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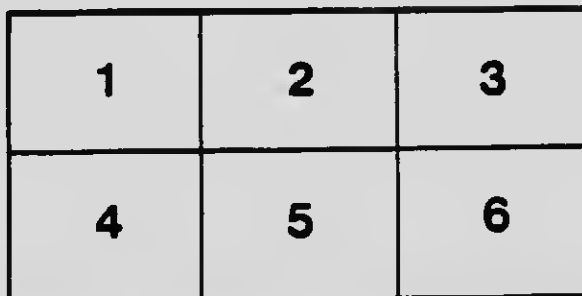
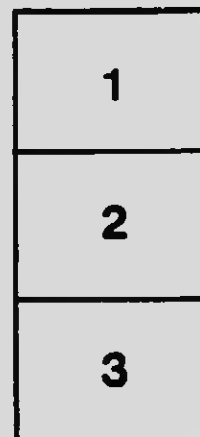
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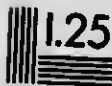
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Mother

Marie Hermine

of Jesus



The Martyrdom of Tai-uien-fou China

Genevieve Atlinger



**MOTHER MARIE-HERMINE
OF JESUS**

2

1





MOTHER MARIE HERMINE OF JESUS

LIFE
OF
MOTHER MARIE-HERMINE
OF JESUS

Massacred in Shan-si (China)

July 9th, 1900



R 2000 +

M 4 +

A 3

1400

IMPRIMATUR:

F. L. N., ARCHEVÊQUE DE QUÉBEC

20 septembre 1910

INTRODUCTION

*“ They have washed their
robes in the blood of the
Lamb ! ”*

In this day and generation when socialism and the so-called “ New Thought ” disturb all circles, and even school children are inclined to class the legends of the saints with the fairy tales of Blue Beard or Cinderella, it is difficult to realize that the days of St. Agnes and St. Cecelia are not past, and that God has allowed in our midst the effusion of blood for the faith.

To the Institute of Franciscan Missionaries of Mary fell, in the summer of 1900, the signal privilege of yielding in the Chinese massacres, seven martyrs, with courage as invincible as that of the virgins in the holocausts of the primitive Church.

The Institute, consecrated by special vocation to missionary work and so rapidly to extend itself in many a distant corner of the world, had its cradle in India. Blessed first by Pope Pius the Ninth and later by Pope Leo the Thirteenth, it was not until the Epiphany 1902 that the young Institute celebrated its twenty fifth anniversary.

The Very Reverend Mother Foundress, Marie de la Passion (Hélène-Marie-Philippine de Chappotin de Neuville) whose wonderful life, both of soul and mind will always continue an inspiration to her devoted children, was spared to see accepted by God, her offering of "Victim for the Church and for souls."

When the news was announced to this intrepid Mother that she might apply to herself words similar to St. Francis, concerning the first martyrs of his Order: "Now I have five true Friars Minor," she replied: "Yes, God has willed that I should have seven true daughters of St. Francis, my seven Sorrows and my seven Joys."

LIFE
OF
MOTHER MARIE HERMINE
OF JESUS

CHAPTER I

The Formation of the Missionary.

Brittany, that land of brave deeds and stirring story, bears upon its device an ermine and the motto "*Plutôt mourir que se souiller,*" (Death rather than a stain.) It would seem by providential design that the name of the future Superior and martyr of Taiuenfoo should have been Marie Hermine. Never was name better chosen, for even exteriorly she had about her something of the delicacy and whiteness of the ermine so dear to Breton hearts.

Irma Grivot was born at Beaune, 28th April 1866, to a family in moderate circumstances, and her girlish piety caused between her and her own a separation which time widened more and more, and which though bravely borne, was nevertheless keenly felt by her.

Her first communion was marked by an ardent preparation, and by many a pious promise, made together with a little friend in charming simplicity to the Infant Jesus. Indeed she always held faithfully to this special devotion only afterwards expanding it into the love for Jesus the Infant, Jesus the crucified, Jesus Eucharist.

Irma entered as postulant of the Franciscan Missionaries of Mary, in their convent at Vanves, near Paris, and her companions of that time relate how at recreation they once found her busily working upon a garment for a troublesome probationer. One of the sisters queried: "Why do you make such a pretty tricot for that naughty girl who gives you so much pain?" "I do not think of that," returned Irma, "I see God in the child, and I do it for love of Him. If I go to China some

day, the Chinese will cause me much more suffering."

The Châtelets, the old manor of the bishops of St. Brieuc and of Tréguier became, in 1880, St. Joseph's noviciate for the Franciscan Missionaries of Mary, and fourteen years later it was in this retired spot, sheltered by woods and surrounded by avenues of oaks, that Irma Grivot, Mother Marie-Hermine of Jesus made her noviciate.

Humility was the basis of all the virtue in this soul, and from it came simple, earnest, contented days, filled with little sacrifices and mortifications, charity for others, fidelity to the rule, love for the hidden life and a faithful remembrance of the presence of God. To her charge as secretary to a Superior was added that of admonitress to her sister novices.

It pleased God to test the ardent heart of her who wished to pronounce her vows, for Mother Hermine who merited perhaps more than many another to finish her noviciate on the appointed day, saw two ceremonies pass by while she waited. On the feast of the Assumption, 1896, the humble novice wrote

to her beloved Mother General: "How can I express the longing with which I ask for that beautiful day when I, your unworthy child, will be the spouse of the King of kings! The waiting is long, but is it not a punishment for all my infidelities? and if Jesus wishes it, is it not right? Let it be done according to the holy will of God. I can only repeat my daily wish: Whatever happens to me, may God be blessed. I must re-double my vigilance, however, to correct in myself all that displeases Jesus and work to remove the obstacles which hold me from Him. I want to be a true Marie, so that when Our Lord calls me, I may be worthy of the choice, and belong all to Him, all to the Institute."

The dawn of a September morning, 1896, the feast of the Blessed Virgin's birth, brought the much desired day to Mother Hermine, when she contracted her first vows with her Saviour. For her eternal union with Him, she was to make three earthly preparations: the vows for three years at Vanves, the perpetual vows at Rome, the immolation at Tai-uenfoo.

Among the Franciscans, great is the ambition for martyrdom and the missions, and often in the gay and happy recreations, the nuns playfully draw slips of paper to see which will be first to obtain the coveted palm; to receive the privilege of caring for lepers; to be sent to Japan or to the heart of Africa. One day a merry group drew lots to find the one who should be the first martyr of the Institute. The slip fell to Mother Hermine. She looked at it with a radiant smile saying: "O, if God would only so will it!" Some one laughingly replied: "Ah! Mother Hermine, you cannot hope for that grace, the time of martyrs is passed." "Alas! that is true, but one would be so happy to obtain the crown of martyrdom."

In later days, many of her companions of that recreation, remembering her heartfelt words and the expression of her face, wondered if perhaps even then God had allowed her to have a presentiment of the grace He held in reserve for her?

CHAPTER II

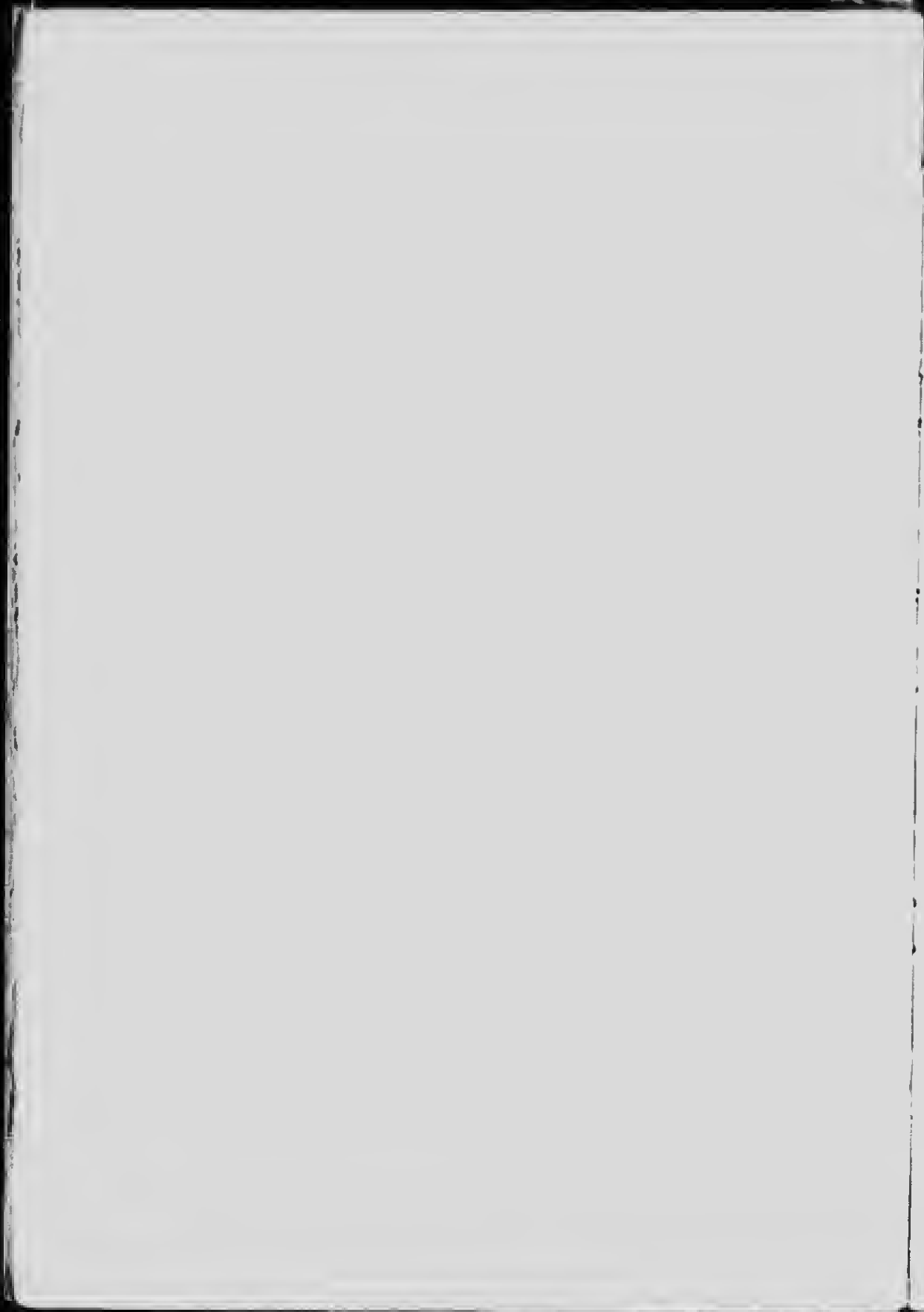
Preparation for the Missions.

The year of 1898 was marked by an important event for Italy : the National exhibition which took place at Turin. Thanks to the zeal and devotion of the Catholics of the city, a special section of the exhibition was given to missions. All was arranged with rare good taste, and each country had its building and representative architecture and setting. The Franciscan Fathers of the Holy Land were in a miniature basilica of the Holy Sepulchre ; the Franciscans of Cairo and their Egyptians showed the work of their school ; the Abyssinians were sheltered in a pagoda ; Arabs under a tent ; and there were the Red Skins, the Hindoos, etc., each group picturesquely typical of its own land.

Monseigneur Fogolla who came from Shansi with a band of charming little Chinese, had first visited Rome and St. Helen's convent of the Franciscan Missionaries of Mary. Between Mgr. Fogolla and the Very Reverend Mother



CHAPEL OF ST. ANNE OF HOULIN



General there soon sprang up a sympathetic confidence which time deepened and increased. He applied to her for nuns for a new foundation in China. The Franciscan Fathers who occupied this mission field had gathered together several hundred Chinese children deserted by their parents soon after their birth. But however great the number of abandoned little ones, the resources of the Fathers were so small that they were unable to provide for the rescued; indeed sometimes the scanty supply of rice and water proved insufficient, and many of the newly baptized babies passed to the Home where hunger and desertion are unknown. With true Franciscan optimism the brave Mgr. Fogolla asked that the Franciscan Missionaries of Mary open an orphanage and hospital, trusting in God to supply the means, and confident that Divine Providence would not fail to stir generous souls to aid the nuns in their heavy charge.

