

## Part 1: Overview of the establishment of the Korean Church

From the beginning, Korea has been preoccupied with various superstitions and ridiculous popular beliefs.

People mainly serve ancestral spirits, the Chinese philosophy of Confucianism, the Buddhism of Sakyamuni, Seongju<sup>1</sup> (the spirit that protects the house), Teoju (the spirit that protects the site of the house), Samsin (the spirit that grants children), Jeseok<sup>2</sup> (a tutelary god), Gunung<sup>3</sup> (a tutelary god), Malmyeong<sup>4</sup> (deity of the ancestors), Seonangdang<sup>5</sup> (a general tutelary god), Yeongdeung<sup>6</sup> (the god in charge of the wind), Taebaek (? the family god who rewards and punishes the good and the wicked, that is, the god of the household), Guan U<sup>7</sup> (the god of war), Jikseong (the 9 stars said to govern people's fortunes according to their age) and Maitreya etc..

The main sects are the various sects of Buddhism, shamanism, Heaven, Kongsihak, Taioukin, and Sooukin<sup>8</sup>.

From the beginning, amidst these ludicrous errors, some people with an upright conscience recognized the True God in a natural and rational light and served him through their religion. Recently, in Beijing, some Jesuits<sup>9</sup> rose to high office and gained the official title of scholars. The Christian religion brought to Korea by envoys visiting Beijing, and Christian books were also brought in. At the same time, the philosopher Hong Yu-han<sup>10</sup> recognized that there is a God, the Creator of all things, as the reason of natural things, and by studying books about the Catholic religion he understood the truth, and although he was not baptized, he began to honor God like Christians do. However, he had no basic knowledge of the religion yet, and he didn't know the laws of the church, so he just kept the seventh day of each month holy. Of course, to some extent, he simply knew from ancient traditions that the seventh day was more honorable than other days. He ended his life, enjoying the full span of life and praised for his holiness.

Since then, many other philosophers eventually came to recognize God who creates and provides for all things in the universe. Among them, one famous person was Yi Byeok<sup>11</sup>, who was later baptized with the name of John the Baptist. As a great scholar, he studied much about the doctrine of the true God. At that time, when he heard that Catholicism, a

---

<sup>1</sup> Seongju 성주: the spirit protecting the structure of a house.

<sup>2</sup> Jeseok 帝釋: one of the spirits of popular religion, who takes care of people's lifespan, grains, clothing, and the well-being of the household.

<sup>3</sup> Guneung 구능(장군): the spirit protecting the cattle in the stable.

<sup>4</sup> Malmyeong 말명: the eleventh spirit to be invoked in a shaman's twelve-stage *gut*, the spirit of the mother of General Kim Yu-shin 金庾信.

<sup>5</sup> Seonangdang: actually this is the name of the shrine of the Seonangshin, the spirit protecting a village.

<sup>6</sup> Yeongdeung 影燈: a spirit related to the wind and rain, especially associated with the second lunar month.

<sup>7</sup> Gwanwoo: Guan Yu 關羽, a Chinese general who died in 219, then became the Korean "god of war."

<sup>8</sup> It is unclear what Kongsihak, Taioukin, and Sooukin refer to.

<sup>9</sup> Jesuit priests from Europe first entered China in 1582. The most celebrated among those who became imperial scholars was the Italian Matteo Ricci.

<sup>10</sup> Hong Yu-han 洪儒漢, or Sa-ryang 士良, (1726-1785), of an honorable family whose members had often filled important offices. Dallet's *Histoire* says that "he lived in Yesan, and in his youth had taken lessons from Yi Ik... In 1770 he encountered Christian books, read them with joy, abandoned all other study, and gave himself up to the practice of religion."

<sup>11</sup> Yi Byeok 李蘄 (1754-1785) was the scholar who encouraged Yi Seung-hun to visit the priests in Beijing in 1784. After Yi Seung-hun, having received baptism, returned to Seoul, in the winter of 1784, a ceremony was held at Yi Byeok's house near Supyo Bridge in central Seoul, at which he baptized the members of the initial community, and the Catholic Church of Korea was established. However, he died of the plague in 1785, soon after he he was forced to abandon the faith by his family.

religion serving the Lord of Heaven, was prevalent in Beijing, he was planning to send people there to bring back books about the religion.

At a given moment (in the winter of 1783), a delegation of the regular winter envoys to China was leaving for Beijing. Yi Seung-hun, the son of the third ambassador (Seojang-gwan 書狀官), came to visit Yi Byeok and informed him that he was leaving for China. So, Yi Byeok seized a good opportunity. He told Yi Seung-hun that when he arrived in Beijing he should visit the Western people called Jesuits, to meet them and get books on the religion of the Lord of Heaven from them. So, Yi Seung-hun visited the Bishop of Beijing as soon as he arrived in Beijing<sup>12</sup>. He was warmly welcomed by the Bishop and was baptized<sup>13</sup>. At the time of baptism, he received the name of Peter.

When he left Beijing, he brought books about the Catholic religion and sacred objects to Korea. Thus, the Christian religion was introduced to Korea in 1784. Many scholars and officials realized the truth of the Catholic religion and became fascinated by it and began to believe in Christ. Regardless of status, many people of all classes began to turn away from the errors inherited from their ancestors and turn to the true God.

At that time, Yi Seung-hun, Kwon Il-sin<sup>14</sup>, Yi Jon-chang<sup>15</sup>, Yi Dan-won<sup>16</sup>, Choe Chang-hyeon<sup>17</sup>, Yu Hang-geom<sup>18</sup> were very enthusiastic. They elected bishops and priests among themselves and celebrated all the sacraments, including baptism, confirmation, and confession. And many believers gathered and celebrated Mass solemnly.<sup>19</sup>

As the number of believers increased, the bishops and priests made an effort to convert the whole of Korea to their religion. Then, when they accidentally realized their error, they immediately stopped the celebration of Mass and the sacraments, and sent someone<sup>20</sup> to the Bishop of Beijing to report on their mission and all their actions to date.

---

<sup>12</sup> This is an error, because Bishop A. de Gouvea (1751-1808), the head of the Beijing Diocese, only reached Beijing from Portugal in 1785, so that Yi Seung-hun could not have met him.

<sup>13</sup> It was not the bishop but Fr. Jean-Joseph de Grammont, a French Jesuit who was serving in the North Church in Beijing at the time.

<sup>14</sup> Kwon Il-sin (權日身 1742-1791): baptismal name Francis Xavier. The younger brother of Kwon Cheol-sin (權哲身 Ambrose). Born in Yanggeun, Gyeonggi-do, he entered the Church at the recommendation of Yi Byeok in 1784, and was baptized in the winter of that year. In 1786, he served as a priest in the “pseudo-hierarchy”. He was sentenced to be enclosed in a hut surrounded by a thorn hedge in Jeju Island during the Sinhae persecution of 1791. That was converted to simple exile in Yesan but he died on the way there.

<sup>15</sup> Yi Jon-chang (李存章 1759-1801): baptismal name Ludovico Gonzaga. He was born in Yeosaul in Yesan, Chungcheong Province. He was baptized by Kwon Il-sin in the winter of 1784 while studying under Kwon Cheol-sin (Kwon’s brother) in Yanggeun, Gyeonggi-do. After that, he was called the “Apostle of Naepo”, working hard to preach the Gospel in Naepo, Chungcheong-do, and was appointed as a priest in the “Pseudo-hierarchy”. He was arrested and apostatized in 1791 during the Sinhae persecution, but soon repented of his sins and returned to practising his faith. He was arrested again in 1795 and sentenced to imprisonment in Gongju. He was executed on April 10, 1801 in Gongju.

<sup>16</sup> This is the same person as Yi Jon-chang.

<sup>17</sup> Choe Chang-hyeon (崔昌顯 1759-1801): baptismal name John. From a family of official interpreters. After he entered the Church, he took the lead in preaching and copying church books. He was martyred outside the Small West Gate, Seoul, in 1801.

<sup>18</sup> Yu Hang-geom (柳恒儉 1756-1801): baptismal name Augustine. From Chonam near Jeonju. He learned the Catholic doctrine from Kwon Il-sin and was baptized by Yi Seung-hun. He too was a priest in the “pseudo-hierarchy”. He was arrested during the Sinyu Persecution, was convicted of treason in Seoul, and was transferred back to Jeonju, where he was martyred outside the South Gate on October 24, 1801.

<sup>19</sup> i.e. during the “Pseudo-hierarchy” which lasted for several years from 1786.

<sup>20</sup> Paul Yun Yu-il 尹有一 who went to Beijing at the end of 1789, met Bishop Gouvea, then returned to Seoul; the following year, he travelled to Beijing for a second time. In the first visit he had been ordered by the Bishop to abolish the pseudo-hierarchy, and from the second he brought a promise to send priests and a ban on ancestral rites.

After hearing all this, the Bishop of Beijing ordered that the Korean bishop and priests no longer perform the sacraments. They obeyed this command and repented of their mistakes. And later, when persecution broke out, they all gave their lives for the Faith.

The religion was not free for very long. Seven years after it was introduced into Korea, that is, in 1791, the court of the Joseon Dynasty was in uproar because of factional conflict between the Byeokpa and the Shipa. The Shipa was a faction in opposition to the Byeokpa, and the Christian religion was introduced into Korea by the Shipa. So the people in the Byeokpa poured all their resentment against those in the Shipa on the Christians. With the permission of the King they initiated a persecution to annihilate the name of Christian from Korea. The king reluctantly gave permission. It was the first nationwide persecution (the *Sinhae Persecution*<sup>21</sup>).

In this persecution, Paul Yun Ji-chung<sup>22</sup>, an outstanding scholar, fought valiantly for the Faith of Christ, and was martyred, shedding holy blood for his faith in the Catholic religion. He was the first martyr of Korea.

In the following years, relatively calm conditions continued, but in 1795, persecution broke out and many believers were killed<sup>23</sup>. In that same year, the Chinese priest, Father James was dispatched to Korea. For the next seven years, believers enjoyed peace. In the meantime, the number of believers increased a lot. However, when the king who was generous to Christians (Jeongjo) passed away, the country's supreme power returned to Kim Taipi (Queen Jeongsun).

That's why the Byeokpa, also known as Noron, after holding their breath under the power of the members of the Namin faction for many years, now woke up in opposition against the Namin. The members of Byeokpa were hostile to Christians, and the Namin were mostly Shipa and favorable to Christians. Many of the Namin members were Christians. Now, the real power of the country passed from Namin to Noron.

Thus, Queen Jeongsun, who belonged to the Byeokpa of Noron, persecuted mainly Catholics as recommended by the Ministers of Byeokpa Noron, and tried furiously to destroy the name of Christian in Korea. She thus issued an edict<sup>24</sup> ordering that all the servants of Christ should be executed. This was the third persecution that took place eighteen years after the entry of the religion into Korea, namely in 1801.

Through this persecution, countless dignitaries, nobles, and even wives of believers belonging to the royal family, including the king's relatives<sup>25</sup>, were killed. Father James Zhou

---

<sup>21</sup> The *Sinhae Persecution* arose in 1791, when Paul Yun Ji-chung, who lived in Jinsan, Jeolla-do (currently Jinsan-myeon, Geumsan-gun, Chungcheongnam-do), lost his mother and did not perform the traditional offerings. This became known to the government authorities. Eventually, Yun Ji-chung and Kwon Sang-yeon were martyred in Jeonju on December 8, 1791. Following this, persecution occurred in other provinces, including Francis Xavier Gwon Il-sin 權日身 and Marcellinus Choe Chang-ju 崔昌周 arrested in Gyeonggi-do, Ludovico Gonzaga Yi Jon-chang 李存章 and Peter Won Si-jang in Chungcheong-do, and Peter Yi Seung-hun, Thomas Choe Pil-gong 崔必恭 and Peter Choe Pil-je 崔必悌 in Seoul.

<sup>22</sup> Paul Yun Ji-Chung (尹持忠 1759-1791) was the great-grandson of the famous painter Yun Du-seo. He passed the Jinsa exam in 1783, learned catechism from his cousin Jeong Yak-jeon around 1786, and was baptized the following year by Yi Seung-hun. He and his cousin Kwon Sang-yeon were beheaded outside the Pungnammun Gate in Jeonju.

<sup>23</sup> The *Eulmyo Persecution*. In 1795, Han Yeong-ik betrayed the arrival of Father Zhou Wen-mo in the country so that it became known to the authorities. Father Zhou escaped, but Paul Yun Yu-il 尹有一, Matthias Choe In-gil 崔仁吉, and Saba Ji Hwang 池璜 were arrested, beaten at the Podocheong 捕盜廳, and martyred on June 28.

