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THE EDITOR'S INTRODUCTION

ALPHONSE M. SCHWITTALLA, S.J.

I. THE CHANGE OF EDITORS

I.

A first thought in taking over the editorship of *The Linacre Quarterly* and the moderatorship of the Federation of Catholic Physicians' Guilds was for me the sense of inadequacy for such a responsibility. Anyone who by virtue of his position or through circumstances is in any way today connected with the trends and currents in the medical field must feel the full weight of the obligation which such a position implies. Medical journalism must share with medical education, with medical practice, with public health and with medical research as well as with the countless sub-divisions of the various fields of medicine, a responsibility today in the United States which has probably at no time in the world's history been placed into the hands of those to whom the nations have entrusted the guardianship of personal and public health. This responsibility arises not only from the unprecedented widening and deepening of the interests of medicine, nor only from the demands of our modern culture which require progressively more intense cultivation of physical, mental and moral well-being, but also from the fact that the researches from which has emerged the medicine of today, imply huge moral responsibilities in their application and use.

Such were the thoughts which could not but present themselves to me when almost two years ago, the request reached me to undertake the moderatorship of the Federation of Catholic Physicians' Guilds and at the same time, the editorship of this Journal. I had, of course, known of the magnificent work achieved not only by the Federation as a whole but also by the individual Guilds. I had appreciated with a sense of growing admiration and respect, the magnificent vision that must have inspired the ambition of Dr. Richard A. Rendich, who in January 1927, made his plans for the foundation of the Brooklyn Guild. I thought also of the great contributions made by Father Ignatius W. Cox, S. J., who, for a decade and a half, so ably guided the Guild and proved so effective an editor in a difficult area of medical journalism. It is true that much of the experimental ground work in the development of Catholic Phy-

sicians' Guilds had been attempted in other countries, particularly in England, but in this country, tradition opposed rather than favored a segregation of physicians along such lines as had been established by the Catholic Physician's Guilds and it required courage of a particularly rare kind of Father Cox to undertake the responsibilities of leadership.

I thought too, of the great merits of Mrs. A. P. Dillon and of Dr. Joseph A. Dillon, who had given so much of their time during so many years in undertaking the management of *The Linacre Quarterly* entirely without remuneration and even, often enough, at the cost of so many serious, personal, financial sacrifices. I could not feel justified in falling heir even for the purpose of carrying a new responsibility to so much sacrifice, so much success and so much zealous idealism.

2.

Father Cox's ways are persuasive but what is even more, they are directly effective. In complete conformity with the understanding of the officers of the Federation, the appeal to the National Catholic Welfare Conference seeking the advice of the most authoritative but at the same time, the most widely experienced agency within the Catholic Church of the United States, Father Cox's great contribution was his successful effort to affiliate the Federation of Catholic Physicians' Guilds with the National Catholic Welfare Conference and with Their Excellencies, the Most Reverend Members of the Hierarchy. Once this step had been taken, thus assuring the continuity of the Federation and giving it an organizational security, the repeatedly expressed wish of Father Cox to be relieved of the Moderatorship of the Federation and the Editorship of *The Linacre Quarterly* could be considered. It was thus that the new Moderator of the Federation was requested by the Administrative Board of the National Catholic Welfare Conference to assume his new responsibility. Naturally, such an appointment could not take place without the expression of opinion from the various Guilds. The officers of the Federation, therefore, its President, Dr. John J. Masterson, and its Secretary, Dr. Maurice C. O'Shea, as well as the other members of the Executive Committee, requested a vote from the constituent Guilds concerning a number of questions which had arisen.

This vote was taken as an expression of opinion of the constituent Guilds that the appointment of a new moderator and editor would be acceptable and the appointment of Father Schwitalla as the new moderator of the Federation of Catholic Physicians' Guilds was made by the Administrative Board of the National Catholic Welfare Conference. Subsequently, the Executive Committee of the Federation requested the new moderator to assume responsibility for the business management and administration of the Federation and of *The Linacre Quarterly* as its editor and manager. Subsequently again, the editor and manager, who is at the same time, the President of the Catholic Hospital Association of the United States and Canada and editor of *Hospital Progress*, offered

the facilities of the offices of the Catholic Hospital Association to the officers of the Federation. This offer was accepted and the Catholic Hospital Association was requested to act as an agent of the Federation of the Catholic Physicians' Guilds in the business management of the Federation inclusive of the Federation's official organ under the direction of the editor and manager of the Quarterly. The various appropriate documents pertaining to the details here narrated will be published in the forthcoming number of *The Linacre Quarterly*.

