

When I spoke about confrontation, Mrs. Martin said she wasn't afraid of confrontation or her job. I was told to go to "City Hall" if I wanted to discuss the matter further. A name of some woman was given to me, but I did not include it in my notes. But I was told that the Mayor had ordered social services workers to abort all mothers and their daughter, who were on welfare, if and when they became pregnant.

Father Theodore Deady and I asked for and got a meeting with Dr. John Emich and member doctors on his staff to discuss the abortion issue. Dr. John Emich was the Head of Obstetrics. He wanted to know for what purpose I had been taking notes on their patients.

"Chaplain Maffett," Dr. Emich said, "I hear that you have been interviewing and taking notes on patients. What do you expect to accomplish by that?"

"To answer your question, Dr. Emich," I answered, "I do not interview or take any notes from any patient unless she agrees. As you very well know, the abortion issue is a Red Hot issue right now. Many churches and people are against abortion. I believe it would be very helpful if someone could tell these churches and people why these very young girls, older girls and older women want abortions" I paused to see Dr. Emich's reaction.

"I am sure a study ought to be made on the abortion issue. But, we don't approve of what you are doing. Research ought to be done on the abortion issue. We have a Research Committee. You don't have permission to do what you are doing. As a matter of fact, chaplains don't have any business seeing patients unless the

patients invite them. These are our patients." He went on to admonish me.

"Dr. Emich," I said, "I couldn't disagree with you more. The chaplains have just as much right to see these patients as you doctors. I doubt if any patients, who wants abortions, asked you or anyone of your other doctors, for that matter, to perform the abortions. You do it because you are on the staff. So we chaplains see them because we are on the staff."

"Chaplain Maffett, if you want to do what you are doing, I suggest that you write a protocol and submit it to the Research Committee," Dr. Emich instructed me. "The abortions are for us **doctors** and not for you chaplains."

"Believe me, Dr. Emich," I assured him, "We protestant chaplains are not fighting you on the abortion issue. We would like to help these patients and you. I know one of our protestant chaplain's wife who has had a tubulargation done and one chaplain has had a vasectomy done. What we are attempting is to help these women reach a decision that they can truly live with and be happy for the rest of their lives." tubal ligation?

Father Deady was unalterably opposed to abortion. He gave the Catholic views and stated some reasons why Catholic doctors and nurses should not participate in the performing of abortions. This was a confrontation I don't believe either won or loss. Abortions were there to stay at PGH unless a court order stopped it. I got the clear message that these doctors wanted a court test case on the abortion issue. But now the abortions had moved from the first few white co-eds from the universities to the poor

blacks and whites who were pawns of the political system. Any political system, where any Mayor can pass an order down to the Social Service Workers to abort all mothers and their daughters when they became pregnant while on Public Relief, is in conflict with the laws of nature and the laws of God. The abortion issue did not attract much attention when the rich or affluent white girls and women had abortions. It became a burning, fighting issue when the poor black and white girls and women started getting abortions at the taxpayer's expense. But at any rate, after this meeting with Dr. John Emich and his staff, I stopped interviewing and taking notes on the patients who came to PGH for abortions. They came from New Jersey, New York and Pennsylvania. Here are some cases and their reasons for wanting to have abortions. As I promised each one of them, I will in no way describe their case in such a way that they can be identified by anyone. All of these cases were aborted at Philadelphia General Hospital during a three month period, February, March, and April, 1970.

Case 1. J.B. belonged to the Baptist faith and refused to discuss abortion with her minister. Both mother and father concurred with their 14 year old daughter in having abortion. Parents wanted the abortion to protect family's name. Girl visibly shaken and not sure she wanted abortion.

Case 2. J.J. was an Episcopalian, 25yrs., of age, unmarried and had one daughter, age 3 yrs. pregnant and refused to talk to any minister (chaplain being the exception), she wanted abortion in order to finish Lincoln Prep School. The church never did anything for her, and if she had a baby, the church certainly would not take care of it.

