



Sacred Heart  
UNIVERSITY

Sacred Heart University  
DigitalCommons@SHU

---

Library Special Collections

University Library

---

1953

# The Rosary Of Hiroshima

Hubert F. Schiffer

*Blue Army Of Our Lady of Fatima*

Follow this and additional works at: [https://digitalcommons.sacredheart.edu/library\\_specialcollections](https://digitalcommons.sacredheart.edu/library_specialcollections)

 Part of the [Asian History Commons](#), [Catholic Studies Commons](#), and the [Christian Denominations and Sects Commons](#)

---

## Recommended Citation

Schiffer, Hubert F, "The Rosary Of Hiroshima" (1953). *Library Special Collections*. 2.  
[https://digitalcommons.sacredheart.edu/library\\_specialcollections/2](https://digitalcommons.sacredheart.edu/library_specialcollections/2)

This Book is brought to you for free and open access by the University Library at DigitalCommons@SHU. It has been accepted for inclusion in Library Special Collections by an authorized administrator of DigitalCommons@SHU. For more information, please contact [ferribyp@sacredheart.edu](mailto:ferribyp@sacredheart.edu), [lysobeyb@sacredheart.edu](mailto:lysobeyb@sacredheart.edu).

The **BLUE ARMY** is the fulfillment of Our Lady's requests

## Consecration

Do you wear the **BROWN SCAPULAR**— always?  
(Partial indulgence every time it is kissed) Let your **SCAPULAR** — sign of your "contract" with the Immaculate Heart of Mary—remind you of Her following requests at Fatima:

## Sacrifice

Do you extend your **MORNING OFFERING** throughout the day?  
(A Partial indulgence is granted to: 1) That individual among the faithful who, in **CARRYING OUT HIS DUTIES** and bearing with the trials of life, raises his mind in humble trust to God, adding - even mentally - some pious invocation;

2) That individual among the faithful who, led by a spirit of faith, mercifully expends himself or his goods in the service of needy brethren;

3) That individual among the faithful who, in a spirit of penance, freely abstains from something licit and pleasing to himself.)

Throughout the day, whenever work or suffering is offered to God, a perfect formula given to us by Our Lady of Fatima is: "O my Jesus, it is for love of Thee, in reparation for the outrages committed against the Immaculate Heart of Mary, and for the conversion of poor sinners."

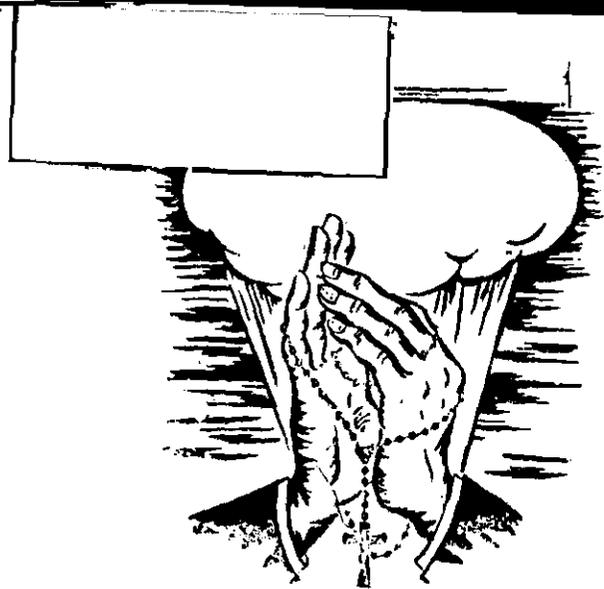
## Prayer

Do you say five decades of Her **ROSARY** every day?  
(Plenary indulgence once daily when said in common)

## Reparation

Have you made an effort to make the **FIVE FIRST SATURDAYS**?  
(To those who make the Five First Saturdays Our Lady promises: "I promise to assist at the hour of death with all the graces necessary for salvation...")

Have you adored Our Lord in the **BLESSED SACRAMENT**?  
(Plenary indulgence for at least a half-hour of adoration before the Blessed Sacrament)



L-40

# The Rosary of Hiroshima

MARIAN  
COLL  
BX  
2310  
.R/  
533

HUBERT F. SCHIFFER, S.J.

