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The Tat Shang Pin, or Midwifery Made Easy.[1]

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THE "Tat Shang Pin" is a popular work on midwifery, in common use among the people, and the standard authority in all difficult cases. My attention was called to it many years ago,[2] when I had occasion to perform the operation of embryotomy for the wife of a literary man, and I found that he had been examining this work, to resolve the difficulties of a case of face presentation with the chin in the hollow of the sacrum.

The book is held in such esteem that it is gratuitously distributed by men of wealth for the sake of gaining merit from the good thus done.

I have endeavored to give a literal translation so as to exhibit, not only the popular mode of treating such subjects, but to give the writer's ideas in his own style, with all his sophistry and inconsistencies.

I have not been able to learn what is the author's name, or when it was first published. It is, no doubt, several centuries old.

The medical literature of the Chinese is contained in many thousands of volumes, and I hope that this attempt to place a specimen before the profession may not be without interest to many. I hope also that it will excite a benevolent sympathy in behalf of the multitudes of our fellow-beings who are helpless in the hands of ignorant and superstitious friends at a period the most trying in a woman's life.

MIDWIFERY MADE EASY.

Childbirth is not a calamity, but difficult labor is the misfortune of women; that this misfortune is of frequent occurrence is to be referred to the will of heaven. Does heaven err? It is sufficient for men to attend to their own duty.

This book is published with reference to difficult labor only, for my feeble abilities are confined to this one subject, and I undertake it with honest views.

All who study with diligence the directions of this book, and carefully follow them, will be sure to have easy labor, and thus the sufferings of women will be ended. This is in harmony with heaven's benevolent will. For one to possess such knowledge and not speak of it is wrong. To hear and not promulgate it is also wrong. Those who desire to save life must, as soon as they see this book, disseminate it everywhere. The rich must have the book printed and published gratuitously, and the poor must with their own hands write several copies to give away, each one doing according to his ability. This thing is the special duty of us who engage in literary pursuits. We cherish a spirit of benevolence and charity not from any selfish purpose, but if we treasure up a superabundance of good works, it is in accordance with heaven's benevolent will that we should enjoy prosperity and happiness. The doctrines of this book have been tested by the strongest proof, so that their correctness does not admit of doubt, and whoever publishes or copies it must neither change nor make additions to it, for by so doing he would be the cause of great damage.

From the time of the "Happy Delivery" (A. D. 600), excellent works on

[1] Translated from the Chinese by John G. Kerr, M.D., Canton, China. Presented to the Obstetrical Society of Philadelphia, February, 1893.

[2] In 1860.

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this subject have been published in each successive generation. In these books the doctrines taught with reference to strengthening the womb, managing the delivery, and the after-treatment, are perfect and without the least omission. It may be asked, why should I multiply words? I answer, that some of these have only selected good prescriptions, but have not explained the principles of midwifery, and others who have attempted are very imperfect, so that only those who have studied with diligence for a long time are able to use them. It is impossible to derive benefit from these books on occasions when disorder and confusion arise. I therefore have undertaken to make known in the simplest terms the evident designs of heaven's benevolence, and I have not shunned labor, or avoided frequent repetition, in order to make everything plain, so that preparation may be made beforehand, and everything had in readiness when the occasion arrives. Hereafter, in all future time, both mother and children may attain to old age. Will not this be glorious?

It will be my purpose to adhere strictly to the doctrines of the ancients, explaining them one by one in order. How dare I set forth wonderful inventions?

In discoursing on the doctrines of midwifery there will be found many repetitions, but recipes have been altogether excluded, except a few taken from the ancient sages which are most common and most successful, because in treating common diseases the most common medicines are to be used. I have rejected the whole list of wonderful and infallible panaceas, because if a patient has self-control and is able to help herself, even common medicines are not required. But if medicines must be taken, the recipes are to be found in other books, and there will thus be no contradictions.

All the rules for the treatment during pregnancy, for the management of labor, and for the after-treatment, are plainly laid down, even with frequent repetition, because this business is a common every-day concern of women, and if there is a single omission, sickness may be the result. Is it not better to be on your guard while in health, than to take medicine after disease has come?

The style of this book is colloquial, and will not escape the ridicule of scholars because it was originally published for the benefit of women. Those who can read need not be told, but those who cannot read must be instructed, so that all may be made to understand thoroughly. During the period of pregnancy the book must be clearly explained, so that when the time arrives, the patient may have self-control. Not only must those about to become mothers become familiar with it, but every one, old and young, male and female, must be made to understand the doctrines it teaches. To witness theatricals and hear the relation of stories has no advantage compared with this.

