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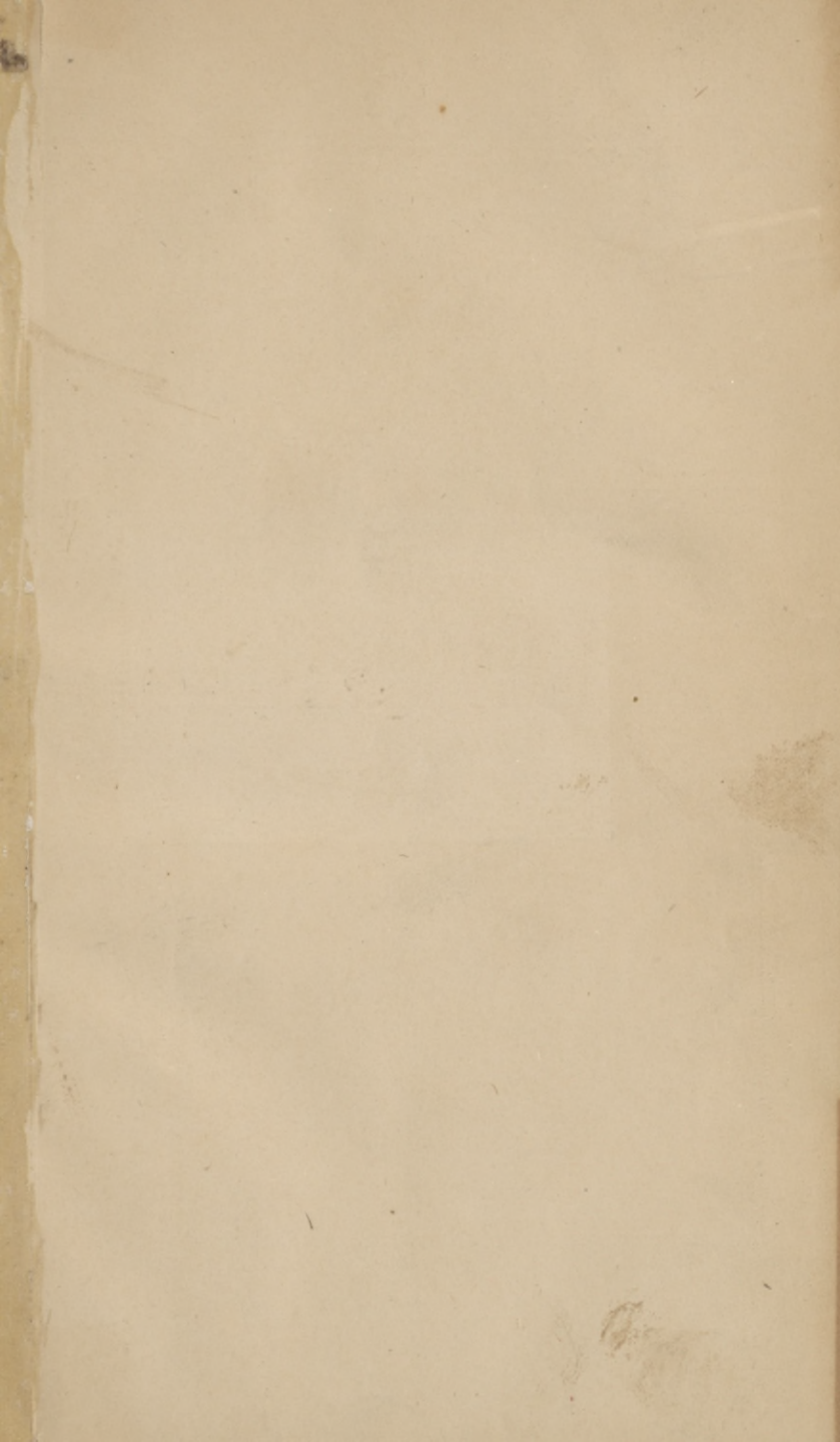


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VOLUNTARY ABORTION,

—OR—

FASHIONABLE PROSTITUTION,

WITH SOME REMARKS

UPON THE OPERATION OF CRANIOTOMY.

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Opposez vous au mal avant qu'il s'enracine
S'il séjourne, il rend vain l'art de la médecine.—OVIDE.

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VOLUNTARY ABORTION

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ABORTION.

A large proportion of the increase of abortion among married women in our own times can be traced to the dissemination of immoral and criminal advertisements in daily journals, and also of obscene and ungodly publications, informing any woman who can read, how to prevent conception, and how to dispose of her own offspring, with a promise that the mother is scarcely ever injured by committing the act.

When the imagination of a woman is once polluted and the impression made of her own safety, the act of Feticide or voluntary abortion follows with little fear of its consequences.

I define Feticide, or voluntary abortion, to be the act of interfering with well known laws of nature, after conception, with the intention of provoking the expulsion of the child before the time marked out by the Creator.

This act constitutes the crime of Feticide or voluntary abortion, which differs from Infanticide in consequence of the child being destroyed before birth.

How truly it can be said of woman, in our days, that she is the only animal that makes such a wide departure from the laws of nature which control and preserve life; she takes unnatural and health-destroying agents, carrying her to the verge of the grave, and she clings to them with a tenacity which yields not even to her better judgment; the lower order of animals never do this, instinct is their only guide, and the duration of life with them is a proof of the folly of a wordly woman.

I have no intention to examine the numerous and dangerous means or agents employed to produce abortion, my intention being simply to dwell upon the common and fatal error among a number of married women, that it is no crime to commit the act, neither is it injurious to their health.

