<table>
<thead>
<tr>
<th>Title</th>
<th>On the religious objections to the use of chloroform in obstetric medicine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Author</td>
<td>De Quincey, Francis John</td>
</tr>
<tr>
<td>Qualification</td>
<td>PhD</td>
</tr>
<tr>
<td>Year</td>
<td>1849</td>
</tr>
</tbody>
</table>

Thesis scanned from best copy available: may contain faint or blurred text, and/or cropped or missing pages.

Digitisation notes:

- Pagination incorrect – no p.14

Scanned as part of the PhD Thesis Digitisation project
http://libraryblogs.is.ed.ac.uk/phddigitisation
On the
Religious Objections
to the use of
Chloroform in Obstetric Medicine.

By

Francis John de Quincey.

31st March, 1849.
Sir Philip. "Look at the summits of all the trees around us, how they move! And the loftiest the most so. Nothing is at rest within the compass of our view but the grey smoke upon the Park Pales. Let that smoke eat away the dead oak, but let it not be compared with the living one."

From a conversation between Sir Philip Sidney & Lord Brooke.
4.

[Handwritten text that is not legible in the image.]
Nothing is more calculated to diminish our good opinion of the probity and disinterestedness of our fellow men, than taking a glance at the history of inventions and discoveries. The fate of nearly every originator has been that of Prometheus in the ancient story: and few indeed have been the inheritors of genius who have not also been compelled to endure the palm and the rock.

Excepting for the purpose of illustration, there is little need to recur at any length to the history that has preceded the full establishment and recognition of our brightest and most highly valued achievements. In truth it has been in all ages the same in its intimate nature; however the changed spirit of the time, or the circumstances of each particular case, may have altered its external manifestations. For although people raise their voices against the imprisonment of Galileo
and the persecution of the Hollanders, we, in our own time and in our own country, perceive man engaged in the same work of destruction, exhibiting the same spirit of malice and calling to their aid the same antiquated system of prejudice and of bigotry; for the like purpose of crushing those who are seeking after truth and endeavoring to do good.

The two great discoveries in medical science by man are living, namely, the reflex theory of Marshall Hall and the theory of Cytopogenesis of Schwann, Schleiden and Gaudin, furnish excellent examples of the truth of this opinion. And in the yet ascendant discovery of the application of Chloroform to anaesthetic purposes the same course has been pursued.

However consoling it may be to reflect that Harvey, Jenner, Maccrpin, Bell, Hunter and Paré, and indeed the leaders of every same illusions in the records of our profession,
have endured the same fate; in like manner have had to war against prejudice and against ignorance; and that the ultimate glory of each has always been proportional to his early antagonism: and although it is equally consoling to think that the discovery of printing and the increasing enlightenment of the world have placed it out of the power of any set of men permanently and successfully to combat novelty, or to prevent new ideas from spreading as their merits may deserve:—it is not the less to be regretted that there still exists a large class of mankind, who, considering the words old and good as synonymous, can admire nothing that has not upon it the dust of forty generations; and to whom novelty is a mere rock of offence. And such constitute one of the two classes that approaching, far be it from me to depreciate the cantion which naturally and properly exists, as regards the
admission of new theories into medicine as into other sciences. What I would object to is the rejection of facts, illustrated and supported by daily experience; from attachment to an ancient opinion, as in the case of the reflex theory; or on account of a fanciful interpretation of a divine sentence, as witnessed in the history of chloroform.

But while we can only regret the existence of such a class as I have now spoken of; and while we may still be permitted to respect them, as holding their opinions in sincerity, though in error, there is another for whom I confess myself to have neither sympathy nor respect. And within this body are to be found the most violent opponents of chloroform. Under the mask of moral or physical objections, they entertain a secret but deeply rooted prejudice against every thing that comes from a particular place or individual, or with which personally
they have no concern.

But such surely mistake the objects of man's life. They are broadly declared to be two: to do good and to discover truth. And these are set forth as the end of all men's lives: not of a sect or country. We ought then to possess a Catholic spirit towards the good and the truth, no matter whence it may come.

As those of whom I speak are unable to fulfill the latter of these objects, so they appear unwilling to perform the former. And thus they pass through life; detraction and opposition their sole offering to others who are able and disposed to do both. To recur to the Prometheus fable the world is their rock on which they would bind the man of genius; their own ambition being to exact the part of the multum, and gnawing at his vitals, to deprive him of his heaven derived power, of speaking directly to the souls of men.
There is in Medicine, as in all other sciences whose outer boundary is beyond the circle of what is exact or physical, an eminent necessity for perfect freedom from prejudice and for dispassionate consideration. It has now reached a point in its progress when many discoveries may be looked for which can not be clearly and incontrovertibly demonstrated to our senses; when more must be acknowledged as established by reasoning processes than can actually become visible to our eyes. As members, then, of a liberal profession, it is absolutely incumbent on us to examine carefully for ourselves the arguments as well as the facts which lead to a particular line of practice, and while we are called upon to decline the adoption of ill-supported and unnecessary hypotheses, we are equally bound imperatively to take our stand by that which our judgement commends. Not acting thus we are miserably neglecting the
station we claim. We do not perform its duties and consequently we are unworthy of its privileges. We do not attend to the sacred duty which the very nature of our Profession imposes on us and which ought to constrain us to adopt every safe and possible means within our reach to relieve suffering and to shorten disease. Every profession has its requirements; in this is the vitally important one demanded at our hands.

In such a world of progress as this, the study of existing facts, though vastly important, is not all it is our duty to attend to. If our memory and our faculties of observation, though of gigantic use, do not complete the circle of our mental endowments. The use of our reasoning powers, as anew, must aid us, as medical practitioners, in calling into question and deciding upon the relative claims of discoverers and their opponents. We must weigh the arguments on both sides, if there be arguments on both sides, and a verdict well and truly give according
to the evidence which is before us.

And hitherto has this been the
course pursued? Have discoveries re-
ceived due honor in our profession? Have
their improvements been adopted
readily and their merit recognized
and rewarded? Has merit been the
dole criterion by which we have
been guided in our decisions?

To each and all of these
questions a simple regard for historical
truth compels us to reply in the negative.
The history of the progress of medicine
enables also to take it for granted:
Ehirlit, a dark picture of ideas good
and excellent in themselves, convicted
unworthily by bigotry or by simple
absurdity.

Even in this age, as I said
before, we find the old spirit existing
among aldrage body who are nominally
allied with us in prosecuting the medical
profession. Although the end it is
somewhat more tame than of yore:
and Smithfield and the East Hill have
more harmless use now than as the
sites for learning those unhappy beings
who disagree in their opinions with
the majority of their neighbors.

But the spirit that is
abroad is the same. And while, as is
approached in my motto, all the world
around us is changing, there are
yet the found men who are willing
to represent the grey crop upon
the sawdust and are desirous of
crushing the life out of the living
oak. These are dead men enough
enough believing our steps and if
they would be content with preying
upon such all would be well. But
they desire to lay hands upon the
living, breathing and yearning
being who is to carry on the good
work to achieve fresh victories
and to gain new light.