Case 3. D.A.Z. Roman Catholic, 27 yrs. of age, married and have four living children. Both she and husband worked. She could not afford to lose her job. Both she and husband agreed on abortion, because the Catholic Church didn't pay their bills. Since being condemned by their church, they plan to join the Baptists. She says that she would not have any remorse, regrets, or any guilt.

Case 4. B.S. has no religion at age 18 yrs. and must support herself. Left several younger sisters and brothers with her mother on D.P.A. (Department of Public Assistance). Boyfriend knows about her being pregnant and deserted her. She must abort so she can continue to take care of herself.

Case 5. V.G. age 16, in 11th grade, and wants to go to college. She is Baptist and does not believe it is sinful to have abortion. Her "play sister" had a baby and had to drop out of school. But she will not let this happen to her. She has never known her father because her mother was never married to him.

Case 6. L.H. has no religion at 16 yrs. of age, in 11th grade, and never known her father. Her mother has three other children and is on DPA. Her mother's boyfriend had sexual intercourse with her as well as "other fellows" and she doesn't know who is the father. Case worker advised her to have the abortion.

Case 7. W.H. Age 32 yrs. never married and have 4 living children and on D.P.A. All four children by different fathers. She became pregnant by a man who is now in Graterford Prison and they were engaged to be married. She must have abortion and will not consider herself a murderer, because no unborn child has the

right to say what is to be done with its life. She volunteered to come to my office for council. Her mind was firmly made up before she came and I don't think anyone could change it. If the abortion team decides against her, she would abort herself some way.

Case 8. K.E. Roman Catholic, 21 yrs. of age and did not see her priest. She is married and has one child. Her husband is in service and she is pregnant by another man. She must abort, because she loves her husband and wants to maintain her marriage.

Case 9. I.I.L. Roman Catholic, 22 yrs. of age, has not attended mass and did not want to talk to any priest. Never married and has son 2 yrs. old and daughter 10 months. Says she is R.H. negative. and has been receiving psychiatric counselling. Had the abortion before I saw her and does not feel guilty. However, she believes the abortions will not have any barrier against her getting married soon.

Case 10. D.J. is Baptist, age 21, 4 children and never been married. She is on DPA and does not want anymore children. She will never regret having abortion and will not regret it or feel guilty.

Case 11. L.A. is 20 yrs. of age, unmarried and has 4 living children. No church affiliation, and wants abortion because she is too young to be tied down with another baby. She said, "No one, in the church, has ever done anything for me."

Case 12. A.B. is Baptist, 16 yrs. of age, in 10th grade, and lives with her mother on D.P.A. who signed her in P.G.H. for abortion. No one suggested having the baby adopted. She has one

older sister and one older brother. They have no jobs to help her. She must have abortion, because she cannot take care of a baby.

Case 13. D.J. is Baptist, age 21 and has four living children in ages ranging from 1 yr., 2 yrs. 3 yrs. and 5 yrs. and on D.P.A. Although she is married, she had her first child before marriage. Being separated from her husband, she had only two of the four children by him. The morality of abortion does not bother her. She must have abortion because she doesn't feel she can take care of anymore children.

Case 14. J.W. is Baptist, 18 yrs. of age, and has no religion. She cannot get married because her boyfriend is a freshman in college. Her real home is in N.J. To her abortion is not a sin. She must have the abortion, because she wants and must continue her education.

Case 15. S.N. is Methodist, 14 yrs. of age, lives with her mother who is NOT on D.P.A. Her mother works and she is her only child. She believes abortion is not morally right, but, "Everybody is doing it." Mother signed for abortion.

Case 16. A.M.F. is 27 yrs. of age and the mother of five living children. She has been married for 10 yrs. but her husband is out of work and they have it tough now and cannot possibly afford another child. Both she and husband want the abortion.

Case 17. R.M.B. is Baptist, 16 yrs. of age, and lives with her mother. There are other sisters and brothers living with her mother on D.P.A. The mother signed for abortion and the Social Service worker did not recommend abortion. No minister had been

consulted. She says it is just as sinful to bring a child into the world when you are not able to care for it as it is to have an abortion. The mother says the church shouldn't have anything to say about a girl having an abortion, because the church has not helped her with any of her children.

