

Continuation and end of the last letter of Father Maubant (also signed by Father Chastan) of Friday, September 7, 1839, which arrived in Paris on February 29, 1844.

Corrected transcript of the copy in the archives of the MEP

..... While waiting for Mr. Chastan's arrival, I am devoting my free time to telling you the story of this persecution, a copy of the one in 1801. Perhaps it will reach you one day. I will also try to answer the other charitable people who wrote to me

In the summer of 1838, about forty Christians from Chungcheong-do were imprisoned in Hongju, a large second-class Korean city. They saved or rather prolonged the life of their bodies at the expense of their souls and the wealthier ones of a part of their fortune. From then on, from time to time, the p^okieo who never cease to roam the places inhabited by these former Christians (they only apostasize by mouth) and in a dozen districts of the Hongju gendarmerie, arrest here and there three or four Christians, beat them up to make them apostasize, and keep them in prison, from which the mandarin only lets them out after extorting all the ransom he can from them. Several times these diabolical p^okieo have taken pagans, tormented them to make them say they were Christians, and succeeded in making some unfortunate pagans say they were Christians, even if it meant that they had to say again that they were not Christians in order to get out of prison. I was told that this happened in Myeoncheon to relatives or neighbors of Christians.

A poor man from Houang Mousil named Cheng, who has only one good leg, had to travel ten leagues with his hands and leg in order to come to confession in times of persecution. I confessed him, communicated with him and had him brought back to Houang Mousil, making him understand that he should not undertake such a long and painful journey and that he should not have to go out again. A fortnight later, frightened by the rumors of persecution in his region, he returned again in two days to the same place in Keumtchatong where I was also. But the flight is useless when the time is not or has arrived. He returned home was arrested with his elder brother and imprisoned in Haemi. It is written *unus salvabitur alter relinquetur*. This elder brother had the misfortune to apostatize and this fervent and lame Christian had the happiness to confess his faith. It is said that he can no longer use his free leg, so to speak, and that the local mandarin has allowed him to beg for his life in the town.

In the province of Gyeonggi-do in Imtsien Hampaiki an attack of persecution threw four small Christian communities in this district into turmoil and fear. Some of them were arrested and taken to the capital of their district, two leagues from their home. One of them perished in the water while crossing the river that leads to the capital, Seoul, and the others who had escaped gradually returned to their homes as the situation seemed to be calmer. All returned, even the prisoners, but these with only the life of their body.

At the end of December 1838, the p^okieo suddenly entered a Christian family in a suburb of Seoul, took some books and seized the master of the house, his wife and his mother-in-law to translate them to the mandarins. A neighbor and pagan friend ran to the noise and spoke strongly to the p^okieo and arranged the matter for 40 Korean leangs, about a hundred francs. They did not apostatize, only agreed to let their books be burned.

On January 16, 1839, a pagan informer or false catechumen led the p^okieo to arrest the François Tchao family, the family of Pierre Kim, Tchao's brother-in-law, and Pierre Kouen, our broker, along with his family and his brother-in-law André Pak, who was at his

house making medals and copper crucifixes with him, four men, six women and seven small children in all. The mandarins, who generally, except for a few, did not seem to approve of the persecution, postponed the treatment of this case which had arisen against their will, the most outrageous, the most shameful and the dirtiest blasphemies and curses against the Good God, the three persons and each of the three persons of the Most Holy Trinity, our Good Savior Jesus Christ and His Most Holy Mother our patron and my special and signal patron. Here is what my lord wrote: "I could not hear the story without shuddering with horror, I would have liked to tear out the tongue of these unfortunate women. O St. Louis!" (by an edict of this holy king, the tongue of blasphemers was pierced with a red iron). These atrocities, however diabolical they may be, accompany the apostasies that the Korean mandarins make suffer to the unfortunate Korean Christians or reputed to be such before releasing them, both in the countryside and in the city.

Kim Tajin, brother of the Great Queen (paternal grandmother of the 12-year-old king who had been married for two years to a great-niece of this Kim Tajin), had been insane for several months. He was the main regent of the kingdom, he did not want the persecution of the Christian religion, he was busy looking for the truth that he could not find in all the superstitions of paganism and he suspected it in the Christian religion and he seemed to protect it. Jo Tajin, the king's maternal grandfather, was given all the powers of Kim Tajin, his rival and enemy, and this Jo, a known enemy of the Christian religion, used all his power and means to persecute it; The judge of the first court had told a friend of the former Kim Tajin regent and of us (our protector) that he had orders to hurry up the Christians' case and that he was going to send them back to the first court. The Christians were informed of this news and hoped that the persecution would soon end. Malicious enemies of the Christians reported to Chao Tajin that the popechang was not rich and that he could not because of this arrest the Christians, the first minister of Satan in this country renewed the order to arrest without stopping and that he would provide the expenses. Interim, the pōkio took our house, where Pierre Kouen lived, his furniture and the furniture of the other Christians they had arrested, which gave them a windfall of a hundred louis, 2400 francs, because François Tchao and his widowed sister were rich.