<sup>24</sup> On the 10th day of the first lunar month, 1801, the so-called "Cheoksa Yuneum" (斥邪綸音) was promulgated in the name of the Queen Jeongsun.

<sup>25</sup> Mary Song, wife of Eun Eon-gun Yi In 恩彦君 李裨, King Jeongjo's half-brother, and her daughter-in-law, Mary Shin, were baptized. They were found to have concealed the presence of Father Zhou Wen-mo. They were sent poison to end their lives on April 29, 1801.

Wen-mo also received the crown of martyrdom after being betrayed by a demonic believer named Kim Yeo-sam.

However, peace was given to the believers for several years after the death of the persecutor Great Queen Kim. Not long after, however, a great persecution of believers<sup>26</sup> raged in 1816. In this fourth persecution, among Korean believers Ambrose Kim Gun-mi<sup>27</sup> was caught after surrendering voluntarily because of his faith in Christ. According to what is reported, he died in prison after 46 days, not touching a grain of food or a sip of water under God's instructions. At about the same time, the famous philosopher Alexis Hwang Sa-yeong<sup>28</sup>, who was favored by the king, since the religion of Christ in this land was so oppressed and in distress, wrote a letter to the Vatican asking for a warship to be sent to gain religious freedom by force. However, this letter was found and confiscated by satellites in Uiju. When they opened this letter, they saw nothing but white paper<sup>29</sup> but people capable of reading it reported everything to the judge. The persons<sup>30</sup> who tried to deliver the letter were also caught and sent to the capital city of Seoul.

Since then, the persecution of believers became even more vicious. Alexis was punished more severely not only for religious matters, but also for this letter he had written, and his body was torn into six pieces.

Subsequently, in 1819, 1828, 1833, and 1836, persecutions against the believers<sup>31</sup> caused many believers to shed much blood for the sake of their faith with insurmountable persistence. In particular, in Chungcheong-do, the second region of Korea, several persecutions took place, killing many Christians.

In this way, Korean believers lived without a shepherd for 33 years<sup>32</sup>. Meanwhile, thanks to God's protection, the number of believers did not decrease, but increased day by day<sup>33</sup>. Finally, Merciful God allowed shepherds into Korea. Thus, in 1831<sup>34</sup>, Father Pacific Liu, a Chinese citizen, came in from China, then returned to China in 1835. In 1834, Fr. Maubant entered the country, in 1835, Fr. Chastan, and in 1836, Bishop Imbert, Apostolic Vicar of Korea, entered the country<sup>35</sup>.

---

<sup>26</sup> Persecutions following the *Sinyu* Persecution include the *Eulhae* Persecution that took place in Gyeongsang-do in 1815, and the *Jeonghae* Persecution that took place in Gyeongsang-do, Jeolla-do, and Chungcheong-do in 1827. Among these, 'the persecution of 1816' seems rather to refer to the *Jeonghae* persecution of 1827.

<sup>27</sup> Kim Gun-mi (1761-1828) is more correctly known as Kim Sebak 金世博. Born in an interpreters' family in Seoul, he joined the Church shortly after it was established, went down to the provinces, transcribed and sold church books, and devoted himself to missionary work. He surrendered to the magistrate of Andong during the Jeonghae Persecution of 1827, was transferred to the provincial office in Daegu in 1828, and was martyred in prison on December 3.

<sup>28</sup> Alexis Hwang Sa-yeong (黃嗣永 1775-1801) married the daughter of Jeong Yak-hyeon, Jeong Yak-yong's oldest brother, in 1790. He came into contact with Catholicism while staying with the Jeong brothers. When the *Sinyu* Persecution arose, he fled to Baeron in Jecheon, and wrote a letter on a piece of silk (baekseo 帛書) to inform the Church in Beijing of the news of the persecution and to ask for help. However, the letter was discovered, he was arrested, being executed on December 10, 1801, outside of Seoujl's Small West Gate.

<sup>29</sup> The false idea that the letter was written using "invisible ink" was added to the story later.

<sup>30</sup> Thomas Hwang Sim 黃沁 and John Ok Cheon-hui 玉千禧.

<sup>31</sup> It is difficult to know exactly what kind of persecution occurred in these years, for lack of documentation.

<sup>32</sup> This refers to the period from the martyrdom of Father Zhou Wen-mo in 1801 until the Chinese priest Pacific Yu (劉方濟, Liu Fangji) entered Korea in January 1834. He returned to China in December 1836 at the direction of Father Maubant after three years of activity.

<sup>33</sup> The number of believers was about 10,000 in 1801, then declined due to the *Sinyu* persecution, increased to 9,000 at the end of 1838, and then decreased again due to the *Gihae* Persecution. It was only around 1846 that the number of believers reached 10,000 again.

<sup>34</sup> Actually in 1834.

<sup>35</sup> Actually Fr. Maubant entered Korea on January 12, 1836, Fr. Chastan on December 31, 1836, and Bishop Imbert on December 19, 1837.

It seemed that it would be easy for pagans to convert. The number of believers increased greatly, the zeal for faith increased, and everything began to energize. However, in 1839, the 55th year after the introduction of Christianity into Korea, a new believer named John Kim Yeo-sang was blinded by money and informed on lay believers, as well as the priests. As a result, the fifth persecution occurred in the Korean Church.

The Queen tried to stop such persecution, but could not break the will of the Byeokpa ministers, especially Minister Jo Man-yeong, who began to gain power at the time. In this persecution, Bishop Imbert, Fr. Maubant, Fr. Chastan, and nearly 200 believers were martyred. Now, the total number of martyrs in the Korean Church is 800 or more.

For five years from 1839 to today, believers have been able to enjoy peace. But without a shepherd, they could only cry and sigh. I sincerely hope that God, the compassionate and gracious Father, will promptly send shepherds to Korea to gather the scattered sheep and to form one flock under one shepherd.

## Part 2: The truth of the 1839 Gihae Persecution

What is really sad is the fact that there have been false brothers everywhere and at any time since the early days of the Church. Even in the days of the Apostles, as St. Paul testified, it doesn't seem surprising that even in the cradle of the Church there was Judas the traitor among the Twelve Apostles, and that he made quite a few disciples everywhere.

Here in Korea, many times persecution occurred because of false believers. Among them, Kim Yeo-sam, in particular, inflicted great harm to the Korean Church in 1801.

Kim Yeo-sang was a believer with the baptismal name of John, and in 1839 he brought the greatest disaster to believers. He was born in the noble class, and when he was 20 years old, he joined the Christian religion together with his wife. At first, he faithfully obeyed the laws of Christians. He was severely persecuted by his parents for his faith, but he endured well. Eventually plagued by his entire family, he abandoned everything to serve God and ran away from his father's house. Reaching the age of thirty, he lived in extreme poverty, enduring a very poor life. But he was not respected by believers because of his wicked way of life.

Then, around November 1838, he went to the satellites, received money and betrayed some of the believers and sold them. Then he gave a book with the names of all the believers he knew of to the satellites. Kim Yeong and Gu Sin-hui, judges of the Police court (i.e. Podocheong), ordered the satellites to arrest believers anywhere.

This was suggested to the Queen, and a man named Jo Byeong-hyeon 趙秉鉉 was appointed as the judge of Hyeongjo, the first court. Then he who became the supreme judge went to the second grade court official of the kingdom, Kim Jeong-ui. This Kim Jeong-ui was a catechumen<sup>36</sup> and is now in exile. Kim Jongui was very close to him, and he assured him that the Christians' troubles would soon end.

Then Kim Jeong-ui, as an official of the court, praised the judge and reassured the Bishop, telling him not to worry. At the same time, he encouraged the Christians to be very cautious and to defend their faith with a strong spirit if any of them were arrested, and not to betray others for fear of punishment. Therefore, it was considered that peace would be granted to the believers in the near future.

But sadly, human hopes are often reversed. Kim Yu-geun 金適根, the older brother of the Queen, loved the believers, but died from a serious illness. This man was the country's supreme ruler, who really seemed to be turning to God. Thus, the supreme ruling power was transferred to Jo Man-yeong. As soon as he came to power, he opposed the will of the current

---

<sup>36</sup> See previous notes about Kim Jeong-hui.

king's grandmother, and along with Yi Ji-yeon<sup>37</sup>, and Jeong Gi-hwa<sup>38</sup>, an official fiercely opposed to the Christian religion, and issued a new order that all Christ's disciples should be arrested.

So, Kim Yeong and Gu Sin-hui, mentioned above, were persuaded to torment the believers extremely violently. As a result, the arrested believers were brutally tortured and the believers who escaped began to be pursued harshly. Not only men and women, but even children were slaughtered, and all their property was plundered.

Jo Byeong-hyeon<sup>39</sup> tried hard not to amplify the persecution of believers. Therefore, it was ordered that no satellite should touch the believers' property, and that everything that had already been stolen should be returned. This order did not last long. Many satellites were sentenced to exile for violating this order. The police court judges were severely warned that they would be denounced to the Queen if they did not try to do their job better. Then he abandoned his office because he did not want to put innocent believers to death.

At about the same time, one of the court ministers, Jo In-yeong, ordered the judges of the Police Tribunal to settle the disturbance against believers before the New Year, namely 1839, and to make a decision. However, Gu Sin-hui, an evil judge, understood this in a bad sense and considered it to mean the execution of all believers. Thus, they slaughtered all the prison inmates, even children and attendants. Because of this, Gu Sin-hui was deprived of his office and was ridiculed by the people. Soon, as the persecution grew, the believers began to flee in large numbers.

At that time, the traitor Kim Yeo-sang was authorized to arrest the bishop and priests around the seventh month of the 1839 lunar calendar. He took many satellites and went to the Christian villages. He committed terrible harm as he passed through all the provinces where Christians lived, and he violently persecuted them by plundering all their property and causing all kinds of trouble. He forced Christians into apostasy, inflicting unspeakable insults and extremely vicious punishments. When he realized that his plans to betray the priests by defeating the believers with insults and violence of torture were ineffective, he devised another way.

Thus, he abandoned the barbaric method and disguised himself as the most pious believer, carrying the signs of a believer with his satellites, first going to Surisan<sup>40</sup>. When the residents of the Surisan region saw the satellites, they encouraged one another to shed their blood for God with a strong spirit. And nearly sixty people marched to court in procession as if moving house with children on their backs and in their arms. However, many of them were overcome by the violence of torture, forsook God and returned to their homes.

At about the same time, in Seoul, fifty women discussed surrendering to the court and were making clothes to wear, but someone held back their decision.

After that, the traitor went to a place called Hantecol<sup>41</sup> and told many lies, enticed the young people with errors. The devil-like man who brought the satellites said: the Catholic

---

<sup>37</sup> Yi Ji-yeon (李止淵 1777-1841) became Second Vice-premier in 1837 and Prime-Minister in 1838, but he was left alone in the position of Premier when the first vice-premier resigned. He advocated persecution in 1839. However, he was impeached in 1840 and was exiled to Myeongcheon, Hamgyeong-do, where he died.

<sup>38</sup> On the 20th day of the third lunar month, 1839, Jeong Gi-hwa (鄭琦和 1786-1840) filed an appeal to the King demanding the repression of Catholicism.

<sup>39</sup> Minister of Justice Jo Byeong-hyeon (趙秉鉉 1791-1845) was appointed head of the office of the Inspector-General on the 21st day of the fourth lunar month, 1839, and Minister of War on the 11th of the seventh lunar month.

<sup>40</sup> The Catholic village Guitteumi (Now Anyang 3-dong, Anyang-si, Gyeonggi-do). Francis Choe Gyeong-hwan (the father of Thomas Choe Yang-eop) settled there in about 1838 and established the village.

<sup>41</sup> This is presumed to be 'Handeok-dong' (now Muk-ri, Dong-myeon Dong-myeon, Cheoin-gu, Yongin-si). Handeok-dong was the place where Father Kim Dae-Geon's family moved. It is also the place where Choe Yeong-gyeom, the uncle of Father Choe Yangeop, lived.

religion was freed, the Queen and ministers of our country had realized the truth of the religion and decided to join Christ, and knowing that the priests are in Korea, they invited them to bring the priests to the palace. They were dispatched, but other people didn't know where the priests were, so the believers needed to tell them where they lived.

So, they went to a believer named (Kim) Yeo-sang and tortured him very harshly to tell them where the Bishop was. He couldn't stand the pain, and said that although he didn't know where the Bishop was, a man named Andrew Jeong<sup>42</sup> probably knew.

