

OUT OF NOTHING



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CITY HEALTH CELL

"The Genesis of a Great Initiative"

by

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THE CATHOLIC HOSPITAL ASSOCIATION OF INDIA

New Delhi.

1968

DEDICATED

to

Sister Mary Glowrey, M.D., J.M.J.
C.H.A, Foundress

and

Mother Anna Dengel, M.D., S.C.M.M.
C.H.A. Benefactress

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INTRODUCTION

This silver jubilee account of twenty-five years is an attempt to preserve and make known the history of the Catholic Hospital Association of India. It has been compiled at the request of the Governing Board. Its members realize that persons pass on into eternity, yellowed pages crumble into nothing with each successive breath and touch, the ink of the past fades in the light of the present, and soon all is forgotten. Yet the pioneering of the past can and should provide the foundation and inspiration for future medical planning of the Church in India.

Six of the eight Sisters who were the original signers of the Memorandum of Association when the C.H.A. was founded on July 29, 1943, continue to be leaders in this country. These Sisters have contributed valuable human interest material to make the documents come to life. During the last twenty-one years of the Association's existence, the author has been personally associated with many of the Governing Board members. The facts are herein assembled, but meeting the jubilee publication deadline did not contribute to a literary polish. However, may it inspire a renewal of Sister leadership to continue and expand the medical work which has been so well started.

The first great objective of the Catholic Hospital Association will be partially accomplished with the dedication of St. John's Medical College, Bangalore, during the 1968 jubilee celebration. To fulfill the twin objective of the founders, a College of Nursing must complement the medical school. Would this not be a fitting memorial for the twenty-fifth anniversary of the Association. The Sisters have

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colleges, where with a small additional staff, nursing could be incorporated in the curriculum.

The Sisters now owe a debt of gratitude to the Catholic Bishops' Conference of India. This debt can only be repaid by a mutual cooperation between the Catholic hospital staffs and the Dean of St. John's Medical College. The College needs to be completed, supported, and affiliated with teaching hospitals. To initiate and organize this cooperative, Sister leadership is required. Sister Mary Glowrey, M.D. of the Sisters of Jesus, Mary and Joseph has set the example for the Sisters of India.

If this history of the Catholic Hospital Association of Indian inspires even one dedicated person to work and lead others toward such a goal, it will have served a purpose.

OUT OF NOTHING

While the world was at war in 1943, the Catholic Hospital Association was founded. Reporting the event, an editor in Trichinopoly headlined it the "Genesis of a Great Initiative". This beginning of Catholic hospital organization in the East was so timed that the Church was ready to participate a few years later in the building up of a medical service for the people of the new India.

It was a year of great medical need. Army hospitals had been set up in India, but neither hospitals nor professional staff were adequate to care for the war wounded. Military and civilian casualties pouring out of Burma included victims of tropical disease and malnutrition. A British military nurse, after the siege of Imphal, Assam, said, "I have never seen so much pain and suffering, and we had so little with which to relieve it all".

It was in October of 1943 that The Health Survey and Development Committee was appointed under the Chairmanship of Sir Joseph Bhore, to make a broad survey of the health conditions and health organization in British India, and to draw up recommendations and plans for postwar development in the health field. The four volume study which was published in 1946, and popularly known as the famous 'Bhore' Report, is still used as the basis for comparative statistical health studies.

In Bengal, famine was raging, due not so much to lack of food, but to disorganization caused by the threat of the

enemy on the borders of the Province and the unceasing internal agitation for Indian independence. It was an urban famine, shocking because the casualties were concentrated where they could be seen. In addition to the starvation problems in its slums, Calcutta, the London of Commonwealth India, was undergoing a miniature blitz. The Loreto nuns, Bengal's religious pioneers, had vacated their extensive property at Entally for use as a military hospital. Loreto House, in the centre of the city, (hostess to Catholic Hospital Association Conventions in the years to come), was the reception centre for the sick, displaced evacuees from Burma. Mother Monica, who welcomed the C.H.A. sisters to Calcutta twenty-three years later, still vividly likens the Japanese bombing to an earthquake which shook this the oldest house in the city to its foundations. She remembers the American army nurses going in and out of the Chapel and asking for Irish prayers before flying to the Assamese front. In the Entally military hospital the sisters sang the only midnight Christmas Mass celebrated in Calcutta that December of 1942, having waited for hours until the skies were clear of enemy planes.

Some eight hundred miles down the coast of the Bay of Bengal the port city of Madras was also endangered. It was an Archbishop of this city who, after bringing religious sisters to India, secured permission for them to practice professional medicine and midwifery. Now, in 1943, another Archbishop was promising Our Lady a church dedicated to her honour, if the city was saved from the bombing. Between these two large cities, and a few miles inland, is Guntur, then in the Madras Presidency, now on the changed map of India, the third most densely populated city of Andhra Pradesh. Here on Thursday, July 29th, 1943, sixteen sisters gathered for the first meeting of the Catholic Hospital Association. Right Reverend Monsignor Ignatius Mummadi,

Bishop-elect of Guntur, presided. Three religious congregations of Madras Province were represented: 12 Sisters of Jesus, Mary and Joseph, 2 Sisters of St. Anne, and 2 Sisters of the Presentation. From the Netherlands, Switzerland and Ireland, they represented the medical apostolate of the Church in Southern India. A few more sisters engaged in medical work had been invited, but distance and restrictions on travel prevented them being present. They planned a medical campaign which was to be carried on by a professional hospital organization, the first in the Orient. They were followers of Florence Nightingale, who organized professional nursing and introduced it into India after her own war experience. The Sisters had in their midst a veteran leader to guide this new Association.

Sister Mary of the Sacred Heart Glowery, M. D., was directly responsible for this meeting at St. Joseph's Hospital, Guntur, where she had been living and working in the midst of the appalling health conditions which triggered the Bhole survey. From her first year in India, Sister Mary, an Australian by birth, had prayed and planned for a Medical College to further the medical apostolate in her adopted country. To reach this seemingly unattainable goal, she initiated the formation of the Catholic Hospitals' Association of India. One of her sister companions at Guntur remarked, "In fact she created this Association out of nothing—for at that time Catholic Hospitals scarcely existed in India. Under Sister Mary's inspiration and determination the Association eventually came into existence in 1943".

How did the Second World War precipitate this meeting and the founding of the Catholic Hospital Association? Most important was the restriction on international travel, making it impossible for religious congregations to send recruits for medical staffing. Then, too, with the impetus given to medical mission work by the Vatican decree of 1936 per-

mitting religious to practice medicine and midwifery, the private Catholic institutions which has been started were finding it difficult to secure Government recognition for the professional staff, especially in Madras Presidency.

Informal planning for the proposed Catholic Hospitals' Association began in 1941 when the Sisters of St. Anne and the Sisters of Jesus, Mary and Joseph met to discuss the matter. A formal step was taken in May 1942 when His Excellency, Right Reverend Thomas Pothacamury, D. D., at that time Bishop of Guntur, in collaboration with Sister Mary of the Sacred Heart, began circularizing the hierarchy and religious, inviting comments on the suggested Association. Enclosed with Bishop Thomas' covering letter was an unsigned pamphlet written by Sister Mary of the Sacred Heart. It is an inspiring appeal to which Bishops and Sisters encouragingly responded. Sister Mary began the two thousand word circular as follows:

*"Union Gives Strength
An Appeal to Catholic Hospitals in India to Organize
and Form a
Catholic Hospitals' Association*

"In the course of an inspiring address delivered during the Catholic Nurses' Congress which was held in Rome in 1935, our late revered Holy Father, Pope Pius XI, urged Catholic nurses to build up a strong organization in order to combat materialism and grow more perfect in the exercise of their profession. 'Nothing could be more opportune or more necessary', said His Holiness, 'because it is in the nature of things, and God Himself, Creator of all things, tells us that we must organize ourselves.'

"This exhortation was given to nurses who, being already convinced of the necessity of organization, had become

whole-hearted members of the *International Guild of Catholic Nurses*. What would His Holiness have said to us medical missionaries at work in India, scattered units, who are trying to give of our best in the cause of Christian Charity, and yet see all our efforts disappear like a mere drop in the ocean of misery and suffering that surrounds us? Would not the same revered Holy Father have urged us to organize?

"In Holland, Catholic activities have been an object lesson to the world: Catholic hospitals *were well equipped and well staffed*; nevertheless, they felt the need of organizing, and established a Catholic Hospitals' Association in 1933. Five years later "Ons Ziekenhuis", the journal of the Association, published a "Lustrum" number, which claimed that there was good reason for jubilation, for the Association had proved its utility and was flourishing beyond all expectation.....

Started in
1915

"On the occasion of Congress of the International Association of Hospitals, His Holiness, Pope Pius XI, received Rev. Father Schwitalla, S. J., Spiritual Director of the Catholic Hospitals' Association of America, in private audience. His Holiness spoke at length about the great work of Charity done by Sisters in hospitals and the spirit that should animate them in the exercise of their zeal. The Holy Father exhorted religious nurses to nourish the spiritual life within them so that their work might bear fruit in time and in eternity. At the same time His Holiness expressed great satisfaction at the progress made in the training of Sisters for hospital work.

'Thorough training is necessary', said His Holiness; 'by this means the work of the sisters and the hospitals they control will be able to take a pre-eminent place, but in the first place, this training must be Catholic through and through..... The course of training for nurses must be arranged in such a manner that the *particular spirit which*

animates each order or congregation, may not suffer in the least'.

"These words show the fatherly care this venerated Holy Father had for his spiritual daughters. It is to the same beloved Holy Father, the 'Pope of the Missions', that we owe what might be termed the "Charter of Medical Missions", the instructions issued by the Sacred Congregation of Propaganda Fide on February the 11th, 1936, in which Sisters are urged to qualify as doctors and nurses and obtain diplomas. These instructions contain a strong recommendation that the required certificates should, if possible, be obtained in Catholic institutions.

"Here in India we are faced with the difficulty that Catholic institutions in which Sisters can train as nurses and obtain recognized certificates are few indeed. In the Madras Presidency for instance, the examinations in general nursing conducted by Government are for Government hospital trainees exclusively. In the Presidency the only other Examining Body which issues certificates recognized by Government is the Christian Medical Association, which examines the trainees of Protestant mission hospitals.

"The status of nursing and the recognition of certificates varies from province to province. If Sisters are to be trained as nurses, it is therefore essential that Catholic hospitals should establish their own Board of Examiners and conduct examinations which will fulfil the conditions required for international recognition of diplomas of nursing. This of itself necessitates organization, which, as we have seen, was so strongly advocated by His Holiness, Pope Pius XI.

"Everything is organized" said His Holiness. 'It is one of the conditions of life. It is indispensable, dear daughters, everywhere nowadays we see it. Even the

powers of evil are organized, so that their strength grows greater and can spread its influence far and wide'.

"'The power of good must also be organized...... In order that any organization may grow powerful, its numbers must grow more important. We always say, 'first of all quality, then quantity', that is to say, numbers are not of the first importance to us;..... but we long for the moment when we can say 'Many and Good'. When it is a question of important Associations, it is important to get numbers, and everyone should hasten to support such organizations, in order to strengthen them. Our thoughts, like your own, go out to those who, with every good intention, keep themselves apart and prefer to work on their own, or with those who are not our friends, or who call themselves 'neutral'. They would do better to join up with you, who wish to work in the true spirit of Jesus Christ'."

The Apostolic Delegate from Rome placed his seal of approval on the project when he wrote to Bishop Thomas as follows:

Apostolic Delegation of
the East Indies.
15896/42

17, Palace Road
Bangalore
June 13, 1942

Your Excellency,

Owing to pressure of work I could not reply sooner to your welcome letter of the 31st, and accompanying memorandum about a Catholic Hospitals' Association. I have now perused the memo attentively and most willingly I approve and bless the scheme.

I also heartily concur with your intention of approaching the heads of Catholic Hospitals and the respective ordinaries to invite their suggestions and cooperation. The Holy See has taken the initiative in Italy in providing suitable training facilities for Catholic nurses, especially Sisters,

and any endeavour to do something similar in India deserves not only praise but earnest encouragement and support.

Thanking you for taking an interest in the matter, with cordial greetings and best wishes,

I remain,
Yours devotedly,
Sd/- LEO P. KIERKELS, C.P.,
Apostolic Delegate.

To
His Excellency,
The Most Rev. P. Thomas.
Bishop of Guntur.

In a letter to the Bishops and religious superiors written from Guntur July 6, 1942, Bishop Thomas introduces Sister Mary and adds his own appeal:

"I am enclosing herein a Memorandum and some tentative proposals for the establishment of a Catholic Hospitals Association. They have been drafted by Sister Mary of the Sacred Heart, (Dr. Mary Glowrey, M.D., Melbourne), Superintendent, St. Joseph's Hospital, Guntur, with the approval of her Superiors.

Now that the usefulness of Catholic Hospitals for the relief of the sick and suffering and as a valuable adjunct to our missionaries' endeavours is being increasingly recognised, the demand for a staff of qualified nurses has become pressing but facilities for the training of the Sisters are few.

With the spread of the horrors of war the need for a larger supply of nurses has become imperative. The formation of a Catholic Hospitals Association on the

line suggested in the Memorandum will prove a great boon and enable us to meet an urgent need. If our medical mission work can be coordinated the problem of the supply of an adequate and efficient nursing staff can be solved. United representation to the Government will enable us to obtain the necessary permission to form our own Board of Examiners and to fulfil the conditions required for international recognition of the diplomas of nursing. The time for uniting our forces in the medical line seems opportune and I shall be glad if you will kindly let me have your views on the subject before further steps can be taken for the formation of the proposed Association."

By November 1942, the answers received were compiled into a second booklet entitled "The Proposed Catholic Hospitals Association". Quoted are letters from four Archbishops, fourteen Bishops, two Prefects Apostolic, the Franciscan Superior of Bellary Mission and Very Rev. Msgr. Joseph Panjikaran of the Archbishop's House, Ernakulam, who was preparing to found the Medical Sisters of St. Joseph at Dharmagiri. Eighteen religious superiors among the sisters responded from hospitals in Kashmir, Rawalpindi, Assam, Patna, Dacca, Sind and South through Pondicherry to the tip of Travancore.

Resolutions
Committee Thus the foundation had been laid for the July 1943 meeting in Guntur. The resolutions proposed and approved included the establishment of a Catholic Hospital Association whose membership should be vested in Catholic Medical institutions and Catholic religious communities employed in secular medical institutions. A committee was appointed to frame rules for the Association, a managing body for interim business, a board of examiners for nursing and midwifery, and a committee to deal with nursing edu-

cation in southern India. The Memorandum of the Association was drawn up and signed.

The first meeting was publicized throughout India. The September 1943 issue of "Rays of Light", organ of the Catholic Truth Society of India, Trichinopoly H.O., (South India) carried a full account of the proceedings. The same magazine in November 1943 published the following, which is now of historical interest:

"Ceylon is interested—

"His Lordship, the Right Rev. M. Ignatius, Bishop of Guntur, has received several letters about the Association from Ceylon.

"Their Excellencies, the Bishops of Chilaw, Galle and Trincomali have sent their warm approbations. The Bishop of Chilaw adds:—"In my diocese there is one large hospital with over 500 beds, where the nursing is done by Sisters of the Holy Family Congregation of Bordeaux. There are three others with about 100 to 200 beds, looked after by lay nurses. If Your Excellency would instruct me about the formation of a branch Association in this Diocese, I shall take immediate steps to have it established here.

"This Association has great prospects, if all the Dioceses will join together and organize. There are instances when only a united movement can command the respect of the Government for our rights."

Nine months later on Saturday, April 22, 1944, the Second Meeting of the Association was held at the Convent of the Good Shepherd, Bangalore. Thirty-five delegates from eleven medical institutions were present. Bishop Thomas who had been transferred from Guntur to Bangalore presided, and gave the opening address:

"It is certainly encouraging to see such a large and representative body of Sisters, deeply interested in one of the most fruitful branches of the Catholic Apostolate. They

have come from such distant places as Patna and Jubbulpore. Many more surely would have come, had it not been for the difficulty of travelling in these abnormal times.... Let us hope that our united deliberations will result in giving a definite shape to the Association and in placing it on a solid and permanent basis.....

"No mission is complete unless it goes in for educational, medical and social service. Hospitals offer us precious opportunities for establishing and perpetuating the reign of Christ. They bring us in contact with numerous elements of the population, whom we could not reach otherwise. They are not, it is true, proselytising agencies, nor are they mere philanthropic institutions. They are an inseparable aspect of the Life of the Church and a practical and concrete lesson in Christianity....."

"Catholic medical work is still in its initial stage and it is not yet well organized. It is remarkable that it was lay doctors who realized the urgent need for Catholic hospitals, doctors and nurses, and the tremendous possibilities of medical missions for the spread of the light of the Gospel."

"Dr. Agnes McLaren, a Scottish convert, founded a Catholic hospital in Rawalpindi, Dr. Margaret Lamont, another Scottish convert, visited various parts of India some two decades ago and wrote constantly and enthusiastically about the urgency of developing medical missions."

"Dr. Anna Dengel also worked with the same object in India, and later founded the congregation of Medical Mission Sisters in Washington. Fr. Becker, who was Prefect Apostolic of Assam, and who was repatriated in the first World War, started in 1922, the Wurzburg Medical Mission for the training of lay men and women doctors, who pledged their knowledge and skill for the service of the Missions without any emoluments for personal benefits."

Within a period of 16 years, 44 of these doctors had gone to the Missions.

"We cannot forget the splendid services rendered by St. Martha's, the first Catholic medical institution in the country. The Congregation of Jesus, Mary and Joseph was also among the first to establish hospitals for women and children, and all their convents in Guntur, Nellore, Kurnool and Bangalore have hospitals attached to them....

"There is real need for more hospitals and the existing ones should have better equipment with increased staff in order that their work may be more effective. We have not a single Catholic medical college or school in the whole country. This defect should be remedied. We must have training centres for nurses. Only St. Martha's in Bangalore and the Holy Family Hospitals at Rawalpindi and Patna are now recognized for the training of nurses.

"Medical work represents Christianity in word and deed. That is something which the poorest and most ignorant can understand and appreciate. We must have more hospitals, chiefly in rural areas, and the existing ones should be more adequately equipped to meet the demands of advancing medical science. They will bear living testimony to Christ and His Spirit. We are living in stormy times and the future is uncertain, for there is a growing antagonism to Catholic mission effort. But institutions like hospitals will be a sheet anchor of the Church.

"Hospitals are the last missionary enterprises to be disturbed by hostile political elements in any emergency that may face us in days to come."

Sister Mary of the Sacred Heart ended her welcoming speech "Vigilate" with a stirring appeal:

"We now have a Catholic Hospitals' Association. Let us make it a power in the land so that if occasion arises,

under the leadership of our Bishops, we may form a united body that can command a hearing. Watch! Be on your guard!"

A retired Judge, Very Reverend Monsignor J.A. De'Rosario, S. J., was present at this meeting. With his expert legal advice the Constitutions and Rules were drawn up and the Association began to function. A Council was elected and meetings held on April 23 and 24.

The parting blessing was given by His Excellency, the Most Reverend Leo P. Kierkels, C.P.

"It is the Apostolic Delegate's duty to represent not only the Holy Father's Person, but also his mind and solicitude, and we all know how important the Holy See considers hospital work in Mission Countries. That work has been called the Apostolate of Charity, because charity opens the way for truth. But charity must also aim at efficiency, and efficiency means co-operation and organization. That is the purpose of your Association, which I bless most fervently, that it may grow and prosper and achieve its far-reaching objects. If ever I can help you in any way, I shall always be at your disposal

"I now bless you all, you personally and all the communities and hospitals you represent."

So blessed, the Sisters of the Catholic Hospital Association left this first general meeting to put into effect the Resolutions which had been passed:

1. That the Association aim at the establishment of a Catholic Medical College and a Collegiate Course in Nursing.

2. That the C.H.A. publish a pamphlet or magazine.
3. That the Council be empowered to appoint a Board of Examiners in Nursing and Midwifery.

An expression of concern was also made regarding compulsory inclusion of birth control propaganda in the midwifery and public health courses, and the compulsory sterilization of lepers. So from the beginning the Association sought to safeguard moral and medical ethics.

This is the story of the "Genesis of a great initiative".

2

INDIA CALLS

The religious woman whom the Fathers of Vatican Council II visualised when they wrote the Decree on Religious Life is personified in Sister Mary Glowrey, M.D., a medical apostle of India and Foundress of the Catholic Hospital Association. Sentence by sentence this timely Decree, which is suffering so much misinterpretation, can be applied to Sister Mary who lived it to the full in the service of the Church.

Sister Mary entered religious life as an educated, mature woman. Strong in a faith instilled by her parents in a happy Catholic home, she chose to follow Christ. In no way did her vows interfere with her professional medical work, her freedom for apostolic action, her personal influence upon the thousands of people from all classes of society with whom she was associated, nor a contemplative life of prayer and union with the Holy Spirit. Rather they united all into one eternal whole.

As both the pre-and post-Vatican II religious, she was not only a biblical scholar, but she breathed the scriptures. Quotations from the gospels parallel her daily experience with those of Christ and His Apostles. Because Sister Mary was an accomplished writer, she unconsciously word-painted her self-portrait. Because she openly loved God and the people of God, when she writes in a religious vein,

there is a hint of nineteenth-century romanticism; professionally she is the stark realist so acceptable today. The small biography "Australian Medical Nun in India" written by Ursula Clinton, B.A., and published by The Advocate Press, Melbourne, Australia, ten years after Sister Mary's death, in no way exhausts what will be told of her in the years to come.

India knew Sister Mary of the Sacred Heart for thirty-seven years as a member of the Society of Jesus, Mary and Joseph. Mother M. Kinesburge, Franciscan Missionary of Mary, who worked closely with Sister Mary on the Board of the Catholic Hospital Association for fourteen years, wrote as follows in 1961. "Due to her great humility, and hidden sanctity, her capacity for giving all the credit for her success to God, her religious congregation, and her co-workers, the part Sister Mary has taken in the advancement of medical social science in this country, especially in the field of maternity and child welfare, is not well known."

From Sister Mary's own account we have a vivid picture of her call to India.

"On a certain Sunday, years ago, Hospital Sunday was celebrated in St. Patrick's Cathedral, Melbourne, and Rev. W. J. Lockington, S. J., preached a special sermon for the occasion on the text: 'Honour the physician for the need thou hast of him'.

"Humbled at the thought of my own unworthiness of the encomiums heaped upon the medical profession, I walked away from the service pondering the preacher's words in my heart. On entering my consulting room in Collins Street, I found a small pamphlet addressed to me by the Rev. Donal A. Reidy of Ballarat, who had formerly been a curate in Walchem. It was a London Catholic Truth Society publication (B226) 1915, and bore the title: 'Dr. Agnes McLaren, by Mary Ryan, M.A. University Col-

lege, Cork, Ireland'. Was it merely by accident that this reached me on the feast of St. Raphael, the 'Physician of God'? It was in a spirit of curiosity that I began to read the pamphlet. I finished it on my knees.

"I read the booklet to the end, and closed it thoughtfully. One thing I had asked of the Lord—my mother had taught it to me from my tenderest years—to do the Holy Will of God. Now on bended knees I adored this manifestation of His Will and answered 'Fiat'. Mine was now the privilege—I say it in all reverence—to rise up in haste and cross not the hills but the seas, and carry Jesus to many a mother and child."

This was October 24, 1915. Let us go back twenty-eight years. Born in the Western District of Victoria, Australia, on June 23, 1887, Mary was five months old when the family moved to Garvoc, her father's birthplace. There they stayed until she was five years old.

In those days of large Australian parishes and few priests, Garvoc had Sunday Mass only once a fortnight. Each night the family Rosary was said, and with it a prayer for priests and doctors. Mary Glowrey, many years later, recalling that practice, wrote, "when my brother and I were respectively priest and doctor. I sincerely hoped that many another mother added that "trimming" to the Rosary".

Mary's early education was first by her mother, a teacher, who taught both her own and the neighbor's children. Later Mr. Glowrey hired a Catholic lady teacher who continued the work until a state primary school was opened. A good student, Mary won a State secondary scholarship. She completed secondary school in Melbourne. Following her B.A. degree at the University of Melbourne, she went on to the study of medicine, unusual for a woman of her day, and received her M.B.B.S. in 1910.

Dr. Glowrey took a position as resident doctor at the Christchurch Hospital, New Zealand. This caused a bit of a stir, since she was the first woman doctor and the first non-New Zealander to be granted such a position. After a year of valuable experience she returned to Melbourne, to the Victorian Eye and Ear Hospital. By the time World War I had started she had her own successful private practice in Collins Street, the Harley, Street of Melbourne. She remained on the staff of the Eye and Ear Hospital. In addition, she was physician in the out-patient department of St. Vincent's Hospital, the Catholic Hospital of Melbourne, which also afforded clinical experience for medical students. During the war much of Dr. Glowrey's time was taken up relieving for doctors who were in military service.

When Very Reverend Lockington, S.J., started the Catholic Women's Social Guild in Melbourne, October 1916, Dr. Glowrey was persuaded by its founder to allow herself to be nominated as its first General President. It was the first organization of Catholic women in Victoria, and Dr. Glowrey was elected President. She was constantly addressing meetings, in both metropolitan and country centres. She gave medical lectures, presided at the annual conferences and carried on the heavy administrative duties. She wrote frequent articles on health for the Guild's monthly magazine, *The Horizon*, which is still widely read. In 1919 ostensibly for health reasons, Dr. Glowrey resigned from the Presidentship.

There were other reasons for her resignation, however. While she was carrying on this strenuous social work in addition to her medical practice, she had been studying for a higher medical degree. She passed the examination in gynaecology, obstetrics and ophthalmology, and the degree of Doctor of Medicine was conferred December 23, 1919. She had more than the ordinary professional reason for

securing this degree, but that was still her secret. When she left Australia a month later, only Dr. Mary Glowrey's family and a few very close friends knew that she had gone, where she had gone and why. Almost five years had passed since Dr. Glowrey's "Fiat".

We shall let Sister Mary tell of the call. In reality, it is the narration of the birth of the Catholic medical mission apostolate, and it is *India* that gave it birth. All the professional medical mission work now being accomplished throughout the Catholic world began with this story,—the life of Dr. Agnes McLaren.

"Dr. Agnes McLaren was a member of a Scottish household. Her father, popularly known as 'the Member for Scotland', was an intimate friend of such men as Gladstone, Bright and Cobden, whose names go down through history. The family were deeply religious. Of Agnes in particular, her step-mother said, 'She lives close to God'.

"Agnes McLaren felt that by studying medicine she could best satisfy her longing to follow in the footsteps of Christ who 'went about doing good'. Yet, strange to say, staunch Presbyterian though she was, she turned for advice to Cardinal Manning. The Cardinal gave her a letter of introduction to the Bishop (later Cardinal) de Cebrieres, through whose influence she was admitted to the renowned Medical School of Montpellier, where she took her M.D. in 1878. She was the first woman doctor to get her degree at this University.

"Dr. McLaren practised for the most part in France. She was untiring in the exercise of her professional duties, and in works of charity. She boarded in a Franciscan convent, 'If this young lady were a Catholic', remarked one of the nuns, 'she would surely be canonized'.

"That Dr. McLaren should have become a Catholic is not surprising. What causes surprise is that her conversion

did not take place till she had reached the age of sixty-one, and yet she had made an annual retreat for many years. On becoming a Catholic, Dr. McLaren redoubled her works of charity. One idea inspired her. It was to promote medical studies among women who should then staff hospitals in which a Christian atmosphere could be ensured. This work she considered of great value for Europe, but absolutely indispensable for India where rigid custom debarred women from seeking help from a medical man.

"Dr. McLaren established a hospital for women and children at Rawalpindi in the northwest of India and put a medical woman in charge. Then she began a search for 'vocations'. Medical students combining all the necessary qualities of heart and mind were difficult to find.

"Dr. McLaren therefore tried to secure the services of nuns. That nuns should study medicine was regarded by many as a 'daring novelty, or at best an unpractical dream'. In the course of her endeavours Dr. McLaren gathered much evidence, and made several journeys to Rome. 'Her strongest argument in favour of nuns, an argument which we find repeated in every petition, was that, amongst Catholic women who have the ideal of self-sacrifice and missionary zeal, so large a proportion is absorbed by religious orders that the supply of secular Catholic women doctors for such work must needs be precarious. It will naturally be for them a question of salary, seeing that they will have to provide for their own future'. Dr. McLaren concluded her appeal as follows :—

'In the opinion of all the Bishops in India that I have seen, considerations of economy, assiduity, and continuity requires the services of nuns.... the only way to reach many women in India is to send them medical women'.

Sister Mary continues, "These points proved conclusively to me that God wanted me in India. I consulted a Jesuit Superior in Melbourne, but he was later transferred to Sydney, and I did no more about it.