Case 18. B.H. is Baptist, 21 yrs. of age and lived with an older sister. She has a job to support herself and must have the abortion in order not to lose her job. She must work. This is her first time pregnant and could not marry the father, because he is already married. She feels that she is strong enough to go on through life without feeling guilty of murdering an unborn baby.

Case 19. J.D. is not a church member, but family is Presbyterian. She is 16 yrs. of age and did consult a Rev. Lutz. Living with her parents, she has a one year old baby boy at home. Father is so upset over her being pregnant again that he refuses to talk about it. Mother consents and signs for the abortion, because it will be "impossible" for the daughter to keep this new baby. Father does not know about the abortion, but, mother and daughter are sure this will keep him from becoming violent. J.D. would like to get married, but she is afraid.

Case 20. E. Mc. has a Baptist background, 17 yrs, of age, never baptized, and lives with her parents, two sisters and one brother. Her parents are not married legally-common law. E. Mc has one eleven months old daughter. Doctor advises her not to have one baby after the other. She had complications with the first baby. Doctor has talked to her parents and advised them

to make sure she takes "Birth Control Pills" Abortion is necessary because of expected complications and she cannot take care of another baby.

Case 21. B.D. is Baptist, 33 yrs. of age, active in her church, sings in church choir, but did not consult her minister on abortion. B.D. has never been married, but she supports herself and her one child. She does not feel guilty and abortion is not a sin. It is sinful to have a child and not be able to care for it. Abortion is necessary, because she expects to get married, and will not tell her future husband about her having this abortion. It is her firm belief that she will be able to work out her own problems without ever feeling guilty of murder.

Case 22. S.A. says she is Protestant, 25 yrs. of age, and was married at age 19. Her husband died four years ago. Although she has three sons, only one is by her husband. Her mother and father were never married. To her it is not wrong to have abortion, and she must have it, because she can hardly take care of her three sons, doesn't want D.P.A. and will never marry again.

Case 23. B.B. is Baptist, 32 yrs. of age, has four living children, on D.P.A. and never been married. She has no guilty conscience about abortion. If she gets pregnant in the future, she will have another abortion. She has had enough children and is striving to get off D.P.A. and make it on her own one day.

Case 24. M.B. is Baptist, has two children, on D.P.A. and never married. Abortion is absolutely necessary because she does not want to have another baby "without a name." She says abortion is not right, but her reasons, for having the abortion

are right. Her marriage chances are dim, almost impossible.

Case 25. B.G. is Baptist, 24 yrs. of age, has two children, never married, and on D.P.A. She says she is too sick to have another baby, and her private doctor arranged for the abortion. To her it is not a sin and she said, "Anybody, who doesn't want a baby and cannot afford to have one, is not committing a sin." She never sought any professional counselling, because she had never heard of it.

Case 26. N.K.D. is Roman Catholic, 15 yrs. of age, in 10th grade, and lives with her parents. Her mother is paralyzed, and this is why she must have the abortion. Both father and mother consented to the abortion. They did not want any counselling from the priest. N.K.D. is pregnant by a 17 yrs. old boyfriend and she has known him for 4 years. He is more concerned about himself than anybody else. She certainly believes that she is guilty and will continue to feel guilty. But she wants to finish high school and go on to college.

Case 27. C.H. is Baptist, 17 yrs. of age, in 11th grade, and lives with her parents. Parents gave consent to abortion, although they are more than financial capable of caring for their teenage daughter and grandchild. She must finish high school and go on to Business School as they had planned. To her abortion is not a sin, but she says she feels a little guilty. However, she will get over this and can certainly live with ^{her} "Free decision."

Case 28. P.D. is Methodist, 20 yrs, of age, has a 13 months old baby boy, and lives with her parents. She wants the abortion, because she has one child and cannot care for another without

being married. She has plans to marry the father of her first child. He is in the Army over seas. She never wants him to know about this abortion. To her it is not a sin to have an abortion. She feels no guilt and is prepared to live with her personal decision.

