, ten ly away, they buried it, helped by some Xtians who had followed them; this is quite a marvellous thing and hitherto without example

+ Antoine Ev. d'Acônes

Monsieur

Monsieur Albrand Superior of the Sémin. des Missions Etrang.  
Paris

End of Book 1

Beginning of Book 3

Notes and supporting documents for the history of the Martyrs  
Letters from Ni Luthgarde<sup>153</sup>, known as Niou hei, beheaded on January 31, 1802.

We would point out that these letters are the first of their kind to have appeared in Korea, so the young person who wrote them could have had no model, and everything came solely from the abundance of her heart. The style denotes a person whose education has been meticulous; it is lively, q.q. at times uplifting, and always full of figures. We regret to give here only a very flat translation, but besides the lack of time, we confess to the insufficiency of our forces to convey in our language both the style and its beauties; we have only tried to render the meaning of the words, which will make known the admirable sentiments of our martyr. A severe censor will perhaps reproach the lack of continuity and q.q. repetitions, but it must be remembered that the author was then in a dark prison, always on the go, able to write only by stealth and deceiving the eyes of all those around him, and therefore why reproach him with these q.q. defects. For us, the more we read them, the more beautiful we find them, the more we become attached to them, and the sentiments they contain, rendered with such naivety, seem to us to form real intrinsic proof of the author's constancy in the profession of his faith and of the lively charity that animated him to the end.

To my mother

In the midst of the concussion caused by the events that have befallen me, and wishing to share my feelings with you, it is impossible for me to report everything, so I am sending you just two lines to let you know how I have felt since our separation four years ago. Although I am about to die, do not be too distressed, and without resisting God's benevolent command, please submit peacefully and calmly to his designs. If I obtain the favor of not being rejected by him, thank him for this blessing. By remaining in this world, I would never be more than an inconstant daughter, a useless child; but if by a signal grace the day of bearing fruit were to appear, on the one hand my mother could claim to have truly begotten a daughter, and on the other any regret would by the fact be superfluous. On the eve of leaving you forever, and no longer having the opportunity to fulfill my daughterly duties towards you, how could I possibly compress all my natural feelings? But thinking that time, which passes like a spark from a pebble, doesn't last long, and that I, your child, am about to open the door to Heaven and eternal happiness, and give her in advance the price of eternal joys, this thought, though bitter and difficult to bear, is immediately converted into

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<sup>153</sup> 이순이 Yi Sun-i 李順伊 or 유희 Yu-hui (1782-1802) Lutgarda. Blessed.

sweetness and becomes a sweet pleasure. You know all this, it's true, but thinking of your daughter's words at death's door, you will love to preserve yourself, and you will practice virtue with all good intentions; apart from the desire to see the souls of all my parents eternally enjoy the sight of our common Father, what words could I address to you?...

My sisters, how do you find yourselves? Many words of affection would be useless, so I address only two words to you: Have a fervent love, nothing touches the heart of God so much, the fulfillment of all desires is moreover a thing outside all our duties. Let the slaves be good at their duty, and in this way they will become family; from the small and useless children they were, they will become true and precious children, I dare to hope a thousand times over. Don't grieve too much and compress all your worries, look at this world as a dream and recognizing eternity as your homeland, always be on your guard; then when, after having followed God's order in everything, you leave this world, I, a weak and vile child, with my head girded with the crown of eternal happiness and all the joys of eternity, will take you by the hand and introduce you to the eternal homeland. I hear that my brother has confessed the faith well, (his brother Charles detained in the Capital) Truly what grace, what protection! How can we thank God enough? My mother, I praise your happiness! Separated from you for four years and unable to share all my feelings with you, isn't that deplorable? But even that is a command from God; he gave us to you, he is taking us away, all that is a command from Providence, and to worry too much about it would be worthy of ridicule. I dare to hope ten thousand times, please repress all thoughts of worry, in eternity we will link the relationships of mother and daughter and make them entirely complete. My beautiful sister, don't grieve too much, should my brother die, we can say that you have truly met a husband, I congratulate you in advance on being the wife of a martyr. In this world united by the bonds of hymen, in eternity placed on the same rank, mother, son, brother, sisters, husband, if we manage to enjoy eternal joy, won't that be beautiful? After my death, please don't break off relations with my husband's family, but do as I did when I was there. When I arrived at my husband's house, I got what had been the object of all my daily worries. I arrived at the 9th moon; at the 10th we both took an oath, and for 4 years we lived as brother and sister. During this interval, having been tempted a dozen times, it was not long before all was lost, but through the merits of the Precious Blood, which we invoked, we avoided temptation. I tell you this lest you worry about me. Please receive this rag of paper with joy, as if you were receiving me. Before I have been able to bear fruit, to send you my thoughts and my writing in this way is very light of me, but I wish by this to dispel my mother's worries, please find q.q. consolation in it. While Fr. Jacques Tsiou was alive, he recommended that I make a detailed note of the persecutions suffered by the whole family, (there is no trace of these documents anywhere.) that's why, when I arrived here, I sent q.q. papers through Jean, what has become of them? I dare to hope so ten thousand times over, repressing any kind of anxiety, think that this world is vain and deceitful. I would have a thousand things to add, but I can't write them all, so I'll stop here.

Sin iou 27th of the 9th moon. 1801 3rd of November. Your daughter Niou hei.

2nd letter.

To my two sisters (probably his sister and sister-in-law.)

I take up the pen and see nothing to say to you. Is my poor brother dead, or alive? After having indirectly heard from him in the first days of the 9th moon, having been taken myself, I sit locked up without any news reaching me; this thought oppresses me and tightens my heart. If he has signed his sentence, everything must be over by now, but before his death

he cannot come into possession of happiness, and yet what position for the whole family, my mother and my sister-in-law, how will they be able to stand it? I don't think they have a pulse left. When I think about it, it's just worry, and what words could possibly convey what I'm feeling? How will you bear all the embarrassments of death? And if the denouement has not yet taken place, how will he be able to stand in this cold prison? Whether he's dead or alive, my mother's insides are bound to be equally parched! .... As for me, my sins being so heavy and having to bear such a dark horizon on all sides, I don't know how to put it all down in writing, and can't find anything to say. What's more, now that I've reached the realm of death, what words can I use? And yet I want to tell you a few words about what happened, and bid you farewell from this world for eternity. By the time I reached this year, when all my insides had already split open, and things had reached the point where they could no longer be cured, I had to be separated from my father-in-law ... From then on, I had no desire for life, and I thought only of giving my life for God while the opportunity was good. I took this resolution to myself, and meditating on this great affair, I tried to prepare myself well for it. Suddenly, just when I thought nothing of it, a number of satellites arrived and I was taken. While I was worrying about the lack of opportunity, everything happened as I wished, thanks to God for this blessing! On the one hand I was happy and joyful, but in my heart I was preoccupied and troubled; satellites were pressing down on me, cries of pain that would make heaven and earth tremble could be heard around me; I had to leave my mother, my mother-in-law, my brothers and sisters, my friends, my neighbors, my homeland forever, and as nature was not entirely extinguished in me, I said these farewells in the midst of turmoil and with my eyes bathed in tears, then turning around only one desire remained, that of a good death.

I was first locked up in a place called Siou kap t'eng, then less than an hour later transferred to another prison where I met my mother-in-law, my tent-in-law and two of my brothers-in-law. We looked at each other, but there were tears and no words, as night gradually fell. It was around the 15th of the 9th moon, under a clear, serene autumn sky, the moon in its full and bright, and the clarity of its disk reflected against the window; we could see what each of us was thinking and feeling; sometimes lying, sometimes sitting, what each of us silently asked for, what each of us desired, was the grace of martyrdom. Soon our hearts overflowed with it, each of us spoke up, and all five of us, as if with one voice, promised to be martyrs for God, and each of us formed his own resolution, solid as iron and stone. Our confidence and desires being the same, our mutual trust and affection become complete, our intimacy is complete, and naturally all regret and ideas of affliction are forgotten. The further we go, the more benefits and graces accumulate. Spiritual joy increasing more and more one becomes heedless of all affairs, no preoccupation seemed to remain, and yet my thoughts and affections kept returning to a person in prison elsewhere (Her husband Jean then in another prison in the same town.) The reason for not forgetting her for a moment, is this: When I was still at home, I had told her how I felt about her, and written: "Let's die together on the same day. The opportunity not being secure, I was a little late in sending him this paper, and had not yet been able to send it to him, when relations having been severely forbidden, all channels of communication were cut off; and yet the object of my secret prayers, my desire, my hope was always that we would die together on the same day martyrs for God. Who could have known the Sovereign Master's benevolent designs? On the 9th of the 10th moon, my brother-in-law, called Jean, was taken from us. Where is he going, I asked? It's the mandarin's order, they say; "we're going to take him to the big prison and lock him up with his brother. I was cut in two, pierced by a thousand swords. They're taking him away. Yes," I said, "what will become of him? Go and be with him, let's not forget each other. Then I urged him: Tell Jean that it is my wish to die the same day with him; two and three times I give him this recommendation, then, taking our hands, I turn around. The four of us remained, all bewildered, and with nothing to rely on but the Lord's protection. A quarter of an hour had

passed before the news of his death struck my ears; the blow to nature's feelings took second place to me, as the happiness Jean was enjoying filled me with joy. Despite all this, oh my God, what has become of Jean, I asked myself? At this thought, ten thousand swords seemed to tear at my heart, and without knowing where to turn my thoughts, an hour or so passed. Then I said to myself, "Wouldn't that be a favor from God? After all, he did have q.q. merits, I thought again, could it be that God had rejected him? My heart was less agitated, but my thoughts kept returning to him and my worries didn't stop. I asked one of my parents about it; he had already made up his mind, he told me; at last a dispatch arrived from home, saying: "When they removed his body, they found on his clothes a bill addressed to his sister (that's how he called his chaste wife) which read: "I encourage you, exhort you and console you, let's meet again in the Kingdom of Heaven" The matter was therefore resolved, and only then were all my worries dispelled. When I think of all his conduct, there is in fact nothing to regret; he had stripped away the spirit of the century and could be said to be serious and mature. His assiduity, his fervor, his uprightness, everything had earned him general esteem, and when we realized what I had been longing for for many years, discovering the depths of his heart, he said he had had this desire in him too since before our marriage: Our union was therefore a great grace from God who approved the realization of our desires, and on both sides we wish to acknowledge this blessing from God by our death for him. We promised each other that when the day came for us to take over the administration of the house and property, we would make three or four portions, one for the poor, another very large one for the younger brothers so that they could look after our parents, and if the days became happier we would get together and live each in his own right. Finally, we pledged never to violate this agreement. Last year, around the 12th moon, a most violent temptation arose, my heart trembled like someone walking on broken ice or on the edge of an abyss, I urgently asked Heaven for the grace of victory and by God's help, with great difficulty, with great difficulty, we avoided it, we kept ourselves children (i.e. inviolate). On both sides, our mutual trust has become as solid as iron and stone, our love and fidelity as unshakeable as a block of mountains. Four years had passed since our promise to live as brother and sister, and this year it was spring. During the 4 seasons he never once changed his clothes, and was imprisoned for eight months before being released from his cage at the moment of his death. Won't he come to renounce God, I thought worriedly day and night, and I hoped to remedy the situation by joining him and dying with him. Who could have thought it, who could have known that he would take the lead? It's an even greater blessing from God. Here below from q.q. to the side I turn, nothing that can now captivate my affections and preoccupy me, if a thought rises, it's towards God; if a sigh rises, it's towards Heaven.

On the 13th of the 10th moon, I was declared a prefectural slave and sentenced to distant exile in the town of Piek tong. I went before the mandarin and made a thousand representations to him: "We who honor the God of Heaven must die according to the law of the kingdom, and I too wish to die for God like the other members of my household. He immediately chased me away and told me to get out. I came closer, sat down in front of him and said: "You who receive payment from the government, how can you not follow the King's orders? And a thousand other things, but he doesn't even pretend to hear me and has me thrown out. Having no more resources, I set off; along the way I redoubled my entreaties with prayers and we had barely made a hundred ly, when I was called back and taken back, this is an insignificant favor, a grace above all others, how can I ever properly thank God for it? After my death, please thank God for this favor (The words in the following parenthesis are not found in all copies of this letter).

(We had passed through 4 villages, and I thought of the 4 quarters Jesus passed through on his way to Calvary, and I said to myself: Could this be a small resemblance that God wants to give me with this divine Savior? I received these satellites with unspeakable joy



and as if I'd met my own parents). At the 1st interrogation, I said I wanted to die in honor of God. They immediately sent me to the king, and when the answer came, I was brought before the criminal judge again. My flesh was all flayed, blood flowing, and no sooner had a meal passed than I was no longer suffering; it was grace upon grace; all un hoped-for; four or five days later, all was healed, who could have thought? Twenty days have gone by since that ordeal, and I haven't had the slightest pain. Others say I'm in pain. That's not only a misuse of terms, it's directly contrary to the truth. I say I'm in peace and wellbeing; who would be at home as calm and as well as I am here? When I think about it, I'm even troubled and afraid. Could it be that God is rejecting me? Could it be that I can't stand violent torture? I tremble and am filled with confusion. Since I was dispatched to the king, more than twenty days have passed without any news, and there are even rumors that there is a chance of life. I have no hope but in the Lord's help. Let the answer come quickly, quickly, I hope only for death, and in the meantime, seated and without any occupation to distract me, it is hardly possible for me to seize by stealth q.q. instans to bid you farewell for eternity on a sheet of paper which you receive as the representation of my own face and which I hope will bring you q.q. consolation. But there are so many things to say, and since I have to do it in a hurry, I'm speaking out of turn and without sequence. If you follow me in my thoughts, read these lines as if you saw me present and before your eyes. When we parted, we made an appointment to see each other the following year, and that was four years ago. Who would ever have thought it, even in a dream? According to this, can we ever say anything in advance about the things of this world; a separation of 4 years seemed difficult, what will it be of a separation without return? And how much will your heart not grieve for a good-for-nothing little sister? But won't my older sister, whose heart is as big as the sea and who is wise and prudent, be able to put up with everything? Yes, you'll know how to do it calmly, and I'm putting all my worries aside. In spite of this, when I think of you, I can't help worrying about useless thoughts, the love of loved ones is such a natural thing that it can only be shed with life; yet I say to myself with a little fervor, would we put our worries where everything is useless, and I reproach myself for all these thoughts. Your heart will be wounded about me, no doubt, but if I have the good fortune to be a martyr, is there anything to grieve about? So don't grieve, but congratulate yourself.

Thinking of the pain and affliction that will overwhelm my mother and sisters, and not being able to forget it, I send you testamentary wishes, of graces don't reject them. When you hear the news of my death, I dare to hope ten thousand times, do not grieve too much. I, a vile and wretched daughter, a stupid and sentimentless sister, if I can become the child of the great God, take part with all the righteous, become the friend of all the saints of Heaven, enjoy perfect happiness and take part in the sacred banquet, what glory will that be? If we wanted to obtain it, it would be very difficult. But if a child becomes the object of the love of the great king of heaven and earth, how should we not congratulate ourselves? We fight for the king's favor, but to receive it without having sought it is a blessing beyond all thought.

As far as the world is concerned, I have no way of ever erasing the title of slave of the Piek tong prefecture; as far as God is concerned, I have denied this divine master and his benefits a hundred times over by my sins; however, if I end up a martyr, in an instant all my sins are erased and I will enter the bosom of ten thousand happinesses; where is there anything to grieve about? Between the title of sister of a prefecture slave, and that of sister of a martyr, which smiles better on you? And you, my mother, if you are called the mother of a martyr, what will you think of this title? If I manage to be a martyr, to what martyr could such a prodigy be compared? For other saints, it's a fitting and well-deserved thing, but for such a high honor to be bestowed on a wretched creature such as myself, is there anything more capable of confounding? Look, then, upon my death as true life, and upon my life as true death; grieve not for my loss, but grieve for God's loss in the past, and fear to lose Him

again. Keep every kind of regret to mourn the past and strive to erase and redeem it. Lean on the Blessed Mother and putting your heart at peace strive to become the throne(sic, throne) of the Lord. If you publicly and peacefully submit to God's command, you will be following His intention to purify you through this affliction, and He will cherish and comfort you as a result. On this occasion of obtaining God's graces and acquiring merits, if on the contrary, by afflicting yourself uselessly you came to offend this same God, could anything be more deplorable? In all things, therefore, submit to the divine order, and with a calm heart take advantage of it to fully satisfy His justice. Devote yourselves to the practice of good and to the acquit (sic, the acquisition) of merits; q.q. however slight a defect may be, avoid it as a great sin and regret it in the same way, for the practice of good, on the contrary, q.q. however small it may seem, don't neglect the opportunity to do it. Rely entirely on God's help, ask often for the grace of a good death; always strive to produce a fervent love, would you have no love, no contrition, strive to bring them forth, when they are urgently asked for, God gives them; if you have relaxed q.q. moments, wake up at once and if you seek God with ardor, little by little you will draw closer to him. If God fulfills my desires and I can enjoy his presence, and brothers and sisters, mother and daughter, we can all soon meet, won't that be beautiful? Indulgent towards others, we must examine ourselves severely and always strive for concord; in this way, my mother will become united to God's will in her old age, and my sisters will become loving daughters. What could be more beautiful?

My beautiful sister, if my brother should die, don't grieve too much without any benefit, but with a calm heart thank God for this blessing, he will support you from above and help you in the midst of difficulties, apply yourself to contrition, make every effort and employ all the faculties of your soul to try to follow in my brother's footsteps.