Monseigneur had gone out to administer six small Christian communities that he had reserved for himself outside the city. Believing that the occasion of the Korean New Year was favorable to return and begin administering to the Christians, he went there on January 30, began the administration on February 15, the first Sunday of Lent, and until Holy Thursday he heard 550 confessions. In spite of the precaution, he said, that we took that the women came only at night and withdrew before daylight, twice the satellites went on duty after observing us, but I left in the evening or before daylight and everything returned to normal. Never have I experienced so much fatigue, I would get up around 2:00 to 3:00, begin our exercises, baptisms, confirmation and thanksgiving, this lasted about two hours. The 20 or so women who had received the sacraments would retire and others would take their place. At Easter I took some time off to write in China and avoid the crowds that would have resulted from the solemnity. There were only two places of administration left, Kong-so, which the masters had dislodged. Nam Damien (now a Korean Saint Martyr) had the charity to lend his house for the Christians accustomed to being administered in the family of Charles Suien, catechist of Mr. Chastan. I had always forbidden to admit more than 20 people at a time, but the Christians of the Charles Suien family's kongso, who were accustomed to not following any rules, and his sister and mother-in-law, who were also very imprudent, invited about 60 people for the two days. They brought others. Besides, not knowing the house, guides were needed, there were more than 100 people on Friday evening; on Saturday I chased away a good number of them, others came, the comings and goings did not cease; I

was very angry. (My lord had reason to repent for not having withdrawn at the moment when he foresaw this turbulent influx. We would have withdrawn).

The too great affluence prevented the pōkio from entering, there would have been too many people in one go they said since. On the evening of Sunday, which was Sunday in albis, when everything had been evacuated, they suddenly broke into Nam Damien's house, who was awakened with a start, and seized him and his wife and his only son and an old hospitable woman. I had confirmed them all the previous year and joined the brotherhood of the Holy Rosary.

They also seized an altar ornament, the common mitre and a breviary, in totum. The fabric of this mitre, although only made of silver, seemed to them the eighth wonder. It is a royal object, they said, as did the mandarins. They estimated it at 500 Korean tiao 12000 fr.

That same day they had previously arrested a widow Seo, her burn and another woman called Han. The husband of this woman, a bad catechumen, immediately went to the satellites, demanded his wife, whom the pōkio would not release because she refused to apostatize, and he became furious, denouncing all the Christian houses he knew, and giving a list of 53 people.

After arresting the Nam Damien family, a squad of pōkio went to the house of Yi Augustin catechumen, arrested Nam Damien's sister-in-law, his son and a girl named Marie Kim, an embroiderer, who had just escaped from Damien's house to save themselves, and the whole family, young and old. Augustine's mother, an old woman of 80 years, was arrested in the house of John Yi, Augustine's brother, to whom I had given the extreme unction in October of the previous year, but whom Divine Providence had healed to make him endure more glorious sufferings and to decorate him with the palm of martyrdom. In five houses about twenty people were arrested. The next day, the widow Seo's fire and Kim Ignatius apostasized without a fight. The mandarin also wanted to send Augusting Yi's old mother away with an eight-year-old child, because according to Korean laws and customs, one is exiled per gratiam when one reaches the age of 70. The good old woman had enough courage to say that she wanted to stay with all her children and the mandarin allowed her to do so.

On March 7, a man named Choe Philippe, a manufacturer and wine merchant, was arrested in a large village or small town one league from the capital city. His wife, although she had apostasized, was no less arrested and taken to the prison so that the pōkio could more easily plunder the house of this man who was a little at ease. The mandarin subjected them to a light caning and sent back the apostate wife who, the following day, had a miscarriage, and sent the husband to the tsieuen pghô prison.

On March 21, four leagues from the city, the Kim brothers and their son were arrested. I had administered them and their whole village in December of the previous year. They got away with it at first for some money, were released then recaptured, flogged and detained in prison. It is said that they were sentenced to death. It is said that their mandarin asked them to apostatize, to say a word of obedience to the king is not such a great thing, your God will forgive you, it is that they reported it.

On March 28, in a suburb, a catechumen with little education was arrested with her son, also a catechumen. She was repeatedly questioned harshly without wanting to apostatize, but unfortunately she did not scruple to denounce two or three Christian families with whom she had relations. She remained generously in prison until April 20, when the president of the Tsieuen Pghô prison sent her back because she did not have a Christian name. She claimed - I am Christian - the magistrate: what is your name - she: I do not have one - the magistrate: all the others have it, you are thus not Christian.

On April 8 or 9 Nam Damien was interrogated together with Yi Augustin. It was not very terrible, the ornament, the breviary and the mitre having been taken from Damien's house became his personal business. The mandarin, fearing the rumor that these objects

would spread among the people and the pôkio, was content to hear that they were objects of Father Zhou, martyred in 1801. He even suggested to Damien that in the assembly of Christians he, Damien, sitting in the armchair covered with a tiger skin, was using them, and Damien answered yes, and that was to avoid having the truth declared, because the mandarins knew and told each other in their ears: there are three Europeans who preach the Christian religion in the kingdom, and it is clear and the satellites say it loudly that these objects belong to them. But they still did not dare to investigate, because they said that when it becomes legally proven, they will have to take them and what to do with them? It is too big a matter for a child king and a small kingdom. These are their own words. The mandarin used all means to make Peter Nam, son of Damien, 11 to 12 years old, and Augustine Yi's son of the same age, as well as his 15-year-old sister, apostatize. These dear and very lovable children, who had become little heroes by the grace that the infant Jesus had earned for them, remained firm; neither caresses nor threats nor even cruel torments could shake their faith. So they were transferred to the prison tieuen pghô with their parents. What a sweet and holy society! In about 12 days I will have the happiness, I hope, of entering this certain and shortened road which leads to the society of God, of the angels and of the saints. My Lord has already been there for 22 days.