My chief reason for
writing this Treatise is to protest
against these people.
Before passing to the more immediate subject of my thesis, it may then be well to take a brief glance at the history of the more important innovations into medical science; from which we may draw some useful and practical conclusions in relation to the question to be afterwards discussed; as well as in regard to the general principles which ought to guide us in the investigations and inquiries that at various times it will be our duty to make. For this is an age of discoveries, and we have much reason to believe that with the means hereafter we shall possess our science will rapidly advance. This must even be done by the progressive enlightenment and development the Almighty has granted us. Suggesting, deviations from the old paths of error. Man's soul has too great an affinity with its Maker,
to shew a desire to strike into being the eternal spark that shall stay death, to suffer ignorance to continue longer than it can help. He is feverish and restless, every moment the dull hollow sound of the earth flung upon his coffin seems to moan in his ears, and he is agony haunted until he uppers a great thought: then comes another and another that in the universal movement join. And it is no answer to this opinion to say with Mr. Park of Liverpool that we have done very well without improvements, and may do very well again and therefore they are not the adoption. For this is untrue, seeing that we are surrounded on all hands with improvements. The plan of 'keep hopping' an opinion with which we disagree is an old one, and in many cases not devoid of advantages; but magna est veritas et prevalebit is as etile older maxim: and the corollary is legitimacy drawn from the nature of the premise. As reasonable was the
attempt of the celebrated Mrs Partington to keep out the Germans before with armor, as this mode of attempting to stop the progress of Chloroform. If persevered in the same result will follow. The sea will advance and will sweep away those who strive to retard its flow with means so proportionately inadequate. We see even now many signs that the public are getting in advance of the profession upon this subject.

and if those members, who still object to Chloroform don’t take warning in time they will find to their cost that the political world is not the only one where we may witness destrouements.

I propose to pass over the early history of medicine, although it affords ample material for remark and more especially the quarrels of the 16th century between the Galenists and the Chemists, for here there was much wrong on both sides.
But coming to more recent times I first notice, as most important, the great discovery of Harvey. Crowned or by those in power, ridiculed by the weak, and pitied by the pseudo great, he pursued his work and perfected it under the cold shade of neglect. For years it was held to be false; he had no encouragement for his labors and he died with his great work nearly unacknowledged. But he was an memorable instance of how far one man, serene in suffering as in glory, can go to diffuse his kind. In his own time, those who favored his views were thought mad. But the man who now denounces his great work and the trutl of his theory! Where is he? Let us look at Jenner and his discovery of vaccination. And while we look let us smile at the rhapsodies of those who opposed him and at the idea that it was a bold defiance of God's holy law. And Mr. Park and Mrs. Gream join us: yet the analogy is perfect between the pamphlets of the pers
Park and Lysan and Horse of Malpoy, Poyley Delafaye. The former on cholera, the latter on vaccination.

Again, regard the improvements introduced into surgery by Ambrose Paré. The friend of kings and the idol of armies, he could not be neglected or forgotten while he lived: but being dead, one under authority tells the science soon reverted to the state of degradation in which he found it. And as a still more striking circumstance we find that one great innovation which he introduced, the use of the ligature in haemorrhage, had been previously taught and practised by Celsus and Albinus; the one 1500, the other 400 years his predecessor.

The discoveries of Sir C. Bell brought out a great deal of opposition from all quarters. More than usual violence was called in to aid the opposition to them; and yet who now doubts the tendons, endorsements of the posterior columns of the spinal cord, or the anterior and affrent properties of the anterior?

* Professor Miller.
The history of the introduction of Dr. Wall's, whose anti-syphilitic powers are now probably better established than the virtues of any other article in the materia medica, exhibit along controversy, first as to whether it was good for anything; secondly, why it is so active; thirdly, how it acted; and lastly, in regard to the mode of application. And it is not till its powers were shown to be absolutely demonstrable facts that it was allowed its full rights. That is to say — its merits were admitted when there was no merit in admitting them; but when certain obloquy fell on those who denied their existence.

The stethoscope long languished under the opprobrious name of inebriate Lignum; Dr. Elliottson was told, that he could not diagnose a fit better with than without it; and that if he should be able to do this, he would treat disease no better. The lapse of time has given every clear reply to the of these opinions, setting aside the question, whether it
becomes professional men to practice in ignorance and in the dark, by mere empiricism, when a lighter and guide is within their reach.

But I will not extend the list. These instances show sufficiently well the course pursued in all cases of discovery or invention.

Although all people will not agree in considering the light afforded by the history of past events as a beacon for our guidance in the present time and as a prophet to anticipate for us regarding the shadowy future, it must I think be admitted that all the opposition is of great service in really promoting what it desires to repel. For man is by nature contentious and competitive for good or evil: for good most. The discoverer must feel this or his mission can never be successful. Intellect battling with ignorance; energy destroying indolence; mind wielding matter; action, motion.
and strength are elements of genius and capacities of greatness as much as depth of thought and clearness of perception. The demi-gods of the antique age, the heroes of the Grecian theology were all competing, combative, antagonistic Intelligences; and wrought always for Man against Tyran, Cyclops and all Savagery. The good they effected was thought worthy of an apotheosis; all they were lifted into the eternal heavens of Man's heart. The labors of Hercules and the others should be regarded as Intelligences vanquishing ignorance; as the Teachers and Builders up of the temple of Humanity. When deprived of competition the world only grows morose; when dumb and still, it recedes with impotency. And how wretched the substitute! The one is intelligence in action, thought commanding matter; in a word, it is antagonistic against whatever is worth opposing, vanquishing and casting out. It is the objective;
cooperation only the subjective, the
means whereby the intelligence affirms
itself. The visible agent servile to
the invisible power: the organic effects
caused by the inorganic forces. The
hands are secondary to the head: the
indefinite elements must always
generate the definite changes; as the
thinker the worker, the master the
man. For this is the true issue of these
two words; and never until these
conditions are reversed, until the
nerves, arteries and veins change their
imposes in man's economy and
become superior to his brain, till
ponderable matter causes imponderable
elements shall the spirit of cooperation
rise superior to that of opposition. But
though this is the case it forms no
justification for the infliction of
wrong or for the opposition of truth,
which I have complained.
Seen in its proper light it should
only in dire need of it be thankful
that there is an Almighty Power
which both can and will spread truth and do good in spite of our efforts to conceal the one or thwart the other. In the progress we are permitted to make we may see an evidence of the divine goodness which seems to betoken the perfection of our ideas. And in our common experience, in common with others, there is hope for such a conclusion. For although we cannot expect soon to see in such glorious availments of the infinite creative power of nature as we see in some other, yet we have the high authority of Dr. Allison, whose name is a guarantee for the excellency and goodness of His works, for saying, that we may reasonably hope that the course of time will bring with it such an augmentation of present knowledge that the prevention or relief of all the suffering which we now regard as beseechingly attendant on our physical constitution, will be
within our power. Is not this a wide and glorious field! And when
aman like Dr Alison tells us that such a pose is neither irrational,
Utopian, nor inconsistent with past progress, we may, I think,
regard the matter as set at rest?
I now proceed to a consider-
ation of the subject to which the
title of my thesis is owing. That is,
the Religious objections to the use
of chloroform in obstetric medicine.
Duggerman, I know, delights
in tortures; and Molack, blood king
exsanguinated with blood of human
sacrifice and parents' tears, is described
as taking pleasure in the cries of those
suffering pain; yet it appears at first
right absurd to suppose any one
could argue that the Christian religion,
whose only sacrifice is a broken spirit,
and whose defence is loving kindness to
all men, can he so constituted as to
refuse us permission to avail ourselves
of every means in our power for the
alleviation of the ills under which we labour. But it is a widely different thing to study the world as it is and the world as it ought to be: and for all practical purposes real life we are bound to take the former condition of affairs as the subject of our study.

