

An introductory lecture on the rise and progress of midwifery, from the earliest period to the present time : delivered at the Central Infirmary, Greville Street, Hatton Garden, May the 30th, 1828 / by Michael Ryan.

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To The Editors of the Edinburgh Medical and
Surgical Journal, with the Complts of the
Author.

AN

Introductory Lecture

ON THE

RISE AND PROGRESS

OF

M I D W I F E R Y,

FROM THE EARLIEST PERIOD TO THE
PRESENT TIME;

*Delivered at the Central Infirmary, Greville Street, Hatton Garden,
May the 30th, 1828.*

BY

MICHAEL RYAN, M. D.

OF THE UNIVERSITY OF EDINBURGH; MEMBER OF THE ROYAL COLLEGES OF SURGEONS
IN LONDON, AND IN EDINBURGH; MEMBER OF THE ASSOCIATION OF FELLOWS AND
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PHYSICIANS TO THE CENTRAL INFIRMARY AND DISPENSARY, GREVILLE STREET,
HATTON GARDEN; LECTURER ON MIDWIFERY; AND MEDICAL ETHICS.

ΠΕΡΙ δε της γυναικείης φύσιος και νοσηματων τα δε λεγω.

I now speak of the nature and diseases of women.—HIPPOCRATES de Nat. Muliebri.

Τὰ γυναικεία νοσεύματα καλούμενα, αι υτέραί πάντων τῶν νοσημαλῶν κίλια εἰσιν.

All diseases peculiar to females, arise from the womb.—Op. cit. de Locis in homine.

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Introductory Lecture

OR THE
INTRODUCTORY LECTURE
ON THE
RISE AND PROGRESS

of the human mind, as a branch of the general history of the human race, and as a branch of the general history of the human mind.

M. I. D. W. L. E. R. Y.

By M. I. D. W. L. E. R. Y.

Author of the "History of the Human Mind," &c.

London: Printed by J. B. Nichols, 1827.

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INTRODUCTORY LECTURE.

GENTLEMEN,—In commencing a course of lectures on any art or science, it is usual to make a few preliminary observations, on the utility and importance of the subject, and also on the arrangement, or classification, of the matter intended to be adopted in the subsequent discourses. In compliance with this ancient usage of medical teachers, I proceed to make some remarks on the subject of which I mean to treat, namely, on that branch of the healing art denominated Midwifery, and on the qualifications and duties requisite for the accoucheur, as well as for all medical practitioners.

It is now very generally admitted, that every class of medical Practitioners must be intimately acquainted with all the branches of the art and science of medicine, namely, the theory and practice of medicine, surgery, midwifery, and pharmacy; and that he who does not acquire this universally-established course of education, will be sadly embarrassed in his future practice—will find himself continually disappointed in his opinions and exertions; and, what is still more afflicting, will incur an awful responsibility, by undertaking the management of many diseases of which he is ignorant, and, consequently, excluding duly qualified men from the treatment of the sick, and thus being, virtually, the cause of extinguishing many lives. No conscientious man can reconcile this great responsibility with the civil, moral, and religious obligations required of medical men by the most improved and enlightened society of modern times. No matter how absurd, or unnatural, the ancient subdivisions of medicine into different professions may be—divisions, be it recollected, that took place in the darkest ages, when literature, and the sciences were involved in the most profound obscurity and utter debasement—it is now, I say, universally admitted,

