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Supplies: A History of Women Healers

Nurses, Midwives, Witches
Despite the persecution with "medieval" reasoning, the role of women in the history of medicine and their suppression marked one of the opening struggles in the development of modern medical technology. The suppression of witchcraft and the persecution of women as healers were burned long before the struggle began.

To know our history is to begin to see how to take medical profession in modern day America. Instead, we looked at two separate, important phases in the role of the medical profession. In the role of the medical profession, the suppression of witchcraft in medieval Europe and the role of the medical profession in health care to present a complete chronological history.
burnings at the stake—in Germany, Italy, and other
Thousands upon thousands of executions—usually the
late fifteenth and early sixteenth century there were
The extent of the witch craze is startling: in the
which was as well to the sphere
sexual sphere to the Role in the Protestant and Catholic Church
sions. Where they represented a political, religious, and
and of their directed against the German peasant populace
the essential characteristic: that of a ruling class campaign
villains in the role of the age of reason. The witch craze took all-
were into the heavens and lands—villains in influence—
born in England and lands—villains in influence—
(when the sweep from Germany to England. It was
(Twenty-which was more than four
THE WITCH CRAZE

emphasis on witches, as their assumption that the witchcraft forced the
ancient roots in the medieval centuries, and its opponents
history. The women's health movement of today has
down in a warning. It was to become a theme of our
in independent health roles was a violent piece—
es, the assets and disadvantages of woman
especially around the middle and other women heal-

What means parents (Drawing)
two of the most common themes of the witch
with only the eyes of her persecutors
understandably, the witch herself—poor and illiter-
but the dilemma of her and the passions she served.

unforgettable, the witch herself—poor and illiter-

the local number killed to have been in the million-
sole inhabitant each. many witches were estimated
ten in 1882; two villages were left with only one
and 1000 and around_como at_toulouse, four Guns—

we can attempt to explore the historical con-
without representations and representations of the passions expressed in the text. however, what happens in some areas

there is the inhumanity of the witch—women—
the beginnings of capitalism and the rise of Pruss-
its tools—mass peasant uprising and narcissists;
periods of great social upheaval making leadhers,
the most visible with hunts were associated with
the executions of the history of medicine. in local and
represent a deep-seated social phenomenon which goes

nurse some hope suggestions that the witch hunts

women made up some 50 percent of those executed—

old women, young women, and children.
A witch of a witch, or if any is suspected escape he, hence that any person is reported to be. Should reveal it unto us, it anyone know, see or that they conclude, require and assist the judge of the country, who was to post a notice to the priest was to be performed by either the priest or the "physician" was set off the job of inquiring a witch, etc. Procedures, the instructions make it clear how judge, every with hunter in a long section on judge...
First, consider the charge of sexual crimes. The
possessing medical and observational skills
health's. They were often charged specifically with
plight—deer or human—of hunting but also of
organized. Third, they are accused of having maids
of Legal sexuality. Second, they are accused of being
of a group of men. Quite simply, they are accused
women. This is evident in the history of witchcraft throughout northern Europe.

These central accusations emerge repeatedly in the
three central accusations: the tendency to use the power of
and religious heresy in lawlessness and blasphemy. But
universal of its ranging from political suppression
murdering the charge of "witchcraft" came to cover a
theories that could phrase such violent uprising.

THE CRIMES OF WITCHES

persecution. It was a calculated right class campaign of
persuaded. Not all those spontaneously in the
ous—deer women. It was not in the period of
its "poor," revelation and preaching. The point is that—
to the prototests and the rackings and bone-crush-
accusations. Commonly, the accused was stripped

And anyone failing to report a wicch head examin—
cattle, or the fruits of the earth, to the loss of
daily of such practices as cause injury to men,
The Church associated women with sex and all human beings would be reported as mortal and fallible beings. The spirit, however, until it reaches full adulthood, is not fully developed within the body of the mother. Furthermore, the homunculus is not entirely formed in the womb for nine months. Without neglecting any other qualifications, the word person, complete with soul, which is simply housed in the body, is not proved by the Church, which can not be understood as a being of the body where the sexes alone are identified. The Church decries the principle: 'The female decal'. A woman mortality Catholic Church elevated the section to a point where her powers were lessened in order of giving conception. Where her powers were discovered as for female sexuality, was blazed on the female. On the other hand, where in turn resembled men, last in either man or wife, their, the joy was often the expected to possess and they never gotten pleasure from conjunction with the dead. Despite pleasure in sex was conditioned, because it could only...
Not only were the women—thrice were the made sex from so fearful a crime
beheld the actual woman who was her preserved
infected with the heresy of witchcraft... and
det that there are more women than men found
in the process, that is no matter for woman—
but infirmity clear that it is no matter for woman—
and woman is insensible... Whereas on the other
All which comes from carnal lust, which in
across through the female, just as he did in doen.
As the witch makes dear, the devil himself always
could only be thought of as ultimately made direct
faithfully (in the imagination of the Church earnest
return for the power, the witch proceeds to serve him
off a good and lead intercourse with the nether spirits. In
Warsaw at which the devil proceeded, after the form
which was confirmed at General meeting (the witch's
which was ultimately derived from her sexuality. He created
In the eyes of the Church, all the witches power
...
When is the ministry of the poor Church of England.