In the present case we find absurd reason as well as our profession declining against the use of chloroform in midwifery because of the interpretation of two words in the 16th verse of the 3rd chapter of Genesis. Dr. Simpson has taken the trouble to trace out the meanings of these words where they occur in other places in the Bible, with the view of proving that they do not mean to imply the necessity of physical pain during parturition. But if Dr. Simpson considers this form of oppression, used in this verse and so frequently elsewhere in the Bible, as an imperative sentence and not as a simply prophetic one, I cannot help thinking he has moved a little
too much. For by proving that their meaning should be rendered "muscular contraction" he has, if, as I said before, he considers the verse a command, devoted himself for ever now the use of the forepart, the air-tractor, the cimarian section and embayment; inasmuch as all these imply the abridgment or abolition of muscular contraction. So that if the verse is read in this way, a woman is she allowed to die undelivered because she is guilty of the sin of having a contracted pelvis: a sin which is certainly not under her control; and the punishing, which would seem to war with the attributes of infinite wisdom, justice and love, which we regard as the brightest characteristics of the deity.

I do not think that either muscular contraction or physical pain is meant; but simply sorrow or unhappiness throughout life. My own opinion is that in the term of oppression I in express them shall bring forth children. There is no
command, but a simple prophetic intimation that woman would never be perfectly happy: that this is pre-ruled allegorically by saying she should perform her chief function—parenthood—in sorrow: that is in sorrow of mind. For it seems unreasonable to suppose we would be interested with the execution of our own punishment: that a solemn curse would be pronounced and then left to depend upon the caprice of the condemned. But if the blessing, as I suppose, forever extending through life, then, do what we will, the curse remains. In like manner, man is condemned to eat of the fruit of the ground in sorrow all the days of this life. Now if the mere acts of destitution and degradation are pointed at, we neither do nor can fulfill the curse. Nay, what, in this sense, ought the a curse is a positive blessing: for eating, as we all know, is one of the greatest pleasures we enjoy. But if it simply means that
unhappy shall be his lot in this world, then is the curse fulfilled and not by any possibility to be evaded.
And we are strengthened in this view if we judge this curse according to the spirit of Christianity and according to the revealed character of its divine author. So let us believe that our Heavenly Father desires pain or takes pleasure in its infliction upon us. Again I say I know well that the laws of Moloch require sacrifices to him; and I know that of Suggartment involve death and suffering. But I do not and cannot believe that the Father of our Saviour can do other than rejoice in what saves the sheaf of his pasture, now an anguish and from bitterness. In truth I cannot but think that the entire history of the Fall is to be read allegorically. Under the name of the serpent who doubts that the devil, a spirit of evil is meant? And that the forbidden fruit was something
widely differing from mere edible vegetable products. Why then are we
considered that in one part more is meant
than meets the ear while we must
read the rest literally? It is admitted
on all hands that God is infinitely just
and true; let us see whether this curse
taken literally is consistent with
justice and truth. It was directed
against Eve and her descendants;
not against the ancestors of apart;
it was addressed to that woman who
was another of all the nations of the
earth, and to all those who proceeded
from her. Yet we find that in the
Black and in the aboriginal
American races the sufferings of
bondage are unknown. I am
not aware of any reason why white
women should be more exposed
than blacks to suffer from a curse
pronounced by their common
creator against their common
race. Unless, indeed, Mr. Park and
such as he deny that black women
are included in the curse, not being human beings. In this case let these
self-styled religion, gentlemen look to
it. For such an opinion they will find
no audience in this country. Or, again,
unless they affirm that white and
Civilised and Christian women are more wicked than their black
fellow creatures. This I know is the
very antipode of the truth; and but
were it the fact, I can discern no
gradation of punishment, according to
the amount of wickedness.
It seems on a play with
the other part of the curse which
declares that in sorrow shall their
seed of the ground all the days of his
life. This, it is quite clear cannot be
understood literally, nor what I said
before and in, much as by divorce or
by insanity many are deprived of the
lower feeling of sorrow. Again it
would appear that another part of
the curse we are permitted to fulfill
by proxy and that we may eat of
the sugar and of the bread and drink of the wine and of the tea which are prepared by the smell of other people's
brows. Mr. Park and those who agree with him, are sincere in their objections, why do they not go and perform their
part of the curse to the letter. But such
holy cannot fashion themselves a
religion merely and not sacrifice.
Their why should this curse fall so
heavily on some, so lightly upon others.
Why should one woman suffer miserably
after hours of bitter torture, while
another shall lie a joyful mother,
devoid of a single pain; and a third shall
never have a child at all. Surely the
curse did not mean command that
the sins of all should be expiated by
the sufferings of few; even if the sins
of the race could be atoned for by
individuals.

But upon these cold-blooded
pseudoreligionists, who would call
upon us to believe in such contradictions;
and who think we can serve our
Religion and our God by such absence of feeling, such disgusting inhumanity.

Farther, such aridness would tend to pollute the holy name by attaching to it the incompatible terms of just and cruel, good and barbarous.

For not only would such a view of the spirit of the passage do away with all midwifery for ever, making it wrong to interfere with the procreation in the slightest degree; but it would do away with all medicine, seeing that the great end and object both of medicine and hygiene is the prolongation of life, which we should be forbidden to attempt by the 19th verse of the same chapter, if it is to be read literally. And on this subject there is a strange anomaly with these Anti-Chlorophillists. They do not deny that it may be an excellent thing in tetanus or in an amputation; but it is not to be admitted in the worst and
Most frightful of all pains, in the agonies of death. But how inconsistent! If the part of the curse is to be understood in this spirit, surely the rest ought also. So when is it given that he shall say of two equal sentences, understand this one literally; judge that according to a spirit gathered elsewhere? If we decide upon one part in this light, then upon all. And thus, we are bound not to attempt to tame men from death. Now this being the end of medicine, to admit the force of the curse, is to admit our profession to be one map of sin, one practice of sin, one perversion, one delusion, and one error. It is to admit that every particle of animal food we eat is sin; that every day in winter and in autumn we break the curse by the absence of sweat upon our brow; that the retirement of old age from active work is contrary to God's law; that the senile euthanasia, which God permits, is in opposition to his own decrees; and that every weed in a
country farm violates the sentence by plucking up the thorns and the thistles which the land brings forth. While the unhappy and wicked woman who remains unmarried appears to break the command in four several ways, according to the following tabular statement.