by all the most enlightened and impartial medical men, that the different branches of the healing art are not only indivisible, but so intimately connected and dependant on each other, that the perfect knowledge of each and all is absolutely indispensable to the medical practitioner, whether physician, surgeon, accoucheur, or general practitioner; he cannot otherwise practise with a safe conscience, or with satisfaction to himself, or with even probable benefit or impunity to his patients. The line of distinction, fruitlessly attempted in the study of medicine and surgery, serves neither, but is a positive injury to both; for the healing art is one, and therefore those who advocate the necessity of separate study, advocate both ignorance and darkness. In further proof of this assertion, we now observe that every branch of the healing art is taught at our numerous schools of medicine and surgery, a system further adopted in all the distinguished colleges and schools in the polite nations in the vast continents of Europe and America. The most eminent and distinguished members of the different professions of medicine, in every country, also recommend this system of acquiring medical knowledge, which is not more compatible with medical experience than with the reason and common sense of mankind in all ages. Thus Moses, the most ancient historian, informs us, in the Book of Genesis, chap. 1, (A.M. 2315, A.C. 1689,) "That Joseph commanded his servants, the physicians, to *embalm* the body of his father;" an operation which was consigned to the surgeons, in all the subsequent ages, and so continued to the present time. This is the first and most authentic account of physicians; but the same inspired and most ancient historian, in the 35th and 38th chapters of the same book, speaks of midwives; and hence it would appear, they were anterior to the male practitioners of the healing art. Medicine, however, is decidedly the most ancient of all the arts and sciences, as it originated from the innate principle of self-preservation. It was nearly coeval with man, in consequence of the calamities entailed upon him by his fatal disobedience, namely, the deprivation of eternal life, the liability to corporeal diseases, and to death itself. The vicissitudes of season,

the varieties of climate, the influence of the circumambient atmosphere, the action of the surrounding bodies, and the construction of the human frame, must have rendered diseases nearly coeval with mankind. The presence of bodily infirmity produces pain, and impels man to seek immediate alleviation, and to employ means for that purpose, either by instinct, experiment, or spontaneous exertion. The many injuries to which he was exposed in the early ages, must have frequently obliged him to suppress hæmorrhage, to remove the deformity of dislocation, and to adjust the painful fracture. Thus an early necessity conceived the various branches of the healing art, reason nourished them, long use promoted them, experience, at length completed them, and made them absolute.

In the early ages medicine was promiscuously practised, every man being his own physician and surgeon; but it soon became a liberal art, and was practised by certain individuals only, some of whom were appointed for the treatment of particular diseases, others for diseases in general. Thus they had oculists, aurists, dentists, hepatists, lithotomists, midwives, chiropedists, &c. according to Herodotus, Pliny, and Strabo; and thus the early physicians, or medical men, attended to external as well as internal diseases. Moses became acquainted with the learning of these people, the Egyptians, who were the inventors of physic, and inserted their practice of embalming the dead in his medical, dietetical and obstetrical code, as we read in the Leviticus, c. xii. Clemens, of Alexandria, states, that Æsculapius enlarged and amplified the medicine of the Egyptians, and delivered it to his sons, Machaon and Podalirius, who were kings of Greece. We have also the evidence of one of the Roman poets, that Æsculapius was wont to be accompanied, in his visits to his patients, by a dog and a goat, the one to lick ulcers, the other to give milk to his consumptive patients. He was born at Epidaurus, and statues and monuments were erected to perpetuate his memory by different nations, and he was actually deified some hundred years before the Christian era. History thus affords proof, that this reputed father of medicine

attended external or surgical diseases. His sons, Machaon and Podalirius, though instructed by him in the mysteries and arts of physic, acted only as surgeons at the Trojan war, A.M. 2820, A.C. 1184; others say, 932, for they did not undertake the treatment of the plague which ravaged the country at that period. We are indebted to Homer for this latter opinion; while Virgil very loudly extols the consummate skill of Japis, the physician of Æneas, who also *acted* as surgeon. The records of history also inform us, that the immortal Hippocrates, who flourished 460 years before the birth of the Saviour, and first separated physic from religion and philosophy, and who reduced the chaos of his predecessors to an useful and liberal art, to a noble and dignified profession, and first gave it the air of a science, acted in all the medical capacities, as physician, surgeon, accoucheur, apothecary, and even nurse. The works of that venerable and extraordinary man extended to seventy-two volumes, embracing every branch of medicine, and of course including that on the diseases of women, and the obstetric art, and have conferred on him a reputation, of which two thousand years have not deprived him; and many of these works remain with lustre, while those of sneering critics have sunk into well-merited oblivion. From his time to the middle of the dark ages, many of the most eminent medical men both wrote on, and practised every branch of medicine. About the latter period, A.D. 1173, the church at the Council of Tours, decreed, that her members should no longer practise surgery, for, at that time the clergy had monopolised the professions of medicine and surgery, as well as theology; a decree was published, declaring that they were defiled by sanguinary operations,—“*Ecclesia abhoret a sanguine,*”—and surgery was then committed to their domestics, who were also their barbers, and hence also arose that class of practitioners, afterwards very well known through Europe, the barber-surgeons. All external operations were committed to these men, and to lay persons, who were sunk in the darkest and most profound ignorance at the time; and thus arose the unnatural and irrational