But the Superior General had no illusions concerning the state of affairs in the Far East. Father Victorin Delbrouck had already suc-

cumbered at Hupeh, and she well understood that she would be sending her children under a sky far from blue, sunny or tranquil. She sounded the soul and the courage of each of her future victims, and acquainting them with facts and showing the photographs of the terrible Hupeh tragedy, she demanded : " Are you capable of the sacrifice of even life itself ? "

Without any hesitation Mother Hermine replied : " Oh, yes ! dear Mother, I entered the Institute with the great desire of going to the missions. I asked that grace several times during my noviciate, but since then, God has made me understand better that He will make known the road most sure to lead me to perfection, and that I must remain quietly awaiting the hour of Divine Providence. Thus I look forward to that time, ready to leave at a moment's notice for wherever obedience calls, without distinction of country or work. My dream is the care of the lepers. The life of Father Damien awoke in me the missionary vocation, and it is to save the soul by caring for the body, that I entered the Institute. Oh ! Mother, your question awakens hope in my

heart. I answer : “ *Ecce ancilla Domini, fiat mihi secundum verbum tuum.* ”

After this letter, the Mother General gave Mother Hermine time to reflect, but the very word *mission* increased the desire of the young religious, and nothing except what she considered her own great unworthiness seemed to her a barrier. The question of Mother Hermine's departure was finally decided. The Superior General visited the Turin Exhibition, and with Mgr. Fogolla carefully examined the Chinese pavilion. From Italy she repaired to Paris, and Mother Hermine was told of the decision of the council : The foundation of the convent of Shan-si was entrusted to her and the cross of Superiority with all its responsibility fell upon her shoulders. It is always a little terrible to found a mission, but more so in an unknown country ; experience is almost absolutely necessary to success and most dearly were the victims of Shan-si to pay for theirs.

It was especially hard for Mother Hermine to receive the burden of authority. To obey was the soul of her life, the humble Francis-

can did not wish to command, but her strong heart was already in her distant mission, and she applied herself with ardor to learn the things which Mgr. Fogolla requested that she and her companions for China should learn. He had said it was requisite to know :

1. The way to make bread and to cook in an oven or earthen fireplace ;
2. To embroider *skillfully*, as the Chinese are very clever in such work, and one should be capable of designing the models ;
3. Photography ;
4. Painting, flowers, and other things according to a list given by Monseigneur ;
5. Nursing and surgery, with some practical experience in the care of the sick ;
6. Music ; especially the harmonium, in order to accompany the Mass ;
7. It was necessary to have a guide to conversation in French, English and Chinese. Wise Mgr. Fogolla was not sparing in advice ; he told them how necessary it would be for the nuns to be calm, self-possessed and obedient, or otherwise the suffering would prove intolerable ; travel both on

land and sea meant discomfort, and they must be prepared to meet difficulties in procuring things most indispensable to the needs of nature. He also warned them that among the Chinese in charge of the orphans were several superiors, some of them over forty years old, who would not easily relinquish their title. Mgr. Fogolla most dreaded the slightest sign of insubordination or disobedience on the part of the nuns, because of the bad effect it would have upon the Chinese.

Mother Hermine wrote to the Mother General : " I am intimidated by all the observations, and I feel more and more my incapacity to fulfil the charge holy Obedience has given me : the calm, the patient firmness, the solid virtues that the administration of a mission and especially a foundation demands, have I them . No, a hundred times no, and I fear, fear much, that my lack of them may be an obstacle to the good of souls. I feel capable of obeying and doing all asked of me, but I have not enough firmness to direct. But, dear Mother, ask of you what I ask each day to Our Lord : ' My God, Thou

knowest it, I am glad to go to the missions, the suffering for myself does not frighten me, but my unworthiness may perhaps not influence souls for good. Oh! my God, if this is so, I beg you remove from me the chalice of Superiority; entrust the charge to one more worthy. I will be so happy to place myself under her. But, oh! my God, with Jesus, my divine model, I say: Thy will not mine be done. I am the handmaid of the Lord, be it done unto me according to Thy word.' "

In November, Mother Hermine left Paris for Marseilles where she had an opportunity of gaining practical experience in the care of the sick, for typhoid fever had made its appearance in Marseilles, and at St. Raphael's convent there were several nuns attacked. Mother Hermine became infirmarian and devoted herself to this new duty with great zeal. It was at Marseilles that Mother Hermine, for the first time, set foot upon a boat; there was a departure of Franciscan Missionaries of Mary for Madeira, and in a letter to the Superior General she artlessly gave the account of her accompanying her sisters to their

steamer. The sojourn in Marseilles was not to be long, for Mother Hermine's earnest prayer to rejoin her Mother General at Rome, before the final parting, was heard, and St. Helen, protector of all missionaries of the cross, again opened to her doors in the Via Giusti.

Eight months were still needed to complete the time before Mother Hermine could pronounce her perpetual vows, and she hoped she might be allowed to make these last promises before her departure for China. The council of the Institute, believing her in every way worthy, presented the request to the Holy Father. The Holy See granted the dispensation.

St. Helen permitted Mother Hermine to witness the opening of her new chapel. The Mother of Constantine was patron of the Mother Foundress at baptism and it was before her tomb at the *Araceli* that the very Reverend Mother General had asked, with many prayers, to found a house of the Institute in the Eternal City, promising to put the future convent under the patronage of St. Helen. The saint answered the prayer and on

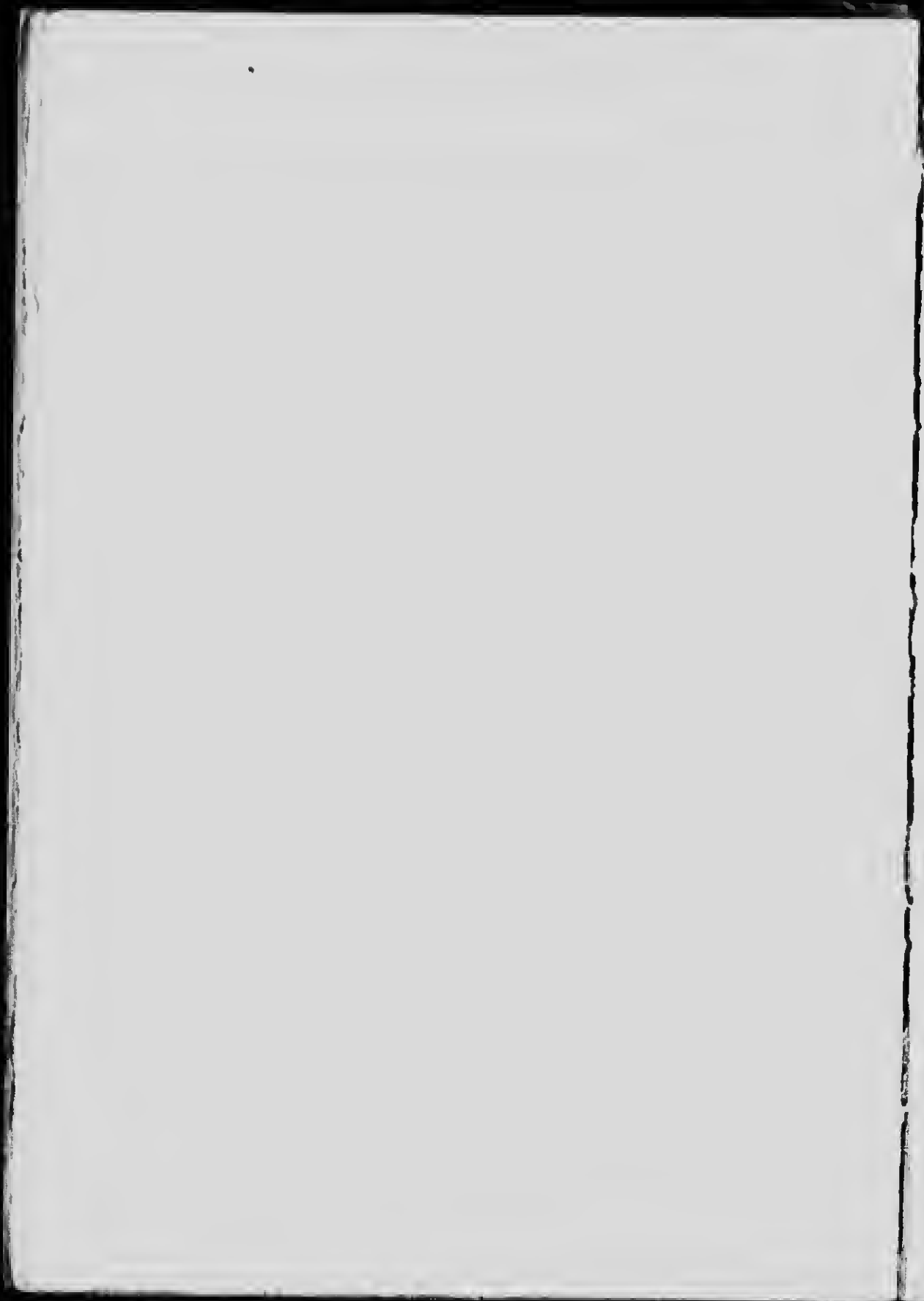
the 18th of August 1882 the first Mass was celebrated in the little chapel. For a long time the small sanctuary remained very poor, for it was seventeen years later that the St. Helen's of Mother Hermine's day and of to-day was dedicated. Many a heart throbbed with emotion, many eyes filled with tears during that midnight Mass of 1899, when for the first time Jesus came to His spouses at St. Helen's, to dwell in the tabernacle prepared by their love. It was the Reverend Father Raphael, friend through all the dark and trying waiting days, who said the three first Masses that Christmas night in the new church, a Gothic edifice so simple in style and so pure and immaculately white that its very atmosphere invites all to piety and peace.

After the retreat made before the final profession, came a last visit to the *Santo Bambino* at the *Araceli*, so dear to all Franciscan Missionaries of Mary, then the pontifical audience and blessing, followed by a visit to Assisi and places sacred to a daughter of St. Francis.

The final separation at last came : Mo-



FOUNTAIN OF ST. GUILLAUME CHATELETS



ther Hermine had said farewell to her beloved Mother General, she had left Mother Marie de la Garde, the dear guide and mistress of her novice days for ever, the last hours in her own France were slipping quickly away, and at St. Raphael's convent in Marseilles, tho Superior of Shan-si with her companions for the far away Northern Chinese mission received the last Benediction of the Blessed Sacrament. To the little band of missionaries, Italy gave Mother Marie de la Paix and Mother Marie Chiara, Brittany gave Sister Marie de St. Nathalie, Sister Marie de St. Just was also French. From Holland's side of the Belgian frontier came Sister Marie Adolphine, and Sister Marie Amandine was a Belgian.

After Benediction, as is customary at departures among the Franciscan Missionaries of Mary, the stanza,

*“ Monstra te esse Matrem
Sumus per te preces
Qui pro nobis natus
Tulit esse tuus. ”*

was sung three times.

The touching ceremony was closed by a parting address made by Monsieur l'abbé Dupré who concluded with the earnest, impressive words: " If you die *martyrs* pray, oh ! pray for those who remain ! ! "

CHAPTER III

The Foundation of the Mission.

The twelfth of March 1899 found fourteen Franciscan Missionaries of Mary outward bound from Marseilles for China ; eight were destined for Shan-si, four for Shen-si, and two for Chee-foo. A veritable tempest and continued stormy weather gave them a rough sea, and all were sea-sick, but they bore it without complaint and tried to find an amusing side to their experience as they were tossed to and fro in their berths. The greatest sacrifice was the spiritual fast imposed, as the priests on board, being also sea-sick, were unable to say Mass or give Holy Communion. But on Passion Sunday which fell on the nineteenth of March that year, Mounseigneur said Mass in the first class saloon. All the nuns were able to assist, and a large number of the passengers were also present at the Holy Sacrifice. It is needless to say that the prayers and intentions of those nuns out in the middle of the Red Sea that Sunday morn-

ing were for their Very Reverend Mother General, Mother Marie de la Passion, that her feast in dear St. Helen's convent might bring her all blessings.

As far as possible, the missionaries followed the daily routine of the community according to the rules of their Institute performing the exercises in common in some secluded corner of the deck, saying the Franciscan crown together in a low voice, and during the supper of the passengers, their night prayers. The heat became more oppressive as the steamer advanced eastward, and the nuns suffered the fatigue due to the change of climate.