From the days of Hippocrates down to our times, the use of remedies capable of inducing abortion, has been regarded as criminal by moral and civilized communities; their effects being no less than the destruction of a human being, in its earliest stages of growth, with the certainty that the mother inflicts a very severe blow upon her own health; nevertheless, although abortion has been, and is, condemned by morals, philosophy, and true religion, yet it is found to have been practised very extensively at the decline of the Roman Empire, when Christianity had scarcely made its appearance, and it is to be regretted, that it is becoming a common practice here among married women, for it is found in all classes of society, more particularly among the wealthy, the intellectual, those from whom good society expects the reverse of the present state of things.

Whilst most women have a most decided horror of the crime of Infanticide, it is a notorious fact, that it is very common to find among them less repugnance to Feticide, which is the destruction of their own offspring before birth.

This delusive and erroneous impression among them arises from the popular notion, that, at a very early stage of existence, the child being inanimate or apparently lifeless, it is of very little consequence how it is got rid of.

This belief is the prevailing error among these women, and seems to be the true cause of the destruction of millions of children; it is consequently of the utmost importance on the part of every enlightened and moral physician, to correct an error so fatal both to women themselves and to the good of society at large.

The object of this short essay is to show that there is no difference between destroying the child which is not born and the child which is already born; consequently, Feticide, or

voluntary abortion, is a crime of the most odious character, impeaching the wisdom of the Creator, and degrading the nature of man.

Many theories have been advanced, more or less ingenious, by both ancient and modern writers, to mark out the moment when animation takes place in the child, after conception; some have taught that the body and soul are the effect of a simultaneous creation in the first man, and according to some of these writers, the ovaries of the first woman contained ova inclosing not only all the children to whom she was to give birth, but also the whole human race to the extinction of mankind.

Some writers have contended that the soul exists prior to the body, and others again have contended that the body exists prior to the soul, and among the many partizans of the latter doctrine was Aristotle, who taught it first, thinking that animation being the more precious, fixed the period of it at the fortieth day after conception, for the male, and a period somewhat later, for the female child; this opinion was the most in vogue in the different schools, and was believed in until the end of the seventeenth century, and is called the vegetative life of Aristotle.

All these theories and doctrines have proved to be equally false, it therefore behooves some one to fix a guiding principle for those who are ignorant of the crime of Feticide, or voluntary abortion.

Even to this day it is asserted by respectable physicians and some credulous married women, that the unborn child enjoys only a vegetative life; and some go so far as to compare the unborn child to a parasitic being! Who can count the numberless children which have been destroyed by this misapplied term of vegetative life?

The late distinguished Dr. Dewees, of Philadelphia, uses the following sensible language on the subject: "Now we would" "ask, does the comparison prove other than that the child has" "life? Is it not a dispute about terms to call the life of a child" "while in its mother's womb a vegetable life? Has any one" "demonstrated that there is any difference in the quality of"

“the vital power in the two conditions of the animal body?”
 “Does not the difference consist mainly in the manner in which”
 “the principle is maintained? In a moral point of view the”
 “turpitude of destroying the fetus, call it vegetable or animal,”
 “as you please, will remain the same; nor must we permit”
 “ourselves to undervalue it, by employing terms which have no”
 “definite meaning, for the destruction of the principle called”
 “life, must, in a moral light, be called a crime.”

It is well known that the parasitic plant whence the comparison is derived, is never of the same species or germ as that upon which it vegetates, or from which it derives its nourishment; indeed it is a waste of words to say that the contrary is the case with the child and its mother, therefore the comparison must be dismissed.

The question which now rises is, what is the principle of human life?

Two entirely opposite opinions have been held by physiologists upon the principle of life; one class maintaining that organization precedes life; the other, that life is a simple principle, and that it precedes organization.

The principle of life in man, the soul, is the being which animates us, and yet this soul is not governed by the natural laws which organize man.

It is seen everywhere that living and organized bodies reproduce bodies similar to themselves; now, man being the only created being which is endowed with reason and understanding, it follows that man is alone capable of transmitting those exceptional qualities which the Creator bestowed upon him.

Life is an harmonious agency permeating the whole organization of man; it does not exist more in one organ than in another; it is alike in all, from the beginning to the end of man's existence.

Our organization, with its symmetrical and harmonious disposition of parts, as well as the transmission of likenesses, cannot take place without life; neither can life be conceived to exist without organization; it may, therefore, be justly concluded,

that life and organization are simultaneous, at the moment of conception, because living and organized bodies reproduce bodies similar to themselves.

It is not repugnant to our understanding to admit, that, at the moment of conception, the liquid body, destined to form the new being, does aggregate in such a manner as to constitute some form which does not become sensible to the mother, until, by nutrition, the new being has acquired some human appearance.

The Creator of Adam and Eve does not find it more difficult to create the body and soul *now*, than to create anything else in the universe.

Although traces of organization cannot be distinctly seen by the human eye, for a little while after conception, nevertheless, the human egg is formed, the new being actually exists, and it is impossible to suppose human existence without a soul.

The pagan philosophers would give a soul to the human egg only when some appearance of a human form is visible to man, consequently Aristotle would give a soul only about the fortieth day after conception, and why? because the new being assumes a human form about this stage of development.

In the third and fourth centuries of christianity, some of the most illustrious doctors of the church, amongst whom I will cite the venerable and holy Basil, made no distinction between the moment of conception and the time fixed by Aristotle, the pagan philosopher, to give a soul to man; they believed that the soul was created at the moment of conception.

Modern physicians are fast arriving at the same opinion, amongst whom, Percival, in his medical ethics, says: "To" "extinguish the first spark of life is a crime of the same nature" "both against our Maker and society as to destroy an infant, a" "child, or a man."