subdivision of the healing art into physic and surgery,—a separation soon confirmed by law in the different nations, and continued in most countries, to the middle, or perhaps towards the close of the last century,—a remnant of which prevails in our own country even to the present time. In the British dominions, we have corporations of physicians, surgeons and apothecaries, in each of the countries which are now happily united to the first and most powerful nation in the world. Each of these corporations in England, Scotland and Ireland have peculiar rights and privileges, though a knowledge of each profession is often acquired from a similar source, often from the same teachers and authors, and the practice of each is precisely similar; and yet, a practitioner authorised by any one corporation, cannot practise within the precincts of the other with impunity. As the principles and practice of the different branches of British medicine are similar in every part of the empire, should not all duly and legally qualified members of either corporation have equal rights and privileges, in the same dominions? This is the case in France, and in all the other enlightened European nations, and throughout the vast continent of America. The third article of the French charter declares, that “all Frenchmen are equally admissible to all *civil* and *military* employments.” While some of our medical corporations are endeavouring to prevent members of their rivals and contemporaries from exercising their professions, the whole empire is completely overrun with illiterate and demoralizing empirics, who freely and most extensively practise on the persons and purses of his Majesty’s subjects at large, with perfect impunity. A most able and veracious physician has truly asserted, that “quackery has destroyed more in this country than the sword, famine, and pestilence, united;” and never was there a period in the history of British medicine, at which the force and truth of this opinion was more obvious than at this day. But the laws relating to the practice and protection of the medical profession in the United Kingdoms, are perfectly defective and impotent, while they are no less contradictory than inconsistent, with the wants and wishes of an improved

and more enlightened society.* The general diffusion of knowledge among the great mass of mankind, has given rise to corresponding improvements in every art and science; has introduced such invaluable and improved systems, that the oldest and most venerable institutions *must* adapt themselves to the spirit of the age. The just murmurs, and respectful but firm remonstrances of the medical profession, have not only reached the portals, but entered the temple of the legislature. That profession, the most useful and important to the sublunary condition of mankind, (for the conservation of the public health is the sovereign law of every nation), has, at length, come under the consideration of the government, and of the senate, the members of which, in their wisdom, will display that great and brilliant spirit of improvement, that so highly distinguished their recent proceedings, and will introduce those changes in the laws regarding the practice of the healing art, which will render it more perfect, and better adapted for the preservation of public health. Some of our Colleges of Physicians and Surgeons, until a very recent period, refused admission to all persons, who had demeaned themselves by practising pharmacy; though without the composition of medicines, neither physicians, or surgeons themselves, could efficiently pursue their respective avocations. These august corporations enforced a similar sapient self-constituted by-law against all those who practised midwifery, as if the structure, functions, and diseases peculiar to the female organs of generation, were not as important, and the diseases as fatal, as those of any other organ in the human body. The pure physicians and surgeons would not deem themselves degraded, by treating the diseases of the female bladder and rectum, while they wisely considered that the treatment of the diseases of the intermediate organ, the uterus, as highly degrading and ignominious. I have already

* This was admitted by the Marquis of Lansdowne and the Right Honourable Robert Peel, in correspondences which I had the honour of having had with them, on the necessity of improving the laws relating to the medical profession in the United Kingdoms.