So, the traitor and satellites went to Andrew Jeong with Kim (Yeo Sang). Kim was later arrested and killed<sup>43</sup>. The satellites arrested Andrew Jeong and tried to deceive him by making various ridiculous remarks as mentioned above.

Meanwhile, while this was happening, the Most Venerable Bishop Imbert was hiding in Andrew Son's house. And he was always willing to surrender to the persecutors. This had already been discussed with the priests.

At that time, the Bishop sent his clerk named Thomas Yi to the royal capital, Seoul, to bring money and news. In the meantime, Andrew Jeong was deceived and went to the Bishop's home with Judas (Kim Yeo-sang) and the satellites. Andrew Jeong went into the Bishop's house by himself and informed the Venerable Bishop, who greeted him with a joyful face, that all was prepared as he had heard and that the Queen and all the ministers wanted to become Christians.

After hearing this, the Bishop said, "You have been deceived by the Devil." Then he celebrated Mass and voluntarily let himself arrested. When Andrew Son saw this scene, he cried and followed the Bishop.

He asked for permission to go to die together. However, he was not allowed to at that moment, but was later arrested and shed his blood for God and died.

The satellites brought the Venerable Bishop to Seoul in a palanquin. The Bishop arrived in Seoul and Augustine Yu, Paul Jeong, Charles Jo, Ignatius Kim (my father) and many other believers were brought to him. So they gained strength in the presence of their shepherd and went to different prisons.

After that, satellites were dispatched in all directions to arrest the two priests (i.e. Maubant and Chastan). At the same time, the priests heard of the Bishop's arrest and tried to escape by boat. At that time, Thomas Yi and Peter Choe<sup>44</sup>, were sent to Seoul to bring money from Kounputai<sup>45</sup> to support the work of the priests.

As they travelled one day, Andrew Jeong met them on the road. He cried and described the situation in which the Bishop had been arrested by the satellites through his fault. While they were passing by a certain place, satellites suddenly rushed out of the inn and arrested Andrew Jeong. And they let Thomas and Peter go. This was because they did not know that they were also Christians.

After being released, they spent the night in a Christian's home. So in the middle of the night, the satellites took Andrew, who had been deceived from the beginning, and

---

<sup>42</sup> Saint Andrew Jeong Hwa-gyeong. He was from Jeongsan, Chungcheong-do, and was a devoted believer, and because he helped to prepare a shelter for him, he knew Bishop Imbert's place of residence.

<sup>43</sup> The apostate Kim Yeo-sang obtained office after the persecution, but was exiled in 1840, freed in 1853, and executed in 1862.

<sup>44</sup> Choe Hyeong (崔炯 1814-1866): Saint. He was the elder brother of Choe Bang-je, who died while studying in Macao where he had been sent with Kim Dae-geon and Choe Yang-eop. He worked as a clerk of Father Maubant, and in 1845 he helped Father Kim Dae-geon to bring Bishop Ferréol, and Father Daveluy into the country. He set up a printing press in Seoul at the order of Bishop Berneux to publish church books. He was arrested during the Byeongin Persecution and martyred on March 9, 1866.

<sup>45</sup> In Dallet's *Histoire* we find mention of 'Gunponae' in Gwacheon (Ch. Dallet, p. 450).

attacked another Christian's house. It was the house where Thomas and Peter were staying as guests. When they saw the satellites coming, one hid in a bin and the other in a haystack.

Agents and satellites surrounded the house and scoured the house. First, Peter was found hiding in the haystack, and then Thomas was pulled out of the bin and arrested. The satellites peacefully took them to the inn, treated them very kindly, and spoke to them with sweet words such as:

“Christians are really under tremendous persecution, and we think that while the kings and ministers of the past persecuted the believers for no reason and without consideration of the circumstances, now Queen Kim and the ministers have studied the religion more deeply and recognize its truth. So now everyone wants to join Christ. At this time, the Queen ordered us to bring the Bishop to her, and when she met him, she was extremely happy and took the Bishop to live in the palace. At the same time, she ordered us to make clothes out of the finest fabrics for the Bishop. The Queen consulted with all the ministers and chiefs and took measures to turn all the Korean people today to the true God. However, since this could not be done effectively without the priests, she sent us to bring the priests to the palace.

If you think more carefully now, you will see that this is the easiest way to recognize Christianity as the truest religion. Only the priests will effectively explain the truth of the religion to us. After they left their homeland, they left their parents, brothers, friends, and relatives forever.

Since they have come to this country for a whole lifetime and are using their money and their goods without asking for anything, would they have come this far away to lie? If the religion they preach is not the true religion, how can they do so without going crazy?

Now that it is reported to us that you are clerks of the priests, you will undoubtedly know where the priests are staying.”

In response, the disciples replied that they had greeted the priests at sea and therefore did not know where they had gone. For other things, they said, it would be more appropriate to force them to betray the priests rather than to deceive them with such cunning words. Then the satellites broke out in anger and brought the implements of torture closer.

At that time, the satellites said, “Ah! No doubt disaster will strike this government. How can this country be sustained in peace while allowing the blood of innocent people to be shed like this?” Thomas asked, “So why do you persecute us?” The satellites said, “We all do it according to orders. So we have no sin. We also have faith and love, but we do not yet have hope.”

Then Thomas was released with Andrew Jeong to go and find the priests. So he came to the priests and told them all that had happened to them. Then Thomas tried to return to the satellites, but the priest banned it.

Meanwhile, the satellites were disappointed while waiting for Thomas to return, and began to torment Peter. Just then, a police official named Son arrived with the Bishop's letter. The Bishop had written a letter telling the priests to hasten to their deaths since the circumstances around him reached to this miserable state. At the same time, almost all the believers were grieving, and they were all willing to die with the shepherds. So in fact, before and after the deaths of the shepherds, many believers were caught by surrendering to satellites.

At that time, Peter came to Seoul with Son. Then, after receiving a new letter from the Bishop, he left for the priests with Son and the satellites. On the way, however, Peter tricked the satellites, misled them and ran away. So the letter was sent to the priests by a believer, while he himself hid on a cliff in the mountains.

Meanwhile, the satellites noticed Peter's escape, lamented with tears, and began looking for the priests anew. Meanwhile, believers did everything possible to hide the priests



and search for a place to hide them more deeply. However, the priests received the bishop's letter, read it, and said to the believers, "It's over now. The Bishop's order has been issued. We have to go to Seoul in a hurry."

When the believers heard this, they cried and wept. And, they also wanted to go to death along with the priests, but were rejected. Then the priests sent two believers ahead. One was a man named Alexis Kim, who disguised himself as a merchant, and the other left as a farmer.

The satellites were not far away, so they encountered them. The priests comforted the Christians in front of them with words, and comforted the Christians who were not present with letters, celebrated Mass, and set out to receive the finest punishment. Then the believers formed a sea of weeping.

After the sun went down, the priests stayed in a believer's house near Hongju. Just about the end of dinner, Alexis Kim arrived and announced that the satellites were standing at the door. So, the priests went out to the courtyard and sat down on a mat, and the satellites brought to the place greeted the priests. Next, Son, the leader of the satellites, asked who was Father Maubant and who was Father Chastan. The priests didn't respond in any way, but Son noted and distinguished the two.

Then the chief satellite told the priests, "We came to seek you by order. But what do you priests want to do?" The priests replied to them, "We will go with you." "You don't have to follow us now that midnight is near, there is a lot of dew on the road, so your clothes will be dirty. So, stay quietly here tonight. We will sleep at the inn and come to meet you tomorrow morning."

When the priests heard the satellites, they said, "No. Let's go together now." And the priests went to the inn with the satellites. The satellites set up a bedroom for the priest to sleep in, and they slept outside.

The satellites woke up in the morning and said to Alexis, "We only came for the priests at the order of our superiors. But I don't think harming others is right. So when the magistrate asks you a question, you have to answer as we do. (Satellites had to stop by the local magistrate first.) So, do not tell him that the priests were arrested in a believer's house. We must say that we met the priests on the street."

After making a promise to each other, they entered the town of Hongju. The magistrate of Hongju ordered the priests to be brought before him. When the priests were brought, they were made to remove their hats from their heads and kneel, the priests said, "How can we kneel on the ground?" So a straw mat was brought and they sat down.

The governor looked at the priests and said, "These poor people, they are deserving of pity." Then he clothed the priests with straw sacks, put them in a basket made of rice straw, placed them on a horse, and set off for Seoul. Alexis Kim followed, but the priests opposed and so he returned.

The priests who arrived in Seoul were led to the Bishop. The Bishop had been imprisoned for almost a month, the priests were imprisoned for 10 days, and then the three of them were killed together the same day<sup>46</sup>. Christians were persecuted for more than two years after the deaths of the shepherds. (In 1839, there was an extreme famine all over the country.) Believers went wandering around without a home, begging. So, the charity of the believers cooled and they became spiritually helpless. But these days, gradually, the faith of the believers burns brighter and their fervor grows; apostates confess and repent; and rumors are heard that pagans from all over the country are joining the Church. The Christian religion is now praised and believers are praised as honest people.

---

<sup>46</sup> Fathers Maubant and Chastan were interrogated at the Podocheong on September 11, 1839, and on September 14 were transferred to the Euigeombu together with Bishop Imbert. The three were executed at Saenamteo on September 21.

Unfortunately, however, there is much to be harvested, but there are few workers, so please ask the Lord of the harvest to send out workers into His harvest field. (Matthew 9:38).

## 2. Report on the Korean Martyrs<sup>47</sup>

The deeds of some of the main martyrs who shed their blood for faith in Christ in 1839 in Seoul, or Hanyang, the capital of Korea.

Laurent Imbert, Titular Bishop of Capsus and Apostolic Vicar of Korea

In 1837 (December 18), Laurent Imbert, Vicar Apostolic of Korea, arrived in Korea, to take charge of the mission. Within two months he had learned enough of the Korean language enough to be able to hear confessions.

He initially stayed in Seoul and then went to other provinces to visit the Christians. He taught believers by word and example, and he was consumed with an incredible passion. He devoted himself to the translation of the catechism and prayer books into Korean. He was often absorbed in prayer and meditation. He lived an extremely strict life; three times a week he afflicted his body by fasting.

When he visited the Christians, he traveled on foot. He accompanied his sheep with the greatest charity and fatherly love, and he endured with great patience and compassion beyond belief the immaturity and ignorance of the believers.

After that, he returned to Seoul. After spending about two years in his duties, persecutions took place in various places and many believers were slaughtered. At that time, the Most Reverend Bishop helped comfort the surviving believers with charity, and buried the murdered believers. However, as the persecutors became more cruel, he fled to the countryside (that is, Songgyo village) and hid in the house of a Christian named Andrew Son. This man was rich and later he was martyred.

Meanwhile, a devil entered the mind of a believer named John Kim Yeo-sang and he decided to betray the Bishop by collusion with the devil and his servants. In order to better fulfill his own proposal, he made up a lot of lies. He wore a rosary, a cross, and a scapula of the Assemblies of Mount Carmel, and more.

He went to the believers who were hiding in the mountains and said, "Be relieved and do not be afraid. Now the Christian religion is free. The Queen and those around her want to understand the truth of religion and become believers. So they have sent us to find the bishop and bring him to the palace. But we do not know where the Bishop is. So please tell us the place where the Bishop is staying."

He showed off his great religious spirit and zeal while talking so much. Before long, a man named Andrew Jeong heard this and was filled with intense joy. He was later martyred. He danced and shouted for joy. He went with the satellites, exclaiming that he knew where the Bishop was. Judas and the satellites, seeing that he was deceived, held onto him with all their might.

When he reached a village not far from the place of the Most Reverend Bishop, Andrew Jeong separated from Judas the traitor and the satellites, went alone to the Bishop and told him everything he had heard and believed. Hearing this, the Bishop said, "You have been deceived."

The Bishop wrote a letter to the priests, celebrated Mass, and then went on to be arrested. At that time, the Bishop's clerk, Thomas (that is, Yi Jae-ui), was sent to Seoul to

---

<sup>47</sup> This report was based on materials that were later edited to form the "Gihae Diary", so the order is also the same as that of the Diary.

bring money to the Bishop. Andrew Son, who was with the Bishop, had no power to prevent the disaster, so he wanted to be arrested and killed with the Bishop, but the Reverend Bishop forbade this.

Judas and the satellites saw the Bishop and bowed down to the ground. At that time, the Bishop presented many of the truths of the Christian religion to them. Pagans who heard this doctrinal explanation applauded the teaching. Then the satellites took the Bishop reverently on a palanquin and brought him to a judge in Seoul.