On the eighteenth day from Marseilles, the boat stopped at Colombo for coal. At this beautiful harbour the nuns went on shore to visit their sisters Franciscan Missionaries of Mary who have charge of the English government hospital there. The fourth of April found the little band at Singapore, and two days later they arrived at Saigon where they were received by the Sisters of St. Paul de Chartes who have a large convent and board-



HIS LORDSHIP MGR. FOGOLIA

ing school in this capital of little France. The following evening they embarked for Hong-Kong where again they found a welcome with the Sisters of St. Paul, and Mother Hermine had the great joy of baptising a dying Chinese baby to whom she gave the name Marie Hélène. At Shanghai they spent the feast of St. Raphael with the Sisters of St. Vincent de Paul, and at Chee-foo the Mother Provincial of China, Reverend Mother Marie Madeleine de Pazzi, came to greet her new children. The last days of April found the travellers at Tientsin where China proper really begins, and before continuing their journey, it was necessary for them to change their habits for the Chinese costume and to don bonnets over which they hung long black veils. The curiosity and uncleanliness of the natives was appalling. The Chinese found the long feet of the nuns most extraordinary in comparison with their own bound little ones; they did not leave the missionaries alone for a single instant, twenty five or thirty of them watching their every movement, even during their meals, regarding with interest the spoons,

forks, knives and cups which fortunately the nuns had taken with them. They soon discovered that the terrible lack of cleanliness is the characteristic of the nation, and it was hard to describe in letters to their Mother General, how they had come to a land where handkerchiefs and chemises were unknown, where water was rare and despised, where a bath was considered bad and no one changed clothing until so dirty the colors became indistinct, where people slept in all their clothes; and these alas! are the customs of both the Christian and pagan Chinese!

The food was always the same for every day, and for every repast; a special grace seemed to be given to the nuns to meet these creature difficulties, for in spite of the dirt and the repugnance, they were able, without any physical inconvenience, to eat of all the dishes and keep well on the strange diet of which the following is the menu.

1. Vermicelli in hot water without salt.
2. Pork hash, Chinese sauce, impossible to describe.
3. Pork in small pieces, sauce unknown.

-
4. Hard boiled eggs.
 5. Salad of onion and leek stalks.
 6. Thick sausages.
 7. Steamed chicken.
 8. Pears with little Chinese cakes (good).
 9. Tea without sugar, or hot water, for beverage.

During the last nine days of the journey, they travelled in palanquins, a sort of chairs made with mats carried between two mules. The caravan comprised forty persons, including the Franciscan Fathers, the native guides and drivers. The mountains were steep and high, separated by profound valleys through which torrents rushed ; the lower mountain ranges were covered with earth so pulverized by the sun as to make it dust, and the wind sweeping over the hills carried it high into the air, almost obscuring the light of day. The sixth day brought the bare rocky mountains which at first glance seemed inaccessible, but the precipices enclosed fertile valleys where the Chinese cultivate grain and even some fruit trees, and the mountain sides contain mines of iron, coal and copper.

At last the days of voyage on land and sea were passed, and on the feast of the great St. Monica, whom the Franciscan Missionaries of Mary like so much to venerate in their convent at Carthage, the seven future martyrs entered Tainenfoo where two hundred orphans and six Franciscan Fathers awaited their arrival.

Their house was simple but commodious, one story high with four large rooms, all heated by a Chinese system of furnace, for the province of Shan-si, although intensely hot in summer, is in winter the coldest of the Empire.

The rooms were soon arranged, and made to wear a convent-like aspect; there were a dormitory, a refectory which also served as community room, an oratory, partitioned in order that one portion could be utilized as a pharmacy; the fourth and smallest room became the clothes and linen room. The kitchen was connected with a corner of the house, and a door opened into the court of the Orphanage, which was planted with trees, and where Sister Marie de St. Just immediately laid out

a garden. Such then was the convent which was called St. Pascal ; a name chosen by the Very Reverend Father Raphael before the departure from Europe.

Two chapels were near the new foundation, that of the orphanage where the nuns heard mass each morning at five o'clock, and that of the parish where they made their daily adoration. They had to wait for the construction of the hospital and as that meant some months, Monseigneur had an apartment fitted up as a temporary dispensary.

Gradually the foundation was established, but from the first there were difficulties. The vexations and delays attendant on the settlement in a new house and country were multiplied a hundredfold to these brave and patient workers in the house of Our Lady of St. Pascal. In order to make life bearable it was imperative to do all things generously, to put one's personal wishes absolutely aside and to stifle all repugnant to nature. The boxes and trunks containing articles of actual necessity were long in arriving which was a hinderance to the plans the nuns were anxious

to execute. The Chinese directresses were good and obedient at heart but incapable of learning to act otherwise than according to their own customs, and they were utterly devoid of any idea of organization. The lack of cleanliness was so extreme that the children were devoured by vermin. They were so dirty that their skin was covered with sores, the dirt having eaten into the blood, a terrible itch overspread the head, hands, legs, and all the body. The nuns' first care was to bathe and dress these horrible sores, and they sometimes removed a handful of vermin from the arm of one small child.

Mother Marie de la Paix was the Mother Assistant and Mother Marie Chiara began to teach the children sewing by machine and plain knitting, but it had to be introduced slowly, and indeed their every action had to be marked by rare tact so as not to offend the native directresses.

Rising from sacrifice to sacrifice the foundresses of Taiuenfoo were preparing for the supreme holocaust. After a week, Sister Marie de St. Nathalie fell ill with typhoid fever and



V. R. FATHER BERNARDIN OF PORTOGRUARO

Mgr Grassi believing the new missionaries too inexperienced to nurse their own sister insisted that Mother Hermine confide her to the Chinese and that only Chinese treatment and remedies be employed. This was a heavy cross to the Superior, for the Chinese methods were almost martyrdom. To change the bed linen or the air in the sick room was forbidden. The patient's body was rubbed with pure alcohol until the friction caused blood to flow, and the skin looked as if taken out of boiling water ; then the flesh was pierced again and again with needles, and the poor tortured religious was forced to drink quantities of cold water. Her sufferings were most intense, and she received the Last Sacraments. Mother Hermine could not bear to lose one of her family, and with fervent faith made a novena to St. Antony, asking him for the love of the Infant Jesus to obtain that her sister's life be spared. Mother Marie Chiara and Sister Marie Adolphine were soon attacked by dysentery, Mother Marie de la Paix and Sister Marie Amandine next paid tribute to the Chinese climate, and in the community

of seven only Mother Hermine and Sister Marie de St. Just were well enough to nurse the sick and carry on the work.

The feast of Our Lady of Angels saw the end of the first great test of Taiuenfoo for St. Antony helped Sister Marie Nathalie to recover; all traces of the delirium passed, and, gradually, the long three month's siege over, she crept back to her place in the community life. Death passed her by, for she was to be reserved for the greater grace of giving her blood for her Divine Spouse.

The charge of the sick was the greatest consolation to the new foundation; Chinese, foreigners, heathen, Protestant and Catholic flocked each day to the dispensary with the fullest confidence, and in spite of the want of space and even necessaries, for they had almost nothing, the dressings and simple remedies the missionaries were able to give the afflicted wrought wonderful results. The hand of God was truly visible in their works and it would have been folly not to recognize it. The natives call the nuns "Kounénées" and soon expressed their gratitude by repeating

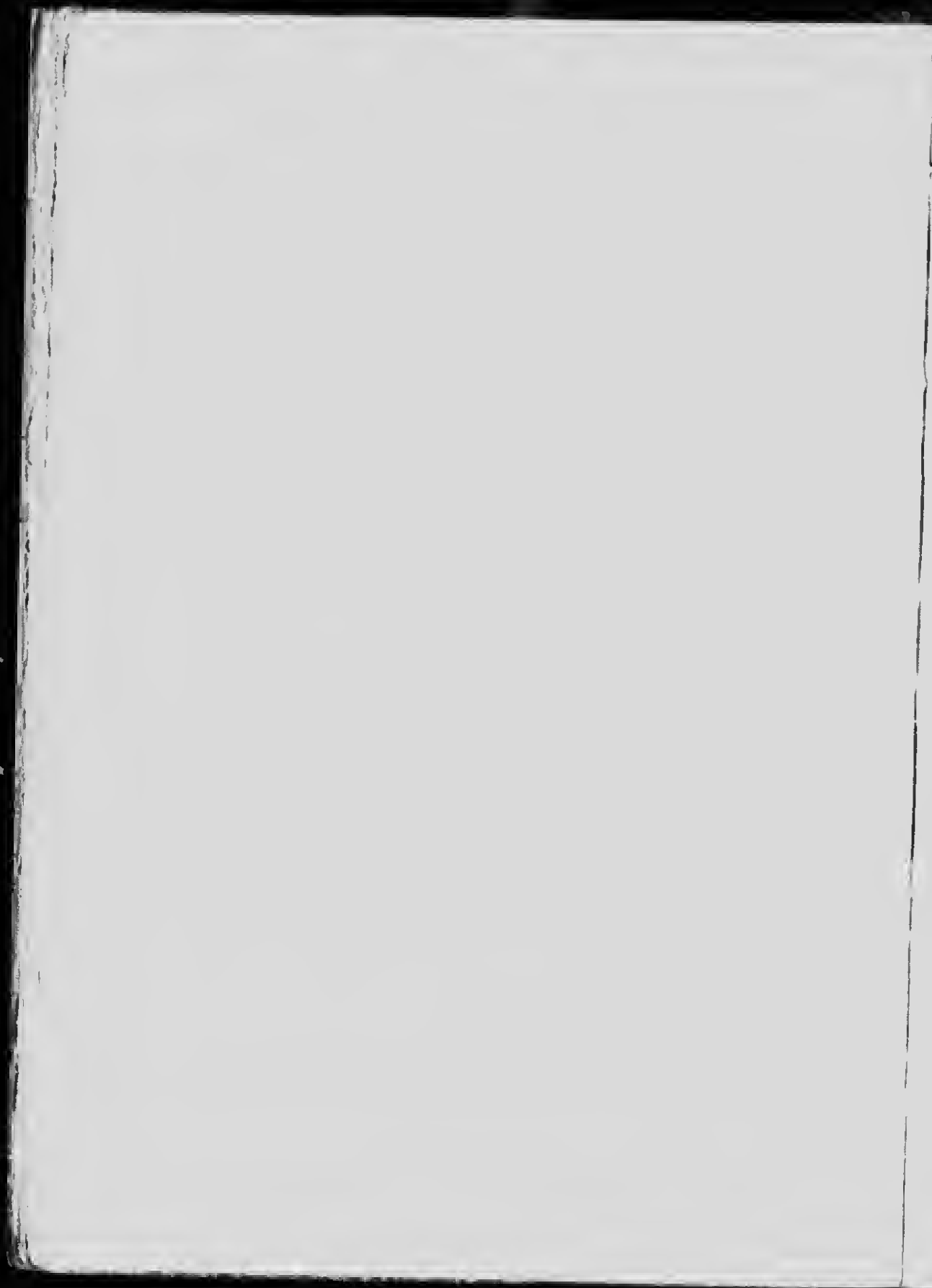
"Thank you, Kounénées," many times, while kneeling and bowing their foreheads in the dust. They also brought to the convent, gifts of eggs, chickens, potatoes and sometimes the fruits of the country.