attempted to prove, that the arts and sciences have been revolutionised during a very brief and recent period, that the sphere of human knowledge has most wonderfully advanced, and that a reformation in the education of all classes of medical men must be carried along in the universal progression—in the general diffusion of improvement, and of universal intelligence. In truth, the vast march of mind, and improved knowledge of the present age, has established a better philosophy, and far sounder principles in the British medical corporations; and to these causes, and to that mighty engine the Press, are we mainly to ascribe the relaxation of the penal corporate enactments, against the professors of that most important art and science, which is so beneficially and and marvellously exerted at the birth of man. The day has now arrived when medical science has shaken off the dust of the ruder ages, and shone forth with all its intrinsic worth and splendour; and when its full cultivation can no longer be impeded by the absonous and ridiculous dogmas of less auspicious times; and hence we find, that nearly all our medical corporations now require its fullest cultivation of their respective candidates, and that pharmacy, or the obstetric art, are no longer impediments to those seeking medical, surgical, or pharmaceutical qualifications. For some years past, few physicians, surgeons, or general practitioners, in this country, had thought their professional education complete, without including a knowledge of the principles and practice of midwifery, and the treatment of diseases of women and children. Every man in practice, no matter what his qualifications may be, will be as frequently consulted in female diseases, as in any other class of maladies, for the man will err very egregiously, who supposes that nine-tenths of society make any distinction between physicians and surgeons. In fact, it is notorious, that our best surgeons more frequently prescribe for medical cases, as they have been most improperly named, than they are called on to perform operations; and it is also well known, that the most eminent surgeons, unattached to public institutions, have practised for many years, without ever having performed a capital

operation. In a word, general experience and observation fully prove, that the practitioner who is most generally acquainted with human disease, has the best and surest chance of succeeding, and finally arriving at eminence.

Let it not be supposed, that the obstetric branch of medicine is simple, because it had been long committed to females; nevertheless, it requires as much skill as the other branches; and often, the most difficult operations in surgery. Happily for humanity, the parturient process is in general safe, and free of danger, especially where females live according to nature's primitive laws; but, in the middle and higher ranks, where these laws are openly violated or forgotten, where the constitution is impaired by luxury, and the voluptuous dissipations of modern times; the process of child-bearing is attended with considerable danger, before and after it shall have been completed. These observations are equally as applicable to the lower classes in our large cities, whose habits, pursuits, customs, and constant inebriation, render them liable to many accidents during parturition, and to a vast number of inflammatory and other puerperal diseases, subsequent to delivery. The universal testimony of all impartial and well-informed medical practitioners, fully confirms the truth of these assertions. It is unnecessary to dwell further on the utility and importance of the obstetric art, which is so obvious, as to be admitted universally by every class of society. From what has been already stated, it appears that females were attended by midwives long before physicians were named as a profession in history.

I now proceed to give a brief sketch of the history of the obstetric art, including an account of its rise, progress, and cultivation, among mankind.

The Practice of Midwifery was nearly coeval with the human species. From the most ancient of all profane and inspired writers, we learn that this branch was almost invariably confined to females in the early ages, especially among the Hebrews and Egyptians; a proof of which I have already submitted to you, when alluding to the medical knowledge of

Moses, who spoke of midwives long before he had introduced the names of physicians. We find also, in the sacred volume, that Rachael, wife of Jacob, and Thamar who was delivered of twins, were assisted by midwives; and that Pharoah, king of Egypt, commanded the midwives to destroy all the male children of the Hebrews—a command they most nobly disobeyed. All the Asiatic nations, as well as the Greeks and Romans, confided this branch exclusively to women. We have also the testimony of the ancient physicians and naturalists, as Hippocrates, Aristotle, and Galen, as to the duties of midwives in their times.