The officials and satellites treated the Bishop very well in their own way, so they did not bind him, provided food on time, and trusted the Bishop enough not to monitor him. During the persecution, indeed, many satellites were very kind toward the Christians.

The judge ordered Paul Jeong, Augustine Yu and Charles Jo to be brought to the Bishop. The Bishop encouraged them to be martyred and said, "It has already been discovered that there are two priests. But don't let them know where they are." Then the judge bent the Bishop's legs, (See a description of the punishment on page xxx.) ordering him to produce the two priests with the following questions:

"Why did you come to Korea?" They asked, even though they already knew which country the priests were from.

Replied the Bishop. "I came to save people's souls."

Judge, "How many people have you taught?"

Bishop, "Several hundreds."

Judge, "List all the people you have taught."

Bishop, "If I provide their names, you will do harm to them. So I can't do that."

The judge then ordered the Bishop to forsake God.

When the Bishop heard this, shouted. "I will not forsake God." When these questions were over, the Bishop was sent to prison.

After the Bishop reviewed the circumstances, he wrote a letter to the two priests so that they could quickly come to the courthouse (i.e. the police headquarters). The priests obeyed the Bishop's words, appeared before the court, and were arrested and brought to the Bishop.

At that time, the judge interrogated all three people, the Bishop and the two priests, as arrogantly as possible.

"Who do you have as master?" (The Korean word for "having a master" means having a fixed dwelling place in someone's house.)

"Where did you get your money and wealth? Who sent you?

Who invited you?"

The priests answered. "Paul Jeong is the owner. The money was brought from our country. We were sent by the Pope, and the Korean people invited us."

Judge, "Return to your country."

Like this, he tortured the priests for three days with interrogations and whippings. Then he beat them with clubs three times to make them list the believers (see the description of punishment).

The priests answered. "It is impossible for us to harm people." Judge, "Go back to your kingdom."

The priests' reply, "We do not want to go back. We have come to your country to save the souls of people. I intend to die here."

After that, the priests were sent to a prison called Uigeumbu. Uigeumbu is a prison in which only the kingdom's ministers, dignitaries, magistrates, and suspects of the same status are confined. There the priests were given seventy lashes (see description of sentence and punishment).

After that, on September 21, 1839, on the feast of the Apostle Matthew, the Venerable Bishop, with his two priests, triumphed by shedding his blood in a magnificent and glorious way for the Faith of Christ. In 1839, when he was 43 years old, he was killed in a place called Nodeul (another name for Saenamteo) 1 league from Seoul.

#### A brief description of the priests' martyrdom

When the priests were sentenced to death in the Uigumbu Court, soldiers put them in straw baskets and transported them to Nodeul. At that time, the captain led a batallion of 128 soldiers armed as if going to battle. Upon arriving at Nodeul, the soldiers were deployed as if entering a battle against the enemies. The people gathered in large numbers.

After placing them, they put long sticks under both arms of the priests. They put arrows through their ears, sprinkled quick lime on their faces, and carried them around so that everyone could see and read the reason for the death penalty. Then, executioners armed with swords laid down the priests and killed them.

Then they took the cut-off heads to the captain so that he could see them.

After all that was over, the bodies were buried on the sandy beach by the river; soldiers were ordered to guard the graves and then they left.

Christians who wanted to take the corpses of the martyrs secretly tried all kinds of ways to steal them, but it was impossible. At one time, three believers went disguised as merchants, and one of them, Mr. Oh, approached the grave and touched it a little with his feet. Satellites who saw this approached and asked who was touching the tomb and why. Two of the believers ran away and one Christian answered.

"I was on a journey and I heard from many people that Westerners were buried here. So I got curious to see what their faces look like." Then the satellites bound him and took him to the court. He suffered a lot there, but fortunately he was released. The satellites did not recognize that he was a Christian, and they did not ask. If they had known, they would have killed him.

Another time, eight Christians went there in the middle of the night, prepared to die, and discussed how if satellites approached, they might bind them and dig their grave. The bodies could not be distinguished from each other. There were only bones left, and they couldn't see anything well because it was night. Dogs had dug into the grave and eaten most of them.

However, as much as possible, the bones were collected and buried in Nogo-san<sup>48</sup>. The grave was relocated after about 7 months. It took almost three years for believers to better prepare, build a cemetery on Gwanak-san, and inter the bones<sup>49</sup>.

#### A description of the main punishments that the priests and other Christians received

I cannot describe here the commonly used forms of torture such as cursing, beating with fists or feet, breaking the teeth with iron hammers, slapping the cheeks, whipping, beating, striking with stones, etc.

I cannot tell you all the records that the martyrs themselves sent out of prison because the Christians burned them to keep them from the persecutors. Therefore, here we can only report some of what the believers have preserved.

---

<sup>48</sup> The name of a hill in Mapo-gu, Seoul, now part of the campus of Sogang University.

<sup>49</sup> The remains of the missionaries were moved to Samseong-san, one of the ridges of Gwanak-san Mountain, to the south of Seoul, in 1843. On October 21, 1901, they were transferred to the Sacred Heart of Jesus Theological Seminary in Yongsan, and on November 2 that year, they were moved to the crypt of Myeongdong Cathedral.

Punishment : Juri-jil, Chidogon, Jujang-jil, Hakchum, Sammojang, Top-jil, Hyeongjang and so on.

1. There are several types of Juri-jil (leg-bending)
  - 1) Gawijuri (scissors bending) knees and feet are tied together tightly, then two wooden sticks are inserted between the shins and both ends are turned in reverse directions, and the legs will be bent like a bow as shown in the figure.
  - 2) Juljuri (rope bending) After tying the ankles together, a thick piece of wood is inserted between the legs, while the thighs are bound with a thick rope, then the satellites pull with force on both sides.
  - 3) Paljuri (feet bending) The legs are crossed at the ankles then the person kneels, the arms are tied back until the shoulders are in contact, then a piece of wood is placed under the arms and raised up. In the case of an unskilled torturer, the arms or legs are broken at once, but if a trained torturer applies this torture, the arm or leg will only bend like a bow.
2. Chidogon (paddle) is an instrument of torture made of oak. It is 5 feet long, half a foot wide and as thick as 3 fingers together. It strikes the thigh from the back, and will break even the bones.
3. Jujang-jil is a punishment in which the arms and hair of the head are tied tightly crossed at the back, while kneeling on broken pots, and then the satellites beat the legs from both sides.
4. Hakchum is a punishment in which both arms are crossed behind the back, tied together and hung high, and the victim beaten from both sides.
5. Sammojang involves removing the flesh of the leg with a wooden knife or axe.
6. Top-jil (sawing) is a punishment in which a thread made of hair is rolled round the legs, pulled and released from both sides, so that the flesh is torn.
7. Hyeongjang<sup>50</sup> are wooden whipping clubs that hit the shins.

#### Prison and tribunals

There were two tribunals in Seoul. One was called Pocheong, and the other Hyeongjo.

At the Pocheong, the facts are first investigated, and if the facts are confirmed, the criminals are sent to the Hyeongjo. (This tribunal is superior to the Pocheong. Here, the sentence of death or release is confirmed.)

In addition, there is a tribunal called the Sagwancheong, which is inferior to the Podocheong.

#### Father Pierre Maubant, Pro-vicar apostolic of Korea

The Most Reverend Father Maubant entered the Korean mission field on the 7th day of the 12th month of the lunar calendar in 1834.<sup>206</sup> For four years,<sup>207</sup> he worked hard in his mission field. I am not going to talk about how much he suffered during these four years. He was incredibly passionate about saving souls. He often abused his flesh by fasting. He collapsed several times, exhausted by thirst and hunger. Very often he walked far over the mountains to visit the Christians at night, and at times he went on a road covered in snow and ice. In such situations he sometimes walked barefoot because he had no shoes. When he

---

<sup>50</sup> Ieng tsang in the original text. It is unclear what this is. However, from the contents of the description, it is assumed that it refers to the small cane used in flogging, 'hyungjang (荆杖)', so it is corrected accordingly.

visited believers, he never rode a horse but walked all the time. He was so patient and joyful and often used to say, "That's good."

He taught the people by word and example, and carefully nurtured them by the sacraments, while he taught immature believers more often, and explained things that were unclear. He generously distributed money and clothes to the poor.

When the persecution intensified, he tried to hide. So, he went first to Father Chastan. While the two priests were together, the Reverend Bishop sent a message asking them to come immediately to where he was. So the two priests went to the Bishop and they stayed together for two days. Then, the two priests went to a Christian village called Yongdang-ri<sup>51</sup>. They wanted to die rather than run away, so they stayed there for a few days hearing confessions.

After several days, they sent the clerk Peter Choe to Seoul to hear the news and come back. And they boarded a boat, intending to escape. In the meantime, the Bishop was arrested and taken to Seoul, and after a while, the two clerks Thomas Yi and Peter Choe were also captured. All the leading believers had already been arrested.

During these storms, the Bishop wrote a letter to both priests. "A good shepherd lays down his life for his flock. Come here quickly. But do not allow any believer to follow you." He sent them this same letter twice or three times.

So, the two priests voluntarily went to the satellites and were arrested and brought to Seoul. And they received the crown of martyrdom on the same day as the Bishop. Father Maubant was 35 years old at that time.

Father Chastan, James Jeong

The Venerable Father Chastan was docile by nature, outstanding in love for his neighbors, and in patience. Once he learned the Korean language enough to hear the confessions of Christians, he traveled around the countryside to preach the Gospel. In doing so, he suffered from thirst, hunger, cold, and countless other hardships. Not only that, but his humility, temperance, and other virtues were also admirably displayed.

When he met believers, he treated them with the most mother-like love and taught like a good father. In particular, even though he endured misery, he considered it rather a blessing. When he saw poor and the miserable Christians, he personally comforted them and generously shared whatever he had. Often even his own clothes were given to them.

When persecution broke out, he fled from place to place, comforting and helping the Christians, embracing them with fatherly love, and collecting relief money for those in prison. Day by day he became more involved in God's work. He made even greater efforts for the believers to receive the sacraments and become strong.

When he was finally ordered by the Bishop to come to the tribunal, he was delighted as if he were going to a party. At that time, he was arrested after comforting all the Christians with letters. Father Maubant did the same. The two priests each wrote two letters to all the Christians before being arrested, and at the same time they also wrote one letter together.

Many Christians decided to go to die with the priests, but they were forbidden. Few believers wished to live through the hardship. So much so that many Christians went to the tribunal and were killed.

Father Chastan was killed at the same time and in the same way as the Bishop. His age was 35.

A letter sent to all members of the Paris Foreign Missions Society, September 6, 1839.

---

<sup>51</sup> Now Gasan-ri, Seonjang-myeon, Asan-si, Chungcheongnam-do.

Most Venerable Fathers!

How much torment you suffered for Christ and the salvation of souls, on land or at sea, at home or on the road, at the side of pagans, at the side of believers, persecutors, and false brothers!

You endured thirst, hunger, nakedness, poverty, various forms of misery, and even cruel torture and death. But how blessed are you now! Among the heavenly armies, you have come in triumph wearing a brilliant crown, and you reign with the angels and all the elect for ever and ever.

Behold with compassionate eyes us wretches, trapped in this valley of tears and attacked by enemies from all sides. With what great love you loved your mission field, ever eager to save all souls!

Now that you have power at the side of God our Father, you can do it now. Please pray for us to our Lord Jesus Christ and the Blessed Mary with your prayers and merits. Obtain for us the things we need for salvation. Ask God to repay the blood shed by the martyrs from the beginning to the present.

Have pity and show mercy to us. Those who seek our souls stand before our eyes. We are wounded and fallen. Countless dogs surround us and bark, eager to eat us. Watch us! Do not abandon us! Suddenly the wolves come running and surround the Lord's sheep; the Lord's sheep are greatly wounded and scattered. Ferocious dogs chase the sheep and plunge them into deep pools. The sheep abandoned there are crying out to you to send them a shepherd to pull them out of the pool and gather them into the fold to heal their wounds.

Please consider our sighs and the pain in our souls, and do not forget. Our prayers are unworthy, but we appeal to your merits. May it be done! May it be done!

The Deeds of Several Important of Martyrs of 1839 in Seoul  
–According to the order when they are killed

Catechist Augustine Yi: Korean name Chi-mun<sup>52</sup>  
–His wife Barbara Kwon, his daughter Agatha

Augustine Chi-mun was born into a renowned yangban family. At first, he was a pagan and indulged in gambling and led a bad life. When he was 30, he joined the religion with his wife and brothers. He repented of his past, and began to follow his religious life with extreme enthusiasm. Seeing the change in his life, others admired him.