Case 29. J.R. is Roman Catholic, 16 yrs. of age, lives with her mother, and did not consult her priest. Her father doesn't know about her pregnancy, but, her mother consented for the abortion and signed for it. She has to have the abortion because she gave birth at age 14 yrs. old and the baby died after 4 days. She feels guilty about this abortion, but it has to be done.

Case 30. A.M. has no religion, 23 yrs, of age, and lives in own apartment. She must have abortion because she is planning to be married, soon, to the father. Her boyfriend consented for the abortion because they are not in the position to start their family. She has one living child somewhere, ^{because} ~~since~~ she put the first child up for adoption without seeing it. If she didn't get married, she feels that it is a greater sin to give a child away. This she will not do again. Therefore, she feels abortion is right for her and it is not sinful.

Case 31. P.J. is Roman Catholic, married and separated from her husband. The husband is very dangerous and brutal. They have three children and she is sole supporter of them. The husband broke into her apartment, beat her, and raped her. She went to the District Attorney who had no legal power to arrest him on rape charges because they were not divorced. She must have abortion, because she doesn't want to go on D.P.A. or have

another baby by a man who has been so mean, cruel, and brutal to her.

Case 32. B.S. is Roman Catholic, 19 yrs. of age, and lives with her grandparents. Her grandparents consented to the abortion and signed for it. The priest talked to her and she rejected all his suggestions, saying "If I felt or believe abortion was sinful, I wouldn't be her." The grandparents do not know what her hospitalization will cost, but, they will pay for it.

Case 33. J.W. is Methodist, A.M.E., 17 yrs. of age, and lives with her mother. Her mother urged her to have the abortion, and they did not talk to their minister. She is an only child and wants to finish high school, get a job, and hopes to be married before age 25. She is ambivalent, but, once it is over, there will be no remorse.

Case 34. J.K. does not belong to any formalized religion, 22 yrs. of age, left home at age 19, and has spent 2 yrs. in college. Her family is Catholic, and her mother is in a hospital sick. Abortion is necessary for her so that she can finish college. Her boyfriend definitely wants children. But she believes every woman should be in the position to have abortion and control of her own body and life. She has some medical problem and is giving up on the Roman Catholic Religion that says, "Believe in God." She prays and thinks formalized religion is not necessary.

Case 35. R.B. is Baptist, 18 yrs. of age, started sexual activity at age 16, took birth control pills, and lives with her mother and step father. She has four half sisters and one brother. She could not have the baby because her boyfriend would not marry

her. She feels very guilty about abortion and always will. Abortion is wrong for her. But, "it is the best thing for me right now. I know no one who will support the baby if I had it."

Case 36. R.M. is Roman Catholic, 16 yrs. of age, and wants to have her baby. But, her body is too weak to carry the fetus. Her doctor recommended abortion to her and family. Parents consented to abortion to save their daughter's life. She hopes to build up her body, physically, and get married some day.

Case 37. P.M. is Baptist, 16 yrs, of age, and lives with her parents, three brothers and one sister. Must have abortion because she did not want the baby and would be mean to it.

Case 38. H.E. is Baptist, 22 yrs. of age, married and has three children. Abortion is necessary because she doesn't want and cannot afford any more children.

Case 39. P.M. is Methodist, 16 yrs. of age, lives with parent and has 3 brothers and one sister. She is the second oldest child. Why abortion? She didn't want the baby.

Case 40. P.J. is Roman Catholic, 35 yrs. of age, divorced, has 3 children---2 boys and 1 girl. Why abortion? She did not want to become upset by talking about her valid reasons since she knew she would be condemned by her church.

Case 41. D.B. is Episcopalian 43 yrs. of age, married and separated, but not divorced. Why abortion? Too old to take care of a baby and had enough problems trying to take care of herself.

Case 42. M.H. is Baptist, 24 yrs. of age, has two living children and is pregnant by the same father, on D.P.A. and attends P.G.H. clinics. She received no counsel from her minister. To her

abortion is not a sin and she hopes to marry the father some day.