The immortal Hippocrates may be truly deemed the father of midwifery as well as physic, for he has left us treatises on diseases of women before and after conception, on the nature of women, and on diseases before and after parturition, as well as on parturition itself. This extraordinary personage had no experience in the practice of midwifery, and therefore we are to expect that his practical opinions are defective and erroneous. He maintained that in all cases of natural labour, where the progress was tardy, it was very useful to exhibit sternutatories, in order to excite sneezing, which, he said, would expedite delivery; which was, in some measure, true, as sneezing throws the abdominal muscles into action, and causes much pressure on the viscera of the abdomen and pelvis. If the snuffs failed, he recommended the patient to be held by the shoulders, and gently shaken at intervals, till the pains should expel the infant. Both these practices were employed for many centuries; and even at present among midwives, both before and after delivery, but especially where the placenta is retained, when they order the patients to sneeze, cough, laugh, and blow into a bottle, or on the back of the hand; all of which exertions throw the abdominal muscles into action, and consequently excite uterine contraction. It is very generally known, that severe cough will evacuate the bladder, rectum, and uterus, and absolutely bring on premature labour, as I myself have often witnessed; in fact, all those causes that act on the muscles connected with the pelvis, will produce similar

effects. Hippocrates left another precept of very general adoption, even in those enlightened times, namely, "that if the infant be dead, and its body become much swollen, and cannot be delivered, it should be brought away piecemeal," which is the modern operation of embryotomy. He was likewise of opinion, "that feet-presentations were generally fatal," which proves his want of practical experience; and that in such cases, as well as when the arm, leg, or side present, such parts were to be returned into the uterus, and the head brought down as in natural labour—a recommendation also erroneous and highly dangerous, as I shall prove to you hereafter, for all such preternatural presentations ought to be reduced to footling cases, if possible or practicable. He also fell into another most dangerous error, in recommending the immediate extraction of the placenta—an operation seldom necessary, and never to be resorted to, unless in cases of extreme danger and necessity. His notions, as to the animation of the male and female fœtuses occurring at different periods, that of the one being some weeks earlier than the other, though still received by the canonists and legislatures of many nations, are quite erroneous; for the general opinion of the most able physiologists is, that animation occurs at the moment of conception, and not at the time of quickening, as people in general imagine. I have endeavoured to prove this in my *Theses De Genere Humano ejusque varietatibus*. From his time, to the commencement of the Christian era, midwifery made little, if any, progress. Aristotle, who succeeded Hippocrates, A.C. 384, was physician to Amyntas II. grandfather of Alexander, and his opinions had more influence in medicine than all of his time—and many of them were adopted to the middle of the sixteenth century, and are received by the community even at this time. "He concurred with Plato," says the learned Lord Bolingbroke, "in various ways to retard the improvement of medicine, not only during his time, but even to the present period." His crude and erroneous opinions on conception, pregnancy, and labour, have been republished, with comments more erroneous and unnatural, and very generally circulated

among all classes of women in this empire, and are well calculated to terrify the female mind by the recital of unnatural and false narrations, destitute of foundation in fact or truth. His reputed work cannot be too severely reprobated.

The following is an historical account of most of the writers on obstetric medicine, and on diseases of women and children, from the earliest period down to the present year:—Moses, Hippocrates, Aristotle, Asclepiades, Celsus, Aræteus, Galen, Pliny, Rufus, Ephesius, Soranus, Æcius, Oribasius, Paulus of Eginetus, Moschion, Rhazes, Avicenna, Avenzoar, Albucasis, Averroes, Abi Osbia, (who collected the works of 300 writers on midwifery to the year 1150,) Raynolds, the first British writer on midwifery, 1540; Ambrose Pare, 1575, who opened the obstetric wards in the Hotel Dieu of Paris; the immortal Harvey, in 1603, the first male British obstetrician; M. Clement, the first French accoucheur, in 1663; Hilden or Hildanus; Riviere, or Riverius, Chamberlin in London, 1665; Willis and Hoffman, in 1667; Mauriceau, of Paris, 1668; Willughby, of London, and Wigmore, of Oxford, in 1670; the distinguished Sydenham, in 1688; Ronheusen and Portal soon afterwards; Friend, in 1703; Boerhaave, in 1708; Dionis, 1718; La Motte, 1721; Dr. Maubray, in 1723, the first British lecturer on midwifery*; Deventer, in 1728; Chapman, in 1733, who first described the forceps, and was the second British lecturer on midwifery; Dr. Hody, in 1734; Dawke, in 1736; Bracken, who was the author of the *Midwife's Companion*, in 1737; and Sir Richard Manningham, in 1739, who established a ward for lying-in women in the Parochial Infirmary of St. James, Westminster, which was the first British asylum dedicated to the auspicious Lucina, and sacred to the ministry of the obstetric art. The next writers distinguished, were Sir Fielding Oulde, of Dublin, who first accurately described the process of labour, in 1741; Puzos, 1759; Astruc, 1762; Portal, 1763; Smellie, 1765; Roederer and Memes, 1766;

* He lectured in Bond Street.

