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Graduate Training in Obstetrics and Gynecology

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Department of Obstetrics and Gynecology and Chief of Staff at Lewis and Clark Hospital, Chicago, Illinois. He is also Professor and Chair of Obstetrics and Gynecology at Loyola University and Professor of Gynecology at Loyola University. In addition, he is Chief of Staff at Lewis and Clark Hospital and Senior Consultant at Maternity Hospital and Senior Consultant at Maternity Hospital. Dr. Schmitz is the author of numerous articles on obstetrics and practice. In 1950 he was awarded an honorary degree of Doctor of Science by Loyola University.

This year the Laetare Award of the St. Luke's Guild of Boston is an honor few enjoy. A review of the names of those who have received this honor in the past directs our attention to the fact that the recipient of the Award represented an important contribution to Catholic medicine. I, too, have been chosen to receive this citation — not because of any personal accomplishments but as a member of a group striving to provide special training to undergraduate and graduate physicians in Catholic obstetrics and gynecology; to provide excellent obstetric care for deserving mothers; and thus by participating in the work of the Lay Apostolate, to bring souls into the Church; and through constant study and investigation, to substantiate the Church's teaching and thus to improve the results of our efforts in behalf of baby and mother.

The following is the address given by Dr. Schmitz on this occasion.

TO receive the Laetare Award of the St. Luke's Guild of Boston is an honor few enjoy. A review of the names of those who have recorded this honor in the past directs our attention to the fact that the recipient of the Award represented an important contribution to Catholic medicine. I, too, have been chosen to receive this citation — not because of any personal accomplishments but as a member of a group striving to provide special training to undergraduate and graduate physicians in Catholic obstetrics and gynecology; to provide excellent obstetric care for deserving mothers; and thus by participating in the work of the Lay Apostolate, to bring souls into the Church; and through constant study and investigation, to substantiate the Church's teaching and thus to improve the results of our efforts in behalf of baby and mother.

This work had its inception in the depression years when the late George Cardinal Mundelein, because of his concern over the falling birth rate, propaganda for family planning, and the financial problems of his people, conceived the idea of a maternity hospital that would provide the best obtainable care for our mothers at a cost within reach of all. At the dedication of the hospital, upon its completion, Cardinal Mundelein in discussing childbearing, said, "But this is more than a precept calling for assent on the part of our people. It is for many a serious economical problem, particularly for the bulk of our people who support our Churches. For those who have only small wages, every cent of which is parceled out in advance for rent, food, clothes, carfare, insurance, taxes, interest, and part payment of mortgages, if they are paying for a little home,

when the time comes for the birth of the baby, it is more than the time of labor. It is the time of stress and worry for both. It is an additional and heavy expense that they can ill afford."

With the financial help of Count Frank J. Lewis, His Eminence purchased the all-steel and brick, ten-story Lakota Hotel at a cost of one million dollars (equal to at least three million dollars today), converted it into a completely equipped maternity hospital. It was named the Lewis Memorial Maternity Hospital in memory of the Count's deceased wife. When the hospital opened its doors to receive patients on January 4, 1931, the Cardinal announced, "Mothers of Catholic families of the white race, living in legitimate wedlock, and whose husbands' income is less than \$2,600 a year, are entitled to service." A card furnished by the family's pastor, attesting to the eligibility of the applicant, was necessary for registration. Cost, it was announced, would be fully covered by a charge of \$50 for a ten-day stay, pre and post-natal visits, and delivery.

When Samuel Cardinal Stritch was appointed to the Archdiocese of Chicago, some eight years later, he determined that certain changes were necessary if this project deserved the continued financial support of the Church. The yearly registration had fallen due to the economic improvement that began to show itself in the late 1930's. Families earning less than \$2,600 could no longer pay fees in many instances, so the general admission

procedures and rules had to be altered. To gain full accreditation and academic recognition, he was named chairman of the Department of Obstetrics and Gynecology in the School of Medicine of Loyola University was appointed head of the hospital, and the department members in the medical school became the attending staff. Undergraduate teaching in the form of clerkship began for the senior medical students of Loyola. A residency program was formulated and accepted as fully approved within six months. Affiliation with the School of Social Service of Loyola placed our admitting policies under a program of care for all who are deserving, including referrals through the office of the Catholic Charities, irrespective of color. Nurses registered in the School of Nursing of Loyola University, working for their Bachelor of Science degree in Nursing, were accepted for practical instruction, and thus our nursing program was greatly improved. An assigned service of patients having partial insurance coverage for medical care, but insufficient for private referral, affords us funds for resident salaries, instruments and accessories for medical teaching and education, as well as supporting a complete library and research laboratory for investigations into the problems confronting our specialty at present.