"In June of the following year, 1916, Msgr. Reidy from Killarney, Ireland, sent me a copy of a Jesuit publication "America". This contained in it a letter from the Most Reverend Dr. John Aelen, the Dutch Archbishop of Madras, to Dr. Paul J. Flagg, M.D., a member of the Medical Mission Board, New York. In this letter Archbishop Aelen wrote begging the Board to educate medical women as missionaries. I showed the pamphlet to Rev. Father Lockington, S. J. He made enquiries on my behalf by writing to Archbishop Aelen who immediately replied by cable 'Come'.

"A letter from him soon followed telling of the work of the Sisters of the Society of Jesus, Mary and Joseph, whom he had brought to India from Holland to render medical help to Indian women. Their services were in considerable demand in the houses of the Brahmins and yet more in the huts of the poor."

Dr. Glowrey was anxious to go at once, but, on account of the war, she could not. Letters went back and forth between her spiritual director, Father Lockington, S.J., and Jesuits in India. It was suggested that she go first as a lay missionary to Rawalpindi, and a position was offered her there, but as Dr. Glowrey wrote 'it was not my desire to go to India to work for wages'.

Perhaps the greatest joy she had during her last years in Australia was the ordination of her brother Edward to the priesthood in May 1918. He spent his life in the Ballarat Diocese holding some important administrative posts and died prematurely as Dean Glowrey in December 1950.

Her parents were, of course, among the few who knew of the great changes of purpose coming over Dr. Glowrey's

life. She wrote to them in far-away Watchem explaining her plans.

"I pointed out", she writes, "that I owed my vocation entirely to them—to my mother who taught us we must pray to do the Will of God, and to my father, who perseveringly asked me to study medicine. Then I received a beautiful letter from each of them in turn. When I did not go immediately my father asked me did I change my mind". It was during these years of waiting that Dr. Glowrey took the M.D. degree and helped establish the Catholic Women's Social Guild in Melbourne.

Just before leaving Australia, Dr. Glowrey made a retreat at the Convent of Mercy, Goulburn, New South Wales. She left Melbourne for India on the ship "Orsova" on January 21, 1920. She learned later that this day was the first Wednesday of a Novena made to St. Joseph for nine successive Wednesdays before his feast, March 19, by the Sisters of Jesus, Mary and Joseph in India each year. Among their intentions was medical help for their missions.

Reaching Madras on February 11, the Feast of Our Lady of Lourdes, Dr. Glowrey stayed with the Presentation Nuns. She met Archbishop Aelen of Madras, who had been so anxious for her to join his Dutch missionaries, and who welcomed her in no uncertain way. The following day she went by train to Guntur.

3

DOCTOR AND SISTER

Years later, Sister Mary described her arrival. "In February 1920, I reached the station of Guntur, the site of my future labours. My first visit was to Jesus in the Blessed Sacrament. High above the altar stands the statue of the Sacred Heart with arms outstretched in welcome, and before the altar were inscribed the words: 'The Master is here and calleth for thee'. I joined the Society of Jesus, Mary and Joseph on February 12, 1920". So Mary Glowrey became Sister Mary of the Sacred Heart.

There was no novitiate of the Society in India and she would have had to make her novitiate in Holland had not Archbishop Aelen obtained special permission from Rome for her to remain in Guntur. As the only postulant she had the privilege of living with the professed sisters. She worked in the dispensary and studied languages for she had to speak Telegu to the patients, and Dutch in the Convent. Her novitiate was devoted completely to religious training.

In a series of articles written by Sister Mary and published by Mother Anna Dengel in the "Medical Missionary", Washington, D.C., during the year 1936, we get a glimpse of Guntur, her new home.

"The year 1921 was not unusually hot in Guntur, but for more than six weeks of the 'hot season' the temperature

did not fall below 116°. Night and day seemed to differ little. Birds used to come to our well and fall fainting into it. During this period more than 50 people died in Guntur from sun-stroke.

"Two of our ward-maids went to the well to draw water. The day had been close and cloudy, and it was already evening. They felt tired and sat on the parapet wall of the well. A sister came along at that moment and, observing a dazed look on their faces, she hurriedly pulled them from the parapet. That well is 60 feet deep and a few moments later both girls were in a state of coma; both had a temperature of 110°."

She experienced what every pioneer missionary suffers in India—heat and drought. She continues, but it is some time later:

"There is one great want. It is the lack of water supply. We have a pipe laid from the municipal supply, but at best it gives only a trickle, and the supply is turned off during the greater part of the day. | Besides the source is so low that we have to go down steps into a pit about six feet deep in order to reach the tap. It is impossible therefore to have pipes laid to any part of the hospital. Our second source of supply is a well in the convent compound, about 100 yards away. This well has to supply the needs of about 300 people. So when the sisters or the children who are helping us go to the well for water, they often have to wait long because only one pot can be put down at a time. The water is 60 feet below ground level, so it is hard work pulling up the full pot. The buckets must be filled and carried back to the hospital. If only we had a WINDMILL!"

When she came out of the novitiate in 1922, the outpatient department of St. Joseph's Hospital was started. Sister Mary described the one room with a verandah in front, which served as dispensary and patients' waiting

room. "Inside was a table with three bottles containing a few drugs, namely, sodium bicarbonate, potassium citrate and epsom salts. There was a tiny cupboard made of boxes which contained a few instruments, all that the Sisters possessed".

How could she, now a religious, practice medicine? Sister Mary, in her President's Address at the annual C.H.A. Convention held in Ootacamund in 1946, spoke on this subject. Sister Mary recommended to the audience Katherine Burton's book "According to the Pattern", which gives the life story of Dr. Agnes McLaren, to whom she owed her vocation.

"The book tells how Dr. McLaren founded St. Catherine's Hospital in Rawalpindi, and of the endless difficulties in getting and keeping a medical staff. She was forced to the conclusion that the problem could only be solved by staffing the hospital with qualified religious. Then came the greatest difficulty. She could not find religious who were permitted to do medical and obstetrical work. The sanction of Rome was needed. In 1906, when over seventy years of age, Dr. McLaren visited India. She consulted prelate after prelate and obtained the approval of all of them. Subsequently she made no less than five visits to Rome.

Among the Bishops whom she consulted was the coadjutor Bishop of Madras—later Archbishop Aelen, who was then residing in Guntur. Bishop Aelen was convinced that it was essential for religious to render help to Indian women. In 1904 he brought the Sisters of Jesus, Mary and Joseph from Holland to Guntur. In 1906, they were engaged in maternity work, for His Excellency, Bishop Aelen, had represented the matter in Rome and declared that he refused to be responsible for all the souls that would suffer if this much needed help were denied. When I joined the

Society in 1920, permission was immediately obtained for me "to do medical work in bonum animarum". Similar permission was granted to Sister Veronica (Dr. Ethel Pitt), but various other Congregations fared less well with their petitions."

In 1932, Dr. Ethel Pitt, M.D., now Sister Veronica, also a graduate of the University of Melbourne, entered the Society, made her novitiate in the Celebes, and in 1934 came to Guntur for a few years. However, when the decree issued by the Sacred Congregation of Propaganda Fide on February 11, 1936, cleared the way for religious to practice medicine throughout the mission world, St. Philomena's Hospital was started in Bangalore in 1937, and Sister Veronica Pitt took charge there.

When the foundation stone of St. Joseph's Hospital, Guntur, was laid in 1925, the Catholic hospitals in India could be counted on one hand. Sister Mary said "I was still the only medical woman among our Sisters. I felt like a solitary grain of wheat that dreams of a golden harvest".

Between 1927 and 1936, Sister Mary cared for 6,37,096 patients at St. Joseph's Hospital. "There was so much work to be done and so many patients, I could work day and night without stopping", was Sister Mary's description of the medical situation. However, her administrations were not bounded by the hospital compound. In a scientific article "Heat-Stroke and Sunstroke", printed in the "Medical Missionary" July 1936, Sister Mary inserts a personal touch,

"Last year the season was rather hot. One morning the newspapers gave Guntur a place in the sun. 'Guntur 124°', ran the headlines, 'and the ROHINI KARTHA (the real hot season) will begin tomorrow!' We were

called to see a patient some distance away. The journey thither took four hours by rail; the return journey took six hours. We were late in arriving home, and found our Reverend Mother anxiously awaiting us, for four Indian men had been removed dead from a train that reached Guntur at 8.30 that evening."

Sister Mary also wrote to Mother Anna Dengel regarding the spiritual side of the work. "The day before yesterday a number of people in a neighbouring village were received into the Church. On Monday morning Father Dengel (Mill Hill Father and Dr. Dengel's brother) said Holy Mass here early and went to the parish priest's assistance, accompanied by Reverend Mother and the Sisters who had been giving the villagers instructions. It is no small undertaking.... In all, 120 odd were baptized that day. The Fathers were very happy and the people not less so.... Such days are days of great happiness, indeed."

As the gynaecologist and pediatrician, Sister Mary wrote in 1929, "Patients of all kinds come, but there is one class which is coming in ever greater numbers, the childless mother. At present we have among our patients women who have lost 3, 6, 8 and even 13 babies. Many another woman comes hugging close her babe, the only one left out of 8 or 9 or 10. "Save my baby" is the cry from many an aching heart. If the child be not at its last gasp, as it often is, (though the fond mother refuses to see this) we try our best.... A ward has been set apart for the ante-natal treatment of childless mothers. Over and over again we have the happiness of seeing them embrace a bonny healthy babe. This work, too is costly."

All her professional life, Sister Mary had trained and advocated the training of compounders and pharmacists. She had studied the native pharmacopeia, and the equivalent

Western medication. "Ancient Oriental Medicine", published by Dr. Dengel in the U.S. in 1941, illustrates Sister Mary's study and familiarity with the two ancient systems of medicine in India—the Ayurvedic (Hindu) and the Unani (Moslem). She ends her paper on an encouraging note, "The recent Nationalist movement, by emphasizing everything Oriental, has created a new interest in the ancient systems of medicine. This is not an undesirable state of affairs, for, since Western medicine cannot supply the personnel to relieve the widespread distress in India, the only sane thing to do is to study scientifically these ancient systems of medicine and to help the kaviraj and hakim wherever it is *scientifically* possible to do so.

Sister Mary became known not only in Australia and in the United States, but in Europe as well. In 1938, she received world-wide publicity:

"Sister Mary of the Sacred Heart, J.M.J. (Mary Glowrey, M.D.) gave a report on the hospital work done at St. Joseph's Guntur, India, for the World Congress of Gynecologists and Obstetricians recently held in Amsterdam. The details and conditions found and the treatment used are specially interesting to medical men and women all over the world. Sister mentions that there is only one medical woman available for every 17,000 deliveries, to say nothing of the various other ills to which the women of India especially are subject, and stresses that Indian women require the services of medical women. She once more voices her hope of seeing established in South India a Medical College for Women."

On the occasion of Sister Mary's Silver Jubilee, April 25, 1945 Mother Angelina, J.M.J., wrote to the Glowrey family, "That good soul is far too busy.... What fine

work she does, and how much more she would do had she only the time. Although fifty-nine years old now, she is still full of energy and zeal and acts as one of twenty-five years.... May God give her strength to carry on still many years.... Oh! we need lady doctors so badly, ones with the spirit of self-sacrifice."

By this time the annual number of midwifery cases at St. Joseph's Hospital was approximately 3,000, with one doctor to look after them and the general cases as well. There had been only the one period of respite when Sister Veronica, M.D., was with her.

This was the busy Sister Doctor who longed for professional helpers. She wrote, "Years ago, I felt an intense desire to multiply myself a thousand, nay, ten thousand times, and that longing grows more intense each day. How can it be realized? We must have many Catholic training schools for nurses and midwives, not to speak of pharmacists and dentists; we must have Catholic hospitals from Cape Cormorin to the Himalayas!"

In 1922, she had planned her strategy, "Our task is but to fill the water pots—to perform our ordinary, daily duties to the best of our ability, even as the waiters at the Marriage Feast of Cana.... We leave it to Him to transfer our water into wine, and even though we hear Him answer 'My hour is not yet come', we shall keep our eyes fixed with loving confidence on our Blessed Mother....who has so quickly seen the need and has already whispered, 'There is no wine'.

Finally in 1942, her hour came, and she began working feverishly to obtain her objectives. She made contact with all the Indian Catholic Hospitals, with the sisters engaged in the medical apostolate, with the Indian clergy and hierarchy. Sister Mary was 55 years of age. Life in Guntur was difficult as vocations and financial aid from Holland

were cut off. There was wartime food rationing and famine caused by drought. Sister Mary, in one of her letters home, remarked, that "most people live constantly on the borderline of starvation". So in the midst of the Second World War, the meeting of July 1943, in Guntur resulted in the Catholic Hospital Association of India, which would provide the assistants she had prayed for during her twenty-three years in India.

After the inauguration of the Catholic Hospitals' Association in 1943, Sister Mary was appointed President, a position she held until December 1951. From that date she remained on the Board of the Association as First Vice-President until October 1956, six months before her death. Her Sisters tell us, "Sister rarely missed the Annual Convention even if it meant a few days' uncomfortable travelling". In October, 1956, she was confined to her bed of suffering, but she had the great satisfaction of hearing that the Annual Convention held in Calcutta had been most successful. At this 1956 meeting a resolution was passed that Sister Mary, the Foundress and first President of C.H.A., be given the title 'President Emeritus' in grateful recognition for all she had done for the Association throughout its existence. During her last illness the C.H.A. had a very special place in her suffering prayers.

During these fourteen years in office, Sister Mary attended every annual Convention of the C.H.A. from 1944 through 1951. She was in Holland as a delegate to the General Chapter of the Society of Jesus, Mary and Joseph during the 1952 meeting in Calcutta, and could not attend the 1953 Convention in Nagpur because of illness. However, she came to the Bangalore Convention in 1954 to be with her Association for the last time.

While in Holland in 1952, Sister Mary had to enter a Netherland Hospital for major surgery, which though im-

mediately successful, was the prelude to the suffering which was to end her life. Her sister, Mrs. Connellan, travelled from Australia to Holland to be near her during the European visit, and returned with her to India, staying four months in Guntur.

After recovering from the operation, Sister Mary and her companions went to Ireland to see if Indian sisters could train as doctors in Cork. She met Monsignor Reidy of Tralee, the priest who had guided her to a religious vocation. She stopped in Rome where Mother Mary Martin, Foundress of the Medical Missionaries of Mary, came from Naples to meet her and discuss mutual problems.

She returned to Guntur in March 1953, to recommence her medical work at St. Joseph's Hospital. In September she entered St. Martha's Hospital in Bangalore for cataract surgery which was successful. Her eye sight had been bad for years but she had never complained about it. In December she had another operation in Madras for the removal of a growth, as she had in the Netherlands. There was no diagnosis of malignancy and Sister Mary was soon back at her medical work in Guntur. In Europe she had secured much-needed hospital equipment and this was a great relief to her.

Her health continued to deteriorate and she had a fourth operation at the Society's own hospital, St. Philomena's in Bangalore. When discharged, "she made a desperate effort to be her former self" one of the sisters remarked, and returned to Guntur to welcome the new doctor, a lay woman. She began to suffer great pain, and had difficulty walking, and often had to retire to bed each day. During 1955 and 1956 her condition became worse, and the cancer began to affect her bones, causing acute suffering. She found writing very difficult, but continued to deal with her very large correspondence.

"One of the J.M.J. Sisters describes the scene in the sick room: "To the amusement and perhaps annoyance of the Nursing Sisters, her bed was covered with papers of every conceivable kind. In fact, it was like a paper stall in a little disorder. Sister Mary always possessed a dry sense of humour and shared in the remarks passed in her presence, but no improvements came."

At last her condition became so serious that her Superiors decided that Sister Mary of the Sacred Heart must leave the unbearably hot plains of Guntur and go to their hospital at Bangalore to be under the care of Sister Veronica (Dr. Pitt).

Leaving the area of her life's work was a dreadful wrench for Sister Mary, but she was a pattern of perfect obedience in going without a murmur. With her medical knowledge she must have realized that there would be no return. In April, 1956, Sister Veronica and one of the Dutch nursing Sisters escorted her to their Bangalore Convent and there she spent the last suffering year of her life.

It was not long till she was completely bed-ridden. Despite the constant intense pain in her spine and limbs, she tried to occupy every waking moment of her day. She was alert to all that went on in the Convent and took part in all the religious exercises she could share. Her Rosary was continually by her and was used very frequently.

Part of her time was given to the translating of the revised Holy Rule from Dutch into English, a task set her by the Reverend Mother, who knew she must have some work to occupy her mind. When any movement of the arm became too difficult—her left arm she could not move at all—she had the Rule Book suspended above her bed and turned over the leaves with a stick. She had to lie flat on her back. Yet she worked on correspondence connected with the Catholic Hospitals' Association and, at the command of her

superior, she wrote her autobiography. Thus Sister Mary progressed in her apostolate of suffering.

On November 21, 1956, the Feast of Our Lady's Presentation, she was sent a new and lasting cross. In trying to help her nurse, she grasped the rail of her bed with her good right arm. But the bone had become brittle under the influence of the cancer and the arm broke. The doctors tried to mend it but without avail. This accident meant the close of her writing career. She just had to lie on her bed daily becoming worse, accepting God's Holy Will which she had always sought to do, with perfect resignation, her only regret, in her own words, "I have not done enough. I could have done more". But where would she have found time to do more?

In Holy Week, 1957, Sister Mary took a turn for the worse. She was glad to be sent the extra suffering at the time Our Lord's Passion and Death were commemorated.

Sister Veronica who was celebrating her Silver Jubilee had gone to Guntur on Palm Sunday, and since Sister Mary did not want the Jubilee postponed because of her grave condition, it was decided that upon her return the Bangalore Convent would celebrate on Low Sunday. Sister Mary had written verse throughout her life, and now, despite the pain she was in, composed songs for the occasion, and listened to the rehearsing. She had asked the Sisters to pray that she would live until this great event of her Doctor's Jubilee was over.

During these few months before her death, she was nominated by the National Council of Catholic Women of America as one of the outstanding leaders of Asia, and was invited to visit the United States.

Archbishop Thomas often came to see her in these final days. Finally the superior of St. Philomena's Hospital, Bangalore, sent a message to the Catholic Hospital Associa-

tion office, "On the fifth of May 1957, at St. Stanislaus Convent, Bangalore, Reverend Sister Mary of the Sacred Heart passed to her eternal rest after many months of suffering which she bore with remarkable patience and fortitude."

Personal Tributes

Reverend Father James S. Tong, S. J., Executive Director of Sister Mary's Association, wrote in "Medical Service":

"Since her arrival in India in 1920, Sister Mary had seen the urgent need of co-operation in our medical work and especially the establishment of a Catholic Medical College where our Catholic medical personnel could be trained in sound medical practice and ethical principles. It was for these reasons that she worked so ardently for the Association of the Catholic Hospitals in India.

"Her long and wide experience of medical work in India gave her a broad vision of the needs of our missions. It was this, which, together with her deep faith, made her opinion on medical problems of such great value to those who sought her guidance and advice.

"To those members of our Association who have been in close contact with her for the last fifteen years, her death comes as great personal loss, and the Association has lost a true friend and guide.

"It is now from heaven that she will continue her work for the medical apostolate in India, and it will be a future generation which will reap the harvest of so much toil and suffering, by which she has sown the seeds of a rich harvest of souls. This is an occasion for all of us to renew

the fervour of our prayers that her dream of a Catholic Medical College for India may soon be realized."

Mother Anna Dengal, S.C.M.M., in her letter of condolence to the Mother Superior of St. Joseph's Convent, Guntur referred to Sister Mary of the Sacred Heart Glowrey's founding of the Catholic Hospitals Association and her insistence on the need of a Catholic Medical College. "It is, indeed, a great necessity which becomes clearer every day," she said, "although, at the time Sister Mary of the Sacred Heart advocated it, it required great vision".

Through their apostolate the lives of Sister Mary and Mother Dengal were interwoven, Dr. McLaren having been the shuttle. As a young woman in Austria, Anna Dengal responded to Dr. McLaren's appeal, studied medicine in Cork, Ireland, to get the required British medical degree for India, and went as a lay doctor to St. Catherine's Hospital, Rawalpindi, in 1920, the same year Mary Glowrey came to South India. After a few years she returned to Europe and proceeded to the United States to continue Dr. McLaren's search for vocations. The search resulted in the founding of the Society of Catholic Medical Missionaries, and in 1926, Dr. Joanna Lyons, one of the first Medical Mission Sisters was in Rawalpindi.

Miss Anna Brennan, LL.B., a lawyer who practiced up to the time of her death in 1962, was at the University of Melbourne with Mary Glowrey, and later worked with her on the pioneer committee of the Catholic Woman's Social Guild. Writing in the Guild's official journal, *THE HORIZON* of July 1957, stated that "hers was not a personality that immediately 'hit the eye'".

"A sweet girl", we remarked at an age when such a verdict was almost a disparagement. We, in our assertive youth, our callow strength and assured wisdom were going

to reform the World, not conform to it. We, who are still talking to a world which seems singularly unimpressed with our eloquence, thought her something of a mouse. Yet, even then, she was beginning as she meant to go on. It was only years afterwards that I learned", wrote Miss Brennan, "that her allowance of pocket-money went mostly into the pockets of the poor—those sad products of poverty and sickness which came into the ambit of a medical student's life".

Reverend Father K. Peter, the Spiritual Director of St. Joseph's Convent, Guntur, for eleven years, gives testimony: "By faith and grace she (Sister Mary) inculcated in others who came in contact with her, the inner life of the Holy Spirit that dominated her wisdom and work. Only very few can combine an interior tenderness of love and exterior devotion in the discharge of their duties. As regards my personal opinion without fear of contradiction, I can say that Sister Mary led an inspired and angelic life."

Sister Mary Glowrey's influence did not end with her bodily death. She lives on in the Catholic Hospital Association and St. John's Medical College, which began to admit students in 1963—an answer to her prayer 42 years before. Humbly, Sister Mary had put it into words:

"It was while making the Stations of the Cross in the novitiate one day in 1921, that I received the inspiration that what was really needed in India to train future medical personnel was a Catholic Medical College".

4

THE CATHOLIC MEDICAL COLLEGE

The President of India, Dr. Zakir Husain, selected September 29, 1968 for the inauguration of St. John's Medical College in Bangalore, a date which coincided with the opening of the twenty-fifth annual convention of the Catholic Hospital Association in New Delhi. Distance separated, but history united these two events.

On the first page of "A Review of the Past History of the Proposed Catholic Medical College" prepared for the meeting of The Standing Committee of the Conference of Catholic Bishops of India held at Bangalore, February 1960, the Most Reverend Dr. Thomas Pothacamury, Archbishop of Bangalore and Secretary to the C.B.C.I., stated:

"The late Sister Mary of the Sacred Heart, M.D., of Melbourne and a religious of the Congregation of Jesus, Mary and Joseph, in Guntur started the Catholic Hospitals' Association. At her request the Bishop of Guntur addressed the members of the Hierarchy in 1942 and obtained their approval for the proposal. Its three main objectives were:

1. to increase the quantity and quality of the medical service available to the people of India.
2. to increase the strength of the nursing staffs in our hospitals.

3. to work towards the establishment of a Catholic Medical College”.

The “Bishop of Guntur” had been himself.

Bangalore was a city of destiny. Both the Archbishop and Sister Mary spent their last days at St. Philomena's Hospital, Bangalore. Sister Mary died in 1957, a few years before the medical college was opened in temporary quarters; the Archbishop in 1968, only a few months before the formal opening of the new medical college building. He is interred in a crypt in front of the main altar of St. Xavier's Cathedral; Sister Mary's grave is in the diocesan cemetery along the road which leads to the 160-acre college site, situated about three miles from the centre of the city of Bangalore. Medical students travelling along this way in the years to come may well reflect upon the history of their school.

At the first general meeting held in Bangalore on April 21, 1944, the first resolution of the Catholic Hospital Association reads:

The Association aims at the establishment of a Catholic Medical College.

How did the Sisters approach this formidable project? A few months after the above meeting at the First Convention held at Hyderabad November 25-26, 1944, with Bishop P. Thomas of Bangalore again presiding, the tactics of the campaign were formulated. Bishop Thomas was nominated to obtain the support of the hierarchy, a committee was appointed with power to co-opt new members, to raise funds, and to form sub-committees in India and other countries.

This Catholic Medical College Committee met on April

18, 1945 at St. Anne's Convent, Bezawada, now Vijayawada, in a large pleasant room overlooking a canal with sloping green banks channeling water from the Krishna River. St. Anne's and Mother Elizabeth, Provincial of the Sisters of St. Anne, played a prominent part in the founding of the Catholic Hospitals' Association. It was to St. Anne's Maternity Hospital that Sister Mary of the Sacred Heart and her superior, Mother Angelina, had come one day in 1941 to disclose the idea of a Catholic Hospital Association and to seek Sister Elizabeth's advice and support. From that day on the apostolic Sisters from Switzerland became co-workers with the Sisters of Jesus, Mary and Joseph, twenty miles away in Guntur".

His Excellency, Bishop D. Grassi, presided at this first medical committee meeting in Vijayawada. He told the Sisters not to be discouraged by apparent failures. He mentioned that for twenty years efforts had been made to establish a Catholic University for men, without success. "India is the only mission country of any importance that does not have one... China and Japan both have very flourishing Catholic Universities".

Sister Mary of the Sacred Heart explained that the four members of the Catholic Medical College Committee had made an attempt to elect officers without anyone obtaining a majority. Hence she took it upon herself to propose that Sister Mary Laetitia, Society of Medical Missionaries, Patna, be President and Treasurer, and Mother M. Kinesburge, Franciscan Missionary of Mary, Secretary. This was unanimously passed by the members. Since Sister Laetitia was working in close cooperation with the Patna Jesuit Fathers who were very helpful, the offices of President and Treasurer were combined for the most effective functioning.

As a result of this meeting Sister M. Laetitia was en-

powered to form a managing body in Patna composed of Catholics, but not necessarily members of the C.H.A.

Bishop Thomas of Bangalore was asked to send a circular letter to the members of the hierarchy requesting that one Sunday should be set apart for the Catholic Hospitals' Association in each diocese, the funds collected to go to the Medical College Fund.

At the next Committee meeting held in Nagpur November 13, 1945, plans for a Hospital Sunday to raise funds for the establishment of a Medical College and for interesting the Catholic public in the scheme were made. It was also resolved that His Excellency the Apostolic Delegate be approached to write to His Eminence the Cardinal Prefect of Propaganda to secure his approval and whatever financial assistance possible. It was decided to invite Major General J. P. Huban, Surgeon-General of the Government of Madras to become an honorary member.

When the Catholic Medical College Committee met again at St. Thomas Convent, Mylapore, June 22, 1946, all the members were present and reported on the result of the above resolutions.

Sister Mary Laetitia, S. C. M. M., President

Sister Mary of the Sacred Heart, J. M. J., President of
C. H. A.

Mother M. Kinesburge, F. M. M., Secretary

Sister Elizabeth, S. A. S., Member

Major General Huban, Surgeon General, Madras.

Major General Huban had been invited to advise on details of location, finance and construction of the medical college. Sister M. Laetitia was authorised to have leaflets printed and circulated to the Bishops for Hospital Sunday in August.

A donation of \$ 10,000 had been received from the Congregation of the Propagation of the Faith, Rome, and the Apostolic Delegate, Most Rev. Leo P. Kierkels, C. P., told the C. H. A. President "although it may not go very far in such a vast enterprise, it means at least more than verbal encouragement and I hope it may stimulate others to promote that most important project".

At the next General Meeting held in Ootacamund, November 18, 1946, the local committee which Sister Laetitia had formed in Patna was approved.

Rev. A. Wildermuth, S. J., Vice-President
Rev. M. Moran, S. J.
Sister M. Elise, M. D., S. C. M. M.
Sister Ignatius Marie, S. C. M. M., Secretary.

The Standing Committee of the C. B. C. I. at their meeting in Bangalore on October 18, 1945, not knowing of the above committee had appointed a sub-committee consisting of:

His Excellency Bishop Thomas, Bangalore
Doctor Sister Mary, J. M. J., Guntur
Doctor Sister Alma, S. C. M. M., Rawalpindi.
Sister M. Laetitia, S. C. M. M., Patna
Sister Elizabeth, S. A. S. Bezwada.

They were appointed to study the question of the Medical College, and present concrete proposals.

The duplication was settled as follows: "At the meeting of the Standing Committee held in 1946, His Eminence Valerian Cardinal Gracias (then Auxiliary Bishop of Bombay) and the Right Rev. A. F. Wildermuth, S. J., were appointed members of the Special Committee constituted for the estab-

lishment of the College. There were then two Medical College Committees functioning, one appointed by the Standing Committee, C. B. C. I., and the other by the Catholic Hospitals' Association. With the approval of the Standing Committee, the two committees were merged into one. At this meeting it was also agreed that all funds raised by collections should be held in trust by the newly proposed Treasurer, Bishop Wildermuth of Patna."

Sister Laetitia as President of the Committee had been a dynamic force in promoting the idea of a medical college. In an article about the proposed College, which she wrote for the first issue of 'The Catholic Hospital', November 1944, entitled 'WHERE', she mentions all the factors which were later on considered by C. B. C. I. in selecting a location for the College. There was never any doubt in her writing that the Medical College, would not become a reality. Her article "The Catholic Medical College" in June 1945 issue of 'The Catholic Hospital' leaves no doubt in the mind of the reader, either:

"IT IS COMING

"There is going to be a Catholic Medical College. The Catholic Hospitals' Association is working on it now. Naturally the materialization of such a scheme will take time."