He lost all of his property during several persecutions, but he took it with a gentle heart. After that, he continued to serve God more and more enthusiastically every day, encouraging cold believers, turning pagans to the true God, and convincing many.

Around the 2nd lunar month of 1839, he was arrested, along with his entire family of ten or more, and taken to the interrogation court. The prefect tortured him harshly and ordered him to abandon God and betray other believers. Wearing by his constancy, they took him to Hyeongjo, the court of judgment.

At first, the judge mildly exhorted Augustine's little children, but ordered them to be tortured when they resisted strongly. Despite countless tortures, they could not break their perseverance. The defeated judge called them monsters. Because the law does not allow children to be beheaded, the judge failed to sentence them to beheading, and sent them back to the interrogation court.

---

<sup>52</sup> Yi Gwang-heon (李光獻 1787-1839): Saint. Here, the name is written as "Tsimougni", but it appears as "Chi-wun" in the "Gihae Diary". On May 24, 1839, he was martyred outside of Seoul's Small West Gate.

Then the judge said to Augustine. “If you forsake God, I will release not only you, but also your wife, brothers, and children, and I will give back all your property.”

Augustine replied. “It is impossible to forsake God.”

Then the judge became angry and ordered him to be tortured, then said: “You are not afraid of dying, but how is it you do not try to save your wife and children?”

He turned to the satellites. “Beat him to death.”

The flesh of his body was torn and he was covered in blood. Those around were so horrified that they did not even dare to look.

He was tortured three times, but he endured wi Yi Gwang-heon (李光獻 1787-1839): Saint. Here, the name is written as “Tsimougni”, but it appears as “Chi-wun” in the “Gihae Diary”. On May 24, 1839, he was martyred outside of Seoul’s Small West Gate. without giving in. He was sentenced to death and received the palm of martyrdom on the 12th day of the 4th lunar calendar, aged 53 years old.

Augustine’s wife Barbara Kwon<sup>53</sup>

She was a gentile then turned to God, and then served God with enthusiasm. She suffered several persecutions and lost all her property, but with extreme patience she endured all the difficulties. She set up an oratory in her own house, welcomed the bishop and priests, and served them with great care. And she often urged others to receive the sacraments worthily.

In the middle of the night on the 25th day of the second lunar month, 1839, satellites burst into their house, arrested the family and led them to the interrogation court. There she suffered greatly from her natural affection for her children. After she had overcome all the tortures there, she was taken to the judgment court. After being tortured there three times, she was honored with martyrdom on the 26th day of the 7th lunar month, 1839. She was 46.

Augustine’s daughter Agatha<sup>54</sup>, who was taken back to the interrogation court, persevered to the end despite cruel torture. Her fragile little body, afflicted by an infectious disease, was struck over 300 times by the torturers and underwent 90 strokes of the Chidogon. Finally, on the 5th day of the 11th lunar month 1839, she was strangled and flew to God. She was 17 years old.

Catechist Damian Nam<sup>55</sup> Korean name Munhwa

–His wife, Mary Yi, Martyr

At the age of 30, Damian, a nobleman, having understood the truth of the Christian religion and turned to God, was baptized by Father Pacificus Liu. He followed the religious life with great devotion and diligently learned the doctrine. He avoided all his pagan friends, keeping well away from them, and he showed great charity to his neighbors. He educated his family well by his example, encouraged his lapsed companions. He was particularly eager to convert pagans and baptize their babies.

---

<sup>53</sup> Barbara Kwon Hui (權喜 1794-1839) Saint. She was martyred on September 3, 1839 outside of Seoul’s Small West Gate.

<sup>54</sup> Agatha Yi (1823-1840) Saint. She was martyred by hanging at the Podocheong (police tribunal). However, the dates of her martyrdom are recorded differently in each record. In this text, it is December 10, 1839. Bishop Ferréol’s “Record of the Martyrs in the 1839 Persecution” says January 13, 1840, while the “Gihae Diary” and Bishop Daveluy’s Record has January 9, 1840. Currently, the canonization documents refer to her martyrdom as on January 9, 1840.

<sup>55</sup> Damian Nam Myeong-hyuk (南明赫 1802-1839) Saint. On May 24, 1839, he was martyred outside of Seoul’s Small West Gate.



He was arrested and taken to court in the middle of the night on the 25th (or 29) of the second lunar month in 1839, along with his entire family. When the satellites treated his wife with disrespect, she fiercely criticized them. On hearing her, Damian encouraged her with charity to endure all things in patience for God, like a sheep to the slaughter, as a Christian should.

Damian was ordered to forsake God, betray other believers, and tell who the ornaments belonged to. Those were the Bishop's items. Then, disregarding the order of the prefect, he was put to torture. He still did not succumb, so he was taken to the court of judgment where after being severely tortured three times, he was commanded to forsake God and betray other believers, but he responded negatively. So, sentenced to death, he wrote a letter to his wife, saying that he would be waiting for her in Heaven. He was martyred at the age of 38.

Damian Nam's wife, Mary Yi <sup>56</sup>

Mary excelled in her devotion to God and to people. She was arrested in the 1839 Persecution, and she overcame many insults and torture with an indomitable spirit.

In particular, she resisted even more resolutely after hearing many stories about her 12-year-old son who was subjected to inhumane torture in another prison despite illness and was later killed. After she defeated all her tortures with her constancy, she was sent to the judge. She was imprisoned for six months after being tortured extremely severely three times by the judge before she was beheaded on the 26th day of the 7th lunar month, 1839, aged 36 years old.

Peter Kwon Seong-do<sup>57</sup>

Peter Kwon Seon-do was born to Christian parents. He had a clear faith and great love for his neighbors. He was taken to court with his entire family around the 11th lunar month 1838, where he was severely tortured. On being mocked for following the Christian religion he answered, "God is the Creator and Master of all things. People in this world are blessed with God's innumerable favors. Therefore, it is reasonable to return that favor to God in any way. Therefore, humans born with reason must serve God."

The prefect was angry and ordered him to be tortured countless times so that he would betray those who bore the name of Christ. Seon-do answered. "In our religion, harming people is strictly forbidden. Therefore, I do not dare to kill people with my mouth."

So he was taken to the court of judgment and imprisoned in the Tsenok<sup>58</sup> prison for prisoners condemned to death. Inside the prison, he was whipped so badly by the satellites that twice he was half-dead. The more severe his torture, the greater his faith, bravery, and enthusiasm became.

He was finally beaten so harshly with the sammojang that his whole body was torn and covered in blood, and then he was sentenced to death. When he was taken to the execution ground, he was overflowing with joy, and the smile on his face remained even after his head was cut off. He was martyred at age 35.

---

<sup>56</sup> Mary Yi Yeon-hui (李連熙 1804-1839) Saint.

<sup>57</sup> Kwon Deuk-in (權得仁 1805-1839): Saint. In the original text, the name is written as "Sento", but in the "Gihae Diary" it appears as "Seong-do." In the government records he appears as "Deuk-in." He was martyred on May 24, 1839.

<sup>58</sup> The Jeonokseo 典獄署, the prison governed by the Hyeongjo (刑曹 Ministry of Justice).

Agatha Yi: Widow<sup>59</sup>

Agatha was born to honest parents. She lost her father and married a man. Upon her husband's death, she embraced the religion, touching the hearts of others with her own zeal and example. She labored with her own hands, feeding her family, and faced difficulties with patience.

She was arrested in 1835 along with her younger brother Ho-yeong who was also an outstanding martyr. She was ordered to forsake God and betray her fellow believers, and she was punished for disregarding that order. So, her whole body was torn. She was harassed with countless insults. They then took off all her clothes, hung her up high, and struck her whole body with whips. Invincible, she testified to the truth of the Christian religion, with indomitable perseverance that even amazed the torturers.

She was in prison for four years in such a painful struggle, and in the 4th lunar month of 1839, she received the crown of martyrdom under the sword and ascended to God, aged 56

Magdalena Kim: Widow<sup>60</sup>

As soon as Magdalena Kim learned the basic doctrines of the Christian religion, she decided to take a vow of virginity, even though she was still a young girl. However, her mother forbade this and married her to a Christian.

Not long after that her husband died, so she followed a celibate life living in harmony with her mother, whose character was difficult. She converted many pagans to the True God and baptized her dying neighbors.

She always felt a willingness to shed her blood for God. She was finally taken to the Podocheong Court for religious reasons and explained God's commandments to the prefect. She was subjected to severe torture several times, but she endured it with a consistent perseverance. So she was taken to the Hyeongjo court and sentenced to death.

She was imprisoned for three years and then killed with a sword around the 4th lunar month of the year Gihae (1839, the year of the great persecution, when the Bishop, priests, and other believers were murdered). Her age was 66.

Barbara Han: Widow<sup>61</sup>

Barbara Han learned the basic doctrines of religion from childhood, but did not observe them and was married to a pagan. When her husband died, she returned to her mother's house.

At some point, she was encouraged by Magdalena Kim to turn entirely to God. From then on, she practiced her religion earnestly, often disciplining her body by fasting. She began to bring back the lapsed and convert pagans to the True God. She baptized many pagan babies who were gravely sick.

She was eager to shed her blood for God. Then she was arrested along with Kim Magdalena and explained the truth of the Christian religion before the prefect without hesitation.

---

<sup>59</sup> Agatha Yi Jo-i (李召史 1784-1839): Saint. In the "Gihae Diary" she is called "(Yi) Ho-yeong's younger sister," but her name does not appear. In the government records it appears as "Yi Sosa". She was martyred on May 24, 1839.

<sup>60</sup> Kim Eop-i (金業伊 1774-1839): Saint. In the "Gihae Diary", she is called "(Kim) Bogi's younger sister," but her name does not appear. She was martyred on May 24, 1839.

<sup>61</sup> Han Agi (韓阿只 1792-1839): Saint. She is called "Sun-gil's mother" in the "Gihae Diary", but in the government records she appears as "Agi (阿只, Baby)". She was martyred on May 24, 1839.

She was imprisoned for three years and bravely endured many tortures for God's sake. She was finally sentenced to death and died under the sword around the 4th lunar month of Gihae, aged 48.

#### Anna Park<sup>62</sup>

Anna Park had been diligently following a religious life from an early age. When she was 18, she married into a Christian family. She taught her children the basic doctrines and commandments of the religion. She often shed tears while meditating on the five wounds of Our Lord.

She was taken to the Podocheong with her family around the 2nd lunar month of Gihae (1839). Despite severe torture, she steadfastly proclaimed God. The prefect, defeated by her, tried to intimidate her to betray God in ten thousand ways and also used flattery and punishment. She, however, did not succumb to any of this, and she withstood extremely harsh torture all day long. Her whole body was torn and her flesh fell off, revealing her bones. Nevertheless, she always had joy.

She encouraged her parents, who often visited her hoping that she would apostatize, to adhere more fully to their religion. With regard to her home, her parents, her husband, her children, and property, she cared nothing about them, and she devoted herself only to dying for God.

The prefect, conquered by her perseverance, transferred her to the Hyeongjo court. Her judge looked at her and said. "Your husband and your sons have already been released. If you just say one word, you will live too, is this not the world's happiness?" Anna answered. "This is part of man's free decision. I just want to die for God." The judge, in anger, ordered her to be tortured and sentenced her to death.

She was beheaded in the fourth lunar month of the year Gihae.

Her age was 57.

#### Agatha Kim: Widow<sup>63</sup>

Agatha Kim was very simple by nature, but her faith was strong. Prior to her conversion, she and her husband served demons, or malignant spirits.

One day she heard from her brother that all false superstitions, and she immediately destroyed them and accepted the religion regardless of the warnings of the pagans.

However, because of her lack of intelligence, she could not learn profound mysteries or prayers, but only knew "Jesus Mary". Then she was arrested for religious reasons.

The judge asked her. "Are you a Christian?" She answered. "I only know Jesus Mary."

The judge asked. "You will die while being tortured, so will you abandon Jesus Mary?"

"Indeed. Even if I have to die, I cannot forsake God."

Thus, the judge ordered her to be cruelly tortured. Nevertheless, until the end, she repeatedly said that she could not abandon Jesus Mary. When her judge was defeated, she was taken to the court of Hyeongjo, where she received interrogation and gave the same answer. So her judge sent her to her prison. When the Christians in prison saw Agatha, they rejoiced and baptized her after making her prepare well. Finally, her judge ordered her to be tortured again, but when she failed to apostatize, he sentenced her to death. After being

---

<sup>62</sup> Park A-gi (朴阿只 1783-1839): Saint. In the "Gihae Diary" she is called "(Tae) Deuk-son's mother", but her name does not appear. She was martyred on May 24, 1839. Her husband and her son apostatized and were released on May 12.