I. She has no conception.
II. She brings forth no children.
III. Her desire is not to her husband.
IV. Her husband does not rule over her.

Now these things certainly form entirely new arguments against Malthusian principles, although they would not affect he admitted as strictly within the rules of reasoning. But are we bound to believe that the verse is to be read literally? Have shown the unlikelihood fit by the nature of the context. Let us now take a passage or two from other parts of the inspired volume, which may assist us in determining whether we must judge any other.
part of the Bible according to the
Spirit according to the letter.
First, then, let us ask, what
would be the effect were we to
understand literally the well
known law, “whoso sheddeth man’s
blood, by man shall his blood
be shed”? It would abolish execution
for ever; and as for an amputation!
Of course no surgeon would risk his
own life for the mere purpose of saving
another’s.

“A violent man shall not
die out half his days:” I know one,
indeed I know several violent men,
who are more than 80 years old:
but I doubt whether I should make
an impartial jury believe me
justified in committing with
them, having no better reason
than this passage.
The days of man’s life are
limited to 40 years, or occasionally
80. But hardly any human being
unless indeed an Antichloroformist,
would consider on this account that a man who exceeds the latter age is unduly and improperly living; and that another is justified in destroying him! On the contrary, our sympathies are all enlisted in amoment by any outrage on one so venerable a years.

I could multiply examples ad infinitum: but these will show sufficiently well that the spirit is to be attended to more than the words, when the two are discordant: and not only the spirit of the particular passage, but the general tenor of the whole system of Christianity. Stanley has said that these are quoted from men and that the curse was direct from God. But the Canons of the Church admit these writings as uninspired origin; indeed the whole truth religion depends upon their force, as derived by the special grace of God, now
Holy men directly inspired by Him.

To me, I speak with reverence and under correction, the whole story of the Temptation and of the Fall appeals to be an allegory. We know the partiality of ancient times, especially in Eastern Countries, for the hieroglyphic, or allegorical, mode of interpretation: and we find many instances of it in the Bible. The one with which we are more immediately concerned would seem to express that the perfect happiness which was the lot of man till the fall could no more belong to him and to his race. The knowledge of good and of evil appears chiefly to indicate that universal feeling of the existence of an unknown and unseen world, and of an invisible power whose anger we deplore and whose favors we implore, by the implanting of a conscience.
within us; whereby we are informed when we are right and when we are wrong. In the state of innocence before the Fall nothing was thought of the light of wrong: one sin only was within the grasp of those who dwell in Paradise. It was committed; and that its results implied conscience is proved by the making of garments and by the hiding of themselves in the garden; or rather by whatever delusions typify this conscience. These misgivings have existed ever since in all nations, at all times and in the mind of every person: for I cannot believe that any man with his senses entire disbelieves in the existence of a superior power, of a great first cause. Hence supported in this opinion by the fact that such an idea as that of the temptation is not peculiar to the Christian religion.
The Mexicans have an old tradition of the same kind and possess remains of drawings of what they call Chihuahuani or the Serpent-Woman, whom they also consider to be the mother of mankind. Humboldt, speaking about this Serpent-Woman, remarked, “These traditions remind us of the old traditions of Asia. In the woman and Serpent of the Aztecs in Mexico we think we see the echo of the Phoenician nations. In the Matas cut to pieces, the famous serpent, Baliza, conformed like Vishnun, when he assumed the form of Vishna.” And the Editor of the People's Dictionary of the Bible says in reference to the same thing, “the whole suggests the idea that the account of the temptation in Genesis is, so to say, the literal translation of hieroglyphics.” In this opinion perfectly coincide. And this view of the matter
does not present the startling anomaly of the same being saving our souls by a gigantic sacrifice and torturing frail bodies with unspeakable anguish. It does not call upon us on the one hand, the grand scheme of Redemption brought to a point by the glorious atonement, and on the other to hold a stern sentence of death and of sorrow, with the bitter aggravation that powers are given us to improve our position and yet that it is wicked to make use of them. The Parable of the Talents and his servants has been strangely misunderstood, it signifies that the talents and abilities God has entrusted to us are not to be improved; that they are not to be considered in the same light as our other gifts; bestowed upon us that we may do good and do with them the work of God and of his Son.
as far as we possibly can. The last emphatic words of the parable should not be lost on those who oppose actions tending in this direction and who would lay claim to the undisturbed possession of what they called the settled rights of man.

"Woe to every one which hath shall be given, and from him that hath not shall be taken away from him." This is clearly the expression by Christ of the fact that progress and advancement and improvement constitute duties incumbent upon us: while standing still is reproved and a punishment awarded to it.

I now proceed to notice those pamphlets I have met with which oppose the views I have taken, namely, those of M'Pee's Cream and Park.

for Dr. Mennikan though considerably more to the use of blood and the Medical grounds, utterly refutes the in disse
Religion, objecting, laying it down as while that every substance formed by nature, or which can be formed by chemical manipulations, is open to man for his use; and admitting that man has an mind capable of considering the properties of matter. That is to say—For Qv! Man's distinct self-love will not permit him to seek out man has a right to use anything to increase his pleasure or his pain, which his mind tells him is fit and proper to use—and in relation to which his conscience does not interfere to tell him that its use is opposed to morality or religion.