Every one believes that the soul of man remains united to its body, even when all the organs of life are struck with paralysis and death, and can any one refuse to believe the same soul can dwell in the rudiments of that same body, at or after conception?

The life of man ceases immediately on the separation of the soul from the body, and why should one refuse to believe that the same soul becomes united to the germ, whatever may be its smallness or rudimentary form?

Man, with a very limited reason, must not be surprised at the unformed and imperfect state in which a human being appears to his eyes after conception; man is but a poor and feeble creature, God is his creator, and God would cease to be God, were it possible for our limited understanding to fathom his impenetrable wisdom.

The Creator is always great and infinite in small as well as large things, there is nothing small, nothing great to his omniscient eye; these relative qualities of greatness and smallness are the creation of the weakness of the human mind, necessary here, to establish a connection between us and the material world, so as to appreciate its order and its beauty.

There is evidently no proof to support the opinion that the germ of our existence, at the moment of conception, is of a vegetable character; it is proved, on the contrary, that the human germ is endowed with a living and immortal soul, for the soul is the life of our body, as God is the life of the soul.

If we now look over the past, we cannot help being struck with horror at the numberless crimes which have been committed under the pretext that a fetus, or human being, has no soul at the moment of conception!

I cannot omit to mention the abominations committed by married people, who defile their own bed, in order to prevent conception, and satisfy their own ease and comfort. Most assuredly it never was the intention of the Creator to unite man and woman in one body in order to return him insults, and put his own immutable laws at defiance. It were better for such that they had never been born.

Again, let us look into the press of the United States, and do we not find the greatest number of newspapers teeming with immoral and criminal advertisements, intelligible not only to fathers and mothers, but also to boys and girls!

Who will doubt the incalculable evil which arises from the publication of such advertisements?

The publication of such advertisements, pamphlets, &c., creates an impression upon the minds of young girls, that no harm is done in remedying female suppressions, from whatever cause; and thus not only are married women taught how to prevent conception, but school girls are initiated into the knowledge of immorality and crime. As a drop of water, constantly falling will wear away even the solid rock, so the habitual reading of such advertisements must make a fatal impression upon the minds of females who read them.

When the evil impression is once made upon the growing imagination of a girl, it is much more difficult to eradicate it than it is in a boy, for it is well known to physicians that every thing strikes the imagination of a woman more forcibly and indelibly than in man, hence the greater difficulty in reforming women.

I assert, without hesitation, that the licentiousness found in the press, is the immediate cause of the increase of voluntary abortion in America.

Wherever the customs and manners of women are found to be based upon popular morals and discipline, without the light of true religion, the heart must soon follow the crowd into the halls of fashion, wealth and corruption; it is also equally true, that when religion is found to be less severe than morals, it is always easier to find a goddess than a virtuous woman.

I will endeavor to illustrate my idea by bringing before the mind, the last days of the Roman empire.

We find then as we do now, inequality of social rank amongst the Roman ladies, immense wealth in the upper circles with ridicule and contempt for the virtuous of their own sex; the high cultivation of intellect among the Roman ladies made them capable of the greatest degree of evil as well as the highest good; having an imperfect code of morals which could not reach the heart, everything around them led them to corruption; it can be truly said, that vice had no bounds in those days.

We read that an unbridled desire for public amusements carried with it the vilest and deepest license; women lavished all their gold for the mere pleasure of beholding a popular actor; their eyes and hearts yearned after all kinds of amusements, and it is stated on the authority of a Roman writer, Valerius Maximus, that a flute-player swallowed up whole patrimonies, besides giving heirs to the illustrious houses of Scipio and Emilius.

Fecundity was now overruled by debauchery; this was soon followed by the most atrocious acts of provoking the natural laws of generation, and we find that the crime of voluntary abortion was practised by ladies in the higher walks of life with as great a degree of perfection as it is in our own days.

This frightful state of things continued until at last, the Roman ladies found themselves satiated with all these excesses, and disgusted with everything which surrounded them; they multiplied monsters in Rome to govern Asia; they even caused their own slaves to be mutilated so as to satisfy the caprices of their imagination which was now overpowered by its own pleasures.

Crimes had everywhere increased to such an alarming extent, that nowhere, in the Roman Empire, could the laws check their onward tendencies. It was easy enough to punish vice and immorality, but it was impossible to check either. The nature of the crimes as well as their fearful increase, so terrified the administrators of justice, that it became necessary to place a veil over law itself, as it was becoming dangerous and shameful to reveal the crimes of the guilty parties. It is said, by the same Roman writer, that three thousand accusations for the crime of adultery alone were inscribed upon the docketts of the courts of justice, and when Septimus Severus ascended the throne, he was obliged to renounce his intended measures of reform.

During this age, we see that rank, talent, and wealth received due praise and honor in the upper circles of society, whilst beneath, the moral, virtuous, and simple women were scarcely noticed; hence this terrible chaos of vice.

At this period of the crumbling Empire which was brought on by the moral degradation of its women, a new religion appeared from the Catacombs of Rome which was soon to stem all this torrent of iniquity.

Like the Saviour of the world, rising from the tomb, this new religion, prepared for the Romans, was bright and pure.

Its first law was to make the bonds of matrimony indissoluble, and instead of a political or civil contract, it was constituted a sacred pledge before the altar of the living God, and thus, from a simple human contract, between husband and wife, it became a sacrament of the new law, which nothing on earth could unbind.

This new religion was not satisfied with watching and regulating the conduct of women, but it gained their hearts; even inanimate objects which could in any manner captivate the senses, or create an evil desire, were removed from sight.

It reached crime everywhere, and having taught the guilty to become their own accusers, even an impure thought was refused an entrance into the heart.