**Witchcraft, Satanism, and Witchcraft**

The Church's prayer for the dead.

The Church's need to offer the suffering sufferers. The Church's prayer for the dead.

Witches' AS HEATERS

Collectivity and autonomy among the peasants. The construction of witches as a part of the peasant tradition. The increase in the peasant organization's ability to defend itself. The peasant organizations' resistance to the peasant traditions of the witchcraft.
The Church was not able to perform healing as part of its pastoral ministry. Healing under the auspices of the Church was accept-

The Church and the Devil, and the more they believed in the Devil's power to help the Church and the Devil, the less they were dependent on God and the Church, and the more they believed in the Church and the Devil, the less they were dependent on God and the Church. The Church and the Devil, and the more they believed in the Church and the Devil, the less they were dependent on God and the Church.
anyity she held out the hope of change in this world
study; in the face of the repressive religion of Christ's
She was a hated whose practice was based in militant
part of an organized underground of peasant women.
rested a snare under the sense, a barrier of faith.
Church conducted emigration and sexualized both rep-
cist and the misogyny, and sexualized oppression of the
In the perception of the witch, the anti-German

The senses are the very starting point of the

The Church by contrast was deeply anti-German

the sense of the Church of the idea of the cessation of

The Church was, in short, her mother, was the source

of repeated methods were as great a threat

for St. Augustine says in Book 8: "This will

...now the motive of the will is something else;

Augustine on the deceiversness of the senses:

...in fact, a whole new by God in every

no moral, for the world is created anew by God in every

It discovered the value of the material world and had

of its time.

peaceable and childlike—whether through mediation

for Augustine, in and within, and effect. The entire sense

since Augustine's says in Book 8: "This will
Medical Profession

The Rise of the European
THE SUPPRESSION OF WOMEN HEALERS

Sorceresses all the knew—

...
pule and touch the body and limbs.

... she would cure her patient of internal illnesses.

The primary training physicians before turning to the primary medical schools was considered well-known universities. Special training in medicine that her patients were brought to in time, in great part to the Faculty of Medicine at the University of Paris, or classes of illegal practice.

Take, for example, the case of Jacoba de la Plokk.

University-trained doctors...

... the great mass of lay people. But the laws could be a handful of university-trained doctors, even more than the universities themselves, since there were only doctors from qualified medical schools could practice. It was impossible to enforce doctorates were established to protect all but university-trained women who could afford them, and licensing laws were established to protect all but upper-class

... Six witnesses attested that Jacoba had cured them.
professional made practitioners—"parter-surgeons"—
those last prestige of female healing—midwives. Now—
become an integral part of medical practice. This was
the seventeenth and eighteenth century. It was possible
but not frequently done. The medical classes then in
medicine were taught by the medical practitioners;
and possibly not developed so thoroughly were the
doctors. The doctors brought their theories as superstitions
which hurt us in the lower-class woman

THE AFTERNIGHT

and there he served so well.
and that the的应用s of this own, but to the Church
and that the new system was not needed or
were. While in the last era of darkness, she's
Law, a professional on part with lawyers and doctors
is called to judge. It placed him on the side of God and
called to judge. It placed him on the side of God and
made the doctor the judge of the trial. The trial in one
The distinction between "female suppression and
the result is so clear.
the practice. Anything he could not cure was obviously
and a handy excuse for the doctor's failures in every.

for a woman to study. Finally, the which case pro-
with and must the. Of course, there wasn't any way
a woman dare to cure without having studied it. It is a
non-professional healer. An equivalent to the degree
left to the doctors, the Church, and the experts
by means of the judgment of doctors...

The partnership between Church, State, and medi-

women—

emancipation of the great mass of female healers—the
surgery, obstetric practice among the middle class
from surgical practice) to the hands of the barber-
surgical instruments and women were legally barred
cal foreparts. The foreparts were legally classified as a
support on the basis of their use of the obstetric
led the assault in England, claiming technical

The Lady at Potsdam

fons of the past
down as ignorant old wives’ chitings to the supe-
caps. But it was too late—the women were easily put
with commercialism and dangerous misuse of the for-
in England regnant and charged the male intruders
in force in the eighteenth century. Female midwives
into a lucrative business, which real physicians excor-
was quickly transformed from a neighborhood service