Published by  
Blue Army  
Washington, N. J.

1st Edition

Ten Cents

This book belongs to the  
Marian collection  
of  
Sacred Heart University  
Gift of the  
Fourth World Foundation



The names of those who sign this pledge are copied on microfilm, flown to Fatima, and buried beneath the tree in the Cova da Iria. There are no dues or donations of any kind required. FREE copies of this pledge, together with the morning offering may be obtained by sending a stamped, self-addressed envelope to your nearest Center, or to

**BLUE ARMY of OUR LA**  
WASHINGTON, N.J. 07

MARIAN COLL BX 2310 .R7 S33

The rosary of Hiroshima

who will lay their lotus flowers upon them  
to change the wounds of hate into the scars  
of love.

MOST REV. BISHOP FULTON J. SHEEN

*Imprimi Potest:*

JOHN J. MCMAHON, S.J.  
Provincial

*Nulli Obstat:*

ANDREW A. MARTIN  
Censor Librorum

*Imprimatur:*

✠ CHRISTOPHER J. WELDON  
Bishop of Springfield

August 8, 1953

COPYRIGHT, 1953, BY THE AUTHOR

## MORNING OFFERING

 MY God, in union with the Immaculate Heart of Mary (*here kiss your Brown Scapular\**) I offer Thee the Precious Blood of Jesus from all the altars throughout the world, joining with It the offering of my every thought, word and action of this day.

O my Jesus, I desire today to gain every indulgence and merit I can and I offer them, together with myself, to Mary Immaculate . . . that she may best apply them to the interests of Thy most Sacred Heart. — Precious Blood of Jesus, Save us! — Immaculate Heart of Mary, Pray for us! — Sacred Heart of Jesus, Have mercy on us!

† “Plenary indulgence under the usual conditions once a day”

\*500 days indulgence

*This offering is said by the millions of members of the Blue Army throughout the world, each morning . . . to fulfill the request of Our Lady of Fatima — the sanctification of daily duties as a condition for the conversion of Russia.*

## WORLD PEACE PROMISED FROM HEAVEN

When Our Blessed Mother appeared at Fatima, she solemnly declared:

*“If my requests for prayer and penance are granted, Russia will be converted and there will be peace in the world. If they are not, Russia will spread its errors throughout the world, provoking wars and persecutions; many good people will be martyred; many nations will be annihilated . . . but, finally, my Immaculate Heart will triumph.”*

The explosion of the first atomic bomb over Hiroshima has initiated a new era. In one frightful second a proud city of half a million souls was wiped out from the face of the earth. Nothing remained but an “atomic desert,” and the word “Hiroshima” became a symbol of total destruction.

To be a survivor of the first atomic bomb in human history, and to have felt its tremendous concussion within the most deadly one-mile radius, gives me the

not enviable "advantage" of first-hand experience. Experts have told me that I "ought to be dead." The experts were almost right, for my fellow Jesuits carried me out of the burning city "for a decent Christian funeral."

The atom bomb has not only brought total destruction, but it may well bring a continuing threat and terror upon mankind, a spiritually dividing effect worse than the physical destruction. We all, living in this atomic age, have the responsibility to do something about it. We all want to promote a real peace. But is there a remedy?

We survivors of Hiroshima bring you a message: the bells of St. Mary's at Hiroshima ring a message of faith, and of hope.

Atom-bombed Hiroshima's answer to Our Lady's plea is a crusade of prayer. The fifteen stained glass windows of the Memorial Shrine will show the mysteries of the rosary, the prayer which daily unites millions of hearts all over the world.

Do you know anything more moving than a five-year-old laying his little hand into yours and going with you, his eyes shining with confidence in your goodness? We adults have too often forgotten that God is our Creator and Father. We prefer to go our own ways instead of accepting God's guidance. And

then, we run into trouble. We then have to solve "the problem of the atom bomb."

How would you feel as a human father if your children would whisper or chatter together and then look into every corner for a "solution" to their difficulties without ever coming to tell you about them?