The Roman and Greek laws were based upon the political welfare of society. This new and sacred law inspired its followers with contempt for the goods and pleasures of this world; it raised the heart and soul above everything terrestrial, it created an idea amongst the Roman ladies of an unknown perfection.

Then followed the reign of the soul, the contempt of this world, and these worldly women were soon raised into a sphere of sublime and supernatural purity, where the peace of God which surpasseth all understanding, dwelt in their hearts.

From a life of corruption and crime, the Roman ladies were now capable of governing their passions, and whilst distrusting their own strength, they found a sure refuge in peace and holy religion.

In searching a parallel in history to compare with the morals of our fashionable ladies, I have found nothing better calculated to impress fear in the hearts of those who commit the crime

of abortion, than the inevitable national disasters which must fall, sooner or later, upon the race whose women will not listen to a timely warning.

Able papers have been written upon abortion by some of the most distinguished members of the American Medical Association, who have devoted their most serious attention to this subject, since 1859; yet, so far, very little good, if any, has been effected by their united efforts, and I fear that something more than their good advice will be required to check the increase of abortion in the United States.

It is well known that women can now render each other assistance, in the practise of voluntary abortion, as they only need, to apply for some sure advertised remedy, with directions, to accomplish their nefarious designs.

In portraying the extent of this criminal habit amongst American ladies, Dr. Storer, of Boston, remarks: "Ladies" "boast to each other of the impunity with which they have" "aborted, as they do of their expenditures of their dress, of" "their successes in society. There is a fashion in this as in all" "other female customs, good and bad. The wretch whose" "account with the Almighty is heaviest with guilt, too often" "becomes a heroine." And the Doctor continues, "It is a" "subject that demands the best efforts of the whole medical" "profession, both as a body and as men, whose every relation" "its members are alike best able to appreciate, to understand," "and to advise concerning."

The American Medical Association, as a body, holds a very high rank in the world; it is composed of men gifted with the highest order of intellect and virtue, they are worthy of the admiration of the good and of the wise; but it cannot be denied that some doctors have amassed fortunes by destroying numberless beings, and it is a great misfortune that these men are confounded with the medical faculty, through the ignorance of the community.

Some more definite action is required on the part of the medical faculty to shield the reputation of honorable men, and

prevent their being mixed up with unscrupulous and unprincipled doctors.

The unlimited freedom of the press in the United States, and the facilities accorded by publishers of newspapers, &c., for the dissemination of immoral advertisements, are evils which require the serious attention of legislators, who could soon put a stop to the scandalous advertisements of quack doctors.

Could there have been laws enacted, punishing with as much severity, the publication of immoral advertisements, as the laws which have been enacted for the prohibition of selling liquors, the State of Massachusetts would have compared very differently from what it did in the last statistical report of comparative births, between the foreign and native races.

It were better to abandon the search for liquors and look out for the morals of wives and daughters!

I do not hesitate to declare, that immoral advertisements alone, have been the cause of the destruction of thousands of innocent beings, and the publication of remedies capable of inducing premature births, still continues!

To physicians who have lived in communities where both Catholics and Protestants are mixed up, it is not difficult to ascertain amongst whom the crime of voluntary abortion is mostly found, and it is not surprising that eminent Protestant physicians have used all their influence to check the growing evil in their own community.

During my residence in Rhode Island, Massachusetts, and Maine, I have met with women who meditated the destruction of the fruit of their womb simply to escape merited dishonor; the chastisement of a father or the wrath and vengeance of an injured husband; in some cases I succeeded in impressing upon the mind of the guilty, the importance of saving the innocent being's life, assuring my patient, that her own reputation and honor would remain intact in the eyes of the world; the few who followed my advice were sent to a hospital for foundlings in the neighboring province.

After due time, they returned home perfectly well, leaving

their children in the care of the good religious ladies who devote their whole lives to the care of abandoned children; thus both mother and child were saved and have enjoyed uninterrupted health.

Other patients who would not listen to the same advice, consulted unscrupulous doctors, and in one or two cases, the lives of both mother and child were destroyed.

I have briefly expressed my views upon the increase of abortion, in our times, having limited myself to the observations made in Massachusetts, Rhode Island, and Maine, where I have practiced my profession for the last twenty-four years.

After having carefully examined into the causes of the increase of this terrible crime, in the community, I have arrived at the following conclusions:

1st. Not unlike the Romans, the ladies are too fond of intellectual pursuits, and too solicitous about their own ease and comfort, without *the* religion capable of restraining and limiting their conduct in society.

2d. Protestantism has no power within itself to check the increase of abortion in its own community, and the united efforts of the whole medical profession, so far, have been utterly unavailing.

3d. Catholicity alone can reach the evil, because it has proved itself equal to the task, from the time it first made its appearance amongst the Roman ladies, down to the present day.

Additional proof may be here cited by comparing the number of births in Massachusetts, where the greater number of marriages are amongst Protestants, by very near four-fifths of its population; and out of that number, scarcely one-half of the births in the State is obtained; whilst out of the small number of marriages, the one-fifth of which are among the Catholics, nearly the one-half of births is obtained,—a strong proof in favor of Catholic morality.

A few words upon the evil consequences of abortion, and I will conclude the subject.

It can easily be perceived, not only by physicians, but even by the casual observer, that a very striking difference is made apparent between the mother whose whole care is to avoid the birth of her own offspring, and the mother whose whole soul is devoted to the care of her little ones; the former suffers various forms of painful maladies which take their origin in the irritated womb, whilst in the latter, there is scarcely one word of ailments arising from the same cause.

Moral and physical debility are the inevitable lot of mothers without children, whilst longevity and health are the blessings usually bestowed upon others.

