

September 22, 1846

Acts of some Korean martyrs during the persecution of 1839, collected by Charles Hien and Thomas Y .

After the persecution of 1801, the church in Korea remained in a state of great weakness for several years. The only pastor it had had disappeared, the principal Christians had been put to death or sent into exile, and all communication with the church in Peking had been interrupted. However, the faithful, who were distinguished by their piety, did not cease to call for the moment when they would see in their midst new priests to lead them in the way of salvation. God answered them by opening the way that had been closed until then. The government interpreter, Augustin (f. 832) Liou [유진길 아우구스티노] and his second-in-command Charles Tchao [조신철 가를로] embraced the faith. As they followed the embassy to Peking every year, it was easy for them to deal with our religious affairs and to renew our correspondence with the bishop who then took care of us. They asked him for evangelical workers; the prelate promised them some. This promise raised our courage. In 1833 Fr. Pacific Yu [여항덕 파치피코 신부] entered this kingdom first; he stayed only three years and then withdrew. In 1835 M. Maubant, after long journeys, was able to reach the border and cross it. The following year he was followed by M. Chastan, and in 1837 we were able to see our first pastor, Bishop Imbert, in our midst. A great light then spread over our eastern land and dispelled the darkness. The weak in faith were strengthened, the lukewarm became fervent, many pagans heard the good news and the baptismal water flowed over their foreheads. But alas! the enemy of good brought us new misfortunes. He threw into the heart of a false brother greed, which once lost the traitor Judas. Kimiensan was the name of this false brother. He went to the chief of the satellites and received from him the price of his treachery and denounced to him the leaders among us.

This was in December 1838: from then on the persecution was declared. For some years now, famine had afflicted (f. 833) the country. The satellites, urged on by the thirst for plunder, threw themselves on the denounced houses, devastated them, chained up the inhabitants and crammed them into prisons. The first judge of the court of crimes informed the court of the affairs of the Christians. Those who had apostatized were set free and their property was returned to them. The storm calmed down for a moment, but soon, on the basis of new accusations brought by one of the prime ministers, the horizon of our unfortunate homeland became darker than ever. The apostates were once again targeted: the twelve meeting places we had in the capital were stormed and ruined. The crosier, the mitre and the other episcopal ornaments fell into the hands of our enemies. They amused themselves by parodying our holy ceremonies. The seizure of religious objects made the searches more severe and increased the torture: they wanted to know where they came from. The Christians were beaten and did not utter a word that could compromise the bishop and his confreres. At that time the minister Y [이지연] warned the court; a terrible edict against the Christians was made and sent to all places. However, the governors of the provinces did not press its execution too much. Soon afterwards the minister Y was changed, and Tchao [조인영] our most bitter enemy took his place. The persecution only became more ardent. He had all the Christians in the (f. 834) prisons of the capital strangled, with the exception of three on whose fate he made no ruling.

Bishop Imbert was in Seoul, and he left to go to MM Maubant and Chastan, who were administering the Christians in the southern provinces. Their presence in the kingdom was still

a mystery. They spent three days together deliberating on what to do in such bad times. Unable to leave the kingdom, because all escape was closed to them, they concluded that they should take the prudent measures required by the circumstances, and await with resignation the events which providence was preparing for them.

However, the traitor Kimiensan [김여삼] was looking for the opportunity to hand over the bishop and his collaborators, whom they had just denounced. The simplicity of a Christian offered it to him. Taking some satellites with him, he went to him and said, "The good news I have to tell you! Do you know that the king and his ministers have been converted? They want to learn religion thoroughly and receive baptism from the bishop. They are sending these people to introduce him to the court. You know his retreat, teach it to me and let's go (f. 835) together to his house." The Christian fell into the trap, transported with joy, he left with this wretch; he left the satellites three leagues away and the traitor only a little distance away; he entered the bishop's house and told him things as he had just heard them: "You are simple enough to believe such stories! You have been deceived," replied the bishop. Judging escape impossible, fatal even to his flock, Bishop Imbert celebrated mass, took a modest meal, and surrendered himself into the hands of his enemies. The government, seeing in its power the leader of the Christians, wanted at all costs to seize the two other priests. It directed its emissaries on all sides, the prisons were filled with faithful. The two Europeans could not remain hidden for long without being caught, so the bishop wrote them these few words: "A good shepherd gives his life for his sheep: in the extreme situation in which we find ourselves, please go to the capital immediately upon receiving this note. Do not allow any of your servants to follow you." A minor mandarin escorted by some soldiers carried the letter. The two priests received it with great joy, immediately made their final arrangements for the good care of the Christians after their death, and went (f. 836) gladly to the palm that awaited them. The same prison brought together the bishop and his collaborators; the same day saw them ascend to heaven and take possession of the crown of the martyrs.

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

In the province of Jeolla, nine people had their heads cut off, five of whom had been in prison for thirteen years. A dozen expired under the blows or died in prison (f. 837). In the province of Gyeongsang three had their heads cut off. In that of Gangwon one had the head cut off, two died in prison, two were sent into exile.

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

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

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

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

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

Minister Chao died at the table, in the midst of his glory. Thus prosper those who wish

to rise against the Most High.

#### The torments

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

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

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

(f. 839)

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

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

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

6. Rubbing the legs: this torture consists of rubbing (f. 840) with a triangular stick on the front of the legs. Soon the skin is removed and the stick grates on the bones.

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

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

9. The ruler: this is a small board two inches wide, three feet long and a few lines thick. When the Christian did not deny his faith at the first tribunal, he was transferred to the second. There he undergoes three interrogations and each time he receives thirty blows with the ruler on the front of his leg. The wood is prepared in such a way that it breaks at the first blow, so that thirty are needed for each interrogation. If, after the third question, he is still firm, his sentence is pronounced. The sentence is that he is condemned to death for following an evil doctrine. The laws of the kingdom require that the condemned criminal (f. 841) before undergoing his sentence, sign it with his own hand. The martyrs all refused to do so. "Our religion is true, is the only true one," they replied; "we cannot attest that it is false." Each one's

hand was taken and forcibly made to sign.

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

#### The prisons

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

(f. 842)

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

(f. 843)

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

#### Laurent Imbert, bishop

Laurent Imbert was French. God blessed him at birth with a happy disposition to virtue and science. He had a generous and compassionate heart. Still young, when he was barely seven years old, his father used to read edifying letters to him: his heart was deeply moved when he learned that there were so many pagan nations on earth that were being lost for lack of priests who would teach them the truth. He said to his father, "One day I will go to these distant countries to preach religion and save these souls who are falling into hell." This generous resolution grew with age. He did his studies with distinction, received the priesthood and left for the missions. He arrived happily in China, where he spent about fifteen years. He made rapid progress in the study of the language. His bishop entrusted him with the college where young men were preparing for the priesthood. The perfume of his virtues spread far and wide. Appointed bishop of Capse and vicar apostolic of Korea and the Liou-Tsou Islands, he immediately set out to take up his assigned post. He counted the fatigue and the countless dangers that he had to face as nothing. His journey lasted several months. He entered Seoul, the capital of Korea, on the first day of the 12th lunar month of the year Ting-Iou (December 28, 1837). He began to study the language ardently; after a few months he knew it well enough to hear confessions and administer the sacraments. He had our prayer books translated from Chinese into Korean. From then on, everyone, learned and ignorant, young and old, understood them. His assiduity in prayer, his zeal for the preaching of the divine word, his diligence in work were worthy of admiration. Everything in him was regulated; not the slightest action was not done in its determined time. He fasted three times a week; his zeal often made him forget

to take his sleep and his meals. If he treated himself harshly, he was very gentle with others. Everyone had the same access to him that children (f. 845) have to their father. His stay in the capital city lasted a year, and he left it to go to the provinces; he always went through the cities and towns on foot. This good example touched the Christians very much: sinners were confused and returned to better feelings. His visit was short; after a few months he returned to Seoul. Shortly afterwards persecution broke out. The Christians were chained up and perished by the sword. Those who remained in prison were in a deplorable state. Like a good shepherd, the bishop had the dead buried and lavished the most touching care on the prisoners: he sent them money and rice; he even stripped himself of his clothes to clothe them. His stay in the capital was not without danger; he went into hiding in the provinces; it is impossible to say how much misery and privation he had to suffer. His desire for martyrdom grew day by day. The prospect of it before him consoled him in the midst of his sorrows and made them sweet and pleasant. Alas, the heart of man is an impenetrable abyss: its depth cannot be known. A pagan became a Christian; his name was Kimiensan: John was the name he received at baptism. Expelled from his father's house because of his religion, he found himself (f. 846) in great difficulty. The bishop came to his aid and showered him with blessings. He became even more ungrateful. In the presence of the Christians he showed the outward appearance of piety; in secret he discussed with the satellites the means of seizing the missionaries. We have already mentioned how he managed to hand over Bishop Imbert. When the bishop arrived near the satellites, he found a large number of pagans who had gathered together out of curiosity to see a European; he preached religion to them and was listened to with respectful attention. The satellites made him sit on a sedan chair and took him to the capital. On the way they served as his escort; when they arrived at the gates of Seoul, they put the red rope around his arms, and deposited him in the Potsang [포도청], a prison for thieves. The judge confronted him with Paul Ting [정하상 바오로], Augustin Liou [유진길 아우구스티노] and Charles Tchao [조신철 가를로]. The bishop said to them, "Since it is known that there are three Europeans in the kingdom, there is no need to make a mystery of it; only let us not point out to me the retreat of the other two: let us put our trust in help from above; let us endure the blows and be silent." The judge brought him before his tribunal and said to him: speak, where are the other two Europeans? - It is not known what the bishop answered. They twisted his legs. - Why (f. 847) did you enter this kingdom? - To rescue souls from the power of the devil and to put them on the way to salvation. - How many people have you instructed in your religion? - A few hundred. - Where are they? - They are innocent, you want to put them to death, I cannot denounce them. - Renounce your God! - Me, renounce my God! No, never," replied the bishop in a tone of voice that was both emotional and strong. He was taken back to prison. A few days passed; the searches were very severe; the Christians were chained up. The bishop, judging that the presence of the pastor was detrimental to the flock, wrote to MM. Maubant and Chastan to surrender. A few days later, they shared his chains. The judge deployed a great device to intimidate the prisoners. He made all three of them appear before him: - Who is the head of the family in which you live? - Bishop Paul Ting is his name; you have him in your hands. - Where does the money for your maintenance come from? - We brought it from our country. - You did not have enough to live at home, so you came here to get your food. - If you knew our country, (f. 848) you would not speak like this. - Who sent you to this kingdom? - The Pope, head of our religion. - Who invited you to come, who facilitated your entry? - The Christians called us to the rescue of their souls; Ting, Liou and Tchao did the rest. - The judge, in an ironic tone: go back to your country. - By leaving our country, we made the sacrifice of our life; before leaving, we knew to what danger we were exposing it: the salvation of the souls was more precious to us. We will die here, and our God will crown us with immortal glory. - Indicate the places where those of your sect are

found. - By denouncing them to you we are committing a crime, because we are exposing them to death. The confessors receive the torture of the board; three blows each. At the first blow, Mr. Maubant stood up with an instantaneous movement, crying out, "The Koreans are very cruel." They were sent back to their prison. A multitude of mandarins gathered in this praetorium and overwhelmed them with questions for three days. The questions and answers are unknown. Later the prisoners were transferred to the Kempou, the royal court. In this prison, a bell was rung day and night in the ears of the prisoners, so that they could not hear each other. The judge, when he wanted to question them, sent a bailiff to bring his questions: the bailiff spoke in the ear of the criminal and received his answers; only the two of them understood each other. The confessors underwent three interrogations in court, and each received 70 blows with the ruler on the front of the leg. They were condemned to death.