We all need and desperately want world-peace. And what do we do to attain it? International conferences, economic measures, defense production, civil defense training. We do almost everything we can think of, except the most important thing: PRAYER.

Prayer is more powerful than the atom bomb. It promotes and deepens the spirit of human brotherhood. Americans and Japanese, Germans and French, Chinese and British, Buddhists and Christians—they all need to realize that God is our common Creator and Father. From this realization to the "United Nations" is only one step.

The Shrine for World-Peace in the heart of Hiroshima stands as a symbol of this unity. Let us hope that the children who are now playing in its shadow will grow up into a world of peace which we have prepared for them. There in Hiroshima, Americans and Japanese, pilgrims from Australia and Korea, Italy and Canada are kneeling side by side

praying together for peace. This *common prayer* will reflect itself in *common work* for peace.

But this is only a beginning. Our atomic age will not be safe as long as prayers are said only at Hiroshima. Not even the prayers there continued day and night, will help you if *you* don't pray, too.

What we need today is a Crusade of Prayer, the spirit of prayer everywhere, a renewal of our deepest trust and confidence in God's providence.

Our Blessed Mother promised that when we heeded her plea for prayer and Christian action, the world would have peace. We may feel that our humble efforts cannot have such a tremendous effect upon the world, but let us think for a moment about the power of a river, sweeping everything before it. That river is made up of tiny drops of water, and because numberless tiny drops of rain have fallen into it, the river has become a force that carries heavy ships and changes deserts into fruitful farms and gardens.

So, too, will the Perpetual Rosary Crusade—the recitation of the rosary for peace by countless persons all over the world become an immense and irresistible spiritual force for peace. In this universe there is nothing else that forms a common ground for the peoples of the world except the love of God, charity,

and the spirit of prayer. Our Blessed Mother's rosary is a bond which unites the heart strings of the world.

We of Hiroshima invite you to join a worldwide Crusade of Prayer for peace, combining all our prayers with the powerful prayers of Christ's mother in heaven. Is there a motherly heart on earth that does not yearn for peace? How, then, could our Blessed Mother in heaven reject the plea of her children in every country imploring her loving heart to pray and work with us for world peace?

Bishop Fulton J. Sheen said in one of his radio addresses:

*"Fatima is not a warning—it is a hope! While man lifts the little atom which he splits to annihilate a world, Mary swings the sun like a trinket on her wrist to convince the world that God has given her the greater power over nature, not for death, but for light and life and hope . . . There need not be World War III and there will not be one if we set the Woman against the Atom."*

## THE ATOM BOMB

At 2:45 A.M. on August 6th, 1945, a B-29 took off from the island of Tinian to drop the first atomic bomb on Japan. Over Iwo Jima it met with an in-

strument plane and a photography ship. Three weather planes had taken off an hour ahead to scout the sky over three Japanese cities chosen as possible targets: Hiroshima, Nagasaki, and Kokura.

The big flight was on. Soon the first A-bomb would explode only eight city blocks from the Jesuit Church of Our Lady's Assumption where I was stationed in Hiroshima.

The bomb exploded over the city at 8:15 in the morning. It came as a complete surprise, out of a blue and sunny sky. Suddenly, between one breath and another, in the twinkling of an eye, an unearthly, unbearable brightness was all around me; a light unimaginably brilliant, blinding, intense. I could not see, or think. For one short moment everything was at a standstill. I was left alone swimming in this ocean of light, helpless and frightened. The room seemed to catch its breath in deadly silence.

Suddenly, a terrific explosion filled the air with one bursting thunderstroke. An invisible force lifted me from the chair, hurled me through the air, shook me, battered me, whirled me 'round and 'round like a leaf in a gust of Autumn wind.

(Up in the air, the B-29's co-pilot scribbled in his log: "The flash was terrific. About 25 seconds after the flash we felt two very distinct slaps on the ship.