Mrs. I. to search for an example of the truth of the old French maxim, De n'as que celle veuille qu'il pique, I do not think I could find another notable one than in the very crude and disjointed, angry and malicious little work of Mr. C.
lyream: a Philippic in which the arguments bear the same relation to the sneers and dogmatic assertions as Sir John Falstaff's bread did to his sack. A work so constituted it is difficult to pass under review; inasmuch as the salient points which can be animadverted upon are precisely those in which it is most deficient. But, if we are to do justice to it, we must take Mr. Lyream as the chief opposition of the views of those who advocate needless pain in parturition, and remark seriatim on his several imaginings. It would be well to arrange these remarks under certain heads; but the ideas entertained are so heterogeneous in their nature that such an arrangement is impossible, and I am compelled to notice them as they appear successively in the pages of this pamphlet. The first that I notice, then, is the distinction which Mr. Lyream evidently wishes
Bassanio. Gratiano speaks an infinite deal of nothing more than any man in all Venice; his reasons are as two grains of wheat hid in two bushels of chaff; you shall seek all day and when you have them, they are not worth the search.
to have drawn between natural
and invalid or complicated labor.
This he does partly by an extract
from Denman and partly by his
own remark, “especially during
natural parturition.” But can
anything more profoundly, grossly,
irrational than this, I imagined!
Can any one suppose that what is
morally wrong for one form of labor,
is morally right for another? The two
kinds differing only, as regards this
question, in amount? Then, consider the extreme vanity and
presumption of one thus setting him-
self up as a judge of when pain
becomes injurious; at what precise
time it is proper to do away with it.
Either pain is an evil or it is not.
If it is an evil as we maintain, then
is it right is should be removed as
soon as possible; if not, then have
we no right to interfere with it in any
degree. If we are to believe any pain,
duly all. Is it less the duty of the
Physician to prescribe for a case of chronic appendicitis, than for one of acute peritonitis, because the former is attended with little, the latter with intense suffering? In like manner, if chlorofom is to be used at all, let it not be with the wretched proviso, that the pain is severe enough: as though mercy were doled out, like Poor Law relief, and none granted but under very urgent circumstances. Professor Milne severe.

In reply to the charge that chlorofom is dangerous in midwifery, though it is not in surgery, Walshner that experience, based upon hundreds of cases proves that no danger whatever attends its exhibition; provided proper care is taken to have the drug of good quality and to administer it judiciously. This, the price is not a religious objection, but it is an important medical one and Walshner it, being able to make so satisfactory an reply. I have myself used it in...
Seventeen cases of natural labor and shear witness that while in every instance it entirely freed the patient from pain, in not one was it accompanied or followed by a single unpleasant symptom. And this I feel assured of that the deep gratitude of those women for their painless deliveries could not be less acceptable to a merciful God than the howl shrieks, writhing, night horrid, in which, under like circumstances, others endure their sufferings.

It is possible that people carry the tone of their mind into the anaesthetist state, as a pick pocket does his into a church; and so it may be that the woman had her sexual feelings excited as mentioned by Paul Dubois. But Dr. Green forgets that the women of this country are illumined, are somewhat minded and are by no means the compared to Parisian. It might be
Natural for such a one to be so excited; but not then for our countrywomen. Because a temple, who will say the ancient Greeks hated and persecuted art and destroyed its works? Because a Paris whose unworthy of belief, said her sexual desires were pondered by chloroform, who will say that pre-mindned women can be so affected? Now this is a serious charge, and it would be an invalid objection were it true. But fortunately the evidence brought forward in its favor is derived from a source entirely worthless; while the testimony of every one who has used it in Edinburgh and of most people elsewhere is completely opposed to the existence of this revolting influence. My own experience is altogether in favor of the latter opinion. For since its discovery I have been daily in the habit of seeing it administered on it administering it myself and I cannot
Illustratus
too strongly express my utter disbelief that chloroform has any such effect. In truth regard this change as nothing more than a piece of special pleading and shall not he surprised if in his next work Mr. Spearman tells us that chloroform excites the desire to commit arson, or highway robbery.

With the fatal cases asserted to have taken place from the effects of chloroform this thesis has nothing to do. But one cannot help remarking the strong tendency to amalgamate the Plutarch and the Propter hoc in connection with these cases.

The refusals of all the old acid stories propagated by the old women of Jacob's birthplace on the subject of chloroform takes up from all quakers, without particulars or specification of evidence, is undeniably an argument of evidence in attention. For one of the advocates of chloroform affirms it has
the power of preventing death: the most enthusiastic votary of anaesthesia in partnership will readily agree with Mr. Gream that there are circumstances under which chloroform cannot with advantage be employed. But now this fact we draw its reason for not using it when it is serviceable. To say it cannot always be used, is to say in other words no more than that it is a medicine. For in the whole materia medica upon what article can Mr. Gream lay his hand and say this is not like chloroform; it can always be exhibited? Upon Opium? Calomel? Antimony? Zima? Pow? So not upon me. Then what does this gentleman mean by an objection so entirely childish. Because he is vicious shall we not use our medicines? Were such an objection considered valid every drug in the Pharmacopeia must he thrown up. The education of the
profession would be marvellously shortened if these peculiarities and modifying powers of coincident circumstances did not exist. Chloroform is a medicine and it is not used as a medicine, not rashly or indiscriminately, but with care and caution. It is not a specific for all the ills of this life: but it is an invaluable step in the progressive amelioration of our condition, which seems to be the most favoured and flourishing object of divine solicitation; and for my own part, I differ so totally from Mr. Gream in regard to this agent that while he looks upon it with distrust, I am disposed to consider it one of the choicest and richest harvests that has been awarded to mankind.

The remarks made upon Mr. Gream's pamphlets will for the most part apply to Mr. Park's, his reasons for opposing chloroform being
Identically the same. Fortunately, in this case, they are expressed concisely and intelligibly; twelve pages filling the place of forty-four with the least results.

Mr. Park is, I understand, a highly respectable and experienced practitioner. He is very evident in an extremely prejudiced one. He seems to have the idea that the means now in our power are quite sufficient for all useful purposes and he appears to deplore the employment of any new ones. In this spirit he opposes chloroform and draws a comparison between a wineglassful of Prussic acid and the use of chloroform in labor. This must heat simply as a case of experience; that is, an Hobbesian, of remembered results, following remembered acts. Now we find that while one is undoubtedly a cause of death in every case, the other is attended with any danger.
The analogy is absurd; for it is establishing a similarity between the use of an act overdre in the one instance and of moderate dose in the other. No one dreams of giving a wineglassful of chloroform at once; and even one, on the other hand—which is the fair analogy—puss in acid in small doses in painful digestion.

Mr. Park argues against a woman's right to evade the appointed penalty. For I have shown by parallel passages and otherwise that the form of expression—in sorrow she'll them bring forth children—is not a command, nor which we have control, but simply a prophetic intimation of the divine intention, which will be fulfilled irrespective of human caprice. Moreover, I have shown that were it a command, it signifies neither pain nor muscular effort, but simply alms of sorrow, penitence, of mind.
Mr. Park is extremenal.

definitive on the voluntary abnegation
of consciousness by those who take
chloroform. He would fancy, reading
his pamphlet, that the world was a
place and [in]sleep calm, that every
one in it was patient and enduring,
that each moment of every individual's
life was well and profitably spent. He
knows how far otherwise the reality
is; and the notion of opposing chloroform
on this ground appears foolish.
And in connection with this objection
he considers there is a difference
between the results of opium and
of chloroform. But in what this
dramatical difference consists, I am at a
loss to conceive. The use of opium
in medicine is to relieve pain and
to cause sleep; and, in a moral
point of view, what consequence
is the nature of the sleep, provided
there are no medical objections. Pain
is present in both instances, means
are taken to relieve it, and sleep results.
I very much doubt, calming and hypnotic in our stores might be objected to on the same grounds. Again it is admitted that three or four hours daily suffice for all necessary sleep. But how few take less than eight hours. Surely here is an immense amount of voluntary abnegation of consciousness than chloroform occasions. Let Mr. Park look into this. It offers an extensive field for moral objections.