Here is my beautiful aunt with her son, the only child she had, who wish to give their lives for God with us, they have suffered the same torments and are also prisoners, they are said to be perfectly resigned and calm, take models from such people and imitating the good Mother and all the Saints, do not put your affections on useless things. My sister and brother-in-law are also in a very difficult position to bear, but to advance in virtue and acquire merits, such positions are excellent; they have borne it very well so far, but if it is good to start well, it is even better to finish well; So always be on your guard, don't lose past merits, if you experience extreme pain, accept it wholeheartedly, think of God's order and have faith in the retribution to come; if you repel all of nature's too lively movements, even painful things will lose their painfulness; it seems to me that it would be very advantageous to always keep your heart in this disposition. All the virtues are good to ask for, but faith, hope and charity are the principal ones, and if they are really in the soul, the other virtues follow quite naturally. How is my brother-in-law now? When I think of my sister's position, my soul is deeply saddened; although you may not be in perfect harmony, try to follow her wishes gently in everything that is not sinful, and not to lose at least good harmony. As far as I'm concerned, in 5 years of marriage and four years of cohabitation we haven't had a single moment of disagreement, and with all the people in the house I've never had any discontent. I still have a thousand things to say, but outside it's a terrible racket and I can only write with great difficulty, so I won't do it separately from my mother. I would at least like to write you the ten thousandth part of what has happened in the last 4 years, but every time one of the prisoners is called to appear, it always seems to me that it is I who am being called and I stop writing, then starting again I stop again; my sentences are without continuation and perhaps incomprehensible, but thinking to please you by q.q. lines of my hand I try to seize the moments and to say q.q. words. By the infinite goodness of God, if he does not reject me entirely and grants me the grace of martyrdom, and if my brother has also obtained it, having two children who precede you, could it be that we do not bring you to a safe harbor; even though I am dying, could I forget my mother and my sisters. If I obtain the object of my

desires, one day I will see you again, but having no merit, one must not speak too loudly before having made a good death. My beautiful sister, if my brother should die, please don't just listen to nature and grieve too much: the spouses are now a single whole, if one of the parts ascends to Heaven, he will easily lead the other there, so don't be lach for the good, don't needlessly hurt your heart to hurt God and my brother. Tong Oan i being the only offspring of my brother's blood, he is more precious than any other, so take good care of his body and soul and when he grows up, marry him and try to make them holy husbands.....

As for me, for twenty years of my life I have not spent a single day without weaknesses, nor have I ever fulfilled my duties as a daughter, and here I am on the point of leaving, without leaving any trace of filial piety, my sisters, take all the more care of my mother and do again in my place what I should have done. Piety towards the body is good, but piety towards the heart is even better; having lived, myself, close to my parents-in-law, I have seen what satisfies them more, which is to enter into all their views and feelings. If being poor you cannot treat her entirely according to your wishes, at least enter into all her intentions and console her well; often awaken her obscured intelligence, and if by chance she had q.q. little wrong, don't content yourself with addressing her q.q. good words, do it again with a cheerful and serene air; if she is in sadness, disguise yours well, even act like a child with her and by q.q. jovial word force her to recover. After the death of my eldest brother, my younger sisters have no support except in you. Combine the duties of brother and eldest sister and, raising them in virtue, try to establish them, preserve the family and make them fervent and enlightened citizens. If my brother becomes a martyr, and I too, by the grace of God, die a good death, I dare to hope to meet you. Above all, help my mother to endure the rest of her years well and to obtain the grace of a good death, so that mother and children, brothers and sisters, husbands and wives can meet in joy; I recommend this to you a thousand times over, I know you don't act carelessly, but thinking of my recommendations, you'll do it twice as well. I say this not out of distrust of your good will, but because I know that you are inclined to give in too much to it.....

As for Jean, they call him my husband and I call him my faithful friend. If he has made it to the kingdom of Heaven, I don't think he will forget me. Here below he was so considerate and kind to me, living in the midst of happiness, my cries from the midst of fear and pain will never leave his ear and he won't forget our promises, no, our friendship can never be broken. Oh, when will I be able to leave this prison and meet our great king and common father, the Queen of Heaven, my beloved parents and my faithful friend Jean, to enjoy joy with them! But being nothing but sin and having no merit, I dare to hope well, I hope well indeed, but will our desires be fulfilled any time soon?... . Here there are many people plunged into affliction, how can I express it all? My sister-in-law, brought up in abundance and opulence, after losing her parents, her brothers and all her possessions, has been obliged to leave the big house again, and finds herself retired in a ruined shack with her aunt and her grandmother, overwhelmed by old age. Recently married, she had not yet been taken to her husband's house, and it is said that her parents-in-law do not want to receive her, that she is in such a deplorable position! My brothers and sisters-in-law, aged 9, 6 and 3, have all been sent separately into exile on the islands of Keuk San to, Sin tsi to and Kelsiei. How can I bear such an awful sight? My mother-in-law, my aunt-in-law and my first cousin-in-law, who was with me in the Capital, have only one heart and one thought with me; they too have been questioned and tortured, and are also detained. My eldest sister, of the five brothers and sisters that we are, cherishes me above all others with a very special affection, perhaps because, she says, she carried me and brought me up in her arms, and of course the same is true of me, but all the more reason not to distress you with my death. If, by the grace of God, I am fortunate enough to reach the kingdom of Heaven, when, after having assiduously acquired merits, you will die a good death, I myself want to draw you there and lead you by

the hand. Having taken up the pen for an eternal farewell, I cannot omit the thousand things I have to say, and yet not being able to write down everything I think, I am obliged to abbreviate. I sincerely hope that you will practice goodness and gather merits, keep your body healthy and your soul pure so that you may ascend to Heaven where we can enjoy eternal joys together; after my death I shall ask for this earnestly and unceasingly. But if by chance my wishes were not fulfilled and I lived, ah! that would be a terrible thing! No, if I die, don't be distressed. After my capture, fearing that things would come to an immediate end, I addressed two lines to my mother, please read them and, having also read this letter, please send it to the other members of the family, so that when they read them, they may once again imagine that they are seeing me myself. That's a long letter and a lot of words. Having no virtue myself, I dared to exhort the others, but am I not like those good wooden men on the side of the road who teach the way without ever taking a single step themselves? However, as it is said that the words of a dying man are straight, perhaps mine will not be too faulty, read them with indulgence. (We can't find the date of this letter, but according to the facts, it must have been written on the eleventh moon of this year Sin iou).

Letter from Ni Charles<sup>154</sup> dit Kieng to, decap. Jan. 29, 1802.

To my mother.

I, your son, am writing to you today for the last time. Although I am the greatest of sinners, by an extraordinary blessing, the Lord deigning to call me in a very special way, I should be filled with contrition, love and fervor to try by my share to pay q.q. but the mass of sins of my whole life reaching up to Heaven, even after having received such a singular grace and benefit, my heart like wood and stone not yet shedding tears, however much I consider the infinity of his mercy, how could I not be ashamed and fear his terrible punishments? However, when I think about it, I say to myself: my sins are indeed boundless, but God's mercy is also boundless, if he is willing to draw me with his merciful hand, should I die ten thousand times, what do I have to regret and what can I worry about? Weak as I am, unable to make a courageous decision, I often say to myself: If by some special blessing death were to become inevitable for me, it would be a great joy. And now God is serving me according to my wishes, isn't that the greatest of blessings? As long as I have been in this world, having failed to fulfill my duties as your son, and having shown no submission to you, this has been the subject of my sorrow and regret. Don't separate yourselves from each other, and I hope to see you again in eternity. I won't forget Kouï pir i, above all be obedient, stay with all the others without straying, and when the time comes, come and find me. I'd have many things to say, but I can't say them at length. Above all, don't get too upset, and after keeping your body and soul in good condition here below, let's reunite forever.

Sin iou on the 25th of the 12th moon.

Ni Charles.

Letter from Ni Paul<sup>155</sup> dit Kieng pieng, who died in prison on the 4th of the 5th intercalary moon 1827.

1st letter.

To my mother.

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<sup>154</sup> 이경도 Yi Gyeong-do 李景陶 (1780-1802) Charles. Blessed.

<sup>155</sup> 이경언 Yi Gyeong-eon 李景彦 aka 종회 ou 경병 (1792-1827) Paul. Blessed.

My mother, my sister, my brother, my sister-in-law, my wife: In the 13 years since I left my father's house, finding myself reduced to the present state after having only been to greet you twice, it is a great lack of piety on my part. For 36 years not a day has gone by without weaknesses, and in all things I've done nothing but fail in the duties of filial piety. And now, against all expectations and by a very special grace, God calls this being full of sin and wickedness to the regions of eternal life. And now that the opportunity is here, I'm determined to give my life for God. All the rest makes little impression on me, but what frightens me are 30-plus years spent in vain; even to this day I have no fervor, no contrition, no perfect charity, but my only hope being in the boundless mercy of God and Mary, could they forsake me? Thank God for every blessing. Sister, how do you find yourself? With a brother like me, you really haven't been able to find any sign of brotherhood yet! Now I'm leaving you for good, so I hope I'll never see you again in this world. By practicing virtue and acquiring many merits, let us reunite together eternally before God. For me, there will be no time when I can fulfill my duties as a son to my mother, nor those as a brother, at least by the union of our hearts, the union of our efforts and by a loving concord, let us meet in the joys of eternity. Good and virtuous as you are, how your heart will be wounded by a useless brother. I urge you to give all due care to body and soul, and not to consider this time, which passes like a spark from a pebble, as long as possible. Take care of the rest of my mother's years, and if the whole family, mother, brothers and sisters, can sing together in eternity the blessings of our common Father, what glory will that be? Since God deigns to grant such a great favor to a sinner and villain like me, you, my brother, naturally good and upright, for little effort you will not be rejected, so work assiduously and try to deserve the grace of a good death. After my death, my wife and two children have no support, and to whom can I recommend them if not to you? Having already so many burdens, how could you suffice them? What misery! My heart is in my throat. My beautiful older sister, how are you? You who raised me and so often carried me in your arms, who until now were always so worried about me and so touched by my position, when you hear this news, how hurt will your heart be? But thank God for his blessings. By a grace beyond measure he is willing to grant your wretched brother to follow in the footsteps of the cross of Jesus, and through the intercession of my brother and sister to make me follow in their footsteps, above all do not grieve too much but rather thank God for this favor. I have one thing to ask of you, please do not reject my words of testament. After my death, my wife and son have no support. Is this one not worthy of pity? My son does not seem to be a being of whom absolutely nothing can be done, please adopt him entirely, establish him and make him truly a man. My whole life is a source of regret for me, too often I have disregarded your feelings, not listened to your words and so many other things that I cannot relate, please forgive me for everything. Of the five children we were, three are now martyrs. Before God, what greater glory could we desire? For the other saints, for my brother and sister, it's not surprising, but for someone like me, what more surprising grace? I don't know how to thank God enough, please thank him for me. And you, my wife, now we'd spread our regrets that everything would come to nothing, forgive me, forgive me. There's no husband as bad as I've been, and everything I have to reproach myself for towards you couldn't be written. During the thirteen years of our union, having never entered into your feelings and having caused you nothing but afflictions, here I suddenly find myself reduced to this state, what could I say to you? In this world, since we can no longer have the relationship of a husband and wife, there is no remedy, and regret is all that remains, but as for affection, how could it deny itself? If I can end well and become a martyr, what glory will it not be for you before God and the Church to be the wife of a martyr. Although in this world I have so badly fulfilled my duties as a husband, if I obtain to ascend to the kingdom of Heaven, I will intercede to obtain for you a good life and a good death, and bearer of the happiness destined for you by our heavenly Father, I will come to meet you and

lead you by the hand to put you in possession of eternal joys. I urge you, submissive in all things to the will of God and regretting all the faults of the past, look upon this world as a dream and considering eternity as your true home, do not spend the rest of your days in vain. Oh, how could I have made so much of such a futile world? In the course of this month everything seems to come to an end for me, is it such a world that I looked forward to lasting a long time, and for which I had a thousand plans? Only now do I understand that everything, even the smallest things, depends on God's will, and that man's plans are nothing but vanity.

My mother, don't grieve too deeply, it's a very special order from God, even though you don't know it, it's your son who reminds you. What man, after having brought children into the world and seeing them all act in this way, could fail to find it sufficient, above all do not grieve, but thank God for this blessing.

My mother, you are still of this world, but for how many days will that be? The rest of these days should not be many, so excite yourself to true contrition and make sure you obtain the grace of a good death. The words of my brother and sister in their last hour were full of devotion and filial piety. I will not forget you, I will not forget you, my beautiful older sister, no I will not forget you, what is the one of my brothers and sisters for whom I can be indifferent, however the pains and care you have had for me, only yield it to my mother, and it is also in you, after my mother, that I trusted and supported more. Having left you suddenly 4 years ago, without having been able to meet you since, and finding myself today on the eve of an eternal separation, I confess that this long time without having been to see you is the effect of my lack of affection and my gross impropriety. Besides, this life can't be very long; the affection I had for you, I'll keep for eternity.

Please stay together and enjoy the few years you have left. My sister, when you hear of my death, don't be too distressed and thank God for this blessing; your position is different from that of the others, which is all the more reason for me not to forget you; besides, could your stay in this world be long? When I went to ieng p'ong q.q. years ago, I came back without being able to see you, I regret it ten thousand times, but what can I do now, may our appointment be in eternity: .....

To my son and daughter: By a blessing from the Lord, I have become your father, but the gravity of my sins prevents me from fully fulfilling this role, and before you even have your wits about you, the thread of my days is cut. Having left neither virtue nor riches as my inheritance, I leave you only two words as a testament: Take care to follow faithfully the will of God and to exercise towards your mother all the duties of filial piety; towards all other people be affable and full of charity and if in this world you do not walk the false path, you will naturally ascend to the kingdom of Heaven, this word it is true is a shame in my mouth, but being a father it cannot be wrong to excite his children to good. I also recommend that you engrave in your hearts Soriel's advice to hou tsiou (Here's that memorable saying: Never allow yourself to do evil no matter how small it may seem to you; always strive, on the contrary, to do good no matter how small it may seem).

I would have many things to say to many other people, but not only do I lack paper and brushes, but I have also just undergone a serious torture which has deprived me of the use of the lower part of my heart and being loaded with a cangue weighing more than twenty pounds my reason is all confused and my arm trembling, so I cannot say any more. Above all, keeping body and soul in good condition, try to live a good life and die a holy death, I hope so a thousand times, ten thousand times.

Year tieng hai the 14th of the 5th moon.

Ni Paul sinner

2nd letter to the mother of Tieng ei (Tieng ei is the name of Paul's young son. In this country, women are usually called by the title of mother of such and such a child).

Since our marriage, for thirteen years we have not been able to spend a single peaceful day together, and have had all sorts of miseries; separated all of a sudden, we must not see each other again in this world, but whatever the affliction of nature, thank God for this blessing. Considering the actions of my whole life, among all my enormous sins, I regret one by one all that I have had to bear reproaching myself to you, forgive me. Even though I'm dying, can I forget you? To support my body, you still have Tieng ei and his sister, raise them well, teach them and make them follow in my footsteps. For you, subject in all things to God's will, if you become a friend of Heaven, won't that be true happiness? How are you coping with our separation? When this thought comes to me, I'm overwhelmed, but thinking immediately of God and Mary, I calm my worries. Above all, try to finish life well. Have you heard from ieng p'ong? Alas, alas, when my mother hears of my condition, what will become of her? If I also become a martyr, glory be to her, it's true, but nature, how will she be able to contain herself? Now I must leave you altogether, I have no more paper and always under the eyes of others I am obliged to seize some small moment to address these two words to you, please pass them on. How is my older brother? And my beautiful older sister, whom I won't be able to see again? My hope is to meet and rejoice together in the Kingdom of Heaven. I don't know if I'll die here or in the capital; if I die here, I'll get the palm in the same place where my sister picked it; what a blessing how can I thank God? Angels and saints of heaven, Christians of all parts of the earth, deign to thank him for me. If I am thus martyred, what glory will it not be for you! Every circumstance gives me the thought of my sister's letters (martyrdom), and the only thing that afflicts me is the regret of not having loved God during my life; now I'd like to start loving Him, but it's too late and what can I do? My heart is oppressed, but if on the one hand my sins are boundless, God's mercy is also infinite, and that's my only hope. Considering that I have held out so far, and seeing the protection with which God surrounds me, can I really have the thought that by my strength alone I could have held out even for a single moment, no, only now I recognize that in all things our strength is for nothing, thank God again for this blessing. When things calm down, come and get my belongings and give them to my son. Don't forget to have my two children re-baptized, as they were surely not. In all things, be submissive to God's divine will. For me, if I die ten thousand times, I'll still regret not having known how to do it well. The only thing submissive to nature is the memory of my mother, my brother, my wife and my two children, I cannot forget them, but by commending them to God my worries are calmed. I have q.q. debts and orders that I have not been able to satisfy, no words can express what I feel, I only hope that God will forgive me; make every effort to pay it all. I recommend it to you again, on learning of my death do not grieve too much, it would be lack of submission to the will of God, resign yourself in peace and we will rejoice eternally near the Lord. I cannot write separately to my mother, copy this letter and send it to her. The years you have left will not be long and eternal happiness is approaching, so don't get too upset and let's meet forever. The order for my appearance is heard, so I end here.

The 15th of the 5th moon.

Your husband Ni Paul.

(Another letter containing the details of his trial is reproduced in the body of the story).

Letter from the same author to the confreres of the Mieng to Brotherhood (This brotherhood was established in 1800 by Fr. Jacques Tsiou, with the aim of stimulating the instruction of Xtians and Payens. Paul was one of its principal members, or perhaps even one of its directors).