Such is abortion, as I understand it, and may be called "fashionable prostitution," because it is only found amongst women who are fashionable.

CRANIOTOMY.

I shall now pass to the subject of Craniotomy, which is the operation of perforating a child's head, dead or alive, in its mother's womb; first, because it is supposed that the head is too large to go through, as in spontaneous labor; and second, because the mother's life is in great peril.

This operation is resorted to only by physicians, and is performed wherever it is supposed that the life of the mother is in danger.

Now, to take away the life of a child upon the mere pretext that otherwise the mother would lose her own life, is indeed a very dangerous maxim to lay before medical students, because it throws aside the commandment, which says "thou shall not kill."

If the medical profession lay down the principle that a physician has the right to destroy a living child upon the presumption that the life of its mother is in danger, no one can foresee the deplorable results which must follow the practice of such a dangerous maxim.

Daily experience teaches that this practice is frequently resorted to, amongst the poor and lowly by unprincipled and ignorant practitioners. I will endeavor here to point out the criminal abuse which is fostered by the operation of craniotomy.

So long as a physician will parade the opinion that he has the power of destroying a child because he thinks that the life of the

mother is in danger, so long will premature labor be provoked by unscrupulous practitioners and quacks, and so-called midwives, and even mothers will not neglect to adopt this easy method, to suit their inclinations.

There never will be an end to the destruction of poor babes until the commandment of God is enforced upon all: "Thou shalt not kill."

I emphatically repeat what I have already declared, before the Maine Medical Association; that no physician can assume the responsibility of taking human life, under any circumstances, because no evil should be done that good may come of it. Good was never born of evil.

In discharging his duty toward God and his patients, the physician should take the highest and noblest stand; and when his Creator will have called him to render an account of his acts in this world, the greater will be the veneration of his patients for his memory.

Physicians who have had recourse to the operation of craniotomy, have not designedly operated to commit murder; on the contrary, I firmly believe that the mere thought of committing any crime would make them shudder; but I firmly believe that they have not given their most serious attention to this important subject, for it opens the way to the further destruction of offspring upon the vain pretext that a mother's life is in danger.

In a community where abortion is admitted, by the most distinguished physicians, to be increasing at a fearful rate, will many unprincipled physicians resist the temptation of a high fee, whenever it is assumed that the mother's life is in danger?

It is arrogant presumption, to say the least about it, on the part of any physician, to say openly, that God prefers the life of a mother to the life of her child, when both lives are equally valuable before the all-wise Creator.

If physicians lay aside the commandment, "Thou shalt not kill," there will be no end to the destruction of innocent beings in consequence of the almighty dollar!

I wish to appeal to the reason, and not to the prevailing cus-

tom amongst physicians, and ask them, has not the unborn child as good a right to live as the mother?

In the law of any civilized country, it is written, it were better that ninety-nine guilty persons should go unpunished, than that one innocent person should suffer; and will physicians be less merciful than law, whose professed object is rigorous justice.

Had the child been born and lived but a few moments, the destroyer of its life would have been arraigned and punished for murder, but as the inexorable physician has decided that it must be destroyed to save the mother, the poor babe is sacrificed!

Let us cure, if we can, but let us never take away life, under any circumstances, for the saving of one hundred mothers would not justify the atrocious act of destroying one single babe.

It is often said that the child would perish with the mother if the operation for craniotomy were not performed. In answer to this, I would ask, in immolating the child are we certain of saving the mother?

Physicians know well that many children have been born alive, when labor had been pronounced impracticable, and while instruments were being prepared to bring death, not only to the child, but also frequently to the mother.

According to the account of Dr. Churchill, who favors the operation of Craniotomy, the mortality of mothers in two hundred and fifty-nine cases was fifty-two, or about one in four and three-fourths, whilst in the operation called Cesarean, the deaths of mothers has been in the rates of about one to two and three-fourths, and the child not sacrificed; so it is stated by Dr. Hull.

Dr. Joseph Clark lost sixteen mothers out of forty-nine cases of Craniotomy; Dr. Kluge, three out of eight, and Dr. Granville, three out of three.

This dreadful operation is seldom undergone more than once by the same woman, while the records of obstetric medicine furnish many cases of women submitting to the Cesarean operation as many as six, and even seven times, with living children.

The observations made during twenty-four years practice, convince me that the celebrated maxim of taking away the life of a child to save the mother is a very dangerous one and has been the cause of the deaths of hundreds, perhaps thousands of children, which would have been born alive, had the accoucheurs left their instruments at home.

The question which naturally presents itself to the mind of a conscientious physician is, what must be done under the necessity of saving two lives?

When extreme measures must be had recourse to, let the accoucheur have recourse to the Cesarean operation, so called. We have proofs that this section has taken place often without the loss of life to either mother or child; and the satisfaction which is derived from the conviction that the best efforts have been done to save two lives, will afford a greater relief to the physician, than if he had plunged his perforator into the innocent being's head!

In the mean time let the mother offer up her own life for that of her child; this sacrifice on her part is no more than what has been done a thousand times, for a husband, for a lover, or for the rescue of a loving son and daughter; these deeds of heroism will never compare to the offering made to God, for the life of a child, whose mother is willing to suffer and die for the sake of her own little one.

The record of such self-sacrifice would be infinitely purer and holier than the daily record of destroying thousands of children from the vain presumption that the mother's life is in danger.

I believe that the mother who gives her consent to have her child sacrificed by the hands of an accoucheur, will have to render a fearful account to her Creator for the trust committed to her care.

When instruments are required to be used in order to save the life of a child, and the accoucheur finds it difficult to act alone, he should notify his patient that the assistance of another physician is required, and the choice of one should invariably be left to the family; the custom of calling in a friend of the family

physician, is often productive of no good to the suffering patient.

