

Ollier in 1858. The practical importance of these observations is recognised by all surgeons who have had much to do with diseases of bones and joints. 7. The researches of Redfern into disease of cartilage. 8. The researches of Stricker, Cohnheim, Von Recklinghausen, and many others, on inflammation, more especially of the cornea and serous membranes. 9. Without vivisection experiments we would know almost nothing of the phenomena of inflammation. 10. Experimental inquiries into many zymotic diseases, showing occurrence of micrococci.

C. *In advancing Therapeutics, Relief of Pain, etc.*

1. Use of ether. 2. Use of chloroform. 3. Chloral discovered experimentally by Leibreich. 4. The action of all remedies are only definitely ascertained by experiments on animals. 5. Action of Calabar bean by Frazer. 6. Antagonism between active substances and the study of antidotes—many observers.

The above are simply examples which have readily occurred to the mind. To record all the facts given to physiology by experiments on animals, would simply be to write the history of the science. Therapeutics is yet in its infancy; but nearly all the facts definitely known regarding the actions of remedies have been gained by experiments on animals. To stop experiments on animals would as surely arrest the progress of physiology, pathology and therapeutics as an edict preventing the chemist from the use of the retort, test tubes, acids and alkalis would arrest the progress of chemistry.

ON BAPTISM AT BIRTH.

In every community composed of religious bodies holding different tenets of faith on some points, it is believed to be conducive to harmony and good feeling, as well as consistent with that broad and liberal catholicity of sentiment that should always characterize the professors of the healing art, to conform to the usages of his patrons respecting rites having, in their views, important religious significance.

As containing an authorized expression of the views of the Roman Catholic church respecting baptism, the following translation from the "Cours d'Accouchments," a recent great work on obstetrics by Dr. L. J. Hubert, Obstetric Professor in the Catholic University of Louvain, is submitted to your professional readers:

"This work is especially dedicated to the young gentlemen who come to this Catholic University to receive their medical education. Believing that it may be useful to those who may be frequently called to administer this sacrament to draw their attention to the teaching of the church, I have de-

cided to finish this 'Cours d'Accouchments' by a special chapter on the subject of ante-natal baptism of infants.

When an infant is not in immediate danger of death, it is at the church and by a priest it should be baptized; but when its life is imperilled, baptism may be conferred everywhere and by everybody (ecclesiastic or laic, man or woman, believer or infidel), and it is valid, provided it is administered with the *intention*, the *material*, and with the *formula* required.

Who, in case of peril, should administer baptism?

If the child is born, and a priest is present, he should always perform the rite. The father or mother may perform it only in the absence of any other qualified person. If the infant is born, and there is a man present capable of performing it, he should do it in preference to any woman, or even a midwife. If the fetus is not born, baptism in utero should be administered, either by the obstetrician or midwife in attendance.

The general purpose or intention to do what the Church does is sufficient.

The material is water, pure water, from spring, river or well, and whether previously blessed or not.

The formula is: I baptize you in the name of the Father, of the Son, and of the Holy Spirit.

This formula should be distinctly articulated, and loud enough to be audible to the person himself.

The baptism is absolute or conditional according to circumstances, as we shall proceed to show. The manner varies as to whether the child is born or not.

A. If the child is born, the baptizer should himself pour water on the head of the child at three times, corresponding with the mention of the respective names of the Holy Trinity.

If there is any doubt respecting the life of the new-born, the formula should be modified thus: If thou art living, I baptize thee, etc.

If there exists any doubt of the human nature of the being to be baptized (viz., if a marked monstrosity or rudimentary embryo), it should be added, "if you are a rational being, I baptize you," etc. Abortions should receive the rite in the same manner and modified in the same manner as the infant at term.

If the ovum should be expelled entire, the baptism should first be done through the membranes saying: If you are fit to receive baptism, I baptize you, etc., then having opened the membranes the rite is repeated, adding if thou has not been baptized. When the baptism is thus conditional, the conditions mentioned must be distinctly articulated, it is not sufficient merely to think or to will it. Such is the canonical law.

B. Supposing the fetus is still in whole, or in