On April 11, the high Magdeleine Yi, her sister, her mother, her niece, and two other virgins who were enthusiastic about the fervor of the children, sons and daughters of Damien and Augustine, went to the Praetorium to present themselves as Christians and wanted to die confessing their faith. The mandarin had them chased away twice, but firm and ardent in their desires, they went to the former house of Nam Damien, which had become a pôkio post, and were arrested and taken to the prison. The mandarin after a cruel interrogation made them take to the prison psieuen pghô. It is admirable that in this people we often and very often have occasion to groan over the fate of some new apostates and a sort of consolation to repress the ardent desires of many to present themselves to the persecutors.

On the 12th Jacques Jeon, brother of Philippe, one of our businessmen, his sick wife and two of his daughters, also very sick, one 14 years old and the other 5, were arrested and the house was pillaged. We have four large jugs of communion wine that the pôkio found good. The other two children were hidden and his brother Philippe, who was mainly wanted, was absent. Jacques and two widows who had also been arrested at his house were horribly tortured to tell where Philippe was and then taken to the prison tsieuen pghô. His wife and his daughter as sick were only slightly tortured and they were not taken either to the big prison.

On the 15th Agathe Jeon was arrested with her and her large family for having given hospitality to Pak Lucia. Because François Pak, nephew of Lucie, seized with fear, had sold for a third of the price his house which was denounced had withdrawn there for 2 days with all his furniture and all his family. An old widow, their companion, who was out of her mind, immediately apostatized and went straight to the bishop to confess her sin. You can guess how she was received. These are the expressions of Monseigneur. All the others held firm at first and suffered with courage the torments which were more horrible against Agathe Jeon and Pang Lucia because they were kong-niu i.e. vestals or virgins of the court employed with the guard of honor and in the sacrifices to the tablets of the kings. Pang Lucia, with her hands tied behind her back, her eyes modestly lowered, with a peaceful air and a serene face which announced the peace of her beautiful soul, addressed fervent and continuous prayers to God, repeating a thousand times the sweet name Jesus Maria, which is common to all our Christians, and did not utter the slightest complaint while her legs were cruelly beaten. After these tortures they were transferred to the big prison. Then the family of François Pak, all pagans, came and unfortunately caused the apostasy of all their relatives of 11 people who had been arrested and had initially generously confessed the faith. Only the two kong-niu Agatha Jeon and Lucia Pang remained, all the others apostasized. The more well-known

Christians were arrested in a short time and the prisons were filled, after which there was some relaxation in the arrests.

The president of the court made his report to Yi Tajin, the minister in charge of the executive power, who reported to the Great Queen and presented him with a report in which he did not name the Christian religion but a rejection of the infamous sects of pe lin kiao and heuang kin, sects that exercised the vigilance of the Emperor and the Chinese governments. He exaggerates the number of his followers and covers them with the blackest slanders, of not recognizing their parents, of being rebellious to the king, of not observing the social duties and especially of making a joy and a happiness of suffering and dying for their religion, worse in that than the animals which fear pain and death; he speaks about the mitre, the book, and the ornament as singular objects of superstition and proposes to use the severity of the laws to destroy it. In China the style is that the projects proposed to the Emperor push things to excess and to the last severity and his Majesty in his answer always brings down more than two thirds of them, which makes the people praise the clemency of their sovereign. But here the Queen, too precipitately, without having consulted Kim Tajin her brother, before his illness regent of the kingdom recognized as skilful and then sufficiently rehabilitated to be able to give him a good opinion, added still to the report of the enemy minister of our Holy Religion. According to his answer, in 1801 the Christians had not been exterminated enough, they had grown back, now the grass had to be cut and the roots pulled up. These are his words, and to establish in the 8 provinces the okatchaktong which constitutes 5 houses under the supervision and responsibility of one man and makes that no one can dislodge nor receive secret guests, in order to take all the Christians. And we European Christians, how and where did we find ourselves? However, we have lived with and between all this to this day and I would not despair of living in it any longer if Our Lord Jesus Christ through the organ of Monsignor Imbert his vicar on this earth did not call us into the sure way of salvation and heaven through the prisons and torments of Satan in Korea.

This order of the Great Queen to exterminate the Christians appeared on April 19, and it surprised many people, especially the president of the Tsieuen Pghô court. A few days before, this judge had told our protector, little Kim Tajin, that the royal order required him to hold a session every day, even on the days of sacrifice when the bar is usually vacant, in order to deal quickly with the Christians and judge them according to the severity of the laws. He had even added that he would dismiss them from the case. On the 20th he began by sending back to the prison pghô tchang the son of Damien, the son and the daughter of Yi Augustin and the niece of the high Magdeleine Yi aged 14 years, under the pretext that the law did not allow to judge them in the court of the capital crimes in spite of the supplications and the tears of the parents and of the dear and pleasant children. The grace of our good Jesus sustained them. These four little Christian heroes and heroines always remained firm in spite of the torments they were made to endure on several occasions and especially the hunger because our people could not give them any relief.