<sup>63</sup> Kim A-gi (金阿只 1790-1839): Saint. Her name is not given in the "Gihae Diary" but in the government records she appears as "Agi (Baby)". She was martyred on May 24, 1839.

imprisoned for four years, she, along with eight other believers, flew to Jesus Mary, receiving a martyr's wreath under the sword. Her age was 50<sup>64</sup>.

Lucia Park<sup>65</sup>: Virgin, and her older sister Mary

Park Lucia was a Gungnyeo<sup>66</sup>, prudent and diligent in her manner, and her nature was always upright, and was outstanding among virgins.

After her mother died, she was chosen by the royal court as a court maid and she entered the palace. She set an outstanding example for people with a noble life. When she was around 30, she heard about the Christian doctrine and she immediately accepted it. Then, knowing that she would be unable to follow a religious life in the court, she used illness as an excuse, and she was given permission to leave the palace, and she went to a acquaintance's house to live. Because her father was extremely hostile and hated the Christian faith so much, she could not dare move into his house.

She soon turned her family to the True God with her example and persuasion. She thanked God often and cherished Him deep in her heart. She regarded worldly fame and glory as nothing and diligently followed a life of faith. She was often engrossed in prayers and meditations, used crude clothing and poor food, and she struggled to discipline herself. She often recalled her Lord's Passion and shed tears of gratitude. Eventually, when the persecution intensified, her entire family fled to a believer's house<sup>67</sup>. The satellites noticed this and attacked the house. At that time, she acknowledged that this was God's Providence, and she comforted and encouraged believers on the one hand, and treated the satellites very kindly on the other.

Following the police official, she was taken to the Sagwancheong, the first court to interrogate criminals. There she confessed the Truth and was taken to the police court.

The judge asked. "Why do you believe in Christianity while you are a court lady?"

Lucia answered. "It is everyone's duty to serve God."

Again Lucia was commanded to forsake God and betray other believers, but she refused. She was tortured, but in view of her bravery, she was taken to the Hyeongjo court and was subjected to severe torture. Her flesh was torn and her bones were exposed. As Lucia endured with constant perseverance, she rejoiced that she could, to some extent, imitate the suffering of Christ. After a few days, all her wounds healed completely and her health was restored. When this fact was confirmed, the satellites said that it was done by magic.

During her punishment, she confused the enemies by explaining much of the Truth of the religion. The judge who had failed to make her apostatize eventually sentenced her to death.

When Lucia was taken to her execution, she was so happy that she did not stop praying to God. Her head was cut off and she flew to her Lord. Her age was 39.

Lucia's sister, Mary<sup>68</sup>

---

<sup>64</sup> She is recorded as 50 years old in the "Gihae Diary" but as 54 years old in Bishop Ferréol's "Record of the Martyrs in the 1839 Persecution" and 53 in Bishop Daveluy's 'Record.'

<sup>65</sup> Park Hui-sun (朴喜順 1801-1839): Saint. Her name is not given in the "Gihae Diary" but in the government records she appears as "Hui-sun". She was martyred on May 24, 1839.

<sup>66</sup> A court maid, virgins chosen by the court to take care of the king.

<sup>67</sup> In the "Gihae Diary" it is called "the house of Agatha Kwon", but in Bishop Ferréol's "Record of the Martyrs in the 1839 Persecution" and in Bishop Daveluy's 'Record' it is said that they visited "Jeon (Gyeong-hywop) Agatha".

<sup>68</sup> Park Keunagi (朴大阿只 1786-1839): Saint. Her name is not given in the "Gihae Diary" but in the government records she appears as "Big Baby (大阿只, Dae Agi)". She was martyred on September 3, 1839.

After she accepted the Christian religion, she faithfully obeyed God's commandments. She worked very hard to do good and helped the poor with charity fundraising.

After she was arrested, she endured much torture. However, it is not known how she responded or what kind of punishment she faced. With unwavering bravery, she was imprisoned for five months, and on 26th of the 7th lunar month<sup>69</sup> of *Gihae* year she was awarded the palm of martyrdom under the sword. Her age was 54.

#### John Yi Gyeong-sam<sup>70</sup>

John was a pagan and after turning to the True God, he enthusiastically served God. After he was baptized in Beijing and returned home<sup>71</sup>, he followed his religious life with greater devotion. After that, he never tasted meat and lived as a virgin. He always had the will to die for God.

Then he was arrested around the second lunar month of the year of *Gihae* and endured the most terrible torture with courage. After he was imprisoned for six months, the indomitable warrior received a sword along with seven other believers. He was killed on the 10th day of the sixth lunar month in the *Gihae* year (1839), 5 days after the feast of the Assumption. His age was 45<sup>72</sup>.

#### Magdalena Yi, Magdalena Heo, Teresa, and Barbara: Relatives<sup>73</sup>

Magdalena Yi was born into an honest family. Under the threat of her father's persecution against Catholicism, Magdalena, along with her mother Magdalena Heo and her older sister Barbara, secretly imitated each other's devotion, serving God and living a compassionate life. However, her father opposed her determination to preserve her virginity and engaged her to a pagan. So she sought every possible way to escape.

One day she came across a great opportunity by chance. Wearing old clothes that had worn out without her parents knowing, she stained some of her own clothes with her own blood, and ran away to her sister's house<sup>74</sup> in Seoul. At that time, her parents cried, thinking she had been eaten by a tiger. One day her father went to the house of his eldest daughter in Seoul, where Magdalena was hiding. And he said that his little daughter had been eaten by a tiger. Hearing this, the entire household burst into tears, as they believed what her father said.

Like this, Magdalena lived a heavenly life without her parents knowing it, and despite being extremely poor, she kept her virginity.

---

<sup>69</sup> Bishop Ferréol's "Record of the Martyrs in the 1839 Persecution" says that she was martyred on May 24th (the 12th of the 4th lunar month).

<sup>70</sup> Yi Gwang-Ryeol (李光烈 1795-1839): Saint. He is also referred to as "Gyeongsam" in Bishop Daveluy's 'Record' and the "Gihae Diary". In the government records he appears as "Gwangryul". On July 20, 1839 he was martyred.

<sup>71</sup> He was active as an envoy to Beijing for the Korean Church, but the government records only mention the fact that in 1836, together with Jo Sin-cheol, Jeong Hasang and others, he helped bring Father Chastan into Korea.

<sup>72</sup> In Bishop Ferréol's 'Record of the Martyrs in the 1839 Persecution' it is said that he was 39 but in the "Gihae Diary" and in Bishop Daveluy's 'Record' he is said to have been 45.

<sup>73</sup> They are all saints, Magdalen Heo Gye-im (許季任 1773-1839), her daughters Barbara Yi Jeong-hui (李貞喜 1799-1839) and Magdalen Yi Yeong-hui (1809-1839), and Yi Mae-im (1788-1839), their aunt. The names do not appear in the "Gihae Diary", but appear in the government records. They were martyred outside of Seoul's Small West Gate, Yi Yeon-hui and Yo Mae-im on July 20, 1839, Yi Jeong-hui on September 3, and Heo Gye-im on September 26.

<sup>74</sup> Bishop Ferréol's 'Record of the Martyrs in the 1839 Persecution' and Bishop Daveluy's 'Record' say "the House of their Aunt (Yi Mae-im) Teresa" and the "Gihae Diary" says "The House of their aunt in Seoul".

Before long, severe persecution of believers arose in the year Gihae, and she joined her mother, Magdalena Heo, her aunt Teresa, her sister Barbara, and two other believers, Martha Kim and Lucia Kim. With her strong spirit, they decided to die for God.

(When Barbara was forced to marry a pagan by her pagan father, she faked an illness, limping for three years to preserve her virginity, and walked cautiously only when her father wasn't looking. Then, driven by necessity, she married a Christian.)

Thus, the six women voluntarily went to the satellites who were searching for Christians. When they heard that they were gathering in a believer's house, they went there. The whole house was filled with weeping and lamentations. The satellites who saw this asked why. The women answered. "We are Christians."

The satellites were confused and refused to believe, demanding that they show religious signs. At that, Magdalena the Virgin and other women showed their rosaries, and crosses, and sacred medals. With this evidence, the women were arrested and taken to court. At first they were urged to forsake God. However, the women despised the order, and they were tortured severely by the Juri because they were said to be more guilty.

Five days later, the procurator said to the women who were taken out of prison. "Since you have been tortured so much, do you want to admit your faults and abandon God because of that experience?" he asked.

The women answered with a single voice. "If we wanted to abandon God, why would we have surrendered? We don't know any other way. Please kill us according to our country's laws."

The magistrate was displeased and ordered the women's legs to be twisted and their skin flayed. The women survived the torture with constant bravery and were transferred to Hyeongjo. In the Hyeongjo, the women were sentenced to death after professing God without hesitation and overcoming all torture.

Thus, on the tenth day of the 6th lunar month, the Virgin Magdalena was killed at the age of 31, together with her aunt Teresa aged 52. Magdalena's older sister was imprisoned for six months before she was beheaded on the 26th day of the seventh lunar month of the year Gihae, at the age of 41. Her mother, Widow Magdalena, was imprisoned for 7 months before she received a martyr's crown at the age of 67 on the 19th day of the eighth lunar month.

Martha Kim: also known as Bupyeong Jip<sup>75</sup>

Martha Kim, at the age of 50, gained the palm of martyrdom on the tenth day of the sixth lunar month.

Barbara Yi<sup>76</sup>: (Yi) Magdalena's blood relative

At the age of 15, this Barbara died of severe torture, hunger and sickness.

---

<sup>75</sup> Kim Seong-im (金成任 1790-1839): Saint. Her name does not appear in the "Gihae Diary" but in the government records she appears as "Park Seong-im". However, from the contents of the "Gihae Diary" and the 'Annals of Heonjong, we can see that Park Seong-im is Kim Seong-im. She was martyred outside of Seoul's Small West Gate on July 20, 1839. She is said to have been aged 50 in the "Gihae Diary", 53 in Bishop Daveluy's 'Record' and 54 in Bishop Ferréol's 'Record of the Martyrs in the 1839 Persecution'.

<sup>76</sup> Barbara Yi (1825-1839): Saint. Barbara Yi and Magdalena Yi Yeong-hui were niece and aunt. She was martyred at the Podocheong on May 27, 1839 (April 15 lunar). In Bishop Ferréol's 'Record of the Martyrs in the 1839 Persecution' it is said, "she was strangled in prison and martyred." However, in Bishop Daveluy's records and in "Gihae Diary" she is said to have died in prison.

Lucia Kim<sup>77</sup>

Rosa Kim, Widow: also known as Gamgol Jip<sup>78</sup>

After the death of her husband, Kim Rosa turned to worship the True God. She burned with the love for God, so she devoted herself to prayer and good deeds, working with her own hands to provide the necessities of life for her parents.

Subsequently, when persecution against the believers arose, she was taken to court and professed God without hesitation and was subjected to severe torture, but with constant persistence, she overcame all punishments. When she was urged to apostatize, she said, “The God that we believers serve is the Supreme Lord of all things. God is the One who rewards the good and punishes the wicked.

Those who obey God’s commandments will enjoy eternal happiness in heaven, and those who betray will be punished with eternal punishment in Hell. For this reason, I cannot forsake God, and if I betray other believers, I do harm to them. I can’t do that.”

On hearing these words, her judge became furious and tried to defeat her perseverance with harsh punishments, but failed and sent her to the Hyeongjo. She confessed God during her torture in the Hyeongjo. After being imprisoned for eight months, she went up to God in the sixth lunar month of the year, beheaded at the age of 56.

Mary Won<sup>79</sup>: Virgin

Mary Won lost her parents at a young age and grew up in great poverty in the home of her relatives. She earned her food by working with her own hands. Her love for God burned fervently, she vowed virginity. Her extreme devotion and humility were outstanding, and her conduct deserved to be imitated, so she was liked by everyone.

As the persecution continued, satellites rushed in, tied her up and dragged her in front of the judge. Her judge looked at her and said, “Are you a Christian?” Mary said, “Yes, I am.”

The judge said again, “If you deny God, I will immediately release you.” Mary said, “I have already decided to serve God with a firm determination and thereby save my soul. So don’t ask any more. Please kill me.”