God, says Mr. Park, would have permitted chloroform rather to be discovered earlier if it had been for us!

Indeed I am quite embarrassed how to answer this objection. The mental blindness, the absence of the simplest reasoning powers, from prejudice must be so complete in that man's mind who could chronicle such an opinion that I despair even by the simplest statement of reaching his understanding. But dwell by 1833 the Liverpool and Manchester
Railway was opened. Mr. Park uses this as a means of travelling; yet how wicked! A Railway, according to his opinion, is opposed to morality. For if it had been proper for us God would have permitted it to be discovered earlier. Sodium, L'ouebine oil and Dodo ecia Metastassum have not been known many years, yet Mr. Park uses them. And in his view, they are no better than chloroform; seeing if they had been good for us, God would have permitted them to be discovered earlier. If the age in which anything is discovered is a test of its goodness, why was the Electric Telegraph only discovered within this year or two, and not a thousand years ago? Does anyone, besides Mr. Park, doubt its utility, or consider it an wicked invention? I tell Mr. Park, that none but himself thinks so; and I say moreover, that however men may doubt it, all things are discovered at the proper period, because appointed by God; that in
future time, when a discovery is made, he will do wrong to oppose it upon such foolish grounds. Further, if God would not permit it to be discovered before, being an aquatic article, why has He permitted it to be discovered now? I agree that nothing is discovered without God's consent. Chloroform has been discovered, and the corollary is obvious.

But this opposition only illustrates what I have said before regarding the progressive nature of all knowledge! It is natural that great blessings should have small attendant evils; and it would, I think, be true philosophy to consider this as in some degree a result of the very curse of which we have spoken. Perfect and unalloyed good is the gift of God alone: we mortals cannot and ought not to expect it. And as reasonable would it be to attack the use of Railways and of the
Electric telegraph, because they have injured mail coaches, as to abuse chloroform for temporarily abolishing the mental powers.

Both Mr. Greeam and Mr. Park pay great attention to the difference between the occasional and systematic use of chloroform; and between the alleviation and obliteration of pain. But one answer will do for both. What should we think of the physician, who, when called to a patient in the agories of a painful disease should give enough medicine to relieve a pain only and should still leave an unnoticed amount unnoticed and unmeared for. Would such a course be right or reasonable? Certainly not. If the great pain is what killing is the little pain is what a moderate amount of life force is so is a great amount.

I know not whether Mr. Part really means what he says at the
eleventh page; namely, "because the Almighty chooses in his wisdom to act in a certain way, we are not called upon to do the same." But must say against horrible doctrine never was broached. Our powers of doing good must be derived from God; and being so derived, they must partake of the attributes of their origin. Every good act done by man is only so insofar as it is done by the grace of the Holy Spirit working within him and urging him to imitate the course and follow at an equal distance in the footsteps of the Son of God.

A word more concerning a passage now the Bible upon which Mr. Park lays great stress.

Notwithstanding she shall be saved in childbearing if they continue in faith and charity and holiness with sobriety.

I say amen to this. Though I differ somewhat from Mr. Park in
my reading of it. Formally God will save by means? Then why, say not therefore be the answer to the petition? Is it less the gift of God because it did not, as maintained an olden time, drop immediately from heaven, but mediately was discovered by the genius God bestowed upon mankind?

In my mind's eye I see a woman, the conjugate diameter of whose pelvis measures only three inches; while the smallest diameter of the child's head is three inches and a half. Now in the spirit of M. Puech's apocryphal of the above passage, this poor woman is she permitted to offer any prayers for her deliverance; but when assistance is tendered in the form of instrumental interference, you are told that if she continue in faith she shall be saved in childbirth. Forgetting that with God's help Immaculon and chelother in such a case is perfect
answer to her prayer.

Again I see another in a like situation! Continuing in faith, her prayers are heard. And lo! One appears, bearing in his hand a
drug, the gift of God, more potent than opium or Mandragora. Then
she was laboring in a dread extremity: how suffering to endure
that pleasing punishment
that woman bear.

I discover myself as one
having a poor opinion of Mr. Portnoy's strategical powers.

If Shamash were exceedingly great pride and rashness
in Machiavell, that he dare
speak and write of the affairs
of war, and prescribe precepts
and rules unto them which are
of that profession, seeing he
had nothing but his heart
say: and was himself but a
simple secretary, or Town Clerk,
which is a trade as different from
the profession of warre, as are
harquebush differences from one pen
and inkhorn. Herein it falls
out to Machiavel, as it did mee
to the philosopher Phormio; who
one day reading in the
Peripatetike schools of Greece,
and seeing arrive and enter his high
Annibal of Carthage (brought
by some of his friends to hear the
elegance of the Philosopher, who
began to affect and to dispute
(with much babbling) of the laws
of warre and of the duties of a
great captain, before his
most famous captain which
had forgotten more than that
philosopher ever knew or had
learned. Now when he had
ended his lecture and goodly
disputation, as Annibal went
from the auditorie one of his
friends, which had brought him
therin, demanded what hee thought
of the philosophers eloquence and
gallant speech? In whom
Amilcar replied: Truly there
in any lifetime saw so many
elderly females, but never saw
so old a woman as this Phormio.

There and any thesis.
I have discussed the general principles
of the case and their special application.
The subject is an important one; in-
as much as it involves a charge of
quackery and irreligion against
many members of any profession.
The choice of a subject for
a thesis is a difficult one; and I desire
to think that the one I have selected
will atone for the defects of the author.
I feel a great satisfaction
in thinking that ultimately truth
must prevail: it is derived from
God and shares his attribute of
immortality. Other things may
come and go but truth is ever
advancing. Upon man's
banner is written a word, "I believe,"
and his course is still upward and upward. The feeling of self-reliance, so necessary for self-development, is spreading; the highly wrought antagonism of the present age is favorable to our progress; man is becoming acquainted with his destiny and endeavors more to perform his duty; he has done much and eminent results have followed from his labors.

All things confess his strength; through the cold high of marbles and of color his dreams pass; bright threads whence another weaves the robes their children wear.

Language is a perpetual lyric song; which rules with daedal harmony, the thoughtful, and forms, which also senseless and shapeless were:

The lightning is his slave; Heaven's almost sleep gives up her stars, and like a flock of sheep, they pass before his eyes, are annihilated and roll on:

The tempest is his steed; he strides the air; and the abyss shrouds, from her depth, laid bare,
Heaven! hast thou secrets? Man reveals me:
I have none.

That all the world had a true sense of the giant power for good and for evil, with which we are involved. For then would justice and truth prevail and the desire to do good and to discover truth animate every breast; then would the fulfillment of our Creator's spirit as far as mortals can carry out the spirit of the Eternal lie the unceasing rule throughout the length and breadth.