Satan's ministers tried in vain to make them believe that their parents had apostasized and returned to their home: "Whether my parents have apostasized or not is their business," replied each of our lovely children, "for me I cannot deny separating myself from my God whom I have served since my childhood. The affair of the Christians taking a terrible turn and their judgement tending to death, he sent back absolutely without torture and without apostasy by honor for his great age the mother of Yi Augustin and Yi Joan with a child of Augustin aged 8 years an apostate Philippe tsay who had happily confessed the faith since March 7 until this moment when he had the misfortune to succumb, and a brave and strong catechumen although professing the Christian faith because she did not have a Christian name

On the 21st Namien, Yi Augustin and their fellow prisoners underwent a new and terrible interrogation. The president recalled the case of the mitre, the book, and the ornaments, and refuted the false answers given by Damien in the first interrogation. These objects are new, how can they be objects of Father Tchou who died in 1801? etc. etc. He had the bones of his legs broken and had him beaten with rods on his arms, thighs, and all over his body; he made him unconscious and he remained there for four days without giving any sign or hope of life, but the Divine Providence, which undoubtedly only wanted to make him expiate his false answer and reserved him for a more glorious martyrdom, gradually restored his health.

The bones of the legs of Lucie Pang and Agathe Jeon were also broken. The blood, the marrow, the tattered flesh, offered a spectacle that only demons and their ministers can look at and make endure without horror and compassion. This unnatural president only admired their patience and the serenity of their posture, and the next day they were miraculously cured. The others examined that day suffered less. The following days he examined six of them every day. All suffered more or less cruelly. Damien's wife, who had had the imprudent and guilty weakness of imitating and repeating her husband's lies, was the most mistreated; they also broke her leg bones. This woman of a strong and fearless character, although of small build and able to speak, as well as some other Christian men and women whose names have not come down to me, pulverized the calumnies of the pagans on the worship of parents, the observance of social duties, etc. They especially raised the standard of living of the people. Above all, they emphasized modesty and Christian chastity, which regulate not only the body but also the mind and the heart; they did as much as their faculties could suggest to them to bring out and shine a thousand points of our holy doctrine, so much so that the listeners and the president especially were in admiration. They proved the obligation to refuse the apostasy that was asked of them in the name of the king by the *Oportet obedire Deo potius quam hominibus*, but with simple and so clean expressions and comparisons that the president applauded them and then to a 22-year-old virgin named Lucia who reasoned more consciously and more strongly: but did you know more than the king (a child of 12 years) and the mandarins? Our Holy religion is so true and so beautiful that if the king and the mandarins wanted to examine it, they would immediately embrace it. In the various sessions he held until April 30, he sentenced 40 of them to death and had the judgment presented to the royal council for approval.

This number frightened the minister and especially the Queen. They expected that the Christians would apostatize to save their lives. They replied: putting the Christians to death was to accede to their wishes, the torture must be repeated, they must be forced to apostatize and sent back home. So the cruel president began the tortures again with new cruelty, especially towards those who had suffered less in the previous interrogations. Augustin Yi was the most tormented, as he had been the previous days, Lucie Pang and Agathe Jeon, and Nam Damien's wife, Marie Yi, had her legs broken under the blows. One woman had the misfortune to apostatize in the torments. She was condemned to receive 30 strokes of the rod on her legs, she apostasized at the 25th stroke. Released, she was taken back and generously confessed her faith and repaired her fault. The president, seeing that the tortures did not succeed in making her apostasize, unleashed against them the pagan prisoners, charging them to molest the Christians day and night with insults and blows. This means succeeded to him partly, the unfortunate Jacques Tcheu. father of our Philip, François Tay, his son and another Christian overcome by these continuous vexations apostasized. The wife of Jacques Tcheu, who was sick in the Pghô Tchang prison with her two daughters, apostasized without a moment's hesitation as soon as she learned of her husband's apostasy and left with her 14-year-old daughter, also an apostate, and a 5 year old child. These apostasies caused us particular pain. This woman and her child had only a few days left to

suffer in prison, a sure place of salvation for her, and would have been released from the danger of falling into hell by a kind of martyrdom. James was a Christian of exemplary piety. The president, probably in order to bring the confessors to apostasy, made the apostates return their furniture, their houses and all their goods. He also made the apostates arrested in January return their houses and all their goods. The p^okio, having squandered everything, wanted to return the money from the sale of the furniture, but they had to return the objects themselves or buy similar ones at the arbitration of the apostates and according to the list that they presented. On this article the president showed himself inexorable. After several sessions until May 9, 33 confessors remained firm and were condemned to death for the second time. The sentence was again presented to the royal council and again rejected, with the order to repeat the attempts at apostasy with reasons specific to each individual.

In the meantime, on May 3, our dear commissioners in Beijing, Yu Augustin and Charles Tchao, arrived happily in Seoul, the capital of the kingdom, but they did not bring any books or religious objects, because during the persecution of the previous year in Beijing, Joseph Wang had hidden our books and effects. Now he was absent at the time when our Korean commissioners asked for them, and the Chinese priests who are helping us in China because of many traitors could not go to Peking or manage our affairs. Tang tcheng ouen, a native of Setchuen, a watchmaker established in Beijing, told our commissioners that the major and best part of our belongings were buried in his store but that since he knew neither Latin nor French he could not deliver the objects we asked for, and he delivered nothing. They brought only our letters, a synod of the Sethcuen that Mr. Mouly had the charity to send us from Sanhaifou where our people saw him with a very abundant alms from our faithful brothers from France, a very large part of which fell into the hands of the persecutors and their agents.

