Catholic Doctors Protest Harmful Medical Articles

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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
endeavour to form their minds and
their wills, not only to make of
them good and practicing Catho-
lies, but to form Catholic doctors
in the full sense of the word. This
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 hear-
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
eel.” 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
very 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

THE LINACRE QUARTERLY
Bearing this fact in mind, the St. Louis Catholic Physicians’ Guild, made up entirely of members of the American Medical Association, at its annual Communion breakfast at Kenrick Seminary on May 14th, 1944.

RESOLVED, That the above preamble be sent to the Chairman of the Board of Trustees of the A. M. A. for presentation to that body at its next meeting, with the request that whatever action the Board takes, be reported at the earliest possible date to His Excellency, Most Reverend John J. Glennon, Archbishop of St. Louis, and to Dr. James L. Mudd, President of the St. Louis Catholic Physicians’ Guild.

Ordered transmitted by the unanimous vote of all members present through Alver H. Kerper, M.D., Secretary.

### MEDICAL MISSION SISTERS LARGEST IN HISTORY

According to the annual report from Holy Family Hospital in Rawalpindi, India, which has just been received at the Motherhouse from George Washington University, Washington, D. C.

One of the chief activities of the Medical Mission Sisters is maternity and child welfare work. During the past year 630 babies were born in the hospital. Visits to the Maternity Clinic which is connected with the hospital totalled 2444, while home visits made by the sisters numbered 4481.

The many operations performed by the sisters are evidence of the increasing confidence which the people place in the hospital. During the past year there were 125 major and 838 minor operations. The medical officer in charge of the hospital is Sister M. Leonie Tummers, M.D., who received her medical degree from George Washington University, Washington, D. C.

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Another important feature of the hospital work is the training of Indian sisters and young lay women as nurses, compounders, laboratory technicians and nurse-midwives. Among the student nurses are sisters from five different religious communities, three of which can no longer receive the support of that portion of our population which belongs to the Catholic Church.

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