In January 1947 she took up the pen again, and called the Medical College—"The King's Business."

"The Doctor of the future must be well and properly trained and is it too much to ask that his moral ethics be above reproach? Are we going to do anything to teach him? When is our Medical College going to come into being? Are we straining every nerve and sinew to bring it about soon?

"As Sister Mary of the Sacred Heart has remarked: 'The Catholic Medical College is not just one more College erected for the purpose of conferring a degree nor is it for the purpose of raising Catholic prestige in a hitherto neglect-

ed field, but it is a necessity from the view point of faith and morals." (Sister Laetitia, a convert, had trained in secular institutions as had Sister Mary).

"Haste! Haste! Haste!

"And in the words of Sir Henry Holland, reviewing the Bhole report in the journal of the Christian Medical Association of India: 'The King's business requires haste! This is our King's business, the business of the King of Kings and Lord of Lords'."

In the same issue following the above article is the Medical College Fund report:

"From Congregation of the Propagation of the Faith, Rome	\$ 10,000/-
In Fixed Deposit	Rs. 7,278/15/6
In Current Account	Rs. 2,678/15/9
Expenditures	Rs. 506/0 /3

In July Sister Laetitia left India as delegate to the 1947 Chapter of the Society of Catholic Medical Missionaries which was held in Philadelphia, U.S.A. Sister Ignatius Marie, S.C.M.M., Mandar, Ranchi District, replaced her at the C.M.C. C. meeting September 14-15, 1948, at St. Stanislaus Convent, Bangalore. Bishop Thomas reported that the money sent by the Sacred Congregation of Propaganda had been placed in a separate account by the Apostolic Delegate. Bishop Wildermuth, S. J. as Treasurer of the sub-committee was to invest the funds collected in India.

There is interesting correspondence between Sister Mary and Sister Ignatius Marie regarding the printing of leaflets for "Hospital Sunday" 1949 for all the dioceses of India. Ranchi Press printed the leaflets in English, Hindi and Urdu, and the Telegu circulars were printed in Guntur. When Sister Mary learned that the northern press could not sup-

ply leaflets in the other languages she wrote to Sister Ignatius Marie:

"I have written to Rt. Rev. Bishop Thomas, the refuge of the unfortunate in these parts. Arrangements have been made for the printing of the Tamil leaflets in Bangalore, and they will be sent from there to the Bishops of the various Tamil areas. . . . Fortunately there is a Malayali graduate here. With her help I have arranged for the leaflets to be printed in the Malayalam language in Malabar itself and distributed there. Canarese was still not accounted for. I was surprised to learn that Canarese leaflets were necessary in order to reach 400,000 odd Catholics in Goa, as well as the Mangaloreans. Their mother tongue is Konkani, but it is not a written language (though a script is being devised). The language spoken in Mysore is also Canarese. In calculating the number of leaflets for distribution we have taken into account the number of the Catholics in the diocese and the approximate percentage of literacy. Mysore tops the list in literacy."

At the Catholic Medical College Committee meeting at Rosary Convent, Hyderabad, on the morning of November 30, 1951, the following members were present:

Sister Mary of the Sacred Heart, J. M. J., Guntur
Sister Elizabeth, S. A. S., Bezwada
Sister Ignatius Marie, S. C. M. M., Mandar
Mother Kinesburge, F. M. M., Bombay

Since the three year term of office for members of the Committee formed in Ootacamund in November 1946 had expired a new Committee was elected consisting of the following:

Sister Ignatius Marie, S. C. M. M., Mandar, President

Rev. R. Bohn, S. J., Patna, Vice President.
Rt. Rev. A. Wildermuth, S. J., Patna, Treasurer
Rev. F. Martinsek, S. J., Patna, Secretary

Members:

Sister Mary of the Sacred Heart, J. M. J., Guntur
Sister M. Barbara, S. C. M. M., M. D., Mandar
Sister Elizabeth, S. A. S., Bezwada
Mother M. Kinesburge, F. M. M., Bombay.

Mother Anna Dengel, S. C. M. M., had been invited.
The minutes of the Catholic Hospital Association meeting
held later that day read:

"It was proposed by Mother Anna Dengel, S. C. M. M.,
and seconded by Mother M. Kinesburge, F. M. M., that
the following suggestions should be sent to the C. B. C. I.

1. The urgent necessity of a Catholic Medical College to
train Catholic doctors, and the difficulty of Catholic medical
students obtaining admission to the Government Medical
Colleges.

2. The necessity to decide where the medical college
might be located.

3. That His Excellency, Bishop Thomas, should be
appointed to go abroad to seek financial help.

To the above was added a proposal made by Mother
Modesta, F. M. M., and seconded by Sister Mary of the
Sacred Heart "that we should write to the Holy Father
through the Internuncio, telling him of the urgent need of a
Catholic Medical College in India, and soliciting his help".

By August 6, 1952 at the meeting in Our Lady of Pro-
vidence Convent, Calcutta, the C. H. A. Sisters could record
that the C. B. C. I. were taking charge of the Catholic Medical

College project. At the next meeting at St. Joseph's Convent, Nagpur, November 4, 1953,

"A proposal was unanimously carried that a letter be written to the Executive Committee of the Medical College in Patna, asking them to consider handing over the funds and scheme of the Catholic Medical College to the C.B.C.I. There is now definite action being taken by Archbishop Mathias in Madras regarding the building."

The action was real and concrete. The Most Reverend Louis Mathias, S. D. B., Archbishop of Madras-Mylapore, prepared a "Report on the Catholic Medical College and Hospital" which was submitted to the Catholic Bishops' Conference of India, during the Marian Year at their General Meeting in Bombay, December 4-8, 1954.

"The subject was raised once again at the meeting of the Standing Committee held in October 1956. The members declared that the college was a matter of vital necessity. With the increasing number of Catholic hospitals in the country, the need for staffing them with qualified doctors, equipping our youth with sound social and moral teachings in medical science, and the difficulty of securing admission for Catholic students in existing medical colleges, ways and means had to be found for bringing the project to fruition. But the problem of raising sufficient funds was still a formidable obstacle. At the November 1957 meeting, the Committee expressed the view that suitable students could be sent to Catholic Medical Colleges abroad instead of embarking on such a costly venture. The concept of sending students abroad for training was not popularly received, as it was considered to be a compromise measure. Thus in December 1958, His Grace Archbishop Mathias was commissioned "to formulate a scheme with the aid of medical and financial experts to explore the possibility of financing the project." With the end in view, Archbishop Mathias

visited several places, met leading Catholic doctors, obtained their opinions, and prepared a second report, which was submitted to the Hierarchy on March 1, 1959. He asked for their views concerning the feasibility of the project and the selection of a suitable site."

For the C. B. C. I. Conference of July 1960 a booklet was submitted by "The Planning Committee appointed by His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, and the Chairman of the Standing Committee Conference of Catholic Bishops of India." It was entitled "St. John's Medical College, Bangalore—Mysore State", as a "Challenge to the Catholics of India".

Between the years 1954 and 1960 a complete survey was made of the places suggested for the location of the medical college. The Second Report on 'The Catholic Medical College and Hospital' prepared by Most Reverend Louis Mathias, S. D. B., March 1, 1959, for the C. B. C. I. gives a resume of the opinions of the Ordinaries, and the advantages and disadvantages of the various locations.

A brief summary of the survey reads:

- | | |
|-------------------|--|
| "Changanacherry — | only a small hospital here |
| Ernakulam — | not under the present government |
| Nagpur — | a beautiful site offered some years back now occupied by our new college |
| Patna — | some years ago conditions were favourable and there was good hope of getting substantial help for such a project, this is no longer the case |
| Madras — | there are already two Government medical colleges; the number of Catholic doctors is much reduced |
| Mysore — | place not so easily accessible, few Catholics, no Catholic doctors and |

no possibility of sufficient clinical material."

Four locations studied in detail in twenty-four pages of the above Report, were again reviewed in the St. John's Medical College booklet of July 1960. They were:

- "New Delhi — three well established medical schools, cost of construction high, climate would necessitate additional expenditure in construction, not centrally located to bulk of Catholic population.
- Bombay — three established medical schools, cost of land and construction high.
- Managalore — Church property not well located, long standing association of medical facilities with homeopathic medicine."

Bangalore was finally selected for its climate, central position, easy accessibility for bulk of Catholic population, low cost of living, low cost of building, suitable social surroundings for medical experts from abroad, good local facilities for clinical teaching.

When the Conference of Catholic Bishops of India met in September, 1960, they decided to establish the College with an attached hospital at Bangalore. In February they had already said "that if the medical college is to do credit to the Church and contribute to the advancement of medical science, the standards in the faculty and students must be as high as possible".

His Holiness Pope John XXIII of revered memory, agreed to the College being called after his patron saint, as a mark of his personal interest in the project, and of his

approval of its aims and ideals. The College was accordingly named St. John's Medical College and opened in temporary premises at Bangalore in July, 1963.

In the course of their Joint Pastoral issued in connection with the XXXVIII International Eucharistic Congress, held in Bombay in 1964, the Catholic Bishops of India announced their choice of the College Project as the Chief Memorial of the Congress. This choice received the warm approval of His Holiness Pope Paul VI, who sent a gift of \$ 50,000, followed by another \$ 20,000. His Holiness has also established a scholarship in the College in his own name to be awarded to the best all-round student completing the M.B.B.S. Course.

The Corner Stone of the College was blessed by His Holiness at Bombay during the principal function of the Congress, held on December 3, 1964, at which he officiated. It was laid at the College site on July 27, 1965 by His Excellency V. V. Giri, then the Governor of Mysore, and now Vice President of India.

The First Phase of the building plan for the College is almost complete. In 1968 classes which until then had been held in St. Mary's Industrial School began in the new Teaching Centre, and students moved into the Hostel blocks with a Kitchen-Dining block attached. Connected with the preliminary architectural planning were a group of U.S., A.I.D. experts, namely Dr. J. R. McGibony, M. D., Dr. E. H. Holmes, M. D., and Dr. I. Taylor, M. D., together with Dr. H. Purcel, M. D. who was on the staff of Holy Family Hospital, New Delhi, and Rev. F. N. Loesch, S. J., then Rector of St. Xavier's School, Delhi (formerly Vice-Chairman and now Chairman of the Planning Committee of the C.B.C.I. Society for Medical Education). As Superior of Patna Mission, it was Father Loesch, S. J., who supported Sister Laetitia when the college project started back in 1944.

The Second Phase of the plan will include the Hospital, Nurses' Hostel and School, Residential Quarters for medical staff. During the last phase it is proposed to provide a College of Nursing, a Dental College, a Convalescent Home, and a Rehabilitation Centre. The building plan has been entrusted to Professor Johannes Krahn, Architect, Frankfurt, Germany, assisted by Messrs Powar & Powar, Architects, New Delhi. This future development depends upon the finances available.

In 1959, Archbishop Mathias told the C.B.C.I. "There is already a fund of nearly one lakh for the medical college." This included the money collected through the Catholic Hospital Association and the contribution from Propaganda Fide in 1946. Through the years, "The Catholic Hospital", C.H.A. journal, had faithfully reported each contribution which had trickled in during the decade of C.H.A. activity in fund raising for the Medical College. The last statement of accounts submitted on February 28, 1955 by Bishop Wildermuth, S. J. of Patna totals Rs. 47,038/5/8, excluding the \$ 10,000 from Propaganda Fide. Sister Mary and the Catholic Hospital Association had only begun to fill "the water pots". Convinced of the value of the College Project, as much as 95 per cent of the capital cost of construction and equipment has been contributed by MISEREOR, for the First Phase of the Project. Help has also been received from the Holy See, and Church and cultural organizations abroad.

Dr. L. Monteiro, Dean of St. John's Medical College, is largely responsible for bringing the College to its present stage of development. Formerly Dean of the Topiwala National Medical College, Bombay, Dr. Monteiro is Vice-President of the Catholic Hospital Association. The College is owned and conducted, through a Governing Council, by the C.B.C.I. Society for Medical Education, registered.

under the Mysore Societies Registration Act, 1960. One of the two medical colleges in the Bangalore University, St. John's has been included in the programme of medical research and post-graduate studies, and Dr. Monteiro is a Member of the Committee set up by the Government of Mysore to carry out this programme.

From the beginning the College has had the fullest co-operation of the Sisters of the Good Shepherd Congregation in conducting its clinical teaching in St. Martha's Hospital, where the students of the College are being trained in an atmosphere of dedication. St. Martha's Hospital is the oldest Catholic hospital in India founded by women religious, the Good Shepherd Sisters, who were the first congregation to come to Mysore in 1854. The School of Nursing which was opened in 1935 is now the largest Catholic school in India. In 1965 the Hospital affiliated with St. John's Medical College as a teaching hospital. Its fifteen specialized departments are staffed by highly qualified specialists. The expansion was financed by "MISEREOR" as a part of the College project.

At the beginning of the 6th year of its existence 1968-69 the College has a total of 259 students on its rolls. Of these, 36 are Religious Sisters, members of the congregations which supported Sister Mary in the foundation of C.H.A. In her autobiographical notes written at the request of her superiors, Sister Mary recalled the objectives of the Catholic Hospitals' Association and made a prediction, which has come true.

She wrote—"Its first purpose was to teach and safeguard Catholic principles in medical and nursing practice; and the establishment of a Catholic Medical College in India became one of the foremost aims of the Association. The enormous cost involved still prevents the fulfillment of this aim... *If I die it will come.*"

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ITS GUIDING SPIRIT

The Dean of St. John's Medical College is now the guardian of the ethics and principles of medical practice referred to by Sister Mary. Doctor Monteiro as head of the only national project of the Church in India with lay administration is ever conscious of the responsibility entrusted to him. In conversation he gently emphasizes that as the representative of the Conference of Catholic Bishops of India, he reflects their ideas. All things personal and local must be submerged so that the Church of India may teach through the College.

From its founding the Catholic Hospital Association of India, whose Vice-President is Dr. Monteiro, has looked to the wisdom of the Hierarchy to direct its steps in the medical mission apostolate. A succession of Bishops have one after another brought an Association formed "out of nothing" to maturity. In its turn the C.H.A. has helped augment the effectiveness of the Indian apostolate by introducing professional medical personnel to assist the social and educational work of the Church.

The hierarchial support began at the turn of the century when Most Reverend John Aelen, Archbishop of Madras, brought Sisters trained for medical work to his diocese, and convinced Rome that they must be permitted to practice their profession. About the same time in 1908 he sent

Thomas Pothacamury, born at Ravipadu in Guntur District on September 2, 1889, to the Papal Seminary in Kandy, Ceylon. Ordained on December 17, 1916, Father Pothacamury served in Madras for 33 years, and was Editor of the Catholic weekly "The New Leader" for 20 of these years. He was the 16th Indian prelate when he was consecrated on April 9, 1940 by Most Rev. Leo Kierkels, Apostolic Delegate, for the newly erected diocese of Guntur. There he and the Sisters of Jesus, Mary and Joseph met, and the Catholic Hospital Association was founded. During the first years Bishops presided at the Association meetings, and from November 1944 until the present, except on two occasions, the head of the Diocese or his delegate opened the annual C.H.A. Convention. Their advice on these occasions provided the inspiration for the Sisters to continue to work for a strong unifying medical association.

After the annual Convention in Nagpur, November 1953, when the C.H.A. was ten years old, formal correspondence began with the C.B.C.I. which lasted over a period of two years. A letter dated November 9, 1953 from Mother M. Kinesburge, F. M. M., President of C.H.A. to the Most Reverend F. Perier, S. J., of Calcutta, Chairman of the C.B.C.I., summarizes the meeting and the needs of the Association.

"The following are some of the important discussions and recommendations:

1. We have felt above all the necessity of having a Bishop as our Ecclesiastical Protector. This request has already been made to you, and we hope that it will be dealt with favourably.

2. The Medical College Committee of the Catholic Hospitals' Association was asked at this time to prepare a statement of the present status of the project.

3. The necessity to have our Catholic doctors and nurses

well trained in their ethical principles was forcibly brought to our attention again. A partial solution would be the forming of more Medical and Nursing Guilds; the distribution of text books on Ethics to Catholic doctors and nurses; and the appointment of chaplains in each diocese who will care for their instruction and spiritual direction. (In Nagpur, the Very Rev. Monisgnor E. Deage, Vicar General, assigned the Rev. Dr. R. Fallerior as Director).

4. Since birth control and such practices are becoming common knowledge, even in high schools, would it seem feasible that such schools be recommended to have a course of instructions for inculcating sound teaching on the subject?

5. The C.H.A. hopes to have an official Code of Ethics for doctors, which will be published in the journal *CATHOLIC HOSPITAL* within the next few months.

6. The delegates were aware of the many problems in connection with lay missionaries from foreign countries. They made the suggestion that a guide be prepared by the C.B.C.I. which would assist these good people in adapting themselves to India and provide for them a definite plan of work.

7. An interesting feature of this year's meeting was a Panel Discussion on Public Health, Nursing Education, and questions of general interest."

When Archbishop Perier answered the C.H.A. letter he suggested that the Association choose a Bishop as their advisor who in turn could contact the Standing Committee of the Bishops' Conference. He commented encouragingly on the medical college.

"We are still studying the possibilities of a Catholic Medical College with hospital attached. The estimate seems formidable and beyond our means. On the other hand such an Institution appears more and more to be a necessity. If so, we are bound to start, trusting in Divine Providence."

From Bangalore Archbishop Thomas also wrote:

"I am glad you are asking for an Episcopal Protector for the Catholic Hospitals' Association. That is a good idea. I can assure you that the Catholic Bishops' Conference of India is deeply interested in your work, and above all your efforts to start a Catholic Medical College. Archbishop Mathias of Madras-Mylapore has offered to take up the project. He has a great deal of enthusiasm and persevering effort. He can overcome all obstacles, however, difficult and trying they may be. That is my own personal experience in Madras when I was closely associated with him, and afterwards, too."

History repeated itself at the Eleventh Annual Convention in Bangalore on November 25, 1954. Sister Mary of the Sacred Heart was there and spoke at this her last C.H.A. convention. Archbishop Thomas celebrated Holy Mass in the Good Shepherd Church, and inaugurated the Convention in Good Shepherd Hall. Most Reverend Leo P. Kierkels, C. P., former Apostolic Delegate to India, was present. This gave pleasure to the delegates as these two dignitaries graced the occasion of the first annual meeting of the infant Association ten years previously. His Grace consecrated the C.H.A. to the Immaculate Heart of Mary, a tribute to Our Lady at the close the Marian Year. The request for an ecclesiastical advisor was again submitted to the C.B.C.I.

Early in 1955 His Eminence, Valerian Cardinal Gracias, Archbishop of Bombay replied:

"With regard to your Organization, as Chairman of the Standing Committee, I write to inform you that your Organization falls under the Section of the Social Action of the C.B.C.I., whose Director is the Most Rev. Dr. J. Attipetty, Archbishop of Verapoly. Latin Archbishop's House, Ernakulam-1. Please, therefore, in future correspond directly with him. With every blessing"

Thus direct lines of communication between the C.B.C.I. and C.H.A. were officially established, and Archbishop Attipetty was C.H.A. advisor for the next ten years.

Later in the same year a second ADVENT for the Catholic Hospital Association occurred. It is recorded in "The Catholic Hospital":

"The Annual Conference of the Catholic Hospitals' Association, held in Patna in November 1955, was opened by a Pontifical High Mass by His Excellency, Rt. Rev. A. F. Wildermuth, S. J., at the Patna Women's College. The Conference turned out to be a milestone in the history of the organization. Inaugurating the meeting for a group of over 50 members from all over India, His Excellency spoke warmly and encouragingly. Urging them on to perseverance and greater achievement, His Excellency translated his good wishes into the most practical form of assistance which has ever yet been granted the organization—namely, the contribution of a priest who may act as spiritual advisor and consultant."

Until this time the Catholic Hospital Association had only the hospital Sisters engaged in more than full time professional work to carry on its activities. Therefore, the Sisters eagerly accepted Bishop Wildermuth's offer hoping that through Jesuit assistance the Association in India would grow as strong as its older sister organization in America.

Years later commenting on the appointment, Reverend Edward Mann, S. J. who was then Superior of the Jesuits of Patna Mission, said that when he consulted the Internuncio, Most Rev. Martin Lucas, S. V. D., regarding the matter, the Internuncio gave his approval and recommended that Father James S. Tong, S. J., a member of the Jesuit Mission Band be the appointee. The official appointment was conveyed to the C.H.A. in a letter from Archbishop Attipetty.

"I am happy to state that the members of the Standing Committee of the C.B.C.I. were pleased with your work, and as a recognition of the services rendered by the Association, they have agreed to have Reverend Father Tong, S.J., as one of the Secretaries under the Director of the Section on Social Action of the C.B.C.I. to see in particular to the work of your Association. I hope under his direction, and with his help, the Association will be able to do much."

The Association not only received an advisor and consultant, but a Secretary of the C.B.C.I. for the Executive Director, who would reside in Delhi.

When Most Rev. J. R. Knox, succeeded Archbishop Lucas as Internuncio to India, he continued generously to support the Sisters and the C.H.A. It was he who welcomed His Holiness, Pope Paul VI to India when the Medical College Project was selected by the Catholic Bishops of India as the Chief Memorial of the Eucharistic Congress; it was he who presided and blessed the opening of many Catholic medical institutions throughout the country. Up until the day of his departure from India in 1967, he was involved in the medical relief program which he had set up in the famine areas of Bihar with the help of the Congregation of Religious of India, who sent medical teams of Sisters to answer his appeal.

Archbishop Joseph Attipetty of Verapoly had presided at the C.H.A. Convention in Bombay in 1964 held in conjunction with the Eucharistic Congress. Referring to the Medical College he told the Sisters, "I am sure each one of you legitimately feels proud of the selection of the Congress Memorial, which is a great triumph for our Catholic Hospital Association". He was replaced as C.H.A. advisor by the Most Reverend Dominic Athaide, O.F.M. Capuchin, Archbishop of Agra, at the quinquennial conference of the C.B.C.I. in Delhi, October 19, 1966, when the latter was

named Chairman of the C.B.C.I. Commission on Social Action.

The Catholic Hospitals today, as twenty-five years ago, need the support and cooperation of the Bishops and the Dioceses. To fully function the medical institutions must engage in educative, curative and preventive medicine. To accomplish this they need scientific equipping and professional staffing, and the continuing support of the hierarchy as their GUIDING SPIRIT in this special apostolate of the Church.

6

A RECORDING

To secure that unity which would give strength to the Catholic Hospital Association it was decided at the first general meeting held in Bangalore, April 22, 1944 "to publish a pamphlet or magazine".

Isolated communities of Sisters engaged in medical work were scattered throughout the sub-continent of India. To unite the work of the Church in the medical apostolate, and to keep the Sisters engaged in that work well informed, was an aim of the Catholic Hospital Association. The Franciscan Missionaries of Mary had spread from Ootacamund north to Kashmir; the Sisters of St. Joseph of Cluny, the first active religious order to come to India, had been in Pondicherry since 1826; the Sisters of the Presentation in Madras since 1842. In Rajasthan the Franciscan Sisters of St. Mary of the Angels had already founded two communities of Indian Sisters. The Salesian Missionaries of Mary Immaculate who arrived in Nagpur in 1889 had houses throughout the south and were deeply involved in village health work. The Maharaja invited the Sisters of the Holy Cross of Menzingen, Switzerland to Travancore in 1906. From there they crossed over to the government hospitals in Ceylon. Sister Francis of this community from Trivandrum was an outstanding Board member of C.H.A. All these Sisters must come to know each other.

The record book at Guntur contains a notation made by Sister Mary after this meeting. "We left Bangalore for Guntur. Mother Kinesburge, Mother Sapienta from Hyderabad, and Sister Laetitia from Patna accompanied us and spent a few days at Guntur, and later left for their respective houses."

Mother Sapienta, Franciscan Missionary of Mary, was at that time Superintendent of Nursing Service for all the hospitals in the State of Hyderabad, and the first woman to hold such a position. As Nursing Superintendent of the Osmania Hospital, Mother M. Kinesburge, F.M.M., worked under her supervision. They both contributed much to the promotion of Catholic nursing education in India.

The Sisters worked together during the few days in Guntur, and when Sister M. Laetitia, S.C.M.M., left for Patna she took with her the manuscript of the Catholic Hospital Association meeting which was published in a sixteen page Report printed at the Catholic Mission Press, Bettiah.

When the Association delegates met again at the first general Convention in Hyderabad, November 25, decisions were made regarding the name, size, scope of the journal. It was called THE CATHOLIC HOSPITAL—official organ of the Catholic Hospitals' Association (India, Burma, Ceylon), and its distribution was to be free. Sister M. Laetitia was to be the editor.

The first issue bears the date November 1944,

"Edited and Published by Sister Mary Laetitia

Medical Mission Sisters

Patna City

Printed at

The Catholic Press Bettiah"

Thus was launched THE CATHOLIC HOSPITAL to provide regular communication and keep the members of

the Association professionally informed. The magazine was registered by the Postmaster-General, Bihar and Orissa Circle, February 13, 1945, in Patna.

Sister M. Laetitia was one of Mother Anna Dengel's three companions in the founding of the Society of Catholic Medical Missionaries in 1925 in Washington, D. C. The first issue of another journal "THE MEDICAL MISSIONARY", Vol. 1, No. 1, October 1927, gives a bit of biography.

"Sister Mary Laetitia Flinger was born in England but came to the United States several years ago. She received her training in Bellevue Hospital, New York City, and joined the Society soon after her graduation. She was the first nurse to offer herself to the Society of Catholic Medical Missionaries. She left for England last April to take a six months post graduate course in obstetrics at the Queen Mary Maternity Hospital in London, to fit her more for future work among the women of India... She will leave for India in November."

Between December 22, 1927, when she reached the new Holy Family Hospital, Rawalpindi, built to replace Dr. McLaren's St. Catherine's, and the C.H.A. meeting November 1944, Sister Laetitia had spent 17 years in India. She helped open the above mentioned hospital; in 1930 transferred to Child Welfare and Midwifery Supervision in Dacca for two years of public health visiting; then moved to Dacca's Mitford Hospital to act as Superintendent of Nurses, where she had experience in preparing student nurses for the Bengal Nursing examination in Calcutta. After ten years in India she returned to America in 1938, taking an overland route through Asia and Europe, the exciting details of which she narrated in a series of articles.

Christmas 1939, she is in the "old Cathedral" in Patna City. Her Sister companion wrote: "Pioneering is—an experience. Sister M. Laetitia is a veteran at it..... She

surveyed the scene. 'Well, we are beginning on nothing, as usual' was her brief comment. And then she 'rolled up her sleeves' and went to work".

At the time of the founding of the Catholic Hospital Association in 1943, Sister Laetitia had been called back to Dacca to set up two emergency hospitals for civilian war casualties, which added 150 beds to the Mitford Hospital. There she was in the midst of the most acute phase of the Bengal famine.

It was not a coincidence that Sister Mary of the Sacred Heart and Sister M. Laetitia were united in literary work. Dr. Anna Dengel, Editor of *THE MEDICAL MISSIONARY*, published in Washington, D. C., had printed articles by Sister Mary, and had written about her. Sister Laetitia had been writing for it also.

So it was experienced writers that made *THE CATHOLIC HOSPITAL* a vibrating voice, echoing the enthusiasm, the pioneering spirit, and the daring planning of these medical Sisters. Many Sisters contributed. Their original articles show a knowledge of what was going on in the world's medical circles, and required professional reading and involvement in contemporary medical movements. There was so much to teach and so much to do to further the health of India. There is only one bound copy of the magazine, to preserve the dynamic aspirations of our Sister doctors and nurses during these first years of the Association.

Under Sister Laetitia's editorship, the sixteen page magazine which began November 1944 appeared bimonthly, with the exception of December 1945, omitted "due to printing difficulties". She published 19 issues in all, printed on a poor quality brownish paper, which was all that was available during the war years. On April 19, 1945, Sister Laetitia reported at the Council Meeting in Bezwada "owing to shortage of paper, it had been difficult to get the journal published,

but a certain quota has been sanctioned. She asked members to send interesting articles". When she opened another Holy Family Hospital in Mandar, Ranchi District, the magazine went with her to be printed by Rev. H. Jacquemotte, S. J., at the Catholic Press, Ranchi.

In July of 1947, Sister Laetitia left India via the Philippines for the S.C.M.M. General Chapter. She hoped the absence would be only a short interlude, and arrived in Philadelphia with a return ticket to India. Appointed Assistant to Mother Dengel, she never returned but went on to open missions in South America and Africa. Then followed ten years, while superior in her native Britain, nursing in the London slums. She is now working in an African leprosarium.

Sister Laetitia's resignation was received with regret at the Convention in Nellore, October 17-19, 1947. *THE CATHOLIC HOSPITAL* was left in the hands of Sister Ignatius Marie, who had come with Sr. Laetitia from Patna to Mandar, and who had been helping her superior with the clerical work of the magazine. The "Medical Missionary" gives her history, also.