Case 43. S.C. has no religion, 18 yrs. of age, lives with family in New Jersey, and has one older brother and one younger sister. Father doesn't know about his daughter's pregnancy. Mother brought her in and signed for the abortion. S.C. believes that she can live with her decision, and would not tell any future husband about her abortion. It is no sin for a girl to have abortion when she doesn't want a baby and is not prepared to take care of it.

Case 44. A.M. is Baptist, 22 yrs. of age, and lives alone with her son, age 2. She has a job to support herself and son, and could not give up her job to have a baby. Therefore, she must have abortion. She heard from a girl friend on her job, that she could get an abortion at P.G.H. The prospective father knew about her pregnancy and consented to the abortion. To them abortion is not a sin, because it is sinful to have a child and cannot give it the best.

Case 45. L.D.C. is Episcopalian, single and never been married, has her own profession, and lives alone in her own house. Having been a socialite for years and never been pregnant before, "What will my friends think and say about me having a baby at forty-eight years of age? She asked. She came to PGH from New York State, but used a Philadelphia address. Her reasons, for having the abortion, are to maintain her professional standing, *avoid* the rumors, and keep her standing with all her peers.

These sample cases are typical of the hundreds of abortion cases that I have talked to, shared with, and been their friend.

I will make no attempt to analyze any of these cases here stated. They have been given so that you, the reader, may have a better understanding about the awful plights, the trauma, the personal feelings the girls and women have had. However, I do think any person, who has an opinion on the "Abortion Issue," should have the personal experiences of being with a girl or woman who is pregnant and plans to have an abortion. Try putting yourself in her position with all her problems whatever those problems may be. Then see if you will have the same opinion as you did before. I am sure your previous opinion will have changed in some way. For one thing sure, it will not be the same again. It is one thing to talk about these murderers. But, it is quite another thing when you are there sharing their thoughts, their trauma, and their agnorizing. In this sharing you will began to see how, perhaps, you have failed to do what you could have done to help some girl or woman make an alternative choice instead of chosing abortion as the only way out of an embarrassing, demeaning, disgraceful, and unbearable situation.

"Chaplain, since you have talked to, been with, care for and became a friend of hundreds of abortion cases, have your thoughts and opinions changed?" You may be asking.

"Yes," I will answer you "categorically and emphatically. No longer do I feel a girl or woman should bear the consequences of being promiscuous, because I have a better understanding of sexual nature. A normal person is going to have some sexual outlets by normal sexual intercourse or masturbation. Before condemning these girls and women one should thoroughly examine

what the ministers and Priests, the churches of all denominations, and all the people in those denominations have really done to provide the adequate basic necessities of life (food, shelter and clothes), education, and jobs for these would be-mothers' children. I could go on and on answering you. Instead, let me give you two personal illustrations how God answered my prayers when I asked him to give me a better and humane understanding of the abortion issue."

I am a dreamer. In a dream, one night, I was dreaming about a young couple whose marriage ceremony I had performed several years ago. As their family grew, they came closer to me by sharing their family problems. The dream shifted to their older daughter. I was on duty at Philadelphia General Hospital. When I entered the OB-GYN ward, I saw the daughter in a deep coma. The doctors had been working frantically to save her life. When I asked a doctor what had happened to her, he told me that she had tried to abort herself and almost succeeded in killing herself. She had almost bled to death. This dream was so vivid and sharp that it woke me up. She was dying!

It was three O'clock in the morning when I was awakened by this dream. Since my usual arrival time is 6:00 A.M. at PGH, I decided to go an hour early, that particular morning, to check out this dream. As I drove through the stillness of the morning, my mind keep going over the plans this girl's father had for her and all his children. He had a good job and had started a savings account for each ^{one} of their children. He owned some stocks and bonds, his own house, and were planning to pay cash for a larger

house for the family. As I arrived on the vacant parking lot, I saw no one else walking as I listen to the sound of my shoes, hurrying to my office to leave my coat and hat before going to the OB-GYN Ward. I went directly to the bed where I had seen this couple's daughter in my dream. There I saw her lying in a coma in the Intensive Care Unit, with all of the life saving support mechanisms in full operation just as I had seen in the dream. A resident doctor and two RN's were monitoring the proper operation of all this technical equipment. The resident doctor told me that she was critical, but they had everything under control. He stated that she had a very close call with death by almost bleeding to death. She would need a lot of blood by transfusion. Her mother just left to go home to get her younger children ready for school.

