

**JUNONESIA;**  
OR,  
**WOMEN RESCUED.**

**A FAMILIAR TREATISE**

RELATING TO THE

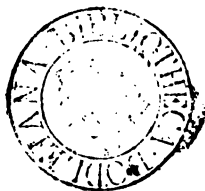
**Prevalence, Practice, and Evil Tendencies**

OF

**MAN-MIDWIFERY.**

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**"Opprobrium medicorum."**



**LONDON:**

**PRINTED FOR THE AUTHOR;**

**AND PUBLISHED FOR HIM, BY**

**WILLIAM KIDD, 7, TAVISTOCK STREET,  
COVENT GARDEN.**

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**M. DCCC. XXXVIII.**

194.

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**C. Whittingham, Tooks Court, Chancery Lane.**

## PREFACE.

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THIS Treatise, in relation to a subject of the highest possible importance to society, is offered to the consideration of the public in perfect sincerity of purpose under strong impressions.

“ Homo sum, humani nihil a me alienum puto.”

TERENCE.

It is founded chiefly upon a directional work on “The Theory and Practice of Midwifery,” published some years since in two vols. by an eminent physician, whose name is disclosed in the sequel of this work : a publication which was so well received and so highly valued *by the profession*, that it went through *four* editions.

The text-book, therefore, being a professional one of welcomed instruc-

tion to practitioners, full reliance may in all reason be placed upon the practical obstetric facts disclosed ; which, being described in the following pages in the original directorial language, afford convincing exemplification as to the epicene practice.

Should any of the details be thought by some persons to be improper for a familiar exposition, it must be borne in mind that such descriptive quotations are adduced as foundation for the arguments of objection which are urged against man-midwifery, in the proceedings and liabilities attendant upon the practice ; and which, as evidenced by those quotations, so demonstratively prove it to be obnoxious to animadversion : and for such reason, could not consistently be omitted.

A celebrated professional writer\* has said,—"No practitioner of honour

\* Dr. Alexander Hamilton.

would ever presume to put any question to a patient which might convey the most distant idea of indelicacy." Which sentiment, honourable as it is to the propounder, carries with it a perfect condemnation of the practice of midwifery by *men*.

The avowed acts which are incidental to midwifery, being incontrovertibly of gross indelicacy *when the practitioner is a man*, they decidedly impinge upon the position of honour propounded as a qualification; and therefore, the adducing those quotations to descant upon, (but which indeed intuitively shew the incongruity of the practice!) comes duly within the scope of propriety in furtherance of the object of this treatise; and in such consideration, the author rather justifies than offers needless apology for their introduction. In fact from the professional passages which are quoted in the following pages, indelicacy appears to be so

all-pervading when the practitioner is a man, that it becomes a question, upon the position stated, whether a practitioner of *honour* can possibly pursue *his* course? Numerous passages might be quoted of interrogations of indelicacy, as incidental to their practice, independent of the quotations so adduced, and of that from Dr. Hamilton above; but the following further passage from his work may be sufficient to prove that *the publication of this treatise in its tone of apprehension and of caution, is fully warranted by the circumstances of liability to which, in moral consequences, women are subject by the practice of midwifery by men.* After describing certain proceedings the Dr. says, "This may be commonly done without having recourse to the painful and *indelicate means which are often proposed and practised*; for by *feeling the state of the belly alone*, a judicious practitioner will be very

seldom mistaken on such occasions." Thus, inasmuch as *overt acts* go far beyond what any mere questions can imply, however extensive or searching may be the course of oral examination, it is unnecessary to quote any such passages of interrogation.

The subject, in truth, being altogether of a difficult nature to deal with in the way of exposition and discussion, the author feels himself at liberty to claim, and entitled to receive, all the indulgence which impartial and candid readers can concede. In regard to the quotations from general literature, which, possibly, are too profusely interspersed throughout the treatise, the author hopes they may serve so to enliven the topic as to render a recourse to *Acopica* wholly unnecessary, for which medicine the general reader too frequently finds occasion in the perusal of any work which is strictly and merely professional. This, how-

ever, is not so; and it having been his object to gain the attention of readers towards an important and interesting subject, which is somewhat repulsive and overwhelming in the intensity with which, when discussed, it works upon the mind and feelings; he has, therefore, endeavoured to diversify, equally as to enliven, the pages. In consideration of such object he trusts that the quotations will be tolerated, and that any supposed superabundance of them will be excused, more especially as in general application they served to enable him to carry out his meaning in forcible effect by implication or inuendo, towards conclusions which he could not so properly, nor even so appositely express, in original writing.

Choosing to write on so peculiar a subject, the author has chosen, as a mere matter of preference, to publish *anonymously*. Nevertheless, in treating of the various considerations hav-



ing direct application or incidental reference, or, in adducing extraneous matter in the way of illustration, he trusts that he has not over-stepped the bounds of propriety and discretion; which, however, as affording due scope for the topic, he deems, ought not to be very limited nor stringent.

Towards a profession which is highly honourable, extensively benevolent, and vastly important in its general characteristics, (and to which in the science of surgery, the author acknowledges peculiar and highest obligation,) he intends no wrong: nor would it suffer in its highest behoof, were it forthwith disconnected, *except in the way of scientific supervision*, from the practice of midwifery, in its mere simple operations in aid of nature. And towards *the members* of the profession in their proper sphere of action, powerful in numbers and property, admirable in intelligence,

skilful in act, and most respectable in many other estimable qualities *as men, and gentlemen*, surely, the author scarcely need to disavow (which however he does most distinctly) inimical feelings, or adverse considerations; it is a practice he assails and not the practitioners, a practice which a very celebrated and learned *Lecturer* and *Surgeon* now living, denounces as unnecessarily in the hands of men; and altogether unbecoming their masculine gender.

Should it be thought that further or more ample apology is needed, the author refers unprejudiced, disinterested, and candid readers to the succeeding pages; where in the course of the work he trusts they will find sufficient equally to warrant the attempt, and to justify the character and manner of the performance.

“ *Valeat quantum valere potest.* ”

# JUNONESIA ;

OR,

## WOMEN RESCUED.

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### INTRODUCTORY CHAPTER.

“ What may this mean ? ”

**I**T is intended by the following dissertation to lead fathers, husbands, and modest women to the serious consideration of a most important subject, in the hope of convincing them that, except in extreme, very singular, and very unfrequent cases, men employed in active attendance upon women during pregnancy, in the throes of labor, and the progress of parturition, are really not so

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safe as experienced women : that those fine undefinable *feelings* which constitute delicacy, decency, and modesty—forming the highest charms of female character, and the foundation of chaste and honorable society — are destroyed or blunted by permitting the familiarities which are incident to the employment of men-midwives ; and that the extreme point of virtue is hazarded, and probably too frequently violated by such practice. How the too prevailing custom became established as “ a practice,” it is not easy to say, or even to surmise. If it had not its rise, it has maintained and extended its progress, in all probability, by force of the associations which exist of practitioners of the surgical and medical arts. Members of the colleges, hospital lecturers, and students became sensible of the profitable field which lay open to their inroads, could they but gain a certain position in regard to such practice ; and this position they have at-

tained, great as were, and insuperable as may have appeared the natural obstacles, gaining by degrees upon the fears and sensibilities of women and the sympathizing feelings of husbands, as Satan gained upon the credulity of Eve, and she prevailed over the weak uxoriousness of Adam, to their mutual ruin and the ruin of their race.

The author of the engaging work entitled "*Woman as she is*," says, "Within the whole circle of deception, there is perhaps no creature so completely beguiled as many a modern husband:" and when one reflects upon all the circumstances, or even the liabilities attending the state of pregnancy and of deliverance in accouchement, which it is the purpose of this treatise to disclose and animadvert upon, having reference to mind and human feelings, emotions, interests, or passions, it does appear as though they actually were beguiled and within the "circle of deception;" so devoid do

they appear to be in natural feeling of that just and manly jealousy which would, *and which ought* to pronounce its *veto* against the practice of man-midwifery, now tolerated by them with a complacency which is perfectly astounding. After having read this treatise attentively, if indignant feelings will allow husbands to read attentively, let them reflect whether they will continue to have their marital rights so invaded. And also let modest women reflect whether it becomes them to yield their persons to such actual violations as will be disclosed.

“ ———— thou thyself with scorn  
And anger wouldst resent the offer'd wrong  
Though ineffectual found: misdeem not then,  
If such affront I labour to avert.”

Men may not know, but can women be ignorant after their first accouchement how greatly modesty and decency are outraged during the attendance of men upon them in their delicate, excited state,

and trying travail? Subdued by fears and terrible apprehensions, do they yield because deceived by the idea, the *belief*, that men are safest to assist them in the great work of nature, that progression and climax, which "in the beginning" was ordained and organized by "the God of nature and of nature's works?"

Perhaps it is so; it is indeed to be hoped, for the honor of the sex, that they are actually under such delusion. It is requisite, however, in such case to induce some little reflection to put in action and aid that *natural modesty* which is freely conceded to be the characteristic of the sex, as it is its highest ornament.

"*Miranda.* — but by my modesty,  
The jewel in my dower."

TEMPEST.

It is the object of the author by this treatise to induce such reflection, and he trusts that by force of an innate sense of propriety in the female breast, a cita-

del *which, not being impregnable*, ought to be well guarded, may be rescued out of the hand of a dangerous ally, however at present subjected to his discretion, and find its truest protection within itself in firmness of principle.

“ ——— stand fast ; to stand or fall  
Free in thine own arbitrament it lies.  
Perfect within, no outward aid require,  
And all temptation to transgress repel.”

PARADISE LOST.

But whatever may have been the cause or the combination of causes which established the practice, it is impossible to conceive that it could so have prevailed and overcome natural feelings in both sexes if the belief had not been induced, (however preposterous!) not only that women were safest in men-midwives' hands as practitioners, but also that by some mysterious and unquestioned influence in virtue of their practice, they became, “ more or less than men.” If this is the actual



conclusion, is it a safe one, or is it not rather a dangerous delusion?—"that's the question." Where history abounds in instances of the frailty of human nature under sexual influences, from the wicked arts of *King David* against *Uriah* for the sake of possessing his wife in unmolested security, down to the present day, it is difficult to make selection, from the very superabundance of examples. *Shakespeare* has laid open to our wondering and admiring minds every passion of which human feelings are susceptible, under all forms, shades, and varieties of combination. He, always true to nature, has presented us from ancient history the stern, inflexible, and high-minded *Coriolanus*, and has shewn that even his inflexibility was subdued by women! "By force of the appeal and reasoning of 'the Roman matron,' his mother, awakening in him his love of country," it may be said; but a moving principle more natural may be dis-

covered—the influence of woman. The sight of his mother, his wife, his child, awoke in his steeled breast the slumber of his former feelings, and shook the stern purpose of his heart and mind ; but the impassioned kiss

“ Long as my exile—sweet as my revenge !”

crowned the victory, and banished from his proud heart the long - cherished and deeply-seated desire for vengeance. Such is the natural influence of contact with desirable women over the firmest seated purposes and resolves of men. What honor, in the abstract principle, could be more deeply pledged than the honor of “ Caius Martius Coriolanus” was, to *Tullus Aufidius* and the Volscians ? what pledge more sincere, or what personal dishonor more overwhelming than a forfeiture of such pledge as the hero himself expressed his feelings—

“ Rome is saved ! but your son is lost !” (?)

Yet was that honor forfeited in the face

of thousands! And it is the natural influence of women over the feelings and passions of the male sex, that is advanced as the great cause of moral and personal danger to the patient, inseparable from the practice of man-midwifery. On this point many very important considerations are submitted in the course of these pages, but they all concentrate in the one fact of objection thus specifically stated; viz. that the patients are women, and the practitioners operating upon them are men! and this consideration is the *Alpha* and the *Omega* of the topic. But again, are such practitioners actually men, or does their practice make them more or less than men? What must necessarily be the answer? They are neither *more* nor *less* than men! (—"O word of fear," *which ought to be* "Unpleasing to the married ear,") Ay, they are men, even as Jews are men:

"*Shylock*. Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections,

passions ? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is ? if you prick us, do we not bleed ? if you tickle us, do we not laugh ? if you poison us, do we not die ? and if you wrong us, shall we not revenge ?”

MERCHANT OF VENICE.

The public however, apparently, has been brought into a different opinion ; and although male practitioners of midwifery are seen daily and hourly to be subject to the same feelings and frailties as other men—marrying, and becoming fathers, as other men marry and become fathers—still, it seems to be considered that, by some “ mighty magic,” they as towards their patients are charmed, not *by* them but, *against* their many bewitching temptations, encased in a coat of mail against the arrows of cupid, wrapt in a mantle of Asbestos, incombustible under circumstances when the blood of other men would be boiling in their veins at “ fever heat !” Is this a safe con-

clusion? That it is very far from being so will be thought by thousands should this treatise obtain extensive reading, thousands who hitherto have not seriously considered the incongruity of the practice.

“*Falstaff*. Well, I will visit her : tell her so ; and bid her think what a man is : let her consider his frailty.”

## MERRY WIVES OF WINDSOR.

That medical practitioners are in truth subject, as other men and in equal degree, to the passions, the virtues, and vices of our common nature, can be the only rational conclusion which a serious, or even a cursory consideration of the question can lead to ; and if they themselves deem it prudent to “ deny the soft impeachment ” of the influence of women over them, it must be at the expense of their gallantry, by claiming a kind of negative characteristic, either of indifference, or of disgust. They take however higher ground, but

can they maintain it, will reason sanction, or experience justify their pretensions?

Whoever may be old enough to remember the appalling disclosures which were made before a Parliamentary Committee, of the shameful and disgusting practices of medical men, amongst others, towards the female patients at some of the private houses for the insane, and which led to the existing strictness of regulation now by law established, will not be slow in admitting that men, though endowed with reason, may become as subject to the mere animal propensities as the poor patients who, bereft of reason, became the victims, or instruments, for the gratification of the lusts of those to whom they were committed in charge *for protection!* The fact of such accredited disclosures is here merely glanced at, to prove that medical men, as other men, are subject to the vices of our nature proceeding from

natural inclinations and vicious propensities, and can *possibly* lay honour to sleep for the gratification of them: let the curious who would be further informed, obtain the records of the evidence then given, and blush for humanity.

If in leading the public mind to reflection on the actual state of circumstances—causing both men and women to see, and to feel in consciousness, that the custom of employing men-midwives being flagrantly in violation of modesty and delicacy, would be “more honoured in the breach than in the observance:” if in such object, and performing such task is presented a picture of indecencies and violations which may induce virtuous women to avoid contamination: a picture which may impel husbands to avert from their wives such defilement and from themselves such dishonour,—if in painting such picture, “Beauty and the Beast” exemplified,

is of necessity described its "touchings," its points of *relief*, its foreground and distances, its prominences and shades, in embodying the subject in language of truth and in expressions of professional propriety,—let it be taken into serious consideration, that if only a faint picturing, a mere uncoloured outline defined in *sympathetic* ink be repugnant to the feelings, what must be the dreadful reality in actual occurrence, the rank ensanguined original in all its successional circumstances! and let it not be forgotten, in justice to the author, that the actual descriptions are from a published medical work which went through four editions.

There may be some persons of superabundant sentiment, however, *Joseph Surface's* in principles, whose morals are rather on the tips of their tongues than enshrined in their hearts, who may affect to think this treatise unfit to be read by any modest woman in her closet.



Whoever such may be, if their reasoning faculties are as acute as they would have their feelings thought to be sensitive, they must at least admit that it is better to give a virtuous, inexperienced, and uninformed young woman due notice of danger and correct and proper information, than allow her unconsciously, through inexperience, and uninformed ignorance of the violations to which she will be subject, and the danger she will incur, to precipitate herself into a most immodest and indelicate, and at the same time dangerous, though customary predicament. Such conclusion is the safest one in morals, for women, after having submitted (even in innocence) to shameful violations, feel less shame from the idea of a repetition; and the breach of modesty having been once made, they submit again, ay, and again, to pollution.

“ ——— nor Eve to iterate  
Her former trespass fear'd.”

If also sensible men, sympathizing as husbands, and under acute feelings as expectant fathers, stimulated to the extremest point of nervous endurance by anxious fears, founded upon what may appear to them to be wise and prudent suggestions of solicitude for the safety of one who above all on earth is held most dear, and of that expectant being, "the little stranger," in whom, more than on any thing on earth besides, is fixed "the father's hope;" if such husbands, carried away by the stream of mere custom, think a man-midwife more safe than a woman assistant, how can they be convinced of their error if no one points out the dangers and hazards attending? They may be assured that if they yield acquiescence to the practice in deference to their wives,

" ——— if evil thence ensue,  
She first his weak indulgence will accuse."

But whether to them or to virtuous women, how can the unclean and vicious practice, attended too with augmented dangers, as will be seen, be made known without due and circumspect explicitness on those heads in which vicious practice consist, and from which dangerous or hazardous consequences result? A young, virtuously-attached, newly-married couple, innocent possibly as our first parents ere they were beguiled, confer under influence of the pernicious custom as to what male practitioner shall be employed; the blooming, blushing, and conscious bride having disclosed to her husband that she is "as ladies wish to be who love their lords." Ignorant, both of them, in the first instance of the gross improprieties or liabilities that attend the practice of man-midwifery, how is either the husband or the wife to form a judgment upon the propriety of the case, or to be dissuaded from their

purpose, if no one places by proper description the true character of those violations which ensue, in a striking light before them?

Unless newly married husbands, therefore, would rather have their wives to be actually polluted ere they give birth to the first of their mutual offspring, they will not only themselves read, but will recommend and enjoin their wives to read, the expositions which these pages will unfold to their awakened and astonished senses of mind and feeling, nor give lamentable occasion for after reproach in the words of *Eve*:

“ ——— why didst not thou, the head,  
Command me absolutely not to go,  
Going into such danger.”

In character with the sentiment which prompted the writing of this treatise, the author trusts he has employed no other than suitable language: writing in strong feeling and honest sentiment,

he has not so wrapt up the subject in disguise as to render his efforts useless, remembering that indelicacy proceeds from over refining, equally as it is shewn in actual grossness. So great a regard, in fact, has been paid to propriety, that the original conception of publishing this treatise exemplified by plates was abandoned. Pictorial illustrations, it was at first thought, by striking the eye, and through that organ affecting the feelings and influencing the mind, might be effective, where mere words might fail; and prove with *irresistible force* to minds which, for want of reflexion, cannot strongly be affected by what they read, the palpable indecency, and therefore absolute impropriety of the man-midwife's practice. As *Hamlet*, with a view to strike the guilty conscience of the king his uncle, emphatically exclaims, "The play! the play's the thing!" So at first, under strong feelings, did the

author think of pictorial illustration to stir and arouse emotions. But reflection corrected his first impressions, and convinced him that whilst denouncing indecencies he ought not to throw the light too strongly upon the disclosure of them ; he considered that what ought not to take place in fact, ought not to be rendered too palpable by " any graven image " in illustration ; therefore he abandoned an idea before it took the consistency of a design. Placing then no pictures before the visual organ to inflame impure desires, no illustrations of prurient proceedings, no engraved representations of the " carnal knowledge " which men-midwives are wont to have of other men's wives, the author addresses " the mind's eye " only, in plain, decent, and unsophisticated letter-press type. " Read, mark, learn, " and easily may be figured in imagination from some portions of the necessary descriptions, scenes to

fire the blood in indignant revolt against a practice which permits *a man*, “take him for all in all,” to range in uncontrolled licentiousness over the fair and fair proportioned forms of the wives of other men!

*Cassius.* “Ye gods! it doth amaze me.”

\* \* \* \* \*

*Cassius.* “Then must I think you would not  
have it so?”

*Brutus.* No, by my soul! I would not.”

JULIUS CÆSAR.

## CHAPTER II.

" O woman, best are all things as the will  
 Of God ordain'd them : his creating hand  
 Nothing imperfect or deficient left  
 Of all that he created, much less man,  
 Or aught that might his happy state secure,  
 Secure from outward force ; within himself  
 The danger lies, yet lies within his power :  
 Against his will he can receive no harm :  
 But God left free the will ; for what obeys  
 Reason is free ; and reason he made right,  
 But bid her well beware, and still erect,  
 Lest by some fair-appearing good surpris'd  
 She dictate false, and misinform the will."

*Intuta quæ indecora.*

It has been allowed by the ablest anatomists that in travail, the labour is nature's work. To suppose any more art necessary than that mere assistance which can be only taught by experience, would be to arraign the goodness, wis-



dom, and mercy of the Almighty. Experience is the best instructor, and where the province is nature's, peculiarly and almost absolutely, art is too apt to encroach on nature under the specious pretence of assisting her.

The man-midwife, an M. D. of great eminence, to whose work of instruction to the profession reference has already been made, and from which all the professional quotations are adduced; says, "For further illustration, and to inform young practitioners that difficult cases do not frequently occur; suppose of three thousand women in one town, one thousand shall be delivered in the space of one year: in nine hundred and ninety of these births, the child shall be born without any other than common assistance." "Next year, let us suppose another thousand women delivered in the same town; not above three, six, or eight shall want extraordinary assistance;" This *ratio* of calcu-

lation may justly be taken as founded on experience, *an experience professionally avouched to professional brethren*; and a result evidencing the all-sufficiency of nature under the guidance of "Nature's God!" proving an almost perfect freedom from actual danger, with but common assistance. Why, what an ample measure of comfort is this assurance calculated to afford to women, if it were received with confidence and faith, in merciful alleviation of the trying pains of childbirth!

" Remember with what mild  
 And gracious temper he both heard and judg'd,  
 Without wrath or reviling; we expected  
 Immediate dissolution, which we thought  
 Was meant by death that day; when lo! to  
 thee  
 Pains only in child-bearing were foretold,  
 And bringing forth; soon recompens'd with joy,  
 Fruit of thy womb:"      PARADISE LOST.

Jucundi acti labores.

The custom of employing men in the ancient practice of midwives, is but of

comparatively modern date in England, and is believed to be of French origin. So recent, indeed, as the birth of George the Fourth in 1762, the obstetric science was considered to be but faintly understood by the faculty. Dr. Denman, the celebrated father of the present talented and upright Lord Chief Justice of Her Majesty's Court of the Bench, had not then published his valuable work on midwifery. On occasion of the birth of George the Fourth, the Queen, his mother, refused assistance from the male sex. Mr. Huish, in his memoirs of George the Fourth, published in 1831, relates that "Delicacy had *in those days*, so far the ascendancy, that the obstetrical art *was principally practised by females*, and, on this occasion, *the Queen was delivered by Mrs. Stephen*, Dr. Hunter being in attendance amongst the ladies of the bed-chamber and maids of honour, in case of his professional as-

sistance being required." And so, in succession, were all the numerous children of George the Third brought into the world by the assistance of women, Mrs. Stevens, or others, as midwives.