The angry judge ordered her to be tortured by leg-bending and beating. Her body was torn and bleeding, but Mary did not yield.

The judge was exhausted, so he sent her to Hyeongjo where the judge did his utmost, but when he was left helpless by Mary’s valor, he gave up and ordered her to be executed. Thus, at the age of 22<sup>80</sup>, Mary ascended to God on the 10th day of the 6th lunar month.

Lucia Kim<sup>81</sup>: Also known as the Daughter of Manmul Jip, Virgin

---

<sup>77</sup> Lucia Kim (1818-1839): Saint. In the original text of the letter, there is a reference to page 13 (v.p. 13), which refers to ‘Lucia Kim, the daughter of Manmul Jip.’ In the past, she was known as Anna Kim, because she was considered to be the Anna Kim Jang-geum mentioned in the “Gihae Diary”.

<sup>78</sup> Rosa Kim (金老沙 1784-1839): Saint. The name does not appear in the “Gihae Diary” but in the ‘Seungjeongwon Diary’, she appears as “Nosa (老沙)”. She was martyred on July 20, 1839.

<sup>79</sup> Mary Won Gwi-im (元貴任 1818-1839): Saint. Her name does not appear in the “Gihae Diary” but in the government records she appears as “Gwi-im”. She was martyred on July 20, 1839.

<sup>80</sup> The age of Won Gwi-im is given as 21 in Bishop Ferréol’s ‘Record of the Martyrs in the 1839 Persecution’, but as 22 in the “Gihae Diary” and Bishop Daveluy’s ‘Record’.

<sup>81</sup> Lucia Kim (1818-1839): Saint. In the “Gihae Diary” she is called “Ja Geun-son’s Sister,” while her name does not appear, but in the government records it appears as “Nam Lucia” (南累時阿). She was martyred on July 20, 1839.

Lucia Kim learned the Catholic discipline at a young age. She was gentle and humble. When she was 14, she made a vow of virginity to God. Greater love for God burned, and she became more preoccupied with good works.

As the persecution intensified, she consulted with Magdalena Yi (Yeong-hui) and others to go to the satellites and surrender. The judge saw Lucia's beauty, and said, "Are you really devoted to the superstition of the Christians, such an elegantly handsome woman?" Lucia replied, "Yes, I am a Christian."

The judge said, "If you just say one word, I will save you." She replied. "Even though I must die, I cannot forsake God." The judge said, "Give the reason why you can't."

Lucia said, "God is the Creator and Protector of all people and all things. He is the best parent who rewards the good and punishes the wicked. So even if we die ten thousand times, we cannot forsake God."

The judge said, "From whom did you learn? How old are you? How many friends have you? Why aren't you married? What is this soul you are talking about? Are you not afraid of death?" She replied. "I learned from my mother when I was nine years old. In our religion, it is strictly forbidden to harm others. Therefore, I cannot betray others even if I die. I am 20 years old and I am not too old to marry. Moreover, speaking of marriage is contrary to the honesty of girls. The soul is a spiritual being and cannot be seen with the physical eye. I am afraid of dying." He replied, "I am afraid of dying, but since you order me to deny God in order to live, I want more to die."

The judge asked, "Where is the soul?" "The soul is in the whole body," Lucia said.

The judge asked, "Have you ever seen God?" Lucia said, "How do you think that people living far from the palace can believe that the king is there? Do you think they only believe after seeing the king with their own eyes? Likewise, by looking at all created things, we can fully appreciate the existence of the Father of nature."

The judge flattered and threatened her, but when he could not overcome Lucia's valor, he went mad with fury. He ordered that Lucia be tortured with leg-bending and beating. But, Lucia rejoiced during her torture, and she confounded her enemies with her amazing perseverance. They were in great admiration and said, "She must be possessed."

The weary judge sent Lucia to Hyeongjo. The judge made every effort to change Lucia, but when he saw that he couldn't, he had her whipped and eventually sentenced her to death. Thus, at the age of 22, Lucia went to God on the 10th day of the sixth lunar month of 1839, the year of Gihae.

John Park Myeong-gwan<sup>82</sup>

As a child, John Park grew up poor and miserable after losing his father. (His father<sup>83</sup> was murdered because of his faith in Christ.) John showed his mother extreme filial piety, and by working with his own hands, he provided life's necessities for his mother.

When he was mature, he diligently learned the religious doctrine and served God with zeal.

When the persecution intensified, he was taken to the judge. He was ordered to forsake God and betray other believers, but he ignored this order and he was punished by beating and leg-bending. His body was torn to pieces and he fainted, but he survived. Nevertheless, John did not stop preaching God and claiming the truth of religion, day or night.

---

<sup>82</sup> Park Hu-jae (朴厚載 1799-1839): Saint. He appears as "Myeong-gwan" in the "Gihae Diary" and as "Hu-jae" in the 'Seungjeongwon Diary.' On September 3, 1839 he was martyred outside of Seoul's Small West Gate.

<sup>83</sup> Park Hu-jae's father is said to have been martyred during the *Sinyu* Persecution of 1801, according to the "Gihae Diary" and Bishop Daveluy's 'Record.'



Finally, he was transferred to the Hyeongjo's judge and, after undergoing much torture, he was imprisoned for five months, then at the age of 41<sup>84</sup>, was finally sentenced to die on 26th of the 7th lunar month, 1839.

Paul Jeong<sup>244</sup>

Paul Jeong<sup>85</sup> was originally from a famous family, but he became more famous for his Christian faith. His father and older brother<sup>86</sup> were arrested during the persecution in 1801, and died in a brave fight for religion.

Paul was arrested with his mother<sup>87</sup> for religion at the age of seven after the death of his father, but after all his property was confiscated he was released.

When he grew up, homeless, he wandered back and forth to his friends' homes for years. Finally he ran away with his mother from all his relatives (they were all pagans), changed his name and lived alone. He grew up in poverty and misery. He endured the many persecutions he received because of his faith, and he never apostatized.

He was persecuted not only by the court, but also by all his acquaintances and relatives. He fled them again and went to the home of the martyr Peter Jo to live. While he was hiding in the house, he endured all kinds of suffering, including poverty, hunger, and nakedness. Sometimes he was forced to leave his mother and sister<sup>88</sup> because of the persecution of his relatives. In the midst of such calamities, he did not rest for a moment, day or night, to devote himself to prayer and good works. He kept his virginity to his death.

He often prayed to God to send a shepherd to convert our people. Even though he himself was a nobleman, he volunteered to serve as a slave and joined the envoys going to Beijing, travelling to Beijing eight or nine times. He pleaded with the Bishop of Beijing to send Father Pacificus Yu.

Upon returning to his home, he took refuge in Seoul with his mother and sister when persecution against the believers intensified. In Seoul, burning with the greatest devotion to God, he was welcomed by everyone. At the time of Lent, he would fast every day in addition to the usual customs of the Korean believers. Even during the year, he abused his flesh often by fasting during the day. He often gave alms to those in need while he was also poor. His strong love for God and people set a good example for others.

After that, he arrived at the Pien-moun, led the priests into our country, brought them to his house, and served them with all his heart. Bishop Imbert selected Paul as a seminary student to receive the priesthood. However, the persecution against the believers intensified day by day, so he followed the Bishop when he fled. He soon returned to his house at the Bishop's command to go back to keep the things he had left in Seoul.

There he, with his mother and sister, calmed his mind and awaited God's providence. So on 6th day of the 6th lunar month<sup>89</sup> of *Gihae* year, the satellites attacked Paul, bound him with a rope, dragged him with his mother and sister to the courtroom, questioned him once, and put him in prison.

On the third day, the judge called Paul out of prison for questioning.

---

<sup>84</sup> The age of Park Hu-jae is given as 40 years old in Bishop Ferréol's 'Record of the Martyrs in the 1839 Persecution', but as 41 in the "Gihae Diary" and Bishop Daveluy's 'Record'.

<sup>85</sup> Paul Jeong Ha-sang (丁夏祥 1795-1839): Saint. On September 22, 1839, he was martyred outside of Seoul's Small West Gate.

<sup>86</sup> Augustine Jeong Yak-jong (丁若鍾) and Charles Jeong Chul-sang (丁哲祥) were martyred in 1801.

<sup>87</sup> Cecilia Yu So-sa (柳召史 1761-1839) saint, martyred in prison at the Podochong on November 23, 1839.

<sup>88</sup> Elisabeth Jeong Jeong-hye (丁情惠 1797-1839) saint, martyred on December 29, 1839.

<sup>89</sup> Bishop Ferréol's 'Record of the Martyrs in the 1839 Persecution' says July 16 (6th day of the 6th lunar month) and the "Gihae Diary" says July 11 (1st day of the 6th lunar month). Bishop Daveluy's 'Record' says that Cecilia Yu Sosa was arrested on July 19th (9th day of the 6th lunar month).

“You have despised the beautiful customs of Korea, followed the teachings of other countries, and corrupted the people.” Paul said, “If things from other countries are useful, we use them. But why should we reject the best, the Christian religion, simply because it came to us from another kingdom? Surely that’s wrong. Everyone should accept Christianity.”

The judge said, “You are saying that the superstition of another country is good, and that is to despise the king’s orders.” At that time Paul offered a booklet<sup>90</sup> to the judge, saying he wished to die only for the sake of religion. That booklet was written about the Christian religion before Paul was arrested. And he argued much about the truth of the religion.

The judge read the booklet and said, “Everything you say is right. But why do you teach people what is forbidden by the government?” He ordered Paul to be bound with chains and to bend his whole body with a Juri. So Paul’s arms fell and his broken bones were revealed.

He was again brought out of prison a few days later and subjected to almost all kinds of torture, including leg-bending and beating. The jailers bound Paul tightly with ropes and pulled him back and forth, and his limbs were dislocated. Still, they were not satisfied, so they used a wooden ax called Sammojang to cut all of his shins and peel them off, and tried to rip out the marrow. So, his whole body was torn to pieces, and blood poured down and wet the ground. Nevertheless, with a happy face, Paul endured everything with a consistent perseverance.

Then, a few days later, he was taken out of prison again, and was brutally tortured to betray Father Maubant, Father Chastan and other believers. Like a lamb, Paul endured all punishment and received the martyr’s garland with Augustine Yu (Jin-gil) on September 22, 1839 (solar calendar). His age was 45.

Augustine Yu Yong-seon : Official<sup>91</sup>

Augustine Yu was born in a noble family to parents who held high rank. At a young age, he studied the classics, was talented, and was praised for his hard work. He soon won honor as a scholar. Even after he received an administrative post, he did not value wealth and honor and continued to devote himself to learning.

In time, he deeply examined the structure of all things in the world and the existence of the universe, and he realized for himself the reason that a Creator of all things in the world must exist. Thus, he spent more than a decade in search for the Creator, reading every book he could find.

One day, when he heard that many people were shedding their blood because of a religion called Christianity, he wished to meet people who believed in that religion, and he started looking for Christians, out of his desire to hear whether their religion was true. Once on a road, he happened to see small pieces of paper. Looking at the note, it was about the human soul. So he read about the Christian faith by putting together the note that had been torn into pieces. He was burning with a desire to know God, and he began to search for Christians everywhere. Eventually, after finding a Christian believer and hearing about the doctrine for some time, he immediately accepted the faith.

A year later, he took on the duty of interpreter and went to Beijing<sup>92</sup> with the envoys. He washed away his sins in Beijing with the spring of baptism. Then he was sent to Beijing

---

<sup>90</sup> 上宰相書 *Sangjaesangseo*, a book written by Jeong Ha-sang.

<sup>91</sup> Yu Jin-gil (劉進吉 1791-1839): Saint. He is called “Yong-Shim” in Bishop Daveluy’s ‘Record’. Since he was an official interpreter, he was called an “official,” and he had reached the position of highest interpreter in the Sayeokwon (司譯院 Interpreters’ Bureau). He was martyred on September 22, 1839.

<sup>92</sup> Yu Jin-gil traveled to Beijing several times as an interpreter with the Korean envoys, and was baptized at the Beijing Catholic Church in 1824.

several times by the court. Whenever he went to Beijing, he took great care of the work of our Church.

However, when his wife saw that their wealth was gradually diminishing and her husband was making no effort to obtain honor and high rank, she was very angry and persecuted her husband for many years inside their home, devoting herself to insulting and blaspheming the Christian faith and Christian believers. Augustine was willing to endure all of this for God, often devoting time to meditation and prayer, teaching the truth to those who did not know God. In the Gihae year, when the persecution of Christians intensified, entrusting everything to the providence of God, he purified his mind, and waited for the result. Around the sixth month<sup>93</sup> of the lunar calendar, satellites were sent to arrest Augustine. When this news reached the ears of his relatives, his relatives, all pagans, rushed to him and held him with tears and sighs and pleaded with him. They begged him to say just a word of apostasy to save not only Augustine himself, but also his whole family. However, Augustine rejected all their claims and was taken to the judge with a brave spirit.