We then turned the ship so that we could observe the results, and there in front of our eyes was without a doubt the greatest explosion man has ever witnessed: the city was nine-tenths covered with smoke of a boiling nature, which seemed to indicate buildings blowing up, and a large column of white cloud which in less than three minutes reached 30,000 and then went to at least 50 - 60,000 feet. I am certain the entire crew felt that this experience was more terrifying than any human being had ever thought possible. It seemed impossible to comprehend. Just how many Japanese did we kill? I honestly have the feeling of groping for words to explain this, or I might say 'My God! What have we done?' If I live a hundred years, I'll never quite get these few minutes out of my mind.")

The light was suddenly gone. All was darkness, silence, nothingness. I was not unconscious, because I was trying to think what was happening. I felt with my fingers in the total blackness enveloping me. I was lying with my face down on broken and splintered pieces of wood, some heavy load pressed on my back, blood was running down my face. I could see nothing, hear no sound. I must be dead I thought.

Then I heard my own voice. That was the most

frightening experience of all, because it showed me I was still alive, and convinced me that some horrible catastrophe had occurred.

An explosion?—Heavens, that was a BOMB! A direct hit!

It took only a second: a flash—fearfully frightening—and Hiroshima, home of half a million people, was wiped off the earth. What was left was only darkness, blood, burns, moans, fire and spreading terror.

Four Jesuit priests were stationed at the church of Our Lady's Assumption: Father Hugo Lassalle, Superior of the whole Jesuit Mission in Japan, and Fathers Kleinsorge, Cieslik, and Schiffer. We spent the whole day in an inferno of flames and smoke before a rescue party was able to reach us. All four were wounded but through the grace of God we survived.

Nine days later peace came. It was August 15, the feast of our Blessed Mother's Assumption.

On the other side of the world more than a year later occurred a series of events which on the surface appeared to have no connection, but which have since proved to be the most powerful single force in preventing a repetition of the horrible experience of Hiroshima and Nagasaki.

In Plainfield, New Jersey, U.S.A., a priest had just finished offering a Requiem Mass when he collapsed at the foot of the altar, the victim of an extremely serious heart attack.

Doctors gave him only a few weeks to live. But the priest, Rev. Harold V. Colgan, Pastor of St. Mary's Church, Plainfield, completely startled the doctors a few days later when he walked from the hospital a completely cured man, in response to his fervent prayers to the Mother of God.

He promised the Blessed Virgin Mary that if She would obtain from God his complete cure, he would spend the rest of his life spreading devotion to her.

He has fulfilled this pledge by starting the Blue Army of Our Lady of Fatima, which has spread to some 25 million persons in 57 nations of the world in observance of the opening quotation in this booklet and the rest of the message given by the Blessed Virgin Mary at Fatima, Portugal in 1917.

Recognizing that prayer is more powerful than the atom bomb, Father Colgan, who has since been elevated to the rank of Right Reverend Monsignor, thoroughly studied the requests of Our Lady of Fatima and then insisted that each of her requests be fulfilled by the person signing the Blue Army Pledge.

Blue Army members promise to say the Rosary

every day, to consecrate themselves to the Blessed Virgin Mary, and show their consecration by wearing the Brown Scapular, and properly to fulfill the duties of their state in life, offering the sacrifices and penances involved to God in reparation for sin.

The Blue Army also urges the first Saturday devotions announced in Fatima.

### HISTORY OF FAITH

Since the seventeenth century, Japan had chosen to shut out Christianity from her islands. Before the atom bomb, in 1945, there were hundreds of Buddhist temples and many Buddhist monasteries in Hiroshima. Most of the people had no knowledge of, or interest in, the Christian faith. Many were openly hostile. Our Hiroshima mission counted only two hundred Catholics, about half of whom lived in the villages around the city.

St. Francis Xavier landed in Japan on August 15, 1549, the feast of Our Lady's glorious Assumption. Soon hundreds of thousands were baptized, including feudal lords, samurais, and many Buddhist bonzes. Letters of the first Jesuit missionaries show time and again how these Japanese converts combined deep understanding of Christ's Passion with reverence for His Mother, and how they loved to say the rosary.

Xavier had reason to be proud of his converts: "Among all the nations of the Far East that I know, the Japanese are best disposed towards our Christian way of life."