#### Pierre Maubant, priest

Pierre Maubant was French. He had an upright character, a majestic bearing, serious and grave, affable, humble and modest. During the crossing from Europe to Asia, he had to suffer a lot; his life was in danger. He first arrived in China, where he met the first bishop of Korea, Bishop Bruguière, and agreed with him that he would follow him in his vicariate. The bishop died on the way, and the priest found himself in charge of his powers. He entered Korea on the 7th of the 12th moon of the year Elmi (December 26, 1835). His first task was to put in order (f. 850) many things that were not going well. He chose three students and sent them to Macao for the future needs of the mission. He stayed in the capital for a few months, during which time he learned a little of the language; then he went to the provinces. Always walking on foot, he had to endure a lot of fatigue, and often hunger and thirst to the point of fainting on the way. His food was a little rice and a few herbs cooked in water; his clothes were made of a coarse cloth. In winter everything was covered with ice and snow; as a precautionary measure he always left at night; his shoes were ruined on the way, and his stockings were soon pierced, so he walked barefoot, saying that in order to save souls it was worthwhile to suffer something. He taught the ignorant and the foolish with great patience. The care of souls was not (f. 851) the only object of his zeal; it would be difficult in those times of famine to enumerate the number of poor who received food and clothing from him. When he received the order from the bishop to surrender, he immediately gave the news to M. Chastan.

#### Jacques Chastan, priest

Jacques Chastan was French. He had great mercy and great virtue. He spread the good odor of Jesus Christ far and wide. Counting dangers for nothing, he conceived the project of going to preach the Gospel to the pagan nations; he embarked, crossed the sea and landed in Siam where he exercised his zeal for a few years; then he went to China to come to the aid of the Koreans. He entered the capital on the 9th of the 12th month of the Ping-sin year (December 17, 1836). He stayed there for a few months; he learned the language and began the administration. He travelled through many regions and crossed high mountains. One could not tell or write what he had to suffer. Very diligent, he taught day and night; he was very affable; always calm and even-tempered, one never heard a word from him that indicated the least im- (f. 852) patience. One could not approach him without feeling warmed by the love of a father and the tenderness of a mother. When he saw any in rags, he would strip off his clothes to cover them. He would give to the needy every last penny of his purse. Even then he still found ways to help the miserable. His charity extended to both pagans and Christians; there was not one to whom he refused alms. So he always returned to the capital empty-handed. In the space of three years he traveled three times through four or five provinces. He was on his way to the capital city of Seoul when persecution broke out. Many Christians were caught and were imprisoned

in great hardship. He felt great sorrow for this, and since he had nothing left, he sent for collections to be passed on to the prisoners. When he received M. Maubant's letter, he went to see him quickly. On the way, he said to the Christians who accompanied him: "I am doing this journey with as much joy as if I were going to a delicious feast." When they reached his confrere, they wrote a letter together in which they gave the faithful their final advice. After which they left to go and find the satellites. They were first led to the first prefecture, where the cangue was put around their necks, to which one of their hands was attached, a large veil was thrown over their heads, they were made to mount a horse and in this outfit they were led to the Capital.

The three prisoners being foreigners, the law had no fixed punishment for them. They were treated as enemies of the state. The kind of execution which one employed towards them was different from that which one employed towards the ordinary criminals. On the 14th of the 8th lunar month of the year Ki-hai (September 21, 1839). A great military mandarin went to the prison followed by 127 soldiers. Three sedan chairs had been roughly prepared; they were two long sticks in the middle of which a straw seat had been woven. The missionaries were made to sit on them, with their hands tied behind their backs, and in the midst of the soldiers who were escorting them and a huge crowd, they were led a league from the city to the banks of the river. The three Europeans had only their pants and shirts on. A pike was planted in the sand; at the top floated a banner bearing the cause for which they were condemned. The soldiers lined up in a circle. The prisoners are stripped of their shirts, water is thrown on their faces and a few handfuls of lime are thrown on top. Then ten men took them astride a bar and walked them three times around the circle. After this cruel and grotesque farce, they made them kneel down, put two arrows through their ears, tied a rope to their hair and held their heads up. A dozen soldiers, armed with their swords and simulating a fight, leaped around and struck the martyrs' necks as they passed. At the first blow, which Mr. Chastan received, the weapon grazed his shoulder; he rose to his feet and immediately went back to his knees. When the heads were cut off, a soldier carried them to a table and presented them to the mandarin, who returned to inform the court of the execution. According to the laws of the kingdom, the bodies of criminals must remain in place for three days. After this period, their relatives are free to remove them. The remains of the three martyrs thus lay on the sand. Some Christians from the capital wanted to collect them, but they could not do so immediately, because disguised satellites were keeping watch on all sides. Twenty days later eight of them, braving death, went by night to the place of their martyrdom. Half a foot of earth had been thrown over their bodies. They dug them up and found only bones, some of which had been half eaten away by animals. They collected them and buried them some distance from Seoul. Every day, a crowd of people of all distinctions went to pray at their tomb; this devotion could have had fatal consequences. The catechists had them transported to a high mountain isolated from any habitation. The bones are mixed up; only the head of the bishop can be recognized. One of the three heads was lost.

Augustin Y, a catechist, his wife Barbe and their daughter Agathe

Y was descended from a distinguished family. Before his conversion to Christianity, he was a man who loved societies and entertainments. At the age of thirty he heard of religion (f. 856) and embraced it. From then on his life became exemplary. Having lost his fortune in the persecutions, he endured poverty with great patience. To instruct the ignorant, to exhort sinners, to teach the infidels the truths of the faith were works to which he devoted himself in concert with his wife, who was as pious as he. A great number of pagans were converted at his preaching. He was taken with his whole family in March 1839 and thrown into the prison of

Potseng. He was brought before the judge and ordered by him to renounce his religion and to denounce the other Christians. He was roughly beaten and transferred to the Hientso [형조]; the judge of this court seeing in his family children still in infancy, was touched with compassion and employed promises and threats to shake him, all was useless. He became furious; he had him cruelly beaten, he sent back to the other prison his children whom the law did not permit to be beheaded, and he said to Augustin; Say only one word, and you will set yourself, your wife, your brother and your children free, and you will recover your property. - What I hold most dear in the world," replied Augustin, "is my religion; I would rather lose everything than give it up. They rubbed his legs with the triangular stick. The judge said to him: Even if you count your life for nothing, have you no compassion for your wife and children? - I love my wife and children, and that is why I do not give them the example of weakness." "Let him die by the blows," said the judge angrily. Augustin's flesh fell to shreds; his face, his clothes, his whole body was drenched with his blood. The frightened spectators looked away in horror. His sentence was passed and he was executed on May 24, 1839. Augustin was beheaded at the age of 53.

As for Barbe, one can easily imagine what her mother's heart had to suffer at the sight of her tortured children; she offered the sacrifice to God; she remained six months in prison and was unshaken in the torments. She was (f. 858) beheaded on September 3, 1839, in the 46th year of her age.

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

Damien Nam and his wife Marie [남명혁 다미아노와 그의 아내 이연희 마리아]

Nam had many mandarins among his ancestors. He knew religion at the age of thirty and became a Christian. His zeal for the sanctification of himself and others attracted the attention of the bishop who appointed him as a catechist. His house served as an oratory for the faithful: the missionaries often stayed there. During the persecution he gave shelter to many people, who said to him laughing: "What will posterity say about you?" "My only desire," he answered, "is that one day it will be said that Damien Nam was a martyr of J.C." He was taken (f. 859) in the night with all his family. The episcopal ornaments which he had in his house fell into the hands of the satellites. The prisoners were thrown into the Potseng. From the apartment he occupied, Damien heard his wife chiding the jailers who were disrespecting him; he shouted to her in a loud voice: "We are the captives of N.S.; we must be here like lambs destined for death. Let us be his imitators and not lose such a beautiful opportunity to suffer for the glory of his name." Mary heard these words and henceforth received the torments and insults without uttering the least complaint. When it was daylight, the judge had Damien brought before his court: "Speak to me frankly and without detour; to whom does this great cap belong, (he was speaking of the mitre which he had before him) and these sacrificial garments, and from where do they come? - Our priest Tcheou used them formerly, he had brought them from China. - You are lying; these traces of sweat still fresh do not indicate such a remote time, and besides this cap still appears new. Damien answered nothing. - Renounce this foreign religion, and save your life, that of your wife and children. - My religion, which you call foreign, is of all times and places; I have known it and practiced it for eight years, and I will never give it up. - You know the Christians, point out the houses they live in. - In the commandments of our God, there is one that forbids harming our neighbor; I cannot denounce them. He was interrogated several



days in a row and at each interrogation he endured cruel torments [torments]. Transferred to the Hientso, the judge of this court asked him the same questions. Damien answered: "Make me expire in torments, if you want, I have only one word to say to you, I am a Christian, I will be one until death; for other words you will not have any." The judge made them apply three different times 90 blows of the ruler on the bones of the legs, and sentenced him to death. A few days before the execution, Damien wrote to his wife: "This earth is only a place of pilgrimage, our homeland is in heaven. We suffer for the Lord; a few more hours of suffering and we shall be seen again eternally in the abode of glory." He went joyfully to the place of torture and did not stop praying until the moments when his head fell under the executioner's sword on May 24, 1839. He was 38 years old.