On the feast of Our Lady of Angels, by the intercession of St. Peter and Paul, as well as the Blessed Virgin herself, Mother Hermine obtained the favor so earnestly solicited, and the Blessed Sacrament was exposed for the first time in the chapel of the Franciscan Missionaries of Mary. During two hours the Divine Victim remained exposed in the humble Franciscan convent, so near the temple where Satan was being adored that the cries of the pagans resounded in the ears of the nuns. For the feast of St. Clare the Superior again obtained this favor. The religious were deeply moved and to show their love and gratitude to the Blessed Virgin, tried to form some project to make a grand feast of the approaching Assumption; seven Mariés busied themselves with preparations, little dreaming this was to be their last feast of the Assumption on earth. Such a cleaning as the

chapel had! such sweeping, dusting, mopping! Stuff for new altar hangings was obtained from the kind-hearted chaplain, old linen procured at Marseilles was now brought into service, and with the aid of frames and clean covers the sanctuary was made white and dainty. Mother Marie de la Paix begged satin from the Chinese for a veil for the tabernacle, and their finest linen with the best bit of lace the house afforded was placed upon the tabernacle to receive the monstrance. No one knew the art of flower making and no flowers were to be found, but Mother Hermine, with her customary good will, invoked the Blessed Virgin and the Infant Jesus, and with their help she made six pretty branches of white lilies, not irreproachable in form or finish perhaps, but very presentable and most effective for the decoration of the altar. Still Mother Hermine was not content. Above the altar, behind the tabernacle, holding the place of honor, was a painting of St. Joseph carrying the Child Jesus. Now Mother Hermine had a sincere devotion for St. Joseph, promised him due homage for his feast in



THE CONVENT AT VISSEIS



March, but for the Assumption she coveted his place for the Blessed Virgin. But where was the picture? Not only was there none in the convent, but there was none to be begged or borrowed in Taiuenfoo. "One must be painted," she said, "but who will do it?" "You, of course, Mother," replied Mother Marie de la Paix in a tone of conviction "I? but how? I never even painted a flower, much less a picture of the Blessed Virgin! And would you have me begin without a model, canvas, paints or any of the necessary things?" laughed the amused Superior. However the suggestion haunted her. During mass next morning Mother Hermine remembered that in her prayer book was a small engraving of the Blessed Virgin, the Assumption. Immediately after mass she set to work to look for strong cloth, a frame, nails, and such primitive painting material as she could find. First in pencil, then in water colors, her love helped her to reproduce the image of her Immaculate Mother, and the night of August 13th found a sweet and gracious Virgin looking down from the place so

lately occupied by St. Joseph. The Blessed Virgin, surrounded by clouds, was to be seen in a blue sky and supported by two angelic spirits, while two others held a crown of golden stars. Everyone was charmed with the painting; the orphans were delighted, the Fathers smiled their approval at the renovated chapel; the Chinese repeatedly visited the transformed place, to see the picture which excited their admiration. Half in jest, half in earnest Mother Marie de la Paix said: "Just wait, Our Blessed Virgin will work miracles, you will see I assure you one day this little chapel will become a place of pilgrimage!" The first request made to the Virgin by the new artist was that the Fathers grant Exposition not only for the Assumption but for the octave as well. After some hesitation the Father replied: "But you have Benediction every day, is that not enough? Do you want it very much?" "O! Father," pleaded the Superior, "the adoration of the Blessed Sacrament is one half of my life, the other half is to love Jesus and win souls to Him."

“ I will see what can be done about it and let you know,” promised the Father touched by her tone, and an affirmative answer came.

So a joyous feast of the Queen of Angels was celebrated at St. Pascal's, the chapel was prettily decorated, the music not too badly rendered during Holy Mass, Benediction, and procession with the Blessed Virgin carried among lighted candles and green boughs. The Orphans, all in gala attire, joined heartily in the *Ave Maris Stella*, the *Magnificat* and the Litanies of the Blessed Virgin. The prayers of all in the convent were offered for the intentions of the Very Reverend Mother General in far away St. Helen's at Rome. On the feast of the Assumption the following year she would not raise empty hands to the Immaculate Queen, for would she not have given to her the seven lilies of Taiuenfoo ?

CHAPTER IV

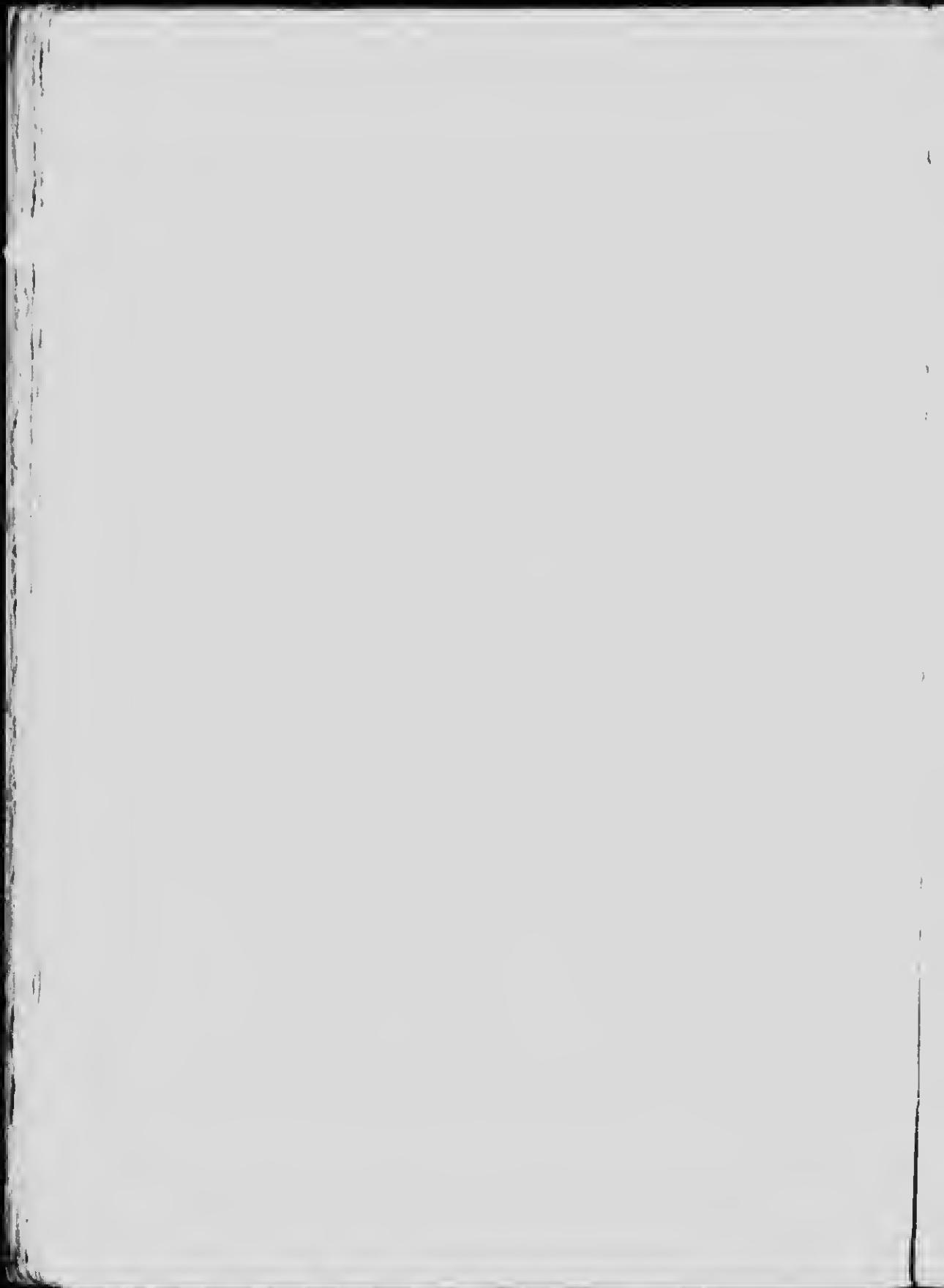
A Year's Work in the Mission.

Taiuenfoo is one of the most important towns of China and the population is almost entirely heathen. Everywhere one sees the red and green pagodas with their carved and open pointed roofs. There were at the time of which we write barely six hundred Christians to the several hundred thousand pagan inhabitants. Very commercial, the town possessed a powder mill and foundry; coal is abundant in the neighborhood, for which a sort of army is maintained.

The mission of St. Pascal was always marked with the cross. One of the things felt as time went on and the greater questions of settlement and arrangement, which would have been facilitated by conference with the Superior General, arose, was the distance between Europe and China; the long waiting for the mail, the uncertainty of the Chinese postal service and the privation of letters were no light burdens. Mother Hermine



INTERIOR OF THE CHAPEL AT VANVES



was to realize this particularly when occasions of emergency arose. Much and continued patience was necessary not only for the first days, but for all the days that were to come to the band of workers. The children of the Orphanage were supposed to be watched over by the Chinese teachers, but these women either could not or would not properly look after the little ones. Every day and many times a day, the nuns had to cross the courtyard to see to some two hundred orphans (many as old as twelve or fourteen years), who, half dressed, dirty, covered with vermin, ate, fought, quarrelled in the dust or the mud, absolutely like dogs. Owing to carelessness, one poor little girl fell into a deep well that was left uncovered in the yard. She clung to a rope for a quarter of an hour in her icy bath until Monseigneur could find men and a ladder to rescue her. Each day brought its chapter of unhappy accidents. Truly it was suffering to witness such sights and be obliged to pass them over in silence for fear of wounding the teachers susceptibility and thus losing all influence. How

little did Mother Hermine dream as with anxious brow and heavy heart she traversed the dusty court, that before one short year should have rolled away, her work of sweetness and love would conquer, that all, both teachers and orphans, would be completely and willingly under her direction, and that when the test should come and the Franciscan Missionaries of Mary bow themselves as victims, they would be loyal to the end, forming with them, faithfully, but one heart and soul.

The Missionaries' one great joy, bought by fervent prayer and persevering pleading, was the Exposition of the Blessed Sacrament for two hours every Friday. There before Jesus-Eucharist they could pour out their full hearts, humbly adoring Him and begging graces for all committed to their care, for the Institute everywhere, and always for their beloved Mother General. To see even the five or six year old Chinese girls, all clean, neatly dressed, their straight stiff hair well combed and braided, hands and faces washed with soap, to see these wee ones kneel-

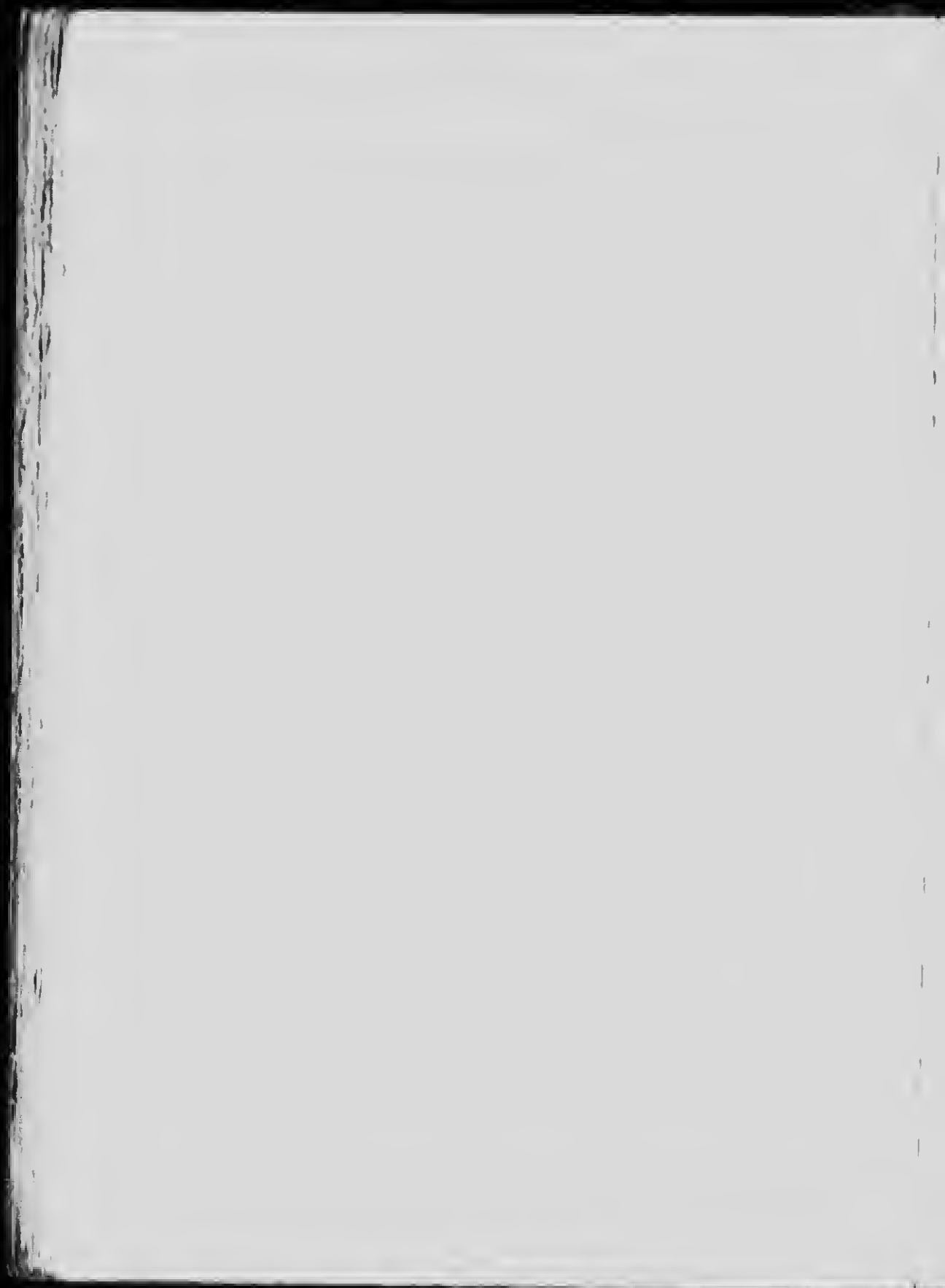
ing with joined hands, praying at the foot of the altar, partaking of the nuns' adoration, ah! that was happiness indeed! No wonder Mother Hermine felt she could not rest until she had obtained Exposition for every day and all day, for surely Jesus would never turn a deaf ear to such little ones whom He had blessed and to whom He had promised the kingdom of Heaven.