Three hundred years of cruel persecution could not completely destroy the seeds Xavier had planted. All the early Jesuit and Franciscan missionaries were killed, every known Christian was martyred. But seven generations later when missionaries were able to return to Japan, they found over 60,000 Catholics hidden in the mountains or in small fishing villages. They still sang the *Ave Maria* in Latin! They still practiced the daily recitation of the Rosary.

Not only that, they tested the true faith of the new missionary with these three questions: "Are you married? Are you united with the Pope in Rome? Do you pay your respects to the Mother of Christ?" Only then did they tell him: "Father, our hearts are the same as yours. We have kept the faith of our fathers."

### CHILDREN PLAY IN THE "GARDEN OF LIGHT"

There can hardly be a doubt but that much abrupt goodwill has been built up by the quiet example of

Christian charity during the tragic weeks after the bombing. The Jesuit novitiate in the northern outskirts of Hiroshima became a center for medical first aid and all kinds of assistance. The people will never forget the heroic sacrifices of the Helpers of the Holy Souls. When the whole world seemed to collapse, the Sisters who had lost their convent and all their belongings worked untiringly to help the wounded. And when kind G. I.'s volunteered to build a small convent for the Sisters, they immediately opened a kindergarten and a day nursery to help the poor mothers in the neighborhood.

In 1947, Japanese Sisters were called to Hiroshima to open an orphanage. There was a crying need for such a home for thousands of children were wandering around homeless. They slept in holes, under bridges, or in empty freight cars. Unkempt, unwashed, full of lice and clothed in rags, they looked and acted like alley cats. Stealing food was the only way to survive, and they banded together to still their continuous hunger. Officials did not know what to do. The few existing institutions were by far not sufficient to take care of so many thousands.

After my recovery from near-death under the atom bomb, I was commissioned by Father Lassalle to begin negotiations with State and City officials about

the possibilities of opening a house for these children. All we had at that time was hope; there was no house available, no personnel, no money.

Then came Mother Elizabeth. She was a tiny, smiling and untiring Japanese nun from Beppu's "Garden of Light" who had promised to help us build a children's home. Mother Elizabeth is a convert. Over a quarter of a century ago she renounced the Shinto religion to become a follower of Christ, whose Sacred Heart is her greatest love. For fifteen years she begged her parents for permission to become a Catholic before they finally heeded her pleas. The daughter of a well-to-do Tokyo family, Mother Elizabeth gave up a life of ease and comfort to bring happiness to Japan's homeless children. Her grandfather was a Shinto priest and her father, a doctor. A brother, Mikihiko Nagata, is author of the best-seller *Father of the Emperor*. A brother-in-law was, for many years, physician to the Imperial family, but recently resigned because of his age.

When Australian troops stationed near Hiroshima heard about our plans, they started a "Christmas raffle" and within a few weeks these great-hearted men, led by their chaplains, "chipped in" so that the Christ Child had a present of four thousand dollars for His tiny Hiroshima orphans. The Mitsubishi

factory offered to sell a large two-story building for the reduced price of \$4,000. American G.I.'s meanwhile helped the orphans in their areas with the result that the Japanese more and more admired these kindhearted ambassadors of good will. The Japanese doctors—Buddhists, but with all the universal charity of their profession—donated their time for physical check-ups and attendance to sick children. Buddhist temples took up collections of food and mothers from the neighborhood came with tears in their eyes to offer used clothing.

It was in December of 1947, that the Hiroshima "Garden of Light" began shedding its beams of compassion on homeless children.

I will never forget the day when we brought the first group of twelve small children into the old factory. It was a cold afternoon, and we had neither glass nor boards to cover the bombed out windows. The children apparently didn't mind these minor details, they were used to living and sleeping under the open sky; they played in and around the house and were quite happy. In the evening, we squatted in a large circle on the floor and had our family meal. Then Mother Elizabeth began to tell a long bed-time story.

Day after day, the Sisters brought more children

in. Many of them were sick and had stomach trouble. Soon we had to go begging for more food and blankets. Since food was strictly rationed for everybody including missionaries and Sisters and was far not enough, anybody who gave food made a personal sacrifice and had to fast so much the more for it.