I, a very great sinner who for 36 years has spent my time in vain and is without any merit, was well worthy of being forsaken by God and Mary; today that by a special and quite extraordinary benefit they are willing to call me, it is, I have no doubt, a benefit from Mary conceived without sin our great patroness, who after having accepted me into the brotherhood, has showered upon me her first favors. How great are the favor and meritorious works of all the confreres! As for me, always ashamed, I didn't think I could take part; reflecting on the greatness of my sins, which heaven and earth are too narrow to contain, how, I said to myself, could I possibly mingle with this society? Against all expectations, having been thrown into the present position, Mary's intention seems clearly revealed; for the other confreres having many merits and virtues without passing through this place she will be able to bring them to term, but for a sinner such as myself, the good mother knowing that without this there would be no way, has turned everything around accordingly, oh all of you thank her for me. Having been seized quite unexpectedly, you will all have been stunned and in great anxiety! When my thoughts turn to you, I cannot reassure myself, just as I cannot express all the feelings I have for each of you in detail. I know you won't act carelessly, but a word must be said. After many years of effort, by a special disposition of Providence, we had managed to establish a very small house and gather a few inhabitants; then the weather was not favorable, and a violent wind and rain reduced it to the point of being knocked down; when I think about it, my breath stops, and yet I hope that by the good Mother's blessings it will be able to preserve itself, yes I hope so; pray, pray urgently. For me, in truth, everything came about through a special help from this good Mother. If it hadn't been for the confraternity, how would this position have fallen to me?

My work for the past month is at home; but when one of our meeting days comes around these months, my pain redoubles. It's clear that now I'm going away forever, what can I do? If I were to stay, there wouldn't be a single useful thing for the brotherhood. Nevertheless, I'm well aware that when you hold your meetings, you'll be filled with sadness and regret. Ah! if you can all get together, unite your hearts and your strength to thank God for this great blessing. I think of each of you in particular, I even seem to see you, but since I can't say anything to each of you separately, please do your utmost to preserve the little house, and when we get to the big one, we'll all rejoice together. Are the two superiors in good health? Are the superiors of each place also in good health? I can't put aside all my worries because I'm so interested in you; what trouble you're willing to go to! If all is quiet in the Capital, please take good care of the little house, and keeping its inhabitants so few in number in a robust state, work to ensure that Religion becomes flourishing. Here among more than 200 X'tians, not one stood firm, all fell down! By the grace of God, some of them are thinking of getting back to life, and I say to myself: this is not yet the effect of the brotherhood's intercession. When a house collapses and its inhabitants have nowhere to shelter their bodies, how much more can the soul, without a house, preserve itself! Seeing things from here and considering the members of the brotherhood, the extent of their knowledge does not seem to me to compare with our colleagues in the Capital. I implore you and urge you, do not fear the misfortunes of this world and using all your strength try not only to preserve the house, but also to enlarge it, moreover quite clearly we it is only now that we see quite clearly that things do not depend on man. Charles, my friend, (tsien hien Charles martyred in 1846) How is your mother? Certainly our mutual friendship was far from common, and I've always confessed to being defeated by you! If it wasn't for you, nobody ever told me about my faults, and now that I think about it, they're really a treasure. Dear friend, listen favorably to my prayer, please take care of my wife and children. There are many others whom I can trust and who would not do so lightly, but among them all, you my friend, will understand my every thought, take every possible precaution. Is Anne in good



health? I can't forget her; in things of this world one can never speak in advance, so don't forget the letter I wrote before coming down here; let's not forget the brevity of this world and the eternity of the future siecle. In our common home, it's hard to find someone who indulges as much as you in matters of the sexes, so I know you won't relax, but don't forget the words of a dying man. Time flies, already more than a month has passed; when to the sufferings I am not able to bear them, the too weak body would not know how to support them overcome and if it were not a call from God and Mary how could I hold them, even for a moment? But above all, the thought of not having been able to pay the debts contracted with the Xtiens of the Capital and the province, nor the benefits I have received from them, torments me without me being able to forget it, and all I can do is invoke God, hoping that he will condone it. I say to you again, and I dare to hope ten thousand times that you will listen to me, this time being really only an instant, make your efforts, exhaust all means to obtain a good death. If you succeed, in spite of the mass of my sins reaching Heaven, since God has showered me with blessings so far and certainly doesn't want to abandon me, if I am the first to ascend to Heaven, whoever you are, when you come to our great dwelling, I will go to meet you with the musical instruments we loved so much here below and we will go together before our common father to praise and congratulate him. I would have a thousand more things to say to you, but I can't put them down on paper; I would even like to write them down, but I have so many obstacles here that I can't do it any longer. Take care to keep soul and body in good condition in this fleeting world, and in eternity we will fully discover all the feelings of our hearts.

Year tieng hai the 25th of the 5th moon.

Ni Paul

Letter from Ni Jean<sup>156</sup> dit Kieng t'sien i, beheaded Feb. 1, 1840.

Since the spring I had always thought that there would be no way to escape, and yet an ulterior motive came to mind: "Won't there be something left," I thought? Suddenly, on the night of the 6th of the 10th moon, the satellites arrived, terror and confusion seized me, and only after half an hour did I begin to recover. There's nothing to be done", I said to myself, and hurried off. The noise from all the satellites died down a little, and they looked at me in amazement. Following the glow of a lantern, I arrived at the station and was told to drop me off at the Sa koan t'ieng: as I was led in, daylight was already appearing. The satellite chiefs ask me a few questions, then a little later the judge sits down on his bench, only then do they take off my hat and outer garment, bind me with red rope and make me kneel before him. He asked me in detail about my name, my ancestors and my place of residence, and then we moved on to all the priests' affairs, about which I answered in detail and without detours; the denouement had long since been accomplished, he knew everything very clearly, and it was no longer difficult for me to satisfy his questions. The judge said to me: "Young and well-born as you seem to me, it would be a glory for you to enter and make a name for yourself in civil or military careers, why then applied to this bad doctrine and rebellious to the king's orders, do you absolutely want to die by the last torture, what are such ideas? Even now, give it up and, by warning the minister, I'll make you keep your life. Think carefully, could you want to die without motive like all those stupid ignoramuses? I answer: The desire for life and the horror of death is a natural feeling, and how could I possibly desire death. But in obeying this order from the King, I would have to deny the great King of the universe and the common Father of all men, and even if I were to die, that's what I can't do. As for all the reflections you may wish to make, I have long since thought about it and made

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<sup>156</sup> 이문우 Yi Mun-woo 李文祐 aka 경천 Gyeong-cheon (1810-1840) John. Saint.

up my mind, so please don't question me again, my mind is made up. Q.q. instans wine was brought and given to me, then the judge used a thousand means to entice me, but I always replied that it was useless to try any further, so I was sent back to prison. Deposited in the thieves' room, I also met q.q. Xtian apostates. What a dreadful and frightening sight, everything was for me the image of hell, my heart was oppressed and I didn't know where to direct my thoughts, when all of a sudden the adjutant judge made me appear at his bar and said to me: You must have a clique; because your clothes don't look so poor, denounce everything frankly and renounce your religion, saying these words he made me beat him with 20 strokes of the big stick. They wanted to put me through more torture, but they stopped there, and I was taken to the room where the Xtians were. I was bound up with them all, and it was a certain consolation for me to be among them, but all of them having apostasized and seeking only the means to save their own lives, their air was half alive half dead. O terrible thought, frightening thought! The conduct and life of all these people had always been much better than mine, and it's to a sinner like me that God bestows his most astonishing graces, what pen could suffice to render such a blessing? For 5 or 6 days, there was no change. The judge held several sittings and with the prospect of being questioned, full of fear and with a clenched heart, I only put my hope in Jesus and Mary, when all of a sudden I was sent to the prison of the tribunal of crimes, a very special and extraordinary blessing. Even though I was there between life and death, finding a dozen Xtians, men and women, detained there to receive their death sentence, and all my close friends, as brothers and sisters, what a joy it was to find ourselves again, and how could I thank God enough. When I arrived at this prison, two or three months went by without the judge holding a single session, and I was confused and frightened; moreover, the enormous sins of my whole life, in which I had so often denied God and his blessings through my wickedness, forming by their number like a block of mountains, presented themselves to my mind, and I said to myself: What will the outcome be? But hope remained. On the 10th of the 12th moon, I was summoned before the judge and subjected to an interrogation where I was beaten with an extraordinary volley of the baton, in my own strength, how could I have endured it? But surrounded by the help of God, Mary, the Angels and the Saints, and of all our martyrs, I almost believed I wouldn't suffer, how could I pay for this blessing? And the offering of my life is quite just; however, my conduct being so unregulated and my strength so weak, I was in confusion and fear; but why worry before God who knows everything? Moreover by his infinite goodness he deigned to send his son for us in this world; this divine son made man, for 33 years endured a thousand sufferings and pains and shed the last drop of his blood to give life to all peoples of all centuries, what is not this blessing? Yet all my life I've never known how to praise or thank Him, not even as big as the tip of a hair; on the contrary, in thought, word or deed, not a day has gone by without offending Him, and left to my whims, I've done nothing but waste time with no purpose; how could I be so foolish and so stupid? The world is but an instant and the body a vain thing; let the soul part from it, after ten days or so look at this corpse; how wretched and worthy of pity! The eyes, ears, nose and mouth are already indistinguishable, the whole body is dissolved, and all that's left are the bones; this sight omits breathing, and the intelligence is all confused; is there anything in the world so wretched, so pitiful?

Alas! alas! this is the body we want to feed and dress delicately at all costs! During life, we pamper (sic, pamper) our passions and unbridled inclinations, we follow all our desires for grandeur, riches, ease and pleasure; we cheerfully make ourselves the slave of the devil without any fear or restraint, we set all our affections on a vain and deceptive world without wishing to set our thoughts on the eternal happiness of the true homeland; You put all your happiness, all your heart, all your strength into pampering this body doomed to rot and to be eaten by a thousand worms, and into treating it delicately, and the thought of this

immortal soul, which will soon fall into the blazing fires of hell to burn eternally, doesn't make you tremble! Isn't that like animals? What's more, animals don't have souls, but with a soul they can ally themselves with the lives of animals, which horror, which pity! And after q.q. a short time, what will be the dreaded judgment? How can anyone be so foolish as not to think about it? We pass the time lightly, and after this life there's nothing left but dreadful regrets; with a heart full of rage, we must bid farewell to paradise, and when all filled with bitterness we descend to hell, where shall we turn our thoughts? Who can you ask for your life? Enslaved by horrible demons and ceaselessly in the midst of devouring fires, what a frightening and terrible position to be in? When I think of my sins, eternal punishment has long been due to me, but since God has so far preserved my life, what a favor is that? So let us detest our past sins and give thanks to God for his blessings. This year's persecution is undoubtedly the strongest in this country; the number of those who have confessed God by their death and raised the glory of the Church being so great, Religion may well be preserved, no doubt, but what remains of the Xtians, whose faith is so languishing, what use could it be? Filled with fear, their strength is consumed and as if broken, they apostatize and allow themselves to be brought down; no remedy now, they say, and driven by lukewarmness and weakness they seem on the verge of immersing themselves in superstition, how sad! Why in the past did they call themselves Xtians? In what hope, in the midst of a country like this, did they say they wanted to practice? In the midst of the attacks of the three enemies, how many have not fallen? And if they don't get up, it's an eternal misfortune, and once there, all regret is useless. So make every effort and use every possible means to avoid being caught in the deceptive traps of the three enemies. The worst of all is the body, so be temperate and do not treat it with largesse. Be assiduous in reading and praying, seize the quiet moments to give yourself over to meditation and don't discontinue it, take a liking to the Way of the Cross and if at each station you reflect with fervor, you'll find immense spiritual profit. Let us praise and exalt the virtues of the Mother of God, our good Mother(1), if you ask for them with faith and trust, how could she not lavish them on you? But if, withdrawing yourself, you refuse to receive them, would she share them with you, where could she follow you to give them to you? Everyone has great difficulty getting to know all their passions, disordered affections, vices and habits, without the exercise of mortification, how could they ever be discovered? And yet, if one does come to know them, one cannot avoid the eternal pains of Hell. There are thoughts that offend the eyes of the spirit and prevent one from knowing the right voice, and which at the same time bind and tire the forces of the soul, as for example: For the moment I have too much business. For the moment there are too many difficulties with others, and many other pretexts that keep us from receiving the sacraments. How many people from ancient times have fallen into the pit, so please be on your guard and think it over carefully. This world is really only a moment; the body is nothing but vanity and sheer vanity, so please don't let yourself be deceived by these trivialities and trifles; if you were to let yourself be deceived, it would be the misfortune of misfortunes eternally and forever, how can you bear the punishments of hell? Above all, be vigilant and prepare yourselves well, when it comes to eternity, is that so little? All my life, I've never known how to praise God or give thanks for his general and particular benefits, and my soul is still full of wickedness, so my heart is tight and oppressed. When I think of the boundless love of God who sent his son to earth to become man, to suffer 33 years all kinds of pain and bitterness and finally to die tied to the cross, how difficult the suffering might seem, and would I even offer him my life, could I say that I have paid him the ten thousandth part of his benefits? Be that as it may, I hope, yes I hope, but only in God's infinite goodness. And how can I try to use my words to praise the boundless virtues of Mary, Mother of God and our good mother? O Mary ever Virgin, you are the mother of the Son of God! Queen of heaven and earth, she knows in detail all our needs, and in her assistance she leaves aside nothing that affects us. She is all holy and

all beautiful! How many saints in all times have not obtained the kingdom of Heaven by honoring her! By praying, doing good and acquiring merits, ask earnestly and wholeheartedly, and you are sure to be granted; out of ten thousand, not even one can be refused. I've told you too much already, but this is my last hour. My heart is impatient and my body is restless, I can't say everything I'd like to, and what I do say has no follow-up and is very incorrect. In the end, how many Xtians will you have left? Make sure you're always on the go, get together and pray with all your heart, and if you can get the Holy Spirit to give you the fire of charity, what difficulty could you possibly have? Above all, make every effort, and following the example of Jesus, whom from the Apostles to the present day so many others have imitated, without fearing danger or death, do not make useless the desire he has to save all men. If we manage to finish in this way, even though we don't know how long this life will last, which in any case cannot be long, we will be able to cross this stormy sea happily and, having landed our boat on the shore of eternity, enjoy eternal joys together in endless centuries. I won't be able to write to Thérèse and Agathe in particular. They have already broken with the world, but to separate oneself from the things of the world is not the most difficult thing. Agathe, who is involved with the Payens, will have many difficulties, and her character will also have a lot to do with it. Please be on your guard, and devote yourself to the study of doctrine; if you were to do it until death, there would still be a lot to do.

Imprint deeply in your hearts the five wounds and the way of the cross, render love for love, life for life, and even then could you hope to have fully satisfied your duty? If Our Lord suffered a thousand pains and a thousand bitternesses of his own free will and for our sins, how can we repay such a blessing? In this life, we must joyfully endure all pain and suffering, overcome and repress all our passions and evil inclinations, make a severe examination every day, repent and thank God, then make continuous efforts; this world is only passing, let's try to enjoy the joys of eternity.

Thérèse, if we compare this world to eternity, it's not even a quarter of an hour this world will come to an end, but after death, it's eternity without end. The time of suffering must pass very quickly, of graces, of graces, pay no attention to the body and this world which are so vain, imitate all the virtues of the Virgin Mary, and after a passage of a few moments, we will enjoy together the favors and love of Jesus and Mary. I have a thousand things to tell you, but I can't say them all. These lines are the last that my hand will be able to trace in this world, and I hope that you will read them.

Kei hai year, 22nd of the 12th moon. Ni Jean.

Letter from Fr. Kim André<sup>157</sup>, written from prison to the Xtians, martyred on 16 7bre 1846.

My friends,

God, who in the beginning arranged all things, wanted to create man in his own image. What was his purpose and intention in doing so? Reflecting on all the things of the world, what miseries and afflictions! Once we've come to this stormy, miserable world, if we don't know our sovereign Master and Creator, what's the point of being born? It's useless to live in it. Having come into this world by one of God's benefits, and by an even greater one, becoming part of his Church through our Baptism, our name is precious, but if we bear no fruit, what use is that name to us? Not only will our entry into the Church be useless, but we

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<sup>157</sup> 김대건 Kim Dae-geon 金大建 (1821-1846) Andrew. Saint.

will have become renegades of our God and guilty of ingratitude towards his benefits, which we have received in vain, making us all the more indebted to him. Wouldn't it really be better never to have been born?

Consider the farmer. At the right time, he ploughs his field, fertilizes it, and pays no heed to cold, heat or hardship. Having sown good seed, if at harvest time the grain is well grown and well formed, he forgets all his sweat, rejoices and rejoices with contentment. But if the grain does not come well, and in autumn he finds only straw and empty ears, he regrets his sweat, his fertilizer and his work, and no longer wants his field. Alas! God's field is the earth, and men are the good seed; he fattens us with his graces, waters us and nourishes us with the blood of his incarnate Son, who died for us; he instructs us with his holy Scriptures, exhorts us with his Bishops and Pastors, and continually teaches us with his divine Spirit - how great is the care of this education! When we arrive at the time of the house(sic, harvest) and by grace of the judgment, if by his grace we have borne fruit, as children of God we will enjoy the happiness of Heaven; but if we are useless sterile plants, as children of God we will become his enemies and suffer in Hell the eternal punishment due to us.

My dear Brothers, know this well; N.S. Jesus descended into this world and suffered countless pains himself, and from the bosom of suffering he established his Church, which must also grow in the midst of crosses, but whatever the world does to attack and destroy it, it will not be able to defeat it. After the Savior's ascension, from the apostles to the present day, the Church has always grown in the midst of a thousand persecutions. In Korea too, the religion introduced 50 or 60 years ago has been shaken by the storm many times, and yet the Xtians are still there: today persecution is on the rise again, several Xtians and I have been taken, and all of you are suffering this calamity; being one body with all of you, may I not be saddened by this, and could nature see this cruel separation without bitterness? However, it is written that God himself watches over each of our hairs and knows them all. Could it be that such persecution is not a permission from him, that it is not God's reward or punishment? So let us follow the Lord's holy will, and taking the side of Our Leader Jesus, let us always fight the world and the devil. In this time of turmoil and unrest, like valiant soldiers, let us put on the armor and as on a battlefield let us fight and be victorious. Above all, don't forget mutual Charity, help one another and wait for God, who has pity on you, to remove all these misfortunes. If anything should happen, be on your guard and, for the glory of God, take every possible precaution. The ten and q.q. Xtians who are here, by the grace of God are in good health, that if they come to die, after their death do not forget their families. There are many things I could tell you, but how can I put it all in writing? So I'll finish. As for us, we'll soon be going to the battlefield, so please practice virtue sincerely and let's meet in Heaven. My dear children, whom I cannot forget, in this stormy time do not fret needlessly, day and night with God's help fight the three enemies, patiently endure persecution and for the glory of God strive to work for the salvation of those who remain. The time of persecution is a trial from God, through victory over the world and the devil one acquires virtue and merit, especially frightened by calamities do not lose courage and do not retreat in the service of God, but rather following in the footsteps of the Saints of either sex increase the glory of the Holy Church and show yourselves to be true soldiers and subjects of the Lord. Even though your hearts are one, don't forget charity, support and help one another, and wait for the moment when God will have mercy on you. I have a thousand things to say, but this place won't allow it.