The judge received him politely and, with all his skill, urged him to abandon God, making pleas and exhortations. But Augustine ignored all this and was taken to punishment.

The judge asked, "From whom did you learn about the superstitions forbidden by the government? To how many people did you teach the religion? Also, how many Christian books do you have?" "I learned the Christian faith from Paul Yi<sup>94</sup>, a martyr from Jeolla-do, and I became a believer. Speaking of preaching the Gospel, I could not even convert my wife. I don't have any other books."

The judge said, "You say that you have no books, yet no one has as many books as you have," and ordered him to torture harshly.

Then he tried to find out from Augustine how the Western priests came into Korea. Augustine said, "The purpose of the priests' coming to Korea was to increase the glory of God, to teach people to keep God's commandments and to save souls by serving God, thereby avoiding the eternal punishment of Hell after death and to enjoy infinite happiness in Paradise."

"How can such a holy teaching be preached by such wicked people?"

(Augustine) "If they are false, how would they dare preach holiness and virtue to people? First, after training themselves with many virtues and purity, they go to other countries to preach holiness to many people. If they did this because of their wish for high honor, riches, or ugly desires, how could Europeans living in areas more famous than any other leave their richer and more attractive homeland and come to die in this strange country, nearly 9,000 leagues away?"

"Moreover, they have risen to the dignity of Bishop, so what more honor do they wish for? And since they are using wealth from their own country, how can they be accused of coming to our country for wealth?"

"They, being consecrated to God, have pledged to keep virginity for life, and are men who have kept the purity of the flesh and have risen to a holy dignity. How can they be accused of coveting ugly desires?"

When the judge heard this, he asked, "Who brought them to Korea?" "I led them," replied Augustine.

After that he was brutally tortured to betray the two priests, but Augustine gave no answer. Having previously received the advice of the Bishop, he only admitted the fact that

---

<sup>93</sup> According to the government records Yu Jin-gil was arrested on July 17, 1839 (the 7th day of the 6th lunar month).

<sup>94</sup> This seems to be the Blessed Paul Yi Gyeong-eon 李景彦, who was martyred in Jeonju during the *Jeonghae* Persecution of 1827. This is because he was close to Jeong Ha-sang and Yu Jin-gil, and worked with them to bring the priests into Korea.

there were two priests in Korea. (The Bishop instructed him to say that.) However, he did not disclose the place where the two priests were.

Then, he was tortured by Juri, being already covered with scars. Both thighs were bound with a thick rope which was then pulled as if sawing back and forth to tear the flesh. At that time, Augustine seemed to be placed on a burning charcoal fire. The next day, they brutally rubbed his shins with a wooden ax and cut his flesh from the bones. However, Augustine did not change his complexion and overcame all his punishments with a calm spirit.

Finally, the indomitable warrior was transferred to the Euigeumbu prison with the priests. There he was again dragged out two or three times, tortured, and then sentenced to death.

Augustine, at the age of 49, was martyred under the sword with Paul Jeong (Ha Sang). Augustine's wife, brother, who were pagans, and his second child<sup>95</sup>, were sentenced to exile.

Charles Jo Myung-cheol<sup>96</sup>

Charles Jo was from Gangwon-do and was converted to the worship of the True God by Augustine Yu (Jin-gil) when he turned thirty. After a few months he followed Augustine to Beijing. There he received baptism, and armed with the most holy sacrament of Confirmation and the Eucharist, he returned home. At that time, he served God, burning with supreme love for God, and his humility and patience were also outstanding.

While he was also poor, he often helped those in need. He turned his stubborn wife to God with prayer and exhortation. He influenced many pagans to leave their ancestral superstitions and accept the Christian faith. He was very fond of preaching about God. During his meditations and prayers, he often shed devout tears. He brought many benefits to the Korean church. He was always willing to win martyrdom and suffer much for Jesus Christ.

In 1839, on the way back from a visit to China, he had a dream of Jesus standing on a high mountain with the Apostles Peter and Paul. In his dream, he heard the Lord say to him, "This year I will give you a martyr's wreath." Then Charles fell down to the ground and gave thanks. He had this dream twice.

Upon returning home, Charles began to persuade his family with words and encourage them with exhortations to prepare his whole family to be persecuted and martyred for God.

Around the fifth lunar month of 1839, satellites attacked his house and captured his entire family. He was away at that time, and when he finally returned home, it so happened that the satellites were just leaving the house, after arresting his wife and family. Charles followed them and went to court. He watched his family being taken to punishment in the court, but the agents expelled those standing around from the courthouse. At that time, Charles was also pressed to leave the government office, but he did not step back.

When asked why he wasn't going out, Charles replied, "I am the family head of these people who have been captured now." When the satellites heard this answer, they immediately took him to the judge, who ordered him to be taken to jail.

Then the judge questioned him, who was taken out of prison and asked "To whom do these things that you have belong?" (They were bought from Beijing for use in the

---

<sup>95</sup> Yu Jin-gil's wife Han So-sa was transferred to Changwon, Gyeongsang-do; his son Geun-cheol to Chilwon, and Yu Jin-gil's elder brother Un-gil was sent to Seoncheo, Pyeongan-do.

<sup>96</sup> Charles Jo Sin-cheol (趙信喆 1795-1839): Saint. On September 26, 1839, he was martyred outside of Seoul's Small West Gate.

mission.) Charles said, “These are things I bought in Beijing.” The judge scolded him severely. And when he saw that Charles confessed Christ constantly and ignored his warnings, he ordered the Juri to be applied, to torment his whole body. But even with this harsh punishment, Charles remained unbowed. He did not obey the evils spoken by the judge, but rather steadfastly declared his faith to the end.

Charles was hung from a very high pole and hit countless times with clubs and whips. He was given 35 strokes of the Juri, his whole body was ripped apart, and he was stripped of flesh with the jujang. His body was covered in wounds, and his bloody, half-dead body was kept in a terrible prison.

A few days later he was brought back and again punished with Juri and a wooden ax. However, Charles did not succumb to any of these punishments and was taken to the Euigeumbu court along with the priests. There he was beaten three times and then sentenced to death.<sup>97</sup>

As he was in the cart on his way to execution, he said to a soldier, “Now I am going to a place of rest, so please tell my family that I want them to follow me.” The soldier agreed to do so and did it in tears. Charles, aged 45<sup>98</sup>, smiling with a joyful face, offered his neck to the executioner, five days after the feast of St. Matthew in 1839.

Peter Yu Dae-cheol<sup>99</sup>: son of Augustine, official and martyr

Peter, the son of Augustine, the martyr, was gentle and compassionate in nature from an early age. As a young boy, he did not follow his insincere mother but followed his pious father, accepted the faith, and served God with amazing devotion.

His mother and sister were enemies who hated God’s kingdom so much that they used persuasion and threats to bring Peter to their superstitions. Peter resisted with extreme perseverance, and when his words and actions indicated that he would not forsake his true faith, they became angry and persecuted him harshly and tormented him with hard words. However, her filial son respected his persecuting mother with love and respect. In addition, he responded with soft words to the harsh words of his mother and sister, and grieved at the ignorance of his mother and sister with a pitying heart.

Peter, who obeyed God’s law, diligently learned the doctrine of the religion and strengthened himself with the sacraments. He burned with a great love for God, and he was willing to shed his blood for Christ and God.

When persecution broke out and many believers were arrested and martyred, he was envious of their glory, spoke gasping as if competing, hoping that he would join them as well.

One day, desperately willing to shed blood for God, he strode into the court of judgment. When the judge asked and learned that he was a Christian, he put him in prison. The next day, he was taken out of prison and threatened with words and threats to forsake God and betray other believers. However, when he saw Peter confess God steadfastly, the judge became angry and had him whipped and tortured with various tortures.

He ordered the valiant witness of faith to be flogged and subjected to various tortures, but neither the violence of the torture nor harsh or docile words affected his determination. After beating Peter, tearing his flesh until he was fainting, he sent him back to a prison full of impure and filthy things. Thus, Peter was imprisoned in a dark prison and beaten very harshly and brutally by the satellites. As they ruthlessly beat him, inflicting

---

<sup>97</sup> Jo Sin-cheol was transferred to the Euigeumbu, then transferred to the Hyeongjo, where he was sentenced to death on September 22.

<sup>98</sup> Jo Sin-cheol’s age is given as 45 years old in church records, but as 44 years old in the government record.

<sup>99</sup> Peter Yu Dae-cheol (劉大喆 1826-1839): Saint. He was martyred by hanging at the Podochong on October 31, 1839.

wound upon wound, they mercilessly urged him to utter a single word of apostasy and so get out of prison.

However, the faithful warrior of Christ endured all these tortures with a strong spirit and cheerful face, defending the truth of religion with invincible words. One of the satellites approached and admonished with sweet words to obey the judge's words and avoid death. Peter asked him, "Why do you offer me this opinion?" Upon hearing this, the satellite said, "You are really telling the truth. Oh, Dae-cheol, I ask you one thing. Let me help you. If you help me for a while, I may be saved." He encouraged his fellow believers in jail despite being subjected to incredibly harsh punishment, and tried to persuade the apostates with devout words to return to God's favor.

Peter was brought out of prison and punished again. After being whipped more than 600 times and beaten by the Chidogon more than 40 times, his body was paralyzed and torn to pieces, but his soul became stronger and burned more fervently, expressing the joy in his heart. After overcoming all these punishments, Peter, at the age of 14<sup>100</sup>, was strangled and ascended to God on the 25th day of the 9th lunar month, 1839.

### Jeong Guk-bo<sup>101</sup>

Jeong Guk-bo came from a noble family. At the age of thirty, when he was in the prime of life, he realized the Truth of the Christian faith and joined Christ. Two years after he was cleansed by the spring of baptism, he began to be more closely united with God. He carried out many duties of charity to the believers, and he accepted all believers as guests at the order of Father Pacificus. He faced poverty and misery, but he endured with patience for God.

He was arrested for his faith in the seventh lunar month in 1839 and taken to the Podocheong. There, he was severely punished for confessing that God was the Creator. However, with the utmost perseverance he remained true in faith.

When his resolution could not be broken, he was taken to the Hyeongjo court. Sadly, however, he surrendered, forsook God, and was immediately released. Upon returning to his home, he realized his fault and began to lament day and night with remorse. Then he was moved by the advice of a believer and he ran straight back to the Hyeongjo court. When asked why he had come, he confessed his disloyalty to God and asked to die for God.

But the satellites thought he was crazy and sent him away. He was kicked out twice in the same way. He eventually became ill because he was exhausted from the pain and terrible wounds in his heart, making it impossible for him to walk. So, he had himself taken to court by porters whom he hired for money.

But again, he was thrown out of court, and was lying outside of the court, lamenting. Soon, as the judge came out of the court, he cried out. "I am regretful that I have forsaken God, and I want to die for this sin." The judge ordered him to go away. But when he cried out, he begged him to hear his petition. So the judge was forced to put him in jail.

A few days later he was sent back to the Podocheong. There, he was beaten 25 times with the Chidogon and badly wounded, and in 1839 he died in prison at the age of 41<sup>102</sup>.

---

<sup>100</sup> Yu Dae-cheol's age is given as 14 in the 'Gihae Diary.' He is said to be 13 years old in Bishop Ferréol's 'Record of the Martyrs in the 1839 Persecution' and "14 years old, 13 years old in the Western style" in Bishop Daveluy's 'Record'.

<sup>101</sup> Jeong Guk-bo (1799-1839): Saint. His baptismal name appears as "Protacius" (Protasius) in the 'Gihae Diary.'

<sup>102</sup> The date of martyrdom of Jeong Guk-bo is given as May 10 (the 27th day of the 3rd lunar month) in Bishop Ferréol's 'Record of the Martyrs in the 1839 Persecution', the fourth lunar month in the "Gihae Diary", and in Bishop Daveluy's 'Record' it is given as the night between the 20th and 21st of May.

This time, I'll tell you this far.<sup>103</sup>

This I am sending to the Reverend Father Libois, the Procurator in Macao.

---

<sup>103</sup> After his return to Korea as a priest, with the two French missionaries, he was too busy to continue translating the texts. Then in less than a year, he was captured and executed. Others continued the task of improving the information about the martyrs in the following decades.