And there were other problems. Every drop of water needed in the house had to be carried a distance of several hundred yards. The water carrying became especially trying on cold winter mornings, and during the rainy season. It was six months before we had enough money to dig our own well, and the cost was only Thirty-Five Dollars. That amount was akin to a small fortune in the bombed-out city, however.

For many months everyone slept on the floor, because we had no beds. Imagine a house without windows, running water or food. We had to live from hand to mouth literally. Our flock of twelve orphans began to grow to fifty. For many pioneering months we didn't need a pantry as there was nothing to put in one. We did not even have a kitchen. The cooking was done in our back yard in the open, with an umbrella over the cook when needed. Army blankets served as overcoats.

It was a hard time, but a happy one. Surrounded with loving care the little ones were forgetting the

terror of the long years of war and the horrible aftermath of the dropping of the atom bomb on the city. What we could offer the children was only a roof over their heads, and love. Fortunately, the children liked the "Garden of Light" and called it "home."

The work grew so, and the need was so self-evident, that Mayor Hamai offered the Sisters eight thousand square yards of land if they would open another institution in downtown Hiroshima. The Japanese government appropriated seventy-five percent of the necessary funds for building a new structure, practically designed to be extended into a children's hospital in the near future—and soon the new building went up.

Others may term these unfortunate children orphans. Mother Elizabeth will have none of this. These are her children, and she is their mother—in name—and deed—and love. The children share Mother Elizabeth's distaste for the word "orphan." In fact, most of them do not even recognize it as a word that means themselves. Once some of them saw a motion picture about other war orphans. After the show they begged Mother to bring the poor unfortunate orphans to their home where they could have a real mother. All this is such joy to the Sisters

that they are reluctant to speak of the tremendous amount of hard work. But they are not reluctant to work. Money is still very scarce and every penny must be made to do as much as possible.

Today, nearly 250 children are living, learning and playing in the new "Hikari no Sono" (Garden of Light) in the heart of Hiroshima, and in the children's home at Beppu. The original factory building in Hiroshima's suburb has become a large kindergarten.

### AN AMERICAN SCHOLARSHIP

Because of Mother Elizabeth's outstanding social service work, she was selected in 1949 by Miss Dorothy Sullivan, a faculty member of the Catholic University in Washington, D. C., to be the recipient of a scholarship in Social Work established by Bishop O'Hara. During the year that Mother spent as a student at the Catholic University, she had little time to ask for help and consequently she returned to her little flock "wiser but poorer."

Upon her return to her native land Mother's popularity as a lecturer and radio speaker led the people to request that she be Japan's first woman representative to the National House of Representatives. Her refusal led them to accuse her of not loving her

country—until she explained why a nun could not accept such an honor.

In addition to all the other activities in which Mother Elizabeth is engaged, she also has plans for a School of Social Service where outstanding students can be trained to use their influence in bringing Christian charity into offices of the Government and social welfare institutions. Mother Elizabeth firmly believes this to be the only foundation for true peace. There are already too many groups of young people in Japan who are trained to spread hatred of God and nations in the minds of people, especially the children. There are many capable teachers who are willing to provide their services if such a school can be established. Mother Elizabeth knows that if God wills it the school will be provided and another of her prayers to the Sacred Heart will be answered.

### THREE IMPERIAL PRINCES PRAY FOR PEACE AT THE MEMORIAL CATHEDRAL

The Japanese Peace Treaty was signed at San Francisco on September 8, 1951, the feast of Our Lady's Nativity.

Two weeks later, the Emperor's brother, Prince

Takamatsu, traveled to Hiroshima to attend a solemn ceremony at Hiroshima's Memorial Shrine for World-Peace.

On the afternoon of September 21, 1951, the Imperial Prince was welcomed by Father Lassalle and Father Goossens. Other prominent members of the welcoming committee were the Governor of the province, the Mayor, the Chief Buddhist Abbot, and the President of the University of Hiroshima. After a reception ceremony, the Prince and his entourage entered the shrine, while the orchestra and choir of the Music Academy played and sang the Japanese national anthem. A solemn benediction of the Blessed Sacrament followed, at which Fathers Lassalle, Arrupe and Kleinsorge officiated. Father Lassalle then addressed the Prince and thanked him for his kindness. The Prince, answering in a heart-to-heart address, praised the idea of this Memorial Shrine as one of the most efficacious means for promoting world peace.