My dear children, I hope and wait to meet you all in Heaven to enjoy eternal happiness together, I embrace you tenderly.

Kim André, priest.

P.S. Everything down here is God's command, everything is His reward or punishment, so persecution itself is also a permission of His will, so bear it patiently and for God's sake. Only beseech him with tears to restore peace, and wait for it. My death will undoubtedly be sensitive to you and your souls will be in distress, but God will soon give you better Pastors than I am, so don't be too upset, and strive with great charity to serve God united as one body and after death let's try to be all reunited in eternity near God to enjoy it forever, I hope so a thousand times ten thousand times.

Letter from Kim André<sup>158</sup> dit Kiei-Ouen i, martyred in Taikou on the 1st of the 11th moon 1816.

To my elder brother.

Putting aside all the usual formulas, I begin. Against all expectations, on the 23rd of the 4th moon, having been caught by the satellites of An-tong, from the 1st interrogation the criminal judge of that town, wanting to obtain apostasy from me, but not having surrendered until the end, I was deposited in prison, and after ten days' detention, having received the governor's orders, he had me given a volley of blows on the legs and taken in all hate to the criminal prison of Taikou, (chief town of the province).

At his interrogation, the governor tried a thousand tempting means to obtain my submission, but being unable to succeed, he had me beaten on the legs and sent to the government to inform them of the state of affairs. The reply was that I should be forced to apostasize, and I received another volley of blows. In this province, more than a hundred people, men and women, had been taken, but little by little, either in their own town, or on their way to the governor, some died of hunger, others surrendered and only thirteen remained. All this is a command of Providence, and a blessing for which we must thank Him, but the body being so weak, it is difficult to bear it all, and not being able to do so with a joyful heart, every moment is sadder than I can say. As for me, poor sinner, having nothing that could make me deserve such a great favor, I rely solely on the help of all Xtians, pray and ask ceaselessly and I dare to hope that I won't miss out on the big affair, of graces please don't do it lightly and I trust that my desires can be fulfilled. As for temporal matters, at the time of my capture my wife remained in the place where we live; no book having been taken and no Xtian of this place having been denounced, there should be no embarrassment on this subject.

Before the mandarin, I declared my late elder brother, as the one who instructed me and I think there will be no affair. For the future, don't worry too much about me, but my great concern is to have had, since my capture, no news of my wife, and not knowing where she may be, my heart is tighter than a pen can express it. At that time, my clothes and all my belongings were taken by the satellites, and I was dressed in worn-out clothes: many months have passed since then, and I find myself almost naked at the moment of undergoing the rigors of winter. Since God doesn't want to take our lives right away, it's hard for me to hold on to it, which is why I'm telling you about it. Please consult with my brothers and other relatives and send me a pair of winter clothes to keep me alive until the end; above all, don't think about it lightly and send it to me through my nephew and my son-in-law. At the prison there will be no difficulties, whoever asks to see me gets it easily, so don't worry about it and I fully expect you to send them. I don't know whether it will condemn me to death or exile, but in any case, before I die, I'm anxious to see my brother. The road being long, it is difficult

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<sup>158</sup> 김계원 Kim Gye-won, ou 종한 Jong-han 金宗漢 (?-1816) Andrew. Blessed.

for me to ask him to come himself, but at least I wish to see my nephew and my son-in-law; if you would send them to me, I have many things to say and I hope to be able to open my heart before I die. I have much more to tell you, but as I have neither paper nor pen, I can barely say the ten-thousandth part.

My daughter, how are you? I don't even know. As for me, I am detained in prison without knowing whether I should live or die; but before death comes, having to endure the rigors of the winter almost naked and being exposed to die of hunger and cold, make every effort to send me a padded jacket; I hope you will. Pray well for me to save my soul; I would have a thousand things to tell you, but without paper or pen, I can only tell you a small part.

Letter from the same to his elder brother.

To my elder brother. I am cutting things short and writing you two words in a hurry. The distances being great all communication with you was interrupted, only by a certain occasion I had obtained q.q. news, but not having received any letter from you during this year of famine, my worries became more serious day by day; against all hope, receiving at last from your handwriting, it seems to me to be head to head, is it a dream? is it reality? the feelings of joy and sadness press at the same time in my heart, I have the chest all oppressed, tears flowing from my eyes. When I lost my father, not having been able to attend his last moments, I deeply regretted it and, I said to myself, could I at least attend the anniversary? As this desire is still unfulfilled, I am all the more distressed... During this dreadful year, when I hear that you are well and that the whole family is at peace, I am filled with joy.

The news of my sister-in-law's death at the beginning of spring is indeed distressing, but can anyone avoid dying once? Since he can't, the main thing is to have a good death; for in this world why is man born? His great business is to serve God, save his soul and obtain the kingdom of Heaven; if he doesn't fulfill these great duties, and wastes time uselessly, what's the point of being born? After having been born mechanically, if one turns back in the same way, it would have been better not to have been born, and one is in a worse condition than that of the brute itself; for if an animal dies, it returns to nothingness. Not so for man: if he doesn't save his soul, it falls into eternal death. Death! What a frightening word! But if the body, which must necessarily die, is afraid of death, how much should the soul, which is made to live forever, not dread death? Once you've entered hell, you can never get out; you live there without living, you die there without being able to die; even if you've spent millions of years there, it's still like the beginning. Alas! alas! never to be able to catch a glimpse of the light of day and sky, always in a dark, murky gulf, when you think about it, it makes you shudder. But when we think of the sufferings of hell, the pains and sufferings of this world are no more than a shadow; we no longer regard the illnesses and misfortunes of this world as painful, but rather, if we know how to use them well, we find life in them; the body finds what it needs to keep itself alive, so how can the soul not do the same? All the things of this world are in themselves neither good nor bad: to use them well is good; to use them badly is bad. They are like a ladder, equally useful for going up or down. With what things in the world can we not avoid sin and acquire merit; in everything act with joy and for Jesus and you are a chosen one, but since everything depends on good or bad will, even if there are difficulties, endure them only with patience for Jesus, and this will bring about the salvation of the soul and obtain the kingdom of Heaven. Therefore, as you pass through this world, a sea of pain and tribulation, aim at the glory of God, and demolishing the mountains of pride, concupiscence and anger, walk flying to the kingdom of eternal happiness. For me, having been in this place of suffering for a year already, and by a very special blessing able to sleep and eat as usual, this is a great favor. Having happily begun this road of suffering, I almost

dare to hope for a final benefit, but too unworthy to receive it, things are dragging on and no decision is forthcoming; I'm quite afraid of this. The more stationary affairs are, the more comfortable the body and, but the soul becomes all the more sick, and in this living body the soul has become sick and dead. If I can't obtain this signal favor, how can I resist the terrible enemies? When the body is weak, the soul is strengthened; and if the soul is weak, the body takes over; that's why I say to myself: since the body is calm and at ease, won't I become a victim condemned to eternal death, and I'm gripped by it. Time doesn't come back twice; if I lose the present time, I'll never be able to find it again, and reflecting on the state of things, I'm afraid I'll miss the opportunity. To hope without a foundation would be madness, so first of all I hope in a gratuitous benefit from God, secondly I hope in the intercession of all Xtians; Pray therefore and pray with all your heart and with all your strength, pray every day so that I bear fruit and do not become like the trees in the forests, I dare to hope this of you entirely. Having first received q.q. items without a letter, I didn't know by whom it was sent, but this time by reading your letters, I saw everything in detail; what happened to me again by this occasion, will be very useful to me in the cold, a thousand thanks! In the midst of general discomfort, I find myself a burden to many people, if I don't achieve my goal and only have the name I don't bear fruit, what matter will it not be to regrets and sighs?

Letter from the same author to the Xtians Ni and iou, recommending his wife to them.

Time flies, it's been more than a year since we last met, and on both sides our grief is undoubtedly equal. Occasionally I hear from you, so is it true that during this violent winter, you've kept to your usual routine? As for me, I now have to endure imprisonment, it's true that it's a fine position to be in, but unfortunately for me it's only a fine name on the outside, and as I don't have the actions to match, everything has remained at a simple beginning, the denouement doesn't come and things drag on, I'm like the trees in the forest that bear no fruit; if everything stays there, what use would it be to me?

Time is a treasure that can be lost once, never to be found again; if I don't make my efforts in this time, what time will I wait to make them? Even in the affairs of the world, if one loses an opportunity it is difficult to find it again, in the matter of the salvation of the soul, a plus forte raison que ne sera pas ? When I think of this, every day I become more and more overwhelmed. Tsong-teuki's mother has just suffered a very painful loss, and if from the point of view of the soul there is nothing to worry about, how can natural feelings not be moved by it? These are boundless regrets. As for me, since I embraced religion, having had no other aim than the service of God and the salvation of my soul, the position I find myself in today is only natural, and my heart is not too put off by it; but learning this time of my wife's position, it is really too pitiful, and when I turn my thoughts there I grieve and despair, at every moment my heart is pierced and I find it very hard to bear. It is said that my wife during the rigors of winter has no place to retreat to, how can I express such a pitiful thing? In the place where she is, everyone is a relative or acquaintance, but because of my present state nobody wants to support her! Everyone uses the fear of compromising themselves as an excuse, and she is reduced to wishing to move elsewhere. How can harshness and insensitivity be brought to this point? We Xtians, as soon as we embrace religion, leave our country to serve God and save our souls, and we withdraw to far-off lands where we know nothing, if it weren't for religion, who would ever go to such extremes? But since we all want to save our souls, we must consider everything, adversity or prosperity, as God's order, and all the sorrows that come to us from men are also God's order, so joy or sorrow, everything becomes a means of salvation, if we use it well. Wouldn't relieving and helping those who are



alone and without support be an even better work? I've thought about it and looked around, but my wife has nowhere to stay, and I can't think of anyone to recommend her to except you and Tek-siou. For you see; Kim françois, Ni Anne and I, finding ourselves together in prison during a dreadful year when so many other Xtians are dying of hunger and cold, have so far been able to preserve our lives; although we cannot know why God has preserved us in this way, it is nonetheless a provision of His Providence; and that our three families are thus united in the same place, isn't that still very Providential. Indeed, as long as we are not dead, we must try to have news of each other; and if our families are scattered far and wide, how can we ever have any? If you receive her into a corner of your home, consider her as one of your own, and try to preserve her body and soul, you will thereby be working for the salvation of your soul, and so I feel confident in recommending her to you. I do so all the more easily, as your daughter is a prisoner with us, and although I don't know how many years we must share the same sufferings, as long as I live, I will not cease to support her with all my might.

With this in mind, please take good care of my wife: the love of children is a sentiment common to all men, and there will be compensation on both sides. That's why with Charity what won't we do? God himself wanted to found this world on charity; if mutual love disappeared, how would the world be preserved? The Church is one body, heaven and earth are one body, the world itself is one body. What is not based on love? In a body there are many members, what member is not loved, what member would reject a single one? When we want to preserve the whole body, we live by the help we give each other, either soul or body; there is no other way to preserve life. Even though each man is a separate being, the head of the Church is God, the neck is Mary, and the members are all of us: if we don't hurt the head, to hurt the members is to hurt the head, and to love the members is to love the head. Therefore, if we love God, we will love men, and if we love men, we will love God too... Those who wish to save their souls must apply themselves to the four cardinal virtues: prudence, justice, strength and temperance. He who rules his house well is a prudent master, he who governs his district well is a prudent mandarin, he who governs his kingdom well is a prudent king; and consequently God perfectly governing heaven and earth, what must not be his prudence? From God prudence has flowed into the world, and by taking him as our model we become broad and generous men. Thinking of all this, removing and saving any person will be considered a great and admirable thing. So think about it seriously and looking at my miserable wife like a son or a brother, instruct her and make her good at something. I recommend her to you both, please imprint this recommendation in your hearts and don't forget it. I would have many other things to say to you, but I am forced to finish here.

End of Book 3

Beginning of Book 4

Supporting documents for the history of the martyrs. Death sentences.

These sentences, written in Chinese according to the custom of this kingdom, are hopelessly obscure in certain sentences, and all those we have called upon to help us interpret them have been unable to make us understand certain passages. They are usually written by clerks who have little interest in clarity, and their only purpose is to use abusive language against religion and the accused, and no one here is surprised to find them less than correct. We believe, however, that we have not deviated from the meaning, at least in the main.

(A man well versed in the subject assures us today that the sentences should be translated as narratives and in the 3rd person. So everywhere should read: Such and such a guilty person..., but I don't have the time to change them. The guilty party signs at the end of this indictment).

According to their form and the custom of having them signed, all the words should be in the convicts' mouths, but some sentences are not suitable for this, and we have not been able to learn the last word, so we are putting them as they are. The diary we have only copied the essential parts of the sentences.

The first sentences here are dated 27, but Tieng Jean, who was condemned to exile that very day, and family tradition, which in this country preserves the dates of deaths with religious care, put them at 26. Could it be that the dates were put here on the days when they were published in the official gazette? We don't see things clearly. The same difference of one day with q.q. other highly accredited dates is found for q.q. other sentences, we are led to believe that it is by the same reason given above.

27th of the 2nd moon. The guilty Seng-houn i<sup>159</sup> (Ni Pierre).....

The bad books of the West are a monstrosity without example in ancient or modern times. With lying words they speak of a certain Jesus and deceive the world; what they call heaven and hell is but a gleaning of Foë's doctrine; what they call spiritual father is an annihilation of man's natural relations; they say that goods and women may be held in common and that torments and death are not to be feared; all their words are deceitful, disordered and impudent, the saints must reject them and the people repel them. Despite this, I, the accused, received baptism, bought these books and brought them from ten thousand ly, spreading them among my relatives and allies, in the Capital and in the provinces, near and far.

I have communicated with foreigners and linked up with them, I have hatched evil and secret projects with iou ir i, my deaf steps have been united with iak-tsong. When the king had the law posted and I saw in it, as in a mirror, the evil genies who directed me, outside I pretended to change, but inside my (...) continued to be lost and blinded. In the deceitful clique and the disgusting race there is no one who has not looked to me as the head of Religion and called me father (the term used here is that used for godfathers, we think it is ignorance on the part of the translator editor) Considering these faults, how could I be supported between heaven and earth, all the proofs are revealed, all my crimes have appeared in broad daylight; the law of Heaven shines brightly, the law of the king is justly severe, I recognize it.

The 27th of the 2nd moon... Ni Kahoan i<sup>160</sup> had the reputation of a great scholar, his nephew by the sister, Ni Seng-houn i having brought the bad books, he first examined them, then all his relatives and allies having come to the point of following and practicing them, he cannot defend himself from the quality of leader of this sect that everyone imputes to him; after having confessed everything he died (of inanition, according to tradition and other monuments).

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<sup>159</sup> 이승훈 Yi Seung-hun 李承薰 surnommé 자술 Jasul 子述 (1756-1801) Peter.

<sup>160</sup> 이가환 Yi Ga-hwan 李家煥 (1742-1801).

The guilty Kouen T'siel-sin<sup>161</sup> (Ambrose)... He was il-sini's elder brother and was lost in the wrong doctrine. il-sini having died as a result of his faults, he remained fascinated and did not know how to amend himself; he blinded the whole district of iang keun and led it into the wrong path; he therefore cannot avoid the title of leader of the wrong sect, which is imputed to him everywhere. After confessing all he had done, he died (beaten or wounded, according to traditional documents).

The guilty P'il-Kong<sup>162</sup>: (T'soi Thomas)... I, the accused, from a low and vile condition and under the weight of enormous faults, having received an immeasurable benefit from the king, promised to correct myself and he went so far as to have me appointed to the office of Sim-iak; I, who until then had been unable to marry, obtained a wife; I had no home, I was able to procure one and I considered myself an ordinary man without faults. For a long time on the point of rejecting bad doctrine entirely, I could not change my depraved nature, lost myself in it more and more, and dissolutely took up the practices of the sect: At the tribunal of crimes and at the extraordinary chamber, I did not let myself be impressed and said I was willingly ready to die. Every article is horrifying; the whole infatuated clique had its eyes on me like a bow shot. Having propagated bad livres and bad words, the imputation of having infatuated the crowd is true, I admit.

The guilty T'siang-hien<sup>163</sup> (T'soi Jean)... Instead of applying myself to the duties of the ordinary people, I infatuated myself with the books of the evil doctrine and became intimately linked with its followers, as depraved as iak-tsong and t'siel-sin, I was not afraid to use wrongly the denominations of spiritual father and godfather; sharing the malice of Seng-houn and the Kang woman, we called each other leaders of Religion; Drawing images of evil spirits, we passed them on to each other; unfurling drapery tortures we rejoiced together in secret places; all evil designs, all deaf schemes, it was I who advised and promoted them; all secret and shameful moves, it was I who covered and palliated them. In the thieves' court, while being questioned under the blows, I falsely said I recognized myself, then when I came to the severe questioning of the extraordinary chamber, I changed again and declared with oath that I was willing heartily to suffer death, and what's more, I made a writing that I presented; the leader of this flock of people who follow the wrong doctrine, if it's not me who will it be? I've spread bad words and bad books, I admit it.