In medical schools, where there is no hospital to teach the art midwifery, a young physician will scarcely be able to use instruments with skill, until after several years practice amongst the unfortunate; hence the importance of selecting an able and experienced accoucheur.

Convinced as I am of the importance of saving the life of a child, before its birth, I hold it to be injurious to fetal life, whenever ergot, or spurred rye, is used in protracted labors.

I can say, without hesitation, that in the great majority of cases where instruments have been used, the accoucheur could have left them at home with comfort to both mother and child.

Nevertheless, a mother is safer in the hands of a careful and experienced accoucheur, than in the care of a midwife, even if she had the reputation of Madame Lachapelle.

The sooner the rank of a midwife is reduced to that of a skilful nurse, the better for the community.

The rivalry which exists in some medical schools, where obstinate sectarians appoint their own professors, is an evil from which the whole community suffers. Professors should derive their appointment from the president, or other officers in fellowship with medical societies, and no vacant chair should be filled until a satisfactory examination had been passed before a medical board of examiners. A professor of the medical art should above all be considered competent by his brother physicians, and an appointment to a professor's chair made by the profession, is indeed a post of honor.

Medical schools are in a great measure responsible for the deficiencies of their students, especially where clinical lectures are omitted; it is only in metropolitan cities, such as Boston, New York, Philadelphia, Baltimore, &c., where vast hospitals are constantly receiving thousands of patients, from which medical schools can afford such advantages as are needed by medical students.

He who has acquired his professional knowledge solely from

treatises and lectures, will make a poor appearance at the bedside, when he enters upon his medical career.

In commenting upon "medical teaching," "The Nation," a weekly paper published in New York, makes the following observation: "Many students come to the colleges with minds" "wholly untrained to habits of thought and application, and" "no preliminary examination being required, they enter upon" "the study of an abstruse science without even a proper" "knowledge of their own language."

When such an observation of the imperfect preparation on the part of medical students is publicly made by literary men, it behooves the members of the profession to regulate the education of aspirants to the medical sciences.

Few professions require so many preliminary studies, so much intelligence, so much science, and at the same time so high a standard of morality, as the medical art; and yet very few indeed commence to study it after having gone through a common high school education, and still fewer after an A. B.

The community should have a guarantee of the capacity of physicians, and this guarantee is found in a good organization of medical schools, the only means of assuring a thorough medical instruction, as well as the execution of a well regulated system of trials, to which all those should be submitted who claim the right of practising medicine.

The medical profession will be at its height in the United States, only when society accords it a rank and consideration proportioned to the attainments, to the enlightenment, to all the qualities which the medical man should unite; when society does not hold him inferior, in position, to others, in liberal professions; when a career to all legitimate ambition is opened to him, when disinterestedness, devotedness, and continual sacrifices, are not demanded without compensation.

When a quack obtains a license for ten dollars, and then palms himself off as a physician, it is easily seen how the community at large may be duped, and how the rank of an educated physician can be lowered.

Congress alone can remedy this state of medical confusion, by empowering the American Medical Association to regulate everything connected with this noble profession, and it will soon compare with that of France, or that of any other nation in the world.

It should be known to every man, woman, and child in the land, that the Medical Faculty does not, and will never countenance the acts committed by unprincipled men, whose chief aim is to impose upon the credulity of a portion of the community and rob them of the contents of their purse.

The character of the medical man should be above censure, and the conduct of any of the profession that tends to tarnish its lustre, should be frowned upon, and the community should know it.

I have felt it a duty, on my part, to express my convictions, upon the subject of Cranotomy, in consequence of the opposition which I have alone made against a resolution passed by the Maine Medical Society, which justifies the conduct of a physician when he induces premature labor whenever he considers it necessary to save a mother's life.

I have briefly exposed my reasons for opposing such a dangerous doctrine, and I trust my objections will be taken, as they are given, without any desire of notoriety on my part, as it is the first time I have spoken since fourteen years residence in Portland.

I do not pretend to have unfolded new truths, but on the contrary, they are old truths, which will be familiar to many of my readers.

I have to acknowledge my indebtedness to I. Barry, M. D., for valuable information taken from a work published by him, twenty years ago, and with him will conclude, in repeating:—

“That the responsibility of a physician is great indeed,”
 “his conduct in society, for good or evil, gives him a powerful”
 “influence, and if he do not correspond with the high expect-”
 “tations which are entertained of him; if he becomes faithless,”

“not only to his God, but also to himself, he becomes its curse,”
“and the instrument of the moral degradation of his fellow”
“beings; but followed in the true and christian spirit of grati-”
“tude toward God, and love toward man, his noble profession”
“is second only in usefulness to that of the servants of the”
“church.”

