the present system proved so inefficient, so hopelessly useless, so economically unsound, so professionally barren, as to make it necessary, if we must remedy the alleged shortcomings of our present system, to appeal to an incredibly different pattern of medical care? Every hospital in the land, every hospital, and every hospital worker and physician, will unite in an emphatic "no" in answer to this question. The present system of medical and hospital care has produced in the United States incredibly great and beneficial results. Let us keep what we have; let us better what we have; let us labor to make it as perfect as human dedication to one of the greatest humane causes can possibly make it; but let us not discard the medical and hospital heritage of the centuries.

Why is all this necessary? Has the life of a patient and will involve the personal as well as the professional services of every person giving care to the sick anywhere throughout the land, even be it said in the private homes visited by the physician who gives his professional services. It will affect medical education and research, all the auxiliary professions to medicine such as dentistry, nursing, and laboratory technology; it will affect medical practice in a multitude of ways; it will modify the relation between medical practice and public health practice; it will profoundly modify the attitudes toward preventive medicine and the value which the public sets upon the services of the health provisions; and, in general, will demand a revolution of our thinking even concerning ourselves.

During Food Shortages

It is well to bear in mind that dried brewers yeast, weight for weight, is the richest food source of the Vitamin B Complex. For example, as little as 1 level teaspoonful (2.5 Gm.) Mead's Brewers Yeast Powder supplies: 45% of the average adult daily thiamine allowance, 8% of the average adult daily riboflavin allowance, 10% of the average adult daily niacin allowance.

This is in addition to the other factors that occur naturally in yeast such as pyrodoxin, pantothenic acid, etc.

Send for tested wartime recipes, the flavors of which are not affected by the inclusion of Mead's Brewers Yeast Powder. Mead Johnson & Company, Evansville, Ind., U. S. A.

Ten years ago, in Paris of 1934 and in a Europe not as yet fully aware of the disease that undermined her body, a little celebration took place. It was the 50th anniversary of the French Societe de St. Luc, St. Cosme et St. Damien, and the French had invited representatives of similar societies or guilds of other countries, most of whom had come, so that in fact this was the first international meeting of Catholic physicians.

The French Society was not the oldest. The Spanish Hermandad (Confraternity) de SS. Cosma y Damiano retraces its origin to the threshold of the Middle Ages. But the French Society had a larger view of modern problems and, moreover, had developed a peculiar kind of missionary zeal. It furthered and stimulated the establishment of similar societies in other European countries and as early as 1924 had established in Paris an International Secretariat for the exchange of news and views with the other societies. This particular development was due especially to its last General President, Doctor Octave Pasteau (Secretary of the International Society of Urology) who retired only two years before the war and whose activity was encouraged and blessed by three Popes. Pasteau was the first and foremost bearer of the idea of international collaboration of Catholic doctors, who everywhere had to wrestle with the same medico-religious and medico-moral problems. During these years Pasteau was everywhere; all over Europe the medical congresses and the great Catholic gatherings saw this white-haired man, dynamic and spiritual, yet so modest and prudent, with a keen eye for every need in the social, moral and religious fields of his medical profession. Dear old friend! God knows if he is still alive in his retreat at Parcy sur Sarthe in the occupied zone of France, near the famous Abbeye of Solesme, which sixty years ago had been the godmother of the new-born Societe de St. Luc. God has not spared the old age of one of His most faithful servants; in 1940 his eldest son, Abbe Pasteau, pastor of a large church in Paris, was reported "killed in action"; he had died a few hours after his Mass on Whit Sunday.

At the time of the first Paris gathering there existed guilds or societies of Catholic physicians in most of the European countries and in some of the countries overseas. Since then no new society has been formed in Europe. I am concerned here only with the European societies; the Guilds of St. Luke in the United States must speak up for themselves, and I lack information about the socie-
ties in existence in South America and in Asia.

In Europe the following countries had their national societies of Catholic physicians: France, England, Ireland, Belgium, Holland, Switzerland, Spain proper and Catalonia, Portugal, Poland, Hungary and Austria. In Italy the physicians formed a special group within the Association of Catholic Graduates and late endeavors to form local groups of Catholic physicians in Northern Italy were not well regarded by the Fascist authorities, who on the other hand, it must be acknowledged, protected all Catholic associations. In Germany Czechoslovakia and Yugoslavia nothing of the kind ever existed; in Czechoslovakia the noble attempts of one single man, Doctor Hynek, remained abortive and in Germany the Catholic doctors did not seem to realize the importance of joining in a specified movement until it was too late. Only a few of them, more far-sighted than the rest, kept at least in contact with the St. Luke's Guild of Austria until this also was dissolved by the German invader.