The Guilty Nak-min<sup>164</sup>: (Hong Luc)... I, an accused lost in bad doctrine, misled the people of ho-tsiang and the Capital as well as the province designated me as leader of the sect; out of a deceitful and hypocritical feeling and wanting to avoid the torments that were before my eyes, after the Sin-hai year I pretended to reject and renounce it and even made a declaration of it; but suddenly changing again, I said: How can anyone say that this doctrine is false! I don't want to insult Jesus. These thoughts are very wrong, I've deceived myself and come on a shameful ground. That's not all, I said that the torments I suffer today are for the crime of my former apostasy, as if I wanted to dispute me the step with p'il-kong, and imitate t'siang-hien who in the end declared he was willing to die willingly; if the bottom

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<sup>161</sup> 권철신 Gwon Cheol-sin 權哲身 aka 녹암 Nok-am 鹿庵 (1736-1801) Ambrose

<sup>162</sup> 최필공 Choe Pil-gon 崔必恭 (1744-1801) Thomas. Blessed.

<sup>163</sup> 최창현 Choe Chang-hyeon 관천 Gwancheon 崔昌賢 冠泉 (1759-1801) John. Blessed.

<sup>164</sup> 홍낙민 Hong Nak-min 洪樂敏 (1751-1801) Luke. Blessed.

of my heart is to be judged, of all the wicked I am the most advanced, a prompt execution alone can make the law of heaven shine. I have spread bad words and bad books, I admit it.

The guilty Kio-man<sup>165</sup> (Hong François Xavier)... Me accused, what shadow of science could I have? However firmly believing some false books I dared to take the words of the sacred books and apply them to the confirmation of the false religion; gathering false and vain words I deceived and dared to impudently say that this religion was not a bad doctrine, and taught that should one die for it there was nothing to regret. My malice is stronger than wood and stone, my blindness is stronger than animals if I am left for a single day between Heaven and earth, the law of the kingdom will no longer be able to be made to add faith and there will be nothing left to teach the ignorant people to know how to fear, and it could happen that I induce them all with me to the rank of savages and animals who know neither parents nor king. Considering my faults, I recognize that the torment of death is still light.

The guilty Iak-tsong<sup>166</sup> (Tieng Augustin)... I, the accused, had a naturally evil character, which I combined with animal-like behavior. Ever since Seng-houn i brought the bad books, day and night, deep in this doctrine, I secretly recited and studied them. Denying my own father, I claimed to have a spiritual father elsewhere, and called myself his son, and what's more, his sinful son; if he wanted to repress and prohibit me, I reprimanded him at home with shameful words; wanting to hide my tracks, I regarded my brothers and sisters even as enemies; I linked up with the detestable T'siang-hien and formed a life-and-death partnership with him; I prayed before the image of the evil Jesus and secretly consorted with perverse women, but in the end I could not hide my letters and there was clear evidence of my conduct; corrupting true doctrine I infatuated the people with superstitions, would I die ten thousand times, how could it not still be too light? However for me accused, this is still nothing, from the day a severe order to prohibit and deal with the turbulent clique appeared, I was not afraid to impudently utter horrible words and not content to keep them locked up in my heart I wrote them down and formed memoirs, then hid them in a chest. Considering the depths of my heart, what would have become of it? I am guilty against the king and without any principle, I admit it... Let him be beheaded... The government was asked to confiscate all his possessions; the response allowed it.

The guilty Tson-t'siang<sup>167</sup> (Ni Louis de Gonzague)... I, the accused, originating from a vile condition, infatuated by deceitful and evil words, led the people astray from my country and spread them throughout Kieng-kei and Ho-tsiang. Long detained in prison and in a position where any pardon was impossible, by a blessing as great as the rivers and the sea, I was set free several years ago. Having then promised to renew myself, in truth if I had even a little of the human heart left in me, how could I have followed my former derangements again? But unable to change my evil nature, I did not reject the ideas with which I was once imbued, nor did I correct my heart. Considering these faults, if I were killed ten thousand times, it would still be light, I admit.... That he be sent to Kong-tsiou cap. of his own province to be beheaded. (All the above sentences are of the same day and the executions of the same..)

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<sup>165</sup> 홍교만 Hong Gyo-man 洪教萬 (1738-1801) Francis-Xavier. Blessed.

<sup>166</sup> 정약종 Jeong Yak-jong 丁若鍾 (1760-1801) Augustine. Blessed.

<sup>167</sup> 이준창 Yi Jon-chang 李存昌 (1752-1801) aka Tan-won 탄원 端源. Louis de Gonzague.

On the 15th of the 3rd moon, report to the king of Ni ik-oun i gov. of Kieng-kei.  
It reads..... Guilty of bad doctrine: Ni tsioung-pai<sup>168</sup> (Martin).....

I, the accused, lost in bad doctrine, destroyed my tablets and omitted the sacrifices, it's true... The guilty hei-ieng i (im)... me accused,..... following my father's wishes, I did not make tablets, nor did I make sacrifices, this is true.... The guilty Kieng-to (Ouen Jean)... I, the accused, lost in bad doctrine, I exhorted my elder brother, and omitted the sacrifices, the natural relations were broken by me..... The guilty Tsong-ho (Tsieng)... Me accused, adoring and serving Jesus, and unable to insult him, the natural relationship is destroyed and broken.... The guilty T'siang-tsiou (T'soi Marcellien)... I, the accused, did not recognize my father as my father, I said I had forgotten my father's name, which is a horrible thing to say. Wanting to firmly practice the ten commandments of the bad books, I said I could neither abandon them nor change. Having annihilated natural relationships and destroyed social principles, I suffer death heartily...

A iang-keun. Guilty of bad doctrine: Han-Siouk i<sup>169</sup> (iou)... I, the accused, firmly believing the wrong doctrine, have broken natural relations, I suffer the torments heartily and should I suffer death I will not change.... The guilty iou-o (ioun Jacques)... I, the accused, believing that being a man, one must necessarily practice the Ten Commandments, I have recited and studied the wrong books, in truth I cannot change....

At Nie-tsiou, outside the gate of the prefecture of the praetorium, about a ly away, on the south side, on the main road, in the presence of a large crowd of people, the guilty Tsiong-pai, Hei-ieng<sup>170</sup>, Kieng-to, Tsong-ho<sup>171</sup>, and T'siang-tsiou<sup>172</sup>, were beheaded in accordance with the law. In iang-keun; outside the Praetorium gates, about two ly away on the west side, on the edge of the main road, in the presence of a large crowd of people, the guilty Han-Siouk i<sup>173</sup> and Iou o<sup>174</sup>, were beheaded in accordance with the law.

On the 29th of the 3rd moon Extraordinary Chamber, the guilty Kim Paik-Sioun i<sup>175</sup> Father, Ni-tsioung; grandfather Nie-haing; maternal grandfather, Ni po-kiem i. I, the accused, said that the Religion of the West was not a bad religion, and I dared to put together passages from the sacred books and arrange them in such a way that there was nothing that did not fit with it. I said that after the incarnation of J.C. there were reasons to omit the sacrifices, by which I destroyed the natural relationships in an inexplicable way. To avoid torment and stealthily preserve my life, I pretended to appear to recognize myself, but after further questioning, I confirmed my resolution to hold to the wrong doctrine and should I die, having no regrets I make a clear declaration... let him be beheaded.

The culprit Ni hei ieng i<sup>176</sup> (Luc); father, Siouk; grandfather, Ey-tai; maternal grandfather, Kim ik kiem i; I, the accused, by behaving in a vile manner, have placed myself

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<sup>168</sup> 이중배 Yi Jung-bae 李中培 (1751?-1801) Martin. Blessed.

<sup>169</sup> 유한숙 Yu Han-suk 兪汗淑 (?-1801). Martyr

<sup>170</sup> 임희영 Im Hui-yeong 任喜永 (?-1801). Martyr.

<sup>171</sup> 정종호 Jeong Jong-ho 鄭宗浩 (?-1801)

<sup>172</sup> 최창주 Choe Chang-ju 崔昌周 (1749-1801) Marcellin. Blessed.

<sup>173</sup> 유한숙 Yu Han-suk 兪汗淑 (?-1801). Martyr

<sup>174</sup> 윤유오 Yun Yu-o 尹有五 (?-1801) Martyr

<sup>175</sup> 김백심 Kim Baek-sim 金伯淳 (?-1801) Simon. Martyr

<sup>176</sup> 이희영 Yi Hui-yeong 李喜英 (1756-1801) Luke. Martyr.

among the animals; I have circulated in the Capital and in the provinces and have made friends with the clique; I have recited and studied bad books; having spread in my country the practice of fasting three times a month, many people have been imbued with it; knowing the rules of drawing, I executed three images of Jesus and sent them to Hoang Sa-ieng i; considering all my misdeeds, if I were to be killed ten thousand times over, it would be quite fitting; moreover, I communicated secretly with the evil gang, and the evidence of this has been clearly uncovered. ... that he be beheaded.

2nd of the 4th moon, Criminal Court:

The guilty T'soi p'il tsiei<sup>177</sup>, (Pierre)... I, the accused, after having in Sin-hai obtained grace of life with the others of the bad band, without thinking of this benefit received from the king, I did not change my former exercises and again lost in the bad doctrine I linked myself with the bad clique. Taking the day for meetings with the individual Tsiou,

we met in the evening and dispersed early in the morning; not only did I lead many astray, but even though my father strove to the death to prevent me, I didn't listen to him and didn't amend; even though my father, parched with grief, was about to die, my resolution to practice the wrong religion, even if I died, didn't change; that's why if I died ten thousand times, I wouldn't be pitied. ... let him be beheaded.

The guilty Tsieng in-hieki<sup>178</sup>.... I, the accused, having fortunately escaped the Sin-hai year, and not thinking of the large benefit received from the king, did not correct my former errors and not being able to forget what I practised before, not only did I remain entrenched in them, but on the 7th day of each month, gathering with others, I went to the place agreed with (Tsiou), bad images were exhibited, bad books were read and many people were led into the wrong path. For having deceived and fascinated everyone, if I died ten thousand times, I wouldn't be pitied... let him be beheaded.

The culprit oun-hié (probably ioun); father, hien; grandfather Sa-hiek... I, an accused descendant of a noble family, learned from childhood the evil doctrine of religion, and leaving my country I went from side to side, my shameful deeds were revealed, my husband (that's tsieng koang-siou<sup>179</sup>) assisting me in evil, I did not participate in the family sacrifices; being a neighbor of bad people, I communicated with them through doors and walls ; binding myself closely with infamous women, we conferred together day and night; I secretly sold depraved books and pictures, I secretly made bad and shameful objects with my own hands and sold them impudently; I instructed and seduced many people; having deceived and infatuated everyone, would I die ten thousand times there is nothing to complain about. ... Let her be beheaded.....

The guilty Tieng t'siel-sang i<sup>180</sup> (charles). Father Iak-tsong; maternal grandfather Ni Siou tsieng i.. Me accused, infatuated with the bad doctrine, I studied it under the lecons of my father, I did not take part in the sacrifices of my family; wanting to protect at the peril even of my life my infamous master, I let myself be pierced with a villebrequin without answering; I made everyone guess and not only deceived and infatuated him, but I also

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<sup>177</sup> 최필제 Choe Pil-je 崔必悌 (1770-1801). Peter. Blessed.

<sup>178</sup> 정인혁 Jeong In-hyeok 鄭仁赫 (?-1801). Thaddeus. Blessed.

<sup>179</sup> 정광수 Jeong Gwang-su 鄭光受 (?-1802) Barnabas. Blessed.??

<sup>180</sup> 정철상 Jeong Cheol-sang 丁哲祥 (?-1801). Charles. Bienheureux.

received and concealed the individual Tsiou, I called him spiritual father; gathering many people of the clique, day and night I plotted my projects with them, my acts are similar to those of dogs and pigs. Having destroyed natural relationships and violated social principles, would I die ten thousand times, there is no cause for complaint... Let him be beheaded.

The Guilty Ni Hap-Kiou<sup>181</sup>.... I accused being first valet at the high school of bachelors, I learned the wrong religion and named myself Xtian of the male sex; I gathered women and instructed them in secret and attracted them by fraud ; not only did I confer baptism on all sides, I also honoured and served the individual Tsiou and called him spiritual father, often receiving him at Ni Ou's and at the Kang woman's day and night; I plotted, deceived and infatuated everyone, these are my faults. ... let him be beheaded.

The guilty Pok-hiei.... Her origin and condition are quite unknown; I accused, lost in bad doctrine, I collected baptism and a name ; I was closely linked with Xtian men, I instructed women, surprised them and plotted with them, and not only did I induce everyone into a false path, but I also gathered bad books, bad images, and shameful objects from every place and hid them in the Han woman's house, so that I could later devise a way to spread bad doctrine again, if I died ten thousand times, who could complain. .. May she be beheaded.

The 20th of the 4th moon. The guilty Kim ken-Sioun i<sup>182</sup> (Josaphat). Father, Ni-tsioung, grandfather Niang-haing; maternal grandfather, iou en-siou.... I was accused, in the 8th moon of the tieng-sa year, when the man named Tsieng Koang-Siou came to see me in Nie-tsiou, and told me that there was a scholar in the Capital who was eager to meet me. On our way to the examinations, Koang-Siou waited for me at the iang-keun ferryboat, we boarded a boat together and after going to Seoul, he again came to urge me to go and find the above-mentioned scholar, Tsiou Moun-mo. After greeting each other, I asked him about the origins and foundations of bad religion. Later, Hong Ik-man i came to bring me a letter from Moun-mo, and since then I've been to see him two or three times a year. Despite my position, I dared to go and see Moun-mo, and in the q.q. conferences I had, I was dazzled and did not reject his doctrine. Ni-paik i made this known to i-t'sien i and i-t'sien i, deceiving and playing his country, composed a thousand deceitful and misleading words about the islands hai-sang in, p'oum-tsa-to, Koak-nam-ong, basing it all on my words. Considering these faults, should I even die, I would be left with faults that have not been atoned for... Let him be beheaded.

28th of the 5th moon, court of crimes.

The guilty Oan-Siouk i<sup>183</sup>. (Kang Colombe).... Me accused, it is more than ten years since I learned the wrong religion, and recognizing it for the right doctrine, I firmly put my heart and my thoughts in it, and looking at death as a term that would make me return to the land of happiness, even though in the year Sin-hai I was taken by the governor of Kong-tsiou, I did not correct myself and did not fear at all ; Even now, though subjected to torture and torment, I have not the slightest regret or thought of changing. Honoring and serving Tsiou, I hid him in my home for six years, my shameful deeds are innumerable, I hid them from the sight and ears of men, but in this religion things being done thus, I did not understand that it was shameful; I instructed and deceived all my slaves, I linked myself closely with all the bad and infamous people of all places, and forming with them a clique, I

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<sup>181</sup> 이합규 Yi Hap-gyu 李鶴達 (?~1801). ?. Martyr.

<sup>182</sup> 김건순 Kim Geon-sun 金健淳 (1766-1801) Josaphat. Martyr

<sup>183</sup> 강완숙 Gang Won-suk 姜完淑 (1761-1801) Columba. Blessed.

became like the leader of the bad sect: men and women came together, and day and night we received and studied, what's more, I got in touch with the abandoned palace; hiding my thoughts and steps, I went everywhere inducing in the false way and infatuating everyone, when I would be killed ten thousand times, it would still be light. ...

The guilty in-t'siel<sup>184</sup> (t'soi)... I, the accused, not remembering the king's blessing which gave me back my life, followed with my brother the path of evil; I embraced the evil doctrine of religion as a right doctrine and moreover burned my tablets and omitted sacrifices; having lost all conscience and broken natural relations, it is difficult for anyone to support me between heaven and earth; honoring Tsiou I called him spiritual father; linking myself with the wrong gang, I studied the wrong books; I endure enduring torments with joy, and should I die I cannot change; I committed the crime of having induced in the wrong way and infatuated everyone, such are my faults. ....

The guilty Hien-ou<sup>185</sup> (Kim Mathieu)... Accused me lost with two of my brothers in the wrong doctrine, I taught evil and linked up with the wrong clique; I received Tsiou, exposed bad images, and established the rule of reciting the prayers of the festivals and even while reciting or studying the bad books, men and women placed themselves pèle-mèle, I made many people deviate and infatuated everyone, in spite of the torments I still regard the bad religion as true, for all these faults, would I die ten thousand times that there is no reason for me to be pitied. ...

The guilty Koang-Sieng<sup>186</sup> (Ko)... I accused, blinded and lost in bad doctrine I studied it day and night, I buried my tablets and omitted sacrifices, my faults attack social principles, would I die ten thousand times that there is no cause for pity....All these culprits must be beheaded without waiting for a set time. As for Koang-Sieng i from Pieng-San, let him be sent to his own province and executed in front of the assembled people to impress the crowd and drive them away from evil.

The guilty Kouk-Seng i<sup>187</sup> (Ni Paul)... I, the accused, lost in bad doctrine, was taken in the year eul-mio, to the prefecture of Tsioung tsiou and converted; having been delivered I did not correct myself of my former malice, and linking myself with the awful clique I studied day and night; I honored Tsiou and served him as my spiritual father, I did not take part in the sacrifices of my family and destroyed by this the natural relations. At night in prison and when I was taken prisoner I still recited the bad books and am without fear or worry; considering my faults, if I died ten thousand times, it would still be light. Kouk-Seng i being from T'sioung tsiou, let him be sent to Kong tsiou, chief town of his province, and let him be beheaded there....

The guilty Kiong-pok i<sup>188</sup>.... I, the accused, daughter of the palace, committed evil with those of my house, I linked myself with the house of Ouan-Siouk i and went there often; I was baptized by the hand of Tsiou; with him I recited and studied bad books and

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<sup>184</sup> 최인철 Choe In-cheol 崔仁喆 (?-1801) Ignace. Blessed.

<sup>185</sup> 김현우 Kim Hyeon-woo 金顯禹 (1775-1801) Matthieu. Blessed.

