

Tells Prison Ordeal

(Continued from page 1)
 Sister Dominic Marie, a native-born nun who had been a friend of the late Sister Maryknoll, came to the Maryknoll and asked if he could continue to help her. Funds and food were both low, but he insisted on staying in without salary.



The Reds found him out and put him through a six-week indoctrination. When they had finished their work, he was willing to swear to any continuing accusation against Sister Dominic Marie that they wanted.

HE WAS TOLD to strike the Sister and his did — three times. "The first time" Sister said, "it hurt him more than it did me. By the expression on his face, he seemed to expect the roof to cave in."

During one of the interrogations, which lasted for hours, a Red official put his face close to that of Sister Dominic Marie and continued to spit in her face until it was covered with saliva. When she still refused to admit to her alleged "crimes," he cursed her and walked away.

The "crimes" of Sister Dominic Marie? — They said she was a spy for the American government, that she killed 3,000 babies and that she formed a Legion of Mary in her district.

Large photographs of the nun were fixed to posters with her "crimes" imprinted on them and carried through the streets.

Finally, Sister Dominic Marie and another Sister, who was a medical doctor, were interned in a room of the hospital. The closed-like rooms measured six by nine feet, with beds made of sawhorses and planks.

For six months, the two Sisters were imprisoned in this tiny room. Each day crowds of the villagers came to the windows to curse, shout obscenities at them and throw stones.

"ONCE IT was quite funny," Sister Dominic Marie smiled. "One of the stones caught me on the bridge of the nose and it immediately began to swell. The Chinese often refer to foreigners as 'big noses' — and I certainly looked the 'foreigner' for a few days."

Finally, the Sister-Doctor and the hospital chaplain, Maryknoll Father John J. Toomey were expelled and forced to leave China without Sister Dominic Marie. She had to stay to face the death sentence for her "crimes."

From the hospital room. Sis-



Day after day execution and torture

Drawings by Edward Hurst

ter was moved to the execution cell of the prison, which overlooked a huge courtyard where all interrogations, torturing and executions took place.

The cell was so small that there was not room to pace more than three steps. Food consisted of a teaspoon of rice and two tablespoons of boiled vegetables once a day. Sister lost 68 pounds.

"As the months dragged on, seeing so much torture and death, I completely lost appetite," Sister said. "I could not even force myself to eat the meagre meal that was the difference between life and death." Sister Dominic Marie finally became dangerously ill and a native doctor was called in.

He told the Red officials that Sister would have to be put

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BOOK SHELF

On The Sacred Heart

Sr. Margaret Teresa, Nazareth College

THE SACRED HEART IN THE LIFE OF THE CHURCH, by Margaret Williams, R.S.C. Sheed '57. 248 pp. \$8.75

It is hard to speak moderately about this book; its subject so straitly defining, so faithfully defined; its author so gifted an interpreter of ancient and medieval texts, yet here keeping to an eloquent minimum of comment, letting Heart of the Word speak for Himself.

She selects passages in abundance, to show how lively has been the image of that Heart in Christian consciousness from the very beginning — sensitively translating a n d modernizing them, setting them in their right historical perspective.

THIS IS THE story, the precise history of that overwhelming, most personal invitation of Jesus that has moved through time with the great Redeeming Act of the Mass—the appeal to the soul, the love-word, that accompanies the beau geste of our salvation.

Devotion to the Sacred Heart is no thought of man, but the will of the Son of God, whose documents that fact.

The ineffable Figure that now openly, now secretly, inspires these passages, dictated in His last days on earth, the manner of our thinking, our approach to His Heart — a manner we rather tend to disregard.

Mother Williams' book is per haps destined to reawaken a Christ given concept, the part of the doubting Thomas story we

He open through the cloven body.

FROM WILLIAM of Thierry — "I long to come to the most holy wound of His side, that door in the side of the ark, that I may put in not only my finger or my whole hand, but enter wholly into the very Heart of Jesus, into the Holy of Holies."

From the Vitis Mystica — "Let us draw near to Thee, and let us exult and be glad in Thee, remembering Thy Heart! A good treasure it is, a good pearl, O good Jesus, Thy Heart that we have found in the dug field of Thy body."

From a poem of St. Hermann Joseph —

"Open, open wide, Heart-rose, Thy whose fragrance ever grows.

Make my heart grow large and great . . .

Let us live so, Heart to heart, Wounded, Jesus, as Thou art . . . And these are less than fragments, crumbs, merely, of the book's riches in the first four of its fifteen chapters.

IN SUCCEEDING pages the whole panorama of changes and perils and triumphs in the history of Holy Mother Church makes rich background for the conquests of that Heart, in private revelation, to souls in hidden cloisters, in busy cities, among the great and the lowly, the learned and the unlearned.

From St. Ambrose — "No corruption came from His wounds, but a fountain of eternal life welled up . . . Water shall spring joy from the Saviour's fountains." Therefore water sprang from His Wounds, that we might drink our health."

From St. Augustine — "Man had come to a deep Heart . . . The lance opened His side, that thus the door of life might be opened . . ."

From St. Anselm — "Jesus is sweet in the opening of His side; for that opening reveals to us the riches of His goodness and the charity of His Heart . . ."

From St. Bernard — "They dug His Hands and His Feet, they opened His Side with a lance. And through these clefts I may suck honey from the milk of the doubting Thomas story we

There is not room to note here such findings of this happy scholar's research as a sermon of Thomas a Kempis on the Sacred Heart, sweet with the old unctio, burning with a spontaneous fire, or the new relations seen between old authors as their thoughts on a single subject are juxtaposed.

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