

which I dare not, even if I would, withhold. And I am not alone in this faith. I have with me men of the most illustrious names in medical science."

And in answer to some objections which have been brought forward, the same authority observes:—"It has been said that chloroform cannot be administered without danger, &c. But is *prussic acid* a safe medicinal agent? Is *arsenic* a safe medical agent? Is *calomel* a safe medical agent? or is *opium* a safe medical agent? Yet these are all given and taken both by practitioner and patient. Undoubtedly chloroform requires, like all other powerful remedies, care in its administration; but not more, may I fearlessly say, not so much, as several of the above mentioned agents, which are daily and hourly used in practice.

* * * In fact it may be truly asserted that chloroform may be administered by those who understand it with even a more accurate estimate of its results than any other medicine. Still I am far from allowing that it ought to be entrusted to any but authorized (medical) hands. There are constitutional peculiarities and diseases which render its application unsuitable. Under these restrictions I do not hesitate to assert that chloroform is a *safe* agent. I speak from convictions founded on my own experience. I have given it to the young, middle-aged and old, not only without injurious consequences, but with abundant cause of thankfulness for its benefits."

There is still another objection which has been urged against chloroform in relation to its application in obstetric practice. I allude to the somewhat general but unfounded opinion that it is an attempt on the part of man to do away with the curse pronounced on woman at the fall. I regret that I cannot at present lay my hand on a copy which I had of the pamphlet written by Dr. Simpson, in which he so ably refuted and silenced for ever

the arguments advanced on this head. One of the arguments adduced by Dr. Simpson in support of his opinion was, I remember, that when Our Saviour came to fulfil the prophecy made when the curse was pronounced, that he should bruise the serpent's head, he suffered and died that *all* sufferings should be alleviated, and *all* sorrow lessened. In proof of his assertions, Dr. Simpson quotes many portions of Scripture. Not one more convincing than that contained in the 13th verse of the 3rd chapter of the Epistle to the Galatians, wherein St. Paul says: "That Christ hath redeemed us from the curse of the law, being made a curse for us." And neither in this declaration, nor in any part of the New Testament, bearing upon the same subject, can we find any reservation whatever which excludes woman from the benefits of our Saviour's sacrifice. It might, with as much reason, on the same grounds, be argued that we should not take advantage of the other means which medical science and research has placed within our power of alleviating the various diseases and infirmities to which the human frame is subject, and which was alike the consequence of man's first disobedience. In an article written in the *Athenaeum* in 1848, the writer says: "It would be in vain, we suppose, to hope that an unmixed good would be introduced into this wicked world without at least some show of opposition. The first opponents of the vapor of ether in operations have, since the introduction of chloroform almost entirely disappeared. But whilst chloroform was winning laurels in fields of application in which ether was hardly thought of a host of enemies have risen up, not amongst medical practitioners, or men of science, but in the church. These "small theologians," as the late Dr. Chalmers called them have discovered that the attempt to alleviate the sufferings of women in child-birth would be a contravention of the curse