VOLUNTARY ABORTION,

—OR—

FASHIONABLE PROSTITUTION,

WITH SOME REMARKS

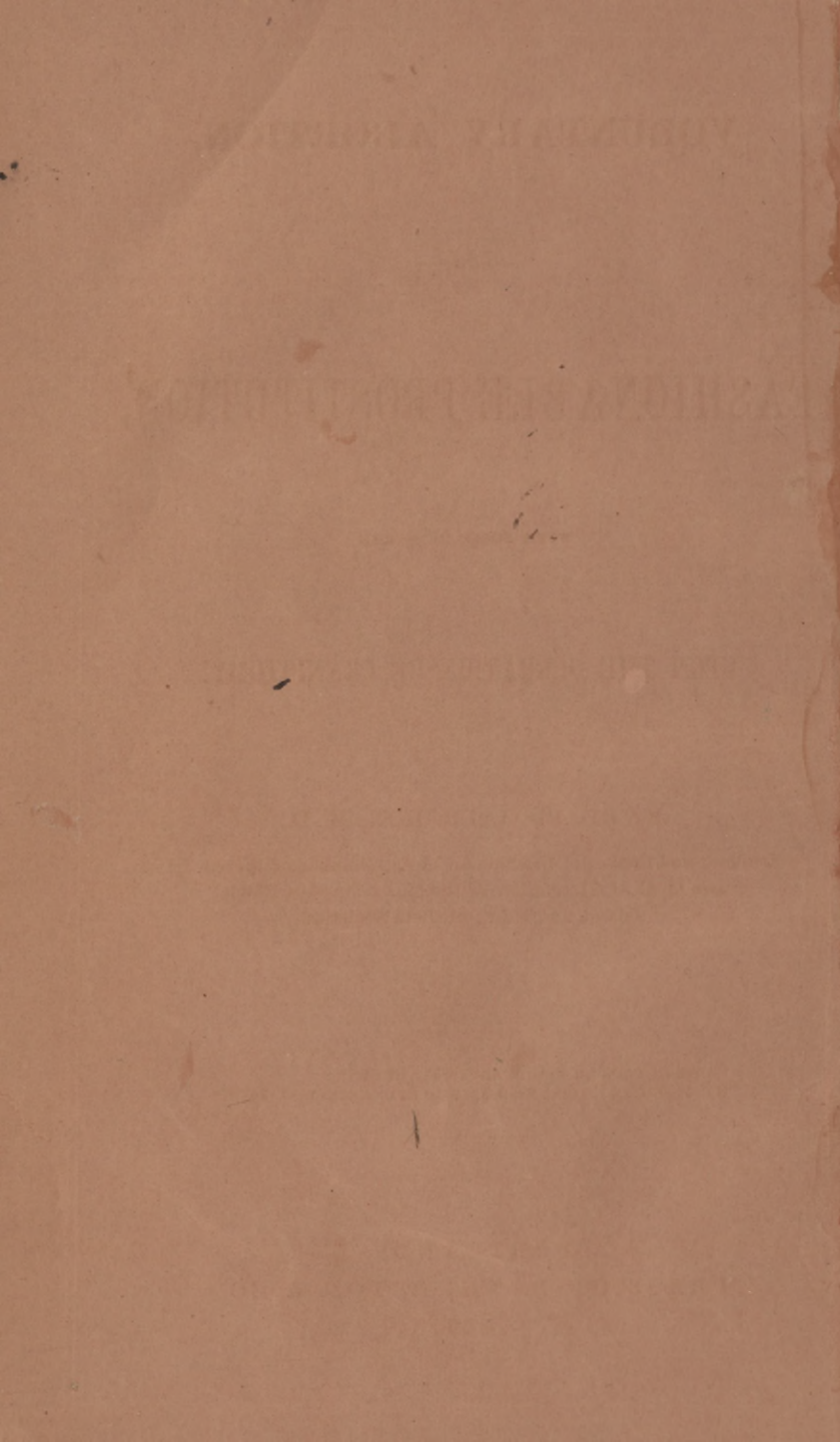
UPON THE OPERATION OF CRANIOTOMY.