That same day, May 3, the p^okio, two leagues from the city, were going to arrest Kim Antoine, an excellent Christian, when at the sound of the noise he fled along with his wife and one of his sisters. Colombe, his elder sister aged 26, and another sister aged 24 were arrested with her child aged 3(5?) which they handed over to the pagans of the district. The president of the court, the pope, with caresses and a thousand beautiful words, exhorted Dove and her sister to apostatize for a long time, and then, having learned that they were not married, he asked them for a reason; Dove answered that it was to keep her virginity, because, she added, Christians who keep their chastity do a work pleasing to God. The other virgins imprisoned in April had not dared to speak so clearly, they had escaped by saying that they had not found a party of their taste or suitable and that thus, especially because of their poverty, they had thus aged. There is in this non secundum rem veritatem, nevertheless God wants to preserve them from greater faults and after having washed these faults in their sorrows they will still win the palm of martyrdom. The mother of Dove, whom I administered two years ago in the illness from which she died, was one of the best Christians I have known in Korea. Her brother, her sisters, all of whom like her wanted to keep their virginity, one of whom died of grief for being engaged or as a result of that grief, are and have always been among our most exact and faithful observers. Dove out of prison before being in prison was a model of virtue, in prison she supports her previous examples. Her candor, her ingenuity and all her virtues are still a model for her fellow prisoners and for the virgins of Korea who will be born after us. The mandarin, devoid of all sense of modesty and honor, had Dove and her sister stripped completely, then had their bones beaten in all the joints and five times gave them the question in the legs; Their bones bent and did not break, these pious virgins suffered these torments with a serene and happy air, without throwing neither cries nor sighs, not even pronouncing aloud the soft names of Jesus and Mary like all the other tortured, practice which makes enrage the p^okio and the mandarins so much that one calls the Christians Jesus Maria. Thus, when one took Paul Ting our common and principal introducer, we arrested

today a great Jesus Maria said the pōkio. Our fervent heroines talked in silence with our good Jesus who supported them and carried the most painful part of their cross. The sufferings or torments are bearable, said the apostates, as long as one has not apostasized, but once one has apostasized, there is no way to stand. The mandarin attributed their impassivity to magic, and had them write anti-magical characters on their backs, which he pierced with thirteen blows from fire-reddened allenes. They remained as if impassive. Then he said to them: I marry you to all the pōkio and the prisoners and to these in the same way abuse them as you will. Our good Jesus, our Divine Master, their only protector, did not abandon them; he miraculously restored them to health and gave them such strength that they could defend themselves against ten men at once. They remained in this state naked for two days in the men's prison and finally the shameful pōkio gave them back their clothes and made them go to the women's prison. These two virgins were not the only ones who suffered this infamy. The pōkio stripped the virgins, young women and widows of their corsets and their skirts, leaving them only their underpants as soon as they entered their houses and arrested them. However, we have not heard that any of them were raped, we know that the two so shamefully mistreated were not.

The persecuting minister Yi Tajin, having perceived that the pōkio were slowing down in arresting the Christians because they were no longer free to plunder and steal, and that they had even been obliged to make amends ad amussim for their brigandage, reported to the queen Grandmother, insinuating that she should allow the Christians to be robbed as before. This time she did not succumb to the suggestion; on the contrary, she strongly approved of the practice of the president of the tsieuen pghô to have the stolen and looted things returned. It also ordered that if there was an apostate in the arrested house, the furniture and goods should remain with him, if not with the closest relatives, and if there were no relatives, that the goods of the arrested family should be entrusted to a local owner who would be jointly responsible. This new order added to the slowing down of the pōkio to take the Christians, the order to establish the surveillance of 5 in 5 houses o ka tchak tong was slowly and reluctantly established in the suburbs and certain districts of the city. It was the same in Chungcheong-do province. It was established only in a few places. In the province of Jeoll-do it was established more exactly, but this had no effect anywhere and it became insignificant; today this is how the Christians and the pagans speak of it: o ka tchak tong means nothing.

On the 9th, Colombe and her sister, along with three others, were transferred to the large prison and once again completed the number of 40 confessors. They wrote us the most edifying letters, especially Colombe Kim, Lucie Pang and Damien's wife. The prison was truly a place of peace, holiness and happiness, the way to heaven. My lord is there and I hope to be there in 11 or 12 days.

On the 12th Colombe appeared before the president of the tsieuen pghô and made him naive the account of the insult which on his sister and in his person one had made with the public morals of the kingdom. The president, strongly affected by this horror, made his report of it to the royal council. We could not know what the answer was; it seems that they were satisfied to lower their eyes and to blush. But the president was not satisfied with that; he gave a green warning to the president of the pō-cheng court, had 4 pōkio put on trial, and condemned 2 of them to exile, where they left the day after tomorrow. That same day, May 12, Protais Jeon, who had had the misfortune to apostatize in prison at the beginning of the persecution and who returned to his family only nourished himself with his regrets and his tears, came in the street to throw himself at the feet of the president at the exit of the court, to beg him, bursting into tears, to give him back to prison in grace, that he would die of sorrow for having apostatized. Is that with all your heart?" replied the president. Yes, without doubt," replied Protais. Well, go to the prison, and our Protais to run there, with a happy heart and

full of a joy that was increased by the congratulations of the other confessors. He had scandalized the confessors of the two prisons and especially those of the first. On the 19th he was sent back to prison, and on the 20th the president of the tribunal had him beaten 15 times to death, for the Koreans have the cruel skill of beating to death or for life, and during the night he died a martyr for his repentance and his faith.