<sup>186</sup> 고광성 Go Gwang-seong 高光晟 (1798-1801). (?). Martyr.

<sup>187</sup> 이국승 Yi Guk-seung 李國昇 aka 성겸 Seonggyeom (1772-1801). Paul (not Peter). Blessed.

<sup>188</sup> 강경복 Gang Gyeong-bok 姜景福



received them as a right doctrine; I considered with a joyful heart torments and death, if I died ten thousand times, it would still be light.

The guilty Nien i<sup>189</sup>.... Me accused according to the wrong religion, I did moreover the trade of matchmaker; I circulated on all sides, seducing and infatuating the people, to a number that I cannot express; linking myself with Oan Siouk i, I received the baptism of Tsiou, I communicated with the abandoned palace and in the end withdrew to my home those who were fleeing justice and gave the means of escape to Sa-ieng i leader of the evil sect, my faults deserve ten thousand deaths, how can I avoid the torment of the first order? .....

The Guilty Sin-ai<sup>190</sup>.... I'm accused even though I'm said to be of a degraded race (bastard), yet I'm different from the simple folk and the vile rabble; it's been many years since I was lost in the wrong religion; I followed evil in concert with my mother and soon we formed a band; at night I called Hap-Kiou, in the evening I met Koang-siou, thinking that we were going to interpret the wrong books, or instruct the slaves; I got involved with Oan-Siouk i; I went to Tsiou and received baptism and a name, and was not ashamed of it; what's more, I hid and concealed in my house infamous men and bad women from every place, as well as pictures, books and all sorts of shameful objects, and everything ended by being caught, considering my faults, would I die ten thousand times, it's still light. ....

The guilty Hien i<sup>191</sup> (Ni).... I, the accused, am the nephew of the guilty Hei ieng i<sup>192</sup> and a great friend of P'il tsiou<sup>193</sup>; lost in bad doctrine, I practised evil with him and also with Ken-Sioun i, I always went with Koang-Siou and P'il tsiei, received a name from Tsiou and called him spiritual father; I often attended bad meetings, recited and studied bad books, considering all these articles, would I die ten thousand times, it would still be light. ....

The guilty Tsieng-ho (Hong).... I, the accused, am P'il-tsiou's own relative, I made friends with Tsiang-hien and borrowed books from him, I frequented the house of Ouan-Siouk i, and preached bad doctrine in assemblies; I received Tsiou, venerated him and called him my spiritual father; not content with being lost myself, I spread this doctrine throughout my house, being reported by everyone, everything is known and I cannot hide it. At the first interrogation, because of my old mother, I had declared that I had not seen Tsiou, and although I then made my declarations frankly, thinking now that I cannot hide all my deaf steps, I declare it again according to all the truth; moreover I buried and hid in my yard a host of horrible books and in the end everything was taken, with faults like mine, would I die ten thousand times, that it would still be little.....

The guilty Tiem-hiei<sup>194</sup> (iou . Agathe)... I, the accused, am a daughter of a noble bastard's house, I practiced evil with my younger sister Oun-hiei, I left my home without any reason and the way in which I circulated on all sides on the roads, is now all known ; then I withdrew to the house of Oan-Siouk i, received baptism from the hand of Tsiou and falsely

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<sup>189</sup> 김연이 Kim Yeon-i 金連伊

<sup>190</sup> 한신애 Han Sin-ae 韓新愛

<sup>191</sup> 이현 Yi Hyeon 李鉉 (?-1801) Antony. Blessed.

<sup>192</sup> 이희영 Yi Hui-yeong 李喜英

<sup>193</sup> 홍필주 Hong Pil-ju 洪弼周 (1774-1801). Philip. Blessed.

<sup>194</sup> 윤점혜 Yun Jeom-hye 尹占惠 (1778?-1801) Agatha. Blessed.

called myself a widow; I have deceived and misled on all sides; for ten years that I have been infatuated my thoughts are fixed and my heart hardened, I suffer torments with joy and should I die, I cannot die change. ...

The guilty ieng-in i<sup>195</sup>... I, the accused, was first a daughter of the palace, and having lost myself in bad doctrine, I was expelled; then also expelled by my mother; and in spite of this I had no desire to repent and change; I joined Oan-Siouk i and stayed in the house of Iak-tsong, I was baptized by Tsiou, day and night I studied and practiced; blinded and lost for many years, despite the severe prohibition I cannot change; for such faults, ten thousand deaths are quite fitting. ...

The guilty Soun mai<sup>196</sup> (tsieng)... I, the accused, am the sister of Tsieng Koang-Siou. Lost in the wrong religion, I practised evil in concert with my brother; wishing to live in virginity and having reached a more than marriageable age without having married, I falsely claimed to be the wife of He and raised my own hair; I received baptism from the hand of Tsiou and was not the least ashamed of it, the malice of my heart is hardened and I cannot change; in the violent torments of the thieves' prison, and at the severe questioning of the court of crimes, in spite of having suffered much, until the end I have no thought of repenting and changing, considering these faults, would I die ten thousand times, I have no cause for complaint. Let all these culprits be beheaded without waiting for a fixed hour. Tiem-hiei being from iang keun, and Soun-mai from Nie-tsiou, it was requested that they be sent to their own town to be executed... the court permitted it.

13th of the 7th moon.

The guilty Tsieng-heum i<sup>197</sup> (han Stanislas)... Having lived for many years in the house of the Niou-hang-kem i brothers, I lost myself in bad religion, I firmly believe in this doctrine, I honor and serve Jesus; I served the rebel Tsiou as my master, prayed before bad images, and secretly carried shameful objects on me ; I have destroyed the temple of the tablets and omitted the sacrifices, I even regret not having done so earlier; I have believed in Heaven and Hell and looked upon death as a return; I have infatuated the people with superstitions, such faults cannot avoid death. What's more, instead of following the ancient rites and rejecting novelties, not heeding the prohibitions under pain of death, I committed evil with unbridled license, considering the depths of my heart, if I were killed ten thousand times, it would still be light....

The guilty T'sien ai<sup>198</sup> (Kim André)... I have looked upon bad religion as a great doctrine, and have practiced it long years, the living and firm faith of it having penetrated my bones and marrow-would one kill me ten thousand times, I look upon it as a glory, how could I change? Considering my faults, my only desire is to die quickly....

The guilty ie-kiem i<sup>199</sup> (T'soi Mathias)... first of all, following Tsi t'sioug i, I was infatuated with bad books; then following Tson t'siang. I believed firmly and studied with all

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<sup>195</sup> 문영인 Mun Yeong-in 文榮仁 (1776-1801) Viviane. Blessed.

<sup>196</sup> 정순매 Jeong Sun-mae 鄭順每 (1777-1801) Barbara. Blessed.

<sup>197</sup> 한정흠 Han Jeong-heum 韓正欽 (1756-1801) Stanislas. Blessed.

<sup>198</sup> 김천애 Kim Cheon-ae 金千愛 (1760-1801) Andrew. Blessed.

<sup>199</sup> 최여겸 Choe Yeo-gyeom 崔汝謙 (1763-1801) Matthias. Blessed.

my strength, I taught many men and women far away by means of false words; having thrown myself and others into the wrong path, would I die ten thousand times, it's not regrettable....

The guilty Tieng-teuk i<sup>200</sup>.... naturally ignorant and evil I infatuated myself with bad words and not fearing the severity of the prohibitions, I said that sacrifices could be omitted; I vecu hid in the valleys of the mountains and infatuated the ignorant people; in the torments of the question I stood firm and did not surrender, thinking of these faults, would one kill me ten thousand times, it would still be little....

The guilty Koang oki<sup>201</sup> (Kim André of Niei-San)... lost in the bad arts (this expression is q.q. times used here out of contempt for Religion) I neglected and abandoned my state; leaving my homeland I hid the traces of my footsteps, began to study dissolutely, hid forbidden objects and did not fear death; I said I could not cease practicing the Ten Commandments and declared that I would willingly suffer death; considering these faults, would one kill me ten thousand times, it would still be light.....

Let all these culprits be beheaded without waiting for a specific hour. It is requested that they be sent to their governors with orders to have them executed in their respective cities in the presence of the assembled people, to make an impression on the crowd and suppress evil... This was permitted and carried out.

The 27th of the 8th moon. Court of crimes:

The culprit of bad religion Kim Tsong Kio<sup>202</sup>.... I, the accused, by an unhoped-for happiness, having come out alive from the prison of thieves in 1795 (probably a fault for 1791), could not however change the malice of my heart and I linked myself again with P'il Kong, in Kir i, in t'siel and other bad people, and that for life and death, I saw the rebel Tsiou and called him my spiritual father; believing firmly in the bad books, I received baptism and a name; Not content with being lost myself, I also led many astray; having first been caught, I escaped, then when I was caught again, wanting to preserve a temporary life for myself, I told the thieves' prison that I had been converted, and immediately afterwards before the court of crimes I recanted and willingly suffered the torments, even if I had to go to my death, I would never change again; for these faults I would die ten thousand times, I have no cause for complaint. ....

The guilty Hong P'il tsiou<sup>203</sup> (Philippe)... I, the accused, first learned bad doctrine from Tson tsiang, then, in union with my mother-in-law (Kang Colombe), I lost my thoughts; considering the ferocious stranger as a precious thing, I hid him in my house, and living there with my mother-in-law, for many years, I honoured and served him as my father, these crimes are in truth already great; since then I have become closely linked with a crowd of bad men and depraved women, and we formed a den ; Not content with implicating all my household, great and small, I also deceived a crowd of ignorant people, word of which spread and I was reported by everyone; as for me, should I suffer the torments of death for Jesus,

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<sup>200</sup> 김정득 Kim Jeong-deuk 金丁得 aka 대춘 Daechun (?-1801) Peter. Blessed.

<sup>201</sup> 김광옥 Kim Gwang-ok 金廣玉 (1741?-1801) Andrew. Blessed.

<sup>202</sup> 김종교 Kim Jong-gyo 金宗教 (1753-1801) Francis. Blessed.

<sup>203</sup> 홍필주 Hong Pil-ju 洪弼周 (1774-1801) Philip. Blessed.

truly I will do so willingly; not having followed my father who renounced bad religion, I preferred to follow in the footsteps of my beautiful mother covered in shameful stains, considering my offenses, should I die ten thousand times, it would still be light. .. This day of today let them be beheaded outside the small western gate without waiting for a determined hour.

The 12th of the 9th moon. The guilty Hang-Kem i<sup>204</sup> (Niou Augustin) aged 46, father Tong-Keun; grandfather, Kap t'sioun; maternal grandfather, Kouen Kei tseng i.... I, the accused, being closely related to Tsi-t'sioun i, lost myself in the wrong religion and united in the same sentiments, practised it with him; I bound myself for life and death with the band of T'siel-sin leader of the sect; I honoured Moun mo of foreign race and served him as my father; I destroyed my tablets and omitted the sacrifices, these crimes alone are already truly unforgivable. In concert with Ka-hoan, Seng-houn, t'siel-sin and Nak-min, I plotted with the rebel Tsiou and to try to communicate secretly with a foreign kingdom, Ka-hoan i gave 50 ngians in silver and I, with my 5th degree nephew Tsioung-t'ai, gave 400 ngians in currency to send iou-san i to the temple of the foreigners and call for large ships to come to blows with our kingdom and end it all at once, these schemes are horrible, abominable and if I died ten thousand times it would still be light. ... As a great rebel and unprincipled being, let him be cut in six and beheaded.

The guilty Koan-Kem<sup>205</sup>, aged 34, father Tong-Keun; grandfather Kap t'sioun; mother Ou, grandfather mat. en-Kieng.... I accused, younger brother of Hang-kem, and close relative of Tsi-t'sioun, I lost myself in the wrong religion and led my neighbors astray, moreover with the band of Ka-hoan, Seng-houn and Nak-min, I schemed the means to bring in the foreigners; Ka-hoan i gave 50 ngians of silver, iou ir i 20 ngians of silver, to make iou san i and tsi-hoang i communicate with the foreigners, go to the house of the Europeans and bring in priests ; and moreover to engage the great foreign vessels to come into our kingdom and if they were not received supplely, to end it all at once and make free the Religion of the foreigners ; lost in bad doctrine with my elder brother, I buried my tablets and ceased sacrifices, this crime of having annihilated natural relations is already unforgivable, but to have summoned great ships to end it all at once is even a thousand times more terrible, horrible and abominable, I have taken part in a plot of rebellion. ...

The culprit tsi hen i<sup>206</sup> (ioun françois) aged 38; father Kieng; grd father Tek-niel; mother Kouen; grd p. m. Kei-tseng.... younger brother of the bad religion leader Tsi-t'sioun i, after the execution of my elder brother, I did not repent and correct myself; then lost with the hang kem brothers, I wanted with them to raise the bad religion, this crime of having annihilated natural relationships is already truly unforgivable ; with the band of Ka-hoan and Nak-min, I honored and served the rebel Tsiou, secretly communicated with enemy foreigners and made hoang sim i go to the foreigners' dwelling; three times depositing my signature I sent letters to the Bishop and brazenly took part in the plot that called in the big ships to decide things all at once, my crimes will merit ten thousand deaths, it is true that I took part in a rebellion plot, I admit it. .. Let them be cut in six and beheaded without waiting for a specific hour...

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<sup>204</sup> 유항검 Yu Hang-geom 柳恒儉 (1756-1801). Augustine. Blessed,

<sup>205</sup> 유관검 Yu Gwan-geom 柳觀儉 (1768-1801)

<sup>206</sup> 윤지헌 Yun Ji-heon 尹持憲 (1764-1801) Francis. Blessed.

The culprit Ou-tsi pi<sup>207</sup>, aged 45; father ieng-ir i; grd p. Koan; mother, Pak; grd p. m. tok-niem;.. I, the accused, an ally of hang-kem, on the seductive exhortations of Koan-kem, have practiced the wrong doctrine and even come to the point of being put to death I have not wanted to change, this crime is already unforgivable ; the affair of the Hang-Kem gang, I practised the wrong doctrine, and even reached the point of being put to death, I did not want to change, this crime is already truly unforgivable; the affair of the Hang-Kem gang who secretly communicated with foreigners to bring in large ships, the deliberations to build a temple on the tomb of Tsi tsioungi, the thought that a thousand ships would come to anchor between in-t'sien and pou-p'ieng, all of this aroused neither fear nor indignation in me, and I had no desire to make a declaration to the government, I abounded in the same sense and talked disorderly about it, considering these faults, ten thousand deaths are still too light, knowing all these details I did not warn. ...

The culprit iou-san i<sup>208</sup>, aged 40; father T'ai ir i... I, the accused, originating from the vile provincial rabble, madly believing in false religion, went back and forth from iak-tsong to hang-kem; taking part in the activities of Ka-hoan and tson-t'siang, I went to see the leaders of the evil doctrine in the criminal prison, hiding the intriguing letters in my clothes, I dared, under the name of valet des postes, to go secretly to the temple of the foreigners, gave them these letters and received the replies; I secretly discussed dissolutely the plot by which the great ships were called to end it all at once, and consenting to these horrible thoughts, I made common cause with the others; I did not have the will to discover it and warn of it; considering these crimes, would I die ten thousand times, it would still be too light. ... that they be beheaded without waiting for a specific hour.

The guilty Hang-Kem, Koan-Kem, tsi-hen, Ou-tsip, and iou-San will be sent to the governor- of the prov. of Tsien-la, to be executed.

24th of the 10th moon, Keum-pou court.

The guilty Sim i<sup>209</sup> (Hoang Thomas), aged 45; father Se-koang; grd p. Tsai-t'ieng; gr p.m. Kim ieng, native of hoang-moi-kok distr. of Tek-San.... Accused me, vile and despicable being, I roamed the Capital and the provinces; lost in bad religion, I devoted all my strength and stirred much for this deranged clique; having been secretly in a foreign country, I received baptism and a name in the church of the Europeans ; living with Ni, Kim iou-san and Ok t'sien-hei, I made my way to Tsiou moun-mo and passed on his letters; in all that the followers of the evil religion have plotted, there is nothing that I did not know in advance; moreover, I was bound to Sa-ieng i for life and death; when, last spring, the culprits were seized and processed, knowing full well that I could not escape because of my crimes, I fled and hid in the territory of t'soun-t'sien ; having learned that Sa-ieng i had gone to Tsiei-t'sien to evade justice, I purposely went to find him there, we shared the same pillow and during the night I read with my own eyes his awful letter, which by its atrocity has no equal under Heaven in times both ancient and modern, I brazenly plotted with him and undertook to send this letter to foreigners by means of t'sien-hei to bring in the great ships and endanger the kingdom; my perverse and disruptive designs have all been uncovered, it is true I took

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<sup>207</sup> 이우집 Yi Woo-jip 李宇集 (1761-1801)

<sup>208</sup> 김유산 Kim Yu-san 金有山 (1761-1801) Thomas. Martyr.

<sup>209</sup> 황심 Hwang Sim 黃沁 (1756-1801) Thomas

part in this rebellious plot, I admit it. .... Outside the small western gate let him be cut in six and decapitated.

The culprit han-pin i<sup>210</sup> (Kim Pierre) aged 38; father, Oun-Sien i; grd p. Ek-nieng i; grd p. m. tsiang hio-Sien i, native of T'sieng-na-tong, distr. of Po-rieng...

I, the accused, attached to the service of Tieng iak-tsong, have long been lost in the wrong religion; when Sa-ieng i fled to evade justice, I dared to offer to flee with him, showed him the way and stayed hidden with him for eight months in a cellar ; I took part in all Sa-ieng i's evil and secret schemes, and there's nothing I haven't seen and heard; on the 3rd moon I secretly went to the Capital to see how things were going, and reported everything to him; at the 8th moon, having been caught by the satellites, I escaped en route; all this is the effect of my wickedness, my contempt for the laws, and the support I willingly gave to the rebels; now Sa-ieng i having been recognized as a great rebel and a great villain, as there are none in ancient and modern times, our union of feelings for life and death is also revealed, nothing has remained hidden; I knew all these details and did not denounce them, I admit it. .... behead him.