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

Pierre Kouen [권득인 바오로]

Pierre was born of Christian parents. His family although belonging to the second class of (f. 862) citizens, was extremely poor. He earned his living by doing a small trade. As he was of a very obliging character, the Christians of the provinces who came to the capital to buy their goods had recourse to him; he served them with the greatest punctuality. But what is more glorious for him, he was very faithful to all his religious duties. He was caught in the month of December-January 1839, and cruelly tortured. His constancy never wavered. The judge said to him: "Why do you practice the religion of the master of heaven? - God created the sky and the earth; he is the father of all men; he fills them with so many benefits that no matter what they do, they could not give him back the ten thousandth part. To acknowledge some of his benefits, I honor him, and whether you want it or not, I will always honor him. The judge in anger, ordered the executioners to strike him; he then said to him; denounce those of your sect. - My religion forbids me to harm my neighbor; how could I (f. 863) let escape from my lips a word that would pierce their hearts like a sword?" He was later transferred to the Hientso. The judge of this court had some good qualities: he only condemned Christians to death with the greatest repugnance. He used all sorts of caresses to get a word of apostasy out of them and send them home. He would say to them: "Really, you Christians are strange people, you should beg me to let you live; as other criminals do, on the contrary, it is I who beg you to keep your lives. Say a word, and it's over, and you can go home." The humanity of this judge was no less cruel to the faithful; for to force them to apostasy, he prolonged their lives and redoubled their torments. This is how he treated Pierre. He handed him over to the discretion of the prisoners to torture him. They fulfilled his intention admirably. They beat him and left him for dead twice. Pierre (f. 864) was interrogated three times and each time he was tortured with the triangular stick. His flesh fell from his bones and covered the ground. He lost none of his tranquility; a serenity and a supernatural joy covered his face. The satellites as they led him from the court to the prison said to him by order of the judge: "You have only to utter one word, either true or false, it does not matter; just say that you are not a Christian and you will be sent away; then you will practice your religion as you wish." "My religion," answered Pierre, "is the dearest thing in the world to me; to abandon it is worse to me than death." He was condemned to have his head cut off. He went to the place of execution with a redoubling of joy. His head, separated from his body, still had an air of laughter. He was martyred on May 24, 1839, in the 35th year of his life.

Agathe Y, widow [이소사 아가다]

Agathe lost her father early[good]. Her mother greatly neglected her religious instruction and married her to a pagan, who (f. 865) left her a widow after three years and without posterity. She returned to her father's house, learned religion, and practiced it in an exemplary manner. After the death of the head of the family, their fortune gradually disappeared and was eventually exhausted. She had to suffer a lot from poverty and endured it without murmuring. She was taken at the beginning of 1839. She was asked to apostatize and to denounce the Christians, but she remained firm. The judge abandoned her to the executioners, who stripped her of her clothes, hung her up by the arms and beat her with rods. Her whole body was torn apart. Unable to bend her, he sentenced her to death. Agathe remained in prison for four years, suffering the hardships and privations of prison, without showing the slightest weakness. Finally, the end of her sentence came. She was beheaded on May 24, 1839, in the 56th year of her age.

Madelaine Kim, widow [김업이 막달레나, 과부]

Madelaine was born of poor parents. Her father left this world early. She lived under the guardianship of her mother, a cantankerous and (f. 866) wicked woman. In spite of the bad examples she received, she did not fail to practice virtue from her childhood. She wanted to remain a virgin, but her mother forced her to marry. In a few years, having lost her husband and children, she returned to her mother. It is not possible to tell how much she had to endure from her bad temper. However, she was always submissive to her and never allowed herself to fail in the duties of filial piety. She was patient and gentle and suffered without complaint. To test her and make her more perfect, God allowed her mother to live to a very old age. She knew her religion well and preached it to the pagans; she converted many of them, and conferring baptism on dying children was also the particular object of her zeal. She had an ardent desire to shed her blood for the glory of Jesus Christ. Caught in 1836, and brought before the judge, she did not fear to explain to him the mysteries of our faith. Her courage made her triumph over the torments and the executioners. Condemned to have her head cut off, she remained (f. 867) in prison for another three years, where she had to endure a long and more glorious martyrdom. Finally she consummated it on May 24, 1839, at the age of 66.

Han Barbe, widow [한아기 바르바라]

Barbe's parents were Christians and brought her up in religion from her childhood. But she benefited little from their lessons. She spent her youth in indifference and dissipation and married a pagan. One day her mother went to see her and met Madelaine Kim, the one we just mentioned, at the door. They both came in and urged her to change her ways. It was the moment of grace for Barbe: she converted and gave the example of all Christian virtues. God wanted to test her and took away her husband and all her children, one after the other. She was still only thirty years old; she returned to her mother's house and lived with her in the practice of the virtues. She fasted very often; animated by zeal for the glory of God and the salvation of souls, she preached to the pagans and baptized their dying children, and exhorted (f. 868) sinners to penance. She longed for martyrdom. She was taken with the previous one and suffered with her the tortures of the executioners and the torments of the prison, and was beheaded the same day: she was 48 years old.

Anne Pak [박아기 안나]

A small hamlet, located on the bank of the river that bathes the walls of the capital, was

the birthplace of Anne. Her parents were Christians. Of a slow and tardy mind, she could learn the truths of religion only with great difficulty. She consoled herself by saying: since I cannot know my God as I would like to, I will at least try to love him with all my heart. Married to a Christian at the age of eighteen, she raised her children in religious sentiments. She had a particular devotion to meditate on the passion of Our Lord. The sight of his five wounds drew abundant tears from her eyes. When she heard talk of persecution, far from turning pale, her face became animated. She was taken with her husband and her elder son. They had many friends in the Praetorium who did everything they could to make them apostatize; they succeeded in winning them over and setting them free. Anne remained steadfast. A hundred times the judge, sometimes by torture and sometimes by gentleness, tried to shake her, but to no avail. His efforts were in vain. Very often she received the question; her flesh fell in shreds. Her bones were exposed. Every day her husband and her son came to conjure her to say a word and get out of prison: they put before her eyes the desolation of her family, her old mother, who was dying, her children who were calling her with their cries. Her courage above flesh and blood was able to resist this temptation, more terrible than the tortures. She reproached them for their cowardice: "What! she said to them, for a few days of life, you expose yourselves to an eternal death? Far from soliciting me to defect, you should exhort me to constancy. Come back, come back rather to your God, and envy my happiness." The judge said to her, "Your husband and your son have come out of prison and returned to their families; with a single word you can do the same; they beseech you, and you remain inflexible: (f. 870) you have a heart of brass: you are without mercy. Is life, then, something bad? Anne answered: "It is their affair that my husband and my son have apostatized. As for me, I am resolved to preserve my religion and to die for it." The judge, after having her beaten with the rule, sentenced her to death. Anne spent three months in prison and was martyred on May 24, 1839. She was 57 years old.

Agathe Kim, widow [김아기 아가다]

It is the ordinary conduct of God to choose the vilest and weakest in the world to confound the greatest and strongest. This conduct shines in the following story. Agathe Kim was born of pagan and very poor parents. She was excessively narrow-minded. One of her sisters, who was a Christian, wanted to attract her to Christianity and made every effort to teach her the essential truths of the faith: she could not succeed. Agathe only retained the names of Jesus and Mary from her daily instructions. Her zealous pagan husband was devoted to a multitude of superstitions; Agathe, knowing religion only in a vague way, followed his example. Her sister came to see her one day and showed her the vanity of her idols and the folly of those who put their hope in them. Agathe immediately threw them into the fire without worrying about what her husband might say to her. Since she could not learn the necessary doctrine and prayers, she could not receive baptism. She was caught in 1836 and brought before the court of the Potseng. The judge said to her: "Are you foolish enough to believe that the doctrine of the Christians is true? Agathe answered: "I, poor wretch, only know Jesus and Mary; beyond that I know nothing. - They are going to beat you, to make you die under the rods, won't you renounce Jesus and Mary? - Even if I were to die, I would never renounce Jesus and Mary. In the interrogations and torments. She had only the names of Our Savior and his holy Mother in her mouth. Her faith, though not very enlightened, remained unshaken; and her courage aroused the admiration of everyone. The judge was unable to defeat her and sent her to the Hientso. When she entered the prison, the Christians said to her in jest: Ah, ah, here is Agathe who only knows Jesus and Mary, and nothing more. They praised (f. 872) her fearlessness, taught her the essential truths and baptized her. Having drawn new strength from the sacrament of regeneration, she underwent three interrogations before the Hientso tribunal with the same

courage and the same response as above. The judge condemned her to have her head cut off. Her sentence was not carried out until May 24, 1839. She went to the torture, in the company of eight other martyrs, with the same firmness that she had shown before the judge. She was 54 years old.

Lucie Pak, lady of honor of the queen [박희순 루시아, 궁녀]

Lucie was born to a wealthy family. Distinguished by her beauty and wit, she was introduced to the court and made one of the queen's ladies of honor. Her skill, prudence, and gentleness raised her above her companions and earned her the first rank. Although a pagan, she kept herself pure and chaste in the midst of license. At the age of thirty she heard about religion and conceived a great desire to embrace it and practice it. At court, this was impossible; she used the excuse of an illness and returned to her family. Her mother was no longer there; her father did not want to hear about religion, so she left her father's house and retired (f. 873) to the home of one of her nephews. A few months later the whole family was Christian. Lucie was overjoyed at the treasure she had found in the faith and never stopped thanking the Lord for it. She sacrificed the vain pomp of the world for Him and devoted herself to the practice of Christian humility. She found a particular pleasure in meditating at the foot of a crucifix. The sight of the five wounds of Jesus made her tears flow. Her words and actions were a sacrifice of praise that she offered to God every day. By her mortification and fervor she was a model for others. When the persecution broke out, she withdrew to the home of one of her friends, Agathe Tsen, and the two families became one. One day, they were talking together about how to avoid being caught, when suddenly the satellites appeared. "It is God's will, they said, and we will suffer for his sake." Far from being disturbed, Lucie went to meet them, brought them into the house and had food and drink prepared for them. When she was brought before the court, the judge said to her: "You are not (f. 874) a common person, how is it that you practice such a contemptible religion?" "There is nothing despicable about our religion," Lucie replied. God created heaven and earth and everything in them; all men owe him life and consequently praise and adoration. - Renounce your religion, denounce your accomplices. - God is my creator and my father, I cannot deny him; he forbids me to harm my brothers, I cannot denounce them..." The judge had her hands tied behind her back and taken to the Hientso. In front of this court, Lucia was cruelly beaten several times; her legs were tortured; there was almost nothing left but the bones. In the midst of the beatings, a supernatural serenity was spread over her face. Now I am beginning," she said, "to understand a little of the sufferings of Our Lord and his Holy Mother. Up to this time I had not had a proper idea of them." After two or three days, her legs were perfectly healed and seemed firmer than before. This extraordinary healing (f. 875) surprised everyone; the blinded judge attributed it to magic. During the interrogation she explained the religion so clearly that the astonished mandarin did not know what to say and remained silent. He sentenced her to death. Lucie remained in prison for two months, where she wrote a letter to the Christians in which she exhorted them to be patient in their tribulations and to be firm in their faith; she spoke in such a touching way of the Lord's blessings that the readers shed tears. It is unfortunate that this letter was lost. During the time of her captivity she acted as an apostle, encouraging Christians by her example and words, consoling the afflicted and supporting the weak. She went to the place of torture praying; her head was cut off at the age of 39, on May 24, 1839.