Also, our youthful and hopeful Queen *Victoria* was brought into the world by a midwife, who, having attended the royal mother

(Not "Queen-mother!"—*Melbourne*.)

in similar circumstances abroad, attended her also in England on the important occasion. The country hails the result!

Let the public contrast these happy, *yet natural*, results with the lamentable and melancholy fate of England's former hope, the Princess Charlotte of Wales, and her infant! Alas! that ingenuous, and truly royal female, in anticipation of becoming a mother, pleased herself in the fond idea of suckling her infant, "and," says Mr. Huish, "it was

the cause of most poignant grief, when it was announced to her, that in conformity to etiquette, she would not be allowed the enjoyment of one of the sweetest occupations of a mother ;” so little was a fatal termination of the interesting accouchement anticipated ! She too, in the same delicacy of feeling which influenced her august grandmother and namesake, expressed a wish to be attended by a woman ; but Dr. Bailey (in anxiety, as may be presumed, to secure royal recognition of the *male practice* in furtherance of the interests of the faculty,) introduced Dr. Croft, who certainly was considered the first practitioner of the day, but who, after the fatal event, (and after a similar fatal result in another instance,) committed suicide ! In that memorable national event, so fatal to both mother and child, in that deplorable result of all that *eminent* “ surgeon-accoucheurs,” “ physician-accoucheurs,” or “ men-

midwives," could effect, what is to be seen but conspicuous *proof* that men, with all their eminence, all their talent, and all their skill, *may* make sad work of the expectations of nations, and the hopes of families. In these contrasted cases of royalty are shewn, uniform safety and happy deliverance under woman's care, but death and bereavement—mother and child! resulting from *male-practice*.

"But beware of men." *St. Matt. x. 17.*

It is without irreverence, and, as is hoped, without impropriety, that quotation is adduced from Holy Writ in evidence of the feminine character of midwifery in the very earliest days, even before the laws were propounded by Moses which have such especial reference to sexual decencies and proprieties; but considering the subject to be a most serious one as affecting the morals of a *Christian* community, and

very important in social consequences, the author trusts he may stand excused by the most fastidious, and approved by the generality of his readers. The first midwives of whom any mention is made were named *Shiphrah* and *Puah*, who, at the time of the birth of Moses, were instrumental in evading the inhuman edict of *Pharaoh* for sacrificing all the male children of the Jews. They are thus written of:—

“ But the *midwives* feared God, and did not as the King of Egypt commanded them, but saved the men children alive.”—*Exodus* i. 17.

“ Therefore God dealt well with the *midwives*, and the people multiplied, and waxed very mighty.”—*ver.* 20.

“ And it came to pass, because the *midwives* feared God, that he made them houses.”—*ver.* 21.

It would conduce greatly to the improvement of morals if the public, whose cause and whose interest it is, would now deal “ well with the midwives,” who as *women*, would doubtless reciprocate in advantage to their sex ; fulfil-

ling, *peculiarly*, the great command to "do as *they* would be done unto."

In justice to female character it should be known, that notwithstanding the progress, and in the midst of pernicious example, there are many ladies of highest rank, and others of good station in society who employ women only to assist them in the operation of nature. It should be better known also than it is, that midwives undergo professional and regulated examination as to fitness and knowledge, and, as found to be qualified, receive *diploma* accordingly, as authority to practise. Many such are attached to the several lying-in-charities of the kingdom, respectable, experienced, and prudent women; and any respectable women wishing to qualify themselves by study and experience to practise the midwifery art, have the opportunity, and may receive instructions from the matrons at these charitable institutions, the patronesses of which are some



of the most estimable women and highest ladies of the land, ranking even so high as the supreme personage !

It may be in place here to suggest, however, that the general class of midwives, hitherto borne down by their rivals, might be placed upon a much higher, and more recognized and respectable footing in society, by forming an association for the purpose of taking measures to obtain some legislative protection with a view to their eventual formation into a corporate character: under sanction of which might be regulated the teaching, examination, and admission to practice, of women of higher attainments than what are possessed probably by the general class of those at present practising. If the public mind and feeling could be effectively directed to the consideration of the gross improprieties and imminent liabilities of the *male* practice, and consequent rejection of the male sex from

the duties and proprieties belonging to the female, assuredly there would be thousands of well-educated women, of amiable qualities and sensible minds, who would avail of the beseeming and decorous change of circumstances, and betaking themselves to study, would engage in the honorable occupation, which by natural right is truly *theirs, and theirs only*, except in extreme *surgical* cases. The accession of the Queen, her virgin state, her contemplated marriage with a view to maintaining the due line of succession to the throne, would appear to offer to their prudence the opportune occasion for this feature of reform.

Until the new poor law came into operation, midwives were employed by parishes for the numerous paupers in the workhouses and for thousands of the outdoor poor, in which practice they proved most successful, as evidenced by the "superabundant population," the offspring of the poor, which, having sup-

plied the devastations of the wars, filled the factories, and occupied every conceivable field for manual exertions, has (in "superabundance," as would, in fact, appear) poured forth, all over the world, emigrants and wanderers, as the parent hive sends forth its "swarms" of procreation.

In the foregoing observations the highest rank in life, "royalty," and the lowest condition of life, "pauperism," have alike been instanced as equally in safety under women; for it is of "woman," and not of ranks or distinctions, nor of degrees, that the treatise relates. "Treat her as a woman; and forget that she is an empress," was the emphatic and sensible command of Napoleon, when Maria Louise was about to be delivered. Referring now again to the record of highest authority, by very clear inference it will be seen that "labours" were considered to be natural operations, capable of being gone through (by the Hebrew

women at least) even without assistance, according to the following passage:—  
“ And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women, for they are lively, *and are delivered ere the midwives come in unto them.*” EXOD. i. 19. It may be inferred also, from the seventh verse, that great success attended the practice of the ancient midwives, equally as in modern days:—“ And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty ; and the land was filled with them.”

In fact, in ordinary cases of labour almost any woman, who has herself become a mother, will suffice ; and as to such as have been termed “ extraordinary cases,” it is only necessary to have the assistance of a midwife of much practice, and therefore of great experience : for midwifery is purely a practical art—nature the book, experience

the guide. As it has been shewn that not one case in a hundred requires such extraordinary assistance, why then should any woman imagine that she is not to be as safely delivered of her travail as any other of the ninety and nine? And as to the ten cases in a thousand, *possibly* requiring such extraordinary assistance, the midwife of practice, it has been shewn, is fully equal to assure the safety of the results. Of such ten in a thousand extraordinary cases, (that is to say of the whole thousand cases), there will not probably be one in which it will be necessary to use the crotchet. The nine remaining cases are deemed laborious only because the "extraordinary" assistance of turning and bringing the child by the feet is requisite, which operation every midwife of experience is much better able to perform than a man. If it should be requisite that the child should be turned, there needs no knowledge of anatomy to distinguish by the feel a hand from a foot, or a head from any

other part; and every woman of experience must know the situation of the parts in which she is to operate, they being so plain and obvious that she cannot miss her way: and how much more proper for a woman thus to explore, than that a man should be permitted to do so!

Experienced midwives, although able, *if absolutely necessary*, to make use of instruments, are averse to the practice of the several methods of tearing children from the womb in manner as the sequel of this treatise will disclose; and being sensible of the pains of labour, they presume not to turn nature out of its course, or to thwart, by affecting to accelerate her natural operations, but patiently await the moment when nature needs assistance—the *little assistance* she in truth requires—not with blades of steel, but with hands which in their sensitiveness inform the operator what she touches, and by which she knows what she is about. So sensible are the members of

the faculty of the actual facts which form the subject-matter of this dissertation, that numbers of them have women to deliver their own wives; and it is not to be supposed they would employ women if they thought the assistance of men safest, not being less affectionate towards their wives, it must be presumed, than other men. An eminent man-midwife once declared, that after a practice of thirty-six years, he had never met with even a single case in which a woman of experience might not have done the business just as well as he could; and there are midwives now in practice who have brought many thousands of children into the world, and seldom or ever met with a case which in fact required a man, but that the custom of the times rendered it prudent in them not to take upon themselves unnecessary responsibility.

It is intended that this treatise should be understood as objecting only against the practice of employing men-midwives

*unnecessarily*, and not simply as surgeons or physicians. There may be particular situations in which a woman may be taken in the last months of pregnancy, which, *if no midwife of great experience be at hand*, would indisputably require the assistance of a man ; but if no surgeon whose character for humanity and prudence, as well as for skill in his profession is unquestionable, be within distance ; the case had better be left to nature and the assistance of women, than that the patient should run the risk of being ruined, as hereafter shewn, by any mere pretender to knowledge, who may be devoid of experience and inexpert in art. In the unhappy case also which possibly may happen out of a thousand, where to save the life of the mother the child must be killed in the womb by the crotchet ; when that operation is to be performed, as it necessarily must be out of sight, then indeed the knowledge of anatomy becomes necessary ; and this is the only case in



which the assistance of a man can be requisite, provided the patient be in the care of a midwife of experience. In such extreme and unfrequent cases, though the most experienced midwife in the kingdom was present, a surgeon ought to be immediately sent for ; in such circumstances no modesty is violated, and therein every objection is obviated. But in this most extreme case, it is not the assistance of every common apothecary, who chooses to place coloured bottles in his window and write "man-midwife" over his door, that will avail ; such men have generally very little experience ; they cannot command practice, but, on the contrary, frequently give inducement to be permitted to attend poor women, that they may acquire some portion of that *experience* of which every practising midwife has so large a portion. What can be expected of such men-midwives but those bungling efforts which thwart rather than assist the efforts which nature her-

self makes, and by force of which she would, if let alone, effect safely her object. No; in unhappy and extreme cases recourse must be had to some skilful *surgeon*; or the woman had better and with infinitely less risk, take her chance, than even be saved from immediate death (though that would be far from certain) only to have her wretchedness, under injuries she might receive, to endure for a year or two of a miserable life.

From the extreme minuteness of the relative numbers of troublesome cases, and the still less number of dangerous cases compared with those of a happy deliverance; it has been shewn that men are unnecessary, as they are surely improper, to perform the duties which appertain properly to the midwife. But supposing that the relative numbers bore a different proportion in increased ratio, should not modest women be satisfied, and assure themselves of safety, with having a surgeon in waiting, ready at a moment, in case unhappily the extreme

symptoms should present to the midwife? Surely every woman would be so, if like Eve in her primitive state—

“ She what was honour knew.”

Women of honour and delicacy should chance the little likelihood of extreme symptoms ere they resolve to admit a strange man to the decent privacies of the bed-chamber in their travail; and doubtless would do so unless alarmed for personal safety; or why should women, even if not of the most refined delicacy, pre-resolve to set decency at defiance, by engaging the presence of a man when such presence is not imperatively necessary. It cannot admit of doubt that men-midwives frequently do and occasion mischiefs which an experienced woman would avoid: the very presence even of a strange man, acting upon a sensitive woman never before subjected to such an inroad upon her delicacy, may cause a revulsion of feeling which would act prejudicially; by

allaying the efforts of nature, causing the throes to be repressed and become less frequent and regular for the time, or for a time to cease ; producing what in the next chapter is treated of as a "lingering" labour. In these circumstances, *which but for the presence of a man would not, probably, have occurred*, unpleasant circumstances may arise : or, possibly, a dangerous exigency may present ; when there might become in reality, a necessity for the exertion of the best skill of the very man *as a surgeon*, who by his mere presence *as a man-midwife* caused the exigency of the occasion. In such cases it is deemed fortunate that reliance was not placed upon a mere midwife ! and most providential ! that recourse was had in the first instance to a man of so great skill ; and so the delusion is kept up and spreads : for if in fact tedious and dangerous labours occur of late years more frequently than as avouched of former times, may it not fairly be assumed that the fact arises from the circumstance of

men-midwives being now so generally engaged to what they were formerly?\*. Correlatively with this position, it may be admitted, as it has been already, that a midwife could not act as a surgeon in a dangerous case; but against such concession it may be maintained as impossible that a woman's mere presence could occasion any danger whatever, however possible that a man's presence might. If any judgment can be formed, in the way

\* In those disgraceful cases of *concealed* labours, which but too frequently appear in the public papers, under the head of "Coroner's Inquest," on the bodies of "fine, full-grown" children, (*as is almost invariably the description!*) it never happens that any difficulty whatever appears to have attended the labour, so as to betray the fact. [The women must assure themselves, *à priori*, that such will be the case.] Therefore it would appear to be the *natural* and *usual* state of travail. Nor does it either appear, in such cases, that the mother ever falls a sacrifice to her own unnatural and disgraceful wickedness! These facts are in accordance with the authentication referred to at the commencement of this chapter, but quite at variance with the present prevalence of extreme apprehension!

of comparison by our own experience, of the inward effect of any sudden occurrence happening or unexpected important communication made, to ourselves, some idea may be conceived of the effect of a man's presence, together with his assiduities, upon a woman of sensitive delicacy ; nor can it cause any surprise that a moving cause of danger is ascribed to even the mere presence of a man in some cases. Who then would wilfully incur danger in the saving consolation that the man whose presence caused it was at hand to avert it by his skill? As reasonably might we swallow liquid poison! in order that we might experience the efficacious agency of the stomach-pump; that useful invention of Mr. Jukes. Far more rational and prudent are those who avoid alike the "bane and antidote." Final conclusions however may be withheld until further considerations shall have been weighed, as presented in the following chapters.

## CHAPTER III.

“ How art thou lost ! how on a sudden lost,  
Defac'd, deflower'd, ————— ”

“ *Naturam expellas furcâ, tamen usque recurret.* ”

THERE is something peculiarly incongruous and paradoxical in the tripartite term of “ Man-mid-Wife ! ” but without attempting to define the compound double-gendered appellation of the practitioner, this treatise proceeds in explaining the dangers which in various shapes attend his practice, beyond the danger of his mere presence alluded to in the previous chapter.

The professional work to which reference has already been and frequently will be made, gives direction to practi-

tioners in the following words :—“ Also in lingering cases, when the woman is weak, the head large, or the pelvis narrow, you may assist the delivery by gently stretching both the *os externum* and *internum* with your fingers, in time of the pain, which will increase the same, as well as dilate ; but this is only to be done when absolutely necessary and with caution, for fear of inflaming and lacerating the parts.” Now this direction supposes the presence of all, or some, or one of four symptomatic impediments to a free and usual labour :—1st, a lingering case ; 2ndly, the woman weak ; 3rdly, the head large ; or 4thly, the pelvis narrow, and digitation in time of the pains is directed, but with caution for fear of inflaming and lacerating the parts, and that therefore digitation should not be resorted to only when absolutely necessary.

There cannot be a doubt that digitation, as directed, will dilate the passage for



the time, but it admits of as little doubt that it also inflames the parts in a greater or less degree, and, insomuch, absolutely indisposes those parts for the necessary eventual distension; and thus, in the result, counteracts the very purpose, the *only* purpose, for which digitation is supposed to be useful. The abuse of this practice, whether such abuse has proceeded from want of knowledge or from vice, has caused many women to lose their lives. What folly is it then to run such a risk, when, by supporting with broth, rest, and laudanum, and exercising patience, the lingering labour would be found to be kindly intended to dilate, by gentle and natural degrees, parts that could not be more suddenly and violently distended without hazard. Nature, in truth (and it would be to libel nature to suppose otherwise), never intended that women should be thus teased and fiddled with, inducing counteracting feelings, as noticed in the last chapter, while she is

disposing in her own way every thing by due degrees towards the accomplishment of the wonderful act which she knows best how to perform. Every pain, every throe, has its office, and interference but retards its effect ; or at any rate men are every way improper on such occasions, as will be abundantly shewn in the course of this dissertation when it comes to be explained what the act of digitation is ; but a woman without any impropriety may fulfil such direction, if it became necessary that she should do so ; also the dangers of inflammation and of laceration would not be so great, for a woman knows by experience the tenderness and sensibility of the parts ; she has too a sympathy, a kindred, a feminine fellow-feeling for her sex, of which a man by his very sex is incapable. A woman is therefore as naturally qualified for the office as a man is naturally unfit for the performances which are required ; inasmuch too as the hands of women are in

general small, soft, and delicate, their fingers long and tapering; whereas the hand of man is large, hard, and coarse, and his fingers thick, and with large knuckles. Nor is it possible in the very nature of circumstances that a man can be as cool and self-possessed as a woman would be in attending to the symptomatic incidents of a patient in travail needing such assistance; his sex renders his being so impossible: and to imagine otherwise is either to be very little acquainted with the feelings of a man, or altogether ignorant of what passes on such occasions.

Men-midwives, in general, pretend however, that the situation in which women then are prevents the difference of sex from being capable of producing its otherwise natural effects on the thoughts and passions. Absurd! They pretend too, in general, that the number of women who pass under their hands tends likewise to render them insensible to sexual excitement. Preposterous! Many

of them have been honest enough, however, at times to confess that they have been inflamed to the highest degree possible under circumstances of professional intercourse with women—

“ Fair, divinely fair, fit love for gods !”

The first pretence can impose upon none who are in the least informed on the subject ; for women are very frequently in what may be termed labour for a day or two before the birth, and perhaps longer, and yet notwithstanding are well enough to walk about, to sit at table with company, in every respect the same as to their persons, as they were before the man-midwife was sent for. Moreover, inexperienced women often widely mistake their time : moved by their pains they consider themselves to be near their delivery, and send for the man-midwife ; who, thus chosen, becomes the judge of circumstances. She is not at this time in a situation that

can counteract the natural influences of the sex upon the feelings of the opposite sex; nor *vice versa*. Under such circumstances he proceeds to examine her by *the touch*, as will be shortly explained; and though he ascertains that he has been sent for much too soon, the knowledge of such fact is in his own breast: the woman is only now and then in pain, she has intervals of cessation, and she is in his discretion as to how frequently he will make intimate search for symptoms, or with what degree of caution, and is subject to the indiscretions of his excitement; and thus a woman becomes, as he may choose, or as may happen, either his patient or his victim! And let men-midwives pretend what they will, certain freedoms at such times, as at any time, will produce certain feelings; natural causes must produce natural effects, "and ever will do so, till nature herself shall change."

It is true that if a woman lay in a

crisis of imminent danger owing to her being unhappily one of the very few who require a man-midwife, then, unless he were worse than human, his thoughts would be so entirely engrossed by the poor woman's peril, as to leave no time, no vacancy of thought for other ideas; but in those general and numberless cases, and not in the extreme one and solitary exception, the circumstances are so widely different, (and it is to such that allusion is made,) that it is next to impossible but that a man's thoughts must rove, and run truant from his duties :—

“ Thoughts, whither have ye led me ?”

The other pretence is as absurd as the preceding one, for it is the very variety of objects that makes the number of them but so many new instruments of excitement, and each succeeding woman raises new ideas with renewed desires. Witness the profligate courses of the

emperor *Tiberius*, of our *Charles* the Second and *George* the Fourth ; through what variety, through what changes did they pass, blighting and destroying all upon whom they fixed their vile intentions ! And there are thousands and millions of men so constituted in natural inclinations, but restrained only by circumstances, from running an equal course of licentious profligacy with *Tiberius*, or *Charles*, or *George* !

“ The force of nature could no further go,  
To make the third, she joined the former two.”

Referring again to the “ *Memoirs of George the Fourth*,” it is there stated, that “ In the majority of the actions of the Prince of Wales, particularly in his intercourse with the female sex, no difficulty exists in the delineation of his character. The facts speak for themselves. He had but one general aim, and if that aim were attained, he did not seem to trouble himself about the propriety or

the morality of the means which were employed for the purpose."——"To fix him to any object, however lovely and beautiful, appeared impracticable ; it was a monotony of life insupportable to him, and he seemed to court variety with all the eagerness of a confirmed epicure at the luscious banquet."

The charm, the force and power of variety is not, in fact, confined to a few individuals ; but is, on the contrary, of very extensive influence. If it were not so, the wild young men of loose desires, nor the rich old debauchees, would not live the lives they do, seeking and sacrificing new victims : setting all consideration of virtue or principle aside, they would change their course, satiated, palled, disgusted.

The prevailing habits of the Eastern nations in their harems and seraglios, from the days of the kings *Solomon* and *Ahasuerus* to the present, are confirmatory of this position : also have not



mankind throughout Europe responded in acquiescence to the truth of the lax morality which prevails in the present day, as exemplified in Moore's poesy, commencing—

“Come tell me, said *Rosa*, when kissing and kiss'd,  
One night I reclined on her breast;  
Come, tell me the *number*, repeat me *the list*  
Of the *nymphs* you have kiss'd and caress'd?”

And it is not a man's being called “a doctor,” his wearing black, his looking sedate, or even demure, that can make him different from other men, or alter those natural impulses which, inherent in him, have “grown with his growth” and “strengthened with his strength.” If he be in health and vigour of constitution, can he enter a bed-chamber, and there find a pretty young woman awaiting his arrival, all tremulous (all *modest*, if you will), and proceed, in privilege of custom, “with 'bated breath” and insinuating manner, to ask questions relating to her “interesting condition;” proceed

next, "but with sly circumspection," to take what freedoms with her naked person he pleases to intimate as necessary :—  
Ye Gods, and such freedoms ! and yet remain as unmoved as a block of marble ? Conscious alike by his touching as by his sense of vision that she is a woman, yet unsusceptible and cold forsooth as ice ! Believe it who will :—it is rather only a mere pretence, and sooner may be trusted those candid men who honestly avow the feelings of nature, than those hypocrites who deny her influence.

" Are we gods ?

Allied to no infirmities ? Are our natures  
More than men's natures ?"

It may depend however very much upon the multiplicity or paucity of a man-midwife's avocations, in what manner he may treat a woman, in a moral point of view ; for schooling his desires so as to counteract natural impulses, a practitioner of extensive engagements

may allow a worldly care for his interests to overcome his sensual promptings.

To a certain extent then, it may be conceded to men-midwives of great practice, the pretences before adverted to; but not in the sense they would have it understood; for the fact may be, (and not improbably is, in many cases,) that were they to indulge in the digitating pleasures with even the most complying or fascinating of their patients, it might be at the extravagant cost of losing their practice and connexions; and so perhaps expediency, rather than inclination influences and regulates their intercourse.

But is it thus with all—with men of far less practice—with *younger* men? With them generally time is no great object: it is for the most part *ennui*, when not yielding excitement: to fill up time, and gain connexion by apparent assiduity, is a greater or more present consideration. With a seeming diligent and complacent regard, therefore, for

their fair patients, less employed and *younger* men attend them during the many or several days or hours of on-coming and intermittent, rather than of actual labour ; and thus secure the present and hope to obtain “the future favours” of families. But thus in close attendance, and in the most familiar intercourse, how are these precursory days or hours to be spent ? The young practitioner sees that his patient is pretty, perhaps beautiful, and young withal, and fascinating—he sees her

“ Thus early, thus alone ; her heavenly form  
 Angelic, but more soft and feminine,  
 Her graceful innocence, her every air  
 Of gesture, or least action ; ”——

he knows, or, having youthful blood, from time to time he ascertains by the exciting touch, that she is in no immediate danger of the expected result. Wrapt in an ecstasy

“ With what sweet  
 Compulsion thus transported, to forget  
 What hither brought us ! ”

he becomes more and more conscious that she is, in "her graceful innocence," exposed to his uncontrolled freedoms; and what may possibly follow? Yet, so circumstanced, men-midwives *pretend*, and would have the world *believe*, that the situation in which women are prevents the difference of their sex from being capable of producing its natural effects on their thoughts and passions! Why, this "bangs Bannager," as *O'Connell* would say. Let the public reflect if the pretence is not palpably preposterous.