The arrests seemed to be suspended, and the president, tired of torturing these poor innocent Christian victims, exhorted them to apostasy, as if they were fathers: a word of obedience to the king will not be such a great sin. The other criminals ask me for my life, but with you of a reversed order it is not so. I offer it to you, it is to me to ask you that you want to live. Our fervent and unwavering confessors got away with a polite and honest answer. Augustine Yi asked him to return his two children who were very exposed in the first prison, especially his 15-year-old daughter who was alone without parents. Damien's wife asked for the same grace for her dear son. Well, you, said the mandarin to Augustine, apostasize and I will send you back as well as your wife and your children without them apostasizing; I cannot apostasize, answered the intrepid confessor and he was again condemned to death, as well as Damien Nam as collector of the miter, book and other religious objects; Pierre Kouen for having cast crucifixes and medals in quantity; Lucie Pang because she had left the court and her office as vestal or guardian of the tablet of the last dead king; the wife of François Tay for not having imitated the apostasy of her unfortunate husband; Agatha in prison for two and a half years and sister of a virgin who died a martyr the day that Mr. Chastan entered Uiju, a border town of Korea. Barbara Han, Magdalena Kim and Agatha Yi, all 4 in prison and condemned to death for 2 ½ years but whose execution had been deferred. After 3 days of debates in the council, the sentence was ratified and on Friday 24th, feast of the Sacred Heart, at 3 o'clock in the afternoon, hour in which Our Divine Jesus had given his life and his blood for us and for them, these happy victims had the happiness to give also their life and their blood by love for him, they were beheaded on the public place out of the door of the west. The clothes of the executed became the prey of the executioner; they suffered according to the immodest custom the aversion of the denudation but they had foreseen that and had girded their loins with a piece of cloth which was left to them during the execution. Their bodies remained in the public square for three days, according to the laws of the country, and on Monday the 27th, at the crack of dawn, the bishop managed to have them removed and buried in a small plot of land that he had purchased ad hoc in the shape of a horseshoe, open to the west, in a place called o ya ko kê. I would have liked to wrap them in perfumes and precious fabrics, but it would have been too much to expose the man I was using for this holy work, so we were content to dress them in underpants and a shirt, each according to his sex, then wrap and bind them in mats; only Lucie Pak had a small coffin given by her cowardly nephew. The wife of Tay François was buried elsewhere by him and his family. Here are patrons and relics in abundance if religion ever becomes public in Korea as we hope it will.

Before and after the martyrdom of our illustrious confessors, the president of the pôtcheng, stung by the reproaches of the president tsieuen pghô because of the insults made to Colombe and her sister and angry at the strong restitutions they had had to make, made a certain number of them apostasize and others die, thus a man named Joseph Tchang, baptized and confirmed by the Bishop in 1838, and a wealthy and not very fervent Christian merchant of silk. On the 27th, the 14-year-old niece of High Magdalene Yi died of misery and of the consequences of the torments; she had voluntarily entered prison on the 11th of the previous month. For some time at the end of May and in the first days of June, there was an appearance of calmness in the storm. There was no more talk about the Christians who remained in prison. The president of the criminal court tsieuen pgho, tired of condemning and torturing people he knew were innocent, refused to judge and wanted to resign. His second in command, for the same reasons, resigned. There was talk of letting them die of hunger and

misery in prison. A putrid fever had attacked several of them. The uncleanliness and the large number of people gathered in a small room had probably given rise to it. A poor widow died on June 2.

In the province of Jeolla-do, five Christians who had been in prison for 13 years and had been condemned to death were executed and beheaded in Jeonju, the metropolis of the province, on

3 confessors in prison in Daegu, the metropolis of Gyeongsang-do southeastern province since sentenced to death were also beheaded.

Although calm seemed to be restored and the pōkio were said to have received orders not to arrest any more Christians, the bishop thought it more advantageous to retire to the countryside. He left on June 3 and arrived on June 6 at Son André's home on the bank of the great bay of Nêpo.

On June 28, it was reported that the new president of the tsieuen pgho court was working hard to make our dear confessors apostatize. Without making them suffer very hard torments, he did not make them suffer less by frequent and painful beatings. The sister-in-law of Damien Nam had the misfortune to apostatize and returned with her child, a virgin defeated by the torments had the same misfortune, fatal apostasy after more than two months of painful prison. After having twice courageously heard their death sentence and seen the open sky ready to enter it, disastrous apostasy ! two other old widows ended their painful existence in this prison by a martyrdom which for being less glorious is not less true and meritorious according to St Cyprian.

The brother-in-law of Peter Kouen, André pak, after his apostasy and his release from prison made himself the burier of the martyrs and after this holy work, as before, the servant of the prisoners. The pōkio, after having observed him in vain to find out where he got so much money that he brought to the prisoners, finally arrested him and cruelly tortured him. Our agents gave him the alms at the first agreed place to meet in the crossroads in the middle of the street but nevertheless secretly. Yi Johan, one of my former catechists, came from Seoul to bring us the following distressing news: on July 7, there was a great council of state, the result of which was a new decree of persecution approved by the Queen. In this decree, the queen was given a strong warning against the pōkio and the judge of the criminal court tsieuen pgho, for their slowness and laziness in exterminating the Christians. She ordered them to push the matter forward quickly, otherwise they will be guilty to the whole kingdom ... immediately after this order that very day and the following days 8 and 9 the persecution was like a hail. Apostates who had been dismissed were arrested again.