3.

The Linacre Quarterly comes to you this time in a new form, its title enclosed by a horizontal border of liturgical symbolism suggestive of nature (the plant) and science (the book) transfused by faith (the cross of the bookmark). The title in old English is well reminiscent of the days of Linaere himself, who in the year 1518 under the sponsorship and patronage of none other than Henry VIII, founded the Royal Academy of Physicians in London. Then with the declaration on the title page that this is the official organ of the Federation of Catholic Physicians' Guilds, a new note is introduced with the few words "A Journal of the Philosophy and Ethics of Medicine."

The new note is a daring and a pretentious one. Its inspiration goes back to the days of Isidor of Seville, the first European writer of an encyclopedia, who in about 620 wrote the significant sentence "Medicina secunda philosophia dicitur," "Medicine is the second philosophy," and then announces the significant principle "Nam sicut per illam anima, ita per hanc corpus curatur," "Both the first and the second philosophy encompass the whole man as the object of its interest; the first treats his soul, the second his body." And all of this is explained further in a previous section "People sometimes ask why the art of medicine is not enumerated among the liberal arts. The answer is that each of the liberal arts deals with the effectiveness of special kinds of causes, but medicine, with the effectiveness of all of them." In this sense, we desire *The Linacre Quarterly* to be a journal of the philosophy and ethics of medicine. For the same reason Isidor of Seville defines philosophy as "the knowledge of things human and divine conjoined with the striving towards living upright." Thus there is given to us the justification for the phrase "The philosophy and ethics of medicine."

What, therefore, will *The Linacre Quarterly* attempt to achieve? That which is laid down as the purpose of the Federation "To promote moral principles in medical education and practice" and naturally, upon the basis and within the framework of that historic but perennially ever new religion to which the members of the Catholic Physicians' Guilds have declared their allegiance, their loyalty and their professional self-dedication, convinced that through such a basic philosophy and religious faith,

“energetic, persistent and effective adherence to the most exacting ideals in medical practice is guaranteed” (Bulletin, St. Louis University School of Medicine, 1944, page 98).

Not only is it appropriate, therefore, that the Federation of Catholic Physicians' Guilds, should accept as its official organ, a Journal of the Philosophy and Ethics of Medicine—but such a journal must also be considered most timely. Many philosophers among physicians who have expressed themselves on the fundamentals of their profession, have called attention to trends and teachings, viewpoints and attitudes which of their nature would minimize the importance of a philosophy and an ethic of medicine, that is, of medical education and medical research no less than of medical practice. The pragmatic emphasis in medicine and particularly, in medical education, suggests effectiveness, utility and success as desirable ends in medical practice irrespective of the fact that the real end of medicine and of medical practice must be the betterment of the whole individual. The effectiveness of medicine as an end to be desired begs the question because a process is validly effective only if the effect is desirable. Many a medical procedure seems to be effective for a partial purpose but fails in the achievement of that totality which in our quotation given above is designated as the real purpose of medicine. And so utility also is a relative term and success is a relative term. The criterion of medical utility and medical success lies in the validity of the purpose which it is intended to achieve. Countless illustrations of a misplaced emphasis occur casually and transiently as one reviews the field of medicine from this viewpoint.

The commercial emphasis in medicine is no less inimical to a penetration into the philosophy and ethics of medicine. Medical service, medical practice are not items for barter, for bargaining, for haggling. The basic consideration in the principles of ethics of organized medicine is the principle that commercial considerations must remain secondary in the practice of medicine. Those who would indulge in contrary practices, see no value in the philosophy and ethics of medical practice since principles and ideals, character and virtue, uprightness and steadfastness with which the philosophy and ethics of medical practice must necessarily deal, are necessarily imponderables and the intangibles of life, and as such are not translatable into the media of barter or exchange, of trafficking and jobbing.