Heaven! speed the day when all shall do this in sincerity and in disinterestedness. Meanwhile may the snares they deserve lie the lot of those who even now are engaged in the good work.
Soon after the discovery of Chaldee, I wrote to my father upon the subject of the religion of objection, and in reply received from him the following letter. Coming from me a consummate learning of real powers mind and a constant student of the Bible regard'd as of real importance. Indeed if the opinion of men, who are competent to judge, received more attention of Chaldean's remark about the small theologians, and his letter ought to settle the matter. Especially when opposed only by men, who, alike the mental qualifications, by education and by pursuits, are unfitted for approaching an opinion upon such a subject.

December, 1844.
Musecat and sending a letter to your shoemaker in George Street Winchfin, the difference, as it trouble of body, as it anxiety of mind, and indeed as to postage is kept door knouting. The shoemaker, it is true, receives your letter if once it is lodged in the post office, without further trouble on your part. But as does his Highness Musecat. The true point of difficulty is — and in that stage (the demob) the shoemaker costs you quite as much trouble as the Memin.) First of all, breach the post office. The labor to how you ask. And for us especially it is so. The interval remember between us and this particular post office at Sepwade (meaning any interval the total diastosis of two and three outward and homeward voyage) is a good three miles. Hence any delay and also from this other cause; that having mishandled your putting of doubts and queries, I had lost the only guide to my own replies and suggestions.

I as & Mr. Simpson's citation from the
Dramatic poet Middleton, I feel justified (from the internal evidence) that it is genuine. The only denum connects itself with the date 1657. (If you are right in reporting that as the date it puzzles me.) What motive or encouragement could a publisher have for bringing out any Book connected with the Stage between 1640 and 1660? Cromwell died in 1658 and certainly the period of this Protectorate was not the gloomiest of that puritanical Vicennium, but it was gloomy enough. There was no motive of gain at that time, and there might be some dangers in publishing what were viewed as wicked books by the dominant party.

But why should there be any difficulty as to Middleton's having noticed a fact which Dr. Simpson, I think, states, (that here dam speaking from memory) to have been known amongst the Greek Physicians?
Medicine was much attended to by the literary men of the 17th century; for instance, the use of fiction, the application of the metallic traction, as practised 40 or 50 years ago by the American empiric - all this was elaborately anticipated by Greco-Roman. It again had certainly been anticipated by Greeks and Romans. Somewhere in Plutarch, I remember a jesting allusion to the medical treatment by traction, in which allusion the adverb traction occurs as part of the expression. And subsequently I remember to have met with cryptical allusions to most of the medical ravings which we regard as most peculiarly modern growth, in Greek writers before the 6th century of our era. I must also have pointed out to you the still more singular fact that Hahnemann's doctrine was not as to...
infinitesimal doses but) as to Horrors: 

aphasia and aphasia is most distinctly stated and adequately exemplified by Milton about 1641 — viz: in the preface to his Samson Agonistes. It is clear that Milton had reflected deeply on physiology, and other branches of our splendid and infinite profession.

Any reader of this assertion will naturally be startled even more by the situation of such a strange hypnosis, than by its authorship — by its local connection with a Hebrew Tragedy, than by its personal connection with Milton. Strange enough in all consequence that a great poet of the 17th Century should anticipate the German medical innovator of the 19th Century; but stranger still, that in a medical or physiological hypnosis, this great poet should have devised no more suitable situation than in a critical disputation on the principles
of art, concerned in the Greek tragic drama. So it is however, and really the Miltonic Hahnemannianism is more satisfactory than the Miltonic criticism on Greekian art. Those difficult questions that arise about the Greek ideas of tragedy are but grazed or ruffled upon the surface. True there was not room for doing much more. But then the room was even less that was possible, impossible for Hahnemann— and yet in the very few words uttered, a most comprehensive outline of the doctrine is sketched, which scarcely allows of improvement. Rather is the introduction of this medical digression, after all, so violent an intrusion as one imagines before hand. It arises naturally enough upon the well known but obsolete passage in Aristotle, ascribing to tragedy the office of purifying the passions by the manifestation of pity and terror. The first denis of pity and terror upon this passage i—
"Now? — purify a passion by a passion?

"Why yes — such do: is vitally Milton's reply. It seems a strange rationale of medical practice; but in effect it is the very logic Nature prompts us to, in the treatment of our own bodily morbid affections. For in a diarrhoea we do not proceed by introducing a counter agency but a similar agency. We do not curb the diarrhoea: on the contrary, we mimic the natural diarrhoea by an artificial diarrhoea through medicine. Again if a man suffers from an morbid discharge of blood is it the policy of Medicine violently to restrain that discharge? Far from it. The first step is bleed the patient. The morbid haemorrhage is attacked by an artificial haemorrhage, which often succeeds in re-establishing the disordered system. That is to say, haemorrhoids are redressed by homoid haemorrhoids, similar affections.
and not by allovia pathos, affection
of an alien nature.

What strange vagaries
does literature present! Strange
almost as those of nature.

Now, as regards the
monstrous objections, calling themselves
religious to Dr. Simpson’s immortal
discovery (which discovery I should
think will be found to have done
more for human comfort, and for
the mitigation of animal suffering
than any other discovery whatever).
The doctor’s own arguments seem
quite sufficient. In the same
spirit as these arguments might
be suggested such as the following.

1. Throat sore years and time.

This is the limit assigned to human
life in the Psalms. Consequently in
the logic of these “religious”
Cavillers, it must be impious to
prescribe for a man of 80. And the
whole science of macrobiotics must
rank with witchcraft and necromancy
in front of wickedness, and Bacon thought otherwise.

II. "Poverty shall never cease from the land."
Ergo, it must be profane to attempt the limitation of poverty, and absolutely blasphemous to effect its interpretation, as was once done in the New England States and elsewhere.

III. "In sorrow shall thou bring forth."
Dr. Simpson's improved interpretation of the Hebrew word, making it to indicate the muscular uterine exertion which attends parturition, (and attends it so pre-eminently in the human female) rather than to indicate the pain generally connected with this exertion, seems quite sufficient for the occasion. Another argument suggests itself: viz. that if all pain when carried to the stage which we call agony (or intense struggle amongst vital functions) brings with it some danger to life (as I presume must be the case) then it will follow that knowingly to
reject a means of mitigating, or wholly cancelling the danger, now that such a means has been discovered and tested, travels on the road towards suicide. If I am right in supposing a danger to life, lying in this direction, then clearly the act of rejecting the remedy, being wilful, lies in a suicidal direction. It is even worse than an ordinary movement in that direction; because it makes God an accomplice, through the Scriptures, in this suicidal movement, may the principal instigator to it by means of a supposed curse interfering the use of any means whatever (through revealed by Himself) for annulling that curse. This turns the tables on the religiosity people; landing them in the guilt of abetting what will be henceforward be regarded as a step towards suicide – viz. by abetting the rejection of a known antidote, potent enough to reduce
the chances of a fatal issue.