Marie Hieng [박큰아기 마리아]

Mary had a gentle spirit character and a (f. 876) compassionate heart. She lived in perfect harmony with her sister and in the practice of the duties of Christianity. Her love for

God, and her charity for her neighbor made her find in her indigence the means to assist the poor. She was taken with her sister. Taken to prison, she underwent the torments with firmness. After five months of captivity and suffering, she was beheaded on May 24, 1839, in her 54th year.

This is the way in which the execution of Christians was carried out: it did not differ from that of criminals condemned to death by capital punishment. On the day of the execution, a cart was brought to the prison and a cross was placed in the middle of it, higher than a man's height. When everything was prepared, the executioner took the condemned man on his shoulders and tied him to the cross by his arms and hair, putting a log under his feet to relieve him, and giving the sign of departure. When the convoy reached the western gate of the city, which overlooked a steep slope, the executioner removed the block from under the patient's feet and the driver spurred the oxen, which rushed downhill (f. 877). The path is rough, full of stones; the cart makes terrible jolts; the body of the martyr, who is supported only by his arms and head, receives jerky movements to the right and left, which make him suffer horribly. At the end of the descent is the place of torture. The executioner untied the Christian, stripped him of his clothes, and leaning his head on a piece of wood, cut it off.

In 1839, on July 20, outside the small western gate, the following eight martyrs were beheaded.

Jean Baptiste Y [이광렬 세례자 요한]

Jean Baptiste. was the younger brother of Augustin whose martyrdom we saw above. He embraced Christianity with his elder brother; he was 28 years old. His fervor attracted the attention of the catechists, who sent him to Peking with the embassy to manage the affairs of the religion. He made this journey twice. The priests of the capital were charmed by his piety and conferred baptism and other sacraments on him. Back in his country, (f. 878) Jean Baptiste. abstained from meat all his life and resolved to remain celibate. His exterior was that of a man absorbed in God, which made Christians say that he had drawn from the sacraments the fullness of the Holy Spirit. He had a great desire to shed his blood for JC. Then with his brother, he suffered the same torments and showed the same constancy as him. After his sentence he remained in prison for another six months, where he increased his crown. He received the palm of martyrdom at the age of 39.

Madelaine Y, her mother Madelaine He, her aunt Thérèse, her sister Barbe, and her niece Barbe [이영희 막달레나, 모친 허계임 막달레나, 고모 이매임 데레사, 언니 이정희 바르바라, 질녀 바르바라]

Madelaine Y belonged to a noble, but not very wealthy family. Her father was a pagan and abhorred the Christian religion. This forced Madelaine, her mother, her aunt and her sister to practice their duties in secret. Having reached (f. 879) the nubile age, her father wanted to marry her to a pagan. In this extremity, Madelaine resolved to keep her virginity and to escape from her father's house. She had a young Christian slave girl as her servant. Here is the expedient she devised: one evening, after having put her maid in the secret, she said to her: "From here to the capital it is three leagues, I don't know the way. Tomorrow my father must go there; you will follow him from afar without losing sight of him: I will follow you in the same way." During the night she made her preparations, stripped off her clothes, put on old, worn ones, took those she had just left and went out secretly. Her house was situated in the

middle of the mountains, not far from a forest. Madelaine went into the wood, dyed her dress with her blood, tore it to pieces and scattered its shreds here and there. Her father leaves early in the morning for the city, the slave follows him and Madelaine follows the slave. Arriving at the capital, she went to her aunt Thérèse. "O my God! she exclaimed, in what a state you are! what misfortune do you announce to me?" Madelaine was covered in rags and in all her bloody clothes. Peace! Peace!" she answered, "you will know everything, don't say anything." And she told her everything as it had just happened. She had not finished speaking when her father was announced at the door; she fled in haste into a secluded room. However, back at Madelaine's house, they were surprised not to see her appear. They called her and there was no answer. They open the door of her room, they find nobody there. They look for her everywhere: one can easily imagine the anxiety of her mother. Her uncle goes out and enters the wood; he turns pale on seeing traces of blood; he follows them and arrives at the bloody rags. He runs at once to the city and enters all out of breath in the house where his brother was still speaking with Thérèse. "Woe, woe," he cries, "the tiger has devoured your daughter." "My daughter!" said the father, and he fell down fainting. He is made to recover; there is weeping, there are loud cries. Thérèse alone was in the secret; in order not to betray her, she cried like the others. The two brothers hurried back to their family and informed the mandarin of the accident that had just happened. The mandarin sends hunters to kill the homicidal tiger. The forest was searched from all sides; no tiger was seen. Three months passed for Madelaine's parents in tears and weeping. However, her mother learned of the secret, and from that moment she seemed less distressed. Her husband noticed this, and suspected that his daughter was not dead. He said to his wife, "You seem less sad than before; tell me the truth, our daughter is still alive. Tell me everything, I promise not to frustrate her wishes in the future." His wife tells him the story. This father, all joyful, runs to the house where his daughter was staying, hugs her tenderly and says to her: "It is enough for me to find you still alive; from now on, follow your inclination; I am no longer opposed to your not getting married." That is how Madelaine preserved her chastity from peril. Her father even allowed her to stay with her aunt and to practice her religion in complete freedom. Barbe, her elder sister, had found herself in much the same danger. She had been betrothed to a pagan and the time of the wedding was approaching. Her virtue (f. 882) abhorred a marriage contrary to the laws of the church. She pretended to have a leg disease and stayed sitting for three years. Her fiancé sought his fortune elsewhere. A Christian, who knew the cause of her illness, asked her father for her; she was granted. He left her a widow after two years. Since Barbe could not practice her religion as she wished in her husband's family, she went to her sister and her aunt and lived with them. They spent a few years together in the practice of virtues and in extreme poverty. In March 1839, their mother came to the city for confession; persecution was then in full force; she entered Thérèse's house, and saw two other Christians Madelaine and Lucie Kim gathered there. The conversation revolved around the happiness of shedding one's blood for Jesus. These six courageous women resolved to face martyrdom. In the meantime, they were told that the house of Damien Nam had been invaded and that the satellites were devastating it. They went out (f. 883) at once and presented themselves to them. "You are after the Christians," they said, "here are six of them; chain us up and take us to prison." The astonished satellites did not want to believe them. "We are Christians; don't doubt it, here is the proof," they said, holding up their rosaries. The satellites tied their hands behind their backs and took them to prison. The judge brought them before his tribunal and said to them: Do you believe that the doctrine of the Christians is true? - Certainly, if we had any doubt about it, we would not be standing before you at this hour. - Renounce this religion and give me the books that speak of it. - I would rather die than deny our God. Four times their legs were bent; they were unshakeable. Five days later the judge brought them before him again: "Have not the torments you have endured and the horrors of prison awakened

you from your slumber?" - You are wasting your time exhorting us to apostasy. It is to bear witness to Jesus Christ that we have given ourselves into your hands, and you want us to deny him: no, no, you are mistaken, a true Christian lives and dies for his God. If the laws of the kingdom condemn us to death, we will die; but never to renounce our religion. They underwent the same torture once each. When they were sent back to the second court, the judge said to them: do you still believe that the religion of the Christians is true? - We believe it to be true, we honor God, and we are ready to shed our blood for him." The angry judge ordered them to be beaten more than the others, because they had given themselves up, and being unable to bend them, he condemned them to death. On July 20 Madelaine Y, aged 31, and her aunt Thérèse, aged 52, had their heads cut off. Her sister Barbe, aged 41, was executed on September 3. Their mother Madelaine, aged 67, was executed on September 26. We will see below the story of Marthe and Lucie Kim.

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

Marthe Kim [김성임 마르타]

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

(f. 886)

Lucie Kim [김 루시아]

Lucie was born in a hamlet on the banks of the river that flows at the foot of the capital's walls. Her father was a pagan and left this world in the prime of his life. Her mother, a fervent Christian, taught her from childhood about the law of God. Lucie had a distinguished beauty, a great gentleness, much intelligence and a courage above her sex. Little touched by the advantages of nature, she vowed her virginity to Jesus Christ. At the death of her mother, she was obliged with her sister to sell their small patrimony to pay for her funeral. Having no resources left, she asked for hospitality from Christian families and passed from one to the other so as not to be always a burden to the same one. She was often urged to make a choice, but she remained faithful to her resolution. We have seen above how she gave herself up to the hands of the satellites. She was brought before the court with her hands tied behind her back. The judge said to her: "How is it that, being thus advantaged by nature (f. 887), you practice the religion of the Christians? - I believe it to be true, that is why I practice it. - Now you are going to renounce it and keep your life. - I cannot. - If they hit you, if they tear your body apart, will you not renounce it? - Even if I were to die from the blows, I adore God, I cannot deny Him. - Tell me the reason why you cannot deny him. - God created heaven and earth, spirits

and men, he governs them by his providence; he is the king and father of the human race, he rewards the good, he punishes the wicked: this is the reason why I cannot deny him. - Who taught you about your religion? How long have you been practicing it? - From childhood my mother spoke to me about God and taught me to love him. - You know Christians, since they have received you in their homes, denounce their homes. - I cannot harm my benefactors; my religion forbids me to kill. - Why don't you take a husband? - I am only twenty years old, there is still time; and then it is not for you to talk about marriage to a young girl. - You (f. 888) are right; in your books there is often talk of the soul, what is this soul? - It is a spiritual substance which the material eyes cannot perceive. - Where is it located? - The soul is throughout the body and makes it move; it is the principle of its life; the soul withdrawing, the body remains immobile. - Do you not fear death? - I fear death, I love life, but for my God I give up this one, I devote myself to that one. - Have you ever seen God? - I see his works and I believe in his existence; this vast universe and the order that reigns in it indicate to me enough that he is its author. The people of the provinces have not seen the king, but they believe that he exists. The judge, touched by her youth and beauty, wanted to save her from death by making her apostatize; he used flattery and threats, he came to torture, everything was useless; Lucie confounded him by her answers. She was condemned to death and was sentenced on July 20. In prison she wrote her interrogation and sent it to the Christians.

(f. 889)

Anne Kim, widow [김장금 안나, 과부]

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

Rose Kim, widow [김노사 과부]

Rose was a pagan. Among her relatives were Christians, which provided her with an opportunity to hear about the religion. She embraced it after the death of her husband. Happy with the treasure she had found in the faith, she wanted to share it with others, and showed great zeal for the propagation of the gospel. The people of her family were the main object of her zeal. In December 1838, the satellites (f. 890) unexpectedly entered her home and seized her. Rose invoked the holy names of Jesus and Mary and walked cheerfully to the prison. The judge had the instruments of torture laid out before her and said to her: "Before they bend your legs and tear your body to pieces, renounce the master of heaven and denounce your accomplices. - I cannot deny my God, I cannot denounce the Christians. - Why not? - God is the creator and father of all men; he loves virtue, he punishes vice; he reserves eternal rewards for the virtuous man, and endless torments for the wicked; to deny him is a crime, I must refrain from it; to harm my neighbor is an evil, I must not do it. Do not press me any further, it is useless; I am ready to seal with my blood these truths, which I announce to you. - The king forbids this religion. - I belong to my God before I belong to the king. The judge entered into a great anger and had her tortured; Rose is invincible. She is condemned to have her head cut off. After seven months of harsh captivity, her sentence was carried out. She was 56 years old.