"Sister Ignatius Marie Desmond is a native of Somerville, Massachusetts. She attended Boston Academy of Notre Dame, as well as the New England Conservatory of Music. She received her A. B. degree from Trinity College, Washington, and before her entrance into the Society of Catholic Medical Missionaries in 1935 was employed as a pharmaceutical chemist." In October 1938 she left for Rawalpindi where she became a registered midwife, and received an Indian Compounder's diploma after a course of studies in Amritsar. She transferred to Patna in 1942 and went on to pioneer the Mandar Holy Family Hospital in 1947.

At the afternoon session of the C.H.A. Council Meeting

name of the magazine be changed to 'MEDICAL SERVICE'. The vote unanimously carried." The journal was subsequently registered in New Delhi under the new title "MEDICAL SERVICE" Official Organ of the Catholic Hospital Association—India, Pakistan, Burma, Ceylon. "Pakistan" first appears in the title on the January-February 1959 issue.

The nurses refused the C.H.A. offer to reserve a section of the journal for the nurses guilds. However, in an attempt to bring together the Catholic doctors throughout the country, from January 1958 through the July-September 1959 issue the title page reads "MEDICAL SERVICE", National Organ in India of the Catholic Hospital Association and the Medical Guild of St. Luke. It was at this time that the "s" was dropped from the name of the Association, which since then has been known as "The Catholic Hospital Association".

As he had feared, the burden of writing for the magazine was left completely to Father Tong. So he relied on the nearest Sisters for help, the Medical Missionaries at Holy Family Hospital, New Delhi. From 1957 on they gave assistance. During Father Tong's absence in the United States, Sister M. Caroline edited the journal from March to August 1961. On his return from November 1961 through the May-June 1964 issue, Sister M. Caroline and Sister M. Pascal are listed as Associate Editors. In two issues from November 1965 to January-February 1966 Sister Michael Ann's name appears as Assistant Editor.

Finally Mother Anna Dengel, M. D. in Rome responded to Father Tong's repeated appeals for assistance and recommended to Medical Mission superiors in India that a qualified Sister should be assigned to the C.H.A. work. On August 1, 1966 Sister M. Adelaide left the teaching staff of Holy Family Hospital School of Nursing, Mandar, and went

to Delhi for full time duty at the Catholic Hospital Association office. Sister had been directly and indirectly associated with the Catholic Hospital Association since 1947.

In 1968 Sister M. Adelaide's position as Executive Secretary of C.H.A. was renewed by the Board and her superiors. Besides an A. B. Degree from St. Joseph's College, Emmitsburg, Maryland, the school founded by Blessed Elizabeth Ann Seton, Sister holds a diploma in journalism, and a teacher's diploma in science and several other subjects. Employed for ten years in business and social service work in the United States, she has had almost twenty years experience in the Medical Mission Sisters' hospitals in Bihar. Since September 1966 editing of "Medical Service" has been largely her responsibility. The magazine still suffers from printing and paper problems, and contributed articles are practically nil. Then, too, the pressure of work in C.H.A. office leaves little time for writing.

However, bi-monthly the "MEDICAL SERVICE" continues to unite C.H.A. members. Father Tong began his second Editorial in 1957 with a summary of the journal's purpose. He wrote, "When Doctor Mary, Sisters Elizabeth and Laetitia, Mothers Angelina, Attracta, Kinesburge, and other valiant women met to organize the Catholic Hospitals' Association, they launched this little paper to be a bond of union between the members."

7

THE GUARD CHANGES

An atmosphere of depression hung over the preparations for the 1955 annual Catholic Hospital Association Convention in Patna. In retrospect it seems as though the Sisters who gathered a few days before the meetings shared in Sister Mary's painful sufferings from a distance. They knew that for the first time in the history of the Association neither she nor Mother Kinesburge would be with them. She must have been speaking to the Holy Spirit in Guntur, as was her prayerful custom, for on the first day of the Convention the gloom changed to joy.

Guntur, Bangalore and Patna Dioceses had been most deeply involved in the history of the Catholic Hospital Association. Now after twelve years, Patna for the first time was the venue for the convention. The Sisters of Holy Family Hospital, Patna, felt a great responsibility to make the Convention a success. Sister M. Leonie Tummers, M. D., Superior and Medical Superintendent was at that time a member of the C. H. A. Board.

Mother Theodosia of the Apostolic Carmel, who is well known throughout the world since Vatican Council II, had offered Patna Women's College for the Convention. A few Sisters were to stay at St. Joseph's Convent, Bankipore, and some in the dharmashala at Kurji, now staff quarters of the new Holy Family Hospital. Sister M. Adelaide was in charge

of the arrangements for the guest Sisters at this latter place.

Right Reverend A. Wildermuth, S. J., of Patna was still Treasurer of the Committee handling the C.H.A. Medical College Fund. As he was to open the Convention with Holy Mass, Sister M. Leonie and Sister M. Adelaide visited him to finalize the programme. In the course of the conversation, the depressing spirit and lack of enthusiasm evident among a few of the members was mentioned. Sister Adelaide who had been well acquainted with the Catholic Hospital Association of the U.S. remarked that the strength of the American organization was due to the fact that a Jesuit Father directed the Sisters. His Excellency promised to do all in his power to encourage and help the C.H.A. in their medical apostolate. There was a saying at that time in Patna, that no priest in the diocese had died of anything but old age since Sister M. Laetitia and the Medical Mission Sisters had come to Patna Diocese in 1939.

So after the Pontifical High Mass at Patna Women's College on the morning of Saturday, November 12, 1955, in his opening address to the Catholic Hospital Association, His Excellency, the Right Rev. A. F. Wildermuth, S. J., accompanied his cordial welcome with the offer of a practical gift—a priest from Patna Diocese who might act as spiritual advisor and consultant.

His Excellency told the Sisters that he had consulted Reverend Edward Mann, S. J., the Jesuit Patna Mission Superior, regarding an advisor for the Association. If the delegates decided to accept the offer, they would try to find a Father to fill the office—but on that morning he was not able to say who might be named.

At the afternoon Council Meeting the resolution was passed to accept the Bishop's offer of a Jesuit consultant and coordinator for the Association. At that time besides the Governing Board, thirteen Sisters were listed as Councillors.

Three of the five members of the Governing Board were present; three Councillors and one proxy were also present, making a total of seven Sisters. Mother Angelina, a C.H.A. founding member who had been Sister Mary's superior in 1943, was one of the councillors there.

Sister Crescentia, S. C. N. of Nazareth Hospital, Mokameh, Bihar, as Second Vice-President presided at the Convention. Due to her outgoing personality and years of experience in public relations this meeting is an outstanding one in the history of the Association. Elected to the C.H.A. Board in 1953 Sister Crescentia was a very active member.

Sister Crescentia Wise, S.C.N., was born March 13, 1900, in Kentucky, U.S.A., and entered the Sisters of Charity of Nazareth in 1918. She received her R. N. from St. Joseph Hospital, Lexington, Kentucky, and a B.S. degree in Pharmacy at the University of Louisville. Sister was one of the six pioneers of the Sisters of Charity of Nazareth, who arrived in Mokameh, Patna District, Bihar, in December 1947. She was an untiring, efficient organizer and was responsible for the opening of a dispensary early in 1948, and Nazareth Hospital on July 19, 1948. In August 1952 she started a leprosy clinic with one patient. This work has grown to huge proportions and now cares for about 2,000 leprosy patients bi-monthly. She was instructor in the Nursing School, and organized the service departments of the hospital. Due to ill health Sister returned to the U.S. in 1961, and died on March 24, 1968. Her last years and her last illness were an inspiration. She was Sister Visitor in the hospital, and later among the retired Sisters. Hers was not a casual contact, but she shared each one's thoughts, interests attitudes, joys and sufferings. So, too, the C.H.A. had known her.

Sister Crescentia read the Presidential Address sent by Mother Kinesburge, who was too ill to travel to Patna.

Two internationally famous people in the medical field were among the Convention guests. Miss Evelyn Pearce of England, author of so many nursing textbooks, was in Patna and attended the Mass on November 12. Dr. Franz Hemerijcks of the Belgian Leprosy Centre conducted the first day's program on "The Leprosy Problem and Its Early Diagnosis". Sister Mary of the Sacred Heart had sent her contribution, a paper entitled "The Doctor's Role in the Mystical Body" for the second day's program. Rev. F. Wieman, S. J., spoke on the "Mystical Body of Christ Applied to Medical Work and Workers". This historic meeting is preserved pictorially in the C.H.A. office. The negative of the group picture of the delegates taken in Patna in 1955 is the only Convention negative in the C.H.A. file.

In the Minutes of the last Council Meeting held on November 14, 1955, before the delegates left Patna, the name of Father James S. Tong, S. J. is listed as Ex-Officio member of the Association.

Sister Mary of the Sacred Heart, still First Vice-President of the C.H.A., from her bed of suffering had indeed guided the Convention. She was well acquainted with the history and functioning of the U.S. Catholic Hospital Association, and in July-August 1945 *THE CATHOLIC HOSPITAL* had reprinted an article, entitled "The American Way" by Rev. A. Schwitalla, S. J., its founder. His name appears frequently in Sister Mary's writings. Jesuit Fathers in Australia, England and the U.S. had guided Sister Mary to India. Now with less than a year and half to live, the sons of St. Ignatius and St. Francis Xavier ensured the continuity of her Indian medical organization.

Correspondence in the C. H. A. archives continues the story. In a New Year's letter, Father Tong tells how he learned during Christmas vacation of the appointment made November 1955.

LETTER FROM THE CHAPLAIN

Dear Sisters,

At the annual Convention of the Catholic Hospitals' Association, which was held in Patna last November, the Sisters in authority requested His Lordship, The Rt. Rev. Augustine Wildermuth, S. J., Bishop of Patna, to appoint a priest to encourage the members and to help the association in the management of its affairs. His Lordship consulted the Superior Regular, and the result of their conference was that the lot fell upon me. My appointment was announced to the Sisters at the meeting, but, as I was away on a mission tour, I myself came to know of my new office only about a month later when, on my return home, my Superior greeted me in the corridor with: "Hey, did you hear about your new appointment?" Probably the principal reason why I was chosen is that I am a member of the Patna Jesuit Mission Band, and thus have an opportunity to move around and visit some of the hospitals which fall on the routes of my preaching journeys.

This appointment has come upon me like a bolt from the blue, a complete surprise. Truly, I have always admired, and have in a general way been interested in the medical apostolate. Yet, other activities have so completely absorbed my personal time and energy that I have never even learned how to administer De Chane's kit of six remedies effectively. Thus, I could never have expected to receive such an assignment.

However, now that I have it, I am glad of it. I joyfully accept this opportunity to do for the hospital Sisters whatever I can within my limited time and talent.

Up to now, I must confess, I don't know what my duties are. I suppose they will slip upon me one by one as I get to

know more about the Association and its excellent work.

Yesterday as I was making the stations, when I came to the eighth: "Jesus comforts the women of Jerusalem", the thought came to me: "that's probably my job, to comfort those good Sisters!" We usually associate the word comfort with the things like a soft bed or an easy chair, but the basic meaning of the word, if we consider its Latin origin, is to strengthen. Might that not be the keynote of my future work for the Association, to strengthen it?

Devotedly, your chaplain,
JAMES S. TONG, S.J.

It was the Sisters of Mercy who had come to Jamshedpur, India, in March 1953 from Merion, Pennsylvania, who were to introduce Father Tong to the C.H.A. work. Sister Mary Peter, C. R. S. M. was President from 1957 to 1960. Sister Mary Daniel, C.R.S.M. had been elected Secretary at the Patna Convention. On December 28, 1955, she wrote to Father from Mater Misericordiae Convent, Jamshedpur:

"Your letters have pointed out what sort of information you want, to carry on in your new capacity. I shall fill in as much as I can, and what I cannot will be either secured for you or referred to someone who can answer firsthand. The paper enclosed with the historical summary of the C.H.A. in America holds enough of parallels to answer your question, 'What do the Sisters expect of me?'

"In the bundle that you have already received is a copy of the Memorandum of the Association which states the Aims and Objectives. We were informed at the Patna meeting that many of the original papers were lost on one trip across the border and many of the papers are scattered among the council members. That is one of the big reasons

for the need of a central office. When Mother Kins-
burge sends her papers, and we are able to get the rest from
the other members, you will be able to catch up with what
needs explaining. Coming is a copy of the constitutions of
the American C.H.A., and the existing one for the Indian
C.H.A. which is to be revised. The really driving force
when the Association was founded was the hope of a
Catholic Medical College. It has been carried on as far as
possible and has been given into the hands of the C.B.C.I.
to bring to completion. Discussions of a new endeavour
and the continued work of the C.H.A. has your appoint-
ment as one of the immediate results."

From a distant part of the country a Sister superior and
hospital administrator acquainted with Father Tong for
many years wrote on January 22, 1956.

"Do not think I forgot to answer your Christmas card,
but I had mislaid it..... It is just as well that I did
not answer promptly..... I was going to say—What
does the C.H.A. need a chaplain for unless it is to give
the last sacraments? In the meantime I had a letter
from your Bishop telling me about it. You are right....
we must have people to work for the Association....So
whether the Association will live or just crumble up
depends largely on the members, I mean the officers.
When I joined I did so because it was a *Catholic Associa-
tion.*"

A series of letters of documentary importance describe
the steps in the appointment of Rev. James S. Tong, S. J.,
as Executive Director of the Catholic Hospital Association.

Latin Archbishop's House
Ernakulam P. O., S. India
10th February, 1956.

A. No. 934/56/CBCI
Rev. Fr. James S. Tong, S. J.
64 Cantt.
Jhansi, U.P.

Dear and Rev. Father,

I wish to thank you for your esteemed letter of 9th inst. I am happy to know that His Lordship, the Bishop of Patna has appointed you to assist the sisters in the work of their Association. I am sure that, with your assistance, the Association will make steady progress and the discouraged sisters will revive their spirit.....

Here I may observe that the President of the "Catholic Hospital Association" was officially informed by His Eminence, the Chairman of the C.B.C.I., that the said Association falls under the section of the Catholic Social Action...

With cordial blessings,

Yours devotedly in Christ.
JOSEPH ATTIPETTY.
Archbishop of Verapoly.

There was also correspondence between the Apostolic Internuncio and Archbishop Attipetty:

Apostolic Internunciature
Chanakyapuri, New Delhi
2nd April, 1956.
No. 7039/56
My dear Lord Archbishop,

A few days ago Father Tong, S. J., of Patna came to see

me and spoke to me about the existing Catholic Hospital Association and the desire of its members to have more guidance.....

If the C.B.C.I. takes the hospitals under its wings, it will be good that the correspondence of the Association is sent to the Secretariat. From my experience in Africa I know that the hospital section formed a very busy section in the Secretariat. One of the Secretaries was especially assigned for the work of the hospitals. So I asked Father Tong whether he was willing to serve in the Secretariat and to give his time to the hospitals and other activities of the Secretariat. He would not mind and I will speak with his Superiors. It might be that they have a different view.

Personally I am very pleased that the hospitals come under the Bishops' Conference and that the Social Action Department will look after them. It is obvious that Your Grace cannot do all the work which had to be done by the Secretariat, but now they will have a head, now they will have a better status.

After Easter the President will contact Your Grace in order to come to a settlement.....

Yours in Christ,
Apostolic Internuncio
(M. H. LUCAS, S.V.D.)

While in Calcutta for his first C.H.A. Convention, on October 15, 1956 Father Tong wrote to Archbishop Attipetty.

"Beginning with January my superiors leave me free for this work. Hence, as soon as convenient after the C.B.C.I. meeting, Your Grace, I would appreciate receiving my commission, at least in brief outline form, in writing. There are a number of reasons for this.

First, that I may have the blessing of obedience on my work. Secondly, that I may not make any mistakes due to a misunderstanding of the limits and scope of my work. And, thirdly, that I may have something to show to anyone who questions me."

Archbishop Attipetty answered:

A.M.D.G.

Latin Archbishop's House,
Ernakulam-1
(S. India)

A. No. 14000/56/CBCI

November 5, 1956.

Rev. Fr. James Tong, S. J.
St. Xavier's
Patna, Bihar.

Dear Rev. Father,

Probably you will receive an official communication from the Chairman of the Standing Committee of the C.B.C.I. regarding work. I am happy to state that the members of the Standing Committee have agreed to appoint you as one of the Secretaries under the section of the Social Action to attend in particular to the work of the Catholic Hospitals' Association. In addition to this you may have to do some other work also, you will have to send me your programme and the report of your work so that I may give you the necessary directions.

Wishing you success in your work, I bless you most cordially.

Yours devotedly in Xt.

JOSEPH ATTIPETTY
Archbishop of Verapoly.

A few days later the Archbishop wrote again:

Latin Archbishop's House
Ernakulam-1 P. O.
November 16, 1956.

Rev. Fr. James Tong. S. J.
St. Vincent High School,
Poona-1.

Dear Rev. Father,

With reference to your letter of the 12th instant, I wish to inform you that your main duty, at least in the beginning, will be to organize the Nurses' and Medical Guild, etc. I did not mention this since I hoped and I still hope you will get all the instructions from His Eminence, the Chairman.

Wishing you success in your work for the Catholic Hospital Association, I bless you most cordially.

Yours devotedly in Christ,
JOSEPH ATTIPETTY
Archbishop of Verapoly.

While the "guard was changing", the future Executive Director of the Catholic Hospital Association, and Secretary to the C.B.C.I., was not sitting still as the addresses on the above correspondence indicate. He continued His Master's business on the Patna Jesuit Mission Band throughout the year 1956.

8

THE EXECUTIVE DIRECTOR

So in 1956 Father Tong's retreat schedule brought him to St. Stanislaus Convent, Bangalore, the novitiate house of the Sisters of Jesus, Mary and Joseph. There the Foundress and the future Director of the Catholic Hospital Association met. After conversing with him Sister Mary of the Sacred Heart, so near eternity, enthusiastically confided to her Sisters, "I think we have the right person for the Catholic Hospital Association. It will now have new life", and so put her seal of approval on Father Tong's appointment.

On January 1, 1957, Father James S. Tong, S. J., took up residence in New Delhi. Most Reverend Joseph Fernandes provided him with two rooms in Cathedral Cottage, which six Jesuits from Missouri, U.S.A had occupied a few years before while teaching at Delhi University.

Finance was a problem in establishing a permanent office. At the C.H.A. Board Meeting in Calcutta October 1956, it had been agreed that Rs. 500 be advanced in January 1957, and that Father be asked for his expenses.

In a letter January 11, 1957 Mother Kinesburge follows this matter through.

"I am writing today to Sister Ancilla to send the cheque immediately to Cathedral Cottage, Alexandra Place, New Delhi.I hope that Reverend Father has al-

ready taken up residence there..... It seems that he will be able to continue some of his mission work for which I am glad. I think it would have been a big sacrifice if he had to give it up entirely."

Before the cheque arrived he had borrowed Rs. 300 to purchase a few new cassocks and a railroad ticket, for a ten month travel tour through India. He covered 7,000 miles and was back in Delhi by October 30, 1957 to give a report to the C.B.C.I. and C.H.A. at their Convention in Lucknow.

He summarized this first year of work as follows:

I. Preaching—over two months and included

1. Two parish missions and a week of parish visiting
2. Five retreats, one for the clergy in Calicut, and the others for Sisters.
3. Three students' retreats.
4. His own retreat.

The income from this spiritual service paid for his travel.

II. Organizing

Nurses' Guilds—

1. Addressed 11 Catholic Nurses Guilds
2. Organized 15 new Nurses Guilds
3. Addressed nurses in 6 cities where there were not enough to form a Guild.

Physicians' Guilds—

1. Addressed 5 Catholic Physicians Guilds
2. Organized 5 new Physicians Guilds.

III. Held Regional Meetings for the Catholic Hospital Association.

1. Kurji Holy Family Hospital, Patna, March 19, 1957, 18 members present
2. Sacred Heart Leprosarium, Kumbakonam, March 29, 1957, 11 members present.

IV Publishing—

1. Edited *THE CATHOLIC HOSPITAL* quarterly
2. Started to publish *THE LOTUS AND THE LAMP* as a one sheet quarterly for the Catholic Nurses' Guild.

He ended the report "I am content with the work. Where ever I have gone fresh interest has been aroused. The Sisters particularly have been grateful for what I have done for them".

In an editorial of July 1957 Father Tong summarized C.H.A. statistics. "We have in the country approximately a hundred Catholic hospitals. They vary in size. At least ten have over a 100 beds. The rest average roughly between 20 to 40 beds. . . . careful observation shows that the most acutely felt need is for qualified doctors."

Who is this Director who during the next ten years was to see the Catholic medical institutions triple in number?

James Stuart Tong, S. J., was born in Owensboro, Kentucky, the eldest of seven children, three sisters and three brothers. Since none of the brothers was near his own age, as a boy he spent a great deal of time alone. His recreation on their farm was hunting, fishing, swimming, riding. He attended St. Mary's College 60 miles south of Louisville conducted by the Resurrectionist Fathers. It was a small

school with only 120 students among whom were a number of late vocations preparing for the priesthood. One fellow student, Ignatius Collins, intended to join the Jesuits. He and James Tong became close friends and both after graduation entered the Society of Jesus at Milford, Ohio, near Cincinnati. His novitiate and philosophy were at West Baden, Indiana. He was assigned to Patna Diocese in 1939. His introduction to India consisted of six weeks Hindi study at Hazaribagh, Ranchi Diocese, and a year of teaching at St. Xavier's School, Patna. In 1942 he taught in the parish school at Bettiah, Bihar. The years 1943 through 1946 were spent in theology at St. Mary's Seminary, Kurseong, Darjeeling District. From January to June 1947, he was on the Mission Band, before going to Sacred Heart College, Shembaganur, South India for Tertianship which was completed in April 1948. From May 1948 to December 31, 1956 Father Tong was a member of the Patna Jesuit Mission Band, travelling throughout India giving missions and retreats. Therefore, he brought to C.H.A. a knowledge of the country, the Church and the people—the religious and laity.

Settling down in New Delhi toward the end of 1957, the Director established permanent headquarters for the Catholic Hospital Association. He used one of the little rooms at Cathedral Cottage for an office and hired a clerk, Henry Martin, whom he trained so well that this young man now holds a high position in the American Embassy, Kabul, Afghanistan.

Other Catholic organizations were also opening offices in the Capital of India. Father Tong took an interest in Catholic Relief Services, which had been shipping supplies to India since 1952. The work had been started in Delhi by Father Snyder of the U.S., which was carried on by Msgr. Jack D'Souza, brother of Most Rev. Eugene D'Souza, pre-

sent Archbishop of Bhopal. He helped with the government routines of getting the supplies into the country, according to the Indo-American Agreement which had been signed July 9, 1951, in Washington by Dean Acheson and Vijaya Lakshmi Pandit.

In 1956 Mr. Norton was appointed Director of the Catholic Relief Services, and lived at the newly built Holy Family Hospital, where he worked with a stenographer and a clerk. Mr. and Mrs. Sonaggere replaced him in 1958. They resided and worked at the Cecil Hotel. They gave Father Tong Rs. 200 a month in return for his advice and help. Daily the C.H.A. Director cycled from New to Old Delhi to work in the C.R.S. office. When the Patna Jesuits took over the Cecil Hotel in 1960 and started renovations to change it into St. Xavier's School, the C.R.S. office moved to a private house in New Delhi, which eliminated the long trip across town.

Archbishop Attipetty on October 7, 1957, wrote to Father Tong about the work at C.R.S. "It was good to hear that you were able to help Mr. Norton in his work for the Catholic Relief Services. In case you can take up that work also without prejudice to your work for the Nurses Guild, etc., I most cordially approve of the suggestion, and shall only be very glad that you help Mr. A. Sonaggere, since the relief supplies fall under the section of Social Action. I was once asked to take up the distribution and correspondence regarding the supplies. I found it impossible to do the work from here, and I suggested to Mgr. Gordon to entrust the papers to His Grace, the Archbishop of Delhi. So you are the right person to help Mr. Sonaggere. Of course now you will be doing the work for the Relief Services, and not on behalf of the C.B.C.I. But it comes to the same. It will certainly solve many difficulties if you are approved as a liaison officer between Catholic hospitals and

the Relief Services."

In 1961 Miss Marley was in charge of C.R.S. and had her little office in Defence Colony. In October 1963 office space for C.H.A. and C.R.S. was provided in the new C.B.C.I. Centre, Alexandra Place. With Mr. F. Senz, as Director of C.R.S. a close working relationship was established between the two organizations. A monthly donation of Rs. 300 from C.R.S. to C.H.A. for its services helped the Catholic Hospital Association budget when funds were very scarce.

An important out come of this relationship was the establishment of Catholic Charities of India. The summary in C.H.A. files reads:

"During 1959, Mr. Armando E. Sonaggere, Program Director of Catholic Relief Services, and Father Tong used to discuss the possibility of organizing a counterpart organization which should be called Catholic Charities, to raise money within the country, and be established to carry on, in case C.R.S. should cease of function. "Mr. Sonaggere agreed to try to secure aid from C.R.S., New York, to help in a material way to get it started, and Father Tong undertook to interest the Bishops. In this connection he wrote a circular letter to the bishops and published several articles in the C.R.S. bulletin "Food for Thought".

"In early 1960 both Mr. Sonaggere and Father Tong attended a meeting of the Standing Committee of the C.B.C.I in Bangalore. Father Tong presented a paper urging the setting up of Catholic Charities on a national basis, and Mr. Sonaggere gave a speech about the same topic. They both nominated Msgr. I. Lobo to be in charge. Some time after the meeting His Eminence Cardinal Gracias, agreed to release Msgr. Lobo, who

was then his Secretary, for this work. Further discussions took place after this meeting, and it was decided that because the matter was of national importance, it should be presented to the general body meeting of the C.B.C.I. This was done the following year in Delhi. There it was again approved by all the Bishops of India to start Catholic Charities India."

For twelve years Father Tong, S. J., has represented the Catholic Hospital Association at home and abroad. Home is Delhi, as he was among those dedicated individuals who became the first citizens of a free and independent India. As Asian Secretary for the International Catholic Confederation of Hospitals, he is in contact with sixteen eastern countries outside India.

His longest leave of absence was between March 30, 1961 and September 1961, when he took a course at St. Louis University and received a diploma in Hospital Administration. At that time he also studied the functioning of the American C.H.A., the American Hospital Association, the Canadian Hospital Association, the Catholic Hospital Association of Canada and visited many hospitals.

The tangible benefits to Catholic Hospital Association members through the broad contacts and unceasing work of their Executive Director, may be briefly summarized:

- I. From the cooperative working with the Catholic Relief Services has evolved the following services to Catholic medical institutions—
 1. aid in registration on the Government of India approved list for the Indo-American and Indo-British Agreements.
 2. aid in obtaining import licenses for institutional

equipment.

3. aid in obtaining remission of custom duty on imported hospital equipment.

II. The Catholic Hospital Association is the recognized organization for submitting and approving applications for medicine, buildings, equipment, scholarships, etc. for Catholic medical institutions seeking aid from:

1. Catholic Medical Mission Board—through Catholic Relief Services.
2. International Caritas—through Catholic Charities of India.
3. Misereor—through the Indo-German Social Service Society.

III. An Employment Service for hospitals seeking staff, and personnel seeking employment.

IV. The periodic publication of a Catholic Hospital Directory which is used in India and abroad.

In a Christmas letter of 1966 addressed to friends and benefactors, Father Tong in writing about his Mother and his Home, unintentionally portrays himself.

"My mother died joyfully on October 19th. Age 76. In the recent years after Dad died, she lived alone in Owensboro, Kentucky. Daily she attended Mass, often staying on for a second or third. She made an annual retreat. Belonged to the parish societies: Daughters of Isabella, Te Deum International, Apostleship of Prayer. She was also a member of the Third Order of St. Benedict, associated with St. Meinrad Monastery,

Indiana.

"She seemed to breathe short prayers. Her letters would commonly begin with: Sacred Heart of Jesus, my confidence. Or Jesus, Mary and Joseph, pray for us. The rosary was her constant companion. Her piety radiated a spirit of joy among all around her. Like Mary, she would be present for the births, weddings and funerals of relatives and neighbours, cheerful to lend a helping hand or say the encouraging word. She was always ready to close house and live with people who had illness in the family, or who needed someone to look after the children while they went on holiday. She called herself a leafleteer, a term she had learned from Father Garesche, late Director of Catholic Medical Mission Board, New York. She always had stacks of leaflets, rosaries, scapulars and Sacred Heart badges to give out to visitors or inclose with letters. She engaged in a wide correspondence with friends, relatives and pious associations.

"Though she was not notably ill, by doctor's advice she walked over to the hospital to have her gall-bladder out. She no doubt sensed danger, as she wrote to me a few days previously that if anything happened she would like Fathers Abe and Chamberlain to come. Father Abraham Puthamana is an Indian Jesuit doing his theology in Chicago. Father Chamberlain and I had worked together for several years in India.