On the 9th the wife of Charles Tchao, one of my two principal introducers of Pien Men, the one who first said the father could enter Korea. one of my first catechists. who had become a commissioner in Beijing because he was the most capable, the only one known capable of managing these kinds of affairs, his four-month-old child, his father-in-law and mother-in-law with a six-month-old child, the wife, son, sister and mother-in-law of Sieuen Charles, Mr. Chastan's catechist, were arrested in a vacant house in the mission where they had just arrived in order to keep it and also to be a little further away and to flee the danger to which they thought they were more exposed in their small house. It was for a similar reason of fear that the former inhabitants of this mission house had abandoned it. Our dear Charles Tchao was absent when he heard that the pōkio had seized his house and the inhabitants, he did not return to make sure and he did well. Believing himself to be without means of escape and in despair of being able to save himself, he went to Houtong, our main house, to tell Paul Ting that all was lost for him, that he was going to go to prison. He did not take the time to think and did not find people able to divert him from his premature and useless project. It is said that he arrived at the prison even before his dear wife. Neither apostasy nor gold nor money can pull him out of the clutches of the incarnated demons that torture our dearest

brothers. He was one of the three who had written and signed the letters to the Sovereign Pontiff and to the late Monsignor Bruguières who had promised to introduce him to Korea and who had introduced me in the place of this venerable prelate, the catechist and commissioner in charge of the affairs of the mission and of the Christians with the Europeans and the Chinese in Beijing, etc... Also say the Christians with poor Charles Tchao and others it will not be a question of apostasy. He knew it for a long time and he expected that the Divine Providence has allowed that to happen to him. He is one of the best Christians in Korea. His kind are rare. May God preserve him and make him one of his perpetual worshippers. The mission has lost a multitude of goods from him and many others. It was only a matter of time before he sold his goods and lost more than 345 louis that he had brought us this year. Mr. Chastan and I were not able to receive anything from him, and since we received nothing from our Christians, who were poor as stones almost all of them, he died of hunger; we were obliged to beg; which, in trying to hide from us imprudent Christians as well as pagans, was not an easy thing. But this is a human misery that is coming to an end and is only the preamble to the one we will endure in prison in a few days.

Of the peepholes, inter quos a Kim joon yang-pan noble by bastard origin, son born of a concubine, native and inhabitant of Seoul, Kouak, young man of about 25 years old formerly domiciled and perhaps native of bousasan Gongju niteunneuki. His father Peter Kouak was catechist of the place, declared to the mandarins and in public that there are three Europeans in the kingdom who preach the Christian religion there. After which Tchao and Yi Tajin gave the order to arrest us by sending Kim jo-an with a squad of pôkio, and Kouak with another with in addition a few hundred pôkio to arrest us.

Augustin Yu, interpreter of Chinese and Korean at the court, one of the 10 small mandarins who go every year to Peking ad***** emeritus for 3 years, great and intimate friend of the former regent Kim Tajin brother of the persecuting queen, (the insane illness of this regent causing his despoilment of the main power left open the door to the persecution that this brave regent although returned to health cannot stop any more; he has even to fear for his life. Many pagans say that Kim Tajin, the Queen's brother, and another Kim Tajin are our protector and reporter of court affairs, and a Kouen Tajin, equally powerful and brave, is a friend of the two Kim Tajins and far from being our enemy. These three Tajins are Christians, and they may have the desire to be so, as far as the second, Kim Tajin, is concerned, but they will not have the courage; Their party is also almost as strong and more capable of governing than their opponent, Chao Tajin and his people, but it is Chao who is now exercising it against us, in spite of Kim Tajin, who is said to have left the Christians and us alone. With the above-mentioned titles and dignities, our dear Augustin Lieou had himself written letters to the Sovereign Pontiff in Beijing and one to the late Bishop Bruguière. It was under his care that all the religious objects that had entered Korea in the last twelve years were introduced. This brave Christian, when he was dismissed from his faculty to go to Peking, under the pretext of wanting to do the business of the king and of Kim Tajin the regent, had succeeded in obtaining this favor and all the good things of the regent and did ours. On the 17th he was arrested with his eldest son and a quantity of books and religious objects deposited at his home. He is a Christian of a delicate and vigilant conscience, one of the most fervent and devout of the kingdom. Still with this one it is not and will not be a question of apostasy. In the same time were arrested Pierre Hong and his wife who breast-fed a child of 6 months, the brave Pierre Hong had fled the paternal house and the hope to a certain fortune to live in poverty but in Christian; a girl named Marthe and another escaped from her family to profess the only holy and salutary our Christian religion; Antoine Kim, his mother, his beautiful sister, and any small nephew. Kim Antoine was a famous scribe of Christian books of which he professed well the doctrine, he had known to benefit from the

lessons and the example of his virtuous mother who during a long widowhood had raised and supported her 5 boys and her daughter as a Christian woman.