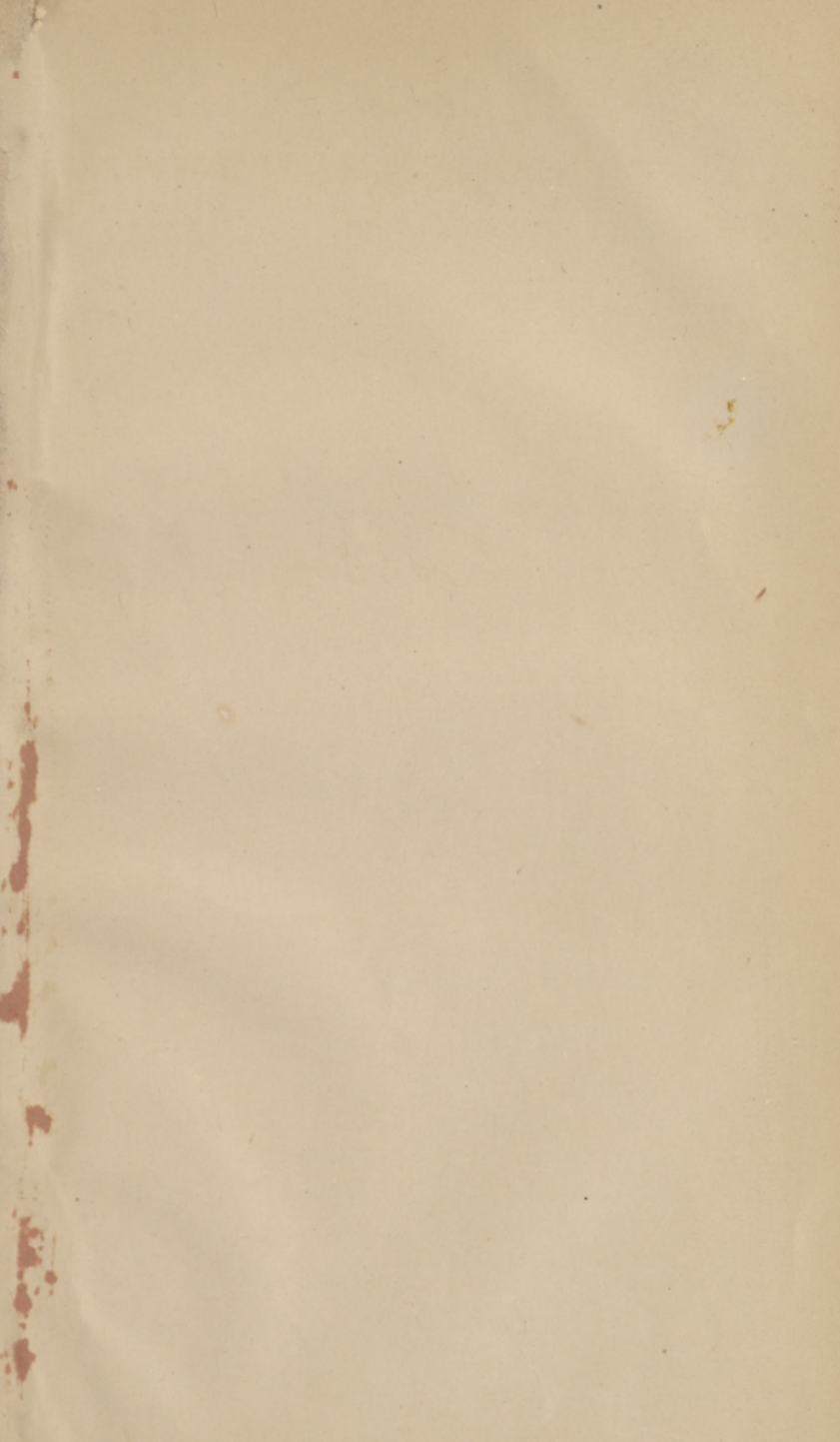
BY ED. PH. LEPROHON, M. D.,

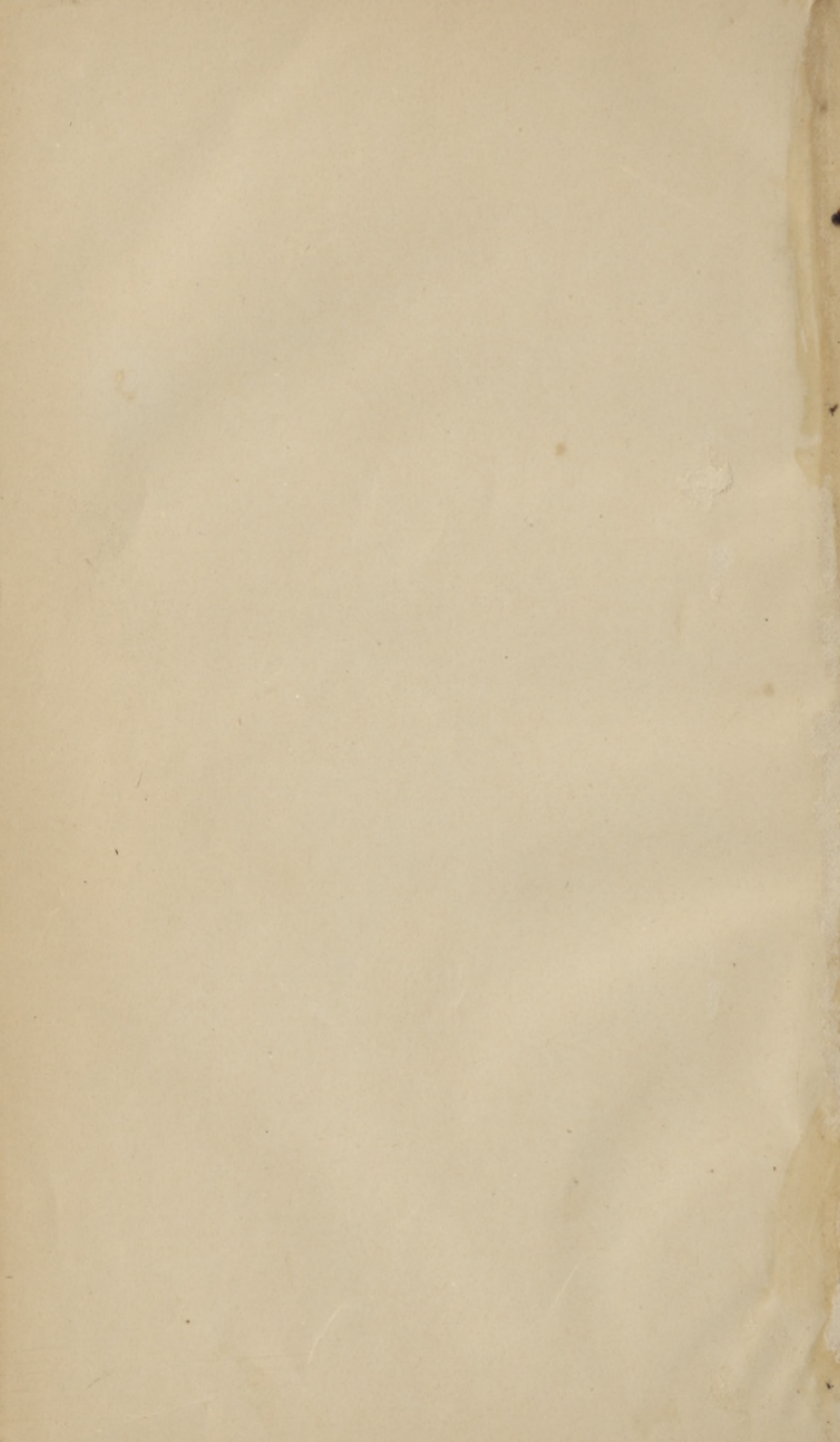
Etudiant de l'Ecole de Médecine de Paris, Member of the American Medical Association, of the Massachusetts, Rhode Island, and Maine Medical Societies.

Opposez vous au mal avant qu'il s'enracine
S'il séjourne, il rend vain l'art de la médecine.—OVIDE.

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