The land on which the hospital was to be built was still unpurchased. With true masculine foresight, eight days after their arrival MONSEIGNEUR had bought the ground for the nuns' cemetery, and twice had urged a visit to the spot destined for their last dwelling place. Mother Hermine politely declined saying that during life they were too busy to be anxious about their graves! However the spring of 1900 was to see work begun, land was finally purchased, an enclosure made, wells dug. The buildings were to be constructed so that the orphans could attend the nuns' chapel; the missionaries asked large airy rooms for the orphanage where the orphans could sew, spin, knit and work ac-

according to their age, thus to put an end to the playing about, from morning till night, in the dirt outside all summer, or sleeping all day in winter. The religious even hoped when they had a larger convent for themselves to take some of the young natives with them, to form and keep the girls as probationers, hoping they would serve as models. The question of actual building was deferred from time to time, finally the thought of a hospital, was relinquished, for one year at least, for the continued dryness became a veritable drought ; during eight months, no rain nor snow had fallen, there could be no harvest for seed could not germinate in the baked and hardened earth. As the cold set in with terrible severity and the drought continued, the famine increased, one poor soul dying of starvation almost on the door steps of the archbishop's residence. Mgr. Fogolla, burdened with care, was forced to appropriate the hospital building fund to buy winter provisions. Such pitiful stories of suffering from want of food were heard from Christian and heathen Chinese. They



MOTHER MARIE HERMINE'S OFFICE



begged, only for a little; a few spoonfuls of millet cooked in water were sufficient to sustain life, and they flocked to the convent door! But in spite of their desires, all the priests and nuns could do, alas! was not much in the face of such great demands, and many died before their very eyes. The dust deepened and on windy days was dense enough to obscure the sun light and make respiration a difficulty. The drought was an awful reality, and the Chinese remembering the famine of 1881 and the accompanying pestilence were in despair. They besought their idols, and the Emperor issued the order for public and universal prayer. Mother Hermine's last letter (June 25th, 1900.) in the fourteenth month of the drought, testified how terrible the calamity had become, unspeakable misery and death were everywhere.

The martyrs' last Christmas on earth seems to have been pathetic enough.

"There is need of real victims in China wrote Mother Hermine, and truly the seven religious of Tuienfoo were marked victims from the first. Nevertheless, the bitter De-

ember cold, the sorrows of each day, the privation of creature comforts, the isolation, the exile, were not enough to offer the Divine King, they incited each other to greater generosity, and each made a novena of personal sacrifices. At night they wrote on slips of paper the day's sacrifices and placed them in a basket. These papers made the filling for a cushion on which rested the statue of the Infant Jesus in a Crib. Poor Sister Marie Amandine spent eight days of her novena in bed, suffering an agony of pain from a serious stomach ulcer. All worked with loving ardor to prepare flowers and decorations to adorn the Crib as beautifully as possible to show their homage to the little King and transmit it to the Chinese. Mother Marie de la Paix threw her heart into the Christmas music for the choir, to which several natives belonged. She had no music, and one likes to picture the nun at the harmonium, surrounded by her Chinese children, her fingers searching from memory for the notes of the familiar airs, "*Dormez petit Jésus, de votre pauvre crèche,*" or for "O come let us adore Him!"

On Christmas eve no one was ill in bed, but the intense cold made it a matter of prudence for Mother Hermine to tell her nuns to don their blankets over their habit to go to Midnight Mass at the cathedral. The Chinese thought this attire part of the feast and viewed the *Koumécies* with such open admiration as to be a distraction for the younger ones. Holy communion was not administered at the cathedral, so the missionaries returned to their convent and remained fasting till their own Mass at 5.30. Benediction being given at the cathedral there was none at the convent. It was a quiet, peaceful Christmas. In the early morning and again after dinner, great and small, orphans, teachers, nuns, assembled to say the Franciscan Crown in common, singing a stanza of the *Adeste fideles* after each decade. Scattered all over the wide world, under torrid African skies, under Canadian snows, from convents amid busy city streets and from convents among country fields and outlying farms were Franciscan Missionaries of Mary chanting that same refrain, "O come let us adore Him"; and

from no place did it sound more sweetly to the new born King than from this white-robed group singing it before a Crib where lay the Infant Jesus for the last time before their first glad Christmas morning in Heaven. All day before the Crib, groups of nine orphans with a teacher knelt in prayer for a half hour, thus forming a continual guard of honor, and when the December night closed in, God's peace rested upon St. Pascal's.

The New Year opened with Exposition of the Blessed Sacrament and Jesus in the Holy Eucharist remained exposed in the convent chapel until the Epiphany ; the Chinese showed their appreciation by their fervor and fidelity to their adorations. One remaining too long, her knees became frozen and next day she was unable to walk. The famine and cold deepened anxiety in the Catholic colony, while rumors of the persecution and revolution of the Boxers approached more closely to Taimenfoo. In spite of their troubles, the Chinese were eagerly anticipating their greatest feast, the Chinese New year, which fell upon January 31st. The nuns joined heartily



V. R. FABER LOUIS LAUER

in the feast, trying to lend a Christian aspect to it by having a ceremony of Thanksgiving in the cathedral, singing the *Te Deum*, and asking God for future aid. There was a grand visit to the convent when the nuns presented to their small world medals, crosses, picture-cards and rosaries; but some rattles, begged at Marseilles, were the crowning joy for the smallest ones. Such happiness! gifts from the Kounénées! Of what extraordinary value each object became! and what a success it all was! Then the Missionaries must make a return visit of ceremony to the Orphanage where the teacher presided like the commander-in-chief of an army, ordering battalions right and left with military precision, carrying out punctiliously all demanded by Chinese etiquette on such important occasions.

As early as January Mother Hermine's letters to the Superior General show that, while not in the least alarmed at any danger that might befall the missionaries, she was not blind to the fact that the Boxer rebellion might have grave results. "For five weeks

no post has arrived at Tainenfoo ; the rebels occupying the routes from Peking hold the mails, and the insurgents are gradually hemming us in on all sides. Strange coincidence ! in my meditation on Saint John Chrysostom this morning, I was struck by the words : ' Lord if Thou be with us who can be against us ? ' From the bottom of my heart I say with him : ' If Christ be with me what have I to fear ? O Lord let Thy will be done ! ' To remain here, to go to any place He wishes, is all the same to me, I will thank Him. It is thus God accepts our vocations as victims. If we are not worthy to suffer martyrdom by giving our blood, He sends, instead of the sword, the thorns to pierce our poor souls more slowly ; this martyrdom is longer but no less painful. Neither one kind nor the other has any fears for me. All I ask of God is that He should make clear to me His holy will that I may do what He wants. The neighboring provinces are filled with revolutionaries ; a German priest with seven Christians has been martyred. The Pesealines are not intimidated by the news. Sister Marie Amand-

ine said this morning: 'I do not pray God to spare us, but to fortify us to meet martyrdom bravely.' We listen to the fears of our Chinese, smile at their discussions and calm them by our confidence in the Blessed Virgin. My heaviest cross is Sister Marie Anandine for whom I fear a cancer in the stomach. I would like her to pronounce her last vows and prepare for the last Sacraments, for though she is energetic and keeps her bed only when overpowered by weakness, I am afraid each collapse will be the last. I hesitate to speak for two reasons: first, she may be able to go on thus for sometime, second, she dreads the thought of death and the announcement of her approaching end might hasten it. There is always one of the community in bed, occasionally three at the same time. Four new nuns at St. Pascal's would be very acceptable, two for the care of the sick, two for the Orphanage."

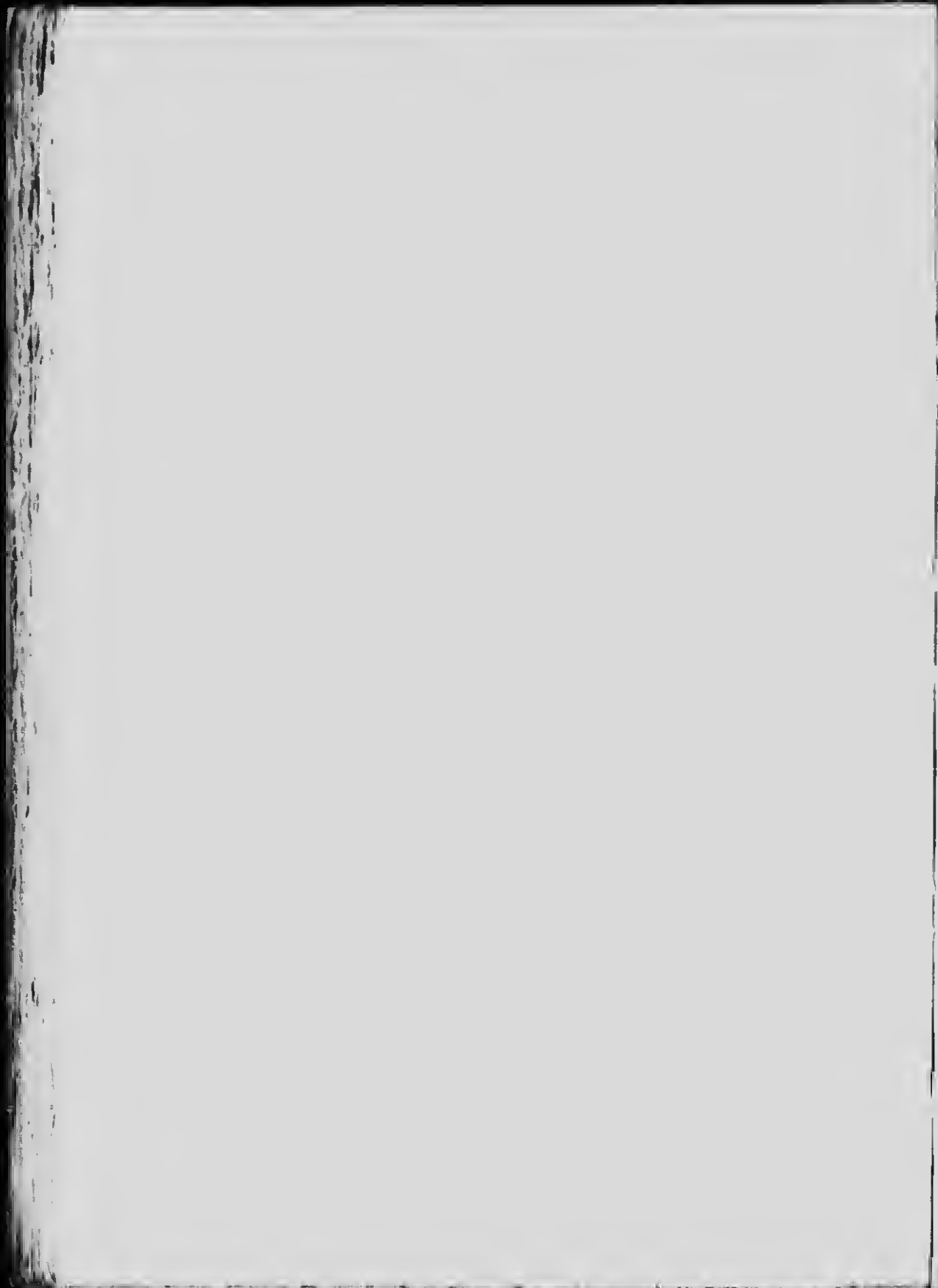
The feast of St. Pascal was duly celebrated. The Blessed Sacrament was exposed for two hours, and at adoration, with the nuns, were twenty six children who had lately made

their first Communion. The statue of the patron saint was carried in procession and placed at the feet of the Blessed Virgin who stood in a bower of flowers and candle lights. The Chinese love processions and ceremonies, but walking is difficult for their bandaged feet. "I cannot express our joy, dear Mother," wrote Mother Hermine, "on seeing the fervor with which our Chinese respond to prayers and invocations. A song to the Blessed Virgin closed St. Pascal's feast for the children, but your daughters could not leave Jesus-Eucharist, the object of St. Pascal's love, without another half hour's prayer after the night devotions were finished. The Blessed Sacrament and Immaculate Virgin are above all the objects of our special love here, as everywhere else in the Institute.