The names of these guilds, societies or confraternities are generally connected with those of one or more of the great saint physicians, St. Luke, SS. Cosmas and Damian; others like the Dutch (Katholieke Artsenvereeniging) or the Portuguese (Associação dos Médicos Católicos Portugueses) simply state the fact that they are an association of Catholic doctors. Many of them publish periodicals, or at least they did so until the general breakdown. The Catholic Medical Guardian, organ of the English St. Luke's Guild, probably has the largest circulation because it is spread throughout the British Dominions. The French Bulletin de la Société Médicale de St. Luc had a large circulation, too, owing to the number of society members and to the news of the International Secretariat. Probably next came the Belgian Saint Luc Médical, published in French and in Flemish. The scientific standard varies; among the best are the Dutch and the Portuguese publications. (Açao Médica). Besides, there are outstanding authors amongst the members of these societies who publish their own medico-moral and medico-religious works. Let me name one of the most prominent, the Reverend Founder and Rector of the Catholic University of Milan, Professor P. Gemelli, O.F.M., who is too well known for any commentaries. I hope he is still alive. I cannot give the name of an Austrian author, dear friend and collaborator of mine, because he suffered for his work in a German concentration camp and if I publish his name he is sure to return there, if he is still living. But I may name the Portuguese Doctor José de Paiva Boito, Editorial Secretary of Açao Médica, whose recent book, O Problema médico-Social do aborto (The medical social problem of abortion), Lisbon, 1941, gives an extremely valuable survey of the whole question in four parts: criminal abortion, abortion for eugenic, social, economic and therapeutic reasons. He confronts science with Christian moral teaching and shows very definitely their ultimate parallelism. And last, not least, let me name the French authors like Doctor René Biot and probably the best known amongst them, Doctor Henri Bon, whose Précis de Médicine Catholique has been translated into various languages and whose wonderful and alas! very actual book, La Mort et ses Problèmes, appeared as late as 1941 (Presses Universitaires, Paris).

All this publishing activity of which I can give here only a very general outline, is but a part of the manifold work of these societies. It represents the part concerned with scientific research on medical problems in the light of Divine Truth, the spiritual fight against the modern impeachments against natural law, Christian moral and dogma. Birth control and abortion, eugenics and sterilization are amongst the most important of these questions and comprise vast fields of theoretic and practical medicine.

Next to this activity comes the sanctification of the profession. To raise the moral standard of the physician is a most serious endeavor of the societies and a watchful eye is kept on all attempts, legislative or otherwise, against these standards. The medical profession is seen in the light of charity. The patient is not a commercial object but a living and suffering human being, committed to the charge of his brother in Christ, with the physician as Good Samaritan. In conformity with this trend of thought, all kinds of social and charitable works related to medicine are encouraged, supported and even undertaken by the societies. Some, like the Belgian association, have a special Medical Missionary Group which provides medical help (doctors, nurses, medicine and general equipment) for the mission fields.

Above all the societies aim at the sanctification of the individual members, without which their entire work would be shallow and void. The frequentation of the sacraments is encouraged by the reception of general Holy Communion every month or on certain feasts; a chaplain in charge of the various groups or sub-groups preaches sermons and retreats. In short, the members are taught to live their lives in close union with Holy Mother Church.

The means by which the societies attain their aims and realize their community life vary considerably in the different countries. Not every national group is able to work in everyone of the above-mentioned categories. It depends largely on the financial situation of the societies whether or not they can afford to undertake or support works of active medical charity. The views on the necessity of such works differ too, and are contingent upon the social and religious conditions in the various
countries. In general the spirit of a
guild or society depends on the
spirit of the leaders and in some
way on the collaboration or apathy
of religious authorities. The most
active societies were the French
and the Belgian, with the British
probably next. These, as well as
the Austrian guild, also had their
special youth groups formed by
medical students of both sexes,
who were trained in the spirit of
the societies but otherwise taught
to work and meet independently
of their elder colleagues.