The occasional and sporadic amoral indifferentism of medicine is also a feature of present day medicine which if universally prevalent would negative the need for a philosophy and ethics of medicine. There are those even among the professional physicians who would insist that it is the function of the physician only to concern himself with the physical or at most the mental ills of patients, leaving to others—they say, to the minister, the rabbi or the priest, the social worker, the teacher, the voca-

tional adviser—the care for the moral implications of the patient's condition, of his cure and of his eventual destiny. It is so easy in the face of the plausibility of today's insistence on specialization to overlook the basic principle that medicine concerns itself with the whole man and not with a part of him only. The creative or developmental medicine of the future ambitions the complete utilization of all factors not only of those bearing upon the restoration of the individual to complete health but also of those bearing upon the realization of his complete potentialities particularly insofar as physical well-being may influence mental well-being and this in turn, in complete integration resulting in a human being commensurate with his God-given powers. Again, there is need of a philosophy and ethics of medicine to keep an ideal as exalted as this one before the eyes and the mind of the physician who especially in this day can so easily succumb to the pressures of his practice, to the fatigue of his anxieties and to the ceaseless demands upon the expenditure of his mental and physical energies.

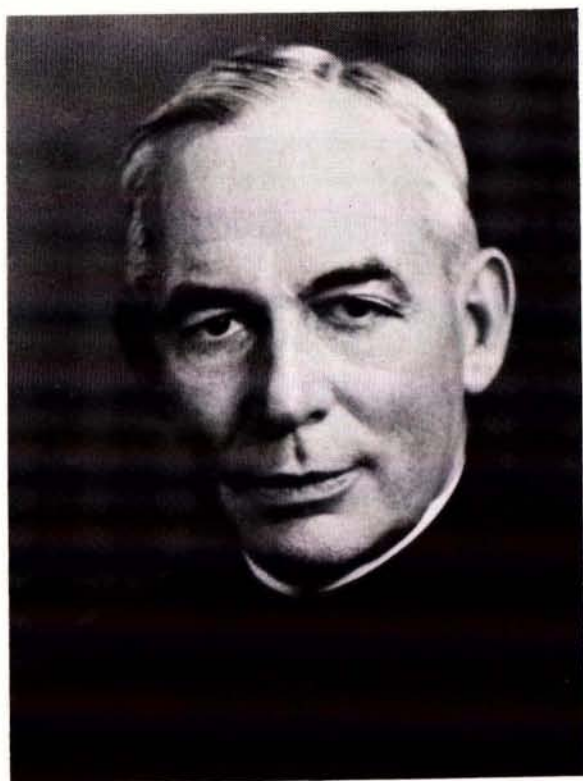
In this sense, therefore, we beg to be permitted to re-dedicate *The Linacre Quarterly* to the promotion of the philosophy and ethics of medicine with the confident faith that only through the cultivation and promotion of the philosophy and ethics of medicine can the totality of man be encompassed in the achievement of medicine's highest purpose. We hope that this re-statement of an objective which is as old as the science and art of medicine may be acceptable to the hundreds of members of the Catholic Physicians' Guilds in the nineteen centers of the United States and we hope, in the many more centers in which the Guilds may be organized.

II. A FIRST APOLOGY

The change of editorship of *The Linacre Quarterly* has resulted in a number of unavoidable delays in publication. The change was under contemplation since October 1944 and when in March 1945, the first steps indicated a definite decision, the January number of this Journal was already two months overdue. Subsequent negotiations have consumed more time and it is only now at the beginning of August that the pertinent agreements have been signed.

To make the requisite adjustments without injustice to the subscribers and to the physician members of the Guilds, it has been decided that the present number should be issued as a double number bearing date January and April 1945. The third number of the current Volume XIII will bear date of July 1945 and the fourth number, October 1945.