Levret, Roulin, and Manning, 1771; C. White, Hulme, 1773; J. Clarke, on infants, same year; the celebrated Dr. W. Hunter, 1774; Kirkland and Boudelouque, 1775; Armstrong and Sparman, on infants, 1776; Leake and Lefebure, 1777; Dease of Dublin, and Dr. Osborne, 1783; Drs. A. Hamilton, Chambon, Denman, Spence, Rigby, 1784; Spallanzani and Douglas, 1785; H. Smith and Carrere, 1787; Rowley and Aikins, 1788; Underwood, Schlegel, and others, 1791; Dr. John Clarke, 1793; Moss and Bland, in 1794; Dr. James Hamilton, 1795; Drs. Haighton and Joseph Clarke, of Dublin, Forster, Perfect, Button, Johnston, and others, wrote about this period. The writers of the 19th century, since 1800, were Demangeon and Hull, 1800; Cheyne and Hume, 1802, on infants; also Wm. Buchan, 1803; Heberden, 1804; Willan, 1806; Plocquet, A. B. Buchan, Mahon, and Foot, 1808; Burns, of Glasgow, 1809; Merriman and Mondat, of Paris, 1810; Douglas, of Dublin, and Gasc, 1811; Capuron and Syers, 1812; Armstrong and Brenan, 1814; Hey, 1815; Dr. I. Clarke, on infants, 1816; C. Clarke, Gardien, Nauche, and Degland, of Paris, 1817; Granville, Hopkins, and King, 1818; Power, 1820; Drs. Conquest and Ramsbotham, 1821; Mackintosh and Campbell, 1822; D. Davis and Horner, 1824; Dewees, 1825; Bourdat, Chevereul, Guilbert, and Duzes, of Paris, 1826; and Dr. Blundell's Lectures in *THE LANCET*, 1827-28.*

Like all other branches of medicine, a variety of circumstances concurred to impede the cultivation of the obstetric art; among which, the delicacy and natural modesty of the other sex, and their aversion to the presence of men during parturition, were not the least prominent causes; and it was not until the employment of medical men, in the middle of the 17th century, that this art had at all advanced, or its improvements become manifest. Since that period it has been cultivated and practised by the most eminent medical men, and has now attained that degree of certainty and perfection, which ranks it not only in an equal, but in a superior point of importance to

* For a fuller Account of the earlier writers, see Astruc's Observations.

any other branch of medicine. Of all the diseases incidental to humanity, those of the other sex are most deserving of sympathy and attention. The weakness and peculiar delicacy of the female constitution, call forth our greatest tenderness and compassion. We are not only bound to cherish and protect, but to aid and relieve those endearing objects, who were wisely appointed our reasonable companions, without whom bliss would be joyless, and life cheerless. Indeed it is evident, that the diseases incident to females had been closely attended to by the most eminent members of the medical art in every age ; for the neglect of removing these diseases, would be indirectly depopulating the different nations, which the laws of all civilised countries most strenuously prohibit, as they are invariably intended for the preservation of society and increase of posterity. Independently of all human laws, there is an innate natural desire in mankind to fulfil that primitive law of the creation, which was laid as an injunction on the first of the species in their primeval state of felicity, " to increase and multiply ;" and this desire irresistably impels all to wish the removal of those infirmities of both sexes which impede its object ; hence the sexual diseases incident to both have been attended to by the professors of the healing art from the earliest periods. There still remained a serious defect, in medical men not assisting at the parturient process, which was very frequently observed to be destructive to both parent and offspring. This defect was obviated in time, as I have already stated ; and we have in this most improved and enlightened age, a class of medical practitioners who devote their entire attention to the multitudinous diseases of the other sex ; before impregnation, during pregnancy, at the process of child-birth, after delivery, and during lactation ; and these practitioners also attend to the diseases of new-born infants and children. Such is the province of the accoucheur, or rather obstetrician. I am not fond of innovation, or of introducing new terms into a profession which already abounds with so many ; but I may be permitted to observe, that the English language is sufficiently copious and perfect to afford some word by which we can express the male