After the ceremony, the Prince expressed great interest in the Catholic Art and Music Academy and Father Goossens explained the courses in music, dramatics, dancing, painting, flower arrangement, etc. The Prince chatted informally with the students and asked many questions. He especially wanted to see

Father Lassalle's room and was surprised to learn that Father Lassalle and some other Jesuits had adopted the Japanese custom of sleeping on straw mats on the floor.

On October 29, 1951, Prince Mikasa, also a brother of the Emperor, visited Our Lady's shrine. Shortly thereafter Princess Chichibu came for a similar visit.

Many pilgrimages made up of American, Australian and other U.N. servicemen on duty in Japan or Korea have already come to kneel and pray for peace at Our Lady's Memorial Shrine.

### IN XAVIER'S FOOTSTEPS

The feast of our Blessed Mother's Assumption into Heaven has twice already marked a most important progress in the 400-year history of the Japanese mission. We hope and pray that under Mary's motherly guidance and protection the words of Prince Takamatsu, the Emperor's brother, may be verified in the years to come:

"Peace came on August 15, 1945—the exact date that St. Francis Xavier started preaching in this island state (Aug. 15, 1549). We are now on the threshold of a new world history. Four hundred years after St. Francis Xavier, Japan has again started as a new

country—a peaceful, cultural state . . . The faith that St. Francis Xavier brought to Japan is not dead, but still alive. Not only that, it will live forever . . . We Japanese are now firmly determined to follow the footsteps of St. Francis Xavier. We pray to God to protect us and help us work in that cause."

The dedication of Our Lady's shrine at Hiroshima may open a new great era for the Church in Japan.

### A SYMBOL OF WORLD-PEACE

The bells of St. Mary's at Hiroshima ring a message of faith, and of hope. They rang out for the first time on Easter Sunday, 1953.

The four new bells of the Memorial Shrine are a gift of the West German Steel Workers' Union. Some 20,000 German Catholics took part in the departure festivities before the bells left Germany. Among the speakers on that occasion were the Minister-President of North Rhine-Westphalia and the Japanese Ambassador to Western Germany. In Hiroshima, the Japanese received these symbolic gifts with special ceremonies. The bells were conducted in a solemn procession from the railroad terminal to the Memorial Shrine. During the procession, a sound-truck played a tape-recording of the pealing of the bells at the departure ceremony in Germany, and

at the same time the arrival of the bells was joyfully announced over the Hiroshima radio station.

Recently, the City Council of Cologne has presented Hiroshima with a pipe organ to be installed in the new shrine of our Blessed Mother. With the organ goes a plaque reading: "Cologne and Hiroshima, bound through common suffering, work and pray for world peace." The city of Bonn, capital of the Federal German Republic, has donated the tabernacle for the Memorial Shrine. The walls and the doors of the tabernacle depict the Fall of Man, the Deluge and the ruins of Hiroshima. Above them, pointing upward, is the protective hand of the Redeemer and the inscription: "Pax Christi."

Atom-bombed Hiroshima's answer to Our Lady's pleas at Fatima is a crusade of prayer. Fifteen stained glass windows show the mysteries of the rosary, the prayer which daily unites millions of hearts all over the world. The Shrine is a symbol of this unity.

But this is only a beginning. The prayers said at Hiroshima continued day and night, can avail only if *you* pray too.

Our Japanese friends unite their prayers with ours. They love to recite with us the century-old prayer to Mary, the Queen of Peace:

"Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help or sought thy intercession was left unaided. Inspired with this confidence, I fly to thee, O Virgin of Virgins, my Mother. To thee I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petition, but in thy mercy, hear and answer me."

This spirit of prayer can and will bring peace. Father Peyton has said so well: "The family that prays together, stays together." Isn't that true also in the family of nations?

This is the *Message of Hiroshima*: Prayer in every heart, prayer on every lip, prayer moving the work of every hand throughout the world. It is this spirit of prayer that will bring us peace in this world.

Will this come true?—The answer is up to you.