The new Editor regrets that he must make his first appearance before the members of the Guilds with this word of explanation and apology. The subscribers will, however, understand that under present day circumstances, special difficulties exist for both the editor and the manager of a Journal of this kind.



FATHER IGNATIUS W. COX, S.J.

III. AVE ATQUE VALE

The successor of Father Ignatius W. Cox, S. J., as Moderator of the Federation and Editor of the *Linacre Quarterly*, must know that he may follow Father Cox in time but that he will never replace him. It is difficult for me to bid farewell to him as he relinquishes responsibilities which at his wish and suggestion I am to assume. He was and is to me a friend, if he will own me; for the one most luminous year of my life he was to me an advisor and guide as classmates may become one to the other, advisors and guides more efficacious and truthful than even older persons. He was and is to me, the personification of a vigorous, challenging and emphatic Catholicism; the personal expression of the ideals of a zealous priesthood; the embodiment in his teaching and practice of the truth and goodness of Catholic philosophy.

The Federation and the *Linacre Quarterly* have lost one, the characteristic of whose leadership is strong Catholicism. Where other leaders might wish to find refuge in comparative studies of Catholic and non-Catholic thought, there Father Cox has been more concerned to emphasize

the truth of the Catholic position, the sureness and security of Catholic practice. He has carried his point by his stress upon the intellectual and often even, the emotional solidity of the position which he advocated. Needless to say, this characteristic developed from the extent of his own experience as a teacher of Catholic philosophy. He was steeped in it. He studied it at Mount Saint Mary's in Maryland, at St. Francis Xavier in New York, at Woodstock College, at Fordham University. He taught philosophy at Boston College and at Fordham University for a quarter of a century; he lectured on the application of Catholic philosophy; he preached it from the pulpit and the lecture platform, at the microphone and at the dictaphone, at the typewriter and in the sacred confidences of hours of guidance. He understands, as only few can understand, unless they have made a Catholic philosophy of life both in theory and in practice an essential part of their living, the real inwardness of philosophy's truth concerning the world, man and God.

The purposes and ideals of the Catholic Physicians' Guild are to Father Cox familiar every day thoughts. It has been his aim to apply these to his work as a teacher for more than the quarter of a century of his classroom activities. I have never discussed with him the immediate occasion which led him to apply the processes and content of the Catholic mind to the practice of medicine, but I feel secure in hazarding the guess that no matter what the factual event may have been that give birth to his interest in his new venture, he undoubtedly focussed his enthusiasm and energy upon his work as the Moderator of the Guild and Editor of its official journal because of his deep appreciation of the intrinsic relationships between the purposes and techniques of medicine on its highest levels of idealism, and the objectives and practices of the Catholic way in thought and action. The relationship recognized from time immemorial between religion and medicine must have been to Father Cox the source of deep satisfactions.

He will continue his teaching and another will seek to carry on, where his inspirations so zealously advance the work which so much needs the doing. As the years heap more responsibilities and duties upon Father Cox, he found it necessary to distribute his burdens. It is the writer's ambition to be worthy of the trust reposed in him by Father Cox as well as by those who were responsible for this moment's change.

To Father Cox, the thanks of the Federation and of the readers of the *Linacre Quarterly*. May this farewell not mean a parting, but a slight diminution of his responsibility in the work of the Guilds and of this journal. Father Cox still remains the vigorous Catholic philosopher. May he remain such for many a year.



RICHARD A. RENDICH, M. D.

IV. A WORD OF GREETING

It is all too easy to forget that history is the most effective factor in the shaping of the present. Superficially, the daily events that mold our experience seem to be the controlling factors in our decisions and in the actions that flow from them but in reality, what has preceded the present moment by days and months and years has determined our ability to react to present influences. It is thus that history becomes for the human being the effective shaper of his destinies. The Federation of Catholic Physicians' Guilds also has a history, a recent history it is true, for, after all, it is not even a quarter of a century old, but still, a history which is as dynamic in this organization as history is, in the lives of individuals and other organizations.