If these pages were not to illustrate the arguments advanced by facts, it might be suspected by close reasoners, and asserted by the interested, that confining the dissertation to mere assertion, and founding objections upon assumptions only, the practice objected against was not proved to be objectionable; and was this treatise, in truth, open to such charges, it would be perfectly nugatory;

therefore, actual facts in their true light are placed before readers. And abjuring all desire of adapting these pages, of enlightenment and information, to suit prurient and vicious fancies, the professional work before alluded to is again availed of for elucidation on this obstetric subject :—

“The *os externum* (which is the entrance of the *vagina*) must be gradually opened by introducing the fingers one after another, in form of a cone, after they have been lubricated with pomatum, moving and turning them in a semicircular motion as they are pushed up. If the head is so low down that the hand cannot be introduced high up in this form, let the parts be dilated by the fingers turned in the direction of the *coccyx*,” &c. &c.

Thus—

“ ————— With track oblique  
At first, as one who sought access, but fear'd  
To interrupt, sidelong he works his way.”

As relates to the consideration of the sexes, what must be thought under circumstances like the foregoing, in point of delicacy and modesty? And taken in connexion with preceding observations as to the danger of inflammation and laceration, what can be thought also of the woman's safety? That the great distension which attends the birth produces a natural predisposing tendency towards inflammation, cannot be wondered at; and assuredly so much, or even any friction of a part so predisposed, must tend to augment the degree of inflammation. Great is the marvel then, that a part of such exquisite sensibility should be subjected for hours to this process of digitation and unnatural friction, by men pretending to pathological knowledge; though the wonder ceases, and the fact is accounted for, in the consideration of the sex of the operator. If it is denied that the fact of the diversity of sex operates in such cir-

cumstances upon either the patient or the operator, the affirmative of the proposition is maintained, and the natural probability is supported by the considerations which will presently be submitted in addition to those which have already been advanced.

The consideration of the sexual influences must not, in fact, be dismissed until thoroughly investigated, for it is the pivot upon which the main argument and well-founded objections turn : and whether sexual feelings are operated through the system by the electric, or nervous influence of contact, or by whatever other mysterious course of nature, it is sufficient that the danger is present, and therefore ought to be avoided.

Mr. Coulson, in his late celebrated work on Deformities of the Chest and Spine, observes that "the whiteness and the animation of the skin, however, do not alone constitute its beauty ; there is still another quality which is absolutely



necessary to it. This is the softness and the polish which is one of the first conditions of physical beauty. In woman, this is probably derived from a slight degree of oleaginous secretion. Hence she has few asperities of the skin, especially on the surface of the bosom, and elsewhere. Brown women, who probably have more of this oleaginous secretion, are said to possess in a greater degree the polish of skin *which gives impressions so agreeable to the organ of touch*; and hence Winckelmann has said that persons who prefer brown women to fair ones, allow themselves to be *captivated by the touch*, rather than the sight."

Here is Mr. Coulson's testimony as a surgeon as to the polish of skin in woman, "which gives impressions so agreeable to the organ of touch;" and Winckelmann's authority as to men "allowing themselves to be captivated by the touch?"

And what says an elegant critic upon this passage of Mr. Coulson's *touching* exposition? The criticism is given in unaltered shape, as it expresses the objectionable considerations with delicacy and point, and exposes the gross physical influence of *touch* in contrast with the higher influence of conformation of feature, though that also inspires physical love.

“The above extract involves (says the critic) some curious speculation. The laws of taste certainly admit of no definition, and fancy may be so capricious as to prefer a Hottentot to a Hebe, though not for the reason assigned. “Seeing is believing”—*feeling includes a truth of a different character*—according to the spirit of the adage; and few are so ignorant as not to understand, that *when passion is excited, the fruition of the tangible is the sole end and attainment sought*; but it is a certain conformation of feature which inspires physical love.

We are very sceptical whether, even in a solitary instance, man ever loved woman solely from possessing a skin of a delicate texture. The *preference would be grounded upon a wild sensuality*, and would lead to alliances revolting to English custom."

The foregoing quotations from *Coulson's* work, and from the critique thereon, are highly illustrative of the objectionable view which is offered for consideration of the custom of man-midwifery, and of the *liabilities* to which it is subject; to which may be added from *Milton*—

"But if the sense of *touch*, whereby mankind  
Is propagated, seem such dear delight  
Beyond all other——"

And then comes for reflection (with the sharpness and piercing of an arrow, and the bitterness of wormwood) the point, what are actually the *facts* of that

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“touching” by which it is *customary* for men to examine the advance and progress of the labour of women? Let the reader reflect on what he has read, and read on.

A woman being thus with all her sexual charms, in a man's hands, when, according to *Winckelmann*, some men “allow themselves to be captivated by the touch;” and when, according to *Coulson*, some women “are said to possess in a greater degree the polish of skin which gives impressions so agreeable to the organ of touch,” it depends manifestly upon constitution on the one hand, and mind and resolution on the other, *to what extent* the woman's person, her honour, and her husband's, may be abused. The critic before quoted, says :—“Seeing is believing”—“feeling includes a truth of a different character,” “and few are so ignorant as not to understand, that *when passion is excited,*

*the fruition of the tangible is the sole end and attainment sought ;*” what then is to be expected when “ a wild sensuality” is excited by feeling intimately “ a skin of a delicate texture ?” Why, “ the fruition of the tangible,” to be sure !

An illustration of the power of the physical sensual influence of beauty derived through the sight, and of such influence in contrast with the sentimental and moral influence arising from mental qualities, is presented in a recorded anecdote of George the Fourth, when *Prince of Wales*, and Sheridan, on the topic of “ Virtue !!!” It is thus given in Huish’s memoirs before referred to:—

“ ‘ Before, however,’ said Sheridan, ‘ I pronounce a virtue as incorruptible, invincible, I am supposed to believe that *every* expedient has been tried, even the scarcely resistible expedient of a deeply-rooted passionate attachment ; for if a girl falls not to *that*, I would fearlessly

expose her to every other temptation which the utmost ingenuity of man could devise. *I consider the contemplation of a woman, strong, firm, unconquerable in her virtue, to be one of the world's finest spectacles.'*

“ ‘What is the mere contemplation?’ said the Prince : ‘I can look at the stars, and admire them in their glory ; but how am I benefited by that contemplation ? *There is no SENSUAL gratification in it.*’

“ ‘Certainly not,’ said Sheridan ; ‘but there is a pleasing sensation conveyed to the mind by the contemplation of any beautiful or sublime object.’

“ ‘A propos,’ said the Prince ; ‘speaking of the contemplation of a beautiful object, I have been very much struck with a singular remark of Dr. Darwin’s, wherein he says, that *the delight which the eye of man experiences in the contemplation of a female bosom,* arises from

the association that it is the source from which we drew our first sustenance.'

" 'Indeed,' said Sheridan, with a smile; 'then why do we not feel the same delight at the contemplation of a wooden spoon?'

" 'Excellent!' exclaimed the Prince; 'excellent! In future I shall never see a *beautiful bosom*, but I shall think of Sheridan's wooden spoon. Nevertheless, you must allow that contemplation is one thing, *enjoyment* another; and to which would you give the preference?'

" 'To each,' said Sheridan, 'in their own individuality; but they are as distinct in their natures *as they are different in the effects that are produced*. The contemplation of a beautiful woman, abstractedly speaking, depends entirely in its degree of delight upon the innate power which we possess of actually determining what beauty is—the *mere question of enjoyment may be decided by a*

*Caliban, to whom sense is everything, mind nothing.* There is, however, another point to be taken into consideration, which is, that there is *one* sense which nature has implanted in the heart of every female, and on the facility or difficulty of the suppression or suspension of that sense, the great question may be determined of the strength or weakness of her virtue.'

“ ‘And what is that sense?’ asked the Prince.”

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Now this anecdote (which terminates as above) illustrates the forcible sensual influence upon man of female beauty when conveyed to the feelings through the organ of *sight*, with like force, and as appositely as the previous quotations from Mr. Coulson's work and his critic do, when the feelings receive their impulse from the *touch* ; and we derive



therefrom respectively a conviction of the powerful natural influence of "the softness and polish of skin" as to the *tangible* sense, and evidence of the carnal desire arising from the contemplation of the "female bosom"—"the beautiful bosom," as to the *visual* sense: the former capable of exciting a "wild sensuality," which may lead a man to seek the fruition of his desires; the latter imparting that "sensual gratification," which the prince (in tone of seeming disappointment and dissatisfaction) propounded could not be found in contemplating the stars in their glory.

Nor ought the olfactory sense to be passed over wholly without observation. Relative thereto few words however will suffice, for all naturalists know that the sensual impulse derived through that sense is extremely powerful in many animals; and experience proves that the olfactory organ in the human race, when

acted on by the odour or fragrance of the oleaginous secretion of females, alluded to by Mr. Coulson, produces so much excitement as tends greatly to endanger a refractory disposition in other organs of the body. To the dangers of these several temptations, proceeding through the senses of sight, touch, and smell, are *men*-midwives exposed; and even the musical tones or cadence, accent or pronunciation of the female voice may augment the danger through another organ of the senses,—the ear: whilst *manners*, which “make the man,” may make a woman an angel! Is the frail nature of man to be trusted against such united powers of temptation?

But whilst these pages instance and expatiate upon the power of natural impulses on the one hand, they are not deficient in admitting to a due extent the power of mind on the other; and such candour is observed throughout this trea-

tise, but merely admitted as a corrective property against the direct and positive operation of the natural influences, a secondary power to regulate and control a primary one; but then, *the mischief is*, that, whilst all men are naturally under the influence of the primary power, but very few possess the moral qualifying one in sufficient strength and purity to negative the positive influence: and hence arises the danger.

In the next chapter it will be shewn in what circumstances, and how fully the bosoms of women are exposed to the examination of the man-midwife; and, bearing in mind the allusions of the prince to "the delight which the eye of man experiences in the contemplation of a "female bosom," and the facetious association of idea therewith founded upon Dr. Darwin's far-fetched sentimentality, a man must be "*a wooden spoon*" indeed! who would argue, or be-

lieve that any man can *look on*, or can *touch*, a “beautiful bosom,” or even a “female bosom” of any quality, and not be visited with a consequent impulse of feeling in some degree or other tending towards “the fruition of the tangible.”

## CHAPTER IV.

“ ————— Look on me,  
Me who have touch'd and tasted.”

*Sua cuique voluptas.*

It now becomes proper to examine more directly, whether the familiarities which have been adverted to, as pregnant with danger to the safety of the woman, are consistent with modesty, delicacy, or decency? And if the details of professional exposition and direction, to which reference is made, should make women blush, better they should do so in safety in the closet while alone, than find themselves suffused with shame under the immodest visitation and practices of a man-midwife in the accouchement chamber when abused in act—

“ From their abominable and beastly touches.”

SHAKESPEARE.

when blush they must, if not wholly lost to modest feelings. And

“ As some women lose their reputation rather for want of discretion than for want of virtue, so others preserve theirs by their discretion only.”— (“ *Connubialities*,”—from the London and Paris Mag.)

so may the mere discretion of the sex be influenced, supposing that the absolute principle of virtue is not sufficiently strong, within some, to guard such of them against the dangers of man-midwifery. And as to husbands, when they reflect as they read—if their chests heave not with emotion, if the short-drawn breath evinces not the quickened pulses of the heart, if the warm blood boils not with jealous and indignant passion—“ they must be more, or less, than men.”

“ *Isabella*. ——— I’ll to my brother,  
Tho’ he hath fallen by prompture of the blood,

Yet hath he in him such a mind of honour,  
 That had he twenty heads to tender down,  
 On twenty bloody blocks he'd yield them up,  
 ' Before his sister should her body stoop  
 To such 'abhorr'd pollution."

MEASURE FOR MEASURE.

Yes, let husbands read, and reason will settle them in firm resolve no longer to be the facile slaves to a vile custom :

“ Law to ourselves ; our reason is our law,”—

else will they be obnoxious to the biting sarcasm of the clown :—

“ — She will keep no fool, sir, till she be married ; and fools are as like husbands, as pilchards are to herrings, the husband's the bigger.”

TWELFTH NIGHT.

The *professional quotation* next to be placed before the reader for consideration relates to the mode of touching, and the objects therein ; explained and described in the following words :—“ Touching is  
 “ performed by introducing the forefin-  
 “ ger, lubricated with pomatum, into the

“ *vagina*, in order to feel the os inter-  
“ num and the neck of the uterus ; and  
“ sometimes into the *rectum*, by disco-  
“ vering the stretching of the *fundas*.  
“ By some, we are advised to touch with  
“ the middle finger, as being the longest ;  
“ and by others, to employ both that  
“ and the first ; but the middle is too  
“ much encumbered by that on each  
“ side to answer the purpose fully, and  
“ when two are introduced together, the  
“ patient never fails to complain. The  
“ design of touching is to be informed  
“ whether the woman is, or is not with  
“ child, to know how far she is ad-  
“ vanced in her pregnancy ; if she is in  
“ danger of a miscarriage ; if the os  
“ uteri be dilated ; and in time of labour,  
“ to form a right judgment of the case,  
“ from the opening of the os internum,  
“ and the pressing down of the mem-  
“ branes with their waters ; and lastly,  
“ to distinguish what part of the child  
“ is presented.



“ It is generally impracticable to  
“ discover by a touch in the *vagina*,  
“ whether or not the uterus is impreg-  
“ nated, till after the fourth month :  
“ then the best time for examination is  
“ in the morning, when the woman is  
“ fasting, after the contents of the  
“ bladder and rectum have been dis-  
“ charged ; and she ought, if necessary,  
“ to submit to the inquiry in a standing  
“ posture ; because, in that case, the  
“ uterus hangs lower down in the *vagina*,  
“ and the weight is more sensible to  
“ the touch than when she is reclined.  
“ One principal reason of our uncer-  
“ tainty is, when we try to feel the neck,  
“ the womb rises up on *our pressing*  
“ *against the vagina*, at the side of the  
“ *os internum* ; and in some, the *vagina*  
“ feels very tense ; but when the *fundus*  
“ *uteri* is advanced near the navel, the  
“ pressure from above keeps down the  
“ *os internum* so much, that you can  
“ generally feel both the neck, and

“ above that, the stretching of the un-  
“ der part of the uterus.

“ In the first four months, the neck  
“ of the womb may be felt hanging  
“ down in the *vagina*, by *pushing up the*  
“ *finger* by the side of the os internum ;  
“ but the stretching of the uterus, and  
“ upper part of the neck, cannot be  
“ perceived till the fifth, and some-  
“ times the sixth month ; and even then,  
“ *the uterus must* be kept down, by a  
“ strong pressure upon the belly.

“ The stretching of the fundus is  
“ sometimes felt by the *finger introduced*  
“ *into the rectum*, before it can be per-  
“ ceived in the *vagina* ; because, in the  
“ last method, the uterus recedes from  
“ the touch, and rises too high to be  
“ accurately distinguished, whereas the  
“ finger being introduced into the *rec-*  
“ *tum*, passes along the back of the  
“ womb almost to the upper part of the  
“ fundus, which, in an unimpregnated

“ state, is felt flat on the back part, and  
“ jetting out at the sides ; but the im-  
“ pregnated uterus is perceived like a  
“ large round tumour.

“ About the fifth or sixth month, the  
“ upper part of the uterus is so much  
“ stretched, as to rise three or four  
“ inches above the *os pubis*, or to the  
“ middle space between that and the  
“ navel ; so that *by pressing the hand*  
“ *on the belly*, especially of a lean wo-  
“ man, it is frequently perceived ; and  
“ if, *at the same time, the index of the*  
“ *other hand be introduced in the vagina*,  
“ the neck will seem shortened, particu-  
“ larly at the forepart and sides, and as  
“ I have already observed, the weight  
“ will be sensibly felt.”

Having read the foregoing *profes-*  
*sional directions* with what patience  
may be, suppose it be admitted that  
examination must be made by the as-  
sistant ; still, upon that very considera-

tion or plea of necessity, and upon every other consideration in connexion therewith, such examination, as to all the peculiarities or symptoms adverted to, ought not to be till towards the time of the labor, and then assuredly, if made at all, should be by a woman. If the examiner be a woman, she will be satisfied with finding that all is right, and will patiently wait near, and be in readiness to assist, when the birth approaches ; but if the examiner be a man,—

“ But I must also feel them as a man,”—

his examinations may be frequent and prolonged, for it rests alone with him in order to satisfy himself, at how early a time, to what extent, and how frequently he will resort to all or any of those peculiarities and particularities of examination, which, in professional language, have been described ; and

subject to which, and to all the bodily and mental excitements occasioned thereby, a woman may find herself when near her delivery, and may remain one or two, or ten or twelve hours, or even for days together!

“ ———— O, fie, fie, fie!

Thy `sin's not accidental, but a trade.”

SHAKESPEARE.

Will any person, having the least feeling for female modesty, say that such modesty is not grossly violated, by a man being thus the examinant and attendant of a woman for hours—for days,—handling her wherever and in what manner he pleases, as often and for as long a time as he pleases, and when, during intervals of cessation from pain, she is (for any thing to the contrary) as sensible of the violations, as susceptible of natural feelings, and as capable of gratifying them, as at any time of her

life, and probably might be induced under the abuses of such practices—

“ Nature herself, though pure of sinful thought,  
Wrought in her so.”

Or, can any practice having relation to the sexes out-Herod this other, which is involved in the foregoing professional quotation? A young creature is but a few months married before a strange man is sent for as a man-midwife; he arrives, is introduced, makes his bow of apparent but simulated respect, and is left alone with the patient.

“ *Mrs. Page.* Why, he hath not been thrice in my  
company!—  
What should I say to him?”

Asking a few questions in a soft, simpering, insinuating manner, he then with the utmost politeness of professional assurance, and as a matter of course, slides his hand \*\*\*\*! Nor does the innocent creature thus assailed and outraged rebuke the mid-day act,

as the wife of *Paulo Purganti* rebuked him for what he did in his sleep dreaming of the wedding-ring,—

“Go, get along, you filthy bear,  
You’ve thrust your finger—God knows where!”

Monstrous! Apart from hymeneal rights, and in violation of them, those sacred limits where modesty should ever stand as sentinel, those outposts where sensitiveness should be ever ready to touch the chords of alarm which puts the heart and the mind upon guard and induces circumspection, have been approached, nay, passed, betrayed into the hand of the enemy by the password “man-midwife,” when the watchword should have been “husband” only! Under cover of such approaches what can be expected other than that in very many cases every defence that modesty could raise, and which virtue ought to maintain, will be overthrown and demolished; and, in the end, the citadel

of virtue, by her own defection, be profaned and polluted. That this fatal catastrophe must have occurred in numerous instances, there can be but little doubt ; as little that it would more frequently have been the end of such doings as described,

“ Had time cohered with place, or place with wishing.”

There are women who are unceasingly solicitous to ascertain whether or not they are in a fructifying state. In this object, and possibly to such end, they either go to their midwife-doctor or send for him, some at six weeks after the supposed conception, others at two, three, four, five, six, or seven months (as is manifest from the foregoing quotation), to be resolved, or upon pretence of being so, one or other of the several points of interesting inquiry ; whether they are actually in “ the family way ? ” how far gone with child ? whether the



child lies right? or whether they are in any danger of miscarrying? Such inquiries are of very common occurrence, and the doctor in such cases must do his best to satisfy anxious solicitude to whatever extent the scrutiny may extend.

The existence, under very pernicious influences upon society, both moral and social, of the laws of primogeniture and of entail to its present extent of lottery chances, induces possibly in many cases a solicitude founded upon anticipations of the "all hail, hereafter!" and the sanguine and impatient woman, the would-be mother, knows no inward rest until she becomes one, and presents to her husband (perhaps titled and ambitious, with tens of thousands of "dirty acres" to "lord it over,") a "son and heir;" nor is the father less solicitous probably than the mother.\*

\* The law of *Primogeniture* seems strangely anomalous when it is remembered that the "first-

Such motive of inquiry, however wayward and unnecessary, is excusable when compared with other impulses under which other women affect solicitude, make inquiry, and submit to the examinations. But whether under actual anxious solicitude as to progeny,

born" was a murderer and fratricide! The law of entail and the partiality for "heirs male," the *elder* taking before the *younger*, arises possibly from a consideration that *Cain* was "a tiller of the ground," and therefore that the ground, in whole parishes of "landed estate," must be reserved for Cain's representative, the eldest; whilst as *Abel* was "a keeper of sheep," many of his representatives, the younger sons and *detrimentials*!—like him sufferers from primogenitive brotherhood—take the type of him unto whom "the Lord had respect" and become "shepherds of the flock" as parsons. To carry the fancy on, it may be remarked that there is a close following up of the original incident, for how many *fratricides* has the law of primogeniture made! The eldest takes estates *ample for a dozen sons*, some of the eleven go to the wars and are killed, and thus seeking the means of a livelihood in the place of that sufficiency they have seen descend in superfluity to their elder brother, against whom may

or as to safety, or from a mere ridiculous curiosity (though it is scarcely known how to make or to admit the distinction), if women will make inquiries and submit to examinations, then the true and actual nature of the examinations may be known to husbands and to "all men, by these presents."

the deaths of the younger sons in the wars be *morally* charged?

"*Orlando (to Oliver)*. I know you are my eldest brother; and, in the gentle condition of blood, you should so know me: the courtesy of nations allows you my better, in that you are the first-born; but the same tradition takes not away my blood, were there twenty brothers betwixt us: I have as much of my father in me as you; albeit, I confess, your coming before me is nearer to his reverence."

AS YOU LIKE IT.

Or, in another point of view, can any "statistical" table inform us, or could any return, *founded on fact*, be made to the houses of parliament, of the following query:—How many of the peers of the realm or landed-estated commoners of the kingdom, now *in possession* under the law of primogeniture, to which they are so partial, are *actually (de facto)* the *eldest* sons of their fathers?