(f. 891)

Marie Ouen [원귀임 마리아]

Mary's parents lived in the provinces. They left her an orphan in childhood. She



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

On September 3, six martyrs were beheaded.

Jean Pak [박후재 요한]

Jean did not have for himself the nobility of birth; he had something better: the blood of a martyr ran through his veins. His mother was a water carrier and made him straw shoes. He had a good reputation in his trade, and was praised for the solidity (f. 893) of his work. This simple and pious man was caught with his wife. The judge said to him, "What is your name? - My name is Pak Mieng-Kouang-i. - What is your profession? - I am a Christian, and my profession is to make shoes. - Do you still have relatives? - My mother died a few years ago, and my father had his head cut off in 1801 for the same reason that I am here. - The king does not allow this religion, you break his orders. - God is my creator, he commands me to love him; I owe him obedience rather than the king. - You know the accomplices of your disobedience, denounce them. - I am not allowed to harm my neighbor. - Renounce your religion if you want to live. - My religion is dearer to me than life, I prefer to die than to abandon it. He receives forty blows from the board; his flesh is torn to shreds, his blood floods the earth; the wood striking the bones (f. 894) makes a terrible sound. The confessor remains unshaken; they bend his legs. He is sent to the second tribunal where his torments are renewed. His sentence was pronounced and was executed five months later. Jean was 40 years old.

The other five martyrs were Marie, wife of Damien Nam, Barbe, wife of Augustin Y, Barbe, sister of Madelaine Y, Marie Pak, who was as steadfast in her torments as her sister Lucie, the queen's daughter of honor. She was 54 years old. Agnes Kim, whose story we will see with her sister Colombe.

On September 22 were beheaded the following two:

Paul Ting [정하상 바오로]

The Ting family belonged to the first nobility of the country. The great dignities of the kingdom had passed from generation to generation in this family until Augustin who first embraced Christianity. In 1801 the first persecution occurred. He was taken with his wife, (f. 895) Cécile and his children, Charles Paul and Elisabeth. Augustin was martyred with his eldest son Charles. His wife and other children were set free. The crown was reserved for them later. Finding themselves without resources, they asked for hospitality from their numerous relatives

in the capital. These were pagan, and refused to let them into their homes. This forced them to take refuge in the province. Paul, then seven years old, lived under the eyes of his mother in the practice of virtue. Having grown up, he lamented with tears the state in which the church of his country was, without a pastor, without priests, without sacraments, and asking God unceasingly to send evangelical workers. For the love of Jesus Christ and for the benefit of his brothers, he did not disdain the duties of a slave. He placed himself at the service of the government as an interpreter and was able to go to China eight or nine times. He urged the bishop of Peking, who then governed the church in Korea, to send priests. Circumstances did not permit this at first (f. 896) and the prelate could only pity their fate. Later he was able to find a Chinese priest and sent him with powers to Korea, but this priest died before he reached the border. In spite of this setback, Paul did not lose heart, and he made new requests, even writing to the Supreme Pontiff with other catechists to have a pastor. A few years later, a bishop and two priests were among them. The bishop saw in Paul ability, zeal and virtue, and had him study Latin and then theology, and he was thinking of ordaining him when the persecution broke out. Paul expected to be caught; he had too much renown to remain unknown. He composed an apology of religion to present to the judge when he was in court. The traitor had denounced him; on July 6, the satellites entered his house and chained him up with Cécile, his mother and his sister Elisabeth. The judge said to him: you are breaking the laws of the kingdom by practicing a foreign religion and teaching it to others. - God is the creator of all men (f. 897) he is mine; he orders me to worship him, I must obey him. All peoples, coming from the same principle, which is God, form but one family of which he is the father; his religion, which is the set of duties they owe him, is no more foreign in Korea than in any other place. - It follows from your answer that the king and the mandarins are mistaken in prohibiting it; what do you say? - If you press me like this, I have only one word to say: I am a Christian, I will die a Christian. Paul (f. 898) presented his apology to the judge who, after having read it attentively, said to him: you are right in your writing; but the king prohibits this religion, it is a duty for you to renounce it. - I told you, I am a Christian, I will be one until death. The executioners bind his hands behind his back and tie his arms tightly together, then passing two sticks between them, they pull them apart with violence. The patient's bones are dislocated. He was taken back to prison. At the second interrogation his legs were twisted. At the third interrogation he was taken to the same court where the bishop was. He received the torture of the long sticks, the bending of the legs, the torture of the triangular stick, the torture of the saw-rope. Surprisingly, in the middle of these terrible tortures, he had a calm face. The judge wanted to know from him the hiding-place of the two missionaries, he could not extract a word from him. He handed him over to the discretion of the satellites, who refined their barbarity, but without further success. When the two missionaries arrived at the prison, (f. 899) Paul was transferred with them to the Kempou, where after further torments he was condemned to death. Tied to the cross above the cart, he went joyfully to the place of torture; his sufferings would end, his happiness would begin and last forever. He was 45 years old.

Augustin Liou [유진길 아우구스티노]

Augustin was born in the capital of a family distinguished by the offices they held. From his childhood he had a pronounced taste for study. Before the age of twenty he had acquired the knowledge that others hardly acquire in the course of their lives. His family was well-to-do; many of his relatives were in dignities. Little touched by men, he rather sought learning. This world was for him an enigma, he wanted to have the key. He looked for it in the religion of (f. 900) Taosse, in that of Fo, he leafed through their books day and night for 12 years: he did not find it. There remained in his heart an emptiness which worried him; he

questioned the other scholars; they could not resolve his doubts. He remembered that in his childhood, he had seen Christians driven to death for their doctrine; he was inflamed by the desire to know them and to talk to them; he looked for them and did not find them. One day in his room, while fortuitously throwing the people on a piece of furniture all covered with glued paper, he saw the top of a sheet that was detached, he pulled it toward him and read these words: Truth of the Master of Heaven. This is for me, he said, this is what I am looking for. He peeled off all the leaves and fitted them together; the scattered leaves did not make complete sense to him; he read enough, however, to redouble his desire to find Christians.

(f. 901)

He searched with more activity, he finally met one who gave him books. He had no difficulty in recognizing the truth, and he became a Christian. Later he was elevated to the dignity of government interpreter. He often went to Peking, communicated with the bishop and received baptism. Pious, zealous and well-informed, he supported the faithful with his example and good advice. It was he who, with a few others, handled the religious affairs of the mission. This predestined man had to endure terrible assaults from those close to him, especially from his daughters and his wife who remained pagan. One of his sons was the imitator of his faith and virtues. This 13-year-old child conceived such a great desire to shed his blood for Jesus that he gave himself up. Later he was seen fighting against the torments with a courage that made the admiration of his judges. Augustin was taken in the month of July; he walked cheerfully to the prison where his son had preceded him by a day. As soon as his brother and his other relatives saw him in the hands of the satellites, they came in droves to beg him to have pity on his family, to save his life and to spare them the loss of their dignities. "I am deeply distressed," he said to them, "by what you are going to suffer on my account, I pity your fate, but I cannot, after having known God, deny him. The salvation of my soul must come before any consideration of flesh and blood. Imitate my example, make yourselves Christians; you will then despise what you now fear to lose." A few days later he appeared before the court. The judge took him up to the high place where he was sitting and spoke to him in a friendly manner. He strongly urged him to abandon his religion; he put before his eyes the precipice opened under the feet of his family. His words were like the waves of the sea that come crashing madly against the rock, they break there without shaking it. The judge took him down to the court and, not being able to understand why the Europeans had left their country, their relatives and their friends, he told him that they had come to Korea in search of honors, riches and pleasures. Augustin replied to the judge: "The Western teachers have come to us to spread the glory of the Master of Heaven, to make him known to men and to teach them to observe his laws. Our God wants to be served by despising riches and honors, and by mortifying passions. At the end of time, He must resurrect all men, assemble them before His tribunal, judge them and render to each one according to his works. Heaven and its ineffable joys will be the prize of his servants; hell and its infinite pains will be the share of those who will have ignored him. This is what our teachers have taught us. Can they, while giving these precepts to others, transgress them themselves and do the opposite of what they say? What weight would their words have then? Can they, by being evil themselves, make others good? Certainly not. Also from their childhood they practiced virtue; to be freer and free from all hindrances, they renounced even permitted pleasures and vowed (f. 904) not to marry. After a sufficiently long period of trial in science and good morals, they are given a high dignity and sent to preach religion in foreign countries. If the love of pleasure, honor, and wealth were their motive, would they have abandoned their homeland where these things abound? They have crossed a sea of 9000 leagues with countless dangers and fatigues; when they arrive here, they live in all kinds of privations; they are pursued like evil beings, and exposed every day to expire in the midst of terrible torments. Before leaving, they did not know what awaited them in those distant

lands." - Who brought them into the kingdom? - I did. - The other two Europeans, where are they? How many people have you imbued with your doctrine? Denounce them. - Augustin answered nothing; he was tortured. He was taken to the prison where Bishop Imbert was. He was questioned twelve times and endured all the torments. His constancy accompanied him to the end. He was 49 years old when his head fell under the sword. His property was confiscated, his wife, his daughters, his nine-year-old son and his brother were sent into exile.