5th of the 11th moon, Keum-pou court.

The guilty Sa-ieng i<sup>211</sup> (Hoang Alexandre) aged 28; father, Siek-pem; matron grandfather, Ni Tong-Oun i..... I, the accused husband of iak-tsong's niece, was linked for life and death with T'siang-hien, and a hot partisan of Ka, houn, min, t'siel; lost in perverse doctrine, I no longer made sacrifices and thereby destroyed all natural relationships; after the arrival of Tsiou moun-mo I served him as my master and called him father; I was baptized and given a name; I was the most devoted of all; that spring when they raided the house, I learned of it and fled to the mountains. ... and with hoang Sim i and Ok- t'sien-hei I plotted to send a letter to the Church of the Europeans; in this letter all the words are contrary to natural principles, but especially the three dreadful projects I proposed to them, in which I invited the Europeans to come with q. q. hundreds of ships, 50 or 60 thousand men and formidable weapons; then with Ka, houn, hang-kem and others I collected money to make things decide in one go.... The pen refuses to write the horrors of this letter, never was anything like it seen or heard under heaven....I am a scoundrel, a rebel, a denatured one, this is true, I admit it.... Let him be cut in six and beheaded.... It is ordered that all his property be confiscated.

The culprit Ok t'sien-hei<sup>212</sup>; aged 35; father, Niou-t'sai; grd p. t'sien-oan; grd p mat. An teuk-moun i; native of Sien-t'sien.... Accused me, of the lower class and from a distant country, I befriended Hoan Sim i and went abroad several times; I was baptized in the Church of the Europeans by Tang; last year at the 9th moon, I gathered with Hoang Sim i and Hoang Sa-ieng i at the house of Hien kiei-heum i ; from there I went to the house of Kang Oan-Siouk i, went to see Tsiou Moun-mo and sewed into the clothes letters received from him for the European Church, then again received those from the Europeans to bring back. When I arrived at Ey-tsiou, having heard that the wrong clique was being seized, I went back to China to tell them what was happening; all my travels were to carry correspondence and invite foreign ships to make the free and independent Religion flourish; I knew this and did not warn the king, I admit....

Let him be beheaded without waiting for a fixed hour.

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<sup>210</sup> 김한빈 Kim Han-bin 金漢彬 (1764-1801) Peter.

<sup>211</sup> 황사영 Hwang Sa-yeong 黃嗣永 (1775-1801). Alexius. Martyr.

<sup>212</sup> 옥천희 Ok Cheon-hui 玉千禧 John.

The culprit Hien- Kiei heum i<sup>213</sup>; aged 39; father Tsai-hou; grd father, To-en i; grd p. m. Ni eki; born in Koan-tsieng-tong, western district of the Capital and living in Ha-hien-pang....I was accused, I was an important man in the clique, and in connection with Sa-ieng i, t'siang-hien, and Ouan-Siouk i, after the entry of Moun-mo I was baptized and received a name; that spring when the executions began, I fled ; but then, knowing that it would be difficult to hide, I gave myself up, hoping to escape death; but Sa-ieng i having been taken, all my affairs were discovered; I was with Sa-ieng i, hoang Simi and ok t'sien-hei in all affairs for Moun mo's correspondence. .... and all were hoping above all for the arrival of European ships; a few years earlier, a foreign ship had been pushed by the wind at Tong nai, so I went there, made the sign of the Cross to test whether they were Europeans, then stretching myself out at length in wild talk, I told them that only one of their ships could withstand a hundred of ours, and again everything I could to make my plans succeed; when Sa ieng i made his letter he repeated all the things said then to the foreign ship X.... Let him be beheaded without waiting for a set time.

On the 28th of the 12th moon, dispatch to the king of Ni-kieng iri, Niou-Siou of Koang-tsiou.

The culprit of bad religion, or tek-oun i<sup>214</sup>, aged 50;... I, the accused, learned bad religion from Tsi-t'sioug i, practiced it day and night and had been lost in it for several years; after tsi-t'sioug i's execution I didn't have the slightest thought of fear; what's more, I offered condolences to Nak-min's family and took care of p'il-tsiei's burial, and I rebuked Tsai ieng i for his apostasy; all this is because I firmly believe these false words and regard them as the right doctrine; even now, although I am subjected to torments, how could I have the thought of changing? My only desire is to die quickly... Outside the city's eastern gate, in the presence of a crowd of people and without waiting for a set time, he was beheaded.

The 22nd of the 12th moon.

Instruction against bad religion, written by Tai tiei-hak Ni man-Siou, by order of the government.

The king expresses himself as follows: By the secret protection with which Heaven and our glorious ancestors surround our kingdom, the root of evil and its principal leaders having at last been struck down by the law, after having respectfully gone to give notice of it at the temple of the ancestors, we make this known to the whole court and to our People; it is a good of which the eight provinces should be pleased, it is for all generations the development of natural and social principles.

The kingdom granted to Kei-tsa (Kei-tsa is a Chinese man remarkable, it is said, for his virtue, who fled from China with q.q. thousand men, came to settle in Korea and founded a kingdom, which was confirmed by the Emperor of China as his vassal, in the year 1122 BC. ) has enjoyed great peace for over 400 years throughout its territory of two thousand ly and more; its people are composed of scholars, farmers, craftsmen and merchants; its classical books are Si-tsien and Se tsien, followed by books on civility, rites and music; (the books Si-tsien and Se tsien are historical works in verse and prose, presented in a completely moral manner) what is presented for the study and imitation of the people are the teachings of

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<sup>213</sup> 현계흠 Hyeon Gye-heum 玄啓欽 (1763-1801) Florus. Blessed.

<sup>214</sup> 우덕운 Woo Deok-un 禹德運

io, Sioun, ou, t'ang, moun-oang, Confucius, Mong-tse, tsiang-tsa and tsiou-tsa; (the Emperor Io did not leave his kingdom as an inheritance to his children, but to Sioun because of his eminent virtue; Ou was also called to the throne for his virtue; t'ang and mou-oang are remarkable Emperors; moun-oang, not to take another's kingdom, refused to be Emperor, but his son mou-oang, having become Emperor, gave him the title of King according to the custom of these countries; tsiang tsa and tsiou tsa are famous men who have greatly completed the part of the rites, and whose instructions are in use to this day in Korea) the foundations of his morality are the relationships of king to subject, father to son, husband to husband, old man to young man and friends to friends. During the long succession of kings in our kingdom, the virtue of tsiou-nam and So-nam shone forth, the main foundations of virtue and goodness were honored, and through a host of wise and famous men, the meaning of the sacred books was brought out and the sentiments of a thousand saints were passed on.

How great was our late king! During the 24 years of his dazzling reign, with his mind focused solely on the right doctrine, he protected morality and attached himself to the doctrine of the learned; he brought to light the writings of Tsiou-tsa; faithful to the Emperor and repelling the barbarians, he put into practice the great principles of the book Spring and Autumn (Confucius' book).

To make filial piety flourish throughout the kingdom, he practised it himself, and spreading outwards all that his heart was richly imbued with, the four seas turned to good, everywhere peace and harmony arose in his footsteps, everywhere admirable effects were felt. Who could have foreseen that from the depths of the West a depraved and poisoned air, slyly introduced into this civilized kingdom, would have dared to come and corrupt the purity of its territory. What they worship are genie snakes and genie oxen, and they had infatuated almost half the world; they speak of a hell and a paradise; those they call spiritual fathers and Bishops, they revere even more than the Si-tong did in the past; (before the invention of tablets, to offer sacrifices to parents, a child grandson of the deceased was brought in and offered the sacrifice, he was called Si-tong, as if to say: they revere them more than the tablets of the ancestors) the books Ten Commandments and Seven Capital Virtues are lies of the caliber of the so-called books of prophecy and sorcery; the love of life and the horror of death is a natural human feeling, and yet they regard the sword and the saw as a delightful bed, giving thanks to parents for the life one has gathered from them is a law laid down by Heaven itself, despite this regarding the offering of sacrifices as something vain and futile, could the spirits of their ancestors not be in starvation? (The direct purpose of sacrificing to parents is to pay them back for the benefits of existence received from them) and finally, their moral disorders are even more dreadful, something even more shameful. Fallen families and descendants of rejects, holding a grudge against the government, join forces with bands of lost people and with some device sow their venom among the crowd, call to them people of the merchant class, recruit themselves among farmers and the female species, then destroying and disturbing the order of the different classes of society, corrupt all customs. By means of two or three Chinese characters, they give each other a secret name to recognize each other (baptismal name); with q.q. leaves of dishonest paint, they decorate in secret their nests and tanniers; in the middle of the depths of the night and in hidden apartments crowding head on head they recite their books and preach; and q. q. times also appearing in broad daylight, they act the fan in the midst of the assembled crowd and have thus multiplied far more than the band of Kang i-t'sien i dissipated lately; that one day q.q. thing breaks out, how could it not be more serious than the affair of the Hoang-tsi troubles? (allusion to q.q. unrest caused in the past by poverty, but without any leader or plot). Seng-houn i, following the Peking embassy, bought and brought depraved books, and going to the temple of the Europeans, adopted this foreign race as his master; iak-tsong (Tieng Augustin) with all his household, his elder and younger brother, was taken by the contagion; Tsiel-sin (KoyenKouen Ambroise) infatuated



his entire district, his allies and his relatives; Tsiang-hien (Tsoi Jean), the leftover bastards of the rebel Hei (not that he belonged to this family, but that's one of the insulting terms thrown at him), gained a reputation for knowledge and learning; Nak-min (Hong luc) of high dignity near the Court, made general of the militia (a slanderous insult in passing) and abjuring the king's benefits, he refused to change his old ideas until the end, even more corrupt than T'siang-hien and P'il kong; overturning the temple of his ancestors and destroying natural relationships, he surpassed the inveterate malice of Tsi-t'sioung i and Sang-ien i; alas! in a family renowned for its loyalty to the king and filial piety, an unworthy and degenerate descendant was born: Ken-Sioun i (Kim Josaphat), abandoning the rites recus, he studied depraved books, what's more, had his forehead touched (baptism), received a name, twisted the meaning of the sacred books to confirm a false doctrine, and stubbornly refused to bow his head under the iron of the scaffold; Ka-hoan i, covered by the many blessings of two kings, raised the impudence of his dignity to the second degree; although he had the reputation of a great scholar, his petty talent ended up producing nothing but shameful and dishonest pamphlets; moreover, his waspish eyes and wolfish voice could not long allow him to hide the corruption and wickedness of his nature; the real leader was his sister's son, the rebellious Ni Seng-houn i, who to propagate and spread evil united his efforts with those of his dead friend Piek i; all this race of true barbarians are his disciples; all the people whose faults had made them flee from all sides reunited and formed a ragbag whose true secret leader was the 1st-rate minister T'sai. ....

The petty individual Tson-t'siang (Ni Louis de Gonzagne) with his gang, played his tongue like a clarinet and secretly protected Ka-hoan i's hideous projects; he showed himself to the public and made himself noticed by all, and although the king by an indulgence as wide as heaven and earth, deferred his torment by forgiving him, by his insight as lucid as the sun and the moon, he had clearly seen the bottom of this deceitful and devious exterior. At this time, Tsiou Moun-mo (Father Tsiou) presented himself supported by the doctrine of the Europeans; having first for q.q. years sent news to the northern frontier, he finally came from Kiang-Nan (prov. of China), ten thousand ly from here, and deceived the customs surveillance at Pien-men; it was a venomous wasp that entered the sleeve, a barbarian was hidden not far from the throne, it was that animal that eats sand and is so terrible to man; the individuals Hoang (tsi sabbas) and il (ioun Paul dit iou-iri) lent him a hand from the front; the beings Sim (hoang thomas) and hei (ok t'sien-hei) behind him were his commissioners; Oan-Siouk i (Kang Colombe), a naturally deceitful and corrupt woman, became the mistress of his home, and in-kir i (T'soi Mathias) was bought to be delivered to death, in place of the leader of the bad Religion; the rebel Ni in, wanting to make his way to the throne, made himself a bulwark outside the rebel im (payen compromised in this affair) and stripped in q. q. sort the coarseness of the body, although hidden in the mountains he knew how to communicate with the people left at his house and although withdrawn to Kang-hoa on the shores of the sea, he knew how to communicate secretly with the rebels left inland and know the state of things. When the awful plans of these villains began to come to light, it was dared to say, by a false allusion to the annals of China, that the slandered were more numerous than in the case of the plot under the T'son dynasty (Under this dynasty there was in China a plot of revolt famous for the great number of innocent victims of slander) this deceitful and misleading word is from Im (payen above). The rebels first took advantage of the moment when we took the throne in a tender age to stir themselves up, and since the death of the late king they have been having their frolics at ease. Alas! a seed of trouble existed, everyone was pointing the finger at these affairs and soon the revolt reached such a point that everything was hanging by a thread, it was frightening! A man like Sa-ieng i (hoang Alexandre), with the heart of a tiger, the face and eyes of a chakal and a weasel, backed by his reputation for magic and sorcery (not a word anywhere suggests that he had ever studied these arts, even as a Pagan, and

besides, he was very young - that's the motto here, let's always lie and there will be q. q. thing) dared to flee and, in an attempt to save his little existence, dared to take a piece of gauze and write on it the details of three dreadful stratagems; really! How could he even think of opening the gates of the 300 districts of this kingdom devoted to the beautiful religion of the learned, for books to foreign brigands? How could he have called 90 thousand ly ships from the West and agreed on the day to invade this country? His hatred and rebellion are a hundred times greater than iak-tsong's. His dealings with foreigners were in agreement with Hoang Sim i; hien kiei-heum i sowed unrest from the center of the city of Tong-nai; in the province of Tsien-la, Hang-kem i rolled up his sleeves (c. So all the battalions of the evil clique were organized and fixed, and it was a deal struck to end it all on a single battlefield, showing the basis and scope of this horrible plot. In truth, koal, ien, in, and liang (4 famous rebels) could never have conceived such thoughts; Oun, hai, ha and kong (other famous conspirators) could not have acted in such a way; being, you too, a being living between Heaven and earth, how could you possibly want such things? Since Tan-koun, Kei-tsa, Sin-la, Ko-rie and up to the present day (Korea's main dynasties) such atrocities have never been heard of. But our merciful and holy regent (words in use with respect to queens), having no other thoughts than those of the late king, seeking her own tranquility only in that of the whole kingdom, got to the bottom of it and knew how to bring down their deceitful malice, similar to Queen Nie-oa-si, who had the merit of repairing the vault of Heaven, (in Chinese antiquities, it is said that Queen Nie-oa-si having fought with Koung-Koung, the latter seized one of the pillars of Heaven and, having overturned it, made a hole in the vault of Heaven by detaching herself from it; The waters flowed through this hole, threatening to flood the universe; Fortunately, Nie-oa-si was able to find a precious stone and, by attaching it to the celestial vault to plug the fatal hole, she rendered humanity a service for which all generations of the Far East thank her from race to race) issuing reprimands and orders, her imposing majesty represents under the female gender the reign of Queen Ma, worthy of being likened to the great Emperor Io ; killing and punishing with equity, she makes true principles shine in the eyes of all future races; spreading rain and dew on the one hand, and white frost and snow on the other, she places the government on the ground of righteousness and true justice; gravely concerned and seeing the danger of the position, she issues views as lucid as the sun and the stars; hence, on the 3rd moon (incorrect date) of this year, giving her orders to the Koum-pou court, she commands an extraordinary chamber to be sieged to scrutinize this affair, and thus all was stopped. Tsi-t'sioung i and Sang-ieni; in-Kiri, iou ir i and Hoang had already suffered the severity of the law for several years; but now the wife and the beautiful daughter of the rebel prince in perish by poison; Ka-hoani and t'siel-sin die under the blows; Moun-mo undergoes the torment of military execution to catch everyone's eye; Seng-houn, iak-tsong, Nak-min, t'siang-hien, Ken-Sioun, Paik-sioun, p'il Kong, tson t'siang, oan-Siouk with their evil clique, Kio-man, tsong-kio, hei-ieng, p'il-tsiou, hien-ou, and company, and moreover the depraved women Kieng-pok, pok-hiei, oun-hiei, Sin-ai, in a word all the principal leaders of this infatuated league, perished successively on the scaffold.

On the 8th moon (erroneous date) Sa-ieng i was taken and treated according to the law with Hang-Kem, Tsi-hen, Hoan-Sim i, t'sien-hei and their accomplices, and those who had infatuated the people were sent to their respective countries to be executed; the ministers and dignitaries of the palace united their efforts and had only one voice to make it understood that to destroy the evil, it was necessary to take it by its first foundation; on these pressing solicitations, the order was given and the minister T'sai stripped of all his dignities; (although he had been dead for q. q. time) Thus, for not having let go of the celestial net (for having held to natural principles), the emperor Ha-ou-si raised the monster pot, and the evil spirits were unable to escape; and for having been very enlightened on the doctrine of Heaven, the

emperor hen-ouen-si, advancing on a mysterious chariot, dispelled all the dark and malignant vapours with which his enemy surrounded him. (hist de Chine)

All those turbulent loins and disorderly gullets having been cut off, the foundations of evil disappeared and the whole horrible clique was wiped out, women and scholars alike, as well as all the other vile agents of the gang, all of whom received the wages of their crimes; but without the protection of the genies of Heaven and Earth and those of our ancestors, could the kingdom have remained on its feet until today? As far as I'm concerned, I've always heard it said that material Heaven is called Heaven, and the one who governs it, Emperor.... (following here q.q. details on the cosmogonic doctrine of the scholars, it is impossible for us to understand them, let alone translate them)... Alas! these dreadful rebels speak falsely of this and that, and mislead about everything; moreover, their doctrine is very deceitful, very contrived and very shallow; their acts are very impudent, and very corrupt; all their words are vain and futile; what they say of spirits is but a gleaning of the dregs of Siek si (Foe doctrine) and the mixture they make of it is all like the language of the race of sorcerers ; for the books by which they deceive the people, destroy natural relationships and all principles, under the reign of the most flourishing dynasties one could only have delivered them to fire or water, but for those who would adopt a single article, one must know that they are far below dogs and swine; carrying their blindness to the point of even wanting to die, how could this not be contrary to common sense? After considering everything carefully for a number of years, they certainly have another hidden goal in their hearts; on the outside, they rely on magic, and on the inside, they harbor dreadful plans; first they put forward the word "sublime" religion, and secretly they weave a plot that would reach all the way to Heaven; then finally, considering kings and parents as enemies, they want to freely carry out their plots, which lead to general ruin...