At the time of our Silver Jubilee, the Apostolic Delegate, then Bishop A. G. Cicognani, wrote, "While others have been busy in the important talk of expounding Catholic learning about the Cath-

olic family, this hospital - Memorial Maternity - has been offering for a quarter of a century those facilities and possibilities of motherhood that have contributed so vastly to the spiritual well-being and progress of the families of my children."

The expense to the Archdiocese of Chicago for maintenance of the program is prohibitive in the eyes of many, and recently in discussing the necessity of such a project with several Bishops of different parts of the country, I was informed by them that the education and maintenance of hospitals and medical schools are so costly that they would like to turn over this obligation to someone else to avoid this criticism, we do not underestimate the need for Catholic medical education, and the results thereof. If we were to visit a Catholic medical school, no difference could be found in the buildings, equipment, classrooms, or daily schedule of classes. It would take several days or weeks before the difference in philosophy became apparent. The human body, as a whole, is considered: not a diseased gall bladder, liver, or kidneys; not merely items of pathological interest, but a human body created by God to house a soul, made to His Image and Likeness. The slime of the earth into which Our Creator breathed a soul is so dear to Him that He gave His life to save us. This belief must always dominate the teachings and practice of a Catholic physician. Then color, creed, social strata, and monetary return fade from consideration as we recall the words from the Au-

thor of Life, "Because you have done it to the least of My brethren, you have done it to Me." The leper, the disease-ridden, the offensive derelict, the beaten traveler left by the wayside, these are my brethren. If we are to justify this teaching, we are in need of institutions where we can practice such medicine.

The Late Samuel Cardinal Stritch, in instructing us as to the policies to be maintained at Lewis Memorial Maternity Hospital, said, "You must show by end results achieved that Catholic teaching is equal to and superior to methods ignoring the moral law." This we have accomplished by publishing the hospital's experience with cesarean section, toxemia of pregnancy, cancer complicating pregnancy, and so forth. In 60,000 births, while adhering to the natural law, we maintain a maternal and fetal salvage equal to all and better than most institutions. How gratifying is today's observation by non-Catholic physicians that present medical findings no longer support the practice of interruption of pregnancy because of heart disease, tuberculosis, or hypertension; or prevention of pregnancy because of repeat cesarean or frequent pregnancies. It took science many centuries to discover what Mother Church had taught us in the natural law, namely, it is never permissible to take an innocent life.

Our late Holy Father, Pope Pius XII, has written extensively for the guidance of the practicing physician and medical teaching. He refers to medicine as a voca-

tion. Is this considered by our Deans and Admissions Committees, or have they lost sight of this fact and followed the precept of many of our centers of learning that consider grades earned in preliminary education as the only means by which to judge fitness of a student for admission to the medical school? We must have standards, to be sure, but calling and dedication should be considered, to exclude commercialism from a God-given art and science.

The numerous criticisms by advocates of federalized or unionized medical care leveled at physicians today; namely, "Cadillac doctors," indifference, unavailability, restriction of clientele, lack of charity, overcharging, and discrimination, threaten to destroy the American system of medicine. These charges could not be true of the dedicated individual with a vocation, anxious to serve at all times and all mankind. As Pope Pius XII has written:

His [the doctor's] vocation is noble, sublime; his responsibility to society is grave, but God will not fail to bless him for his charity and for his unstinted, devoted efforts to alleviate suffering of his fellowman on earth.