(f. 905)

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

Charles Tchao [조신철 가롤로]

Charles was born in Hoi-iang in the province of Kang-ouen. His parents were pagans and left him an orphan at the age of five. The little fortune his family had was soon dissipated. To earn a living, he cut his hair and became a monk; but this life soon bored him, so he returned to the world and entered the service of Augustin Liou, the government interpreter, whom he accompanied every year to Peking. Augustin saw in him a more than ordinary uprightness for a pagan, and ventured to speak to him about religion. At first he resisted, but later he persuaded him so much that he made him a fervent neophyte. Tchao was baptized in Peking; on his return he worked for the conversion of his family and had the good fortune to win them over to Jesus Christ. His zeal for the propagation of the faith also extended to the outside world, and some fifteen pagans were converted by him. Charles was one of those who introduced the missionaries into the kingdom. At the beginning of 1839, when he was returning from Peking, he had a dream in which it seemed to him that he saw Jesus Christ with St. Pierre and St. Paul by his side, and that he heard these words from his mouth: "This very year I will give you the grace to shed your blood for the glory of my name." Charles bowed deeply to him and thanked him. When he woke up, he was very surprised at what he had heard. When he had left for China, the persecution had not yet begun, and at that time he was unaware that Christians were being persecuted. He took this dream to be a vain imagination, but having had it a second time with the same circumstances, he no longer doubted its reality, especially when he returned to Korea and saw the state of things. He redoubled his fervor and prepared himself for martyrdom; he hid, however, to avoid being caught; he left his house and went to stay elsewhere. One day, returning home, he saw a crowd of people gathered in front of his door. The satellites were inside and were chaining his family. Charles let them do it when they came out, he mingled in the crowd and followed them to the prison; he entered with them inside the courtyard; many people entered too. The satellites made them withdraw, Charles remained in place; one of them taking him by the shoulders pushed him out, he resisted. They asked him his name: Jesus, he said, the head of this family. They immediately laid their hands on him. Charles, who brought in the objects of the mission every year, still had (f. 908) many in his house when his house was looted. The judge said to him: "To whom do these objects belong? Who asked you to bring them into the kingdom? - I make the trip to Peking every year, I bought them in China. - They are not yours, they belong to someone else, you are going to name the owner and the people of your sect. - God in his commandments forbids us to harm our neighbor, I cannot denounce you my co-religionists. - What! In order to observe the commandments of your God, you show yourself rebellious to the will of the king and the mandarins? - God is above the king and the mandarins; his will must come before theirs." His legs are bent, his arms are dislocated, not a word is obtained. The patient is suspended in the air by the arms and hit from all sides. He received thirty-five blows from the board. These torments were repeated four times. His whole body was a wound. The torments, far from putting him down (f. 909), increased his fervor.

After the capture of the bishop, he was confronted with him. He was subjected to new questions in order to extract from him the secret of the hiding-place of the two missionaries; his arms and legs were twisted, his flesh was sawn with a rope, and he was whipped on his bones with a triangular stick, and this four times in the same interrogation. He was taken with the Europeans to the royal court, where he was tortured three more times with the ruler, and then his sentence was pronounced. In all he underwent eleven interrogations; in his torments he showed such great firmness (not a word of complaint, not a sigh) and even such astonishing insensitivity that the judges and satellites said, "This man has not a body of flesh, but of wood and stone." When he was about to be tied to the cart, he said to the jailer: "My friend, I am going to heaven; please announce to my family that I am going ahead of them and that they should have the courage to follow me." The jailer fulfilled his commission (f. 910) with tears in his eyes. Charles on his side left for the place of the torture: a celestial joy inundated his face. When they had untied him from the cross, he saw in the crowd some of his pagan relatives and plunged in a deep sadness, he gave them the last salute with a graceful smile; he lowered his head; it fell under the sword. His soul flew away to the eternal fatherland. Charles was 45 years old.

Sebastian Nam [남이관 세바스티아노]

Nam belonged to a family distinguished by its nobility. In the persecution of 1801 his father was taken and sent into exile where he died almost immediately. He was also caught and sentenced to the same punishment as his father. He was not baptized and knew nothing of religion except the Sunday prayer and the angelic salutation which he recited every day: his conduct, moreover, was entirely pagan. Seeing himself at death's door, he called a Christian, was instructed and received baptism. He returned to health. From that time on (f. 911) his life was exemplary. He was recalled from exile, was one of those who went to the frontier to introduce the missionaries and received them in his home. During the persecution, a Christian denounced him; he was taken with his wife and imprisoned. The judge ordered him to denounce the other Christians, to hand over the books of religion and to deny his God. In spite of his great age, Sebastian proved to be firm in the torments; sent back to the Hientso and Kempou, he had to endure the question before each court: then he was condemned to death. Before climbing onto the fatal cart, which for the martyrs was a triumphal chariot, he said to the jailer of the women's prison: "I had ardently desired to die the same day as my wife, but our God disposed of it differently: tell her that I am waiting for her in the abode of happiness." He went to his death with extraordinary joy. He was 60 years old.

Madelaine mother of Madelaine Y  
We have seen her story in this article.

(f. 912)

Ignace Kim [김제준 이냐시오]

The family of Ignace is famous in the Korean church for the number of martyrs it provided. It lived in the province: in the first persecution his father left his home and fled to the mountains where he practiced virtue from childhood. Ignace was distinguished by his physical strength; he had the strength of five or six men. His son-in-law denounced him; he was caught and taken to prison. Besides the crime of his religion, he had another in the eyes of the law, that of having sent his son to Macao to study European languages. So he was tormented more cruelly than the others. His courage failed him in the torments and he apostasized. He was not released for that. Transferred to the second tribunal, the confessors said to him: (f. 913) "Do not hope to be released; a certain condemnation awaits you; return to yourself, confess

your weakness before the judge and die a martyr. Ignatius returned to himself; he wept for his crime, retracted before the judge, endured his three interrogations with firmness and collected the palm that he had let slip from his hands. He was 44 years old. His son André is today a priest and imprisoned for the faith; most likely he will have the glory of following his ancestors to the place of triumph (André Kim had his head cut off on September 26, 1846).

Julite Kim [김 올리에타]

Julite was born in the province. Her parents were Christians, but coarse-grained Christians. Before the persecution of 1801 they came to settle in the capital. When she reached marriageable age, they wanted to marry her, but Julite had resolved to remain a virgin; seeing herself pressed every day and on the verge of being forced, she pulled out her own hair and made her hair as short as her hand. It is well for the moment, said her kinsmen, your hair will grow back and then we will see. In the meantime, the persecution of 1801 broke out and they returned to their homeland. Julite fled secretly and asked to be received in one of the royal palaces. Seeing that it was difficult for her to practice her religion in this place of disorder, she left and received hospitality in the home of a Christian. Working hard, she made a little money and bought a small house, where she lived alone with the fervor of a nun. Of a rigid character, of an inflexible will, she had (f. 915) an outspokenness which made her feared by others. So they watched their words when they appeared in her presence. She did not let anything escape her. It was said of her: Julite would rather be killed than let a word slip. She was betrayed and taken to prison. The judge said to her: "Deny your God, denounce the Christians, indicate the places where the books of religion are hidden. - She answered: I love my God, I cannot deny him; if I denounce the Christians to you, you will put them to death; if I indicate to you the places where the books of our religion are hidden, you will burn them; rather die than commit such crimes. Before the two courts all torments were exhausted, all means of seduction were tried; she remained unshaken. Her sentence was pronounced [pronounced]. Julite was 56 years old.

Agathe Tsen, honorary daughter of the queen [전경협 아가다, 궁녀]

Agathe received at birth advantages of body and mind; still young she was introduced to the court. There she heard about religion and embraced (f. 916) it. From that moment on she sought to leave this environment where she could not be a Christian. She left her precious clothes and went out of the palace. Her family was pagan; she could not return to her home without exposing her faith to a host of perils. She made herself poor with J.C., whom she had just met, and asked for hospitality from Christians. She applied herself to the practice of virtues with great fervor and her example was presented to others as a model. God tested her with continuous illnesses; she bore them with patience. Pious and zealous, she worked successfully to convert the pagans. Agathe was with Lucie Pak, her companion, when unexpectedly the satellites entered the house. She received them politely, had food prepared for them, packed her small bundle of the most necessary linen, and followed them to the prison. When she was brought before the court, the judge said to her: "How is it that a person of your rank has embraced this perverse religion? - God is the creator of the universe; he gives men being and life, and preserves it for them; he rewards virtue, he punishes vice; paying him homage is not a crime worthy of punishment." The judge tried several times to make her apostatize; not being able to succeed, he sent her to the second court. The mandarin said to her: "You have been brought up and fed in the king's palace and you are transgressing his orders, renounce your religion and go home. - I would rather die than do what you tell me. Five times she received the torture of the legs; her bones were broken. In the torments she maintained a calmness that

threw the people around her into admiration. Her brother was a pagan and had an honorable position in the world; if his sister was condemned to death, he would lose honor and reputation. He made every effort to make her apostatize: unable to succeed, he thought that if she died in prison, her death would not have any effect, and would preserve his honor and the place he had (f. 918) in the government. He conceived the dreadful plan of poisoning her and sent her a dish prepared with poison; but Agathe returned it immediately after taking it. This denatured brother seeing his failed blow, goes to find the chief of the satellites and begs him to make her expire under the rods. Agathe had to support awful torments, but without dying. She knew the plan of her brother and feared that he would obtain that they simply let her die in prison. She had already been told this. Lucie, her companion, was in possession of the palm of martyrdom; she saw before her a future that frightened her by its length. She prayed to the Lord with tears not to deprive her of the crown; her prayers were answered; after six months of captivity, she had her head cut off, at the age of 50.

Madelaine Pak [박 봉손 막달레나]

Madelaine was born of pagan parents. (f. 919) After the death of her husband, she returned to her family and lived with her father's wife, a fervent Christian. She learned religion from her and embraced it. She fulfilled her duties with exemplary fidelity; she always took care of the most difficult tasks in the household and left the easiest ones to others; this won her the hearts of everyone. In the house she lived in, three or four Christian families lived together, which every day caused a great tumult and the influx of many people; she was never seen to be angry; she only feared one thing and that was to fail in any of her duties. When the persecution arose, everyone fled, she remained alone in the house to guard it. Some time later, her mother-in-law's brother returned, and when they least expected it, the satellites came in, chained them both up and took them to prison (f. 920). When she was brought before the court, the judge said to her: "Deny your God, tell where the people of the house have gone, denounce the Christians. - If you do not obey, you will be beaten. - I cannot deny my God; the people of the house have fled, I do not know where they have gone; I do not know any Christians. They could torture her legs if they wished. In your house a crowd of people came and went, and you don't know any? - I was not concerned with the comers and goers, I do not know any." She endured the question several times and stood firm in torment. Transferred to the Hientso, the judge said to her: "There is still time, renounce religion and you will regain your freedom. - If I had to renounce my religion, I would not have come here, I would have apostatized at the first court; do not press me any further, it is useless; I came here to shed my blood for my God, put the laws of the kingdom into effect." After the torture of the rule renewed three (f. 921) times, she was sentenced to death. Her sentence was not carried out until seven months later. She was 44 years old.