"The first day after the operation she seemed fine, but the second day she started weakening, and the third morning she went off as though sleeping. Several of those who attended the funeral have remarked that her face seemed to shine with an admirable beauty.

"It's a matter of time. Our turn will come, and we shall laugh with her again.

"The telegram reached me in Calcutta the day before our Catholic Hospital Association Convention. Similarly, ten years previously, when we were having our CHA convention in the same place, Loreto House, Calcutta, the day before the convention I received the telegram that my father had been killed in an accident. This was an astonishing co-incidence. The explanation that occurred to me was that God was manifesting a delicate Providence, for this way the Hospital sisters for whom I work were able immediately to offer their Masses and prayers for both my parents."

9

MEDICAL GUILDS IN INDIA

The first Object in the Memorandum of the Association of the Catholic Hospitals' Association is:

1. To teach and safeguard Catholic principles in medical and nursing practice.

For years before the formulation of this objective, Sister Mary of the Sacred Heart had studied, pondered and prayed about the matter which is briefly summed up in the physicians "Oath of Hippocrates"——"I solemnly swear that I will treat the sick only with a view to helping them and never in order to inflict injury...." The "injury" may involve the patient and the physician, the physical and the moral well-being of both. In 1922 Sister Mary decided "There was only one way to solve the twofold problem, and that was to supply Catholic medical men and women teaching sound ethical principles, and for this we must have a Catholic Medical College in India....Personal experience has led to this conclusion".

To compensate for "the great dearth of doctors" and the lack of Catholic medical educational facilities, Sister Mary urged the Catholic doctors to group themselves into guilds. At the second general Convention of the Catholic Hospital Association in Nagpur Major A.F.W. Da Costa-Joshi,

F.R.C.S., L.M. & S., D.T.M., V.D., late A.F.M.C., late I.M.S., of Chateau D'Emilia, Nagpur, was guest speaker; his topic "Guild of St. Luke".

"For the past six years the whole world has been torn asunder by a devastating war. In this turmoil and even more the last great war of 1914-1918 and before it, there sprang up many practices against Catholic morality. I plead guilty of having performed a few craniotomies. My complete ignorance of the law is my one plea for forgiveness. I did not know that I was doing wrong. Teachers and professors have spread the fallacious ideas. The idea of St. Luke's Guild is to counteract these false teachings and to impart to Catholic doctors proper Catholic medical ethics, not only for their own enlightenment but also for the enlightenment of their patients.

"The Guild of St. Luke, St. Cosmos and St. Damian is composed of Catholic members of the medical profession, resident in Great Britain, Ireland and British Dominions beyond the seas. It was founded July 27, 1910 by Surgeon General Thomas Maunsell, C.B., LL.D. and is now affiliated with the French Guild bearing the same title.

"Its principle purpose is the study and discussion of medical questions, especially, those which deal with the duties of a physician, and the upholding of Catholic principles against unscientific materialism. The Guild seeks to quicken and sustain a corporate sense among Catholic medical practitioners and urges its members to take an active part in parochial and diocesan life.

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"Not long ago a Guild was started in Bombay and I believe that I am right when I say that His Grace, the

Archbishop of Bombay, Dr. Thomas Roberts, S.J., was largely instrumental in promoting its existence."

Father Hickey, C.S.S.R. continued on the same topic: "In medical science the prevailing attitude is one of materialism.... War brings great advances in medicine but the ethical aspect is secondary. As an immediate help to Catholic doctors who are already practicing, I suggest that they become members of St. Luke's Guild. A solitary doctor may sometimes be at a loss. A doctor in private practice makes his own decisions. A doctor in a Government hospital may be in a difficult position, when certain orders are issued. In England where St. Luke's Guild is well established, Government has been approached in such cases and a satisfactory solution found."

Sister Mary of the Sacred Heart knew from experience why these speakers were concerned. During her student days at the University of Melbourne, Catholic medical students had been upset at teaching and practices, and approached members of the hierarchy with their problems. Archbishop Carr of Melbourne, although absent in Europe published a booklet "Infanticide", concerning the matters which worried them. Dr. Glowery (Sister Mary) had written it, and the Dean permitted the students to use it. From this grew the request for a Catholic University College on the same campus. As a result Newman College was opened in 1918. and St. Mary's Hall, the women's hostel has now become St. Mary's College.

Bombay:

Only one medical guild existed in India when the Catholic Hospital Association was organized. "The Catholic Medical

Guild of St. Luke", Bombay, was started October 23, 1938, and through the years has been working to enroll the over 200 Catholic doctors. Most Rev. Dr. T. D. Roberts, S.J., Archbishop of Bombay, told them that "the strength of the Guild should be judged not by the number but the quality of members composing it", and made known who the members should be when he said "I want it known that the Guild of St. Luke, Bombay, is an instrument of enlightenment for the *priest* as well as the *doctor*. The real battle for Christian and civilized values, both in the East and West, lies in the field where Priest and Doctor are two arms of a single force." In this Guild the Doctors were the Ordinary Members and the Priests were Associated Members.

As Archbishop of Bombay from 1937 to 1950, Most Reverend T. D. Roberts, S.J. was a missionary of great vision. The quotation cited above were not mere words voiced to the air, but real seeds of professional life which are in the 1960's bearing abundant fruit. Dr. Louis Monteiro, M.D., on the governing board of the Bombay Guild for so many years, is Dean of St. John's Medical College, Bangalore. Priests who were the associate members are the leaders and organizers of the religious and social activities of the Church of India today. Their names are listed in the Biennial Reports of the Guild.

The Bombay Guild began extending its influence outside local circles with the publication of the Guild quarterly bulletin issued as a supplement to the Examiner since 1949. In 1950 they said "If we only keep the bulletin going as well as we have done, the Guild will have justified its existence".

Madras:

This medical movement had extended to Madras in southeast India. Sister M. Attracta, a Sister of the Presen-

tation, and one of the original signers of the Memorandum of Association of the C.H.A., gave a talk at the Calcutta Convention, November 19, 1948, on "The Catholic Medical Students Guild of Madras". Mother M. Attracta for years novice mistress in Madras, and now superior of the Presentation novitiate in Bangalore, vividly recalls the points on elocution Sister Mary gave her before she went on the stage to deliver the speech.

"About three years ago a few Catholic students at the Medical College who were quartered in different parts of Madras, became aware of their isolation. They felt the need of some association to draw them together. Gradually a plan was evolved and submitted to the Archbishop of Madras for approval.

"The organizers were but a small group of men; much to their astonishment about one hundred twenty students attended the first meeting, over which His Excellency, Most Rev. Louis Mathias, S.D.B., D.D., Archbishop of Madras presided. What was more, the students were pleasantly surprised to find some of their lecturers attending the meeting. The "Catholic Medical Students Guild" was formed, but at the wish of His Excellency, membership was extended to Catholic doctors, also.

Arrangements were made for meetings at the Cathedral Father Lourdes, S.J., Ph.D., D.Sc. was appointed spiritual director. As Father Lourdes says in an article in the Guild journal, "An association of men rarely thrives on talking and speeches— —action and achievement are the very essence of life". During the first year of its existence it did do some talking to clarify for itself

its spiritual ideals, their bearing on the medical profession and its social responsibilities.

Its ambition was to establish a free medical clinic in Madras. . . . They were offered a couple of vacant rooms in a small house in the compound of St. Francis Church, Broadway, in one of the poorest and most crowded parts of the city. The students used their own money to furnish these rooms. On October 13, 1947 all was ready, a well-equipped little dispensary and a band of enthusiastic young men and women to work in it. . . . a blessing by Msgr. Theodore begged God's special protection on the venture. Since its opening it has not been closed a single evening including Sundays and Christmas. A doctor and a student or two work daily from 5:00 p.m. to 7:30 p.m. . . . weekend retreats have been held at Loyola College."

Towards the end of 1949 this Guild inaugurated a Mobile Hospital Unit to solve the problem of medical relief in the villages.

Calcutta:

On the last day of the Catholic Hospital Association annual convention, it had become the practice to hold a special meeting for Catholic Doctors and Nurses. At the meeting on November 20, 1948 at St. Xavier's College, Calcutta, there was a good attendance of doctors, medical students and nurses. The above speech of Sister Attracta resulted in a resolution "to form a committee to organize a Guild in Calcutta".

A detailed report of the Catholic Medical Guild of Calcutta was written by Sister Mary of the Sacred Heart and

presented at the next annual C.H.A. meeting held in Bombay, November 4-6, 1949.

"On March 27, 1949, the Catholic Medical Guild of Calcutta (Doctors' Section) was formed and officers elected. . . It was decided to open a charitable dispensary at which doctors would be asked to render part-time service. This is an effort to contribute in a small and humble way towards the amelioration of the great shortage of hospital accommodation and medical treatment of the very poor in Calcutta. For use as a dispensary Rev. Fr. Barre, S.J., Rector of St. Xavier's College, Park Street, placed a small building in the College compound at the disposal of the Guild. . . . Firms and charitable inclined persons have donated funds and medical supplies. The dispensary was named after St. Luke, the Patron Saint of doctors, and was formally opened and blessed on April 9, 1949 by Rev. Father Barre, S.J., assisted by Rev. Father Vrithoff, S.J., spiritual adviser of the Guild. . . .

"His Excellency, the Rt. Rev Mgr. J. Fernandez, V.G., Archbishop's House, 32 Park Street, Calcutta, has graciously given the whole undertaking his blessing and has kindly consented to receive donations to the fund."

Bangalore:

This was repeated in November 1954 when fifty doctors assembled in Bangalore for the C.H.A. meeting. Sister Mary of the Sacred Heart spoke to them at the meeting in Good Shepherd Convent Hall. His Grace, Dr. Thomas Pothacamury presided. In view of the large number of Catholic Doctors in Bangalore Sister Mary suggested it

would be most appropriate that a Medical Guild be formed on the same lines as those in Bombay, Madras, and Calcutta. All were most enthusiastic about the idea and it was unanimously decided to form the Guild immediately, and the group convened on December 19, 1954 at the Catholic Club for the election of officers. Very Rev. Sylvester Dias, O.F.M. was named spiritual director.

The Catholic Medical Guild of St. Luke, Bangalore, printed a detailed annual report of its activities similar to the Bombay Biennial Report. In 1955 there were two clinics functioning in poor areas of the city, in 1956 three clinics; in 1957 four clinics; in 1958 a home for the aged, a seminary and an orphanage were also provided with medical care. In 1959 a total of 33,117 patients had been treated in seven clinics. The membership was Doctors 32 and Auxiliary Members 62.

New Delhi:

The Medical Guild of St. Luke was organized in Delhi September 19, 1954 by His Grace, Archbishop Joseph Fernandez and Doctor Daisy Kulanday with the assistance of Reverend H. Santapau, S.J., F.N.I., Ph.D., D.I.C., Chaplain of the Bombay Guild. Msgr. John Burke, Vicar General, was requested to be the ecclesiastical adviser. On October 10, 1954 Dr. Kulanday wrote to Father Santapau, who had recently been appointed to the post of Chief Botanist, Government of India.

"Reverend and dear, Father, I am happy to inform you that consequent to your visit to Delhi and the interest you created among Catholics doctors here to form the Guild of St. Luke, sufficient cooperation has been evinc-

ed and the Guild has been formed. I am enclosing a copy of the constitution and a list of the office bearers."

The Archbishop of Verapoly in his letter of November 16, 1956 informed Father J. Tong, S.J., "your main duty, at least in the beginning, will be to organize the Nurses' and Medical Guilds". On his 1957 tour Father Tong addressed the Bombay, Bangalore and Madras Guilds, as well as those in Guntur and Vijayawada which had been organized by Sister Mary. His annual report says "New Guilds for doctors were started in Ernakulam (Verapoly Diocese) Secunderabad, Nagpur, Belgaum and Mangalore".

The Catholic Directory of India 1964, also lists Catholic Doctors Guilds in Pondicherry, Quilon and Vellore.

From 1957 through 1964 Father Tong worked and planned for the federating of the doctors' guilds into a united national guild. During 1963 and 1964 correspondence on this subject went back and forth between the C.H.A. office and the Guilds in Bombay and Bangalore. To date the question of the location of a national headquarters for the Guild is pending and awaits the completion and full functioning of St. John's Medical College. When the Medical College through its graduates makes its influence felt, and the Catholic doctors now so sparsely scattered throughout the rest of the country increase in numbers a National Guild should result.

According to a recent report, St. John's Medical College is already carrying on the Guild work begun by Archbishop Roberts and Sister Mary.

"Care has been taken to provide for the moral and spiritual formation of the students. Apart from a weekly course in Religion, courses of lectures in Philosophy and in Medical Ethics are given to all students. Catho-

lics are members of the Catholic Students' Union. A special feature is, that the College, in collaboration with the Catholic Medical Guild of St. Luke, Bangalore, has organized a Junior Wing for the Guild, composed of the Catholic students of the College, as well as of the other medical college in Bangalore, namely the Bangalore Medical College. Plans are afoot for providing a permanent Chaplain-cum-Counsellor, who will reside at the College Hostel."

In this anniversary year of 1968, it is the Bombay Guild alone which makes the national headlines through its Catholic Medical Bulletin, a Quarterly Supplement to the Examiner.

The Catholic Hospital Association and the Medical Guild of St. Luke, New Delhi, remain closely united under Father Tong, S.J., the executive director of one, the spiritual adviser to the other. Located in the capital of India, the C.H.A. office continues to be a receiving station for medico-moral problems, which with a slight change of name are the same as concerned Sister Mary of the Sacred Heart a half century ago.

10

THE CATHOLIC NURSES' GUILD OF INDIA

When Sister Mary travelled the twenty miles from Guntur to visit Sister Elizabeth at Bezwada in 1941, they did not talk about a visionary medical school, or a national association of hospitals; the discussion centered on NURSING and the training of professional nurses.

Promotion of professional nursing was the immediate aim of the practical, hard-working Sisters who were the founders of the Catholic Hospital Association. The first Governing Board consisted of eight nurses and one doctor, but this ratio was not representative of the health personnel of India then or now. These Sister nurses were holding supervisory positions in the Government hospitals, or were struggling to build up a Catholic health service in needy areas where there was no medical care.

When Sister Mary of the Sacred Heart, the doctor on the Board, began medical practice in Guntur in 1921, she had to work alone until she trained a few assistants. Her biography mentions this situation. "A few patients were admitted, but still there were no trained nurses on the staff. Dr. Glowrey had to carry on with an untrained staff, as the trained nurses of the Convent were working in the Government Hospital" across the street from St. Joseph's Hospital.

The "Bhore Report" of 1946 giving the medical statistics

for British India shows why the Sisters were concerned about the NURSING PROFESSION.

Doctors	47,500
Nurses	7,000

The ratio 6 doctors to 1 nurse. This professional discrepancy has its roots in the existing culture, economy, the social and political life of the people. In 1946 these 7,000 registered nurses were for the most part Indian ladies educated abroad, foreign sisters, or Christian students trained in the schools of nursing in British India. The united influence of these nurses was needed as a leaven in the profession. Sister Mary through her work with the Catholic Women's Social Guild in Australia knew that this could be accomplished only through organization.

Her co-workers were convinced of this also. Mother M. Kinesburge, F.M.M., and Sister M. Laetitia, S.C.M.M., had been delegates of the only two religious congregations in the country who were sending Sisters to the meetings of the Trained Nurses Association of India. At the first general meeting of the Catholic Hospital Association in Bangalore, April 21, 1944, Mother Kinesburge spoke on "The Advantages of All Trained Nurses Joining the T.N.A.I."

"I wish to ask all present to join as active members of the one and only Association that is working for nurses in India. It is not sufficient just to become members, but do all you can to promote interest among the nurses with whom you are working. Attend the meetings, use your votes, and so put in the balance all your efforts to bring our profession up to the standards of other countries.

"It began in 1905 in a very small way, as the Association of Nursing Superintendents, with nine members. It was

soon found that the Association must extend its activities to all branches of nursing, and in 1908 the present Association was founded, and was registered under the Societies Registration Act on June 16, 1917.... The General Secretary, Miss Hartley, has been untiring in her visits to all the Provinces, urging and encouraging nurses to uphold the dignity of their profession, and to co-operate in the improvement of their status, their training schools and their conditions, and to try to impress upon the public that our vocation is a noble one.

“What is the T.N.A.I. doing in these days? Since the removal of the office to Delhi, about two years ago, important advances have been made.

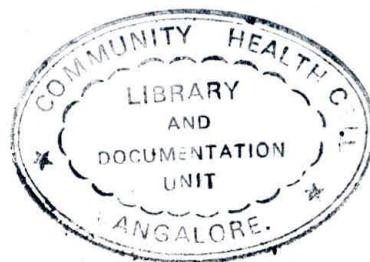
1. The Post Graduate School of Nursing was opened in 1943 in the Lady Reading Health School in Delhi. The military authorities are sending six sisters to take the course in administration.

The Provinces have given six scholarships for the Sister Tutor Course.

2. The Florence Nightingale Scholarship has been provided for study in England.
3. In February of this year a meeting of twenty-five nurses with a long and wide experience was called in Delhi, to discuss important questions on the health of India and to make suggestions for immediate improvement of health conditions....for the first time in the history of India, nurses have been asked by Government to advise in matters of nursing.

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"Our D.G.I.M.S., Major General Hance, who is well known to you all in Bangalore, is not going to let the grass grow under his feet. I had the pleasure of working under him while he was our Inspector General in C.P., and I can most earnestly assure you that if there is anything that can be done for nursing and nurses, he will do it."

The next talk was by Sister Mary Laetitia, S.C.M.M., on "Some Problems of the Present Day".

"Our very first problem is world-wide; shortage of nurses. We have to increase our numbers.

"There are 1000 hospitals in India that admit men, women and children, but have not a single, solitary nurse. . . . Sisters, we need not be afraid of opening schools of nursing and hospitals. As for finance, St. Joseph is a wonderful banker; we need not worry on that score. Everything our Society has in India was started on nothing. In Rawalpindi, we had a few beds, a little equipment, and nothing much else. In Patna we had a promised income of Rs. 200 per month for one year, Rs. 500 for equipment, one trained nurse and one pharmacist. A friend allowed us to go in debt for 12 adult beds and three children's cots. The Bishop lent us a compound, and gave us great help in many ways. In no time we found a lay doctor, paid off our debts and began to increase our numbers. Today we have 75 beds and are now building a new ward to bring our total to 120 beds. One of our Sisters, is a qualified doctor, we have five other Sisters, and a recognized training school of nursing—all within four years."

Under Education, Sister Laetitia discussed the need of Sister Tutors for the training schools, a collegiate school of nursing, a code of ethics, hospital standardization, textbooks and hospital legislation,....Sister repeated after each topic, "C.H.A. seems to be eminently fitted for this purpose".

The Catholic Medical Guild Bulletin, Bombay, January 19, 1952, featured an article on the Catholic Hospitals' Association by Sister Mary of the Sacred Heart. She had summarized the nursing situation, after eight years of C.H.A. activity.

"In the nursing field some little has been done. The number of training schools for nurses in India (and Pakistan) has been increased from two to seven. C.H.A. examinations have been recognized by the Madras Nurses' Council, and at the request of C.H.A. the post-graduate Course for Sister-Tutors has been thrown open to nurses trained in mission hospitals.

"Several members of the C.H.A. have been elected by their Provinces or States to represent them on the Trained Nurses Association. Recently an Indian Nursing Council Act was passed with the object of regulating and co-ordinating nursing in India. We had no voice in the election of members of the Indian Nursing Council, but the Orissa Government chose one of our members as its representative. The Trained Nurses Association unanimously elected the Vice-President of C.H.A. as its representative on the I.N.C. At the first meeting of the I.N.C. she was chosen as a member of the Executive Committee."

There are only two letters in the C.H.A. files in Sister

Mary's own handwriting, and one of them is on the above subject. It is dated July 10, 1949, addressed to Sister Ignatius Marie, S.C.M.M., editor of the "Catholic Hospital".

"The Indian Nursing Council is in existence at last. Our prayers for the C.H.A. representation on it have been heard in a wonderful way, since the Orissa Government appointed Sister Apollonie to represent them. Then the T.N.A.I. elected Mother Kinesburge, who is now on the Executive Committee."

Sister Apollonie, a Sister of St. Joseph of Annecy, was Matron of the Orissa Medical College Hospital, Cuttack, and elected to the C.H.A. Board in 1950. Mother Kinesburge was still Matron of Victoria Hospital, Jabalpur. Another of the T.N.A.I. representatives referred to was Sister Mary Laetitia, S.C.M.M., Branch Secretary for Bihar.

The "Catholic Hospital" gives details regarding the elections for the Indian Nursing Council. "At the Annual Conference of the Trained Nurses Association of India, November 1948, Mother Kinesburge, F.M.M., was nominated by Miss Taylor, Dean of the College of Nurses, Christian Medical College, Vellore, who spoke with much appreciation of the contribution that Catholic religious Sisters have made in the field of nursing. Mother Kinesburge was unanimously elected representative of the T.N.A.I. on the newly formed Indian Nursing Council."

"On May 19, 1949, the first meeting of the Indian Nursing Council was held in New Delhi. The chief business of the meeting, which was opened by Raj Kumari Amrit Kaur, was the election of an executive committee to prepare the agenda and reports for the meeting at Vellore in December. The executive committee:

Director General of Public Health

Services *President.*

Miss Taylor *Vice President*

Miss T. K. Adranvala

Mother Kinesburge, F.M.M.

Miss Williams.

Dr. Chamanlal Mehta.

Miss Acctor.

Mrs. Indra

Miss Paul

The Franciscan Missionaries of Mary were leaders in the secular and religious organization of nursing in India. A Catholic Nurses' Guild was begun in Hyderabad on December 8, 1940 by Mother Jovita and Mother Sapienta, the latter being the Superintendent of Nursing Service for the princely state of Hyderabad. Mother Francis, F.M.M., present Matron of the "Fever Hospital", Hyderabad, has the original C.N.G. Minute Book. At that time Catholic Sisters were in charge of nursing in four large hospitals in the area, and were in contact with many lay nurses. The Catholic Directory of 1939 lists these hospitals:

Railway Hospital, Lallaguda, Secunderabad, Sisters of St. Anne of Providence	4 Sisters
K.E.M. (now Gandhi) Hospital, Secunderabad, Sisters of Charity, SS. Cap. and Ger.	4 Sisters
Contagious Diseases Hospital, Hyderabad, Franciscan Missionaries of Mary	5 Sisters
Osmania Hospital, Hyderabad, Franciscan Missionaries of Mary	20 Sisters

The Sisters are still working in the first three of these hospitals, but withdrew from Osmania in 1948.

From 1943 the Catholic Hospital Association made every effort to form Nurses Guilds. As far as possible the annual C.H.A. Convention was scheduled to be held in the city selected for the T.N.A.I. meeting, and either just before or after the nurses' conference. This encouraged many Sister nurses to attend both conventions without inconvenience, and was a means of educating toward the Catholic Nurses' Guild formation in the Catholic institutions. On the last day of the annual Catholic Hospital Association Convention, special meetings were held for Doctors and Nurses.

At the meeting of the Doctors and Nurses at the Catholic Hospital Association Convention in Calcutta, November 20, 1948, Sister M. Clare gave a short outline of the American Catholic Nurses Association, and Mother Kinesburge spoke about the Catholic Nurses Guild in England, Colombo, and Hyderabad. After these talks the Catholic Nurses Guild of Calcutta was organized. Reverend F.C. Vrithoff, S.J. was named Chaplain, and now after twenty years continues to be the leader of the Calcutta nurses, and editor of their quarterly bulletin "Catholic Nurse".

During this same year at Holy Family Hospital, Patna City, student nurses were being initiated into the Guild movement. Under the leadership of Reverend G. Ziebert, S.J., a strong local Guild was formed. Father Ziebert's mother was a nurse. During a long period of hospitalization in an American Army Hospital in Gaya, Bihar, during the war, Father Ziebert became acutely aware of the role of the nurse in the cure of the patient, as well as the problems of the nurse. For twenty years all of Father Ziebert's free time has been devoted to the development of the Catholic Nurses Guilds throughout Patna Diocese, and the publishing

of "The C.N.G. News Letter" which unites the nurses now scattered in all parts of the world. His interest in the Indian nursing profession has inspired Sisters and spiritual directors in other parts of the country to establish local nursing guilds.

The report of the 1955 C.H.A. Convention in Patna summarizes his work:

"In conjunction with the Conference, a very successful annual meeting of the Catholic Nurses' Guild of Bihar was held at Patna Women's College. The Rev. G. Ziebert, S.J., indefatigable leader and defender of the Catholic nurses, conducted one of the largest guild meetings yet to be held... another "first" in the history of the Catholic Nurses' Guild.

Therefore, when in 1956 Father James S. Tong, S.J. received the C.B.C.I. commission to "organise the Nurses' Guilds", the foundation had been laid. He lists the Guilds which he addressed on his 1957 tour:

Patna	Tiruchirapalli	Jamshedpur
Calcutta	Bangalore	Poona
Vijayawada	Hyderabad	Delhi
Guntur	Madras	

In the annual report to C.B.C.I. and C.H.A. dated October 30, 1957: Father Tong wrote: "I have addressed nurses in five or six cities where there were too few to start a Guild. New Guilds have been started or revived in the following places:

Bellary	Ernakulam (Verapoly)	Quilon
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Belgaum	Lucknow	Salem
Bombay	Madurai	Trichur
Bharananganam	Mangalore	Trivandrum
Calicut	Nagpur	Visakhapatnam.

The Catholic Nurses' Guilds were never a part of the Catholic Hospital Association. At the Catholic Hospital Association Convention in Calcutta, August 10, 1952, the first signs of a movement to organize the nurses nationally appeared. The Minutes of the general meeting read: "Although the C.H.A. has always been urging the formation of Catholic Nurses' Guilds, the members wondered who is officially in charge of the formation of these guilds. It was decided to inquire about the C.N.G. status quo." So when Father Tong, under instructions from C.B.C.I., assumed responsibility for strengthening the nursing apostolate in India there was no delay in uniting these Guilds into a national organization. On October 11, 1957, Feast of the Maternity of Our Lady, the Catholic Nurses' Guild of India was formed in Lucknow; national officers were elected and a constitution adopted.

The "Catholic Hospital" reporting on the Convention says:

"A noteworthy accomplishment of the year has been the establishment of the Catholic Nurses' Guild on a national basis. The Sisters present at both the Guild and C.H.A. Conventions agreed that Religious nursing Sisters should be members of the Guild and that in everything—duties and privileges, active and passive voice, they would be on a par with the lay members."

"Sister Ancilla, J.M.J., St. Joseph's Hospital, Guntur, will be official delegate representing the Catholic Nurses' Guild of India at the World Congress of the International

Committee of Catholic Nurses in Brussels, and will also be present at some of the meetings of the International Catholic Hospital Federation."

Sister Ancilla, J.M.J., had been C.H.A. Treasurer since 1951. Her term of office ended at the above Convention, but in 1958 she was again elected to the Board, and in 1960 became the first Indian President of the Catholic Hospital Association.

Under the Memorandum of Association of the Catholic Nurses' Guild of India, Father Tong, S.J., was now doing double duty. He was not only the nurses' national Spiritual Director, but also had to perform the work of a national Executive Secretary, since no one had been appointed to the latter position. He realised that one person could not do justice and bring about the potential expansion of both the Catholic Hospital Association and the Catholic Nurses' Guild. In addition he had the responsibility of collecting material, editing and publishing the Guild quarterly "The Lotus and the Lamp" as well as the C.H.A. journal. Then began a ten year appeal to be relieved of this responsibility for two national organizations.

Finally at the C.H.A. Convention in connection with the Eucharistic Congress in Bombay in 1964, the Association took a formal step to try to help him. The following resolution was passed at the General Meeting.

"To request the Catholic Bishops' Conference of India to appoint some other person to be Director of The Catholic Nurses' Guild of India.

"The reason for this is that the two Associations, C.H.A. and C.N.G.I., have now grown to such a degree of maturity that each of them needs to have its own director."

On January 1, 1967, ten years to the day on which Father Tong under obedience received this double stewardship, he was released from the responsibility of the Catholic Nurses' Guild of India. The membership on this date was: life members 11; full members 1,035; associate members 948.

His Eminence Valerian Cardinal Gracias, with the co-operation of Mother Anna Dengel, S.C.M.M., in Rome, was able to appoint a national Spiritual Director and an Executive Secretary for the Guild. Father Tong officially announced the moving of the Catholic Nurses' Guild of India from Delhi to Bombay in an Editorial printed in "MEDICAL SERVICE" January 1967.

"The new national Director of the Catholic Nurses' Guild of India is Rev. Hilary Rodrigues, St. Michael's Church, Mahim, Bombay 16 DD. From January 1st the national office is there in the parish house.

"Through the generosity of the Society of Catholic Medical Missionaries, Sister Mary Ella of their Society has been made available to act as full time Secretary in the National Office, Bombay.

"Thus, the Nurses' Guild has in the past ten years grown to maturity and is now established independently with its own personnel, journal, office and financial resources. The latter, no doubt, are slender, still, they are there.