midwifery practitioner, without our attempting to anglicise the Gallican term *accoucheur*, as the profession in general seem to sanction, and some of our modern lexicographers have also adopted; for my own part, I shall always prefer the word *obstetrician*. That part of medicine which has for its object the consideration of the structure, functions, and diseases of the organs peculiar to females, is called *midwifery*, or the *obstetric art*, and this includes the arrangement that I have pointed out, when describing the province of the *obstetrician*. We have no accurate terms which comprehend, in a scientific and classic manner, the anatomy, physiology, pathology, and therapeutics of the female organs of generation; nor for the process of parturition. From much consideration on these deficiencies, I would propose the following nomenclature, part of which is sanctioned by Hippocrates. The father and founder of medicine left a work entitled, *Γυναικείης φύσεως*, on the nature of woman; another, *Παρθενείων*, on diseases of virgins; and a third, *Γυναικείων* on diseases of women. The classification I propose is as follows:—1st, *Γυναικοτομία*, *Gynæcotomy*, or the anatomy of woman; 2d, *Γυναικοφυσεωλογία*, *Gynæcophysiology*, the physiology of woman; 3d, *Παρθενοσολογία*, *Parthenosology*, or diseases of unimpregnated woman; 4th, *Γενεσεωλογία*, *Geneology*, on generation, or conception; 5th, *Εγκυονοσολογία*, *Ency-onosology*, on diseases of pregnant woman; 6th, *Τόκολογία*, *Tocology*, on parturition; 7th, *Λοχειανοσολογία*, *Lochianosology*, on puerperal diseases; and, 8th, *Παιδοσολογία*, *Paidonosology*, on diseases of infants and children. Such is the order I will adopt in the following lectures, as it is decidedly the most natural that could be devised, and is infinitely superior to any other that has been hitherto adopted. The order of arrangement to be adopted is, 1st, then, the anatomy, physiology, and pathology of the female organs; 2d. On conception and its consequences; 3d. On diseases of pregnancy; 4th. On the mechanism and process of parturition, including the various classes of labours; 5th. On puerperal diseases; and 6th. On diseases of infants and children. When I consider the vast importance of these subjects, I feel the great responsibility

incurred by those who undertake to deliver lectures on them. But I am confident that the opinions I shall advance will be, in general, agreeable to the experience of our best teachers, as they are confirmed by a very extensive personal observation, arising from many years active practice. I may further remark, that I have devoted particular attention to obstetric medicine, and have lately been in treaty with a most respectable medical publisher of this metropolis, with regard to the publication of a work on midwifery, which, I hope, will shortly appear. The opinions I mean to advance, so far as they are personal, are founded on truth, whose immutability neither time nor chance can ever overturn. So soon as gentlemen shall be sufficiently instructed in the principles of the obstetric art, a considerable number of patients will be supplied them from under my own superintendence, and they will have extensive opportunities of acquiring practical knowledge, which I can amply afford, through my official situation of physician-accoucheur to the Central Infirmary, Dispensary, and Metropolitan Lying-in Institution, in Greville Street, Hatton Garden. Each pupil will be required to treat his respective patients as correctly and attentively as if they were in private life; and thus he will be afforded a safe and perfect initiation into the important duties of private practice. Examinations will be held twice a week on the subjects that may have recently been discussed, at which the pupils and their junior medical friends, may attend gratuitously. This plan will enforce the necessity of regular attendance, which the awful responsibility and important trust, that will be imposed on you hereafter, require; a solemn duty you owe your friends, and an act of honesty you owe society at large. In conclusion, I pledge myself to use my best exertions to afford instruction, and to be ever ready to promote the advancement and interests of those who may honour me by attending these lectures.

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