....As the father of the people, how can we not get off our chariot and weep? You, our people, understand the purpose of our prayers and our intention in opening the net to let you escape... All of you, listen attentively to our voice, which wants to open your hearts, and may all of you, having returned to goodness, strive to practice virtue; may the subject think of fidelity, the son of filial piety; may the woman apply herself to weaving; may the man devoted to cultivating his fields, think at the same time of honoring the king and protecting the people; back home, may he love his parents and respect his superiors; according to the books T'so-tsa and pou ei, rites consist above all in sacrifices..... Let your vases and clothes conform to those of our public educational establishments, and do not lose the virtue we have gathered from Heaven, just as you should not stray from everything that has constantly been in use among us. The love of new things is, it seems to us, a mania that blinds modern centuries; we get agitated to scrutinize names and things and things, then we come to want to turn our backs on the ancient learned and we argue ; led by example, we become infatuated with all that is extraordinary, and we spread strange things, all of which reveals only very light tongues; first we come to singular acts which all turn to evil, then in two or three turns, how could we not fall into superstition? This state is very dangerous and makes you tremble. We must therefore reject all that is not in the rules of the six fine arts and in the doctrine of Confucius; there lies the true foundation of the five natural relations and of the true rites and ceremonies; it is by this that we know Heaven and earth and that we enlighten the will of men; it is by this that we make true doctrine shine and raise the authority of kings. From this day, 22nd of the 12th moon, thunder and rain begin to have produced their efforts on the people, a great peace returning. In Heaven and on earth, this is a happy event, the like of which has not been seen in all antiquity. The greatest of attributes being to give and preserve life, the whole thing should have been forgiven, but in truth with this bad doctrine, there being no way to make its followers change, it is absolutely necessary to annihilate to destroy the seeds. Alas, if it were passed on in families, the law would still be there! A new air

beginning to blow, it's a sign that Heaven is becoming favourable to us again, a foundation for ten thousand years having again been placed and the spirits having been renewed, the kingdom's destinies present themselves in an unshakeable aspect like the rock and the mountain. Since the king's words must be brief, why dwell on them any further? The bottom of the sea having cleared, we hope that the change for the better will continue more and more, such is the purpose of the instructions we present, and we think that everyone will understand them.

Such is this official piece; apart from the evil spirit that dictated it, and the slanderous insults that blind hatred has heaped upon it, this composition is fairly well known, and the style is very beautiful, everyone here admires it and with q.q. As for the allusions to Chinese history, we have not been able to refer to the sources, and have explained them according to our own interpretations, without being able to guarantee their accuracy. This kind of instruction is so peculiar that we feel we must insert it in its entirety in the text of the history of the martyrs, to give an idea of the way things are done in this country; his ideas on government and religion appear there very clearly.

End of Book 4

Beginning of Cahier 5

1846

As I am unable to tell the whole story of this persecution, I will try to write down what happened next.

André had received a mission from His Grandeur to visit a few islands on the coast of the Hoang hai prov. to try to bring confreres to that area; after which Mgr went to the Nai p'o plain to administer it, while I visited the Xtians of the Tsien la prov. ....

When Father André was asked by the mandarin for his boat to go to sea, there was no danger, not even dishonor in lending it; everyone agrees; but André, equipped on the noble foot, refused it as other nobles would often do, he still believed himself to be on 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 stood firm in his refusal, and all the weakness of his position having been revealed by the facts, he was caught and frankly accepted the new battles he had brought upon himself. Everywhere he went, he brought great honor to religion and to his personal character, and appeared to be a great man in the eyes of all, winning esteem everywhere, and the king himself wanted to save his life.

His capture took place at the end of the 4th moon or in the 1st days of the 1st 5th moon. As the distances were so great, it was some time before he reached the capital, in various courts. However, the news was brought there, and soon the house the priest lived in in Seoul, which had been evacuated, was taken; the satellites also went to the bishop's house, but it had been entrusted to payens who claimed to own it, and it escaped; it was lost, however, through the bad faith of the custodians, who sold it and made a profit from it.

The only prisoners were the chief boatman and his Payen father, Nim Koun tsip i, who came forward to claim his son and declared himself Xtien. Ni Mathias son of Seng-houn, introducer of the religion in 1784, practiced much since his release in 1839, and lived among the payens.

He was caught, I don't know why. But the great criminal judge Im Seng kou was well-disposed, treating the prisoners well; he did not seek to make many captures and only wanted to seize a few Xtians who had been denounced and compromised. Finally, on the 17th of the 5th intercalary moon, six were taken, almost all of them of those sought, Hien Charles, Kim Thérèse, Tsieng Catherine dite Tok i, Ni Agathe, Ou Susanne and O Barbe; then on the following day, the 18th Nam Pierre was also taken on the denunciation of a provincial Xtian.

Hien Charles was well known to the Payens; the son of Hien Kiei-heim i, martyred in 1801, he had long been one of the leading Xtians and was constantly helping and supporting his brothers in the faith. Even before 1827, we saw him zealously involved in everything that could be useful to Xtianity; as a friend of Ni Paul martyr in 1827, we see that Ni Paul thanked him for having been kind enough to warn him of his faults, a word that praises both of them. Later, he was involved in all the affairs surrounding the entry of the priests, and almost constantly followed Mr. Chastan on his errands. In 1839 he was actively sought by the police, but managed to escape, and after writing the acts of the martyrs of that period, put all his efforts into encouraging and re-establishing the dispersed Xtienté. He was on the trip to Chang hai to introduce Mgr Ferréol, and was in charge of mission affairs right up to the end.

5th l. André's boat had made a descent to Kang Kieng i, a place situated on the river on the borders of the provinces of T'siong-t'sieng and t'sien-la. It was here that we were approached on our arrival. The Mission had bought a house there, and fairly large sums had not yet been withdrawn. In their travels, the satellites vexed q.q. Xtians in passing, but nothing serious. They seized the mission house, sold it and took its leader prisoner; his wife and children were left untouched. From there, they made an excursion to two villages in the prov. of Tsien la. Almost everyone had fled, and as they did not find the manager of the Mission's affairs they were looking for, they withdrew without too much damage.

At the 7th moon. They 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 rather badly treated and Han Laurent, another catechist, was taken, cruelly tortured and taken to the Capital. On their way back up with this captive, the satellites headed for the house of the Kouen d'han Kang Kai in the iang-keun district. This family, so well known in our history, had a few descendants there, and they were subjected to many hardships, but none were taken captive.

All the prisoners had to endure a few torments, but they were treated with a certain amount of respect. Many of the great were inclined not to put the priest Kim André to death, but to keep him as an extraordinary man who could be of service to the state in many circumstances, and the king himself was inclined in this direction.

Admiral Cécile then anchored on the shores of Korea.....

His hasty departure provoked a reaction, and many people's minds changed. The 1st Minister Kouen tonini, fearing that some coterie would later reproach him for having left the Xtians, and above all a religious leader, alive, and consequently rise up to bring him down himself, urged the king to kill the priest, assuming all responsibility and taking charge of the aftermath. (This minister was soon after compromised in another affair and exiled; he came out of exile and returned home, but soon died without being fully reinstated).

André perished by military execution on February 16th (26th of the 7th moon). According to the law, he was to be buried only after three days; but the Grand Judge ordered that he be buried after three and a half days, and that he be buried properly, which he was. His head was placed back on his neck, and his body was bound in clean mats over the clothes left on his body. A Xtian 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 laid to rest, and about 40 days later, the Xtians collected his remains and buried them properly on Mount Mirinai.

Hien Charles was also beheaded 3 days later by military execution. He was the only Xtian to receive this kind of death in Korea.

The other martyrs were either beaten or strangled, and I sent their lives to France.

When Nim Joseph dit Koun tsip i, then Payen, saw his son again on his return from the Chang hai expedition, he asked him where he'd come from. I came back from China where I went to look for the Bishop. Why didn't you tell me about this before you left," said the father, "I would have given you something to live on in the meantime. Such a good heart may well have caught God's eye, and perhaps earned him the grace of martyrdom.

The whole of Xtienté received little concussion from this little persecution, everything remained in place and it was the 1st time that we saw so little hatred for the Xtien name. Spirits were well changed about the past.

Mr Albrand supr of the Sém. des Missions Etrangères  
January 1859

List of Martyrs whose notices were sent by Pien Men last December, with some important notes.

(I added q.q. notes in September 1859)

1786 Kim Thomas known as Pem-ou. - all doubts cleared up.

1791 Ioun Paul dit Tsi t'sioung i and

Kouen Jean dit Siang ien i.

1792 Ouen Pierre dit Si t'siang i.

1795 Ioun Paul dit Iou iri.

T'soi Mathias dit In Kiri introducers of P. Tsiou.

Tsi Sabas dit Tsiang-hong i

1798 Ni Paul dit Tokei

1799 Pak Laurent dit T'soui Teuki (to hongtsiou and not to haimi)

Ouen Jacques dit Si p'o

Pai François dit Koan Kiemi

Pang François dit Pang pitsiang

Tsieng Pierre in Teksan, not Hongtsiou

Ni François dit Pohieni

In Martin dit eun mini

These last two were marked in 1801, but according to new information, they must have been placed in 1799.

1800 Tsio Pierre dit Niong Sami.

1801 Kouen Ambroise dit T'siel sin i, awaiting new testimony.

Hong François-Xavier dit Kioman i

Hong Luc dit Nakmin i

Tieng Augustin dit Iak Tsioug

T'soi Jean dit T'siang hien i

T'soi Thomas dit P'il Kongi.

Kim Tsong kio See what I've marked in his notice the time of his death is later.

T'soi Marcellien dit T'siang tsiou  
1801 Ouen Jean dit Sasini  
Ni Martin dit Tsiong pai  
Tsieng Tsong Ko  
Im hei ieng i (I made a note not to introduce him)  
The two princesses Song Marie and her daughter-in-law Sin Marie  
Tieng Charles dit T'siel ieng i  
Father Jacques Tsiou

It would seem from the annals that this Chinese priest had another surname, but here he is known only as Tsiou, and it seems to me that he cannot be called anything else in history.

The martyrs of Iang-keun in globo.

The history of these martyrs is a source of great difficulty to me, as there are no documents to be found here. Ni Agathe and Ioun Agathe, among others, are famous and I can discover almost nothing, but perhaps documents from France will help me.

Kang Colombe dite Oan Siouk i  
Hoang Alexis dit Il Koang i  
Kim André dit Koang ouki  
Kim Pierre dit Tait'sioun i, I had marked to await new testimonies, they are found, one can thus present it.

Han Stanislas

T'soi Mathias

Kim André, waiting for new information.

The two Niou Jean brothers

Kim François dit Satsipi..... I believe I gave him the name Mathias in the notice, but this name is apocryphal, he was called François. In addition, I have since obtained sufficient testimonials to present him with complete confidence today.

Ni Charles dit Kieng to wait for new testimonies.

1801 Son Kieng Iouni catechist

Hong Léon dit In

Ni niou hei

Hong Antoine

Kim Paik Sim i awaiting new testimonials (they have been found)

Kim Josaphat dit Ken Sioun i

Kim Paik Siouni

Kim Hang Kiek i

Servants of the princesses; the tradition is all without details

Hoang Alexandre dit Sa Ieng i.... I think I marked him Alexis in the notices, but the Chinese charateres should be translated as Alexandre, the author of the famous letter (don't introduce him a because of his letter).

Niou Hang Kemi compromised in the affair of the above letter; doubtful.

Niou family of T'so nami (no new details)

Hong Philippe dit Philtsiou, son of Kang Colombe

waiting for testimonies (they have been found)

Hoang Po'siou await further evidence.

Ni pou T'sioun i....

Ni Siek T'siong i... See notes a their life

Ni Akinien i....

Ni André Louis de Gonzagne dit Tan-oueni, doubtful.  
Tsio Thomas de Iang keun await further testimony.

- 1812 Ni Paul dit Ie sami  
1813 Hoang Paul....Je crois avoir marqué d'attendre de nouveaux témoignages pour le présenter, ainsi que  
Ni Paul dit ye Sami, they are today found, I have no doubt left.  
1814 Kim Agathe Magdeleine apostate retracted, I put two names to her, not knowing  
which was given to her at baptism.  
1815 Kim Alexis dit Sihoi  
Kim Simon dit Ie saing i, waiting for new testimony  
(they are found).  
1816 Kim André dit Kiei Oueni  
Kim François dit Kiengsie  
Ko Pierre dit Iepini.  
Ko Joseph dit Sieng iri  
Kim Jacques dit Hoat'siouni

I said in the notices that according to a certain vague rumor spread among q.q. Xtians, one of these five confessors would have apostasized on his way to the torture and would also have been executed. We have now found sufficient evidence to clear this confessor of this accusation. Here are the reasons. It is certain that at that time there were no Xtians living in the town of Taikou; Kim Pierre, known as TaiKoani and martyred in 1839, had gone there to provide for his brother Kim Jacques, and he was the only Christian witness to their execution, yet he always spoke of the five with the same veneration. From which I conclude: if this so-called apostate was not his brother, what reason is there not to speak of him, as Xtians have always done in such circumstances? If it had been his brother, he might have been able to hide it, but at least he wouldn't have worshipped him, he wouldn't have been encouraged by his example, he wouldn't have had recourse to his intercession, which is however what he did constantly in the sight of everyone and even in his prison until the moment of his martyrdom. q.q. days after the execution, Kim André's older brother and Kim François' son went together to TaiKou to see their imprisoned parents, whose death they were unaware of. Kim Pierre, known as TaiKoani, was no longer there.

On hearing that the Xtians had been beheaded, they asked the jailers and payens who were watching about the circumstances. What was the point of the payens not reporting this fact to them? A non-related Xtian, who lived with them and then took part in all the funeral preparations and ceremonies, told us in detail the words of veneration of the two without distinction, and assured us that there had never been the slightest half-word about the so-called apostasy.

These are the primary sources, and we give them full credence. Where did the imputation come from? In this same persecution, several Xtians who were initially confessors of the faith later gave in to apostasy, and several died either from beatings or from hunger, without any known retraction. We think that the rumor must have come from there, and then been applied to our martyred confessors by people not familiar with the facts. Historically speaking, it seems to us that doubt would henceforth be injurious, but we submit our feeble light to whatever the Court of Rome decides. New testimonies collected by Fr. Thomas from several serious Xtians well aware of the facts no longer leave any doubt as to the constancy of the five martyrs.

1816 Ni Anne and her son Pak Tsiong a Ki died in prison



Kou Barbe, known as Widow. Sie Barbe, her long-doubtful surname, is definitively Kou.

- 1819 Tsio Pierre dit SiouKi  
Kouen Thérèse  
Ko Barbe Magdeleine.
- 1827 Pak Paul dit Kieng Hoa  
Ni Paul dit Kieng Piengi
- 1828 Kim Ambroise dit Koun mi
- 1833 Hoang Pierre dit Sa Iouni wait for new testimonies (they are found)
- 1835 An Richard dit Koun Sim i
- 1838 Ni Pierre dit ho iengi
- 1839 Pak André dit Sa sim i  
Ni André dit Tsiong iri  
Kim André dit Sa Keuni.  
Sin Pierre dit T'aipo  
Kim Pierre says TaiKoani  
Ni Job says Il en i  
Tsieng Paul says t'ai pong  
Ni Pierre dit Sieng-hoa do not present it

These five martyrs, or at least several of them, probably let slip in the first interrogations some more or less clear words of apostasy, but we count them with confidence among the beautiful martyrs, because it is certain that they rose up and showed intrepid confessors determined a(sic, to) death. What's more, during the 13 years of captivity they endured, they were offered at least once to be released if they apostatized, which they refused; one of their co-prisoners then in fact escaped from prison by apostasy. However, we reject the last Ni Pierre for reasons a special to him.

Niou Paul... new information allows us to present him without any doubt.

Tsio Barbe mother of Ni Magdeleine

T'soi Jean dit IangpaKi

Sim Barbe wife of Hong Thomas and his young son Hong Pierre who died in prison.

- 1839 Siong Jacques dit In oueni  
Kim Anastasie wife of Ni Paul  
Ni Anastasie 12-year-old virgin, their daughter.  
Tsiang Pierre dit SaKoangi  
Son Magdeleine feme du précéd.  
Hong Protais dit Tsa iengi  
O Jacques  
Ni Magdeleine Widow.  
T'soi Barbe Widow  
Ni Magdeleine Widow, mother of Kim Kounho  
Ni Emérence Widow, sister of Sioun pin i

- 1841 Kouen François dit Sieng ie  
T'soi Philippe dit Kei oueni, wait to present him

For the martyrs after 1801, I beg you not to present any to Rome that are not on this list, and especially to include Kim Thérèse, wife of Hien Charles, who is different from the widow above, but who may be found in the notices sent by Mgr Ferréol. As for 1801, I am unaware of those you have presented, but I am reassured because the documents sent to France have been seen by men well aware of the facts. However, I would ask you to send me a clear list of all those you have presented to introduce their cause.

I have added the following martyrs:

Han Thomas dit Tek oueni

Tien Pierre brother of Teuki

Hoang Thomas dit Sin ke, compromised in the affair of the famous letter, waiting to present it.