"It was fitting that in the beginning both the Nurses' Guild and the Hospital Association should have been under the same direction. Surely, both are closely related. The nurses are an important part of the staff of our hospitals. However, each association grew, while their Director tended to maintain the same stature.

Thus, the situation arose in which time given to one association seemed to be taken from what was seriously due to the other. This was adequate indication that it was urgent to divide, as at some stage we divide a diocese or a religious province.

"There are several letters of the Holy See urging Religious Sisters to be members of the International Committee of Catholic Nurses with which our Nurses' Guilds are affiliated. Through the international headquarters our Guild is affiliated with the World Health Organisation. Ours is the only Catholic association so affiliated.

"As our Catholic Nurses' Guild of India begins its second decade as well as the New Year, let us all wish the officers and members progressive spiritual success and offer them our effective cooperation.—James S. Tong, S.J."

11

PROFESSIONAL EDUCATION

There is a black-banded memorial card attached to the first page of the Minute Book of the Catholic Hospital Association in which were recorded the meetings from 1943 to 1953. When Sister Mary of the Sacred Heart wrote the minutes of the first meeting, she inserted the prayer card containing the picture of "Henry Theodore".

THE EXAMINER of Bombay in its August 7, 1943, issue gives an account of Mr. Henry Theodore who died on July 21, 1943, in Madras at the age of 60 years. He was a cousin of Msgr. Carval, Vicar General, and the funeral was in St. Mary's Cathedral, Madras. He was born at Cuddalore in 1882 and educated there and in Madras. From 1904-1937 he was in Government service, the last 25 years as Manager of the Surgeon-General's Office. Mr. Theodore then became Registrar of the Nurses and Midwives Council.

What happened is evident. Eight days before the founding of the Catholic Hospital Association, the one person upon whom the Sisters could rely for help in securing Government recognition for Catholic schools of nursing in Madras Province was no longer there to intercede. Sister Mary knew he could respond to their prayers, so his picture has remained in the book for a quarter of a century, Bulletins I and II of the Proposed Catholic Hospitals Association which

Sister Mary retained are each marked "Mr. Theodore's Copy".

The founding of the Catholic Hospital Association was precipitated by the problem of registration of nurses in Madras Presidency. A meeting of Sisters from all over the country had been planned for November 23-27, 1942, at Nagpur in conjunction with the T.N.A.I. conference. In a letter accompanying the second Bulletin of the "Proposed Catholic Hospitals' Association", Bishop Thomas writing from Guntur on November 14, 1942, explained that due to restriction on travel it seemed more prudent to postpone the conference. Letters printed in this Bulletin from the Medical Mission Sisters, who were the only religious community at that time conducting private schools of nursing in North India, proved that the Sisters were not facing the same problems in the Punjab and Bengal, and did not understand the situation in Madras.

A Catholic Hospital Association was an urgent necessity so that the Madras Government could be approached for recognition of Catholic Schools of Nursing, and an Examining Board for Nursing and Midwifery. THE HERALD, Calcutta, reporting on the Guntur meeting in July, 1943, explained: "The exigencies of the time made it impossible to have a large representative gathering, so it was decided to hold a small meeting and avoid further delay."

Eight of the sixteen Sisters present were superiors of the hospitals and convents they represented. Their names are listed in THE HERALD. In 1968, all except one, still have responsible positions in their respective congregations. Mother Arnoldine, J.M.J., died a few years ago and her grave is between that of Sister Mary and Sister Ancilla—both past presidents of C.H.A.

Reverend Mother Jacqueline is the Provincial of the Sisters of Jesus, Mary and Joseph. Mother Angelina is again

superior at St. Joseph's Hospital, Guntur: Mother Edwiga is superior of the large novitiate house, St. Stanislaus Convent, to which is attached St. Philomena's Hospital.

Mother Elizabeth is the Provincial of the Sisters of St. Ann, (Swiss), Vijayawada, and is also the Administrator of St. Ann's Hospital, one of the largest Catholic hospitals in India. Sister Natalie is the superior of St. Ann's Convent, Vijayawada.

Mother Bernard Ryan has been Mother General of the Sisters of the Presentation for the past eleven years. She left India after the founding of C.H.A. for work in Africa, and later in England. Her companion in 1943 was Mother Mary Attracta, now superior of the novitiate house in Bangalore.

The name of Sister Mary of the Sacred Heart is not mentioned in the newspaper report, because it was she who wrote the news release. And as Mother Attracta says "Sister Mary never talked about herself". The Superiors sponsored and officially founded the Catholic Hospital Association. The eight Superiors signed the Memorandum of Association. That is why today the Catholic Hospital Association looks to the Congregation of Religious of India for support.

Superiors put into effect Resolution No. 6, which was of immediate importance.

"It was proposed by Reverend Mother Arnoldine and seconded by Reverend Mother Edwiga that the Catholic Hospitals' Association appoint a Board of Examiners for Midwifery and Nursing."

Regulations regarding the registration of nurses in Madras necessitated this step. An explanation is given in the second Bulletin "The Proposed Catholic Hospitals' Association".

"There is at present no reciprocity of registration of the Madras Nurses and Midwives Council with any Province or State in India."

"As the Madras Government examinations are exclusively for nurses trained in Government Hospitals, the examinations conducted by recognized training centres must receive the approval of the Madras Nurses and Midwives Council. . . . Unlike the examination in General Nursing, the examination in Midwifery is not exclusively for trainees of Government Hospitals."

Among the Sisters present at the meeting were a number who were registered with the Madras Nurses Council. Mother Elizabeth had been Matron in the 120 bed Government hospital at Masulipatam from 1930 to 1939, when she left to open St. Ann's Hospital in Vijayawada, which was recognized by the Government. Sister Natalie with two other sisters remained at the Masulipatam hospital until 1946. Among the other religious communities there were Sisters who held responsible positions in Government service.

"THE CATHOLIC HOSPITAL" in 1946 reported the result of the C.H.A. application to the Government of Madras.

"The Madras Nurses and Midwives Council has recognized St. Joseph's Hospital, Guntur, as a training centre for nurses in diseases of women and children. Courses in English and Indian languages.

"The Board of Examiners of the Catholic Hospitals' Association has been recognized by the Nurses and

Midwives Council of Madras. The Board may train and examine nurses in accordance with the regulations of the Madras Government."

A year later, in the July-August 1947 issue, details of the Examination in Nursing are given:

"The Catholic Hospitals' Board of Examiners in Nursing conducted their first examination at St. Joseph's Hospital, Guntur, in April. Written examinations were held on the 17th and 18th—oral and practical examinations on the 28th.

"All the candidates passed. The two final year candidates, Sister Theophile and Sister Ancilla, passed with distinction.

"The Examiner in medicine was Lieut. Colonel S. T. Davis, I.M.S., District Medical Officer, Government Hospital, Guntur. The co-examiner in medicine was Sister Apollonie, R.N., R.M., (Post-graduate course in Delhi), Matron of the General Hospital, Cuttack. The examiner in surgery was Dr. G. J. Pacheco, D.M.O. (retd.) of St. Anne's Hospital, Bezwada, and the co-examiner in surgery was Mother M. St. Luke, S.R.N., D.C.M., Matron of the Zenana Hospital, Hyderabad, Mrs. E. O'Neill, R.N., R.M., Matron of the Government Hospital for Women and Children, Egmore, Madras, attended the examination as a 'Visitor' appointed by the Government on behalf of the Madras Nurses and Midwives Council. She expressed herself well pleased.

"The preliminary standard of education required for admission to the course is Matriculation, eligible S.S.L.C. or equivalent.

"The establishment of a Catholic Hospitals Board of Examiners in Nursing was necessitated by the fact that in the Madras Presidency the Government examinations in nursing are exclusively for nurses trained in Government hospitals. The Catholic Hospitals' Board of Examiners has been recognized by the Madras Nurses and Midwives Council as a body competent to train and examine nurses in accordance with the provisions of the Madras Nurses and Midwives Registration Act."

The Examiners listed above had been appointed on November 17, 1946, at the meeting of the C.H.A. Examination Board, held during the annual C.H.A. Convention at Nazareth Convent, Ootacamund.

The C.H.A. Examination Board was granted recognition by the Madras Nurses Registration Council for a period extending to June 1950.

At the C.H.A. Convention in Hyderabad in November 1951, this time limit had expired and a decision about the future of the Examination Board had to be made. The minutes of the meeting tell what was decided:

"The Indian Nursing Council will not recognize the Catholic Hospitals' Association Examination Board until we have a hospital for full general training, i.e. men, women and children. St. Joseph's Hospital, Guntur, will soon have the required number of male beds for their students to gain experience in male nursing. Sr. Elizabeth hopes to get recognition for general training at the St. Anne's Hospital, Bezwada, next year. In this case we can re-apply to the Madras Nursing Council.... It was proposed by Sr. Elizabeth, S.A.S., and seconded

by Sr. Ignatius Marie, S.C.M.M., that we keep the C.H.A. Examination Board as it stands for one more year."

By this time the Indian Nursing Council established on December 31, 1947, for the purpose of introducing a uniform standard of training and certification throughout the country for nurses, midwives and health visitors, was making its influence felt on the State Nursing Councils. Therefore, private schools of nursing, meeting national requirements, were permitted to send nurses for the state examinations. The C.H.A. at the next meeting replaced the Examination Board by an Educational Advisory Committee.

Basic nursing education in India is organized and standardized throughout the country due to the influence of the Trained Nurses Association of India on Government before and after Independence. The enforcement of regulations is not so well controlled. The restriction on the admission of the number of students to private schools of nursing in some States is a puzzle in a country where the health standard is still so low.

Progress in the field of higher nursing education has been more difficult. At its founding the C.H.A. planned not only a Medical College, but a Collegiate School of Nursing. St. John's Medical College hopes to include a College of Nursing in the third phase of its development plan. The prediction made by Archbishop F. Perier, S.J., of Calcutta in the second Bulletin of "The Proposed Catholic Hospitals' Association" still holds true. "In India every University and every state have their own programmes and exigencies. To make them agree will not be an easy business. I dare say that even if the Government were to approve your Association, it would bind no state and no University."

Although the number of Catholic Schools of Nursing

has increased slowly, their standard of professional education has been kept at a high level. Their graduates hold responsible positions throughout the country and abroad. The demand far exceeds the number available.

In 1944 when the Association started there were only two schools of nursing attached to Catholic General Hospitals in territory which is now India. By the mid-nineteen-fifties, this number had increased to six. The new Catholic Hospital Directory of 1968 lists 18. The following table gives the total number of students in training in Catholic hospitals during the year 1967.

3 year Diploma R.N.R.M.	3 year Diploma R.N.	3 year Auxiliary Nurse-Midw:	Mid- wifery.	Lab. Tech.	X-Ray Tech.	Ward Srs.	Para-Med. Workers
1,029	326	201	43	8*	5*	5	12

*Punjab State Medical Faculty Examinations

Pharmacy:

When the "Bhore Report" was published in 1946, there were only 75 qualified Pharmacists in the entire country. Sister Mary took up the cause at the C.H.A. Convention November 1946 at Ootacamund.

"The President, Sister Mary of the Sacred Heart, spoke of the Pharmacy Bill which had been introduced into the Central Legislature, embodying the recommendation of the Bhore Committee. Monsignor Panjikaran stressed the importance of having our Sisters trained in pharmacy, and the difficulty at present to get them trained. It was resolved to form a Pharmacy Board to inquire into the matter and to arrange a course of instruction."

Two years later, November 1948, Sister Mary again stressed the need for compounders, and requested the members of the religious congregations present to ask their superiors to have Sisters trained as Pharmacists, who in turn could train compounders. Sister Mary Servatius, B.A., L.T., Sister of Jesus, Mary and Joseph of St. Joseph's Hospital, Guntur, had appeared in the Madras Government Examination for the Diploma in Pharmacy and had passed with distinction in 1947.

By a strange coincidence three Sisters Pharmacists from abroad came to staff Catholic Hospitals in 1947. They were Sister Peter Julian, J.M.J., from Australia, to St. Joseph's Hospital, Guntur; Sister Crescentia, S.C.N., Nazareth Hospital, Mokameh, Bihar; Sister Jane Frances, S.C.M.M., Holy Family Hospital, Patna, Bihar. The latter two were from the United States. This trio of Sisters have had an impact on pharmacy education in Catholic medical work, the extent of which is not easy to calculate. Sister Mary influenced and united them.

Sister Peter Julian and Sister Theophile dramatically describe a scene in Guntur one day in 1948. When Sister Mary heard that Dr. David, the Director of Medical Service, was in the town she sent Sisters Ancilla and Theophile out to find him. He was a very important person in that part of the country, and this was an embarrassing procedure for two young Sisters. They located him and like the true gentleman he was, accompanied them to St. Joseph's Hospital. Sister Mary explained to him that compounders were very much needed, that there was no training program, and requested permission for St. Joseph's Hospital to start a compounder's course. He told her to submit the application in writing. When she looked distressed at such a procedure, he caught on and assured her that it would not "lay on the table indefinitely".

Then Sister Mary had Sister Peter Julian typing for two days—the application to the Medical Director, and letters to Sister Crescentia and Sister Jane Frances. Sister Peter Julian, new to India, did not have the least idea who the Sisters were to whom she was writing about starting a course for Compounders. True to his word, within a month Guntur received the permission from the Medical Director, and from 1949 to 1961 St. Joseph's Hospital was recognized by the Government as a training centre for Compounders (Pharmacist Assistants).

The two Sister Pharmacists in Bihar began negotiations for a Compounders' Course and were affiliated with the examining board in the Punjab. Sister Crescentia was elected President of the Pharmacy Section of the Indian Pharmaceutical Congress on January 17, 1952. This was sponsored by the All India Pharmacists Federation, Calcutta. The compounder's course was also started at Nazareth Hospital, Mokameh, and at Holy Family Hospital, Patna City, to which was added a six months course in Laboratory Technology.

Many lay personnel and religious Sisters were trained in these three programs. Today they are working throughout the country in Government, private and Catholic institutions. Annually the Andhra Pharmacy Council registers 28 Sisters of Jesus, Mary and Joseph, who took the two year compounder course in Guntur. This does not include their Sisters who are registered in Mysore.

These compounders would like to obtain admission to the Degree and the Diploma Pharmacy course, but the few schools giving these courses in India, cannot accommodate the applicants. The Government program reported in THE CATHOLIC HOSPITAL in January 1957 has still to be implemented: It reads—

“In summarizing the conclusions of the recent meeting

of the Indian Pharmaceutical Association held in Calcutta, it appears that the "Compounder" as such is to be gradually eliminated. Hospitals or other institutions offering this training programme will no longer be recognized for educational purposes, except for practical work. The proposal for replacement is:

Bachelor of Pharmacy—a three year programme in a College.

Diploma of Pharmacy—a two years programme.

Both must be followed by 740 hours of practical work."

Ten years later only a few schools have the Bachelor of Pharmacy programme.

The two Indian Sisters who were Sister Mary's first educational proteges, have contributed much to the Catholic Hospital Association, and serve as examples of Sister Mary's broad interest in professional medical education. When the superiors in Holland decided that these first two Sisters should be trained as nurses for the Society of Jesus, Mary and Joseph, Sister Mary of the Sacred Heart planned their education program. It was a heavy schedule. While the Sisters were in training for their R.N., R.M., which they secured through the C.H.A. Examination Board, they were studying privately for the B.A. Degree which was granted in 1948. Between 1948-1950 they secured a Diploma in Pharmacy, and took the Sister Tutor's Course. In 1951 they both obtained a first class pass in the Madras Government Examination for "Health Visitors".

The founders of the Catholic Hospital Association, themselves, were representative of the high standard of professional efficiency for which the Association stands. In 1947

two members of the C.H.A. Board received government honours. Sister M. Laetitia, Vice-President of the Association was awarded the Kaiser-i-Hind Silver Medal.

Sister Elizabeth, S.A.S., of St. Anne's Hospital, Bezwada, received the Kaiser-i-Hind Gold Medal. Now Mother Provincial of the Sisters of St. Anne in India, she had come from Switzerland to Visakhapatnam in 1927. Two days after her arrival she was sent south to the Railway Hospital in Golden Rock, near Tiruchirapalli. The Presentation Sisters from Madras had recently taken over the nursing service in the hospital, and the two Sisters there needed help. One of the Sisters was Mother Mary Attracta, First Vice-President of C.H.A. from 1945 to 1947, and Member of the Board from 1952 to 1955. Her name also appears in the list for 1950. Mother Elizabeth and Mother Attracta worked together for eight months at Golden Rock. Both were highly qualified nurses, the former trained in Switzerland and the latter in Ireland.

When Sister Elizabeth returned to her own community in what is now Andhra Pradesh, she was assigned to the Government hospital in Masulipatam, Vijayawada Diocese. After nine years as Matron and O. R. Supervisor, she started St. Ann's Hospital, which is mentioned elsewhere in these pages. Thus the three communities of Sisters who founded the C.H.A., had been acquainted for many years previous to 1943, and knew and admired Sister Mary.

The Sisters who lived with Sister Mary for so many years say that intellectually she was far above the average person. She was a student all her days and never wasted a precious moment of time. When walking back and forth between buildings there was always a notebook in her hand. After her death, it took Sister Peter Julian months to sort and preserve or dispose of her notes and writings and reference material. She read continually, and kept abreast of current

topics, especially in the medical field.

When she took up medical practice in Guntur she had no one to assist her. She, herself, began a training program for medical aids. She had only the poorest facilities, and no assistant for surgery, so restricted herself to emergency cases. Her practice was almost entirely confined to women and children; she became an expert diagnostician and a skilled obstetrician.

Mother Elizabeth, S.A.S., remembers her first meeting with Sister Mary about 1934. One of their Sisters was very ill and all the doctors, including specialists had said the case was hopeless and death was only a matter of time. The Sisters had heard that there was a Sister doctor a few miles distant in Guntur. They knew nothing about her, and had no hope that she would be able to help. However, they thought it would be a consolation to the patient. Therefore, a request was sent for Dr. Glowery to come.

She came, examined the patient, made the diagnosis, and wrote out a prescription, saying that after taking the medication prescribed the patient should be all right. This was done in the presence of the other doctors who had been handling the case. She explained to them her findings, and her prescription. This little Sister, who was very petit stood professional and poised among these men. Within a few days the Sister was in normal health.

Sister Mary gave herself completely to the people. Priests and Sisters remember her patiently seeing two hundred and more patients in a long morning. The heat was intense and in the 1920's and 1930's there were no fans.

In the C.H.A., Mother Kinesburge knew her as the person who produced the ideas and inspired others to action. Her talents did not lie in the field of organization, so she left that to others. It was Mother Kinesburge, as C.H.A. Secretary who was responsible for the Association's functioning in

the early years.

Mother M. Kinesburge is a highly qualified English nurse. She came to Ceylon in 1931, where the Franciscan Missionaries of Mary were staffing the General Hospital. It was a thousand bed institution, the largest hospital in the East, and approximately 70 Sisters were working there.

From 1934-1936 Mother Kinesburge was on the staff of Osmania Hospital, Hyderabad, and from there went to Victoria Hospital, Jabalpur, where she was Matron and Nursing Superintendent until 1950. After transferring to Villa Theresa, Bombay, for a time, she travelled throughout India visiting the houses of the Franciscan Missionaries of Mary.

Now retired at Child Jesus Hospital, Tiruchirapalli, Mother Kinesburge helps with the hospital and convent business and book-keeping. The young Sisters affectionately call her their "Mother Superintendent".

PROFESSIONAL ASSOCIATES

During the twenty-five years of its existence, the Catholic Hospital Association has gradually become involved in other national and international organizations with mutual professional, social and economic interests and aims. The involvement becomes greater with better national and international communication. The Foundress received her inspiration for such a hospital union through contact with similar organizations in Holland, Canada, the United States and other European countries.

2. The Catholic Hospital Association of America founded in 1915, and conducted by the religious orders of the Church and under the authority of the Bishops, has contributed to C.H.A. of India through the years. Articles from its publication "Hospital Progress" have frequently been reprinted, beginning with "The American Way", written by the second President of the Catholic Hospital Association of America, Rev. A. M. Schwitalla, S.J. In 1958, the third President, Rev. John J. Flannagan, S.J., cooperated with Father J. Tong, S.J., in circulating the "Code of Hospital Ethics" in India. In 1961, this Association sponsored Father Tong's return to the U.S. where he obtained the Diploma in Hospital Administration from St. Louis University. In 1967 it contributed his air travel to attend the International Catholic Confederation of Hospitals Convention in Chicago,

and the congress of the American Hospital Association.

3. The International Catholic Confederation of Hospitals with its office in the Netherlands, through the International Secretary, Rt. Rev. Mgr. A. A. M. Sanders wrote to C.H.A. office on January 10, 1961:

"We are happy to tell you that on July 2, 1960, the Papal Secretariat of State informed us that our Statutes have been approved by His Holiness, Pope John XXIII, ad experimentum for a period of four years. A copy of the definitive text of these Statutes will be sent to you in due time." This Confederation had been in the process of formation since July 16, 1951, when Catholic delegates attending the seventh Congress of the International Hospital Federation met in Brussels.

In June 1965, the Executive Director of the Catholic Hospital Association of India was invited to attend meetings with the Executive Directors of other Catholic Hospital Associations. The trip for Father Tong was financed by Monsignor Sanders of Holland, and Catholic Relief Services. Meetings were held in Brussels and Stockholm. The important result of these meetings was summarized by Father Tong in his 1965 Annual Report to C.H.A.

"The essential resolution of these meetings was that each of the national Directors should endeavour to extend the Catholic Hospital Association to other countries in his vicinity where it did not already exist. Thus, Monsignor Mulenbroeck of Germany was asked to extend in Europe and to try to form a European Federation; Father Flanagan to extend in Latin American countries. I was asked to extend in Asia, and as a first step to compile a complete mailing list of all the Catholic hospitals and dispensaries in Asia. Responsible people in Europe have been pleased with the C.H.A. of India Directory,

and it is something of this sort, they hope we would be able to do for the whole of Asia. Our Directory is used by the Catholic Medical Mission Board of New York, and other agencies throughout the world."

4 While in Stockholm, Father Tong attended the world convention of the International Hospital Federation, whose headquarters are in London. It is a secular association federating national hospital associations throughout the world. In 1965 the Catholic Hospital Association of India was granted "B" (associate) membership in this Federation.

5 Soon after his appointment as Director, Father Tong became acquainted with the Christian Medical Association of India, which until January 1963, was an association of personal members, primarily physicians only. At its Convention in Bangalore in 1963, the association decided to admit hospitals as institutional members. For many years the Catholic Hospitals with training programmes in compounding, laboratory technology and X-ray had to depend upon examinations conducted by the C.M.A.I. and approved by the Government for certification of their graduate students. The 1968 Hospital Directory being published by the C.H.A. office, will be a Christian Hospital Directory and include hospitals under the C.M.A.I.

6 The history of the "Indian Hospital Association" was printed in "MEDICAL SERVICE" in 1961:

"On September 6, 1961 at Bhawalpur House in New Delhi a one day seminar was held on hospital administration. It was organized under the inspiration of Dr. John R. McGibony, M.D., who for two years held the title and post of Consultant on Hospital and Administrative Medicine to the Directorate General of Health Services, Government of India. All the administrators of the

39 hospitals of Delhi were invited to the seminar, and most of them came. Prominent persons from the Ministry of Health and other people interested in hospitals participated.

"Those who attended the seminar, the first of its kind in Delhi, were so pleased with the results that they formed a committee with the immediate purpose of organizing seminars on a similar pattern. Two executive members of C.H.A. in Delhi were on this committee.

"This interim committee of 12 persons held a meeting at Willingdon Hospital on October 20 to discuss future plans. The discussion included a name to be given to this budding association. The one that won unanimous acceptance, suggested by Father Tong, was "Indian Hospital Association". The vision was that meetings and seminars for improvement of all aspects and sections of hospital administration should be held throughout the country. The main purpose of the organization would be to improve professional hospital education and administration throughout India."

This "Indian Hospital Association" which was visualized as a counterpart of the T.N.A.I. with national influence, has not expanded its activities and is still confined to the city of Delhi. Father Tong, C.H.A. Director, has been a member of the governing board since 1961, and was requested to become editor of their publication "HOSPITAL ADMINISTRATION", a quarterly journal. On October 29, 1967, the Catholic Association of India was affiliated with the Indian Hospital Association.

Besides these professional contacts with other hospital associations, C.H.A. has been closely affiliated with Catholic 7

Relief Services. The Program Director, Mr. Frank Senz, at the C.H.A. Convention in New Delhi in October 1963, spoke about the C.R.S. work:

“CRS-U.S.C.C., the official agency of the American Bishops for overseas relief, is the largest American voluntary agency working abroad. Financial support is derived from the Bishop's Relief Fund, a collection taken on Laetare Sunday in all parishes in the U.S.

“The work of the CRS is primarily the distribution of relief supplies (food, clothing, medicines) to the needy overseas. Distribution is made without regard to race, caste or creed, through indigenous Catholic agencies, missionaries, or local government welfare agencies, depending upon the situation in any particular area.

“The foods distributed are normally those obtained as a donation from the U.S. Dept. of Agriculture; the clothing from the annual Thanks giving Clothing Collection. Medicine and other relief and emergency supplies are donated to, or purchased by the Agency. CRS works closely with the Catholic Medical Mission Board, New York, in that our agency ships the medicines to the countries and consignees as directed by the CMMB.

“CRS in addition seeks out projects for socio-economic development, self-help, hospitals and dispensaries. These projects are rarely funded by CRS. Normally they are endorsed by the director and forwarded to the agency's office in Geneva. This office maintains liaison with all the fund raising organizations throughout the world, and knows which of these would be receptive to a particular project.

8 "CRS is dedicated to the development of indigenous Catholic welfare agencies. Such agencies eventually become members of the International Caritas which has its headquarters in Rome. Our counterpart in India is Catholic Charities India.

"Relief supplies that are brought into India through the Catholic Relief Services are permitted entry free of duty under the terms of the Indo-American Agreement of 1951. According to this Agreement the ocean freight is paid by the U.S. Government and the land transport in India is paid by the Indian Government. The food is usually donated by the American Government, but the medicines and hospital equipment are donated by other private agencies."

9 Since 1961 the Catholic Hospital Association has also been connected with the Indo-German Social Service, the Indian branch of the German Bishops' organization, MISEREOR, in an advisory capacity. In September 1961 the Extension Service of the Indian Social Institute through a contract with MISEREOR undertook to investigate, study, approve and recommend projects. The Indo-German Social Service office handles the business and legal aspects of the work.

In the beginning C.H.A. was investigating projects for MISEREOR. Father Tong wrote in 1962, "This year we have in the interest of our hospitals and dispensaries visited institutions in 27 dioceses. Often it was to write a report for Misereor". In 1968 projects submitted directly to the Catholic Hospital Association from its member institutions, are frequently referred to the field workers of the Extension Service for investigation. The project is then written up in the C.H.A. office. Thus there is a mutual working together on medical applications.

Catholic Charities of India, when concerned with medical projects, works in close coordination with C.H.A., both offices being located in the same building.

Projecting this INVOLVEMENT into the future, Dr. L. Monteiro, M.D., Dean of St. John's Medical College, and Vice-President of C.H.A., hopes that the Association which initiated the Medical College, and worked so hard to make it a reality, will contribute towards its growth and development through a co-ordinated effort.

One of the principal objectives of the College is to initiate, and actively foster, collaboration with other institutions, so as to bring about the integrated development in medical education, research, and care. The Government of Mysore and the Central Government have welcomed the establishment of the College. Already the College is engaged in teaching and research programs connected with the National Institute of Health, U.S.A., the All-India Institute of Mental Health, the Church of India, and the School of Aviation Medicine, Bangalore.

To fulfill the purpose which the Sisters had in mind in sponsoring a Catholic Medical College in India, there must be established a program whereby all the major Catholic hospitals in the country will profit from the service of graduate doctors from the College, and in turn aid the College in its educational program. The Catholic Hospital Association, the Catholic hospitals, and the Catholic Medical College must be deeply INVOLVED with each other and with the medical planning of the country.

THE ADMINISTRATION

Legal and business-like procedure was integral in the establishment of the Catholic Hospital Association. The legal adviser of the Bangalore Diocese, and to the Apostolic Delegate, presided at the second meeting of the Association in April 1944. Very Reverend Monsignor J.A. De'Rosario, S.J., a Doctor of Canon Law, was a retired Judge, and a late vocation to the priesthood. He discussed the Memorandum of Association with the Sisters, and advised slight changes. He helped draw up the Constitutions and Rules of the Association. Monsignor's later years were spent as parish priest at Golden Rock, and at Campion High School, Tiruchirapalli, where he died. He is buried at Golden Rock, so named from the huge rock formation jutting out of a flat expanse, and a landmark on the road to the Tiruchirapalli airport.