Relative to this topic of *examination* as to the fact of pregnancy, it may be interesting here to notice, that by the criminal law of England at the present day, and which has endured for centuries, no female convict can have sentence of death executed upon her (whatever be the greatness of her crime) if she pleads at the time of her condemnation that she is "quick with child" in stay of execution, until a "jury of *matrons*" has been empannelled to make due inquest and examination, and have actually made such examination of the culprit. The jury are individually sworn to make a true presentment to the court. If the matrons find the criminal's plea to be without foundation, they make presentment accordingly, and execution takes place without delay, the plea and the verdict being recorded as proceedings of the trial : but if the matrons make presentment that the plea of the convict is founded in fact, then, in such case, exe-

cution is stayed, nor can take place until after the delivery of the criminal of the child with which at the time of condemnation she was quick; shortly after which event execution may take place, as frequently has been instanced, and even so lately as but a year or two ago.

This ancient law, with strict propriety, refers the investigation as to the truth of the plea to a jury of *matrons*, and affords clear proof that in those days there were no men-midwives, or otherwise that they were not in recognized practice as at present. If we may judge from cases of violation of the female person which are investigated in our courts and police offices, and upon which male practitioners only are usually examined, it may be inferred that had the above law been made in modern days, the culprit would have been consigned to a jury of men-midwives for examination. No doubt can be entertained that

such a jury would be perfectly competent, but O, how unfit ! whereas how fitting, as well as competent, is “ a jury of matrons ! ”

Thus it will be seen that in comparatively barbarous days decent proprieties were so much observed, that even a condemned criminal—possibly the most worthless or abominable creature of her sex—a “ Mother Brownrigg ” mayhap, who destroyed infant life by wholesale—was not subjected to any other personal examination than by her own sex, “ a jury of matrons ; ” but

“ a change came o'er the spirit of my dream ”—

and now the whole sex (except the privileged culprit, to whom feminine proprieties are preserved by law,) is subjected, in willing subjection and suicidal sacrifice, to the barbarous innovation of the man-midwives' practice, although we are living in days characterized as of “ modern refinement : ” in such change

what recklessness of the proprieties of life! what abandonment of moral decencies! Happily the "jury of matrons" has not yet been dispensed with amidst the innovations of the day, and that decent tribunal, like Christianity, is still "part and parcel of the law of the land," remaining as a land-mark for society to steer by; let society then correct an evil practice, and for a lesson of moral improvement and decent example turn to the modest enactment of the *criminal* law.

There is also another case of legal investigation as to existing pregnancy, viz. at the instance of a widow in favour of a posthumous heir-expectant, in order to estop the collateral and contingent heir, *in default of issue* of the deceased, from entering into possession of entailed estate. It is presumed that in this case evidence as to the fact, whether given by male or female, would be admitted on either side. The queen dowager,

had she had reason to believe that she was pregnant on the demise of William the Fourth, might have instituted such proceeding; and, if the affirmative of the case had been the fact, the succession to the crown would have been in abeyance—an *interregnum*—until the result became known. Even as circumstances were on the accession, the oaths taken of fealty to the queen had a saving qualification in favour of the issue of William the Fourth, should there be posthumous issue.

Hitherto disclosures have but in part been made as to the examinations to ascertain pregnancy, and as if not enough of the person had already been disclosed, the modest kerchief is now withdrawn from the swelling bosom, displaying the naked breasts—"With ravishment beheld!"—in all their tension and fulness of expansion, whiteness and clearness of skin, and loveliness of youth and beauty! Can this be necessary? Ob-



serve: what says the mentor?—"Ob-  
 "structions and pregnancy are both ac-  
 "companied by a stretching fulness of  
 "the breasts; but in the last only may  
 "be perceived the *areola*, or brown ring  
 "round the nipples, from which in the  
 "last months, a thin serum distils; but  
 "this circle is not so discernible as in  
 "the first pregnancy, and even then it  
 "is uncertain."

Now although it appears that uncer-  
 tainty attends this symptom, yet if wo-  
 men will inquire of men, men must  
 satisfy them, and themselves also as to  
 such inquiries as best they may be en-  
 abled;

"What's this? what's this? is this her fault or  
 mine?"

SHAKESPEARE.

And so exposure of the breasts, nipples,  
 areola, and all, despite of shame, is  
 yielded by *modest women*, in addition to  
 the several other tests of examination;

notwithstanding all of which, time alone can satisfy the object of solicitude.

What shall be said of such prurient practices founded in perverted feeling, sensuality, and vice? What thought! Amongst women all this, or whatever investigation or personal knowledge of each other, as it cannot amount to "*crim con*," goes for nothing: curiosity, gossip, fun, frolic, or what not, in the absence of higher motive; nor should it be inquired, or cared, what passed on such a subject amongst themselves;

“ Women in throngs,” &c. &c.

but surely it is monstrous for a woman to rush out from the *sanctum sanctorum* of the shrine of modesty and virtue, to turn her back in contempt upon the priestesses of that shrine, abandon the decencies of her sex, loosening her vestments, throwing her person open, and submitting her very privacies to the ob-

servance and examination of a strange man! That any modest woman should do so—

“ In sooth, 'tis strange, 'tis passing strange!  
'Tis pitiful, 'tis wond'rous pitiful!”

Some women may so conduct themselves, utterly insensible to shame! That others do so may arise from a perverted feeling founded in senseless vanity as to their beauty of person,

“ ———— longing to be seen,  
Though by the Devil himself—”

in like manner as many vain and foolish young women fall sacrifices by being flattered into a conceit that their shapes are “models of perfect symmetry,” and are thus led to consent to expose their persons as “studies” for the pretended amateur, or libertine artist. The fox praised the voice of the crow, and got the cheese for his ingenious flattery; the libertine praises a foolish girl's elegance of form, persuades her to expose

H

herself, in a state of nudity, and, almost in course, her virtue is sacrificed to her vanity, and the baseness of his arts !

“ Women ! Help heaven ; men their creation mar  
In profiting by them. Nay, call us ten times frail ;  
For we are soft as our complexions are,  
And credulous to false prints.”

MEASURE FOR MEASURE.

What other conclusion can possibly come of such proceedings ? Did not that practised profligate, George the Fourth, testify of the effect of the sight of a “ beautiful bosom,” in the anecdote noticed in the former chapter ; and who can controvert it ? neither a Diogenes, nor a Socrates, nor a *St. Anthony* !

Even pictures and statues are capable of *moving* !—the passions : what diversity have we of “ *Susannah* and the Elders,” “ *Esther*” preparing for the lustful bed of *Ahasuerus*, in her turn ! and such-like subjects.\*

\* A critic, in an article entitled, “ A Word on the Annuals,” has lately written as to “ half-

Can husbands, in the face of hourly experience as to the actual effect of female charms upon the passions of men,

decent pictures," in the following just, though satirical manner:—"Mr. —— has exhausted all possible varieties of ringlets, eye-lashes, naked shoulders, and slim waists; Mr. ——, as a humorous painter, possesses very great comic feeling and skill: who sets them to this wretched work? —to paint these eternal fancy portraits, of ladies in voluptuous attitudes and various stages of dishabille, to awaken the dormant sensibilities of misses in their teens, or tickle the worn out palates of elderly rakes and *roues*? What a noble occupation! What a delicate task for an artist! 'How sweet!' says miss, examining some voluptuous Inez, or some loving Haidee, and sighing for an opportunity to imitate her. 'How rich!' says the gloating old bachelor, who has his bedroom hung round with them, or the dandy young shopman, who can only afford to purchase two or three of the most undressed; and the one dreams of opera-girls and French milliners, and the other, of the 'splendid woman' that he has seen in Mr. Yates's last new piece at the Adelphi.

"The publishers of these prints allow that the taste is execrable which renders such abominations popular, but the public will buy nothing else, and the public must be fed."

need any thing further to startle them into a conviction of the dangers of Man-midwifery ! to awaken them from a repose of dangerous confidence,

“ ————— for in her youth  
There is a prone and speechless dialect,  
Such as moves men.”

MEASURE FOR MEASURE.

It is unquestionable that many women refer themselves to male examiners, and submit to such modes of examination as have been described in quotation in this chapter, when they are not actually with child at all ; therefore such idle anticipators must necessarily undergo the strictest and most extended course of scrutiny, by reason that it is far more easy to ascertain the affirmative—if the fact is so—than it is the negative position of the case, however they may hope the one to be the fact or the other. Some women go at six weeks or two months, some at three months, to be examined, although it appears that not

until after *four* months can the examiner ascertain with certainty. Although such women evidently have *assurance* enough, it may yet be their object possibly,

“ To make assurance doubly sure”

in the affirmative, by whatever opportunity may offer. But there are women more to be pitied, and perhaps more justifiable in motive, who submit to the examinations to assure themselves as to the consequences of error, or of crime. From whatever motive however, it is assuredly a very usual affair for women thus to yield their persons to examination ; how execrable, how lamentable the defection of principle, the deficiency of modest feeling which leads them to do so ! If virtuous women will still continue to place themselves in the hands of men-midwives for the mere sake of fancied safety of life, surely they must have some such “compunctuous visitings” of moral tendency as the following,—

“ There’s something in me that reproves my  
    fault ;  
But such a headstrong potent fault it is,  
That it but mocks reproof.”

WHAT YOU WILL.

More modest however, more strictly  
virtuous would they be, if they could  
emulate the resolve of *Isabella*, wherein  
virtue shines in native integrity unal-  
loyed by any compromise of principle  
at the shrine of expediency.

“ *Isabella*. Were I under the terms of death,  
The impression of keen whips I’d wear as rubies,  
And strip myself to death, as to a bed,  
That longing I have been sick for, ere I’d yield  
My body up to shame.”

MEASURE FOR MEASURE.



## CHAPTER V.

“ Yet oft his heart, divine of something ill,  
Mishap'd him.”

*Felix quem faciunt aliena pericula cautum.*

IN the progress of this dissertation hitherto, precursory, incidental, and relative matters only have been treated of; as introductory to the actual accouchement, and to those matters which relate to the birth of the child; which, of course, is the climax of the subject. To such point of consideration has the subject now advanced. If it be said that those fearful and appalling incidents, which the extracts from the Directory Work quoted disclose as necessary in extreme cases of peril only,

ought not to be communicated, because such descriptions may frighten women ; it is answered that it should be no task of the Author of this Treatise to unfold “ the secrets of the prison house,” if it was in such extreme cases only, and under actual necessity alone, which so seldom happens, that such fearful and terrible incidents took place. But when it is considered that it is the fear, (vain fear!) the alarming apprehensions which interested parties induce, and strive to augment extend and perpetuate in conviction throughout the sex, which has contributed to establish, and now chiefly maintains, the vicious practice of man-midwifery ; can any reasonable objection exist against placing the subject in its true light, palpable shape, and terrible circumstances, before the public, in seeking to disabuse as well the one sex as the other ? There is no occasion for this treatise to be read by those women who have not hitherto, and do not in-

tend to employ a man-midwife ; except that they may derive a knowledge of the comforting fact, that could each woman by possibility become the patient in a thousand instances, perhaps only in one of them, or probably not in one, would she need the assistance of a man-midwife, or rather of a surgeon ; and as to such women as have employed, or may be led to have resort to them, it is proper that they should, one and all, be apprised of the risks and imminent hazards they incur, not alone in a moral point of view, but of being injured by instruments, perhaps irreparably, or even of vital consequence. The present chapter relates more immediately to the latter danger. if there existed no other objection against men officiating in the mysterious temple of *Lucina*, if in fact they were, as appurtenant to a seraglio or harem, mere eunuchs in attendance upon the women, still their partiality to the use of instruments should make women pause, and

consider well the liabilities before they resolve to have recourse to them for assistance rather than to midwives. Knowing how to hasten the birth, nay to force it prematurely, hurried in their engagements, sparing of their time, and impatient of the gradual, or perhaps slow progress which nature herself is making, they too often put in practice a knowledge which proves unhappy in its frequent consequences.

In a preceding chapter has been disclosed the course of practice usual in lingering cases ; suggestions have also been made as to the probable effect of a man's mere presence, as producing a revulsion of progress or constringency in the labor, so as to retard its due course and change it into one of a lingering character ; it may now also be stated, that in lingering cases, recourse is often had to a drug called, " orgeate of rye," of such a powerful nature, that if administered in excess, the very vitals

could scarcely be retained! but when moderately administered, it saves the time and the patience of the practitioner, whatever, otherwise, may be its effect upon the patient.

It is a very prevailing idea, that the *forceps* is but seldom used, and never but in cases of emergency. The next page or two will, however, dispel the illusion; and prove that the dread instrument to a woman, oft-fatal appliance to offspring, but most convenient aid, it may be presumed, to the man-midwife, is, "like Satan to the wicked," never far off; and is used *in numberless instances in which, of a verity, no suspicion existed of the fact.* Can a woman count her pains, or distinguish the character of them? assuredly she cannot be accurate as to either; and as to monthly nurses, they are by circumstances so verily the slaves and creatures of the men-midwives, depending on them for occupation, being frequently

recommended by them from place to place; that their presence, whatever may occur, is of no consideration with the operator. As the D—l thought it prudent to go very covertly to work when he intended to deceive Eve, so do men-midwives proceed most covertly in deceiving mesdames the *femmes-convert*, Eve's prolific daughters.

“ ————— Then let me not let pass  
Occasion which now smiles; behold alone  
The woman, opportune to all attempts.”

To prove this, and place the *modus operandi* in its true light, the directions given by the practised “physician-accoucheur” to the tyros of the “art and mystery!” are again availed of,

“ *Clown*. Pray, sir, by your good favour, do  
you call, sir,  
Your occupation a mystery?  
*Abhorson*. Ay, sir, a mystery.”

MEASURE FOR MEASURE.

It proceeds thus, “The woman being

“ laid in a right position for the applica-  
“ tion of the forceps, *the blades ought*  
“ *to be privately conveyed between the*  
“ featherbed and the clothes, at a small  
“ distance from one another, or on each  
“ side of the patient : that this convey-  
“ ance may be the more easily effected,  
“ *the legs of the instrument ought to be*  
“ *kept in the operator's side pockets.*  
“ Thus provided, when he sits down to  
“ deliver, let him spread the sheet that  
“ hangs over the bed, upon his lap, and  
“ under that cover, take out and dispose  
“ the blades on each side of the patient,  
“ by which means he will often be able  
“ to deliver with the forceps, without  
“ their being perceived by the woman  
“ herself, or any of the assistants.”

In order that those who would represent, notwithstanding the above directional quotation, that the forceps although placed ready are seldom used, may be confuted in such misrepresentation ; a further quotation, which relates

specifically to the use of the forceps when the labour is natural by the head's presenting fair, is adduced; and let husbands but picture to themselves the process. The direction to the operator is in the following words:—" When the  
" head presents fair with the forehead to  
" the sacrum, the occiput to the pubis,  
" and the ears to the pelvis, or a little  
" diagonal; in this case, the head is  
" commonly pretty well advanced in  
" the basin, and the operator seldom  
" miscarries in the use of the forceps.  
" Things being thus situated, let the  
" patient be laid on her back, her head  
" and shoulders being somewhat raised,  
" and the br\* \*ch advanced a little over  
" the side or foot of the bed; while the  
" assistants sitting on each side, sup-  
" port her legs at the same time, keeping  
" her knees duly separated and raised  
" up to the belly, and her lower parts  
" always covered with the bed-clothes,  
" that she may not be apt to catch cold.



“ These precautions being taken, let the  
“ operator place himself on a low chair,  
“ and having lubricated with pomatum  
“ the blades of the forceps, and also his  
“ right hand and fingers, slide first the  
“ hand gently into the vagina” (the  
passage for the birth) “ pushing it along  
“ in a flattened form, between that and  
“ the child’s head, *until the fingers have*  
“ *passed the os internum*; then, with  
“ his other hand, let him take one of  
“ the blades of the forceps from the  
“ place where it was deposited, and in-  
“ troduce it betwixt his right hand and  
“ the head; if the point or extremity of  
“ it should stick at the ear, let it be slipt  
“ backwards a little, and then guided  
“ forwards with a slow and deliberate  
“ motion: when it shall have passed  
“ the os uteri” (neck of the womb) “ let  
“ it be advanced still farther up, until  
“ the rest at which the blades lock into  
“ each other, be close to the lower part  
“ of the head, or at least within an inch

“ thereof. Having in this manner in-  
“ troduced one blade, let him withdraw  
“ his right hand, and insinuate his left  
“ in the same direction, along the other  
“ side of the head, until his fingers shall  
“ have passed the os internum” (mouth  
of the womb) “ then taking out the other  
“ blade from the place of concealment,  
“ with the hand that is disengaged, let  
“ it be applied to the other side of the  
“ child’s head, by the same means em-  
“ ployed in introducing the first ; then  
“ the left hand must be withdrawn, and  
“ the head being embraced between the  
“ blades, let them be locked in each  
“ other. Having thus secured them, he  
“ must take *a firm hold with both hands,*  
“ and when the pain comes on, *begin to*  
“ *turn the head from side to side,* conti-  
“ nuing this operation during every pain,  
“ until the vertex appears through the  
“ os externum, and the neck of the child  
“ can be felt with the finger, below the  
“ os pubis, at which time, the forehead

“ pushes out the perinæum like a large  
“ tumour : then let him stand up, and  
“ raising the handles of the forceps pull  
“ the head upwards also, and the fore-  
“ head being turned half round up-  
“ wards, the perinæum and the lower  
“ parts of the os externum may not be  
“ tore.”

From the foregoing directions it appears clearly, that even “ when the head presents fair,” little or nothing is left to nature: it is made manifest that an operation which is entirely nature’s own, and which ought to be left to her all-sufficing efforts, as it well might, and as intended by Providence, is taken quite out of her guidance, and direction is assumed by a man in whose hands are frightful instruments, and whose art only serves to interrupt her natural processes, even if his very presence should not. Can this long operation described, carrying on in the dark, be reflected on by men without trembling for the woman

who lies the victim to such handling? The justly celebrated—he may rather be called the *illustrious*—Dr. Hunter never, it is said, used instruments; but inculcating the true theory that “labour is nature’s work,” he strongly condemned the use of the forceps. There may be some few practitioners of the present day who may be like Dr. Hunter in this respect, greatly to their honour, and they cannot be too much admired for it, as indicative of correct natural feelings.

Dr. Hamilton to a certain extent, however, justified the use of instruments; but his very justification is corroborative of the condemnation of them, which these pages advance. His words are:

“ Many women are improperly im-  
“ pressed with a rooted antipathy against  
“ the use of instruments, a circumstance  
“ which is perhaps to be attributed prin-  
“ cipally to the faults of practitioners.”

Good God! can the instruments in-

trinsically, or by self-acting agency, do any good? can they act without being applied by practitioners? Such reasoning as above would justify gunpowder and loaded pistols as children's play-things! for if, equally, they do harm, it must be *attributed* to the *faults* of those who handle them! The case adduced at the close of this chapter will set this point in a striking light.

There is, in fact, reason for believing that many surgeons would willingly relinquish the mere practical art of midwifery, if the whole of the profession could be brought to do so.

“ ——— This is a practice,  
As full of labour as a wise man's art :”

but it is a mere woman's practice, not “ a wise man's art,” as surgery truly is ; and practitioners of manly feeling may well wish the profession was quit of it, though in regard to considerations of individual interest they cannot prudently

decline what has now become a branch of the general practice.

Tremblingly has the author adduced the precedent descriptions, and tremblingly does he approach the yet remaining quotations marked out from the volumes quoted, on "The Theory and Practice of Midwifery." Fearful, terrible, and appalling as are the circumstantial descriptions remaining to be given of manual operations, they are, however, of more legitimate character (to resort to such expression) under the exigency of circumstances, than any of the preceding, being the *extreme* operations of the *surgeon*, and not the simulated offices of the man-midwife. But such avowal is qualified and cannot greatly avail the male practitioners, by reason that the absolute necessity for such extreme operations occurs not in one case of a thousand; and therefore, if they are resorted to without absolute necessity, the lives of both the mother

and child are in all such cases almost wantonly endangered, and in some are sacrificed, by such contrivances; more especially in the hands of ignorant or unskilful practitioners, as will be seen. In all such cases of instrumental operations *performed when not absolutely necessary*, the operator—worse than Macbeth—dares do *more* than becomes a man; and however Dr. Hamilton may have been disposed to justify the use of instruments, he but confirms the hazardous consequences of them in the following passage:

“ — Yet it must not be concealed,  
 “ that considerable practice and expe-  
 “ rience, with a complete knowledge of  
 “ the subject, are essentially requisite,  
 “ otherwise much harm may readily be  
 “ done. Operations in midwifery re-  
 “ quire more dexterity than those of  
 “ surgery in general, and their event is  
 “ of greater importance, as two lives are  
 “ at stake.”

The professional Mentor first referred to and quoted, alluding to the application of fillets as necessary in the *most extreme cases of difficult labour*, says :  
“ Even in these cases, indeed, the last  
“ fillet, or a long pair of forceps, may  
“ take such firm hold, that *with great*  
“ *force* and the strong purchase the  
“ head will be delivered : but such vio-  
“ lence is commonly fatal to the woman,  
“ by causing such an inflammation, and  
“ perhaps laceration of the woman, as  
“ is attended with mortification.”

Again, in description of an actual operation :—“ As the resistance was great,  
“ I gradually increased the force, and  
“ though the forceps slipped several  
“ times, I at last delivered the head, by  
“ grasping the handles more firmly and  
“ pulling up towards the pubis ; but  
“ the perinæum (the partition between  
“ the passage of the birth and the anus)  
“ was torn by the sudden delivery, be-  
“ cause I did not then know how to



“ make the proper turns, and proceed in  
“ the slow and cautious manner which  
“ I have since adopted. The child’s  
“ head was squeezed into a longitudinal  
“ form, flattened on the sides, with a  
“ deep impression on the cranium above  
“ the ears; and from an indentation on  
“ the os frontis by a blade of the forceps  
“ which had been fixed on that and the  
“ occiput, I discovered that the ears  
“ were not to the sides, as I had ima-  
“ gined.”

Again, as to the danger attending the use of the fillets; the fair professional confession is in these words: “ The  
“ disadvantage attending *all* fillets is  
“ the difficulty in introducing and fixing  
“ them; and though this last is easier  
“ applied than the others, yet when the  
“ vertex presents, the child’s chin is so  
“ pressed to the breast, that it is often  
“ impracticable to insinuate the fillet be-  
“ tween them, and if it is fixed upon the  
“ face or hind head, it frequently slips

“ off in pulling : but granting it com-  
“ modiously fixed, when the head is  
“ large or the pelvis narrow, so we are  
“ obliged to pull with great force, the  
“ fillet will gall, and even cut to the  
“ very bone, and if the child comes out  
“ on a sudden, in consequence of vio-  
“ lent pulling, the external parts of the  
“ woman are in danger of sudden lace-  
“ ration.”

The foregoing descriptions contain, too clearly to admit of doubt, direct and positive evidence (we may almost call it “ king’s evidence,” or queen’s,) of the dangerous liabilities to which both women and children are subjected by the use of “ forceps” and “ fillets ;” the woman to inflammation, laceration, mortification, death ! the child, if it escape death, to having a squeezed and longitudinal head without ears, cut also to the very bone by the fillet around its tender neck ! Ye that have ears, will ye hear ? Such is the great danger of in-

strumental appliances, to which men-midwives are so prone; liabilities most dreadful; even that some internal part of the woman may be enclosed in the powerful gripe of the forceps at the time they clasp the child's head, and be torn away, or at least lacerated, by the pulling. Heavens! the idea makes one's flesh creep with horror.