Perpétue Hong, widow [홍금주 페르페투아, 과부]

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

(f. 922)

Colombe Kim and her sister Agnès [김효임 골롬바와 김효주 아녜스 자매]

Colombe was born in a village not far from the capital. Her family was pagan and favored with fortune. Her father, having had an argument with his neighbor, hanged himself in despair. Her mother embraced religion with her six children, and a few years later she died the death of the just. Colombe and her sister Agnès vowed their virginity to Jesus Christ and lived with their brother's family. Colombe was naturally shy, more shy than the ordinary person of her sex. Whenever she heard that such a Christian had been taken, she would turn pale and almost fall into a faint. Nevertheless, in court, she showed a courage that impressed her judges. In the month of May the satellites suddenly entered her house and chained her to Agnès. The judge said to Colombe: "Do you believe that the religion of the master of Heaven is true? - I believe it to be true, and it is for the same reason that I practice it. - Why (f. 923) do you not take a husband? - Our God loves purity of body and spirit; I honor Him by consecrating both to Him. - You fail in the duties of society, you break the orders of the king, renounce religion, denounce the Christians, indicate the place where the books of your sect are hidden and where your brother went? - I will never abandon my God; I do not know where my brother has hidden; you put Christians to death, you burn our books, it is a crime to deliver them into your hands." They twisted her legs and hit her with the long stick. - You don't want to obey, I'm going to make you die by the blows. -As you please, but I will do nothing of what you order me." She was taken back to prison. Some time later, the satellites without the judge's order entered her prison, stripped her of her clothes as well as her sister Agnès, hung them up, mocking them and armed with sticks covered them with wounds; then making an iron red-hot in the fire, they pierced the body of Colombe in twelve places. During the torments she kept a calm face and her constancy wearied her executioners. The judge ordered her to be stripped again and thrown naked into the dungeon of the thieves. The thieves were sixteen in number; they rushed at her to do violence to her, but the God of the martyrs gave her at that moment a supernatural strength which made her victorious over these brutal men. Five days after her torture, Colombe found herself as strong as before; no trace of her wounds remained on her body. The judge attributed this marvelous effect to the operation of the demon with which he believed her to be possessed, and had her exorcised by a sorcerer, who took a large needle and pierced her body in several places to give passage to the possessing spirit. What have we done?" said Colombe, "what is so bad about our religion that you torment us so cruelly? - You do not honor the ancestors," replied the judge, "by not offering them the food ordained by the rites. - Your rites are vain observances: the soul separated from the body no longer needs food. She was sent with her sister to the second court. The judge said to her: "Apart from your religion, can one not be holy? - No," Colombe answered, "there is no way. - And Confucius and Montze knew God and worshipped him, they are holy; if they did not, they are reprobate." The judge asked him several other questions that have not come to our knowledge. At the end of the interrogations, Colombe said: "The mandarins are the fathers of the people, they welcome the prayers which one makes to them; would it not be allowed to address a question to the judge? - Speak. - If the laws of the kingdom condemn Christians to death, I am ready to die; but why do I receive punishments that are not determined by law? In the other court I was stripped of my clothes, hung up, and in the midst of indecent mockery I was pierced with a red-hot iron (f. 926). Does the law permit such an outrage to modesty? - This girl is a pearl," answered the judge, in anger, "who wanted to tarnish her?" and he immediately sent the order to beat the culprits; two of the principal ones were exiled. Afterwards, women were spared these disgusting torments. Agnès after 4 months of great suffering had her head cut off on September 3, at the age of 29. The torments of Colombe were joined by the pains of illness. After five months in prison, she was beheaded at the age of 26.



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

Pierre Tshoi [최창흡 베드로]

Pierre belonged to an honorable family in Seoul. His ancestors had held positions in the government. In the persecution of 1801, he lost his older brother who was martyred for the faith. At the age of thirteen and without any support, he was left to his own devices and his religious education was greatly neglected; therefore (f. 927) his conduct was no different from that of the pagans. In 1820 a plague as terrible as it was extraordinary ravaged Korea, claiming a multitude of victims every day. Pierre returned to himself, was instructed and received baptism. From then on his conduct was irreproachable, his gentle and peaceful character brought him into agreement with everyone. Full of regret and repentance for his past conduct he would often say with a groan, "Alas! martyrdom alone can atone for my many errors, my God, do not deprive me of this grace." When he saw the persecution coming, his desire for martyrdom became stronger, and he prepared himself for it by a redoubling of fervor. At the end of June, the satellites invaded his house, chained up his family and took them to prison. The mandarin had Pierre brought in and said to him, "Are you following the evil doctrine of the Christians? - There is nothing wrong with the doctrine of the Christians; I adore (f. 928) God and serve him. - Renounce this God and you will live. - I cannot deny my creator. - How long have you known him? - My parents were Christians; they told me about him from childhood. - Here is a learned doctor," said the people of the Praetorium, laughing at him. Seven times he was questioned, seven times his legs were twisted, seven times four men at once struck him with the tip of the long stick: in all he received one hundred and fifty blows from the board. His constancy was invincible. Transferred to the Hientso, he underwent three ordinary interrogations with the torments that accompanied them. His sentence was carried out ten months later. When he was about to be taken to the place of execution, he said to the jailer: "I am going to death; warn my wife and daughter that they should not mourn me, but rather praise and thank the Lord; I hope that in a few days they will follow me to the place of triumph." Pierre received the palm of martyrdom at the age of 53.

(f. 929)

Barbe Tso, wife of Sebastian Nam [조증이 바르바라, 남이관 세바스티아노의 아내]

Barbe's family was distinguished by its nobility and piety. At the age of sixteen she was married to Sebastian Nam whose martyrdom we have seen above. The only child they had from their union died a few months after its birth. In 1801, her father was martyred, her father-in-law and her husband were sent into exile. Barbe, having no other support in his family than a younger brother, retired to her home. Several years later, her husband was recalled from exile, and together they went to live in the capital. Barbe was one of the people who did most to introduce evangelical workers into Korea. They were received in her house and served by her as envoys from heaven. With a great desire to shed her blood for Jesus Christ, she prepared herself for martyrdom by practicing fervent piety. She was taken in June and brought before the tribunal. The judge said to her: "You have only two choices left to make, either to die or to renounce your religion and denounce the other Christians; think before you answer. - My reflections are done, (f. 930) replied Barbe, rather a thousand deaths than to commit a crime that my conscience repels." Five times she suffered the question before the court: ten times the executioners subjected her to the tortures: she received one hundred and eighty strokes of the stick. Her body was all in tatters, there was not a single healthy part left. The judge, tired of tormenting her, pronounced his sentence. During her six-month stay in the prison, Barbe had

won a singular affection from her fellow captives. When her day came, they told her the news early in the morning and surrounded her with tears. She consoled them, and as the execution was slow in coming, she asked them to withdraw, stretched out on her mat and slept peacefully until the moment when it was time to board the cart. She went cheerfully to her death. She was 58 years old.

Madelaine Han, widow her daughter Agathe, and Agathe Y [한영이 막달레나, 딸 아가다(권진이), 그리고 이경이 아가다]

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

Benoite [Benoîte] Hien, widow [현경련 베네딕다]

The Hien family held one of the first ranks in the middle class, and the secondary dignities of the state passed from father to son. Benoite's father was martyred in 1801. Her pious Christian mother raised her with great care. (f. 932) The young girl knew how to make the most of her mother's lessons and made great strides in the practice of the virtues; she was one of the people who were quoted with praise. After three years of marriage, she lost her husband. Persecution having robbed her family of its possessions several times, she found herself destitute and was obliged to seek the support of her life in the work of her hands. She became a seamstress, and when the missionaries arrived, she began making their clothes. The traitor denounced her for having frequent relations with the Europeans and for being the sister of Charles, the catechist of one of them. She was caught and had to suffer horribly. More than twenty times the satellites tormented her in order to force her to indicate her brother's hiding place. Eleven times she was questioned before the court: besides the torture of her legs, she received more than three hundred blows with a stick. The judge was unable to defeat her and condemned her to death (f. 933). Benoite waited peacefully for seven months in the prison, amidst privations of every kind and the sufferings of disease, until the moment when the axe of the executioner cut off her head and put her in possession of her martyr's crown. She was 46 years old.

Elisabeth, sister of Paul Ting [정정혜 엘리사벳, 정하상 바오로의 누이]

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

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

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

#### Barbe Ko [고순이 바르바라]

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

#### Madelaine Y and Marie, her sister [이영덕 막달레나와 이인덕 마리아 자매]

These two girls were born in the capital of pagan and very poor parents. Their maternal relative, who was a Christian, finding herself without support, came to take refuge in their family. They heard her speak of religion and embraced it with their mother Barbe. It is impossible to tell how much vexation and insults they had to endure from their father, a violent man infatuated with his superstitions. They were able to leave the house secretly and receive baptism. Madelaine had resolved to remain a virgin. When she reached the age of 19, her father (f. 937) wanted to marry her off to a pagan; she excused herself, claiming to be ill. Her father did not want to believe her; Madelaine then drew blood from her finger, wrote on a piece of paper her resolution not to marry, and showed it to him, begging him not to insist further. The father tore up the paper and told her in an irritated tone that she had no other choice but to comply with his wishes. Madelaine, seeing herself on the point of being forced, formed with her mother and sister the project of escaping. They carried it out and came to warn the bishop. The bishop ordered them to return to their families and to be faithful to their religion. "My husband," said Barbe, "is so hot-tempered that if we return home, our lives will be at stake." "In that case, do as you please," the bishop told them, and gave them some help. They bought a house and were henceforth able to give themselves freely to the zeal of their devotion. However, when the pagan did not see them return, he imagined that they had thrown themselves into the river in despair. He called some fishermen and had them sound the water: their nets brought back three bodies of women. He took them for his wife and daughters and buried them, but he still did not know their story and was still convinced that they had drowned. Barbe and her daughters, seeing the persecution coming, prepared for martyrdom. They lived with two

other Christians. Madelaine Tso and her daughter of the same name as her; the satellites suddenly entered their house, chained them up and threw all five of them into prison. They bravely suffered the torments. Barbe, Madelaine Tso and her daughter after a few months of suffering died in the dungeon of a pestilential fever. Madelaine Y and (f. 939) her sister Marie had their heads cut off, the first on December 29, at the age of 28, the second on January 31, 1840, at the age of 27.

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

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

Augustin Pak, catechist [박종원 아우구스티노, 회장]

Augustin was from the capital. He deserved (f. 940) by his virtue and intelligence to be raised to the rank of catechist. He was caught a day before his wife Barbe Ko, underwent the same interrogations and torments, he showed the same firmness as she did. He was 48 years old.

Pierre Hong and Paul, his brother [홍병주 베드로와 홍영주 바오로]

These two brothers were distinguished among Christians for their nobility and piety. Their ancestor who was the first in their family to embrace the faith, was martyred in 1801. They were seized. The great judge, being their relative, did not want to interfere in their cause. He left it to the two lower judges, recommending that they apostatize and be sent home. They and the executioners wanted to make themselves worthy of the first judge, by preserving the lives of two of his relatives; they refined their barbarity towards them; but all their efforts only resulted in making their martyrdom more glorious. They had their heads cut off Pierre (f. 941) on January 31, at the age of 42, and Paul the following day, at the age of 39. A few months earlier, their father's brother and his children had been martyred in the province of Tsella, after 20 years in prison. In them their family died out on this earth to go and shine in the abode of glory.