IV. In the argument which would
justify the use of this almost magical
medicine, all the p有毒流行泡沫
means hitherto used for lessening the
violence of symptoms in parturition
must have been lawful only in the
inverse ratio of their efficacity. To
be altogether clear of guilt, the means
used must be confessedly, and
altogether inspective. I do not
pretend to any knowledge upon
this subject—but I have a general
impression that bleeding
and other means are employed
in long stages antecedent to child-
birth, for the purpose of disarming
the symptoms beforehand of their
violence, and preparing an easier
course of gestation, as well as an
easier delivery. Now, if so, what
matters these practitioners must
suddenly discover themselves to
have done? So they fancy that
it is any different offense to disarm
a sting partially and before hand, from that newly discovered offence, of plucking out the sting completely at the moment of its hostile action? Is their only excuse for this long series of crimes, that after all their work was done imperfectly? That they failed to give relief—is that their plea?

My advice to these villains is—to remember the old argument—"In for a penny, in for a pound." They are already up to the lips in guilt: let them therefore, like sensible reprobates, go the whole hog by putting on chloroform.

There is a case parallel to this in the popish Code of Casuistry. Is it not a scriptural doctrine that we should mortify the flesh? Certainly it is. To protestant clerics it is. And upon that argument many among women in Convents, with the sanction of her directors and confessors, has founded a reputation for saintliness upon this practice.
of swallowing the most revolting selections of filth. Southey illustrated a shocking case of that nature in the Quarterly Review. But in the Dublin newspapers, and I think about the same time, occurred a case of the same kind, that terminated in consequences over which no veil of cloister secrecy could be drawn. A young girl, under some Polish superstition, ate large quantities of the earth around the grave of some Priest who had died in the odor of sanctity. This odor, meantime, had not availed to banish the larvae of some horrid beetles. These established themselves in the poor girl's intestines. A dreadful illness ensued, with what final result I do not remember. Now this mode of mortifying the flesh by positive acts, viz. the eating vermin, resembles the present anti-cholera mode of mortifying the flesh by
negative acts — viz., by abstaining from chloroform, in the final consequences both modes augment the chance of death, and therefore load with the guilt of suicide those who knowingly become parties to either. The two practices are akin also in this — that both have drawn abandoned support from superstition — both plead scriptural words for practices that are essentially unscriptural.

VI. Dr. Simpson’s notice of the atonement from the worst sufferings of childbirth enjoyed by some traces of women is much strengthened by various Polynesian experiences. I fancy that Ellis notices these cases in his Polynesian Researches. In a separate work (not by Ellis) on the particular island of Tonga (i.e. Tonga a taboo, or Tonga the sacred) I remember a case of total immunity from pain or such momentary distraction in a native woman during parturition.
VII. Now, addressing myself no longer to everybody, but to you in particular, I am of opinion that your own exegesis or suggestion for another exegesis of the original curse is plausible, and will be thought so by Dr. Simpson. So it argues that the curse is not unconditional, but is perhaps dependent on conditions of diet, of habits engrained on civilization. Once removed the curse loses its sanctity. Dr. Simpson again by his new version of the Hebrew word as housands the whole bearings of the passage, as to disconnect it from all liability to these religious pernicious against chloroform in childbirth: nothing is disturbed by the chloroform that ever was fixed by the primal decree. Faith comes your own suggestion, which while retaining the sense, avoids it by a new interpretation. If it were said, "no man shall thing eat thy bread,"
We should not understand the
act of taking food, which on the
contrary is one of the commonest
enjoyments of life; but we should
understand that life itself as a
general function of the body, was
described by one of its most general
necessities. So also in this case
you understand the curse addressed
to woman, being simply that she,
not less than her partner man,
should sorrow through life. But
life in her is described by a
variation of phrase united with the
sexual differences. In man it had
been expressed by his peculiar and
separate form of activity; viz., by
labor applied to the creation of food.
In woman the characteristic and
differential form of activity being
applied — not to the gaining of a
livelihood — but to the necessities,
care, innumerable duties connected
with the bringing into the world and
the rearing of children, the application of the curse has varied itself correspondingly. The two modes of application were: but the thing addressed is precisely the same; viz. the whole tenor of life, denoted in each by the function which lies upon the surface and strikes the understanding as most distinguishing. It might have been said, with the same exact meaning—5 man, then shalt thou plough the ground in sorrow; to woman, then shalt thou spin the garments of thy household in sorrow. But the spiritual expression has settled upon still wider forms for indicating most comprehensively the process of life. The curse therefore is by you to be read as to extend itself to life generally and not as limiting itself to the sources of sorrow involved in the production of children. But lastly if the curse were so limited I say, if the curse were understood as limited to the
evils arising through maturity, why should those evils be contemplated as 
lying chiefly in the very transient, transient and physical act of 
parturition? Agonizing as the sufferings 
from childbirth have occasionally 
proved (as many great obstetric figures 
have assured us), depressing their fury 
sometimes by sudden infancy, the 
most frantic, sometimes by infanticide 
unconscious, or semi conscious—
Consequences, that henceforth are 
doomed to subside, as the billows of 
the tormented Red sea before the 
uplifted rod of Amram's son, —
still these sufferings are transitory 
as compared with the lifelong 
fears, cares, and rapidations 
connected with the rearing, 
training, and disposal of children. 
There lies the sorrow; there is the 
opening for a real curse, viz in 
the moral and not in the mere 
physical woe, in the moral woe 
that lasts through a lifetime, and...
not in the physical woe that after a few days’ fearful heaving and convulsion is rushed into a deep rest from the storm—either that rest which lies in restoration to health, or in the deeper rest which lies in the Sabbath of Death.

If it were possible that, in this age of the world, religious temples such as those now passed in review could maintain their ground, it is certain that a conflict absolutely without precedent and shocking to contemplate would arise between the tempestuous practitioners and his patients. A general knowledge of the new anaodyne and of its instantaneous efficiency will be diffused with a rapidity corresponding to the extensive field of its application. The whole female sex have within a few weeks come into possession of a great inheritance of a talisman, and daily as it were, revealed to them; and the powers of
This talisman apply themselves to the very class of cases, naturally suggested, the terrified imaginations of females; they are beyond all others. A new anchor has been made known, fitted for the special order of storms that are the most widely appalling to females, as being the Catholic inheritance of their sex. This they will now demand when suffering in extremity. To refuse would be to create scenes the most dreadful of feud between the medical attendant and his patient. The issue of such feuds could not be long doubtful. But in the meantime they would create a scandal shocking to a profession of gentlemen.

IX. And finally, is there any real religious temple at the bottom of these objections? Is it not a jealousy of Professor Simpson's great discovery that really speaks through this jessirical masquerade of conscientious temples? — Thomas de Quincey.