Hastening through the ordeal over the red-hot ploughshares of these terrible disclosures as to appliances peculiar to the man-midwife's art, next is presented a description not of legitimate character, but detailed as the awkward operating of a country practitioner, once a pupil of the M. D. whose work is quoted; in which outrageous case the woman died the next morning, after she had been delivered of a dead child: the *Moloch* sacrifices—mother and child!—of the forceps in unpractised hands.

“ First Moloch, horrid king, besmear'd with blood  
Of human sacrifice, and parents' tears.”

And be it remembered, the doctor himself has admitted, that in his own practice, as just detailed, he injured the woman ; “ because (says he) I did not then “ know how to make the proper turns, “ and proceed in the slow and cautious “ manner which I have since adopted.” Therefore, as all men have to learn, how many women may fairly be presumed to be sacrificed or injured in unwisely becoming “ subjects ” for the practice and learning of men in an art professedly for their safety, although nothing is ever said about it? Assuredly a thousand times more than are benefited by the practice when attained ; the remedy being worse than the disease a thousand-fold ; an inverse ratio in which the dangers alarmingly preponderate over the supposed benefits.

But, as to the confessedly awkward operating of the country practitioner, the doctor describes the horrible bungling of his former pupil in the following

terms: " After he had fixed these (the  
" forceps) properly (?), he tried several  
" times, *in vain*, to bring the head  
" lower. Finding, however, that the  
" forceps did not slip, but kept a firm  
" hold, he resolved to try and make one  
" effort more, and *after pulling with all*  
" *his strength*, and moving the handles  
" of the forceps over the pubis, he got  
" the head delivered; yet *not without*  
" *bending backwards that blade of the*  
" *forceps* that was next to the pubis.  
" She was delivered of a dead child  
" about noon, and expired the next  
" morning."

Now reflect, husbands, wives, and readers, on the character, circumstances, and result of the foregoing operation, as described; and also as commented upon by the doctor in the following letter to his former pupil; but observe the delicate balance preserved between extenuation and blame; the latter amounting to severe and deserved censure after all,

although expressed in terms of balancing equivocation and in ambiguity of expression. The letter is in the following terms :

“ Sir,

“ I received yours of July 16. Since  
“ you attended me, I contrived the last  
“ forceps with shorter handles, on pur-  
“ pose that too great force might not be  
“ used. No doubt, I should perhaps  
“ have been tempted even to use as  
“ great force as you did when there  
“ was so good a hold ; but yet you may  
“ consider how much the soft parts of  
“ a woman must suffer, by the bending  
“ so strong an instrument against them  
“ as the blade you sent me.” \*

These appalling descriptions, written almost as the laws of *Draco* were writ-

\* The several professional quotations which are adduced in this Treatise are from the work of *Dr. Smellie*.

ten, happily close the descriptive part of the subject; and truly, as progression was made through them, the Author found—

“on horror’s head horrors accumulate:”

yet were such quotations necessary and of value to prove, as they surely must have done, the dangers of instrumental aid, even in the most experienced and skilful hands; whilst in bungling and unskilful hands, they give *confession*, as well as evidence, of the horrid work they make, insomuch that there needs no further cases to be adduced were there ten thousand, for by this time readers must have “supped full of horrors.”

## CHAPTER VI.

O pity and shame, that they who to live well  
 Enter'd so fair, should turn aside to tread  
 Paths indirect, or in the mid-way faint !  
 But still I see the tenor of man's woe  
 Holds on the same, from woman to begin.

From 'man's effeminate slackness it begins,  
 Said th' angel, who should better hold his place  
 By wisdom, and superior gifts receiv'd."

PARADISE LOST.

" Hominis errare insipientis vero in errore perse-  
 verare."

THE ease with which even newly-married women reconcile their minds to the idea, and their feelings to the consequences, of having a man-midwife to attend them, is matter for surprise, as it



might, very naturally, be expected they would be

“Timorous and loath with novice modesty;”\*

but the indifference and complacency with which husbands acquiesce in, or themselves make such choice, is perfectly unaccountable :

“*Iago*. If you are so fond over her iniquity, give her patent to offend ; for, if it touch not you, it comes near nobody.”

OTHELLO.

To what can such a state of misplaced implicit confidence be ascribed ; except, as before hinted, that medical practitioners have inculcated the belief that women are only safe, or at least are safest, in their hands ?

“ Why, man, they did make love to this employment.”

HAMLET.

\* “ As a jewel of gold in a swine’s snout, so is a fair woman which is without discretion.”

PROVERBS, xi. 22.

It may be remarked that whenever, on coroners' inquests or on any other occasion, medical men give evidence as to the deaths of women in childbed (which from poverty, mismanagement, imprudence, ill-treatment, or even from accidental causes, too frequently occur), they invariably impute blame, if there is the slightest opening for their doing so, to any midwife who may, by any chance whatever, have had any thing to do in the matter ; whilst it may equally be noticed, that they never seek to implicate or impugn each other, whatever may be the circumstances attending any such lamentable occurrence. By such arts, and by maintaining thus in public a uniformity of purpose, they have advanced their common interest as to this branch of practice, to the great detriment of female practitioners and, no doubt, of public morals.

Having also the most unreserved and constant intercourse with families, as to

all those "ills which flesh is heir to,"  
they

"that advantage use

On our belief, that all from them proceeds :

I question it."

Working upon fears and apprehensions, they have gained their object and made good their ground ; nor will it be easy to dislodge them from their position, unless the public, by duly considering the subject in all its bearings of indelicacy and of hazard, shall be induced to throw off the oppression ; for, according to the sentiment so well expressed by *Henry Brooke* in his drama of *Gustavus Vasa* (adopted and rendered popular by *Lord Byron*, and of which *O'Connell* is so fond),

"Who would be free, themselves must strike the blow !"

There can be no doubt that the erroneous impression which has been given has worked such perversion of

K

feeling, that women who would be shocked, if on alighting from a carriage they should accidentally expose to a man their legs to the height of the garter, would admit, as matter of course and without a blush, the man-midwife's familiarities. How is this? for the inconsistency appears most extraordinary that they should thus "strain at a gnat and swallow a camel."

"*Othello*. They that mean virtuously, and yet  
do so,  
The devil their virtue tempts, and they  
tempt heaven."

Turning thoughts back to the disclosures of preceding chapters, a consciousness must have been induced of the actual proceedings which take place at the examinations during pregnancy, in all the various circumstances of contact ;

"*Laertes*. A touch, a touch, I do confess."

HAMLET.

A consciousness, also, of the proceedings of indelicacy and danger preparatory to and during the labour; also, at the actual time of delivery in ordinary as well as extraordinary cases: now may be noticed, that, moreover, even after the delivery the woman is exposed to the man-midwife's view as well as touch, whilst disengaging the child, binding the mother round, and preparing her for bed; also, "after-symptoms" have to be ascertained; and, in fact, for a month after her delivery he has free access, and in many cases is not an inconstant visitor to her bed-room as she approaches convalescence; during all which time she is perhaps "as well as can be expected" *and sufficiently grateful.*

A gentleman, who was some years ago a surgeon, apothecary, druggist, and man-midwife, but who is now an M. D. practising with celebrity as a physician-accoucheur, a married man of

large family, and a very discreet and worthy member of society, informed the author in early days that the trials of temptation to which practitioners were exposed with their patients at this period were very great. Sitting by a bedside, he might see a youthful woman in sweetest delicacy of complexion, with bewitching languishment of eyes, lying listlessly in bed in the luxuriant weakness peculiar to the situation, yet the more than rose-tint blooming on the cheeks in lovely contrast with the lily whiteness of the skin, as also the sparkling translucent lustre of the eyes, denoting the rapid advance of returning health. Tired with the irksomeness of confinement, and, at times, vivacious from the impulse which the renewed concomitants of a healthful state of the blood imparts to the system, the patient, lovely in herself and attractive in her chamber *deshabille*, might raise herself on her elbow embosomed in the downy.

pillows, and *en negligée* partially disclose, in more than Parian whiteness, though streaked with sky-blue veins, her distended bosom teeming with nature's fulness! With smiling confusion and heightened blushes she might hastily cover the temptation; but not so easily could the beholder allay the excitement which but the momentary glance created; to the mind's eye the lovely orbs would still be palpable in form: "One might even fancy (said he) that in look and manner there was something of invitation or of welcome;"

"Her eye discourses, I will answer it."

ROMEO AND JULIET.

"But (continued he) the approach is dangerous; for should we make a false step we are at once in the patient's power, as she might capriciously affect 'a virtue though she had it not,' after having coquettishly induced an amorous feeling. Therefore (concluded he) we

are necessarily on our guard, especially married men."

It is scarcely necessary to offer any observation as to such a situation ; more especially as the chamber temptations to which men are subjected practising as midwives, as also their probable conduct under such temptations, are somewhat at large treated of in succeeding pages. But it can hardly fail to occur to the mind of any one, that under such circumstances as are involved in the foregoing *possible* case, the man-midwife, however he may bear his faculties meekly in resisting the impulse, nevertheless carries with him faculties of physical as well as of mental operation ; and it may be but by a mere vibration of the scale which of them may be called into predominant action. Supposing, even, that the mental power should prevail, the lust of the eye has been gratified, and the neighbour's wife coveted,—adultery hath been committed



in the heart. This is the best possible result under such circumstances ; it is all that caution, prudence, wisdom, or even virtue, can effect : but in the absence of virtue, or the worldly motives of conduct, the result might be very different.

Now any person who knows or has ever heard what character of persons “ young surgeons ” who attend to walk the hospitals generally are,—any person who knows or has ever heard of what passes in the *Lazarus* wards, and when “ unfortunate females ” are about to leave the hospitals on their recovery,—whoever has heard of the term “ mercurial maidenhead,” as a familiar and significant expression amongst the dressers and pupils, indicative of the object of their desires, as a *quantum meruit* for services,—will not hold them to be the most immaculate of the queen’s subjects ; and very likely they would not wish to be thought peculiar in such re-

spect. Is it probable, then, that one of this class when in practice, not to say absolutely a man of gallantry, but of mere easy politeness, would pay so ill a compliment to a woman as to seem perfectly indifferent while gazing on the secret beauties of her person ?

“ Women are pleased with courtship, and the most disdainful cannot but be complaisant to those that tell them of their attraction.” (*“ Connubialities,”* Lond. and Paris Mag.)

How “ glöz’d the Tempter ?”—

“ Wonder not, sov’reign Mistress, if perhaps  
Thou canst, who art sole wonder ; much less arm  
Thy looks, the heaven of mildness, with disdain,  
Displeas’d that I approach thee thus, and gaze  
Insatiate ;”——

\* \* \* \* \*

“ —— but here

In this inclosure wild, these beasts among,  
Beholders rude, and shallow to discern  
Half what in thee is fair, one man except,  
Who sees thee ? (and what is one ?) who shouldst  
be seen

A Goddess among Gods, ador’d and serv’d  
By Angels numberless, thy daily train.”

PARADISE LOST.

In but reasonable candour, it must be admitted that a man cannot help admiring charms which, hidden to the world, are unveiled to him ; and so admiring, can he but

“ judge it hard and difficult,  
Conversing, looking, loving, to abstain  
From Love's due rights ?”

Or, under other circumstances, can the lady be offended if, by her tacit permission, he dwell and prolongs his examination where she must be sensible—perhaps feelingly sensible!—in the tangibleness of the scrutiny, there is reciprocally an influencing effect, resulting from “des agitations vives?” How much may a man of gallantry say, and how effectively, even in slight praise of mere intimation, or in impassioned exclamation on such an occasion ; and, as women are generally accessories to their own dishonour (for did they not flatter themselves, men could not so easily de-

ceive them), what therefore may *possibly* be the effect of such investigations, if so availed of, however professionally undertaken? what the mischief of an expression of praise or of an impassioned ejaculation?

“ Far other operation first display'd  
 Carnal desire inflaming : he on Eve  
 Began to cast lascivious eyes ; she him  
 As wantonly repaid ; in lust they burn.”

And supposing that the sensations which are excited in both, or either of them, are suppressed for the time, what are the recollections afterwards? When the lady is recovered, can the man-midwife look at her without remembering the delicate conformation of her limbs, their luxuriant fulness and proportions, or the texture and complexion of her skin ;

“ Their shape, their colour, and attractive grace,”

with other peculiarities of the, perhaps, *paphian* beauty of her person?

“ Many are in each region passing fair  
As the noon sky ; more like to goddesses  
Than mortal creatures.” MILTON.

Or can she see him without consciousness that, as well by touch as by sight, he knows her in person already too intimately ? The man's being a professional cannot obliterate the idea in her breast that he is nevertheless a man, nor alter his consciousness that she is a lovely woman ! Those natural sensations therefore, to which it is no more in our power to be insensible, than to “ add one cubit to our stature,” must occur ; for your actual anchorite is as much a *rara avis* as the phoenix, unknown as the unicorn or the mermaid, and as difficult to be authenticated as the American sea-serpent ; nor is every woman either a *Lucretia*. It cannot, therefore, be admitted as a general conclusion, because it is not believed in the aggregate, that it is possible for a man in health to view the loveliness of form



Assuming then a conclusion which in reason and according to nature cannot be avoided, or confuted as erroneous, that the passions of *the man* are thus by sight and touch *liable* to be excited; can it be imagined but that in cases it may happen that a man-midwife, agitated himself, may seek to agitate the woman into an excitement of like desire?

If he should chance to be a man of strong passions and infirm mind, he can scarcely help doing so, for in the excess of inflamed impulse he is hardly a free agent. Nor is ignorant how to accomplish his intent, not he:—"expert in amorous arts" his professional knowledge teaches him where to place his finger upon the *clitoris*, which is the master-key to the accomplishment of his desires. Unlike the courtier in *Hamlet* who protested to the "noble Dane" that he could not play upon the recorder which played upon, would "discourse most

eloquent music," the man midwife knows every touch, and all variety in fingering. Under pretence then that it is necessary to touch before he can properly decide on the situation of pregnancy of a woman, or to digitate to dilate the passage, however afar off may be the hour of delivery, the woman is in the power of a libertine who intent on his vile purpose may continue his digitating process, and

“ ————— forbore not glance or toy  
Of amorous intent, well understood  
Of Eve, whose eye darted contagious fire :”

till infallible symptoms (*des sympathies adoucissantes*, as the magnetisers say,) leave him no room for doubt that her free agency is at length as fully subverted as his own was previously superseded by the force of his desires.

“ Both in subjection now  
To sensual appetite.”

• • • • •

“ He led her, nothing loth.”

Women seem to be blind to this danger : husbands surely must be. Strange ! that



either women or men can need to be reminded of what parts they are composed, with what excitability of temperament possessed, when even our chastest passions are as

“————— Counsellors

That feelingly persuade me what I am.”

AS YOU LIKE IT.

When a libertine chooses thus to use his opportunity, thinking himself safe in doing so, putting fire to those combustibles of nature to which he is, as a man-midwife thus foolishly invited and given access, it is next to impossible for a woman of warm temperament to preserve her virtue; provided he be not so hasty as to betray his sinister object, and arouse her consciousness of it, before by the influence of her delirium of excitement she is in the situation he would wish, that is to say, fully in his power;

“———— oft have they violated

The temple \* \* \* with foul affronts,

Abominations rather.”

PARADISE REGAINED.

It will not be *mal-à-propos* to introduce a quotation from “*Sterne’s Sentimental Journey,*” which will illustrate by *a situation* of similitude in physical and moral relativeness, though attended with a result, (from want of tact,) different from what a practised libertine might have effected under similar circumstances:—

“ — Such were my temptations;—and in this disposition to give way to them, was I left alone with the lady, with her hand in mine, and with our faces both turned closer to the door of the remise than what was absolutely necessary.

“ This certainly, fair lady, said I, raising her hand up a little lightly as I began, must be one of Fortune’s whimsical doings; to take two utter strangers by their hands,—of different sexes, and in one moment place them together in such a cordial situation as friendship herself could scarce have achieved for them, had she projected it for a month.

“ — And your reflection upon it shews how much, Monsieur, she has embarrassed you by the adventure.

“ When the situation is what we would wish, nothing is so ill-timed as to hint at the circumstances which make it so.—You thank Fortune,

continued she,—you had reason—the heart knew it, and was satisfied ; and who but an English philosopher would have sent notice of it to the brain to reverse the judgment ?”

A woman who in the morning would be shocked at the very idea of committing adultery, and who would be proof against every attack that could be made, even to the extent of *Sheridan's* illustrative hypothetical test of virtue, as noticed in the third chapter ; as free from wrong intention as Eve ere she was assailed, when she argued her constancy, as to the anticipated attempts of *Satan*, thus—

“ His fraud is then thy fear, which plain infers  
Thy equal fear that my firm faith and love  
Can by his fraud be shaken or seduc'd ;  
Thoughts, which how found they harbour in  
thy breast,  
Adam, misthought of her to thee so dear ?”

may, nevertheless, by these “ tricks of custom ” be spirited out of her senses ; and, as Samson was treacherously despoiled of strength in his sleep, suffer

during her delirium what she never dreamed of!

“ Despoil'd of innocence, of faith, of bliss.”

“ ————— So rose the Danite strong,  
Herculean Samson, from the harlot-lap  
Of Philistean Dalilah, and wak'd  
Shorn of his strength.” PARADISE LOST.

Do husbands on their part need arguments or instances to prove that this “high pressure” power of the passions is so great as to be often difficult of control, and frequently irresistible, hurrying us in the beaten track of vice at rail-road speed? Or, can women affect unconsciousness of its force,

“ — And make your wantonness your ignorance.”

HAMLET.

Is it not rather that implicit reliance is placed, notwithstanding the force of our passions, on the character of men-midwives for honour and principle, in full belief that *none of them*—“no, not one!” will abuse the trust reposed, under any circumstances of temptation? Surely,

upon such supposition only can it be, that such extreme confidence prevails.

And certainly, it is creditable to the profession that the rule of honour and propriety has been, extensively, so prudently observed as to have inspired such extent of confidence; honourable, that so many of them have

“ \_\_\_\_\_ made small account

Of beauty and her lures, \* \* \* \*

\* \* \* \* on worthier things intent.”

But notwithstanding, and however great may be the reliance placed on any individual practitioner, or however deserving very many of them may be of such reliance; there is in the very nature of circumstances a risk which no prudent man should incur, proceeding from acts or liabilities to which no virtuous woman should subject herself:

“ For he who tempts, though in vain, at least  
asperses

The tempted with dishonour foul; suppos'd

Not incorruptible of faith, nor proof

Against temptation.” PARADISE LOST.

And, in respect of what a husband has a right to expect in the conduct of a wife, how much propriety of sentiment has the great dramatist made *Othello* express in a few words :

“ She is protectress of her honour too ;  
May she give that ? ”

It ought to be sufficient that transgression is possible, to induce reflecting persons of both sexes, to lay aside any preference they may have hitherto given to a man-midwife, over the female practitioner ; whilst newly married couples should wholly refrain from employing them, if resolved to avoid a dangerous probability, under operation of which their peace may be blasted for ever ; content to remain in happy ignorance of the ecclesiastical courts and their popish array of functionaries, as to which it may well be said,

“ When ignorance is bliss, 'tis folly to be wise.”

It may be true as propounded by *Sterne*, (at least to an extent,) that;

“ when a virtuous convention is made betwixt man and woman, it sanctifies” their intercourse; yet that *sentimentalist*, who was well acquainted with *Les Egarements du Cœur*, wrote also —“ ’Tis sweet to feel by what fine-spun threads our affections are drawn together!” Now these fine-drawn sentimental threads, sweet as they may be, are also, in very many cases, highly dangerous; double-edged swords, which may wound *two* individuals at once; and as no man would wish his wife to have a *Dr. Cantwell*, or a *Joseph Surface* for a man-midwife, husbands ought to respond to *Sir Peter Teasle*, “ Oh! d—n your sentiment,” as to these “ virtuous conventions” “ betwixt *man* and *woman*,” in relation to “ chamber practice,” for of all compacts whatever, they are the most fragile!

“ Zounds! *Joan*, take away the board!”

Whoever, in truth, may be the practitioner, —

"But men are men; the best sometimes forget,"

the following admonitory lines of *Shakespeare* may, by possibility, have application, as experience has in all times borne out the predication which they involve :

" ————— make not impossible  
That which but seems unlike : 'tis not impossible,  
But one, the wicked'st caitiff on the ground,  
May seem as shy, as grave, as just, as absolute,  
As Angelo."                      MEASURE FOR MEASURE.

Although matters may not proceed to such extent, as to give occasion to a wife, in contrite feeling, to confess in the words of Eve :

" ————— and with me  
Persuasively hath so prevail'd, that I  
Have also tasted."

Yet there have occurred in life many instances of unhappy results, manifested in women's altered conduct after the inroads of indelicacy have been made by the man-midwife's practice. To an extent, it may be said that by such practice



they have had *connexion* with a *second* man, and in fact, their husbands can know but little more of them than that *second* man does; whilst, as to every child that is born into the world, propriety would dictate that but *one man* ought to have to do with the matter! Should habits or conduct afterwards alter so as, in the perhaps jealous regard of a husband, to make the virtue of a wife appear in any degree questionable, as—

“ — honour is an essence that's not seen;  
They have it very oft, and have it not,”

OTHELLO.

his jealous suspicions may by degrees reach the height of firm conviction, for

“ ————— trifles light as air,  
Are to the jealous confirmations strong  
As proofs of holy writ !”

and although devoid of proof, still, in agony of soul, he may reproach an unoffending wife as a vile adulteress!

“ ————— some cursed fraud  
Of *an enemy* hath beguil'd thee, yet unknown,  
And me with thee hath ruin'd.”

In such a state of mind and feeling, a man may be as madly possessed as poor *Ford* in his jealous mood, and may take, as he did, all manner of pains to make himself as ridiculous as he was evidently unhappy, under his unfounded suspicions. With what mad ecstasy he exclaims :—“ Terms !—names !—*Amaimon* sounds well ; *Lucifer*, well ; *Barbason*, well ; yet they are devil’s additions, the names of fiends : but cuckold ! wittol cuckold ! the devil himself hath not such a name.” \* \* \* \* “ Fie, fie, fie, cuckold ! cuckold ! cuckold !”