Having shared many of her personal problems with me, I wondered why this daughter did not contact me if she was in serious trouble. Since it would be a day or so before she would be physically able to talk to me, her mother would be the one to talk to and find out just what had caused her to try to abort herself. So I called her mother on the telephone.

"Oh, Reverend Maffett," This mother answered, "I knew you would call me. When the telephone rang, I just knew it was you." She was crying.

"Compose yourself," I comforted her, "your daughter is doing O.K. The doctor has assured me that she will be all right in a few days. Let us be thankful for that. As I prayed for her a few minutes ago, I will continue to see her and pray for her

everyday. I believe she will come through this O.K."

"I am so thankful that you are there," this mother went on to say. "Since I know you know and understand the problem my daughter has always had with her menstrual periods, I thought it was one of those periods when she kept bleeding. I tried everything your wife had taught me. (My wife is a Registered Nurse and had helped in the bleeding episodes in the past). But, when nothing would stop the bleeding and it steadily got worse, I knew something was wrong. I told my daughter that she had to tell me what she had done because she was bleeding to death. She told me that she tried to abort herself because she didn't want me or anyone to know that she was pregnant. So I call the emergency patrol to rush her to PGH, Oh, I am so thankful we made it in time,"

On the second day I was able to talk to the daughter who sang in a church choir and attended Sunday School and church regularly. The RN had told me about her medical progress and that she could talk to me. Being asleep as I stood by her bedside, I said a silent prayer for her and stood, waiting. Gradually she opened her eyes, looked searchingly at me, and then she smiled.

"Good Morning, _____, I hope that you have had a good night," I said trying to make it easy for her to talk. "How do you feel?"

"A little dizzy," she answered. "Somehow I had a feeling that you were here. I could feel it in my sleep," she continued.

"I am happy to be here." I assured her. "As you know, I am your friend and will continue to be so. I thank God and do praise him that you are all right. I pray for the dizziness to leave

you soon and, perhaps, I can talk to you later."

"Rev. Maffett," She said, "I know my mother has talked to you and told you what happen. I know my mother. Did she tell you?" she asked as if she had some daubt.

"Yes, _____, your mother did tell me briefly. But she did not go into details." I answered. "What happened or what you did is all in the past now. God loves you. Your parents, sisters and brothers love you. I want you to know that I love you too."

"Rev. Maffett, I had to do it," she wanted me to fully understand her reason for attempting to abort herself. "Before I have a baby, I would rather have died. I am not ashamed and I don't feel sorry for what I did. I trust you and my mother. But, I did not want you or my mother or anybody to know I was pregnant. I didn't want anybody, my parents, or anybody to suffer for anything I did. So I made up my mind to abort myself, even if it killed me."

The conversation is much longer than what I write here. The point is made in the statement, of this girl, "I did not want you or my mother or anybody to know I was pregnant. I didn't want anybody, my parents, or anybody to suffer for anything I did. So I made up my mind to abort myself, even if it killed me."

The second illustration of God's opening my mind to the plight of pregnant girls and women came a few weeks after the first one. The head RN, on OB-GYN, called me about a young woman who was critical and on her way to emergency surgery. Her parents were there and very upset. The RN wanted me to be with her parents under this most difficult situation for them while they

waited for the outcome.

Neatly dressed, with wringing hands, her parents walked in circles around the corridor with heads bowed as if praying silently. Although we had never met before there was something we had in common when I first stopped and introduced myself to her distraught mother and father. Both parents raised their heads to look at me, and the mother threw up her hands saying something like this.

"Oh Reverend, help us. We need your prayers. Our daughter is dying. If only we had known." I thought she might faint and reached to steady her along with the help of her husband.

"Please sit down on the bench," I said to her. "Things may not be as bad as they seem. I am sure the surgical team will do everything in their power to save your daughter's life." I assured her, patting her gently on the shoulder.

"Why didn't she let us know that she was in trouble?" her father asked in disbelief.