Although it is important that all be acquainted with this book, it should be made familiar especially in the families of the rich, because the females are brought up delicately and they indulge to excess in dainties and rich living; they also live in idleness and their constitutions are weak. Moreover, they are proud and will not listen to reason. As soon as labor be-

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gins and the pains are felt, they have no courage to bear it. Then in lighting and kindling fires, the ladies calling, and servants answering, all in confusion both in the room and out side. The midwives too are running back and forth, making themselves very officious. Without waiting for the pulse to leave the viscera and before the womb is turned, the patient is hastily placed over the tub and the delivery cannot be accomplished. Then wonderful panaceas and costly medicines are given at random, to the great injury of both mother and child. Alas, is it not deplorable? But if this book had been carefully studied, good luck and happiness would have been the result.

Since the works on midwifery are very numerous this little volume is purposely limited to the more difficult parts. On the subjects of pregnancy and the after-treatment, only two or three points are mentioned, but for the most part they are omitted. It is a mistake to suppose that this book covers the whole ground.

It may be asked, why is the section on labor placed in the beginning of the book? It is because that at the time of birth there is much confusion, and deliberate study is impossible; therefore the most important parts are placed first, so that it will be like opening a door to see a mountain; those who fix the whole mind on it can make no mistake. Under ordinary circumstances it will be well to begin at the section on Strengthening the Womb, and study the subjects in their proper order.

The section on false pains is very important, for if one is able to distinguish false pains, he also understands true labor. The sections on false pains and labor are like the inside and outside of anything (equally important), and must be carefully studied. I have selected a few examples from the ancient sages as corroborative evidence that the doctrines here taught are altogether correct. By tasting a mouthful one knows the quality of the whole dish.

The proverb says, "do not neglect to do a good deed because it is little." Although this book is exceedingly small, nevertheless it treats of the subject of childbirth, which always and everywhere is the beginning of the life of man. Moreover, what I have done, my eyes have seen, and my ears have heard, I have in every instance found correct; therefore, forgetting my own feeble abilities, I have published this book, and it will not be strange if it is deficient in many respects, but it will be well if my generation appreciate my purpose.

SECTION I.—BIRTH: ITS ORIGINAL NATURE.

(1) The most benevolent gift of heaven and earth is birth. It is universal; and the most important is the birth of man. It is called so because it is the beginning of man's life. It is the spontaneous regulation of heaven and earth, just as the eyes see, the ears hear, the hands grasp things, or the feet walk. It is perfectly common and easy, and requires no forcing. But in these days it is said that childbirth is difficult, and perhaps it is because mothers have sinned against heaven. Does heaven kill in giving birth? Certainly not. Consider that man is the most spiritual of all things. The production of other things is not difficult. When the time comes for buds to spring forth,

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and for the eggs of ducks and chickens to hatch, are men required to force them out? It is self-evident that they are not. It is mankind alone that are not so. If a child gets a bone in its throat, and a hundred remedies have failed, the whole family are in distress; then an old woman says, "This is not strange," and directs the child to lie quietly down and drink rice-water. After three days the bone comes out spontaneously. Thus the principle is easily understood. The bone in the throat is man's affair, but heaven is superior to man. Therefore it is clear that heaven's decrees with reference to the common affairs of men are perfectly spontaneous. If a thing was originally easy and one considers it difficult, or if it was originally common and one considers it strange, this is not surprising. By carefully following the principles here laid down, there will be no mistake in a hundred trials, and there will be very little occasion to administer medicine.

(2) If it were necessary to talk until my lips were blistered and my tongue dry, I would be thankful if I could thus make my book command the confidence of all. Of late years the difficult births in the city where I reside have been few, but alas, my doctrines have not been disseminated everywhere. As there is nothing else in which I can be so useful I am constantly engaged in teaching these doctrines and in preparing and publishing my book. My only desire is that all may be recipients of heaven's care in childbirth, and be protected from injury by meddlesome interference.

SECTION 2.—DELIVERY.

(1) There are three important points for the patient to attend to.

(*a*) She must sleep.

(*b*) She must bear the pains with fortitude.

(*c*) She must not try to hasten the birth.

(2) When pain is first felt, the patient must exercise fortitude, and remember that this is both necessary and natural, and that there is no occasion for fear. It may be known that the full time has come, if the pains come on at intervals, and gradually become more severe.

(3) When the pains are slow, it may be known that they are false pains, and the patient is to lie down and keep quiet and take some nourishment. These directions are important, and not to be neglected. It is a grave error to mistake false pains for a true birth.

(4) Whether the pains be true or false, it is important to bear them. Rest and food must be taken as usual. Delivery is easy when the pains are ripe. Whether the pains be true or false, they may continue a long time, and a clear distinction can be made by observing their rapidity and severity. It is very important not to hasten the birth by twisting the back, or rubbing the stomach. When standing, the patient must be erect, and when sitting must sit upright, not turning the body to the right or left. In these things the patient must exercise self-control. Another cannot do it for her. The business concerns her own life, and not another's.