A case has very recently been before the public which in *a general point of view* is very illustrative of this subject. And although the *supposed* injured party was not actually the husband of the *supposed* frail one, he stood in position towards her to be fully sensitive as to all the proprieties of the case, and indignantly alive to the *supposed* infraction of them ; as may be seen from the tenor of the

letter of imputation addressed to the man-midwife (so to designate the M. D. to whom it would be injudicious more directly to point) to the following purport:—"For many months you have attended a lady, in your character of a medical man, and to your knowledge at my cost and expense. Now I have evidence that you have violated your professional character, and that you have carried on a long course of intrigue with this w—— of Babylon. I expected this from the extraordinary stimulants you administered to her for your own improper purposes, and from the advice you gave her, which I have from her own lips. Your examination of her person too I know of, and I am impressed with this conviction from a mass of evidence. I have determined to adopt the only course open to me, and to express by letter my opinion that your conduct has been in the highest degree disgraceful to you as a man of

honour and a gentleman, and that I shall not omit an opportunity of telling you so, and repaying you with interest. But I have no objection previously to acquaint you with the evidence I have as to your connexion with her—your prescriptions I have read, and the rest comes from her own lips.”

Such a letter might well become any man having proper feelings of what was due to himself, whatever his relative position, whether as husband or “protector” towards any individual of the opposite sex whom he supposed had proved an adúlteress! against the *civil contract* of their copulative mutuality; and the letter bears internal evidence that it was written in such belief. True it is that the accusation was denied by the supposed inconstant, the fair one of Babylon! who described the conduct of the M. D. towards her, as marked by the utmost delicacy and kindness; whilst the doctor on his own part in repelling the imputation maintained, that there was not one syllable

ble of truth in the allegation suggested in the letter: and not only did he deny in the strongest terms, that he ever had connexion with the lady in question, but that from the nature of her complaint it was impossible; and that never any thing approaching to familiarity had passed between them. He stated, however, that the number of his visits had been thirty-three in the course of a year and a half, (the case being one of miscarriage,) and that *only on one occasion had he examined the patient's person*, and then only in the most delicate manner, and that the prescriptions he had given her were proper, and contained nothing but that which was calculated to remove her complaint.

Such, as contained in the foregoing letter, was the accusation made; and such, also, in the foregoing summary, was the explanation and denial; both equally taken fairly and in substance, from the public newspapers; and free from a syllable of inferential observation; adduced

also without reference to individuals, except it may be added, that the M. D. was described as being at “the very head of his profession;” though it is something new to learn that fact as to the acephalous profession! It is sufficient for the object of this treatise that the case, as presented to the public through the newspapers, shews that *there do exist dangerous liabilities* to which married couples, (as well as couples copulative, but not united!) are subject. Against such dangerous liabilities there is no absolute or perfect security, or warranty, for of even the most honourable of men there might be occasion to say, as Isabella spoke in mitigation for Angelo,

“ ————— I partly think  
A due sincerity govern'd his deeds,  
Till he did look on me.”

MEASURE FOR MEASURE.

But whether actually injured in the tenderest, and extremest point, or not; “Beware of jealousy!” for if once that

fatal passion takes firm possession of a man's mind and feelings, *upon even the supposition of guilt* ;

“ ——— a jealousy so strong  
That judgment cannot cure ;”

so much unhappiness ensues that it is next to impossible to avoid a separation ; or it may be that prudent considerations alone shall prevent an appeal to the Ecclesiastical courts. A very recent case (that of Sir G. W——) has proved that nearly *ten thousand pounds* ! may be expended in unavailing endeavour to prove adulterous intercourse. Yet possibly the jealousy, or a firm conviction of guilt may remain, to the destruction of happiness, and prejudice of actual innocence !

Will sensible men then continue to incur a hazard of probable results so fatal to peace of mind and future happiness, by introducing male practitioners to the peculiarities of the chamber of travail ; who

“ Hence to the bait of women lay expos'd ;”

spurning an alternative which is free from all jealousies of sexual influence, and more chaste, and full-safely available? When even men who stand highest in estimation are not exempt from liability to incur suspicions and imputations, whether well founded or not; in whom can confidence safely be placed?

“ *Iago*. Men should be what they seem ;  
Or, those that be not, would they might seem none!

“ *Othello*. Certain, men should be what they  
seem.”

\* \* \* \* \*

“ O, what may man within him hide  
Though angel on the outward side!”

SHAKESPEARE.

Again, however, far from intimating, or wishing to inculcate a belief that the generality of men-midwives habitually or occasionally abuse their trust : there are, no doubt, many of them, possibly many hundreds, ay, or thousands, who would not to the slightest extent do so; under almost any circumstances of temptation.



Nor is intimation made that those who would not scruple either to make opportunity, or to avail of such as might present;

“ *Iago*. A slippery and subtle knave; a finder out of occasions; that has an eye can stamp and counterfeit advantages, though true advantage never present itself: a devilish knave!” \* \* \*

OTHELLO.

would do so at all times, or in all cases: it would be out of the way to believe that they would or could, and preposterous to assert it; for even the most sensual of them are

“ ————— too discreet

To run a-muck, and tilt at all they meet.”

Sufficient it is, that both experience, and the merest common sense, ought to convince any one, that *amongst thousands, there must be many* who would avail of every opportunity to gratify their sensuality, their fancy, or their passion, so that they did not glaringly

outrage their worldly discretion; and such is the liability which attends the men-midwives' intercourse, a liability which must come home to the heart,

“ If damned custom have not braz'd it so,  
That it be proof and bulwark against sense.”

HAMLET.

As, in the introductory chapter, the influence of woman over man was particularly instanced in the character of *Coriolanus*, that of *Angelo*, drawn also by *Shakespeare*, is now adduced, as tending still further forcibly to illustrate the position that no fixed resolve, no firmness of nature, no integrity of character can be fully relied upon against such influence.

But before entering upon such example, it may be in fitting place first to illustrate in the same object by the suggestion of *Belial*, “ *Paradise Regained*,” when temptation the most accursed was proposed!

“ Set women in his eye, and in his walk,  
 \* \* \* \* \*

Such object hath the power to soft'n and tame  
 Severest temper, smooth the rugged'st brow,  
 Eneerve, and with voluptuous hope dissolve,  
 Draw out with credulous desire, and lead  
 At will the manliest, resolute'st breast,  
 As the magnetic hardest iron draws.  
 Women, when nothing else, beguil'd the heart  
 Of wisest Solomon.”

MILTON.

In “ Measure for Measure,” *Angelo*,  
 the Duke's deputy, is described as

“ A man of stricture and firm abstinence.”

Again—

“ A man whose blood is very snow-broth ;  
 One who never feels the wanton stings  
 And motions of the sense.”

Again, the Duke speaking of him, says,

“ Whom I believe to be most strait in virtue.”

And *Angelo* of himself, exclaims—

“ Never could the strumpet, with all her dou-  
 ble vigour, art and nature, once stir my temper.”

Yet this man stumbled, staggered, and

M

fell, even from his apparent upright-  
ness, and notwithstanding his supposed  
coldness of constitution, as will be seen.

“ *Isabella*. Save your honour !”

“ *Angelo*. From thee ; even from thy virtue !

\* \* \* \* \* Can it be,

That modesty may more betray our sense

Than woman’s lightness ?” \* \* \*

\* \* \* \* \* “ What ? do I love her

That I desire to hear her speak again,

And feast upon her eyes ?”

Thus, once caught in the trammels of  
temptation, he cannot recede, so little  
redemption is there in mere human vir-  
tues ! So rankly does the mere animal  
nature begin to work within him, that  
in impassioned fervour he exclaims—

“ ————— Be that you are,  
That is, a woman ; if you be more, you’re none ;”

as the inward fire gathers strength, the  
character in its falling off, is perfected ;

“ And when he falls, he falls like *Lucifer* !”

the “ snow-broth” blood becomes as a

torrent of consuming lava, and Angelo, losing all "nicety and prolixious" toyings in the vehemence of ungovernable desire, stipulates in undisguised and base proposal the fiend-like condition of his mercy! thus,

" ————— I have begun ;  
 And now I give my sensual race the rein :  
 Fit thy consent to my sharp appetite,  
 Lay by all nicety, and prolixious blushes  
 That banish what they sue for ; redeem thy  
                   brother  
 By yielding up thy body to my will."

Seeing then what human nature may at times be in its animal propensities, it comes in place to dilate somewhat at large upon its higher essence *Reason*,

" Tho' under Nature's laws, yet man is free  
 In Reason's empire,—highest earthly rule,  
 Wisely decreed to curb the human will ;"

*Unpublished Poem.*

for assuredly the basis of reliance as to the toleration of this practice of man-midwifery must be, not that the animal

propensity does not exist in forcible influence, but that it is in all cases corrected, suppressed, and regulated by the higher attributes of our nature, moral principle, in the men-midwives, and virtue, which is something more, in the women their patients. But whatever degree of reliance husbands may place upon the latter, let them not place very much upon the former, nor in force of it yield implicitly to

“ That monster custom, who all sense doth eat :”

HAMLET.

for *Shakespeare* perfectly understanding every quality of human nature, drew in *Angelo* a character which has been more than once hideously exemplified in real life, and might perhaps be paralleled in numberless instances however some persons may think

“ None but himself could be his parallel.”

Not to go so far in purpose as the virtuous and indignant Mrs. Page,

“Why I'll exhibit a bill in the parliament for the putting down of men,”

(which effected, would have proved to the sex a fatal realization of the celebrated fable of *Mnenius Agrippa*!) the object of this treatise is to open the way “for the putting down of men” only as *midwives*, officiators in the mere practical art which is the province of women :

“Nature's own work it seem'd, (Nature taught Art,)”

and in such object general liabilities, and possible results of probable occurrence, and of immediate or remote consequences, are suggested and warned against, sufficiently startling in the bare idea ; whilst the actual immodesty of a practice—which abounds at best in indecencies, and is in fact *based in indelicacy*—is insisted on. And who, but such as disregard the moral of the classical quotation placed at the head of this chapter, would pursue a

dangerous road beset with annoyances and liabilities, when a safe and appropriate course was before them, more especially if nature supports in fact, the following conclusion ?

“ *Mrs. Page.* Well, I will find you twenty lascivious turtles, ere one chaste man.”

If, as has been suggested, against the general conclusion which it is the aim of this treatise to establish, the force of the rational principle is advanced by the male practitioners, or by those who would support their practice : grant it possible in the present day, as perhaps it is, to emulate the chastity of Joseph, the self-possession and high principle of Bellerophon, or the continence of Scipio :

“ — he surnam'd of Africa dismiss'd  
In his prime youth the fair Iberian maid.”

Admit that some men-midwives, as other men, have high honour and stedfast principle ; no man will venture to assert that all of them have ; and probably, for every one who could in any degree vie



with the high examples quoted, a hundred might fall as *Angelo*! Many of them having allowed their passions to have unbridled sway, and whose debaucheries have been excessive during their probationary period of life, though not perhaps totally devoid of the ennobling quality, possess it only in moderate degree, or assume only the hypocritical appearance of it, probably, from a prudent regard to their worldly welfare; their fancies having once ranged uncontrolled, are still, though temporarily restrained, ready to break loose; and to depend on such, as possessing or influenced by principle, is veritably absolute folly. There are, in fact, of such men, those who know or care as little about principle, in value of its innate quality, as *Shylock* did about mercy; and as the cry with O'Connell is "agitate—agitate—agitate," theirs is, "digitate—digitate—digitate!" and their practice is corresponding.

In truth, if even a man of principle

be off his guard, he may have occasion to say of principle, as *Falstaff* commented on honour, "there it lies prostrated." What becomes of principle, abounding in "good intentions," when agitated by familiarities which no human being can take without feeling those effects which nature intended they should produce—the whole man is in a tumult of desire? the utmost in truth that principle can do in such circumstances, is to lead honourable men steadfastly to guard against, or, if necessary, to fly from temptation; guarding as no doubt, honourable men do endeavour to guard, or flying from the couch of allurements, even as Joseph fled! But, nevertheless, even if possessed of the reasoning faculties of a Newton, the principles of a Joseph, or the high honour and generosity of a Scipio!

"A man's a man for a' that." BURNS.

To serve the object of this dissertation.

at the present point of consideration, perhaps no more natural shewing of the strong workings of our animal nature under circumstances of temptation in conflict with principle, (or it might be only prudence; or, in the higher scale of motive, it might be pity, or charity, or even religion!) can be adduced than (again to quote from *Sterne*) the chamber scene in the *Sentimental Journey*, when the *alien* philosopher was so near being *naturalized* by the French *fille de chambre*! The scene cannot well be abridged without spoiling that force of illustration which the various minute, yet circumstantial and influential incidents of the situation, from first to last, combine to give of the danger attending chamber intercourse; and there needs no apology for enlivening this treatise with a few pages, in the way of reminiscence, from a work which has been so universally admired, and which must long hold its distinguished place in English literature:

“ —— The sun was setting, and reflected through them (crimson curtains) so warm a tint into the fair *fille de chambre's* face,—I thought she blush'd ;—the idea of it made me blush myself ;—we were quite alone, and that superinduced a second blush before the first could get off.

“ There is a sort of pleasing half-guilty blush, where the blood is more in fault than the man ;—'tis sent impetuous from the heart, and virtue flies after it,—not to call it back, but to make the sensation of it more delicious to the nerves ;—'tis associated.

“ But I'll not describe it ;—I felt something at first within me which was not in strict unison with the lesson of virtue I had given her the night before ; I sought five minutes for a card ; I knew I had not one. I took up a pen,—I laid it down again,—my hand trembled :——the devil was in me.

“ I know as well as any one he is an adversary ; whom, if we resist, he will fly from us, but I seldom resist him at all, from a terror that, though I may conquer, I may still get hurt in the combat ;—so I give up the triumph for security ; and, instead of thinking to make him fly, I generally fly myself.

“ The fair *fille de chambre* came close up to the bureau, where I was looking for a card,—took up first the pen I cast down, then offer'd to hold me the ink ; she offer'd it so sweetly, I was going to accept it, but I durst not ;—I have no-

thing, my dear, said I, to write upon.—Write it, said she, simply, upon any thing.

“ — I was just going to cry out, then I will write it, fair girl, upon thy lips !

“ — If I do, said I, I shall perish ; so I took her by the hand, and led her to the door, and begg'd she would not forget the lesson I had given her.—She said, indeed she would not, and as she uttered it with some earnestness, she turn'd about, and gave me both her hands, closed together, into mine ;—it was impossible not to compress them in that situation ;—I wish'd to let them go ; and all the time I held them, I kept arguing within myself against it,—and still I held them on.—In two minutes I found I had all the battle to fight over again ;—and I felt my legs and every limb about me tremble at the idea.

“ The foot of the bed was within a yard and a half of the place where we standing.—I had still hold of her hands—(and how it happened, I can give no account ;) but I neither asked her, nor drew her, nor did I think of the bed ;—but so it did happen, we both sat down.

“ I'll just shew you, said the fair *fille de chambre*, the little purse I have been making to-day to hold your crown. So she put her hand into her right pocket, which was next me, and felt for it some time ;—then into the left.—‘ She had lost it.’—I never bore expectation more quietly ;—it was in her right pocket at last ;—she pull'd it out ; it was of green taffeta, lined with a

little bit of white quilted satin, and just big enough to hold the crown:—she put it into my hand; it was pretty, and I held it ten minutes, with the back of my hand resting upon her lap, looking sometimes at the purse, sometimes on one side of it.

“A stitch or two had broke out in the gathens of my stock; the fair *fille de chambre*, without saying a word, took out her little housewife, threaded a small needle, and sewed it up. I foresaw it would hazard the glory of the day, and, as she passed her hand in silence across and across my neck in the manœuvre, I felt the laurels shake which fancy had wreathed about my head.

“A strap had given way in her walk, and the buckle of her shoe was just falling off.—See, said the *fille de chambre*, holding up her foot,—I could not from my soul but fasten the buckle in return; and, putting in the strap,—and lifting up the other foot with it, when I had done, to see both were right, in doing it so suddenly, it unavoidably threw the fair *fille de chambre* off her centre,—and then——

“Yes,—and then——Ye, whose clay-cold heads and lukewarm hearts can argue down or mask your passions,—tell me, what trespass is it that man should have them? or how his spirit stands answerable to the Father of spirits but for his conduct under them?

“If nature has so wove her web of kindness, that some threads of love and desire are en-

tangled with the piece,—must the whole web be rent in drawing them out?—Whip me such stoics, great governor of nature! said I to myself:—wherever thy providence shall place me for trials of my virtue; whatever is my danger,—whatever is my situation,—let me feel the movements which rise out of it, and which belong to me as a man,—and, if I govern them as a good one, I will trust the issues to thy justice; for thou hast made us, and not we ourselves.

“As I finished my address, I raised the fair *fille de chambre* up by the hand, and led her out of the room:—she stood by me till I locked the door and put the key in my pocket,—and then—the victory being decisive,—and not till then, I pressed my lips to her cheek, and, taking her by the hand again, led her safe to the gate of the hôtel.”

The foregoing description involves from the first, a situation of extreme temptation; which ere scarcely escaped, was succeeded by a most dangerous relapse arising from new circumstances: yet eventual victory, or rather a prudent retreat, was effected. But by the influence of what saving principle? Many considerations are involved in this sug-

gestion; and each reader, (men-midwives, or other men,) must judge for himself and draw his own conclusion. The riot of the blood under excitement arising from peculiar circumstances of intercourse with a woman, is however very fully illustrated; but in thousands of similar cases, as they very probably occur in real life, it must be well known, in the experience of many of the readers of these pages, no such victory or even escape is effected, or can in truth be expected. Also, as to the force of our passions, and the consequences of them unrestrained, what says *Shakespeare*, though by the hollow moralizing of a hypocritical unmitigated villain?

“*Iago*. If the balance of our lives had not one scale of reason to poise another of sensuality, the blood and baseness of our natures would conduct us to most preposterous conclusions: but we have reason, to cool our raging motions, our carnal stings, our unbitted lusts.” OTHELLO.

Man and woman under natural influ-



ences and circumstances in regard to each other, being the homely theme to which these pages are devoted, no considerations which can be suggested in illustration ought to be overlooked ; and it is only in such object that allusion is about to be made to clerical distinctions and observances, in order to prove further, that to whomsoever committed as guardian, continence is a very slippery ward : for, assuredly, the business of these pages is not with churches in contradistinction to each other, nor with church discipline, professions of faith, dogmas, nor schisms !

“ For modes of faith let furious zealots fight :”

neither does it relate to state-churchmen or church-statists, acting conjunctively as a “compensating balance” in the complex machinery of government.

St. Paul wrote to the Corinthians, vii. 12.

“ It is good for a man not to touch a woman.

— Nevertheless, to avoid fornication, let every man have his own wife."

Now the former of these positions, *in its most absolute sense*, is the profession and the rule of the Romish priesthood ; whilst in the latter, the Lutheran " safety-valve" for flesh that has desire towards flesh, for those that " cannot contain," is involved, marriage being permitted in the discipline, and gladly availed of by most of the members of the episcopal establishment, as a useful anodyne, and soul-saving alternative—a kind of " hand in-hand" insurance in mutuality, against fire, " it is better to marry than burn," wrote the Apostle of the gentiles.\*

Applying then this diversity of discipline which is characteristic of the Catholic and Protestant churches as regards

\* " But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord : But he that is married careth for the things that are of the world, how he may please his wife."

1 Cor. vii. 32, 33.

the respective priesthoods, towards illustration ; it may be observed that, perhaps the greatest sacrifice which man can make, is to become an ecclesiastic and follow up the rules of discipline according to the principles of the Roman Catholic church. Influenced by whatever inward motive in doing so, the sacrifice must be great which can consent to lay aside "the pomps and vanities of the world," and to forego the "lusts of flesh:" proscribing oneself from the earthly solitudes, and the enjoyments, which mankind so highly value. Yet such sacrifice is professedly made ; and, no doubt, as a rule of discipline, is more generally observed than may be thought : it would be preposterous however, to attempt to deny that the exceptions to the rule have been numberless, and the consequences frequently frightful, and even horrifying, without believing all, however, which *Monk Lewis* has advanced in his celebrated novel.

It has been the delight of the endowed episcopalian, secure in his own matrimonial license, to triumph over every case of detected defalcation of the Catholic priesthood; in all the spirit of vindictiveness which is so frequently manifested (in Christian charity!) at the modern meetings of the *tolerants* at Exeter Hall.\*

That priests are unable to hold continued course in the constrained path of celibacy, affords reason for concluding that medical men, equally, however ho-

\* Protestantism intrinsically is in principle tolerant; nevertheless, by state conjunction, it is in practice in its episcopalian discipline far from being liberal. The Universities maintain exclusiveness as to fellowship and communion most strictly in *episcopalian* "infallibility;" nor will abate to the dissenters one jot as to the Thirty-nine Articles, or the declarations, or oaths, with which they have surrounded the fold of the establishment. Is this liberal, or is it tolerant? It is true there is no power in the ecclesiastical courts to enforce uniformity or conformity, but it is to the state alone, in force of the changes at the

nourable, also find an undeviating course in it to be impracticable.

And no wonder, for it is the very nature of man to deviate from all *Malthusian* rules which war against his native inclinations, and are wholly at variance from those strong impulses which the ever active humours of his body operate upon his organic structure, tending to fruition.

“ Our Maker bids increase : who bids abstain  
But our destroyer, foe to God and man ?”

PARADISE LOST.

In despite of the changes at the Reformation, the two *cum privilegio* Universities maintain still, in their observances

Reformation, that the people are indebted to this extent for their *liberty of conscience*. The church establishment cannot *prosecute*, but it can *expel*—it cannot “ excommunicate,” but it can exclude from admission ; and in virtue of its exclusiveness, it leaves the Jews, the Papists, the Quakers, all denominations of dissenters, even the unitarians and free-thinkers, to the expenses of their own worship, taking, however, *inclusively*, tithes from all, and even from the atheist.

and laws, no small spice of papal arrangement. Not to go further into the matter than touches the present topic, it is sufficient to observe that their "fellows" (and fine fellows no doubt many of them are!) are constrained to "single blessedness." No sooner do they marry and become bed-"fellows," than they cease to be fellows of the colleges, a change in fellowship which is no doubt borne with becoming equanimity and a gallantry rivalling that of the facetious barrister, who when told on his marriage that it would impede his progress at the bar, replied, that it might be so, but that he should have a pleasant equivalent in increasing his "chamber practice." But, restrained from marriage, can it be thought that such fellows, many of them at or beyond their grand climacteric, have spent their college days, or lived their "life in London," in the constraint of perfect continence?

If then it is found, as is unquestion-

ably the case, that notwithstanding the austerity of probation and the ascetic tenor of life, despite also of the ruin and personal danger which attends any known transgression, that Roman Catholic ecclesiastics not unfrequently fall into temptation, and, commit the sins of adultery or fornication; and if the virtuous fellows of the colleges are equally prone; whilst now and then such default is attributed even to *married* clergymen of the Establishment: and, indeed, *not like* "angels' visits," why should it be believed, why relied upon, that medical men only, of all mankind, are immaculate and stand firm in virtue; that practising on the flesh they abjure and have no zest nor relish for the practices of the flesh, whether they be old or young, married or single men?