Madelaine Son, wife of Pierre Tshoi [손소벽 막달레나, 최창흠 베드로의 아내]

Madelaine was born in Seoul to an honest family. In 1801 her father was exiled for the faith; her mother died early; and her education was much neglected. In 1820, at the time of the cholera, she converted with her husband, received baptism and began to practice the duties of Christianity. She was caught in June and taken to prison with her two-year-old daughter. When she was brought before the court, the judge said to her: "Who taught you about the Christian religion? How long have you been practicing it? - From childhood my aunt spoke to me of God, of the reward which he destines for the virtuous men, and of the punishments which he prepares for the impious. (f. 942) - Who are the people who frequent your house? - You want to put them to death; I cannot denounce them to you. - These objects that were found in your house, to whom do they belong? - I don't interfere in such matters, I don't know the owner. - Renounce your God. - Never, God is my creator, I honor him. - Have pity on your child, preserve yourself at least for her, say a word and you will regain your freedom; if you persist in your obstinacy,

you will not be able to avoid the torments and the last torment. - God is the arbiter of life and death; my life belongs to Him, I cannot preserve it at the expense of the obedience I owe Him; when I am no more, it is He who will take care of my child." Four times her legs were violently twisted; she received 360 strokes of the stick. Her whole body was torn apart, her blood flowed in great streams. Fearing that her child would become an occasion of temptation and fall, she separated from it and entrusted it to a Christian. She suffered the privations of prison for another eight months (f. 943), after which her immortal life began. She was 39 years old.

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

Agathe Y [이경이 아가다], Agathe Kouen [권진이 아가다] whom we saw in the article [of] Madelaine Han [한영이 막달레나]. Marie Y [이인덕 마리아], who was seen with her sister Madelaine [이영덕 막달레나].

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

Paul Hong [홍병주 베드로] - we have seen his story.

Jean Y [이문우 요한]

Jean was descended from a noble family of the province. Left an orphan in his childhood, he was adopted by a Christian from the capital. Later he entered the service of the Europeans who asked him to manage the affairs of the mission. Having been caught, he was taken to court. The judge, seeing in him youth and a figure above the ordinary, conceived affection for him; he said to him in a tone of benevolence: you are still young, you have education, you can aspire to dignities, a beautiful future is open to you, how is it that you have embraced this sect, and that you show yourself to be rebellious to the orders of the king? An ignominious death awaits you; renounce your religion, unknown to our ancestors, say a word and you will be free. - John replied: "To love life and to reject death is a natural human feeling, I know that, mandarin. I also know the advantages that you offer me, but they have little attraction for me: this life is short and the dignities that one possesses in it pass like a shadow. It is only sensible to prefer an immortal glory, a joy which does not finish to a pleasure of one moment. Through the tribulations of this world and beyond the grave, my religion shows me an eternal happiness, that is why I practice it. The king, it is true, forbids this religion, (f. 945) but above the king is a God, creator and father of all men, who orders me to adore him, can I without crime refuse to obey him? Judge for yourself. If in this kingdom the king ordered one thing and a mandarin ordered another contrary to it, whom should I obey? Know that in the hands of God, kings are mandarins whom he uses to govern this world. The judge, as a sign of friendship and to win him over, offered him a little glass of wine to drink. He tried several means of seduction, but seeing that they were useless, he resorted to torture. He ordered that he be laid on the ground and that twenty blows be applied to him with the board. The blood gushed out violently; John was exhausted. The judge saw that he was about to expire and that he was unable to endure any more torments, so he had him transferred to prison. The confessor was then transferred to the second tribunal where he endured his three interrogations with the same constancy. He was sentenced to death. His sentence was carried out three months later. He was 30 years old.

(f. 946)

Tshoi Barbe [최영이 바르바라]

Barbe was taken along with her father Pierre Tshoi and her mother Madelaine Son. She was a very devout Christian. When her parents talked to her about marriage, she replied, "In the choice you have to make of a husband do not consider age, rank, or wealth; that he is a good Christian is enough for me, he will suit me." Their choice fell on Charles Tchao, older than their daughter by 24 years. Presented before the court, the judge told her: "Renounce your religion, denounce the Christians, indicate the owner of the objects that were in your husband's house. - Even if I die, I will never renounce my God; I do not know many Christians, and besides since you will put them to death, I cannot denounce them to you; I do not know who placed these objects in my house." The judge made them twist her legs. Like her mother, Barbe was nursing a young child; so that his presence (f. 947) would not arouse in her maternal heart an affection that would become fatal to her, she had him handed over to a Christian and asked him to take care of him. She was questioned seven times and received more than three hundred strokes of the stick. For eight months she had to endure the sufferings of the prison. Her father, her mother, her husband had preceded her to the place of happiness: she sighed for the moment of being reunited with them. She was beheaded at the age of 21.

Paul He [허임 바오로]

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

Pierre Y [이호영 베드로]

Pierre was born in the province of a noble and not very wealthy family. When his father died, his mother came to live in the capital with her children. Pierre was fulfilling his duties as a good Christian, when in 1834 he was taken with his sister. He stood up (f. 949) before the court and was tortured on arms and legs and beaten with sticks with great courage. The judge, not being able to obtain a word of apostasy from him, wrote a large letter on a piece of paper, presented it to him and said: "It is difficult for your mouth to pronounce apostasy, spit on this letter and it will be a sign that you are not a Christian anymore. - It is the same thing," Pierre replied, "I cannot do it. - I will have you beaten, and if you utter a cry, I shall know that you are abandoning your religion." He beat him cruelly; his arms and legs were broken. Pierre remained motionless and mute. His sentence was pronounced; it stated that he was condemned to death for following an evil doctrine. The judge presented it to him, "Put your signature to it. - My religion is holy, the doctrine it teaches is true, I cannot attest that it is false." The judge ordered a satellite (f. 950) to take his hand and make him sign it by force. Pierre remained in prison for four years, during which time he observed a rigorous fast. Feeling his end approaching, he said, "I longed for my head to fall under the sword, but God has disposed otherwise, his holy will be done." Saying these words, he fell asleep with the sleep of the just, in the month of June of the year 1838, at the age of 36. His sister was martyred the following

year.

Joseph Tsang [장성집 요셉]

Joseph was what is vulgarly called a fine man. He was born in Seoul in the lowest class. He was very poor and started a small retail business to earn a living. He then gave it up because it was an opportunity for him to lie every day. His family said to him: "We have nothing left, hunger is consuming us; continue your trade, which was sustaining us." Joseph replied, "By my trade I have been able to earn the clothes (f. 951) that cover you and me; but it is an occasion of ruin to me; I would rather lose my life than keep it at the expense of my conscience." During the persecution he was inflamed with such a violent desire to shed his blood for his God that he was on the point of surrendering himself to the mandarin. He waited, however, until the satellites came to lay hands on him. He fell ill, "Alas," he said, "I cannot be a martyr." The satellites came in, he was overjoyed, and was carried to the prison and thrown into a corner. Several days passed and no one paid any attention to him. "I am a Christian," he cried, "why am I left out, why am I not questioned, why am I not beaten? - He is in delirium, said the people of the court. - I am not in delirium, I am in my right mind. I am a Christian, I tell you, I came here to suffer and die. The judge granted him what he so passionately desired; he had him beaten with 25 strokes of the board. Joseph died almost immediately, on June 5, 1839 he was 54 years old.

(f. 952)

Protais Tseng [정국보 프로타시오]

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

Pierre Liou [유대철 베드로]

Pierre was the son of Augustin, a government interpreter. He shows himself the faithful imitator (f. 954) of his father's virtues. - It is incredible what he had to endure from the bad treatment of his mother, and his sisters, declared enemies of the Christian name. This child, convinced that he could not escape the search for satellites, went himself to court. He was questioned eight times before the judge and given more than six hundred strokes of the cane.

Fourteen times the satellites tormented him in every way, hurting him with insults and insults. He received 40 blows from the board. In his torture he showed such a great firmness, such a calm air, that he threw his tormentors into admiration. He took the shreds of flesh that were no longer attached to the rest of his body except by a weak skin and threw them laughing before the judges. In prison he acted as an apostle. He encouraged the weak, he exhorted the apostates to repentance. "You are a catechist and a man," he said to one of them. "I am only a child; it is you who should encourage me to suffer courageously; hence the role is changed: go back to yourself and die for Jesus Christ." Pierre was strangled in the prison on October 31, at the age of 13.

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

Agathe Tseng [정 아가다]

Agathe was born on the bank of the river that flows near the capital. She embraced Christianity in the middle of her years. After the death of her husband, having no one to feed her, she went from door to door asking for her bread. In her extreme poverty she was very faithful to her duties. Brought before the court, the judge, in order to frighten her, displayed the instruments of torture in front of her, threatening to make her die under the blows, if she did not apostasize. "It is not at my age," she said, "that one abandons one's religion: I am on the point of appearing before the judge of the living and the dead: I have only one breath of life left, hasten to snatch it from me; if you do not do so promptly, death will prevent you." She was transferred to the prison of the Hientso, where she died in the midst of the torments of hunger, pronouncing the sweet names of Jesus and Mary. She was 79 years old.

Barbe Kim [김 바르바라]

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

Lucie the Hunchback [루시아 곱사등이]

Lucia's parents were poor country folk. She came into the world with a hump on her back and had no other name than Lucie the Hunchback. All her life she kept a childlike simplicity. Although she was very narrow-minded, she converted many pagans by (f. 957) her reasonings. She was a servant of a family in the capital and was exact in all her duties. She confessed J.C. before the tribunal with great freedom. "Do not press me further, she said; I am a Christian; send me to death, I go willingly." She died of hunger in the prison at the age of 71.

Anne Han, and her sister-in-law Barbe Kim, a widow 한 안나와 김 바르바라, 과부]

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

Catherine Y, widow, and her daughter Madelaine Tso 이 가타리나와 딸 조 막달레나]

After a generous s they died in prison as a result of their torments; Catherine at the age



of 57, Madelaine at the age of 33. Out of love for virginity, despite her mother's solicitations, Madelaine never wanted to marry.

(f. 958)

François Tshoï 최경환 프란치스코]

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

Andre Tseng [정화경 안드레아]

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

Thérèse Kim [김 데레사]

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

Etienne Min [민극가 스테파노]

Stephen embraced Christianity a few years before the persecution. He was a nobleman by birth. His education, intelligence and piety wanted him the title of catechist. In court, he answered the judge with great courage and freedom. "Not only will I not abandon my religion," he said, "but if you release me, I will preach it to the pagans." The judge in fury had him beaten with the utmost cruelty. "He is worthy of death," he cried, "let him die under the blows." Stephen received (f. 960) 40 blows from the board at once. Thrown into prison, he exhorted the apostates and made them return to themselves. He was strangled in the prison on December 31, 1839, in the 53rd year of his age.

Antoine Kim [김성우 안토니오]

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

*Fiant novissima mea horum similia.*

JJ. Ferréol, bishop of Belline, September 22, 1846.