In spite of the misery of famine and the knowledge that only three days from Tainen-foo the rebels had burned the church, interrupted telegraph communication and destroyed the railroad, or rather perhaps because of these reasons, the work of building progressed, for Monseigneur, not knowing how



INTERIOR OF THE CHAPEL AT ROME



to meet the demands of the Chinese begging for rescue from starvation, employed them on the construction of the convent. He could give but meagre pay for which they worked all day under a burning sun. The price of food trippled, but a cup of millet in water three times a day was sufficient for the Chinese and they were grateful. From Tunguelkeo one day's journey from Tainenfoo, where the Fathers had a large Orphanage, came the sad tidings that two young priests had died of typhus fever, a third was at the point of death, and the entire community was stricken.

What permanent good had the year of suffering and toil wrought? Not considering the great changes of faith, — baptisms, first communions, confessions, confirmations, — what lasting exterior good had the missionaries accomplished for the Chinese of Tainenfoo? *First* with the orphans; from filthy, ragged, fighting children rolling idly in the dirt all day and quarrelling at night in their narrow sleeping apartments, unwatched by the twenty careless Chinese women, had been established a home where decency and

order reigned. The children were divided into groups or families, each with a trustworthy mistress. The fourteen cramped sleeping rooms were transformed into four large airy dormitories over which the teachers really presided, and thus disunion ended. The children ate in a common refectory in the court, and thus the work of superintendence was facilitated and the children ceased to live like little beasts.

The orphans were no longer covered with vermin and sores nor dressed in tatters, but clean and clad in neat and uniform clothes. Their recreations, always outdoors if possible, were presided over by one of the three Mothers — Mother Hermine, Mother Chiara or Mother Marie de la Paix. From morning till bed time, one of these three was with them, repeating the same things a hundred times over, exercising patience and vigilance, encouraging, scolding, punishing or rewarding as the cases demanded, but leaving no inmate unoccupied. Two hundred and sixty natives were in this way sheltered and saved. The works were. — 1. Sewing, by hand and



HIS LORDSHIP MGR. FOGOLLA AND HIS CATECHIST

machine, all the clothes for the establishment. 2. Mending. 3. Shoe-making, large and small shoes, Chinese and European. 4. Laundry. Washing and ironing all the clothing for priests, nuns, orphanage and also church linen. 5. Weaving. 6. Spinning, nine wheels constantly turned from dawn till dark, and cotton thread was spun by a Chinese instrument. 7. Knitting. 8. Feather-making. 9. Embroidery. 10. Church vestments. 11. House-keeping, cleaning, cooking, etc. The barbarians had become civilized; the savages clean and tidy; the lazy, active and industrious; in a word, the heathen had become Christians. *Second*, the clean and pretty chapel with daily Mass, and Benediction, and exposition of the Blessed Sacrament every Friday, the Chinese capable not only of assisting in decorations, chanting and all exercises, but in their fervor, reverence and religious bearing fit to serve as models for many a European congregation. *Third* the dispensary and pharmacy, well ordered and systematically conducted, where the most loathesome wounds were dressed and awful

sights beheld, but where nothing was ever too dreadful for the sisters, and never one sharp or quick word spoken.

A humble Franciscan nun's love and patience had conquered the hearts, heads and works of the Chinese, and only one who knows the Eastern temperament can fully understand what a conquest it was — foundress, superior, heroine, martyr, she gave her blood, her life.

Oh, Mother Hermine, with your six co-workers pray for all the Franciscan Missionaries of Mary and the Order of St. Francis! Be still in Heaven, an advocate for the Church and for souls. A new Esther, touch the King's sceptre for those whom you have left and for the pagan peoples, the object of your heroic devotion.

CHAPTER V

The Martyrdom.

The facts of the Chinese rebellion of 1900 are too well known to need repetition, it is only necessary to follow the Franciscan family along its way to martyrdom. Yu-Hsien was, in 1899, governor of Chen-tung, and notorious for his hatred of the Catholics and Europeans and his persecution of them. In April 1900 he became viceroy, and on arriving from Peking, took up his residence in Tai-uenfoo. Thus the enemy dwelt in the very midst of their missionary field and all security vanished. Early in May, a mule-driver passing with merchandise brought the news of the burning of a Christian village four days distant and the near approach of the rebels; but it was not until June 28th that the Franciscan Fathers were sure that the information received was reliable. They feared the uncertain future, and carefully made their plans, but they did not wish that exaggerated rumors should spread alarm. But

now the persecution had actually begun, with the order to pillage and burn all the houses of the Christians. The peril was imminent. Mgr. Grassi ordered the nuns to don Chinese clothes the more easily to escape, for he hoped they would get secretly away from Tainenfoo and conceal themselves. But the Franciscan Missionaries of Mary had no idea of running from danger; they had come for God, to stay faithfully at the post to which He had appointed them, even unto death. In vain Monseigneur urged them to flee by night and find refuge in some Christian village. They could not be prevailed upon to leave; the courageous Franciscans with dry eyes and firm tones, modestly but forcibly, met all his arguments and convinced him that they must remain to share the common danger.

“ For the love of God, do not prevent us from dying with you. If we are naturally weak, believe me that God who sends the test will give us strength to meet it bravely. We fear neither death nor torments nor the rage of the viceroy. We came here to exercise

charity and to shed our blood for the love of Jesus-Christ if need be. We beg you not to take from us this palm which Divine mercy extends."

That night was made bright by the glare of incendiary fires. At ten o'clock the bishop called together the Franciscan Missionaries of Mary. "The hour of combat is here," he said. "To again exhort you to flight would be to insult your courage, frustrate your desires and disappoint your hopes. Remain firm and you will not have to remove from this place as long as God does not will it." A priest present at the interview, testified to the effect these words produced on these generous souls. They were more than calm and serene, he said, and with a smile on their lips; one felt that their hearts beat with joy in the face of their danger, before their peril not one eye grew dim.

Mgr. Grassi was in receipt of a notification from Yu-Hsien ordering the Christians to proceed to their church, there to be given the chance to apostatize. The prelate then wrote to the viceroys, as his two attempts to

obtain an audience had been unsuccessful, but with no better result ; Mgr. once more sought Yu-Hsien ; followed all along the way by a howling mob screaming. " Death to the devil from Europe, death to the devil from Europe. " He was not allowed to enter the viceroy's residence, the servants with insolence and insults turning him from the door. Soon a mandarin appeared at the Residence, demanding that the Orphanage children be immediately removed elsewhere. Mgr. Grassi obeyed and the Franciscan nuns quickly preparing their children for departure, bade them the last farewell. It was the only time the nuns showed themselves sad or moved. The little ones with streaming eyes clung to the missionaries, the only mothers their hearts had known. What did the nuns feel as they saw those orphans, to whom they had given so much affection and from whom they had hoped for so much, as they embraced them and exhorted them to perseverance ? What did they feel to see them pass out among so many heathen ? Gathered together in a pagan house, petted and threaten-

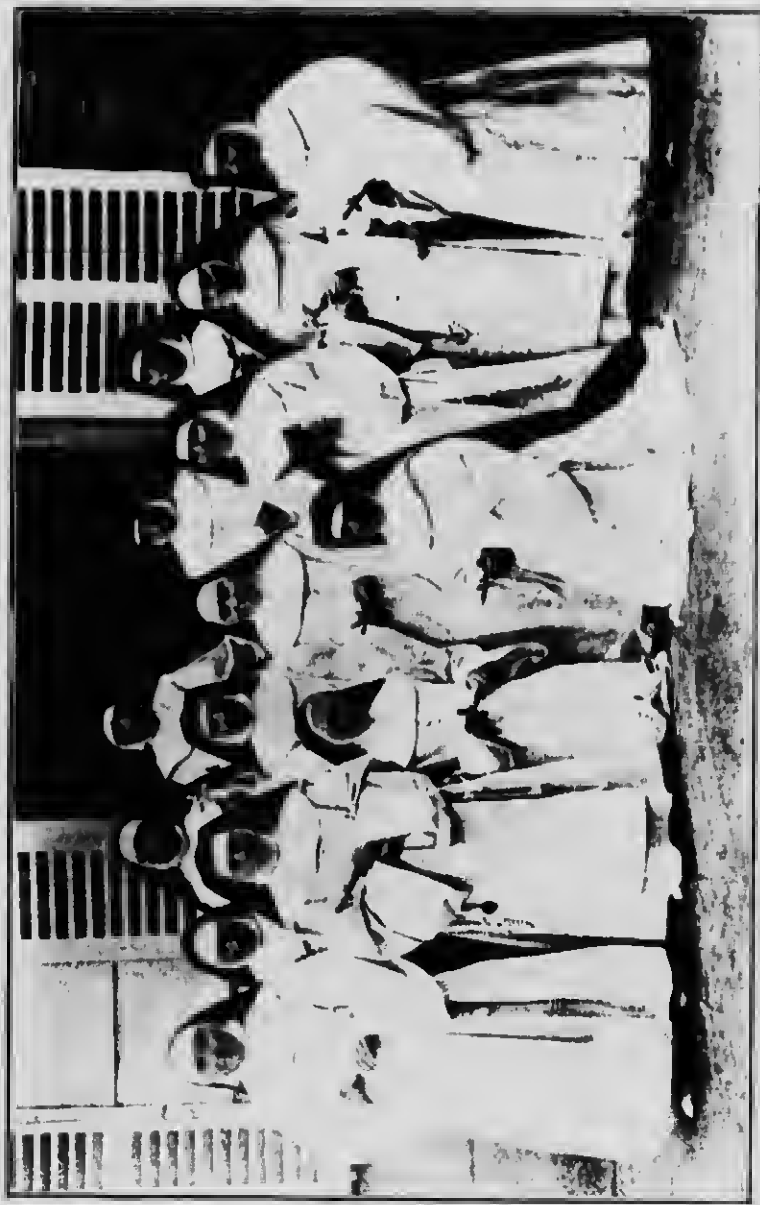
ed in turn, the brave children refused to give up their Faith, to recognize idols or to listen to propositions of marriage. The food provided by the nuns being exhausted, the orphans refused to touch that brought by the pagans, believing that to eat of the enemy's food would be considered as a beginning of apostasy. Thus the children fasted, and when several days passed, the bishop learned of his children crying from hunger because of their self-imposed fast: this was the greatest grief to his paternal heart.

All hope being lost, the bishops held a conference and it was decided that some Father should attempt flight by night, that the province, in the event of massacre, should not be left without a priest, and that some witness of the terrible scenes that would probably occur, might remain alive. The lot fell to Father Théodoric but when he remembered that the Franciscan Missionaries of Mary, of whom he was confessor, remained in Tainunfoo, he refused to go. "I cannot leave the sisters," he said simply. Father Othon took his place, and under cover of darkness,