Really, as the fact of the sex seems to be so wholly forgotten, it may be suggested as a wholesome regulation, that every man-midwife, on his entering a

woman's chamber, should distinctly avow and make known his gender, by thus addressing the patient, and proclaiming, in the apt words of *Bottom*—

“ Ladies, or fair ladies,” \* \* \* “ If you think I come hither as a lion, it were pity of my life: no, I am no such thing; I am a man as other men are.”

MIDSUMMER NIGHT'S DREAM.

By force of such a “ man-trap,” notice, or caution, a consciousness of the sex of the operator, which is now assuredly forgotten, might be induced; and some sense of indelicacy, and *of a possible danger* might supervene, however little it may be expected at present, that the tide of custom is likely to ebb.

Even admitting, in corollary from all the several arguments and various considerations which are contained in this and the previous chapters, and upon every point of possibility attending or having relation; that there are some practitioners who from a sense of proprieties and of



duty, a sense of honour, or the force of the moral principle; some from indifference and coldness of constitution, some from satiety and over-abundance of objects, some from fastidiousness in the choice of objects, some from not choosing to spare time from their profitable and enlarged practice, and some again from timidity, or mere worldly caution and prudence;— who neither libidiously touch the female, nor improperly digitate; who neither seek, nor are willing to take the extreme advantage of opportunities: what follows? Why simply, *and at the very best*, that such virtuous, staid, satiated, fastidious, prudent, or cautious men of the profession—ay even the very best of them—are but as safe as women, provided they were as proper for the practice; for their greatest excellence, and only use, under the observance of even the chastest conduct the practice by possibility admits of, consists in acting prudently, carefully,

and patiently, like an experienced, prudent, and careful woman.

There is still a further consideration presenting for notice not very important in itself, but illustrative, arising from the fact that it is not unusual for some of the most favoured practitioners, especially if single men, to possess, and who over their wine ("Lords are lordliest in their wine"), occasionally produce the miniature likenesses of ladies whom they have attended, possessing a cabinet of favourites as numerous as the gallery portraits of King Charles's beauties at Hampton Court. And truly they *are* monarchs in their way, and in their plenitude of practice may exclaim, as *Selkirk* did in his desolation, "I'm monarch of all I survey,"—privileged far beyond the enamoured gazer of Thomson's Seasons!

"He saw her lovely ; but he saw not half  
The charms her downcast modesty display'd."

Physicians it is true are generally ad-

vanced in years, and practised in discretion, but they do not think of concerning themselves whether patients whom they attend in fevers, colds, &c. have raven-black, hazel-brown, or ethereal-blue eyes—whether eyes of the *gazelle*, or of the *owl*! scarcely noticing whether they have two or only one, or whether their patients are beautiful, or plain and homely. What business, “upon principle,” then has a man-midwife to possess himself of the miniatures of particularly admired women? Having seen and admired—touched and desired—at large, must he retain the miniature resemblance as the solace of his hours of retirement?\*

Surely there must be a

\* It may be here properly suggested, that when physicians attend their patients, there is the presence of actual disease, which affects the spirits and disinclines the patient for any trifling, whether of an innocent or vicious nature; also, in illness, there may be more of repulsive than of attractive influence: whereas the circumstances of travail are wholly different. Pregnancy, though

something—*something peculiar*, in this “intercourse of the sexes,” something of an undefinable sympathy between patient and man-midwife; which, however, being no doubt guarded by principle, cannot therefore, as some may suppose, partake of more than the Platonic character. But let the effects of this Platonic attachment—well if no worse—be considered for a while. If a woman has had any little difference with her husband, (as who have not?) will it not be visible in countenance or manner. If the symptom-searcher, the man of sympathy—

“Ambling in my lady’s chamber.—”

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a cause of uneasiness, assuredly is not a disease; nor is the labour, however trying the pains: and, if in pregnancy the spirits and inclinations are affected out of their usual course, it is towards liveliness, and excitability rather than depression; and also, in these circumstances the influence is attractive and by no means repulsive. Important considerations are involved in this opposite state of circumstances.

should chance at the time to look in, will he not perceive this, and express, and appear to feel concern? Affecting to impute the smiling melancholy, the pouting discontent, or the actual depression of spirits, to apprehensions as to the state of her health or to other serious cause, he directs soothing attentions accordingly with all the winning grace peculiar to "such a nice man," as men so circumstanced are generally termed: but she corrects his apparent misapprehension, and unfolds to him the "horrid vexations," the "bitter sufferings," the "barbarous usage" she is subject to, and has but just now endured from the monster her husband! Is it unlikely she will do this? on the contrary it is most likely of all things; for men-midwives are the very "father confessors" of married ladies, and assuredly are much more interesting than friars, not being restrained to continence. Is it likely in such circumstances that

the woman who has no secret concerning her person, will conceal what affects her mind and spirits from a man having admission to her at all times, and in all places, unrestricted in interrogation, unrestrained in "the laying on of hands," privileged as to ocular examinations, and certain of not being interrupted? The moment any man on earth is so much in the confidence of a married woman as to be entrusted with her personal grievances, her quarrels, or petty differences with her husband, that man is seated on and partakes the husband's throne; a husband's rights—which ought to be sacred—are infringed; he no longer holds that place in her heart which he alone should fill; it is, in fact,—as in the tale of *Almorán and Hamet*—"a divided empire," and as such—insupportable.

Founded upon such a misplaced confidence, and the abuse of professional duty resulting from such confidence, the

following occurrence took place a few years since. A gentleman had occasion to wish to borrow money upon annuity to be secured upon some income depending upon his wife's existence, which made it necessary that her life should be insured. The wife assented cheerfully, the negociation with the Assurance Company was concluded, and the gentleman with his wife attended at the Life Assurance Office; she was examined as to her state of health by the medical adviser of the establishment, when lo! after all had been prepared, and though the wife was actually in good health, and not more than thirty-five years of age, the husband's object was defeated on the ground that the state of health of the wife rendered her life not insurable. The vexation of the husband was great, and on the way home "chewing the cud of bitter disappointment" and ruminating on circumstances, he pressed his wife closely as to what had passed. The wife

at length told him that "*her doctor*" had advised her not to lend her aid to encumber her income, and in order to avoid doing so, had recommended her to answer certain medical questions, in a certain manner, so as to induce belief of constitutional malady ; and thereby to thwart, without appearing to do so, her husband's object. Boiling with indignation and rage at this disclosure, the husband returned to the village of his residence (not many miles from Epsom), went straight to the doctor's house, entered his parlour, and knocked him down ! a desperate struggle and fight ensued, neighbours rushed in and parted the husband and his wife's friend, the doctor—the wife upon this withdrew from her home, and the doctor went to law for the assault ; but he went not to trial, for he at length became sensible that he had advised the wife upon affairs not within his province.

The many considerations which have



been adduced in the preceding pages of this chapter, involving the influence of principle,—(in question as to its affording in whatever quality or degree it may exist, or to whatever extent it may be supposed to prove influential, a sufficient ground of reliance to justify the tolerance of man-midwifery ?)—need not be noticed by recapitulation, or summary. Whatever force of conviction the arguments carry, must already have had effect, according as the mind of the reader may have admitted convictions, or his feelings have received impressions. From the arguments which have been presented, taken into consideration collectively, no doubt can possibly exist to this extent, viz. that “some threads of love and desire” are entangled with the web of our nature, that our natures have “the blood and baseness of sensuality” incorporated in us tending towards “most preposterous conclusions,” and that, whatever may be our situation, we feel

the movements which rise out of it and which belong to us as men : and although, assuredly, it is "no trespass" that man should have the natural impulses of his sex, it may afford very sufficient reason against admitting men, so naturally constituted, into situations and placing them in circumstances where, in force thereof, and of the natural impulses of the female sex, liable to a reciprocating influence, they may trespass in "preposterous conclusions !" Is it not a preposterous conclusion to admit men to the general practice of midwifery, even although there may be some with "clay-cold heads and luke-warm hearts" who can "argue down or mask their passions ?" Or though, haply, there may be of the general body, one here and there, of superior order, who in the trials of his virtue, feeling the movements which belong to him as a man, governs them as a good one ?

It is for individuals then to consider

whether they will continue to rely so implicitly as hitherto upon the supposed influence of principle, or rather in many cases, upon mere pretensions? for, again to apply a preceding quotation from *Shakespeare*, the moral principle in men,

“ ————— is an essence that's not seen ;  
They have it very oft, and have it not.”

In fact, to judge from experience, it appears to be getting out of fashion, and growing obsolete ; for, albeit, rulers and governors, statesmen and legislators, magistrates and other functionaries, one and all, lay claim to the observance of a religious veneration for it, and aver that it is ever the rule of their conduct ; a shrewd suspicion may be justified that it is abjured in practice as an inconvenient incumbrance, and expediency substituted in its place : why then suppose that men-midwives hold it always on duty to subdue the naughty promptings of the blood ?

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The nature of man must change before women cease to influence their feelings and their conduct, the latter indeed being, most frequently, but the mere consequence of the former. How actually important then is it, to correct any practice which has a tendency to lower the moral principle, and corrupt the rectitude of conduct in women! In such consideration, it cannot be thought, upon candid reflection, that the topic of the sexual physical influences has been too much insisted on, or too amply illustrated, either by the direct arguments, or by the illative exemplifications which have been adduced; more especially as a great authority has written, "many are the imperfections that attend the loss of virtue in women, and greatly are their souls degraded, when their principal guard is removed."\*

*Montesqueiu, Spirit of Laws, V. i. 147.*

## CHAPTER VII.

“ This turn hath made amends ; thou hast fulfill'd  
Thy words, Creator, bounteous and benign,  
Giver of all things fair ! but fairest this  
Of all thy gifts ! nor enviest. I now see  
Bone of my bone, flesh of my flesh, myself  
Before me ; Woman is her name, of Man  
Extracted ; for this cause he shall forego  
Father and mother, and to his wife adhere ;  
And they shall be one flesh, one heart, one soul.”

PARADISE LOST.

“ Suum cuique.”

IN all but as relates to a few other considerations which have reference to the general question,—whether, by so prevailing a resort to men-midwives as is now customary, results in moral and natural consequences are not likely to be

produced, fatal to virtue, destructive of the hopes and happiness of individuals, the peace of families, and detrimental to the great interests of society? the task to which this treatise is devoted, is performed.

Without inquiring into the philosophy upon which is based the saying, "Coming events cast their shadows before," it would appear that the practice of man-midwifery became established as an apt precursor of the principles of *Simonism*. "Community of women" was the leading feature of the sect, as tending in morals (Heaven save the mark!) to the eradication of the passion of jealousy, as a vice under the christian dispensation of universal love.\* If then a received

\* It may be acceptable to many of the readers of these pages to be informed somewhat of the *Owenite* scheme of *moral improvement*, in respect of those considerations which are embraced, directly or relatively, in this treatise. It is maintained as a "fundamental fact"—"That man is *compelled by his original constitution* to receive

and orthodox communion is to be maintained in society under the practice of man-midwifeism, why not proceed openly a little further, and acknowledge absolute St. Simonism at once? or is the latter, like simony in the church, to be professedly abjured, whilst actually practised "under the rose?" If it be that

his *feelings* and his *convictions* independent of his *will*." As to "the *constitution* of human nature" it is laid down that—"human nature is a compound of *animal propensities*, intellectual faculties, and moral qualities, or the germs of them." Also that, each individual is so organized that his *feelings*, and his convictions, are formed *for him* by the *impression* which *circumstances* produce upon his individual organization." It claims, as a condition requisite for human happiness, "the *utmost individual freedom of action* compatible with the permanent good of society." It provides that, "no one shall be responsible for the *sensations* made on his organization by *external circumstances*." "All children, from their birth, shall be under the especial care of the community in which they are born; but their PARENTS shall have free access to them at all times. (This is somewhat jesuitical, the rule being in the plural

society has actually arrived in the nineteenth century, (as would indeed appear from the *scan mag* of high life and some certain fashionable novels) at that pitch of unnatural refinement and over-courteous, heartless, and degrading complacency, as in the days of antient Rome, when philosophers, orators, and moralists

as to children, it is so also, as to parents; but "mothers" should have stood in the place of "parents;" for there is no provision whatever as to marriage, or for the ascertaining the *indiv-  
duality* of the fathers! and the next rule will shew that none is intended!) "*Both sexes shall have equal education, rights, privileges, and personal liberty; their associations will arise from the general sympathies of their nature, uninfluenced by artificial distinctions.*" *Society shall not be composed, as at present, of single families, but of communities or associations of men, women, and children in the usual proportions from three hundred to two thousand as local circumstances determine.*" This makes the matter clear enough, as to *associating under the sympathies of nature!!!* The sect called "Shakers" pretend to absolute continency in both sexes of their communities!!!



would lend their wives in accommodation for the time to their guests; why in such case, man-midwifeism is not so much out of place with the age; however may be that, "the times are out of joint."

All the danger of vicious consequences attending the man-midwife's practice does not, however, lie *immediately* in the probability of the men-midwives abusing the confidence which is reposed in them (though the circumstances of that very confidence involve an abuse in morals). There is other danger contingent and inseparable from the practice; for although women may escape unscathed in the extremest point of conspurcation, they do not escape untouched corporeally by men, nor unexposed to them in their most privy feminine secrecies; and, consequently, the tone of their moral feeling is probably lowered; and possibly a sinister bent may be given to their inclinations. All experience proves that slight errors,

however venial, lead in the end to more serious transgressions (as indeed may even accidental circumstances). The breach of decorum yielded to as incontrovertibly incidental to man-midwifery, may therefore, equally as any other breach of propriety, be considered as the first step—the “breaking of the ice”—tending *mediately*, consequently, and by carnal influence, towards matrimonial infidelity ; and other men, if inclined, may the more readily and effectively advance towards the consummation of their designs, by the pioneer inroad which has been made in and by the circumstances of indelicacy attending the practices of the man-midwife. The operation of this precursory influence, as prejudicial to virtue, is adverted to by *Shakespeare* in the scene between Ford (as *Brook*) and Falstaff, and cannot be better explained or illustrated.

MERRY WIVES OF WINDSOR, *Act II. Scene 2.*

“ *Fal.* Of what quality was your love then ?

“ *Ford.* Like a fair house, built upon another

man's ground ; so that I have lost my edifice by mistaking the place where I erected it."

\* \* \* \* \*

" *Ford.* Only give me so much of your time as to lay an amiable siege to the honesty of this Ford's wife : use your art of wooing, win her to consent to you.

" *Fal.* Would it apply well to the vehemency of your affection that I should win what you would enjoy ?

" *Ford.* O, understand my drift ! She dwells so securely on the excellency of her honour, that the folly of my soul dares not present itself ; she is too bright to be looked against. Now, could I come to her with any detection in my hand, my desires had instance and argument to commend themselves ; I could drive her then from the ward of her purity, her reputation, her marriage-vow, and a thousand other her defences, which now are too strongly embattled against me.\*

" *Fal.* \* \* \* You shall, if you will, enjoy Ford's wife."

As the quality of many men's love is, like Ford's, " as a house built

\* The beneficial results of that excellent institution, in design, *The Magdalen*, are frequently overthrown by the operation of this influence. Well-meaning, unsuspecting mothers, taking domestic servants from that or any such humane

upon another man's ground," it is certainly a great pity in the state of things as resulting from the frailty of woman, that men, mistaking the place whereon they make their erections, do not always lose their edifices. But as, unfortunately for the happiness and well-being of society, they not only are apt to erect their houses in wrong places, but also too frequently get into unlawful possession, subjecting themselves to ejection; a glance at the offence of adultery, in a more extensive scope than as liable to be committed with the man-midwife exclusively, may not be out of place in relation to the more immediate topic. Without entering into the consideration either as moralists or jurists might advantageously treat establishment, are unguarded enough to let the circumstance be known to sons or visitors; the consequence is, that the young women are easily driven from their "defences," when assailed; the assailant going to them with "detection" wherewith to confound them.

of the subject, the assertion may be made without hazard of confutation, that our state of law in regard to it, bears not any character of wisdom to induce belief that as a code it was derived from *Solon*. It is alike devoid of the principle of justice, as of other moral or rational principle. It is neither Jewish, Christian, nor Heathen : but, (illustrating the state of society,) it is a vile compound of concomitants, partaking of the nature of the trash termed "expediency"—devoid of all principle, but suited, as probably intended, to secure impunity to the class which is most prone to the offence.

Although it is true (and it could not well be otherwise while the country maintains any pretension to just or moral proprieties!) that a husband is justified in slaying an adulterer, if he catch him in the fact; yet, if he happen not to strike the fatal blow of merited retribution *at the instant*, but does so after *even momentary pause*, premeditation is inferred, and the act is

punishable as a murder ! Therefore, as to a husband's remedy *by his own act*, it is but a chance can afford him the opportunity of administering the blow of retributive justice. And if fortune should give him that chance he would incur a frightful responsibility if he availed himself of it, unless circumstances carried with them *also* the means of proving the extenuating fact, equally as the inculpatory one could be proved against him ! But the law, extenuating so serious a catastrophe as homicide inflicted under such circumstances of aggression, ought surely, for consistency's sake (but chiefly in moral conservation of the good of society), also to enrol the black and foul delinquency which led to it, in the catalogue of *crime*, and secure to society, rather than to the husband, such reparation as the punishment of criminals affords !

The detestation in which adultery is held by the Jews, under the command, "Thou shalt not commit adultery," will be presently adverted to: but even

*Heathen* governments denounced the crime; for in the reign of *Augustus*, and even in that of *Tiberius*, it was punishable.

As, however, in England, there is no punishment in a criminal shape, the *policy* of legislators leaving society open to the vice, what remedy to a husband does the law afford?

Doctors Commons!!!

To the southward of St. Pauls, in a dark nook of lanes and alleys, stand located the various courts and offices of Inquisitorial Consistory, with their Gothic array of Proctors, Apparitors, Surrogates, and Delegates—their libels, monitions, faculties, and other “fe-fo-fum” of Popery!—which several courts and offices are comprehended in the general appellation of “Doctors Commons!”

O, for the *genius* of BOZ!

Yes, to the really and irreparably injured husband—and equally so to the suspicious and weakly jealous one, this

“ — Stygian cave forlorn,  
 Where brooding darkness spreads his jealous  
 wings,  
 And the night raven sings !”

L' ALLEGRO.

is accessible—if men have thousands to spare ! They may fail to make out a case, it is true, and retain, nevertheless, their jealousies, their suspicions, or their convictions. Or they may succeed : and then, have they got thousands more, to lay upon the altar of sacrifice at that highest shrine of justice, the House of Lords, in order to obtain an act to enable them again to embark in the fair but *frail* vessel — “ Woman,” on the eventful voyage of discovery — “ Matrimony ?” Or, would an injured husband seek *redress* in a court of law ? — (“ Compensation ” is the word, but it is a vile misnomer !) He may get a verdict for damages against a scoundrel whom the Insolvent Act shortly afterwards absolves ; or he may recover a few hundreds of some richer scoundrel ! But thrice miserable is the state of



the *poor* man who has an adulterous wife, for he is utterly without remedy ! He must not *forcibly* restrain her from evil, and cannot *morally* do so ; nor correct her for committing wrong ! neither must he turn her out of doors *as not being* “ a help meet for him,” nor dare he abandon her. No, joined in holy matrimony, “ ’till death do part.” Death does at length part them in some miserable conflict of passion on the one side, and probably audacious insolence, or adulterous allusion, on the other ; and the injured, insulted, ruined, hapless broken-hearted, or perhaps *deranged* husband is hanged as a “ murderer ”— as was not long since instanced in Scotland ! So much for “ civilized society,” and “ paternal laws.”

Whether adulteries are more frequent in late years than formerly, keeping pace, as is not unlikely, with the advance and more general practice of man-midwifery, does not admit of absolute proof (and it

is a fashion *in all times* to cry out against the depravity of the age); but if certain fashionable and aristocratic novelists are to be credited, assuredly the present day cannot be considered as the very age of matrimonial purity.

Not to ransack holy writ, which however abounds in denunciations against a vice which, in a christian country, and in an almost sanctified age, is not, *by law*, in any degree criminal, though Bishops of an Established Church sit in the Legislature as Spiritual Lords !!! what do we find written in Genesis xx. 3?

“ Behold ! thou art but a dead man, for the woman which thou hast taken : for she is a man’s wife.”

Or, again, by the wise proverbialist Solomon :

“ So he that goeth in to his neighbour’s wife : whosoever toucheth her shall not be innocent.”

vi. 29.

In the beautiful simplicity, lovely innocence, and pure virtue of *Desdemona*, what angelic ignorance of the vice is

made apparent! How artlessly does she propound to her waiting-woman—

“ *Des.* Dost thou in conscience think—tell me, Emilia—

That there be women do abuse their husbands  
In such gross kind?

“ *Emilia.* There be some such, no question.

“ *Des.* Would'st thou do such a deed for all  
the world?

“ *Emilia.* Why, would not you?

“ *Des.* No, by this heavenly light!”

This is the very enthusiasm of virtuous womanhood most admirably expressed, and shines as purest gold from the crucible, contrasted with the dross-encumbered equivoque of *Emilia*, in the lower quality of her virtue, thus betrayed :

“ *Emilia.* Nor I, neither, by this heavenly  
light;  
I might do't as well i' the dark.”

Thus in fact in real life, upon the expedient principle of “do't as well i' the dark,” does the vice of adultery rage in more extensive licentiousness than

may be generally conceived, or thought probable ; though few can imagine that one-half of the adulteries which are committed ever come to light, or are even suspected—

“ In Venice, they do let heaven see the pranks  
They dare not show their husbands ; their best  
conscience

Is—not to leave undone, but keep unknown.”

OTHELLO.

The possession of immense wealth by so many of the nobles and gentry—the indulgences so habitual to them—“ Luxurious by their wealth”—(but which, indeed, are now *cheaply* (!) to be obtained even by the less affluent at the Clubs)—the ease and idleness in which so many thousands of the younger members of families pass their time, expectant of the estates entailed, and the wealth tied up in settlement for their reversionary enjoyment—also the leisurely doing nothing listlessness which the “ piping times of peace” may be supposed to

impose upon the legion of officers, as of necessity ! add to which the advantages such favourites of fortune generally possess in personal appearance and manners, improved by sumptuous fare, the art of dress, the polish of accomplishments, and the easy habits and *nonchalance* of fashionable associations : these several causes contribute their respective influences, and but too many of the individuals so circumstanced are but too prone to avail themselves of their adventitious positions (enjoyed at the expense of the general good of society), to make inroads upon individual virtue and happiness, and disturb the orderly arrangements of domestic life. Also, though in less vicious failing, women are too apt to be captivated and allured by rank, equipage, pleasure, flattery, presents, and those other various snares against their weakness, with which profligate gallantry in numberless instances, and in pursuit and ruinous attainment of the

gratification of impure desires, so successfully assails them.