But whatever direction a guild
or society takes, whether it works
more in the scientific or in the
active domain or in both, all have
one thing in common: the care for
the religious education and in-
struction of their members, the
devotion to form their minds and
their wills, not only to make of
them good and practicing Catho-
lics, but to form Catholic doctors
in the full sense of the word. This
task is not quite easy. The medico-
religious and medico-moral prob-
lems with which we are concerned
now-a-days require an amount of
learning, even theological and
philosophical, which the average
physician, even highly specialized
in his own domain, cannot possess.
A typical example will suffice:

At the last international Con-
gress of Catholic Doctors in
Vienna, 1936, "Eugenics and Ster-
ilization" was, by the special de-
sire of His Holiness, Pope Pius
XI, the principal theme. It was
discussed by scientists from all
over Europe. The following sci-
ences were involved in the reports
and discussions: genetics (anat-
omic and physiologic), sexology,
venerology, obstetrics, surgery,
psychiatry, and neurology, psy-
chology, criminology, jurispru-
dence and administration of jus-
tice, statistics, mathematic, meta-
physics, moral theology, history
and history of the Church.

Such an amount of knowledge
can be brought forth only by a
large collectivity. This feeling and
the necessity of an internationally
coordinated movement against the
already overflowing tide of hea-
thendom in modern medicine, en-
gendered the last development in
the history of the societies of
Catholic doctors in Europe.

It was inaugurated at the above
mentioned meeting in Paris at the
celebration of the French Société
de St. Luc in 1934. The thought
broke out spontaneously, some of
us had brought it from home and
the French had it "up their
sleeve." So, when Austria and
Belgium, almost simultaneously
(Austria, first letter, Belgium,
second letter in the alphabetical
order of speakers) proffered the
suggestion of organizing interna-
tional congresses and brought the
respective invitations of their
countries, the idea was taken up
immediately and voted unanimous-
ly. It found the warmest interest
and support of His Holiness, Pope
Pius XI, the great friend and pro-
moter of Catholic science. It was
under his special guidance and
with his Apostolic Blessing that
the First International Congress
of Catholic Doctors was held in
Brussels in 1935, and the second
in Vienna in 1936. In accordance
with the special wish of the Holy
Father the third was to be held
in Rome in 1937. But somehow
the Italian colleagues failed in the
organization, and it had to be
called off. And then the general
break-up began, cutting short
every further attempt. We should
like to hope for a better future,
but we feel that it might be slow
in coming, should Europe be con-
trolled in great part by Russia.

CATHOLIC DOCTORS PROTEST HARMFUL
MEDICAL ARTICLES

A strenuous protest against the
publication in medical magazines
of articles contrary to the natural
law was made at a meeting of the
Catholic Physicians' Guild of St.
Louis. The Very Reverend Mon-
signor John P. Cody, Chaplain of
the Guild, is Chancellor of the
Archdiocese. The association num-
bers almost two hundred members,
including some of the most out-
standing medical men of St. Louis.
Monsignor Cody strongly endorses
the protest, for he considers one
of the articles "diabolical." The
other paper deals with contra-
ceptives.

The letter of protest to the
A. M. A. follows:

To THE BOARD OF TRUSTEES,
AMERICAN MEDICAL ASSOCIATION,
535 North Dearborn Street,
Chicago, Illinois.

GENTLEMEN:
The attention of the Catholic
Physicians' Guild of St. Louis,
Missouri has been called to an ar-
ticle by Hannah Lees in the May
number of HYGEIA, entitled
"The Word You Can Not Say."

If the American Medical Associa-
tion or its publications are to be
used to tear down the standards
of morality and decency which
the Catholic Church was instituted
to preserve, it is only right and
just that the Catholic members of
the A. M. A. should be apprised
of that fact.

In the Journal of the American
Medical Association of December
18th an article appeared under
NON-OFFICIAL REMEDIES,
giving detailed information about
the relative efficiency of various
contraceptive devices and prac-
tices.

The information given in this ar-
ticle promotes procedures posi-
tively forbidden by the Natural
Law.

These papers can not fail to con-
vince any reader who believes that
morality and religion are neces-
sary for the preservation of our
Nation that HYGEIA and the