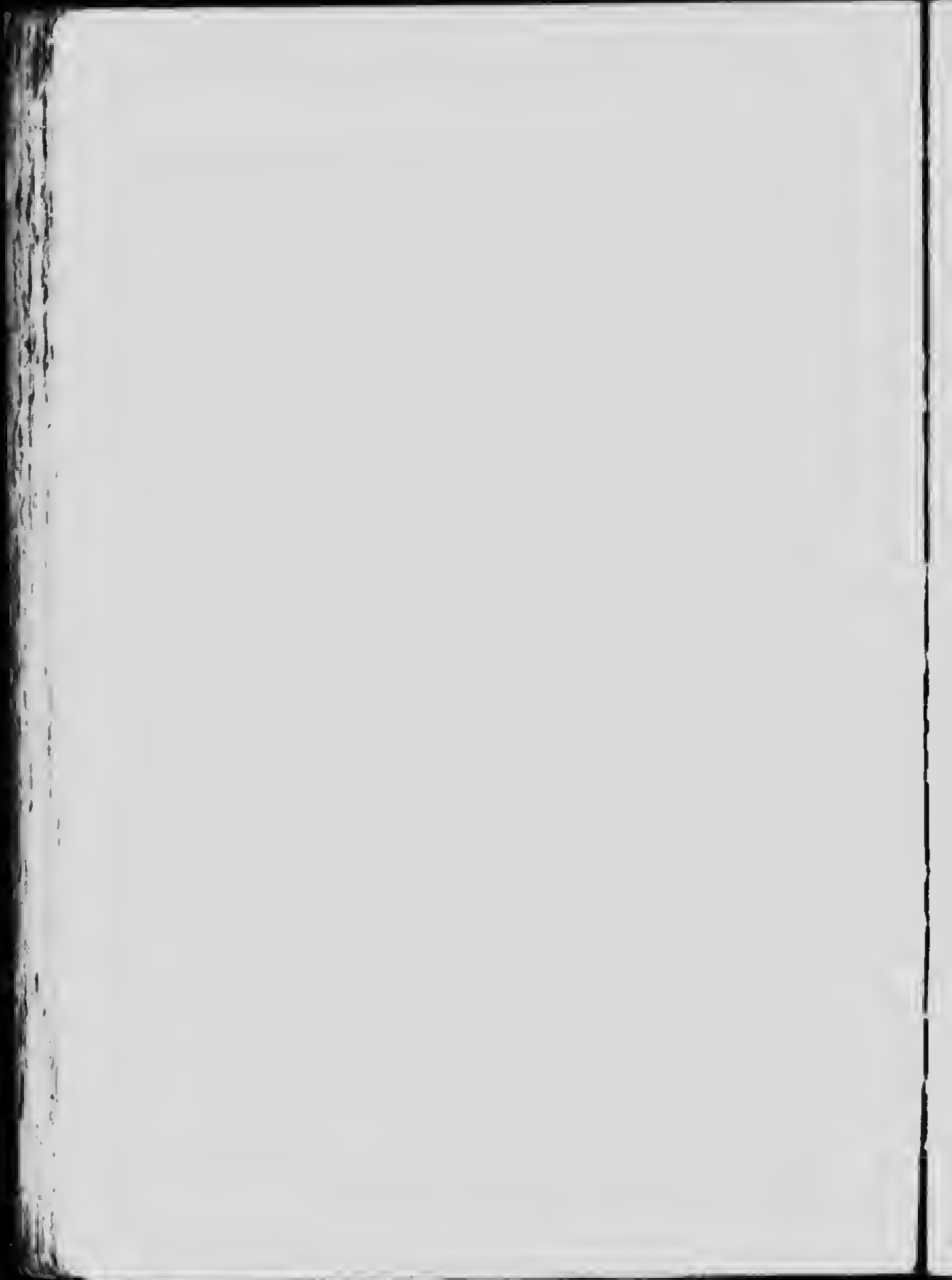
escorted by a few faithful Chinese Christians, he fled with four other priests, one ill with typhus. Their dangers, escapes, hiding-places make a story of themselves.

There now remained at the Residence, the two bishops, Father E. and Father Théodoric, and Brother André. Mass was celebrated at which the Franciscan Missionaries of Mary assisted. Once again the viceroy made the proposition for all to renounce their religion, promising to provide rich marriages for the nuns. All refused, preferring death to giving up their Faith. The delegate of the viceroy had seized Mgr. Grassi by the throat and struck him with a weapon when delivering the message. The bishop replied calmly : " Long years ago I gave up all, I came here to save souls and lead them to God, at no price will I apostatize. "

On July 5th the priests and nuns, ordered to leave their convents, were confined in a mandarin's house. It was formed of several buildings disposed around interior courts. In one of the courts all the Christians were assembled and they were lodged in adjoining



GROUP OF MISSIONARIES FOR CHINA. MARCH 15TH 1870



rooms. In another building forty Protestants men, women and children were imprisoned. The nuns were calm and expressed themselves as ready voluntarily to suffer as martyrs; Mother Hermine was bravest and most tranquil, only Mother Marie de la Paix was nervous or afraid. Every day Mass was said in the prison and the Ordo of Father Théodorie, afterward found, indicated that on the night of July 8th the eve of the massacre, he gave communion to fifteen persons.

The supreme hour was approaching, all day the Franciscan Missionaries of Mary remained together, praying and waiting. At four o'clock in the afternoon, Yu-Hsien with a troop of soldiers entered the yard of the Protestants, amid wild cries and tumult. The nuns then joined the priests, and kneeling before Mgr. Grassi received absolution from the venerable prelate. Yu-Hsien and the soldiers rushed in upon the Christians, striking them on the head with club, board or stick, anything to stun them, and tied their hands behind them. Mgr. received a deep wound on the forehead and a sword cut on



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



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the shoulders. Only one Christian escaped, a Chinese (servant of Father Théodoric) who had hidden under a divan and was forgotten, and from whom the account of the execution was obtained. Brother André chanted the *Laudate*, and Mgr. Grassi in passing the Protestants, exhorted them to turn to the true Faith. The English physician of Tainenfoo came forward and in a high, clear voice declared he wished to die a Roman Catholic. The prisoners, beaten and ill-treated all along the way, were next led to the tribunal where an immense crowd of Boxers was collected.

Amid furious screams and blows they were made to kneel. Yu-Hsien for the last time demanded apostasy, the prelates refused.

"Why did you come to China?" they were asked. "To save souls," replied the bishop.

"Kill them, kill them!" roared the crowd. Yu-Hsien striking with his own sword cried: "Kill them!" At this sight the soldiers began the slaughter, dealing blows right and left, cruelly injuring their victims before giving the final stroke. Father Elie, aged

sixty one years, received more than one hundred sword cuts and at each lifted his eyes to heaven saying : "I go to Heaven."

During this scene the Franciscan Missionaries of Mary were spectators, for their executioners hoped the sight of the martyred priests would make their own death more horrible. They knelt in prayer with eyes lifted to Heaven, praying for the martyrs, for the conversion of their persecutors and for the perseverance of the Christians. The blasphemies, the taunts, the tumult, nothing disturbed their calm as they waited their turn to die. The nuns embraced each other, intoned the *Te Deum*, and presented their heads to the executioners—a stroke of the sword and all was over !

Mother Chiara was the first to be killed, it was characteristic of her to hurry things, to act quickly ; she probably asked her Superior to let her pass first, or perhaps the Chinese chose her, because being tallest of the group, they considered her the principal.

It is supposed that Mother Hermine was the last to suffer as she would wish to stay

with her daughters to the very end. And the timid dove, Mother Marie de la Paix, she who was the first probationer of the Institute? Now she had truly found union in suffering with the Divine Victim. Sister Marie Nathalie, the oldest in years, the youngest in character; the hidden, humble Sister Marie Adolphine, so long the consolation of her Superiors; the tried, devoted Sister Marie de St. Just; the pious, zealous Sister Marie Amandine, each and all victims, now follow the Lamb — crowned, their robes washed white, with palms won by the bloody sacrifice of that July afternoon in the Far East.

CHAPTER VI

The Heritage.

To be a nun is one thing, to be a Franciscan nun, following the practices of the first days of the Seraphic Order is another, while to be a Franciscan Missionary of Mary is still another. The Very Reverend Mother Foundress prepared the way for her children by three degrees of martyrdom.

The martyrdom of Poverty, borne each day by every child of the Institute, always felt more or less keenly and sometimes very severely. How much the sisters, who, following Our Lady Poverty as their Seraphic Father St. Francis, humbly beg the daily bread for themselves and their sisters, the patient *Commissionaires* — often criticized, frequently persecuted — how much they bear, how many occasions arise when true heroism must be exercised, only God knows. *The martyrdom of Leprosy* comes also as a legacy to the daughters of the Poor Man of Assisi, for the Franciscan Missionaries of Mary have

charge of the lepers in Japan, Mandalay and Rangoon. This crown of martyrdom is greatly coveted and many hearts beat with holy impatience to be chosen for the Far East to seek it.

The martyrdom of Blood has already been won by the seven martyrs of Taiuenfoo, 9th July 1900, truly seven "Victims for the Church and for Souls."

STATISTICS OF THE INSTITUTE

of the Franciscan Missionaries of Mary

EUROPE

ITALY

ROME. — (*St. Helen's convent*).

1. Catechism preparatory to first communion, attended by the children of the neighbourhood.
2. Catechism of perseverance.
3. Congregation of the Children of MARY.
4. • Patronage. •

Several young girls assemble after the classes to work for the poor. Every year several retreats are given preparatory to first communion.

The nuns attend to the economical kitchen in Saint Peter's Circle, Via Merulana.

The *Laboratorio Fides* is attached to the convent of Saint Helen. 75 girls and young women, from twelve to twenty-five years of age, receiving a salary ranging from 0.30 fr. to 2.50 fr. per day, learn to make underlinen, dressmaking and embroidery. These young women and girls are regularly given religious instruction by a Dominican Father, and they often approach the Sacraments. The results obtained are excellent and encouraging.

ASSISI.

Besides the Catechism classes, there are at Assisi a « Patronage, » and a workshop of embroidery and lace.

SAN REMO.

1. Workshop for young girls.
2. « Patronage. »

PROVINCE OF THE IMMACULATE CONCEPTION

(Italy, Switzerland, Austria.)

I. — GROTTAFERRATA.

1. Noviciate.
2. « Probanda. »
3. Agricultural School.

II. — TURIN.

1. Asylum.
2. Work for the saving of children in danger.
3. Industrial free school.
4. « Patronage. »

III. — FLORENCE.

1. Catechism.
2. Asylum.
3. Work for the protection of young girls.
4. Lessons in language, semi-gratis.
5. Parish church work.
6. School of embroidery.
7. « Patronage. »

IV. — MESSINA.

1. Industrial free school.
2. Children of Mary.
3. « Patronage. »

V. — TAORMINA (*Branch of the Messina*).

Catechism.

SWITZERLAND

VI. — LUGANO.

Sanatorium.

AUSTRIA

VII. — ROVERETO.

1. Work of the Guard of Honour of the Blessed Sacrament.
2. Free school of embroidery.
3. Paying school of embroidery.
4. Work for the preservation of children in danger.

VIII. — ANNUNZIATA.

1. Austrian and Hungarian noviciate.
2. « Probanda. »
3. Retreats for seculars.

IX. — VIENNA (*St. Leopold*).

1. Asylum.
2. Day Nursery.
3. Free industrial school.
4. Visiting the poor at the brick-kilns.
5. « Patronage. »

6. School of housekeeping.
7. Dispensary.

X. — VIENNA (*St. John of Capistrano.*)

Asylum for aged citizens. The nuns have the entire charge of 400 old men. Very many wanderers have been brought back to God.

XI. — CZIPFER

1. Asylum.
2. School of embroidery for the Slavonians.
3. « Patronage. »
4. Children of Mary.
5. Visiting the sick.

XII. — IVANKA

Asylum for children.

XIII. — BUDA-PESTH

1. Asylum.
2. School of housekeeping.
3. Work for poor domestics.
4. « Patronage. »
5. Catechism to the children of the barracks.
6. Industrial school.

PROVINCE OF ST. JOSEPH

(*India, Burmah, Ceylon.*)

INDIA

I. — OCTACAMUND.

1. European boarding school.

2. English school.
3. Poor school.
4. Class for dress-making and sewing.
5. Tamil school.
6. Native orphanage.
7. Two dispensaries where 24,780 patients were attended to and 235 children were baptized in one year.
8. Congregations of the children of Mary, the Holy Angels and the Infant Jesus. Besides these works the nuns have the care of the linen of four churches.

II. — COIMBATORE.

1. Native orphanage. The girls are occupied in weaving, spinning and cleaning cotton.
2. Crèche.
3. Hospital where 8,982 patients had been received during the year.
4. Dispensary where 184,280 patients were attended to and 300 baptisms administered.
5. Catechumenate.
6. Eurasian boarding school.
7. English school.
8. Tertiaries.
9. Congregation of the children of Mary and care of the Cathedral and the linen of other churches.

III. — PAIGHAT.

1. Hospital where 1,556 patients are received annually.

2. Dispensary where 73,789 patients were attended to during one year and 248 baptisms administered.
3. English school.
4. Care of churches.

IV. — MYLAPORE.

1. Boarding school.
2. English school.
3. Tamil school.
4. Orphanage. The children help in the weaving and the making of wax candles.
5. Asylum for old women.
6. Catechumenate.
7. Dispensary.
8. Franciscan tertiaries. Congregations.
9. Care of the churches, particularly the Cathedral.

V. — SAINT THOMAS' MOUNT

1. Native orphanage. The children make very pretty pin-lace and embroider on tulle.
2. Crèche.
3. Book binding workshop.
4. European school.
5. Congregations.
6. Native school.
7. School at the Little Mount.

VI. — HYDERABAD.

1. Tamil poor school.

2. European school.
3. Workshops.
4. Children of Mary.

CEYLON

VII. — MORATUWA.

1. Boarding school.
2. Three Cingalese schools: one at Moratuwa itself, and two others in the villages of Kaakurum In and Korlavella.
3. European school.
4. Industrial school.
5. Crèche.
6. Orphanage.
7. Dispensary.
8. Care of the churches.
9. Congregations.