Mother M. Kinesburge, F.M.M., the first Secretary of the Association, now resides at Child Jesus Hospital, Tiruchirapalli, almost in view of this Rock and Msgr. De'Rosario's final resting place. In 1944 she was living in Jabalpur, so this became the official office of the C.H.A. Consequently, the Catholic Hospital Association was registered with the JOINT STOCK COMPANIES in accordance with Section IV of the Societies Registration Act. XXI of 1860, at Nagpur on 24th August, 1944.

Mother M. Kinesburge, F.M.M., was Secretary from 1944 to 1951. There are three documentary records of the early years of the C.H.A. Three Minute Books were kept—one for the General C.H.A. Meetings, another for the Council or Board Meetings, and a third for the Catholic Medical College Committee.

Mother Angelina, J.M.J. of St. Joseph's Hospital, Guntur, was the first Treasurer from 1944 to 1951, so the bank account was opened with the Imperial Bank, Guntur. Sister Ancilla, the second Treasurer, was also at this address. In 1957, Sister M. Caroline, S.C.M.M., was elected to the office, so the banking was transferred to New Delhi, where Sister was on the staff of Holy Family Hospital.

Membership fees, donations from Bishops, priests, and benefactors among the laity provided the first C.H.A. funds for administrative purposes.

A prominent person who came to the assistance of the Association was Reverend Father G. Proksch, S.V.D. At the business meeting of the C.H.A. in Nagpur, November 1945, a proposal was made to ask him to arrange a concert for the benefit of the Association. In April 1946 he visited Sister Mary at St. Joseph's Convent, Guntur, to make arrangements for a series of concerts to collect funds for the C.H.A.

The news release in May 1946 said: "Reverend Father Proksch, the well known Viennese vocalist, with a group of twelve Bhil boys, is visiting various dioceses of India giving concerts in aid of the Catholic Hospital Association. The boys have well trained voices and number two expert dancers in their group. Very favourable reports on their entertainments have been received, indicating that their efforts are meeting with great success."

The result of the concerts was published in THE CATHOLIC HOSPITAL, Sept.-Oct. 1946. "A cheque

for Rs. 1,000 has been received from Rev. Father Proksch as a result of the concerts arranged in Nagpur, Secunderabad and Hyderabad. The Catholic Hospital Association is extremely grateful to Rev. Father Proksch and to all those who did so much to help him, and in helping him helped the Catholic Hospital Association."

Mother M. Kinesburge, F.M.M. had been transferred from Jabalpur, so at the Business Meeting November 30, 1951, it was proposed by Mother Anna Dengel and seconded by Sister Florence Joseph, S.C.N. that headquarters of C.H.A. should be transferred from Jabalpur to Guntur. This decision was reversed at the next meeting August 7, 1952 due to the legal technicalities involved.

During the annual C.H.A. Convention in Patna in 1955, a suggestion was made that the Constitution and Rules of the Association be revised and brought up-to-date. Therefore, the next Convention in Calcutta in 1956 was entirely devoted to discussions on this topic. It could have been more efficiently carried out by a committee appointed for the purpose, but instead was thrown open in the general meetings, and occupied the delegates attention for the duration of the Convention.

As a result, when Rev. James S. Tong, S.J. became Executive Director in January 1957, this was a matter awaiting attention. A new Memorandum of Association was drawn up, approved, and after legal advice registered, at Delhi on 27th February, 1961 "under The Societies Registration Act XXI of 1860 (Punjab Amendment) Act 1957, as Extended to the Union Territory of Delhi."

Membership with voting privileges has always been invested in Catholic medical institutions, or religious communities. Individual membership is "associate" only, and carries with it no vote. The encouragement of formation of Medical Guilds and Nurses Guilds, independent

of C.H.A., was promoted from the beginning to organize the doctors and nurses who could not have voting privileges in the Association. In order to safeguard sound ethical principles for which the Association was formed, and for which it stands, institutional voting was adopted.

On its twenty-fifth anniversary the Catholic Hospital Association still has no certain source of income to keep it solvent. It must depend upon donations from a few interested benefactors to augment the amount received through membership fees, which vary greatly from year to year. These donations for the most part are directly due to personal contacts of the Executive Director. To keep the Association "a power in the land" as Sister Mary expressed it, this is a matter which must be given administrative consideration.

"The future of the Catholic Hospital Association will depend upon its Governing Board, composed of members of the Catholic medical institutions. It is a duty of the religious superiors and the Catholic hospitals to introduce their most capable members to the Association, so that they may be nominated for election. In 1943 the religious communities gave of their best. Can the religious superiors, now themselves organized in the Congregation of Religious of India, do less for their hospitals, their sisters, and the Church. In the present day world where the prevailing spirit is organized disobedience, the Association represents organized MEDICAL SERVICE under the hierarchy of the Church for India.

The Catholic Hospital Association founded by Sisters, for the Sisters, is dependent upon OUR SISTERS."

14

OUR SISTERS -- OUR HOSPITALS

ie 1818 // "Out of nothing" is a phrase which tempts research into time and space of the past. What does it reveal? That India, ancient land of St. Thomas, of St. Francis Xavier, of the Church, was a world of men. Women were confined to the enclave of the home or the cloister. There were no Catholic hospitals on the sub-continent of India just one hundred and fifty years ago.

The Sisters of St. Joseph of Cluny were the first to arrive. In 1826 they came from their missions in Africa to the French territory of Pondicherry. When government hospitals were built they staffed them. Four Sisters are still at the Government Hospital, Karikal. In 1862 the Sisters went north to Chanderanagore, near Calcutta. Here they staffed a French Government hospital until Independence. Mother Felix was one of the first C.H.A. board members. Between 1945 and 1957 Mother Charles who is now at St. Peter's Convent, Bangalore, and Sister Marie Rose, administrator of their hospital in Goa, gave fifteen years of devoted service to C.H.A. as board members.

The next group of religious to come to India were the Loreto Nuns who arrived in Calcutta December 1841. Although a teaching order, they founded the Daughters of St. Anne in Ranchi and Calcutta, some of whom are in the medical apostolate. The history of Loreto in India

is now in the press. Called "THE FIRST BLADE" by Mother M. Colmcille, I.B.V.M., it contains an item of medical interest.

"In 1845 the Vicar-Apostolic, Bishop Carew, demanded that the nuns undertake the management of the new Medical College..... The Medical College of Calcutta had been established to train Indian students in western medicine.. In the 1840's European doctors, especially surgeons, were generally feared, the idea of hospitalization was dreaded, so only the desperately sick, or the abandoned poor would be found in a "Native" hospital. As for the women, the higher castes were still purdahed, and no woman even of the lowest caste would allow herself to be treated by a male physician..... It can have been only the outcastes, the hopelessly diseased, who were brought to the wards of the Female Hospital.

"Against this background, it is easier to understand why the Superior was reluctant to let her nuns undertake the supervision of the Hospital. But the two year contract had been accepted in their name.... Their main work was to administer the finances, and to see to the cleanliness of the wards and the kitchen; we may be sure that they did also whatever womanly sympathy suggested to ease the sufferings and soothe the dying moments of many a poor woman. Soon Dr. Stuart addressed a circular letter to the elite of Calcutta society inviting them to come and see the 'miracle' wrought by the nuns, who 'had changed a den of abomination and filth into a comfortable habitation'.... The day the contract expired, the Superior handed over the funds and keys to a respectable widow."

Many Sisters followed in staffing the non-medical departments of hospitals, especially the dietary and the house-keeping departments. In a country where these hospital services are so often deficient, this has been no small contri-

bution to building up a medical service for India.

The third of this first trio of Sisters in India were the Presentation Sisters who landed in Madras on January 13, 1842. We have a description of their home: "A walled town around Fort St. George once the residence of the governor and officials of the East India Company. Racial agglomeration gave the colony the somewhat contemptuous name of Blacktown, formally changed to Georgetown in 1912. The Presentation home was a former Capuchin monastery without a garden; the only open air space for recreation was a roof walk." Dispensaries were attached to their schools and orphanages. They staffed the South Indian Railway Hospital from 1928 to 1942. About the time of the founding of C.H.A. eight of their Sisters were in nurse's training at Stanley Hospital, Madras.

The Sisters of St. Joseph of Annecy, who arrived December 5, 1849, at Visakhapatnam, have been outstanding in medical history in India. From 1908 through 1964 they staffed five government hospitals in Cuttack, Visakhapatnam and Kakinada; the Sisters working in these hospitals ranged from 25 to 66 at a time depending upon staffing needs. Sister Appolonie, C.H.A. Board Member from 1950 to 1954, was Matron of the Orissa Medical College Hospital, Cuttack, and one of the first members of the Indian Nursing Council. She was also one of the examiners of the C.H.A. Examination Board. Sister now lives at St. Joseph's Convent, Vizianagram, Andhra Pradesh.

Before the turn of the century seven more congregations settled in south India, and seven more to the central and north. Their apostolate included medical work. Today there are more than fifty foreign congregations contributing to the staffing of hospitals and dispensaries. In almost every diocese there are communities of Indian sisterhoods who have been founded by these Sisters, or through their

example. The history of the religious communities in India would be a book in itself, and a most interesting one.

Our Sisters were not the first medical pioneers. Medical missionaries of the Christian Churches had forged ahead and set an example, and a pattern for health work. In Vellore, Ludhiana, and throughout India their medical apostolate was far in advance. It was these doctors and nurses who often inspired Catholic Sisters to leave all and follow them.

The history of these Sisters would answer a question. What percent of the 7,000 nurses listed in the Bhore Report in 1946 were religious Sisters? It could not have been an insignificant number, because in 1956 fifty secular hospitals were listed in the records of the Catholic Hospital Association, and this list was far from inclusive of all the institutions staffed by Catholic Sisters. From Holland, Switzerland, Italy, France, America, Ireland, Germany, Belgium, Portugal, Spain, professionally trained and untrained, they were working in hospitals throughout the country.

The "nothing" at the time the Catholic Hospital Association was founded consisted of five Catholic general hospitals, nine maternity hospitals, one tuberculosis sanatorium and one leprosy hospital. But in addition there was this little army of religious Sisters in government and secular hospitals from the north to the south of India, from Sylhet to Bombay. These Sisters have gradually flowed out to build up private Catholic medical institutions in village and city.

SOMETHING has been formed from the "nothing" of 1943.

in 1943
16 med. inst.
(catholic)

THE CATHOLIC HOSPITAL ASSOCIATION

Meetings and Conventions

<i>Year</i>	<i>Place</i>	<i>Date</i>	
1943	GUNTUR—St. Joseph's Convent Society of J.M.J. Rt. Rev. Ignatius Mummadi, D.D.	July 29	First C.H.A. meeting 16 Sisters present, representing 3 religious congregations in 6 dioceses
1944	BANGALORE—Good Shepherd Con- vent, Sisters of Our Lady of Charity of the Good Shepherd Rt. Rev. Thomas Pothacamury, D.D. H.E. Mgr. Leo P. Kierkels, C.P.	April 22	Second C.H.A. meeting 35 Sisters present, representing 11 religious congregations
1944	HYDERABAD—Holy Rosary Convent Francisan Missionaries of Mary Rt. Rev. Thomas Pothacamury, D.D.	Nov. 25-26	First Annual Convention 8 religious congregations present Council members elected for 3 years
1945	NAGPUR—The Catholic Institute, The Cathedral	Nov. 14-15	Second Annual Convention 30 delegates representing 10

	Rt. Rev. Louis F. Gayet, D.D.		religious congregations from 21 houses, including Ceylon
1946	OOTACAMUND—Nazareth Convent Franciscan Missionaries of Mary Rt. Rev. R. Feuga, Bishop of Mysore	Nov. 16-17	Third Annual Convention 16 delegates, representing 9 congregations. Location suddenly changed from Calcutta.
1947	NELLORE—St. Mary's Convent Society of J.M.J. Very. Rev. Msgr. Prior, Vicar General	Oct. 18-19	Fourth Annual Convention Delegates from: Alleppy, Bangalore, Chandanagore, Bimlipatam, Guntur, Kumbakonam, Kurnool, Nagpur, Nellore, Trivandrum, Mymensingh
1948	CALCUTTA—St. Xavier's College Society of Jesus Very Rev. Msgr. J. Fernandez, Vicar General	Nov. 19-20	Fifth Annual Convention 20 Sisters, representing 8 congregations Council increased by 4 members
1949	BOMBAY—Villa Theresa Franciscan Missionaries of Mary Rt.. Rev V. Gracias, D.D.	Nov. 4-6	Sixth Annual Convention 23 delegates present

1950	MADRAS—St. Thomas Convent Franciscan Missionaries of Mary Dom Manuel de Medeiros Guerreiro Bishop of Mylapore	Oct. 19-22	Seventh Annual Convention Discussions: Pharmacy, Social Service, Social Medicine, Nursing
1951	HYDERABAD—Holy Rosary Convent Franciscan Missionaries of Mary Rt. Rev. Mgr. Alfonsus Beretta, D.D.	Nov. 29- Dec. 2	Eighth Annual Convention 23 delegates, representing 7 con- gregations
1952	CALCUTTA—St. Xavier's College Society of Jesus Rev. Charles Vrithoff, S.J.	Aug. 7-10	Ninth Annual Convention 29 delegates, representing 14 con- gregations
1953	NAGPUR—St. Francis deSales Cathedral Hall Rev. Msgr. E. Denge, V.G.	Nov. 5-8	Tenth Annual Convention 16 delegates, representing 7 congre- gations
1954	BANGALORE—Good Shepherd Con- vent, Sisters of Our Lady of the Good Shepherd Most Rev. Thomas Pothacamury, D.D. H.E. Msgr. Leo P. Kierkels, C.P.	Nov. 25-28	Eleventh Annual Convention 48 delegates present

*7 in no. 57
delegates
attending convention*

1955 PATNA—Patna Women's College
Sisters of the Apostolic Carmel

Rt. Rev. A. F. Wildermuth, S.J., D.D.

Nov. 11-15 Twelfth Annual Convention
46 delegates, representing 15 communities

1956 CALCUTTA—Loreto House
Institute of the Blessed Virgin Mary
Rt. Rev. Mgr. H.E. Barber, V.G.

Oct. 19-21 Thirteenth Annual Convention
45 delegates present

*Themes
started in
1957*

1957 LUCKNOW—Loreto Convent
Institute of the Blessed Virgin Mary
Rt. Rev. Albert De Vito, O.F.M. Cap.

Oct. 13-15 Fourteenth Annual Convention
30 delegates present
THEME: Integrating Public Health
into Hospital Routine

1958 SECUNDERABAD—St. Francis Con-
vent Hall
Sisters of Charity of SS. Cap. & Ger.
Most Rev. Joseph Mark Gopu, D.D.

Oct. 3-5 Fifteenth Annual Convention
60 delegates present

THEME: The Hospital Apostolate in a Changing Era

1959 BOMBAY—Sophia College
Religious of the Sacred Heart
Rt. Rev. L. Periera, D.D.
His Eminence Valerian Cardinal

Oct. 20-24 Sixteenth Annual Convention
75 delegates present
THEME: Technical Excellence
and the Christlike Spirit

Gracias, D.D. announced at the Board Meeting that Bangalore had been selected as the site of the Medical College

1960	ERNAKULAM—Lisie Hospital Medical Sisters of St. Joseph Most. Rev. J. Parecattil, D.D.	Aug. 20-22	Seventeenth Annual Convention 120 delegates present THEME: Energizing Education in the Hospital
1961	MADRAS—Stella Maris College Franciscan Missionaries of Mary Most Rev. Louis Mathias, S.D.B., D.D.	Sept. 29- Oct. 2	Eighteenth Annual Convention 89 delegates present
1962	KATPADI—Auxilium College Daughters of Mary, Help of Christians	Sept. 29- Oct. 1	Nineteenth Annual Convention 110 delegates present
1963	DELHI—St. Xavier's School Society of Jesus Very Rev. Msgr. Pio Laghi Internunclature	Oct. 26-28	Twentieth Annual Convention 108 delegates present THEME: Charity and Science— the Christian Medical Ideal
1964	BOMBAY—Government Dental College Most Rev. J. Attipetty, Ph.D., D.D.	Nov. 28- Dec. 1	Twenty-first Annual Convention held in connection with the Eu- charistic Congress

1965 BANGALORE—Mt. Carmel College
T.O.C.D. Apostolic

Oct. 2-5

THEME: Catholic Hospitals in
the Service of the Country

Twenty-second Annual Convention
THEME: What Does the Future
Hold

1966 CALCUTTA—Loreto House, I.B.V.M.
Most Rev. Pius Kerketta, S.J., D.D.
Archbishop of Ranchi

Oct. 22-24

Twenty-third Annual Convention
209 Delegates present
THEME: The Vatican Council
II and Responsible Medical Ser-
vice

1967 VIJAYAWADA—Loyola College
Society of Jesus
Rt. Rev. Ambrose De Battista, D.D.

Dec. 30-
Jan. 1

Twenty-fourth Annual Conven-
tion 185 delegates present
THEME: Outreach Into the
Community

1968 DELHI—Mavalankar Hall

Sept. 29-
Oct. 1

Twenty-fifth Annual Convention
Silver Jubilee
THEME: The Social Aspects of
Hospital Work

GOVERNING BOARD

— 1944 (1st Board)

Elected

all women
all nuns
1 Dr, 8 nuns

<i>President</i>	1	Sister Mary of the Sacred Heart, J.M.J. St Joseph's Hospital Guntur, A.P.	1944
<i>First Vice President</i>	2	Mother Lucy, R.G.S. St. Martha's Hospital Bangalore.	"
<i>Second Vice President</i>	3	Sister M. Laetitia, S.C.M.M. Holy Family Hospital Patna City, Bihar.	"
<i>Secretary</i>	4	Mother M. Kinesburge, F.M.M. St. Norbert's Convent (Victoria Hospital) Jabalpur, M.P.	"
<i>Treasurer</i>	5	Mother Angelina, J.M.J. St. Joseph's Hospital, Guntur.	"
<i>Councillors</i>	6	Mother Paul, S.M.M.I. Holy Angels' Dispensary Kumbakonam.	"
	7	Sister Elizabeth, S.A.S. St. Anne's Hospital Bezwada.	"
	8	Sister M. Attracta, P.B.V.M. Medical Mission Hospital Marikunnu, Calicut.	"
	9	Mother Felix Sister of St. Joseph of Cluny Charitable Dispensary Tindivanam, S. Arcot, Pondicherry.	"

GOVERNING BOARD

1945 (2nd Board)

		<i>Elected</i>
<i>President</i>	1. Sister Mary of the Sacred Heart, J.M.J. St. Joseph's Hospital Guntur.	1944
<i>First Vice President</i>	2. Mother Attracta, P.B.V.M. Holy Redeemer Hospital Theni, Madurai District.	1945
<i>Second Vice President</i>	3. Sister Mary Laetitia, S.C.M.M. Holy Family Hospital Patna City, Bihar.	1944
<i>Secretary</i>	4. Mother M. Kinesburge, F.M.M. St. Norbert's Convent (Victoria Hospital) Jabalpur, M.P.	1944
<i>Treasurer</i>	5. Mother Angelina, J.M.J. St. Joseph Hospital Guntur.	1944
<i>Councillors</i>	6. Mother Paul, S.M.M.I. Holy Angels' Dispensary Kumbakonam.	1944
	7. Sister Elizabeth, S.A.S. St. Anne's Hospital Bezwada.	1944
	8. Mother Therese, S.M.A. Lady Willingdon Hospital Jaipur.	1945
	9. Mother Luke, F.M.M. Osmania Hospital Hyderabad, Deccan.	1945
	10. Sister Aloisia, O.S.F.	1945

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|----|-----------------------------------|------|
| | Civil Hospital
Jaffna, Ceylon. | |
| 11 | Sister Judith, M.S.S.A. | 1945 |
| | Sr. St. Anne of Providence | |
| | Nizan's State Railway Hospital | |
| | Lallaguda, Hyderabad, Deccan. | |
| 12 | Sister Margaret Mary, S.C.M.M. | 1944 |
| | Mitford Hospital | |
| | Dacca, East Pakistan. | |
| 13 | Sister M. Dolores, S.C.M.M. | 1944 |
| | Holy Family Hospital | |
| | Rawalpindi, West Pakistan | |
| 14 | Mother Charles | 1945 |
| | Sisters of St. Joseph of Cluny | |
| | Government Headquarters Hospital | |
| | Cuddalore | |

GOVERNING BOARD 1947

		<i>Elected</i>
<i>President</i>	1. Sister Mary of the Sacred Heart, J.M.J. St. Joseph's Hospital, Guntur.	1944
<i>First Vice President</i>	2. Mother Attracta, P.B.V.M. Holy Redeemer Hospital Theni, Madurai District.	1945
<i>Second Vice President</i>	3. Mother M. Kinesburge, F.M.M. St. Norbert's Convent (Victoria Hospital) Jabalpur.	1944
<i>Treasurer</i>	4. Mother Angelina, J.M.J. St. Joseph's Hospital Guntur.	1944
<i>Councillors</i>	5. Mother Paul, S.M.M.I. Holy Angels' Dispensary Kumbakonam.	1944
	6. Sister Elizabeth, S.A.S. St. Anne's Hospital Bezwada.	1944
	7. Mother Therese, S.M.A. Lady Willingdon Hospital Jaipur	1945
	8. Mother Luke, F.M.M. Osmania Hospital Hyderabad, Deccan.	1945
	9. Sister Aloisia, O.S.F. Civil Hospital Jaffna, Ceylon.	1945
	10. Sister Judith, M.S.S.A.	1945

- Sisters of St. Anne of Providence
Nizan's State Railway Hospital
Lallaguda, Hyderabad, Deccan.
- 11 Sister, M. Dolores, S.C.M.M. 1944
Holy Family Hospital
Rawalpindi, West Pakistan.
- 12 Mother Charles,
+ Srs. St. Joseph of Cluny 1945
Government Headquarters Hos-
pital—St. Mary's Home,
Cuddalore.
- 13 Sister Francis, O.S.F. 1947
Holy Cross Sisters
Women's and Children's Hospital
Trivandrum.
- 14 Sister Bertha, S.A.S. 1947
St. Anne's Nursing Home,
Bimlipatam.

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GOVERNING BOARD 1948

		<i>Elected</i>
<i>President</i>	Sister Mary of the Sacred Heart, J.M.J. St. Joseph's Hospital Guntur.	1944
<i>First</i>	Mother M. Kinesburge, F.M.M.	1944
<i>Vice President and Secretary</i>	St. Norbert's Convent Jabalpur.	
<i>Second</i>	Sister Ignatius Marie, S.C.M.M.	1948
<i>Vice President</i>	Holy Family Hospital Mandar P.O., Ranchi Dist., Bihar.	
<i>Treasurer</i>	Mother Angelina, J.M.J. St. Joseph's Hospital Guntur.	1944
<i>Councillors</i>	Mother Paul, S.M.M.I. Holy Angels' Dispensary Kumbakonam.	1944
	Sister Elizabeth, S.A.S. St. Anne's Hospital Bezwada.	1944
	Mother Therese, S.M.A. Mission Hospital Thandla, M.P.	1945
	Mother Luke, F.M.M. Osmania Hospital Hyderabad, Deccan.	1945
	Sister Aloisia, O.S.F. Civil Hospital Jaffna, Ceylon.	1945
	Sister Judith, M.S.S.A. Nizan's State Railway Hospital Lallaguda, Hyderabad, Deccan.	1945

Sister M. Dolores, S.C.M.M. Holy Family Hospital Rawalpindi, West Pakistan.	1944
Mother Charles, Srs. of St. Joseph of Cluny Government Headquarters Hospital—St. Mary's Home, Cuddalore,	1945
Sister Francis, O.S.F., Holy Cross Sisters Women's and Children's Hospital Trivandrum.	1947
Sister Marie Rose, Srs. of St. Joseph of Cluny Colonial Hospital Pondicherry.	1948
Sister M. Elise, S.C.M.M., M.D. Holy Family Hospital, Patna City, Bihar.	1948
Sister M. Cecilia, S.C.M.M. St. Michael's Hospital Mymensingh, Bengal, East Pakistan.	1948
Mother Modesta, F.M.M. St. Norbert's Convent, Jabalpur.	1948

GOVERNING BOARD 1949

			<i>Elected</i>
<i>President</i>	1	Sister Mary of the Sacred Heart, J.M.J. St. Joseph's Hospital Guntur.	1944
<i>First Vice President and Secretary</i>	2	Mother M. Kinesburge, F.M.M. St. Norbert's Convent Jabalpur.	1944
<i>Second Vice President</i>	3	Sister Ignatius Marie, S.C.M.M. Holy Family Hospital Mandar P.O., Ranchi Distt., Bihar.	1948
<i>Treasurer</i>	4	Mother Angelina, J.M.J. St. Joseph's Hospital Guntur.	1944
<i>Councillors</i>	5	Mother Paul, S.M.M.I. Holy Angels' Dispensary Kumbakonam.	1944
	6	Sister Elizabeth, S.A.S. St. Anne's Hospital Bezwada.	1944
	7	Mother Therese, S.M.A. Mission Hospital Thandla, M.P.	1945
	8	Mother St. Luke, F.M.M. St. Joseph's Hospital Baramulla, Kashmir.	1945
	9	Sister Judith, M.S.S.A. Srs. of St. Anne of Providence Nizan's State Railway Hospital Lallaguda, Hyderabad.	1945
	10	Sister M. Dolores, S.C.M.M.	1944

- Holy Family Hospital,
Karachi, West Pakistan.
- 11 Mother Charles, 1945
Srs. of St. Joseph of Cluny
General Hospital, Chandernagore
Hooghly District, West Bengal.
- 12 Sister Francis, O.S.F. 1947
Holy Cross Sisters
Women's and Children's Hospital
Trivandrum.
- 13 Sister Marie Rose, 1948
Srs. of St. Joseph of Cluny
Colonial Hospital,
Pondicherry.
- 14 Sister M. Elise, S.C.M.M., M.D. 1948
Holy Family Hospital
Patna City, Bihar.
- 15 Mother Modesta, F.M.M. 1948
St. Norbert's Convent
Jabalpur.
- 16 Sister Anne Cornelius, S.C.N. 1949
Nazareth Hospital
Mokameh, Bihar.