Again, the Holy Father writes:

What does the medical doctor worthy of his vocation do? He dominates these same forces, these natural properties, in order to obtain from them healing, health and vigor, and often, what is even more precious, prevention of illness and preservation from infection and epidemics. In his hands the formidable power of radioactivity is harnessed and controlled for the cure of disease resisting all other treatment. The property of poisons, even the most virulent, serve for the preparation of the most efficacious medicines. Even the germs of infection are employed in

all manner of ways in serotherapy and in vaccination.

Regarding the great responsibility we have to teach and to be abreast of medical literature, the Holy Father has written:

Never does the Catholic doctor consider himself satisfied. He is always looking to the future, to new distances to cover, to new advances to be made. He works enthusiastically both as a medical doctor wholly dedicated to obtain alleviation for humanity and each individual, and as a scientist when consequent discoveries give a taste of the joy of learning. He is a believer and a Christian who, in the splendor he discovers in the new horizons that open before him, sees the greatness and power of the Creator, the inexhaustible goodness of the Father who, after having given the living organism so many resources for its development, its defense and in most cases for its spontaneous healing, leads him again to find in nature, inert or living, mineral, vegetable or animal, the remedy of bodily ills.

If we follow this clear outline of the responsibility of our vocation, what more need would we have for standards, set up by lay accrediting bodies who now demand tissue committees, educational committees, and other committees, to enforce upon the "highly educated physician(?)" who considers himself self-sufficient, and employs interruption of pregnancy for socio-economic reasons; destroys life because he determines that euthanasia is charitable, and through ignorance fails to see the strength the sufferer can obtain through Grace received by following Our Savior to Calvary. In prescribing for our patient, treatment is never justifiable if there is not reasonable assurance that our ministrations will improve his or her situation for a period of time thought to be adequate, and

not to leave them in an unacceptable condition as a result of treatment. Of this, the Holy Father says:

The medical doctor would not be responding fully to the ideal of his vocation if, while profiting from the recent advances of medical science, he used as a practitioner his intelligence and his ability, but he did not also make use, above all, of his heart as a man, and his tenderness as a Christian.

To pursue constantly the facts through research should be the objective of our institutions. Of this Pius XII has said: "Investigation reveals the presence of God in the mirror of His creation and His power in the laws of nature; but it is quite another thing to defy that nature and its natural forces, through the denial of the Author." How often this is being done in the pursuit of knowledge through defiance of the natural law. In studying the legality of many research undertakings, priest and doctor must work side by side, as the Holy Father again admonishes us when he says: "Without exact knowledge of the medical facts, it is impossible to determine what moral principal applies to the treatment under discussion. The doctor, therefore, looks at the medical aspect of the case, the moralist, the laws of morality. Accordingly, when explained and completed mutually, the medical and moral evidence will make possible a reliable decision to the moral legality of the case in all its concrete aspects."

This, I believe, is what you are honoring tonight, when your illustrious Richard Cardinal Cushing presents the Laetare Medal to me
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in your behalf. This is what the late Cardinal Mundelein planned for the alleviation of all concern from the Catholic mother, and the late Samuel Cardinal Stritch called his greatest charity. Cardinal Motto of Brazil has sent two nephews to bring this help to his people who have but one priest for 7,000 Catholics. Our trainees are located in fifty different areas of the United States, Puerto Rico, and Canada, as well as on the staff of every Catholic hospital in Chicago, where they are faithfully carrying on the teaching that a Catholic physician has a calling to serve man, and to try to free him of the ills which plague his body, the dwelling place of the soul created to the Image and Likeness of God. In so doing he will always respect the moral law and constantly improve himself in such a manner that he gives to his patient the highest type of medical service with the vision that he is serving the Master, by attending His flock. Such ideals and rewards can never come through any standardizing body, but through those who recognize the teaching of the Great Physician, Whose example on earth included healing the sick, irrespective of their race, social position, or disease.

His Excellency, Archbishop Albert Meyer of the Archdiocese of Chicago, has sent, by me, his greetings to the St. Luke's Guild of Boston and to your great leader, His Eminence Richard Cardinal Cushing, his profound thanks for your recognition of our efforts at the Stritch School of Medicine and the Lewis Memorial Maternity Hospital.