VIII. — COLOMBO.

1. Government General Hospital where there are about 600 patients. An average of 700 baptisms are administered every year.
2. Care of church linen.

IX. — NEWARA-ELIYA.

A Sanatorium for the nuns who need rest and change of climate.

BURMAH

X. — MANDALAY

1. Leper hospital of 300 patients.

2. Dispensary.

XI — RANGOON (*Kemendine*)

Leper home for 80 patients.

PROVINCE OF THE SACRED HEART

(*Northern France, Madagascar, Zululand*).

FRANCE

I. — THE CHATELETS.

1. Noviciate and house of study where the novices are taught practical work useful in the Missions.
2. Weaving.
3. Workshop of carpets.
4. Workshop of painting and embroidery.
5. Leather work.
6. Dispensary.

II. — PARIS.

1. Adoration by the poor who form as it were a Guard of Honour of the Blessed Sacrament. This work is particularly dear to His Eminence the Cardinal-Archbishop.
2. Dispensary where more than 3,000 patients are attended to with the help of one of the best doctors in Paris.
3. Visiting the poor and sick. About 150 families are visited and helped every week.
4. Four courses of catechism. Instructions are also given separately to those who are backward, and even to

octogenarians, many of whom have come to receive the Sacraments for the first time.

5. « Patronage. »
6. Professional workshops for young girls who are paid even during the time of their apprenticeship; workers are allowed to take home work for which they are paid by the piece.
7. The work of the Holy Family, which unites all the members of families to make them perform their Sunday duties and to hear suitable conferences.
8. Soup kitchen where 50,000 portions were given to the poor during one year.

III. — VANVES.

1. Workshop of printing, book-binding, Morocco leather work, etc.
2. Catechism.
3. « Patronage. »
4. Soup-kitchen.

IV. — LYONS.

1. School for nurses for the nuns who are to be sent to the hospitals.

AFRICA

V. — AMBOHIDRATRIMO (*Madagascar*).

1. Leper home for more than 800 lepers; baptisms are numerous.
2. Malagese orphanage.

 VI. — VOHEMAR (*Madagascar*).

1. Care of the church.
2. School.
3. Free Industrial School.
4. Visiting the sick.

ZULULAND

VII. — EMOYENI.

The nuns help in the work of the Mission among the Zulus.

They have:

1. A school.
2. The direction of agricultural work among the girls.
3. Visiting the sick.
4. Care of the chapel.

PROVINCE OF OUR LADY OF VICTORIES

(*China, Mongolia, Japan*).

CHINA

1. — CHEEFOO, (*Saint Francis*)

(*Eastern Chantung*).

1. European boarding school.
2. School.
3. Care of the sacristies in Chee-Foo and some others in the Vicariate.
4. Young girl aggregates.

II. — CHEE-FOO (*Saint Sebastian*).

1. European hospital.
2. Chinese hospital.
3. Dispensary and baptisms.
4. Orphanage.
5. Crèche.
6. Catechumenate.
7. Free Industrial school.
8. The Sisters have charge of a printing press and a carpet factory for the Missions.

III. — ICHANG (*Northern Hupeh*).

1. Care of the sacristies of the Mission.
2. Chinese hospital.
3. Dispensary.
4. European hospital.
5. Orphanage.
6. Crèche.
7. Catechumenate.
8. Baptisms.
9. Free Industrial School.
10. Congregations.

IV. — TUNGUENFANG.

(*Northern Shansi*).

1. Care of the sacristies of the Mission.
2. Chinese hospital.

3. Dispensary.
4. Orphanage
5. Crèche.
6. Catechumenate.
7. Free Industrial School.
8. School.
9. Workshops.

V. — TUNGULKIOU.

(Northern Shansi).

1. Orphanage.
2. Crèche.
3. Dispensary.
4. Widov. aggregates.

VI. — TAIUENFOO *(Northern Shansi).*

1. Hospital.
2. Orphanage.
3. Crèche.

VII. — TSINGTAU *(Southern Shantung).*

European boarding school.

VIII. — CHUNGKING *(Sz'Chuen).*

1. Hospital.
2. Dispensary.
3. Young girl aggregates.

IX. — SUIFU *(Sz'Chuen).*

1. Hospital.

2. Dispensary.
3. Young girl aggregates.

X. — CHENGTUNG (*Sz'Chuen*).

1. Hospital.
2. Dispensary.
3. Young girl aggregates.

XI. — MACAO.

Boarding-school.

XII. — SIWANGTSI (*Central Mongolia*).

1. Orphanage.
2. Crèche.
3. Dispensary.
4. Boarding school for Chinese girls.
5. Catechumenate.
6. Care of the churches.
7. Carpet factory.
8. Young girl aggregates.

JAPAN

XIII. — KUMAMOTO.

1. Leper home for 40 lepers.
2. Dispensary where the lepers who cannot be taken into the home are attended to.
3. Catechumenate.
4. Orphanage.
5. Work-rooms for weaving.
6. Young girl aggregates.

PROVINCE OF SAINT ANTHONY

(Spain, Portugal and its Colonies).

SPAIN**I. — PAMPLONA.**

Noviciate.

II. — BURGOS.

Workshop for young girls.

PORTUGAL**III. — LISBON (*Bou-Morte*).**

1. Noviciate.
2. Poor school.
3. Catechism.
4. Patronage.
5. School of embroidery.
6. « Probanda. »
7. Industrial School.

IV. — LISBON (*Villa Saint Antonio*).

1. Care of work-people. The Sisters are really the servants of the poor who are respectfully grateful.
2. Poor school.
3. Catechism.
4. Patronage.

V. — BRAGA (*Remedios*).

Day nursery.

VI. — BRAGA (*Meuino Deus*).

1. Orphanage.
2. Boarding school.

VII. — LAGOS.

1. Asylum for old men.
2. Catechism.

VIII. — FUNCHAL. (*Island of Madeira*).

1. Boarding school.
2. Poor school.

IX. — BEIRA (*Mozambique*).

1. Care of the churches.
2. Hospital for the whites with a section for the blacks.
3. School.
4. Crèche.

CHILI

X. — CURIMON.

School.

PROVINCE OF N.-D. DE LA GARDE

(*South of France, Switzerland, Tunis*).

FRANCE

I. — MARSEILLES.

1. Sacristy of N.-D. de la Garde, work connected with the pilgrimages.
2. Probanda.

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3. Hospital for operations.
 4. Workshops.

II. — LA CASSINE.

Asylum for old men.

III. — ST GIACINTO DI LOTA (*Corsica*).

Workshop of embroidery.

SWITZERLAND

IV. — FRIBURG.

1. Sanatorium.
2. Industrial school for young girls who follow the courses of technology.

TUNIS

V. — CARTHAGE.

1. Centre of the adoration of the Blessed Sacrament for the diocese.
2. Boarding school.
3. Orphanage.
4. Crèche.

VI. — SAINT MARGARET.

School of agriculture and house-keeping for the young girls of the colony.

VII. — SAINTE MARIE DU ZIT.

1. School.

2. Catechism for Sicilian families.
3. Maintenance of the agricultural school.

VIII. — ZAGHOUAN.

Poor and paying school.

IX. — SAINT CLEMENT.

Sanatorium for tuberculous patients.

PROVINCE OF OUR LADY OF GOOD COUNSEL

(England, Canada and the United States).

ENGLAND

I. — LONDON.

1. Caro of the Parish church.
2. Visiting the poor.
3. Poor school.
4. Workshop of embroidery.
5. Workshop for carpet making.
6. Congregation of the children of Mary.
7. Catechism.

II. — CLIVEDON.

1. Care of the church.
2. Probanda.
3. School.

IRELAND

III. — LOUGHGLYNN.

This convent was founded at the request of the Bishop and of an Association which is endeavouring to pre-

vent the emigration of Irish girls by providing them with remunerative work. With this view, the following industries have been established :

1. Carpet making
2. Lace making.
3. Making of artificial flowers.
4. Making under-linen.
5. Dairying.
6. Kitchen gardening.

CANADA

IV. — QUEBEC (*Sainte Anne*).

1. Centre of perpetual adoration of the Blessed Sacrament for the diocese.
2. Printing press.
3. House-keeping school.
4. Patronage.
5. School of painting.
6. Soup kitchen.
7. Aggregates.
8. Visiting of the poor in their homes by the aggregates.

V. — QUEBEC (*Saint Mulo, Branch*).

1. Day nursery.
2. Patronage.

VI. — SAINTE ANNE DE BEAUPRÉ.

1. Boarding school.

2. Probands.
3. Supply meals and lodgings for pilgrims.

VII. — SAINT LAURENT (*Manitoba*).

1. English school.
2. Catechism.
3. Patronage.
4. Care of the sacristy.

VIII. — PINE BECK (*Manitoba*).

1. School for Saulteaux Indians.
2. Care of the sick.
3. Care of the sacristy.

IX. — WISSELEG.

1. Workroom for Polish and Lithuanians.
2. Patronage.
3. Catechism.
4. Visits of the hospitals.
5. Visiting the poor and sick in homes.

X. — BOSTON.

1. Ateliers.
2. Catechism.
3. Patronage.
4. Care of churches.

XI. — WOONSOCKET (*United States*).

1. Orphanage.

XII. — NEW-YORK CITY.

1. Workroom for young Italian girls.

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2. Patronage.
 3. Catechism.
 4. Day nursery.
 5. Visiting the sick in different hospitals.
 6. Care of the churches.

XIII. — NEW-BEDFORD, MASS.

1. Catechism.
2. Visiting the hospital.

XIV. — PROVIDENCE, R. I.

1. Ateliers.
2. Catechism.
3. Patronage.
4. Visiting the poor and sick in their homes.

XV. — FALL RIVER, MASS.

1. Portugese day school.
2. Patronage.
3. Catechism.
4. Visiting the sick in the hospitals.
5. Visiting prisoners.

PROVINCE OF THE BLESSED SACRAMENT

(Belgium and Congo).

BELGIUM

I. — BRUSSELS.

1. School of house-keeping recognized by the Belgian

Government and under the patronage H. R. H. Princess Clementine.

2. Lessons in hygiene, and attendance free on families of the pupils.
3. Workroom of embroidery.
4. Sewing school for the little news-paper sellers, there are about 50 little girls and they are allowed to take home all they sew.
5. Soup-kitchen. About 200 poor receive soup every day.

II. — WOLUWE-LEZ-BRUSSELS.

1. Printing Press.
2. Workroom of embroidery.
3. Patronage.

III. — ANTWERP.

Over 3000 children receive instruction in this convent.

1. Day nursery.
2. Primary school.
3. House-keeping school.
4. Free industrial school.
5. Workroom for carpet-making.
6. Workroom for mat-making.
7. Workroom for lace-making.
8. Workroom for artificial flowers.
9. Catechism.
10. Patronage.
11. Mutual help association.

IV. — GOOREIND.

The Belgian noviciate is established at Gooreind, out in the country. Several charitable works are connected with it.

1. Proban-la.
2. School of agriculture and house-keeping.
3. Day nursery.
4. Primary school.
5. Sunday school.
6. Patronage.

V. — ACHT (*Holland*).

1. Orphanage for abandoned children.
2. Day nursery.
3. Sewing school.
4. Dispensary.
5. Asylum for old women.
6. Care of the parish church.

VI. — GRATHIEM (*Holland*)

Convent for recruiting German sisters for the Missions.

1. Day nursery.
2. Patronage.

*CONGO*VII. — BOMA (*Belgian Congo*).

Many sacrifices are imposed on the Sisters in Boma, but they have the consolation of snatching many souls from Satan.

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1. Care of the chapels of the district.
 2. European hospital.
 3. Orphanage.
 4. Day school.
 5. Workroom of basket making and sewing.
 6. Catechism.
 7. Charge of the hospital for the blacks.

VIII. — NEW-ANTWERP.

Although the missionaries have to contend against the fever, they have a complete missionary organization at New-Antwerp in the midst of a population of cannibals.

1. Orphanage.
2. Day nursery.
3. School.
4. Workroom of basket making and weaving.
5. Printing Press.
6. Dispensary.
7. Visiting the sick in the villages.
8. Catechisms.
9. Care of the chapels of the district.

IX. — STANLEY-FALLS.

1. Schools.
2. Dispensary.
3. Visiting the sick in the villages.
4. Catechisms.
5. Care of the chapels.

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