On the 19th or 20th the pōkio entered Houtong at our main house and said that they would return the next day. They had taken away most of the religious objects. There remained only a few pictures of the bishop and other small objects kept by Paul Ting, his old mother, his sister, a slave and two maids. Since my entry into Korea in January 1836, these good people had always stayed with me and with us, taking care of me with respect and all imaginable attention. Especially Elizabeth, sister of Paul, who has preserved her virginity and whose feast you will soon celebrate with the other virgin martyrs; she is a virgin full of merits before God, I like to believe, and certainly before men. Paul was the introducer of each one of us three successively and also our catechist then although already old he had become an ecclesiastical student. The bishop had him study the Chinese theology of Chansi and he applied himself to it and prepared his lessons admirably. He was a fervent Christian and devoted to Christianizing his countrymen and maintaining religion in his country. From his earliest childhood, after the martyrdom of his father, he lived with his mother and sister in the gorges of the Taniang mountains and studied Christian religion with all his strength at the home of Laurent Kim, the father of François, who signed the letters to the Sovereign Pontiff and to Bishop Bruguière in Beijing in 1835, writing Christian books, then as soon as he was old enough and had the opportunity, after having begged for the money he needed, he went to Pekin with Augustin Lieou and Charles Tchao, asked for a priest, in 1826 and 28. He asked for a priest and brought back to Korea a number of images, reliquaries and rosary medals, etc. When the pōkio arrived to arrest them, he prevented the uproar, spoke softly to the pōkio, and asked them to take his mother, his sister, and the two maids to the prison only in the evening. The pōkio granted him this request as a nobleman, as he really was; his paternal uncle was the first secretary of the king, after whose death the persecution of 1801 occurred. When he arrived in prison he had the consolation, it is said, of being housed with or not far from his mother, his sister and about thirty other former confessors. He settled some small difficulties that had arisen between the two child confessors, Damien's son and Augustine's son.

At the same time, on Friday, July 19, the day of St. Vincent de Paul, Yi John the Baptist, brother of Yi Augustine, martyred on Friday, July 24, Magdelaine Yi, perhaps the daughter of Yi Augustine, aged 15, and Kim Julietta Kong-niu, a daughter of the court, but from whom she had left a long time ago, as well as five others whose names I have not been able to learn, received the glorious palm of martyrdom. Magdelaine Yi is this courageous girl who finally, after many instances, managed to join the ranks of those who suffered for the name and glory of Jesus Christ, together with five other companions. Kim Julitta was an intrepid devotee who could hardly be pulled out of dangers or prevented from causing them; in the summer of 1838 she brought me every Sunday reasons for attending mass, the main reason for her coming, even though she had been told that dangers and other circumstances not only exempted her from this ecclesiastical precept, but should be a reason for her to observe and sanctify the holy days of Sundays and feasts in her home. If one insisted sometimes she cried, she did so at the Monsignor's house. Augustine's daughter was going to be from a family of saints, her father, her uncle and she were martyrs, her mother and her brother confessed Jesus Christ in prison, her 80 year old grandmother wanted to die with her children in prison for the glory of God

On July 31, at 7 o'clock in the morning, two of the three small Christian villages in Sourizan were devastated; 60 Christians were arrested, among them the father and mother of Thomas Choe, a Korean student from Macao, who are in prison and will be martyred for the glory of God and the salvation of their or with their eternal misfortune, because the affair of their dear Thomas closes the door to all hope of life in this world, and 11 other convillages,

who are among our most devout and faithful observers They have generously confessed the faith until now and are far from thinking of renouncing it.

Here is a note and map to recognize the tombs of the first 8 martyred saints of this persecution

Keihai 4 lunæ 12 die martyres, 15 die sepulti in loco nomine O ya ko kê
parvo monte in forma semicirculari
of horseshoe vergit ab oriente
ad occidentem circiter hocce modo
in charact. sinicis sic describitur
ut ibidem videre est

oriens

Y. Lucia Pak Y. Petrus Y. Augustine Yi Y. Damianum Nam
septen Kouen meridio
trio Y. Agatha Kim Y. Barbara Han Y. Magd. Kim Y. Agatha Yi

occidens

On the third of September Pierre Yi Sonpini, one of my three introducers in Uiju, brought me the following news from the city. My bishop has been severely beaten; Augustin Lieou, Charles Tchao and Paul Ting have been reduced to the point where they can no longer receive blows. A great number of prisoners are still in torments and prisons. They no longer seek to arrest the Christians with so much activity. All the efforts of the ministers of the devils are turned against us. They have promised a prefecture to the chang-teng-jin, a nobleman who would arrest us, and tax exemption to the family of the commoner who would carry out the same diabolical work. To avoid the evils which could fall on our dear Christians and in accordance with the opinion of our dear pastor Bishop in the irons we leave today Friday September 7, My Dear Brother Mr. Chastan and me, to go to share his sorrows and, thanks to God, his merits.

Dear Brothers, relatives and friends who will know this letter, receive our thanks and do not forget before the Lord this poor mission for which we will shed our blood.

Your most humble servant
pet.ph. Maubant.

My lords, gentlemen and dear confreres, reiterated faithful relatives and friends, at the invitation of our dear pastor at the Martyrdom we leave without having time to write anything else than to recommend ourselves and this poor mission to your prayers and SS. Sacrifices.

I have nothing to add to the account of our dear Brother
Please accept our humble farewell. We have the honor of being in the Sacred Hearts
of Jesus and Mary

Our Lords and Gentlemen
Your most humble and obedient servant and confrere
Jacques Honoré Chastan