To me, it is a matter of pride that the Catholic Physicians' Guilds emerged from the Ignatian Exercises. In what part of the Exercises did the Guild find its roots? Surely, without much speculation, we cannot but feel certain that the logic and inspiration of the meditation on the Kingdom of Christ must have conspired in producing the Physicians' Guilds,

and later, the Federation of Physicians' Guilds. It was in 1927 that Dr. Richard A. Rendich, who was designated in a recent number of the *Brooklyn Tablet* (May 5, 1945) as well-known roentgenologist, made plans for the first Retreat of Brooklyn physicians. The writer has been assured that some of those who listened to the stirring appeals of the Ignatian Exercises were not all members of the Catholic faith.

It is to Dr. Richard A. Rendich that credit must be given—and may that credit be generous, wholehearted, enthusiastic—for the organization of the Retreat out of which emerged through the synergistic action of countless influences, the organization of the Catholic Physicians' Guild of Brooklyn in April 1927. At that organization meeting, there were present a number of prominent physicians of Manhattan and of the Bronx and the movement had the personal support of no other than the Reverend Gerald C. Treacy, S. J., at that time, Director of the Mount Manresa Retreat House. Dr. Rendich was elected President, and when the Retreat finally began in May 1927, fifty-nine physicians from greater New York answered the call for registrations. The "Retreat group" rapidly changed into "The Guild." The transformation was apparently a fundamental one. In reality, it was simply carrying over into the daily life of the physician, into his professional interests and his daily attitudes and his philosophy of life, the thinking, the inspiration and the determination on the great retreat meditation of the Kingdom of Christ.

Brooklyn has led the way. Today, twenty cities have Guilds that are more or less active. The war has made it impossible to hold as many meetings as might have been held in peace times but now that we face the dawn of a new day, surely too, the inspirations of 1927 will be revived and the thrill of a re-discovery of the effectiveness of old motives in new settings will add to their dynamic appeal. Christ, the same today, yesterday and forever, is a vigorous motive for the physician of today in the pursuit of his Christ-like work of mercy and of professional competence, in his Christ-like work of idealism and self-forgetfulness. Christ could never have identified the work of the physician with medical economics or medical politics or medico-legal legislation; for Christ, the work of the physician has been first and foremost, a personal, competent service to the sick.

To Dr. Rendich at this moment when the writer assumes a measure of responsibility for the work which he inspired and began, there cannot but be offered this tribute of respect and of gratitude. It is my prayer that the Editor of this *Journal* finds it possible to interpret the aspirations and hopes of Dr. Rendich to the Catholic physicians of America.

V. MRS. JOSEPH A. DILLON

The number of persons to whom the incoming Editor of this Quarterly should express his thanks and to whom he should speak a personal word of greeting, seems to grow with each moment's reflection on the situation as it now exists. Surely, one cannot but feel deeply grateful to Mrs. Joseph A. Dillon, who for so many years acted as Editor-in-Chief as well as business and circulation manager for this Quarterly.

To Mrs. Dillon, the present Editor wishes to give the assurance that her activity for the Federation will, as far as he can keep it alive, be an unforgettable matter in the history of the Guilds. With her modesty, she has refused to permit the publication of a picture of either herself or her husband, Dr. Joseph A. Dillon, and she has refused, furthermore, all biographical reference to herself in this public testimonial to her merits. Moreover, on being asked, she re-stated again as she said, what she had so often stated before, that her work for the Guilds was a labor of love and that under no consideration would she accept either a salary or a remuneration for the expenses which she currently incurred except insofar as these were paid for through the income of her office. Such an attitude today recalls the days of a bygone age, a spirit that places causes above self-interest and ideals above practical gain and the spirit of devotion to an ideal above all thought of personal gain. There can be no doubt about the inspiration which stimulated Mrs. Dillon's attitude. She saw in service to the Physicians' Guilds, an opportunity of rendering a service to the Great Physician. She unites in her life, the spirit of both Mary and Martha in their attitudes to Him, Who raised their brother Lazarus from the dead. Work and prayer for Christ were the inspiration of Mrs. Dillon during her many years of service as Editor and Manager of *The Linacre Quarterly*. She deserves ever so richly and abundantly, the thanks of everyone who is interested in the purposes of the Guilds.