"Since your daughter cannot answer you, Sir," I said, "would you like to tell me about her trouble?"

"Our daughter was pregnant. She did not tell us. She tried to get rid of the baby by going to some quack," this father went on to explain. "Now the doctors tell us that they will do what they can for her. But, in her condition, she may not live." He pounded his right fist in the palm of his left hand. "We certainly would have helped her if only she had told us before it was too late."

"Perhaps, it is not too late. Remember that with God all things are possible," I intreated. "I believe in the power of

prayer. All things are possible with God."

"We are christians," the mother said, "and we are Baptist. Our daughter worked at our Baptist Center. I know how she did not want to hurt us. But we love her and would have done anything for her,"

"I am quite sure you would have," I consoled. "But right now all we can do is to pray, keep vigil and wait. Let us join our hands in prayer and ask God's help." We prayer together.

The next morning the daughter had been brought back to the Intensive Care Unit on OB-GYN. The parents had stayed all night and they looked haggard and tired. They were in the open corridor sitting on a pew bench that had come from some church, because PGH did not have any waiting room available to them. Again we joined our hands and prayed. Then we went in to see their daughter with all the life support apparatus in use. I am sure the spirit of these parent had been strengthened by prayer. The mother took her daughter's hand and lovingly caressed her head and face.

"You are going to be all right," mother said softly. "You are going to be all right," she smiled sadly and we all walked away.

I went to the nursing station to talk to a doctor who was writing up charts. He told me that this daughter had taken a turn for the worse. There was nothing more they could do.

"Chaplain," this doctor said. "We have done all we can do. The infection is so extensive to the extent that her recovery possibly is zero. She is in your hands. We took out so much that she only has a hole left. If she lives, she will never be

able to have any children. So do what you can."

For the next three weeks the mother, father, and I prayed daily for their daughter to recover. By the help of God she did.

During this traumatic experience I may have been going through a spiritual Metamorphosis. At least I could see where the Christian Church had not done very much, really, to help the pregnant girls and women. Condemned by the church they feared to seek help from the church, or the ministers, pastors, and Priests of churches. So I went about counselling and offering counsel to any girl or woman who needed help in the future. Many have called or returned to PGH to see me if they had problems readjusting their lives after abortion.

Rich girls and women, poor girls and women, black and white girls and women, girls and women of all races and creeds become pregnant out of wedlock. Because you are a doctor, lawyer, minister, or whoever you are, your daughter may have had an abortion. Ministers should be very careful when they condemn any pregnant person who has an abortion, because I have seen many ministers' daughters, both black and white, who had abortions at PGH without their minister fathers knowing it. You, who say abortion is murder without making overt efforts to help these pregnant girls and women find a better solution or alternative, are just as guilty as they are. I have heard and seen individuals who made judgment of murder without ever talking to a single pregnant girl or woman before she had the abortion. The time has come for you to re-evaluate your opinion on abortion according to the suffering involved.

Looking at the cases I have cited here, you can readily see and understand how the poor people have been neglected by the church, by the government, and by those who condemn them for not having more babies who will, no doubt, follow in the steps of their parents. Education is one positive solution. Girls and women should be taught how not to become pregnant when we have all the many birth control processes and methods. If you don't join in this educational process and cry "Murder," you may be the one who is guilty of murder.

By listening to the problems, of many pregnant girls and women with understanding, one can help them find the alternatives to abortion. Every girl or woman, who came to PGH for abortion, did not have the abortion. Logical reasoning help them realize, after all, that some other route was better than the abortion route. Understanding of their particular problems, is the key. When the element of fear, of what may happen to them in the future, is removed, many pregnant girls and women will not have abortions.

My work with these abortion cases proved to be of great help in removing their anxiety to the extent that even Dr. John Emich, who said, "No chaplain has the right to see our patients unless the patients invite them," called me one day to ask me to see all of his patients. I had proven my point to him that hospital chaplains were there to help, be an asset, and not to hinder.

The abortion is a Red Hot Issue. But, please remember what the world greatest teacher of Moral values and ethics said, "Let him who has no sins cast the first stone."