## A LIVING MEMORIAL

When Hiroshima's Mayor was informed about the plan to build a Memorial Shrine for perpetual prayer, he promised at once that plans for reconstruction would provide adequate space and surroundings. The largest Tokyo newspaper, Asahi, sponsored a nationwide contest for architectural designs which, it said,

"should be modern, in Japanese taste, monumental and religious."

Finally, in a special solemn Act of May 11, 1949, the Japanese Parliament named Hiroshima a "National Symbol of Peace," to be rebuilt as a spiritual and cultural center for the whole area.

### A GENEROUS AMERICAN BENEFACTOR

Our Lady's Memorial Shrine for World-Peace has been built through the generosity of an American benefactor. God only knows how much the gift of this zealous lay missionary has helped to bring the Peace of Christ to Japan. The cross on the cathedral's bell tower is the highest spot in all Hiroshima.

The cornerstone was blessed by a Japanese Jesuit, Rt. Rev. Monsignor Ogihara, on the fifth anniversary of the atomic bomb, August 6, 1950. On the sixth anniversary in 1951, Archbishop Maximilian de Fuerstenberg, Apostolic Delegate to Japan, sang the first solemn Requiem in the half-finished shrine.

The crusade of prayer for world peace at Hiroshima's Memorial Shrine is sponsored in Japan by a committee of Japanese representing all faiths and many walks of life. The honorary head of the committee is Prince Takamatsu, younger brother of the Emperor. Prime Minister Yoshida is the president,

and the three vice-presidents are the Supreme Abbot of the Buddhist Soto sect, the Supreme Abbot of the Buddhist Shingon sect, and Chief Justice Tanaka of the Supreme Court of Japan, only Catholic member.

In 1950, the Mayor and the City Council commissioned me, also Mother Elizabeth and Sister Dolores from the "Garden of Light" Children's Home, to present to Archbishop Patrick O'Boyle of Washington, D. C., a crucifix as a symbol of goodwill and gratitude for material and spiritual aid from America.

Truly symbolic was this gift, for the crucifix was carved from the wood of a giant camphor tree on the grounds of a famed Buddhist temple, Koku-Tai-Ji, where are buried the feudal lords of medieval times. The great tree died in the atomic blast; but of its wood is carved the symbol of resurrection, faith and prayer.

### THE HOLY FATHER'S BLESSING

The Holy Father Pius XII has granted his Apostolic Blessing "to all who contribute spiritually or materially to this Memorial Shrine for World-Peace" and wrote in his answer to Father Lassalle's report:

"We are following with paternal interest how the devastated city of Hiroshima is rising from its

ruins, and the plea which the chief Buddhist monks have made for a Catholic Memorial Shrine where prayers will always be offered for world peace. Go forward, accept this challenge with great courage and invincible confidence in God."

### WHAT YOU CAN DO

Regardless of where you live in the world, you can participate in the Crusade for World Peace through your prayers and sacrifices.

Make up your mind now that you will recite the Rosary every day, that you will consecrate yourself to the Immaculate Heart of Mary and wear Her brown scapular; that you will offer to Heaven in reparation of sin, the sacrifices and penances involved in the proper fulfillment of the duties of your state in life.

For more detailed information about the Blue Army of Our Lady of Fatima, write to: Blue Army, Washington, New Jersey, U.S.A.

## PRAYER OF ST. FRANCIS ASSISI FOR PEACE

**Lord, make me an instrument of Thy peace!  
Where there is hatred, let me sow love;  
Where there is injury, pardon;  
Where there is doubt, faith;  
Where there is despair, hope;  
Where there is darkness, light;  
Where there is sadness, joy.**

**O Divine Master, grant that I may not so much  
seek**

**To be consoled, as to console;  
To be understood, as to understand;  
To be loved, as to love.**

**For it is in giving that we receive,  
It is in pardoning that we are pardoned,  
It is in dying that we are born to eternal life.**

\* \* \*

This prayer — in Japanese — greets the pilgrim who kneels to pray the rosary at

**MEMORIAL SHRINE FOR WORLD PEACE  
148 NOBORICHO  
HIROSHIMA**