GOVERNING BOARD

1950

			<i>Elected</i>
<i>President</i>	1.	Sister Mary of the Sacred Heart, J.M.J. St. Joseph's Hospital Guntur.	1944
<i>First Vice President and Secretary</i>	2	Mother M. Kinesburge, F.M.M. St. Norbert's Convent Jabalpur.	1944
<i>Second Vice President</i>	3	Sister Ignatius Marie, S.C.M.M. Holy Family Hospital Manda P.O., Ranchi Dist., Bihar.	1948
<i>Treasurer</i>	4	Mother Angelina, J.M.J. St. Joseph's Hospital Guntur.	1944
<i>Councillors</i>	5	Mother Paul, S.M.M.I. Holy Angels' Dispensary Kumbakonam.	1944
	6	Sister Elizabeth, S.A.S. St. Anne's Hospital Bezwada.	1944
	7	Mother Theresa, S.M.A. Mission Hospital, Thandla, M.P.	1945
	8	Mother Attracta, P.B.V.M. Holy Redeemer Hospital Theni, Madurai District.	1950
	9	Sister Veronica, M.S.A. Mission Sisters of Ajmer Widham State Hospital Jodhpur.	1950

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|----|---|------|
| 10 | Sister Appolonie,
Srs. of St. Joseph of Annecy
Orissa Medical College Hospital
Cuttack. | 1950 |
| 11 | Mother Charles,
Srs. of St. Joseph of Cluny
General Hospital, Chandernagore
Hooghly District, West Bengal. | 1945 |
| 12 | Sister Francis, O.S.F.,
Holy Cross Sisters
Women's and Children's Hospital
Trivandrum. | 1947 |
| 13 | Sister Marie Rose,
Srs. of St. Joseph of Cluny
Colonial Hospital
Pondicherry. | 1948 |
| 14 | Sister M. Elise, S.C.M.M., M.D.
Holy Family Hospital,
Patna City, Bihar. | 1948 |
| | Mother Modesta, F.M.M.
St. Norbert's Convent
Jabalpur. | 1948 |
| 15 | Sister Anne Cornelius, S.C.N.
Nazareth Hospital
Mokameh, Bihar. | 1949 |

GOVERNING BOARD 1951

		<i>Elected</i>
<i>President</i>	1. Mother M. Kinesburge, F.M.M. Villa Theresa 66 Pedder Road, Bombay-26.	Dec. 1, 1951
<i>First Vice President</i>	2. Sister Mary of the Sacred Heart, J.M.J. St. Joseph's Hospital. Guntur.	1944
<i>Second Vice President</i>	3. Sister Ignatius Marie, S.C.M.M. Holy Family Hospital Mandar P.O., Ranchi Dist., Bihar.	1948
<i>Secretary</i>	4. Sister M. Cyril, S.C.M.M. Holy Family Hospital Patna City, Bihar.	1951
<i>Treasurer</i>	5. Sister Ancilla, J.M.J. St. Joseph's Hospital Guntur.	1951
<i>Councillors</i>	6. Mother Paul, S.M.M.I. Holy Angels' Dispensary Kumbakonam.	1944
	7. Mother Angelina, J.M.J. St. Joseph's Hospital Guntur.	1944
	8. Sister Elizabeth, S.A.S. St. Anne's Hospital Vijayawada.	1944
	9. Mother St. Luke, F.M.M. St. Joseph's Hospital Baramulla, Kashmir	1945
	10. Sister Veronica M.S.A. Sophia School Mt. Abu, Rajsthan.	1950

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| 11 | Sister Appolonie,
Srs. of St. Joseph of Annecy
Orissa Medical College Hospital
Cuttack. | 1950 |
| 12 | Mother. Charles,
Srs. of St. Joseph of Cluny
General Hospital, Chandanagore,
Hooghly Distt., West Bengal. | 1945 |
| 13 | Sister Francis, O.S.F.
Adam's Wylie Hospital
Bombay-11. | 1947 |
| 14 | Sister Marie Rose,
Srs. of St. Joseph of Cluny
Colonial Hospital
Pondicherry. | 1948 |
| 15 | Mother Pedrick, F.M.M.
Child Jesus Convent
6 Promenade Road, Tiruchirapalli. | 1951 |
| 16 | Sister Anne Cornelius, S.C.N.
Nazareth Hospital
Mokameh, Bihar. | 1949 |

GOVERNING BOARD 1952

		<i>Elected</i>
<i>President</i>	1 Mother M. Kinesburge, F.M.M. Villa Theresa 66 Pedder Road, Bombay-26.	1951
<i>First Vice President</i>	2 Sister Mary of the Sacred Heart, J.M.J. St. Joseph's Hospital Guntur.	1944
<i>Second Vice President</i>	3 Sister Ignatius Marie, S.C.M.M. Holy Family Hospital Mandar P.O., Ranchi Dist., Bihar.	1948
<i>Secretary</i>	4 Sister Cyril, S.C.M.M. Holy Family Hospital Patna City, Bihar.	1951
<i>Treasurer</i>	5 Sister Ancilla, J.M.J. St. Joseph's Hospital Guntur.	1951
<i>Councillors</i>	6 Mother Paul, S.M.M.I. Holy Angels' Dispensary Kumbakonam.	1944
	7 Mother Angelina, J.M.J. St. Joseph's Hospital Guntur.	1944
	8 Sister Elizabeth, S.A.S. St. Anne's Hospital Vijayawada.	1944
	9 Mother M. Attracta, P.B.V.M. Holy Redeemer Hospital Theni, Madurai District.	1952
	10 Sister Veronica, M.S.A. St. Francis Hospital Ajmer.	1950

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| 11 | Sister Appolonie
Srs. of St. Joseph of Annecy
Orissa Medical College Hospital
Cuttack. | 1950 |
| 12 | Mother Charles,
Srs. of St. Joseph of Cluny
General Hospital, Chandanagore,
Hooghly Distt., West Bengal. | 1945 |
| 13 | Sister Francis, O.S.F.,
Holy Cross Sisters
Adam's Wylie Hospital
Bombay-11. | 1947 |
| 14 | Sister Marie Rose,
Srs. of St. Joseph of Cluny
Colonial Hospital
Pondicherry. | 1948 |
| 15 | Mother Pedrick, F.M.M.
Child Jesus Convent
6 Promenade Road, Tirunchirapalli | 1951 |
| 16 | Sister Anne Cornelius, S.C.N.
Nazareth Hospital
Mokameh, Bihar. | 1949 |

GOVERNING BOARD

1953

		<i>Elected</i>
<i>President</i>	1. Mother M. Kinesburge, F.M.M. Villa Theresa 66 Pedder Road, Bombay 26.	1951
<i>First Vice President</i>	2. Sister Mary of the Sacred Heart St. Joseph's Hospital Guntur.	1944
<i>Second Vice President</i>	3. Sister Ignatius Marie, S.C.M.M. Holy Family Hospital Mandar P.O., Ranchi Dt., Bihar.	1948
<i>Secretary</i>	4. Sister M. Cyril, S.C.M.M. Holy Family Hospital Patna City, Bihar	1951
<i>Treasurer</i>	5. Sister Ancilla, J.M.J. St. Joseph's Hospital Guntur.	1951
<i>Councillors</i>	6. Mother Paul, S.M.M.I. Holy Angles' Dispensary Kumbakonam.	1944
	7. Mother Angelina, J.M.J. St. Joseph's Hospital Guntur.	1944
	8. Sister Elizabeth, S.A.S. St. Anne's Hospital Vijayawada.	1944
	9. Mother M. Attracta, P.B.V.M. Holy Redeemer Hospital Theni, Madurai District.	1952
	10. Sister Veronica, M.S.A. St. Francis Hospital Ajmer, Rajasthan.	1950

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| 11 | Sister Appolonie
Sisters of St. Joseph of Annecy
Orissa Medical College Hospital,
Cuttack. | 1950 |
| 12 | Mother Raphael, S.M.M.I.
Sacred Heart Leprosy Hospital
Kumbakonam. | 1953 |
| 13 | Sister Francis, O.F.S.,
Holy Cross Sisters
Adam's Wylie Hospital
Bombay-11. | 1947 |
| 14 | Sister Marie Rose
Sisters of St. Joseph of Cluny
General Hospital, Karikal. | 1948 |
| 15 | Mother Pedrick, F.M.M.
Child Jesus Convent
6, Promenade Road, Tiruchirapalli. | 1951 |
| 16 | Sister Crescentia, S.C.N.
Nazareth Hospital
Mokameh, Bihar. | 1953 |

GOVERNING BOARD

1954

		<i>Elected</i>
<i>President</i>	1 Mother M. Kinesburge, F.M.M. Child Jesus Hospital 29 Promenade Road, Tiruchirapalli.	1951
<i>First Vice President</i>	2 Sister Mary of the Sacred Heart, J.M.J. St. Joseph's Hospital Guntur.	1944
<i>Second Vice President</i>	3 Sister Crescentia, S.C.N. Nazareth Hospital Mokameh, Bihar.	1954
<i>Secretary</i>	4 Sister M. Clare, S.C.M.M. Holy Family Hospital New Delhi.	1954
<i>Treasurer</i>	5 Sister Ancilla, J.M.J. St. Joseph's Hospital. Guntur.	1951
<i>Councillors</i>	6 Mother Angelina, J.M.J. St. Joseph's Hospital Guntur.	1944
	7 Sister Elizabeth, S.A.S. St. Anne's Hospital Vijayawada.	1944
	8 Mother M. Attracta, P.B.V.M. Presentation Convent Cathedral P.O., Madras-6.	1952
	9 Mother Veronica, M.S.A. St. Francis Hospital Ajmer, Rajasthan.	1950
	10 Mother Raphael, S.M.M.I. Sacred Heart Leprosy Hospital Kumbakonam, Madras.	1953

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| 11 | Sister Marie Rose,
Srs. of St. Joseph of Cluny
Colonial Hospital
Pondicherry. | 1948 |
| 12 | Mother Pedrick, F.M.M.
Child Jesus Hospital
29 Promenade Road, Tiruchirapalli. | 1951 |
| 13 | Sister Veronica. M.D., J.M.J.
St. Philomena's Hospital
1 Nilsandra Road, Bangalore-7. | 1954 |
| 14 | Sister M. Leonie, M.D., S.C.M.M.
Holy Family Hospital
Patna City, Bihar. | 1954 |
| 15 | Sister Peter Claver, M.D.
Sisters of St. Joseph of Cluny
Fatima Maternity, Salem. | 1954 |
| 16 | Mother Raphaelo Scoletta, U.M.I.
Mariampur Hospital
P.O. Shastrinagar, Kanpur, U.P. | 1954 |
| 17 | Sister M. Cyril, S.C.M.M.
Holy Family Hospital
New Delhi. | 1951 |
| 18 | Sister M. Barbara, M.D., S.C.M.M.
Holy Family Hospital
Mandar P.O., Ranchi Distt., Bihar. | 1954 |

GOVERNING BOARD ¹⁹⁵⁵			Elected
<i>President</i>	1	Mother M. Kinesburge, F.M.M. Child Jesus Hospital 29 Promenade Road, Tiruchirapalli.	1944
<i>First Vice President</i>	2	Sister Mary of the Sacred Heart, J.M.J. St. Joseph's Hospital Guntur.	1944
<i>Second Vice President</i>	3	Sister Crescentia, S.C.N. Nazareth Hospital Mokameh, Bihar.	1954
<i>Secretary</i>	4	Sister Mary Daniel, C.R.S.M. Mater Misericordiae Convent Jamshedpur, Bihar.	1955
<i>Treasurer</i>	5	Sister Ancilla, J.M.J. St. Joseph's Hospital Guntur.	1951
<i>Councillors</i>	6	Mother Angelina, J.M.J. St. Joseph's Hospital Santhpet, Nellore, A.P.	1944
	7	Sister Elizabeth, S.A.S. St. Anne's Hospital Vijayawada.	1944
	8	Mother M. Attracta, P.B.V.M. Presentation Convent Cathedral P.O., Madras-6.	1952
	9	Sister Veronica, M.S.A. St. Francis Hospital Ajmer, Rajasthan.	1950
	10	Mother Raphael, S.M.M.I. Sacred Heart Leprosy Hospital Kumbakonam, Madras.	1953

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| 11 | Sister Marie Rose,
Srs. of St. Joseph of Cluny
Colonial Hospital
Pondicherry. | 1948 |
| 12 | Mother Pedrick, F.M.M.
Child Jesus Hospital
Tiruchirapalli. | 1951 |
| 13 | Sister Veronica, M.D., J.M.J.
St. Philomena's Hospital
Bangalore-7. | 1954 |
| 14 | Sister M. Leonie, M.D., S.C.M.M.
Holy Family Hospital,
Patna City, Bihar. | 1954 |
| 15 | Sister Peter Claver,
Srs. of St. Joseph of Cluny
Fatima Maternity, Salem. | 1954 |
| 16 | Sister M. Cyril, S.C.M.M.
Holy Family Hospital
New Delhi. | 1951 |
| 17 | Sister M. Barbara, M.D., S.C.M.M.
Holy Family Hospital
Mandar P.O., Ranchi Distt., Bihar. | 1954 |

GOVERNING BOARD 1956

		Elected
President	1 Mother M. Kinesburge F.M.M. Child Jesus Hospital 29 Promenade Road Tiruchirapalli.	1951
First	2 Sister Crescentia, S.C.N.	1956
Vice President	Nazareth Hospital Mokameh, Bihar.	
Second	3 Sister M. Clare, S.C.M.M.	1956
Vice President	Holy Family Hospital, New Delhi.	
Secretary	4 Sister M. Daniel, C.R.S.M. Ardeshir Dalal Memorial Hospital Golmuri P.O., Jamshedpur, Bihar.	1955
Treasurer	5 Sister Ancilla, J.M.J. St. Joseph's Hospital Guntur.	1951
Board Members	6 Mother Raphael, S.M.M.I. Sacred Heart Leprosy Hospital Sakkottai P.O., Kumbakonam Madras.	1956
	7 Sister Marie Rose, Sisters of St. Joseph of Cluny General Hospital, Karikal, Pondicherry.	1956
	8 Sister M. Veronica. M.S.A. St. Francis Hospital Ajmer Rajasthan.	1956
	9 Sister M. Leonie, S.C.C.M. Holy Family Hospital Patna City Bihar.	1956

GOVERNING BOARD 1957

			<i>Elected</i>
<i>President</i>	1	Sister Mary Peter, C.R.S.M. Mater Misericordiae Convent Golmuri P.O., Jamshedpur, Bihar.	1957
<i>First Vice President</i>	2	Sister Crescentia, S.C.N. Nazareth Hospital Mokameh Jn., Bihar.	1956
<i>Second Vice President</i>	3	Sister Clare, S.C.M.M. Holy Family Hospital New Delhi.	1956
<i>Secretary</i>	4	Sister Mary Daniel, C.R.S.M. Mater Misericordiae Convent Jamshedpur, Bihar.	1955
<i>Treasurer</i>	5	Sister Caroline, S.C.M.M. Holy Family Hospital New Delhi	1957
<i>Board Members</i>	6	Sister Veronica, M.S.A. Mirshali, Ajmer.	1956
	7	Sister Leonie, S.C.M.M. Holy Family Hospital Patna City, Bihar.	1956
	8	Sister Marie Rose, Srs. of St. Joseph of Cluny General Hospital Karikal, Pondicherry.	1956
	9	Mother Raphael, S.M.M.I. Sacred Heart Leprosy Hospital Sakkottai P.O. Kumbakonum, Madras.	1956

GOVERNING BOARD 1958 Elected

President	1	Sister Mary Peter, C.R.S.M. Ardeshir Dalal Memorial Hospital Golmuri P.O. Jamshedpur, Bihar.	1957
First Vice President	2	Sister Crescentia, S.C.N. Nazareth Hospital Mokameh, Bihar.	1956
Second Vice President	3	Sister Mary Clare, S.C.M.M. Holy Family Hospital Jamia Nagar P.O., New Delhi.	1956
Secretary	4	Sister Mary Daniel, C.R.S.M. Ardeshir Dalal Memorial Hospital Jamshedpur, Bihar.	1955
Treasurer	5	Sister Mary Caroline, S.C.M.M. Holy Family Hospital Jamia Nagar P.O., New Delhi.	1957
Board Members	6	Mother Raphael, S.M.M.I. Sacred Heart Leprosy Hospital Sakkottai P.O., Madras.	1953
	7	Sister Mary Ancilla, J.M.J. St. Joseph's Hospital Guntur.	1958
	8	Sister Elizabeth, S.A.S. St. Anne's Hospital Vijayawada.	1958
	9	Sister Mary Xavier, S.C.M.M. Immaculate Heart of Mary Hospital Bharananganam, Kerala.	1958

GOVERNING BOARD 1959?

		<i>Elected</i>
<i>President</i>	1 Sister Mary Peter, C.R.S.M. Ardeshir Dalal Memorial Hospital Golmuri P.O. Jamshedpur Bihar.	1957
<i>First Vice President</i>	2 Sister Crescentia, S.C.N. Nazareth Hospital Mokameh, Bihar.	1956
<i>Second Vice President</i>	3 Sister M. Clare, S.C.M.M. Holy Family Hospital New Delhi.	1956
<i>Secretary</i>	4 Sister Daniel, C.R.S.M. Ardeshir Dalal Memorial Hospital Golmuri P.O. Jamshedpur, Bihar.	1955
<i>Treasurer</i>	5 Sister M. Caroline, S.C.M.M. Holy Family Hospital New Delhi.	1957
<i>Board Members</i>	6 Mother Raphael, S.M.M.I. Sacred Heart Leprosy Hospital Sakkottai P.O., Kumbakonam Madras.	1956
	7 Sister Ancilla, J.M.J. St. Joseph's Hospital Guntur.	1958
	8 Sister Elizabeth, S.A.S. St. Ann's Hospital Vijayawada.	1958
	9 Sister Mary Xavier, S.C.M.M. Immaculate Heart of Mary Hospital Bharananganam, Kerala.	1958

Same as 1958

GOVERNING BOARD 1960

		<i>Elected</i>
<i>President</i>	1. Sister Mary Ancilla, J.M.J St. Joseph's Hospital, Guntur Andhra Pradesh	1960
<i>First Vice President</i>	2. Sister Crescentia, S.C.N. Nazareth Hospital Mokameh Junction, Bihar	1956
<i>Second Vice President</i>	3. Sister Rosemary S.A.S. St. Ann's Hospital Vijayawada, Andhra Pradesh	1961
<i>Secretary</i>	4. Sister Marie Rose, S.S.J. Cluny Government Hospital Karikal, Madras State	1960
<i>Treasurer</i>	5. Sister Mary Caroline, S.C.M.M. Holy Family Hospital New Delhi-20	1960
<i>Board Members</i>	6. Sister Hyacinth Lisie Hospital Ernakulam, Kerala	1960
	7. Sister Colettc, M.S.A. St. Francis Hospital Ajmer, Rajasthan	1959
	8. Sister Elizabeth, S.A.S. St. Ann's Hospital Vijayawada, Andhra Pradesh	1958
	9. Sister Mary Xavier, S.C.M.M. I.H.M. Hospital Bharananganam, Kerala	1958

GOVERNING BOARD 1961

<i>President</i>	1	Sister Ancilla, J.M.J. St. Joseph's Hospital Guntur, Andhra Pradesh	1960
<i>First Vice President</i>	2	Sister Xavier, S.C.M.M. I.H.M. Hospital Bharananganam, Kerala	1961
<i>Second Vice President</i>	3	Sister Rosemary St. Ann's Hospital Vijayawada, Andhra Pradesh	1961
<i>Secretary</i>	4	Sister Marie Rose Government Hospital Karikal	1960
<i>Treasurer</i>	5	Sister Mary Caroline, S.C.M.M. Holy Family Hospital Okhla Road, Jamia Nagar P.O. New Delhi	1960
<i>Board Members</i>	6	Sister Elizabeth, S.A.S. St. Ann's Hospital Vijayawada, Andhra Pradesh	1958
	7	Sister Colette, M.S.A. St. Francis Hospital Ajmer, Rajasthan	1959
	8	Sister Hyacinth M.S.J. Lisje Hospital Ernakulam North, Kerala	1960
	9	Dr. Martha Wiss, M.D., S.C.N. Nazareth Hospital Mokameh Jn., Bihar	1961

GOVERNING BOARD

1962

		<i>Elected</i>
<i>President</i>	1 Sister Ancilla, J.M.J. St. Joseph's Hospital, Guntur, Andhra Pradesh.	1960
<i>First Vice President</i>	2 Sister Xavier, S.C.M.M. I.H.M. Hospital Bharananganam, Kerala.	1961
<i>Second Vice President</i>	3 Sister Rosemary, S.A.S. St. Ann's Hospital, Vijayawada, A.P.	1961
<i>Secretary</i>	4 Sister Marie Rose, Convent St. Joseph of Cluny Pondicherry.	1960
<i>Treasurer</i>	5 St. Mary Caroline, S.C.M.M. Holy Family Hospital, Okhla Road, Jamianagar P.O., New Delhi.	1960
<i>Board Members</i>	6 Rev. Dr. J. Van Schijndel, O. Praem, M.D. Katra Hospital, Katra, Mandla District, Madhya Pradesh.	1962
	7 Dr. Margaret Hegemann, M.D., Jubilee Mission Hospital, Trichur, Kerala.	1962
	8 Sr. Dr. Giovanna, M.D. Mariampur Hospital Shastrinagar, Kanpur, U. P.	1962
	9 Dr. Martha Wiss, M.D., S.C.N. Nazareth Hospital Mokameh Jn., Bihar.	1961

GOVERNING BOARD 1963

		<i>Elected</i>
<i>President</i> 1	Sister Rosemary, S.A.S. St. Ann's Hospital Vijayawada, A.P.	1963
<i>First</i> 2	Sister Xavier S.C.M.M.	1961
<i>Vice President</i>	I.H.M. Hospital Bharananganam, Kerala	
<i>Vice President</i> 3	Sister Florence Joseph, S.C.N. Nazareth Hospital, Mokameh, Bihar	1963
<i>Secretary</i> 4	Sister Colette, M.S.A. St. Francis Hospital Ajmer, Rajasthan	1963
<i>Treasurer</i> 5	Sister Michelle, S.C.M.M. Holy Family Hospital New Delhi	1963
<i>Board Members</i> 6	Rev. J. Van Schijndel M.D., O. Praem. Katra Hospital Katra, Mandla Dt., M.P.	1962
7	Dr. Margaret, Hegemann, M.D. Mission Hospital Trichur Kerala,	1962
8	Sr. Dr. Martha Wiss, M.D., F.A.C.S. S.C.N. Nazareth Hospital Mokameh, Bihar	1961
9	Sr. Dr. Giovanna, M.B., B.S. Mariampur Hospital Shastrinagar P.O. Kanpur U.P.	1962

GOVERNING BOARD

1964

Elected

<i>President</i>	1	Sister Rosemary, S.A.S. St. Ann's Hospital, Vijayawada, A.P.	1963
<i>First Vice President</i>	2	Dr. Louis Monteiro, M.D. St. John's Medical College, St. Mary's Town, Bangalore 5.	1964
<i>Second Vice President</i>	3	Sr. Dr. Martha Wiss, M.D., F.A.C.S., S.C.N. Nazareth Hospital, Mokameh, Bihar.	1964
<i>Secretary</i>	4	Sister Colette, M.S.A., Sophia Higher Secondary School Ajmer, Rajasthan.	1963
<i>Treasurer,</i>	5	St. Michelle, S.C.M.M., Kurji Holy Family Hospital, Sadaquat Ashram P.O., Patna.	1963
<i>Board Members</i>	6	Rev. J. Van Schijndel, M.D., O. Praem, Katra Hospital, Mandla Dt. M.P.	1962
	7	Sr. Dr. Giovanna, M.B.B.S., Mariampur Hospital, Kanpur, U.P.	1962
	8	Mother Raphael, S.M.M.I., Mercy Home 14 Hall's Road, Kilpauk, Madras-10.	1964
	9	Rev. Anthony Parackal, Lisie Hospital, Ernakulam 8, Kerala.	1964

GOVERNING BOARD 1965

		<i>Elected</i>
<i>President</i>	1 Sr. Rosemary, S.A.S. St. Ann's Hospital, Vijayawada, A.P.	1963
<i>First Vice President</i>	2 Dr. Louis Monteiro, M.D., St. John's Medical College, St. Mary's Town, Bangalore-5.	1964
<i>Second Vice President</i>	3 Sr. Florence Joseph, S.C.N. Nazareth Hospital, Mokameh P.O, Bihar,	1964
<i>Secretary</i>	4 Sr. Collette, M.S.A, Sophia Higher Secondary School, Ajmer, Rajasthan.	1963
<i>Treasurer</i>	5 Sr. M. Michelle, S.C.M.M. Kurji Holy Family Hospital, P.O. Sadaquat Ashram, Patna, Bihar.	1963
<i>Board Members</i>	6 Rev. Anthony Parackal, Lisic Hospital, Ernakulam-8, Kerala.	1964
	7 Sr. Caroline, S.C.M.M., Medical Mission Sisters, Bibewadi, Poona-2,	1965
	8 Mother Raphael, S.M.M.I., Prudhomme Vidhuti Mercy Home, 14. Halls Road, Kilpauk, Madras-10.	1964
	9 Sr. Theophile, St. Philomena's Hospital, 1. Nilsandra Road, Bangalore.	1965

GOVERNING BOARD

1966

Elected

<i>President</i>	1	Dr. Stella, M.D., C.S.N. Stella Maris Hospital P.O. Paduapuram via Angalmaly, Kerala.	1966
<i>First Vice President</i>	2	Dr. Louis Monteiro, Dean, St. John's Medical College St. Mary's Town Bangalore 5, Mysore.	1964
<i>Second Vice President</i>	3	Sister Florence Joseph, R.N., S.C.N. Nazareth Hospital Mokameh Junction, Bihar.	1964
<i>Secretary</i>	4	Sister Mary Ignatius, R.N., R.G.S. St. Martha's Hospital Bangalore City, Mysore	1966
<i>Treasurer</i>	5	Dr. Teresita Nariculam, M.B.B.S., S.M.I. Mary Immaculate Dispensary Chapra, Bangalji P.O. Nadia Dist., West Bengal.	1966
<i>Board Members</i>	6	Mother Raphael, R.N., S.M.M.I. Mercy Home 14 Halls Road, Kilpauk, Madras-10.	1964
	7	Sister Theophile. R.N., J.M.J. St. Philomena's Hospital 1 Nilsandra Road Bangalore-7, Mysore	1965
	8	Sister M. Caroline, R.N., S.C.M.M. Medical Mission Sisters Bibewadi, Poona-9.	1965
	9	Very Rev. Msgr. Antony Parakal Lisie Hospital Ernakulam-8, Kerala.	1965

GOVERNING BOARD

- 9 members

7 women
2 men
7 religious
2 lay
5 Dr's
3 nurses
1 priest

<i>President</i>	1	Dr. Stella, M.D., C.S.N. Stella Maris Hospital P.O. Paduapuram, Kerala.	<i>Elected</i> 1966
<i>First Vice President</i>	2	Dr. Louis Monteiro, Dean, St. John's Medical College Bangalore 5, Mysore	1967
<i>Second Vice President</i>	3	Dr. Daisy Kulanday, M.B.B.S. 3 Sadhana Colony Malavayanagar, New Delhi-17.	1967
<i>Secretary</i>	4	Sister Mary, Ignatius, R.N., R.G.S. St. Martha's Hospital Bangalore City, Mysore	1966
<i>Treasurer</i>	5	Dr. Teresita Nariculam, M.B.B.S., S.M.I. Mary Immaculate Dispensary Chapra, Bangalji P.O. Nadia Dist., West Bengal.	1966
<i>Board Members</i>	1	Sister M. Carmela, R.N., S.C.M.M. Kurji Holy Family Hospital Sadaquat Ashram P.O. Patna, Bihar.	1967
	2	Sister Theophile, R. N., J.M.J. St. Philomena's Hospital 1 Nilsandra Road Bangalore, Mysore.	1965
	3	Dr. Bridget Mary, M.B.B.S., I.H.M. St. Mary's Hospital Attipakam P.O., Dist. South Arcot, Madras	1965
	4	Very Rev. Msgr. Antony Parakal Lisie Hospital Ernakulam-8, Kerala.	1965

<i>Executive Director</i>	Rev. James S. Tong, S.J. Catholic Hospital Association C.B.C.I. Centre, Alexandra Place New Delhi-1.
<i>Eccelesiastical Advisers</i>	Most Rev. Dominic Athaide, O.F.M. Cap. Cathedral House Wazirpura Road Agra, U.P. Most Rev. Joseph Attipetty, D.D. Latin Archbishop's House Ernakulam, Kerala. Rt. Rev. Ambrose P. Yeddanpally, D.D. Bishop's House Bellary, Mysore.
<i>Honorary Member</i>	Mother Kinesburge, F.M.M. Child Jesus Hospital Promenade Road Tiruchirapalli, Madras State.

ST. JOHN'S MEDICAL COLLEGE, BANGALORE

Students—Religious Sisters—By Congregations as on 1st
September, 1967

No.	Congregation.	Admissions in					Total No. of Srs.
		1963	1964	1965	1966	1967	
1.	Society of Jesus, Mary and Joseph (J.M.J.) Guntur, Andhra.	1	1	—	—	—	2
2.	Sisters of St. Joseph Chambery (S.S.J.) Pachmarhi, Maharashtra	1	1	—	—	—	2
3.	Society of the Catholic Medical Missionaries. (S.C.M.M.) Kerala	1	1	—	1	—	3
4.	Salesian Missionaries of Mary Immaculate (S.M.M.:I) Kengeri, Mysore	1	—	1	—	—	2
5.	Bethany Congregation, Mangalore, Mysore.	1	—	—	—	—	1
6.	Medical Sisters of St. Joseph (M.S.J.) Kothamangalam, Kerala.	1	—	—	—	—	1
7.	Sisters of St. Anne (Switzerland) (S.A.S.) Vijayawada. Andhra.	1	1	—	—	1	3
8.	Teaching Sisters of the Holy Cross, Menzingen (O.S.F.) Kotiyam, Kerala.	—	1	—	1	—	2
9.	Sisters of Mercy of the Holy Cross (Ingenbohl) (S.C.S.C.) Hazaribagh, Bihar.	—	1	—	—	—	1
10.	Sisters of St. Joseph of Tarbes, Bangalore, Mysore	—	1	—	—	—	1

11. Sisters of the Cross Chavanod (Haut Savoie) Holy Cross Sisters, Tiruchirapalli, Madras.	—	—	2	—	—	2
12. Congregation of Our Lady of Charity of the Good Shepherd (R.G.S.) Bangalore, Mysore.	—	—	1	—	—	1
13. Dames of St. Charles Borromeo (S.C.B.) Bangalore Mysore.	—	—	1	—	—	1
14. Sisters of Charity of Nazareth (S.C.N.) Mokameh, Bihar.	—	—	2	—	—	2
15. Franciscan Missionaries of Mary (F.M.M.) Madras.	—	—	—	2	—	2
16. Sisters of Charity of the Saints Bartholmea and Vincenza, Mangalore, Mysore.	—	—	—	2	—	2
17. Society of the Presentation of Blessed Virgin Mary (P.B. V.M.) Madras.	—	—	—	1	—	1
18. Mission Sisters of Ajmer (M. S.A.) Ajmer, Rajasthan.	—	—	—	—	1	1
19. Missionary Sisters of the Im- maculate Heart of Mary (C.I.M.) Palyamkottai, Madras.	—	—	—	—	1	1
20. Congregation of the Immacu- late Heart of Mary, Pondicherry.	—	—	—	—	1	1
21. Franciscan Servants of Mary (F.S.M.) Salem, Madras.	—	—	—	—	1	1
22. Franciscan Sisters of St. Joseph, Madras.	—	—	—	—	1	1
23. Daughters of the Cross of Liege (F.C.) Bombay.	—	—	—	—	1	1
24. Daughters of Charity of Can- ossa (F.D.C.C.) Bombay.	—	—	—	—	1	1
TOTAL:	7	7	7	7	8	36

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