There are men, too, of another class, strangers to spirited gallantry, who, from inherent contemptible meanness of principle, prowl about, or mix in society, in quest of opportunities to take advantage of the vicious inclinations or weakness of "the sex;"—mean-spirited sensualists, whose thrift, whatsoever may be their property, forbids their becoming husbands in fear of the expense of maintaining a domestic hearth; and "in such a poverty of grace" that they "think it a most plenteous crop"

"To glean the broken ears after the man  
That the main harvest reaps."

AS YOU LIKE IT.

Such contemptible beings are utter aliens to the generous influence of love—neither so constituted as to be subject to its power, nor capable of inspiring the sentiment; they cannot even be said

to have passions, but merely grovelling desires, more base than the mere instinct of the brutes, leading them, in a "low ambition," to seek to beguile women, in order to obtain stolen or cheaply-bought favours; and when satiated, as meanly to seek new objects. The contempt which a woman soon feels for an adulterer, on his proving merely a mean, selfish, and sensual paramour, is such, that his perfidy inflicts no pang; but rather (with possible remorse at her own misconduct, and with humbled feelings) the debased woman inwardly congratulates herself in being quit of a heartless poltroon; keeping her guilty secret from her husband and from the world, by reason of the absence of feelings, which, if they existed, would betray in her conduct the fact of her misdoing.

In all cases of mere sensual, loveless wickedness and weakness——

“ —— All wickedness is weakness,”

MILTON.

it must be mere accident which can betray its existence to the injured husband; for such an adulterer, in the cowardice of his pursuit cautiously and selfishly alive to personal considerations only, would creep into a dust-hole—a “buckbasket”—or worse place, rather than face the man he had injured, and meet in any way the consequences of his misdoing, or protect his victim from them. Therefore, except for accidents, the husband, in such unimpassioned cases, remains in that state of ignorance which *Othello* thought would be blissful, compared with the hateful knowledge which he considered he possessed of *Desdemona's* infidelity!

“What sense had I of her stolen hours of lust?  
I saw it not, thought it not; it harm'd not me.  
I slept the next night well, was free and merry;  
I found not Cassio's kisses on her lips.”

\* \* \* \* \*

“I had been happy if the general camp,  
Pioneers and all, had tasted her sweet body,  
So I had nothing known.”



But it is otherwise when mutual misplaced love (of such quality or degree as may be !) leads to or succeeds the commission of the crime : then indeed the secret whisper becomes the rumour of a thousand tongues, until the transgression is openly avowed, alike in the conduct of the gallant, as in the eventual elopement of the adulteress from the defiled bed and dishonoured board of the betrayed husband, which is almost sure to take place so soon as she is “ naked left to guilty shame !” When, therefore, either elopement avows, or accident betrays, an illicit amour, it thence, in course, becomes known ; but it is questionable if the occurrence of such instances are any thing like one-half in number of the actual transgressions !

“ *Touchstone.* Many a man knows no end of his goods : right. Many a man has good horns, and knows no end of them.—Well, that is the dowry of his wife ; ’tis none of his own getting.—Horns ?—Even so.—Poor men alone ?—No, no ; the noblest deer hath them as huge as the rascal.”

AS YOU LIKE IT.

As, unquestionably, very many women are ruined by the arts of adulterers, an apt reference may be made to a passage of much force contained in a recent work of feeling, and of illustration of the present state of society in high life, "The Sacrifice." The author of that work, in writing of adulterers and adulteresses, and of their respective standing and estimation in society, after transgression, alluding to a villain in the person of a Russian Prince (and perhaps Austria or Hungary may equally have produced such a prince!—a D'E—y or a D'O—y!) says,—

"Was he, too, marked with the general stigma? No, it is at woman—feeble, helpless, poor, weak woman—that the finger of scorn points; that her own sex take a savage delight in crushing, in trampling on; once overthrown, in levelling with the dust. But man—that lord of the creation—the tempter, the betrayer, the seducer—he, instead of being placed out of the pale of society, walks with head erect, and is more courted, *fêted*, and admired than ever."

Reading such a passage, can any

man, having a wife or daughters, help exclaiming, "Admired, indeed!—by whom?" Can, in truth, any woman actually admire a man without principle—a heartless, reckless libertine, who, vampire-like, would make her, or any other desirable woman, his victim, rendering her an outcast—a very wretch—a *Jane Shore* in suffering and misery, and would afterwards glory and boast his vile success? O! that women would but see how unequal and overwhelming a share of the consequences of a mutual guilt becomes *their* burthen, and how irremediable is *their* transgression! Would husbands and fathers, indeed, but place such heartless, conceited scoundrels "out of the pale of society," they would in the terror of such exclusion, in a great measure, secure the safety of their wives and daughters. And why should they not? Is the practised adulterer a meet member of society; for, not to try him by the chivalric

standard of honour, can he pass muster even for homely respectability?\*

In the same work is also the following other forcible passage:—

“ Women are either angels or devils; and not only the Heathen mythology has given the female personification to all the evil passions, but the greatest dramatists of all times have, in their profound study of human nature, and delineation of character, made them the instruments of crime. If we wish for examples, we have only to take *Clytemnestra* and *Lady Macbeth*.”

As to that class of females which either mythological fables, or the dramatists have represented as demoniacal, this may be true; but it is but one side of the medallion—the *sinister* one; and in instancing such class, the bright *dexter* relievo ought to have been also shown, and a few individuals placed in juxta-

\* “ Whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. A wound and *dishonour* shall he get, and his reproach shall not be wiped away.”

*Proverbs*, vi. 32.

position, presenting, in regard to the sex, other impressions. From the galaxy of female divinities (are there, in truth, any other?) no difficulty could have been found in selecting, as well from mythology, as from the poets and dramatists of all ages, many whose individual attributes—exemplifying every virtue—would, indeed, make *Clytemnestra* and Lady Macbeth appear as very devils in comparison—“black and mid-night hags,”—prototypes of the Cimmerian darkness of human nature! for not only the Graces, but the Virtues, in female personification of loveliness and dignity, cheer and render happy the path of life, exalting human nature, and giving a foretaste of Elysium!

As it is not, however, the purpose of these pages, nor within the scope of the subject, either to flatter female vanity on the one hand, or to decry the nature or character of the sex on the other, but simply to take “Woman as she is,”

according to one novelist, or as "either angels or devils," according to another, it is not for the author to make the selection which his contemporary has omitted to present. The passage is quoted only to remind readers to what lamentable depths of infamy *it is possible* for women to fall by the influence of vice; and so reminding, to induce an anxious and salutary caution as to every, or any, tendency, which may prove the first stumbling-block in their path of virtue.

With this object in view, a warranty is afforded for suggesting a few further considerations in relation to the objectionable facts which have been disclosed, and the influences therefrom resulting, as incidental to the practice of man-midwifery, and which have been condemned as having tendency towards corrupting the moral and social state of society, by extending the vice of adultery; a vice which, as it poisons the source of do-

mestic happiness and renders *home* hateful, may drive husbands to seek relief for wounded feelings and disturbed minds, in dissipation, and involve them in consequent irretrievable ruin.

It is perhaps a moot point, and must remain so, whether of women who have proved adulteresses, those having had children are in number more or less than those who have never become mothers? When women prove adulteresses who are mothers (as unquestionably is far too frequently the case), their being so is always considered to be an aggravation of their crime; and the more numerous the children, the greater is the general astonishment and measure of condemnation; and well it may be so, for the distressing consequences of their error is manifoldly and most mischievously extended! On the other side of the question, the absence of children is as generally admitted, in some measure, as an extenuation: and in "The Sacrifice" before quoted, is

the following passage, founded on such mitigatory circumstance :

“ But Lady Singleton was not yet become criminal, though indifference had grown into disgust.” (Towards her husband !) “ She was without children, those safeguards of female virtue, that often fill up the void in the heart, and turn into a new channel its affections, begetting another feeling as tender and more pure.”

If then such be, as no doubt it is, the natural influence of children upon a mother's affections, how unmitigated must be the depravity of a woman who has become a mother, when she proves to be an adulteress. In reason, or in nature, then, to what demoralizing influence can it be ascribed that mothers of many children in such frequent cases become shameless and infamous adulteresses !

It would be a curious and not uninteresting effort, to attempt an investigation of this most “ foul and unnatural ” “ falling off ; ” but as it must be speculative only, failure might await the at-



tempt as to arriving at any definite conclusion: the most that could be done, would be to reason with discretion and sound judgment upon the probabilities attendant upon natural influences in connexion with relative circumstances. May not the cause of such rank offence be ascribed, however, with some show of reason, involving much of probability, to the demoralizing effects of man-midwifery!

“ ————— back they recoil'd, afraid  
 At first, and call'd me *Sin*, \* \* \* \*  
 \* \* \* \* \* but familiar grown,  
 I pleas'd, and with attractive graces won  
 The most averse—————”

It is neither unreasonable, nor contrary to the probable natural effect upon some constitutions, to assume as a conclusion, that the oftener some women may have been under the practice of men-midwives, the more prone they may become, by possibility arising from perverted feelings, to yield in gratification of them to the desires of men.

“ *Iago*. When these mutualities so marshal the way, hard at hand comes the master and main exercise, the incorporate conclusion.”

OTHELLO.

*La Rochefoucauld* has a maxim that, “ There are many women who have never had an intrigue ; few who have had but one.”

Now considering what are the actual facts and circumstances, or what may possibly be under such opportunities of the man-midwife's practice, they cannot be said to differ very greatly from an intrigue ; for they involve private doings of a most peculiar and private nature between a married woman and a man who is not her husband ; the two propositions appear in fact to suggest a distinction with but a shade of difference, and possibly not that. Or, supposing that the man may be too honourable, or the woman too virtuous to proceed to the extent of constupration, yet the wife has been subjected to an intercourse

which may induce concupiscent desires, and lead to pernicious habits, as probably alluded to from experience by Dr. Hamilton in the following passage: "Many women soon after they are pregnant become very much altered in their looks, and have peculiar irritable feelings, inducing a disposition of mind which renders their temper easily ruffled, *and incites an irresistible propensity to actions of which on other occasions they would be ashamed.*"

And what is the force of habit? This is too trite a topic to seek to offer any thing new in elucidation, for it is an influence of unquestioned force admitted by every one. Can fidelity be influenced by habit? Unquestionably, equally as every other corporeal action, or mental operation. Virtue is a moral principle, but chastity may be habitual merely; or, it may have foundation in the higher quality, according to the mind or constitution of the individual. Vice may

be inherent, and by force of habit the vicious inclinations may be brought into more vigorous action than the restraining influences, whatever they may be, are sufficient to control: witness the vice of drunkenness, than which that of concupiscence is scarcely less tyrannical when once induced as a habit. It may be seen, and felt in conviction perhaps, from such a course of reasoning that fidelity may be influenced by habits; and hence, it cannot but be deemed of importance to regard with jealous apprehension a practice which may induce in women habits of disregard for feminine proprieties.

The author of "The Sacrifice," writing of the English in Italy, says, "Fidelity in Italy! Who would be so unfashionable as to pretend to that which is there hardly considered a virtue?"—"No foreigners, strange to say (writes the same author), become so rapidly *Italianised* as the English. It has been remarked

how soon they fall into habits, the very idea of which at home was revolting. It is vice in the abstract only that shocks."

Thus, by force of associations, examples, and habits, English women become rapidly "Italianised" in Italy, whatever may be the state of Italian morals! whilst, in England, they become as rapidly *man-midwifeised*! falling into habits the very idea of which was revolting in better days; the general vice *now* relieving each individual from the onerous responsibility which an isolated instance, under other circumstances, could not fail to bring upon any one of them in the present sensitive and virtuous state of society, when "it is vice in the abstract *only* that shocks!"

Taking then the foregoing suggestions into serious consideration, would husbands have their wives become by the force of pernicious examples, influences, and habits, the victims of a general vice?

“ — Empty of all good wherein consists  
 Woman's domestic honour and chief praise ;  
 Bred only and completed to the taste  
 Of lustful appetite, to sing, to dance,  
 To dress, and troll the tongue, and roll the eye.”

PARADISE LOST.

Rather should they prefer in dignity of manhood to stand erect in honour, and as free agents to be perfect in supremacy, than—

(“ Too facil then, thou didst not much gainsay,  
 Nay, didst permit,”——)

yielding longer to be slaves to a pernicious and dangerous custom, incur the hazard of being fooled to the bent of other men's desires :

“ *Othello.* \* \* \* O curse of marriage,  
 That we can call these delicate creatures ours,  
 And not their appetites ! I had rather be a toad,  
 And live upon the vapour of a dungeon,  
 Than keep a corner in the thing I love,  
 For others' uses.”

If husbands would have the conduct of their wives to be above reproach, they should endeavour to place them out of circumstances of temptation or vicious inducement, in whatever way it may be

probable that temptation or inducement may present. Cæsar required that his wife should not even be suspected, a sentiment which was simply and truly that of a man, though expressed by the voice of an emperor ; and as every man's honour ought to be as dear to himself as *Cæsar* felt his to be, each man giving due protection to his wife, should require that her conduct shall be above suspicion ; for what had *Cæsar's* wife to "render unto *Cæsar*" beyond what every wife is bound in propriety, in morals, and in religious duty and obligation, to render to her husband ? So requiring, he would resolve not to incur a hazard of immoral consequences, in however small a degree, beyond what the necessity of the married state in the frailty of human nature, and the usual circumstances of life, impose : he would discard the man-midwife, and take away a reproach which debases her and humbles him.

This will be so if there is masculine feeling left ; or, do these pages appeal

to sentiments which either husbands have voluntarily laid aside, or which, as would indeed at present seem! have ceased to be the masculine characteristic. Surely, that natural impulse, jealousy, which is universally implanted, in a wise and obvious providence in the *male* of all created beings, cannot have ceased to influence the human subject alone, to whom it is paramountly of importance to regulate the social intercourse! Under the sanction which husbands give to man-midwifery it appears, however, to be laid to sleep, or for the present out of fashion: for in the toleration of the practices which have been disclosed, where is

“ The jealousy of love, powerful of sway  
In human hearts,” SAMSON AGONISTES.

“ — And Echo answers:—Where !”\*

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\* “ For jealousy is the rage of a man : therefore he will not spare in the day of vengeance.

“ He will not regard any ransom ; neither will he rest content, though thou givest many gifts.”

*Proverbs*, vi. 34, 35.



Surely,—surely the idea of a man being admitted, without indeed the extremest occasion, to so intimate a knowledge, as the practice of man-midwifery conveys, of the person of the wife of any other man, must force itself into the minds of husbands, and influence their feelings, with forcible but no very pleasant effect ; for it cannot be that the nature of man is changed.

Solicitous only that the subject shall be duly considered in all its interesting bearings in the various incidents herein treated of, it is hoped that husbands on closing this book will reflect in cool deliberation, candour, and seriousness, upon such particular points of exposition, and remark which may have happened to touch most sensitively their principles and feelings, or tended towards convincing their understandings : let them ponder on the liabilities of circumstances, and on the undermining tendencies of the practice.

And women, as they would cherish true feminine feelings and decencies, and practice their promptings, in preservation of honour and virtue as the truest source of happiness; let them, also, give some little time to reflection on the subject; and, deriving a hopeful confidence in the all-sufficing provision which accompanies every operation of nature, let them seek only the availing assistance of the prudent and experienced of their own sex, and leave the result to God!

“ ————— on him sole depend,  
 Merciful over all his works, with good  
 Still overcoming evil,” \* \* \*

\* \* \* \* \*

“ And fear of death deliver to the winds.”

In Ireland, except in the cities, the practice is almost unknown, nor would be yielded to; neither in the cities does it prevail to any great extent: and the same reference may be made to Scotland: yet, in travail, the women of those countries do not die in unmitigated de-

vastation, nor are those portions of the empire noted as producing a weakly, dwarfish, deformed, or spiritless race of people: neither is the Emerald Isle, especially, very remarkable as an unpeopled, and childless country! In what then can consist the *peculiar* occasion which women in England have to receive the especial assistance of a hybrid accoucheur, aptly designated in his *masculine gender* qualified by his *feminine occupation*, a "man-mid-wife?"

To what in fact does it amount, all which can be advanced in advocacy of the practice? Simply and *singly*, it goes not beyond the isolated point of *fancied safety!*

" — to this extent:—no more!"

On the contrary side of the argument however, all the proprieties of life, all the graces of delicacy, of modesty, and of virtue, stand ranged in beauty and purity. Moreover, upon very many di-

rect and relative considerations which have been adduced, and which might be corroborated by quotations from other authorities ; the practice has been proved to be not so safe as trusting mainly to the operations of nature.

“ For never in her march doth nature halt,  
Nor cease undeviating way to tread—  
Guided and govern'd by unerring hand !”

*Unpublished Poem.*

As it is an irremediable sentence—  
“ I will greatly multiply thy sorrow and thy conception ; in sorrow thou shalt bring forth children :” what hope can possibly exist of evading it by the mere arts and contrivances of man ? The travail is incident to the state of matrimony, the pains are incident to the travail, and relief succeeds as a natural incident after, and as a consequence of the delivery ; cause and effect successively ; nor can any art of man counteract the decree ! And, should the sentence seem in any degree severe, does it

become the creature to vent a murmur against the will and ordinance, or to doubt the providence, of the Creator? But not severe is the "Father of Mercies!" as he "tempereth the winds to the shorn lamb," so he puts not upon any a punishment greater than can be borne. It is but to turn back to the pages of the second chapter, and again to read the professional avouchment of comfort, made by *Dr. Smellie*, to revive the consoling knowledge which his testimony has imparted, that not one case in a thousand will be one of any difficulty or danger; whilst *Dr. Hamilton* adds his testimony, that "In the greatest number of cases women are delivered without much difficulty or danger; such labours are therefore styled *natural*;"—so true it is that

"In nature there is nothing melancholy."

Should more be necessary to set doubt at once to rest, it is presented in the follow-

ing words of *Dr. Hamilton* :—“ Perhaps no circumstance in nature is better calculated to prove the existence of an omnipotent guardian power, than the admirable provision which is made for the delivery of the child.”

It now remains for the public, upon due consideration, to form opinions as to the *art and mystery of man-midwifery*, countenanced in society in days of refinement, of which humanity in a state of nature would be ashamed !

“ But let us now, as in bad plight, devise  
 What best may for the present serve to hide  
 The parts of each from other, that seem most  
 To shame obnoxious, and unseemliest seen ;  
 Some tree, whose broad smooth leaves together  
     sew'd,  
 And girded on our loins, may cover round  
 Those middle parts ; that this new-comer, shame,  
 There sit not, and reproach us as unclean.”

PARADISE LOST.

The various and interesting bearings relating to the subject, have been treated of rather fully, in order to excite a

merited attention; and the considerations have been advanced, as they should in truth be entertained, without reference to distinction in ranks or condition in society; every member of the great family of mankind being susceptible alike of receiving and imparting the natural influences, and equally open through them in all but as regards a few adventitious circumstances, to good or evil consequences.

“ For homeliest garb hath oft been found,  
When typed and moulded to the shape,  
To deal such shafts of mischief round  
As wisest men can scarce escape.”

ST. CHRYSOSTOM.

“ Huge Python and his power” disclosed in all the circumvolutions wherein society is involved by specious be-guilements,

“ ——— fold above fold, redundant” —

which realize the classic fable of the *Laocoon*, fatal alike to parent and to offspring! the subject is closed. If when

examined and considered in a spirit of candid investigation, divested of prejudice and apprehension, the practice of man-midwifery is judged not to be consistent with natural feelings, nor conformable with the proprieties of individual conduct, but on the contrary, shall be deemed to be obnoxious to the animadversions which the preceding pages have passed upon it, let it be forthwith scandalized and abjured ; as every worthy man would wish to preserve his marital privileges free from invasion, to possess to himself, unshared by any, the beauties, the enjoyment, the affection, and the innocencies of the wife of his bosom ; or, (as infinitely better expressed by *Milton*,) as he may prize

“ ————— those graceful acts,  
Those thousand decencies that daily flow  
From all her words and actions mix'd with love  
And sweet compliance ; which declare unfeigned  
Union of mind, or in us both one soul.” \*

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\* “ Drink waters out of thine own cistern ; and



Bearing yet in remembrance, as the country at large must do! the ill-fated catastrophe which attended the accouchement of the illustrious Princess Charlotte;—that royal bud which blossomed but to die! thoughts are naturally turned, in loyal interest and brighter hopes, towards

“ A fair vestal, throned by the west,”  
who is at present

“ In maiden meditation, fancy-free.”

In fulness of time however, when “ Cupid all armed” shall take his “ certain aim,” and loose

“ his love-shaft smartly from his bow,”

it may be hoped, (and from maternal influence and example may indeed reasonably be expected,) that in “ the consummation devoutly to be wished,” and

running waters out of thine own well. *Let them be only thine own, and not strangers with thee.*

*Proverbs, v. 15.*

naturally to be looked for, *man*-midwifery will be discountenanced, and not allowed a scope, as in the former instance, to blast a nation's hope, nor again be permitted to

“ — play such fantastic tricks

Before high heaven, as make the angels weep !”

By force of such high example, and by the blessing of a happy issue, the practice of midwifery by men may, after a time, be driven from society, against the well-being of which it assuredly militates.

In private life surely, after mature consideration and with a view to avoid a possible and not very improbable cause of unhappiness or utter misery, every prudent husband and modest wife, in their moments of hallowed endearments, “when love refines the thoughts,” will discreetly resolve to abjure the unhallowed officiator.

“ Then let us not think hard  
One easy prohibition.”

So will example spread, and in individual virtue will public morality be maintained. Wives, in virtuous bashfulness which is real modesty, emulating one another in conjugal propriety, will feel ashamed to disclose themselves to any man except their husbands! Whilst husbands on their parts, if of true manly feeling, so far from ever again consenting, will feel indignant at the very idea of any man, under any pretence whatever, sharing with him the smallest of those "rites mysterious of connubial love," which every man of proper sentiments must prize as his highest earthly bliss and treasure, and should hold sacred accordingly!

"Hail, wedded love, mysterious law, true  
source

Of human offspring, sole propriety  
In Paradise of all things common else.  
By thee adult'rous lust was driven from men  
Among the bestial herds to range; by thee,  
Founded in reason, loyal, just, and pure,  
Relations dear, and all the charities

R

Of father, son, and brother, first were known.  
 Far be it that I should write thee sin or blame,  
 Or think thee unbefiting holiest place,  
 Perpetual fountain of domestic sweets,  
 Whose bed is undefil'd and chaste pronounc'd,  
 Present, or past, as saints and patriarchs us'd."

MILTON.

THE END.

CORRIGENDA.

- Page 16, line 9, read "expected" for "expectant."  
 78, 4, read "fundus" for "fundas."  
 106, 22, read "ergot of rye" for "orgeate of rye."  
 108, 8, read "femmes couvertes" for "femmes  
 convert."

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