(5) It is important to nourish the spirits and husband the strength, and this can best be done by rest and sleep, but if the patient cannot sleep, let her walk a few steps assisted by some one, or stand up leaning on a

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chair or table. If the pains are not strong, she must lie down and sleep, for this is indispensable. She must lie on her back, so as to allow the abdomen to be relaxed, and this will favor the turning of the child, for when the mother lies down, the child is also recumbent, and in turning it does not then waste its strength. It is exceedingly important for both mother and child to reserve their strength for the hour of delivery, for then it will be needed.

(6) Whether the delivery be quick or slow, the patient must not carelessly hasten the birth by bearing down, neither is she to listen to the midwife saying, "Ha! the head is nearly born," for it is a great mistake to try to hasten the delivery. It is the decree of heaven, that when the full time has come the child will of itself turn and come out. Why then so much disorder?

(7) There are cases where the child is not strong, and on coming to the outlet cannot be born. Then the mother must gently bear down to assist it, and it will be separated, just as a melon when it is ripe falls from the vine.

(8) When the blood and spirits separate, and the joints of the whole body are loosed, it is just like water running down hill, there is no need of forcing it. So when the birth is accomplished, the mother cannot understand how it is.

(9) Some may say that if in evacuating the bowel exertion must be made, how is it that in childbirth bearing down must be avoided? Such a one does not consider that the fæces are inanimate, and must be expelled by force, while the child is a living thing, possessing power to turn itself, and you must wait until it comes out voluntarily. The patient must not only not exert her strength, but she must fear to do so, because the child sits upright in the womb, and, when the time of birth arrives, it turns about with the head downward. The womb is so narrow that it is difficult for others to assist the child, and it is best to let it turn around gradually, then it comes out as if suspended by the heels.

(10) If the mother exerts her strength before the child has turned around, then it will be born feet foremost, which is unnatural, and is called "being born with *the feet on the water-lily.*" If the mother bears down when the child is half turned, then it is crosswise in the womb, and the arm comes out first. This is called a "*feeling-for-salt*" birth. Sometimes, when turning is partly accomplished, one side of the head, or one of the shoulders, presents, and the birth cannot be accomplished. This may either be because the full time has not arrived or because the birth has been forced. I therefore earnestly exhort patients not to use their strength in bearing down. Yet it must not be altogether avoided, for it is occasionally required just at the last. If in defecation it cannot be accomplished before the time, even by great exertion, how much less can strength avail in childbirth!

(11) Some one may ask, "How is one to know the proper time for bearing down?" I answer, it varies in different cases. When the child has come to the outlet, when all the joints are loosened, and the breasts relaxed, when the back and abdomen have changed, when there is urgent tenesmus and the eyes see stars flash-

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ing before them, then it may be known that the time has truly come; just then let her bear down a moment and the birth will be completed.

(12) Some one may say, "I do not believe that the child can bore its way out, and I doubt if the ancients have taught this." I answer, that the ancients in their discourses treated only of the most important things; how could they explain everything? It is only men of recent times who, reflecting on the adage of the ancients, "the melon when ripe falls of itself," have attained to the knowledge of the fact that the child is able to bore its way out. They also considered the adage "pulling up grain to make it grow," and deduced from this that it was a great calamity to mistake false pains for a true birth. Moreover, it is well known that chickens when the period of incubation is finished are able to pick their shell and come out.

(13) Are there any medicines that hasten the birth, or is the skill of a midwife of any avail? The ancients record cases where the birth was delayed three or four years, but this was because of the child's unwillingness to be born. If it is unwilling to come out, who is able to force it? and if it will come, who can hinder it?

(14) Some may ask if the patient must never bear down too soon; is there not danger if she waits too long? I answer, there is not, because when the full time has come there is no such thing as its not being born. If such a thing should accidentally happen, it is because the child's strength is exhausted, and then it becomes necessary for the patient to lie down quietly. This will permit the child to rest in the womb, and after a little while it will be born spontaneously.

(15) Some one may ask, "If the patient lies down when the child is almost born, will it not be impeded?" I answer, no; it is all the better to do so, because when turning is completed, if the patient sits up, then the child is as it were suspended, and how can it delay? If the patient lies down, so does the child, and what fear is there of hindering it? It may be asked, What is to be done if there should be obstruction? I answer that if there has been no obstruction for ten months, how can there be any now?

(16) Some one may say, "It is not good to bear the pains too long." I answer, it is best to do so. It has not been known that a woman with an illegitimate child has had a hard birth. Some may say that the idols help them, but it is not so, but because that, having become pregnant secretly, they fear for people to know, and they bear the pain to the utmost, when at last the child drops out. This is a very clear case.

(17) Some one may say, "I receive your instructions with reference to bearing down, but if one should err in using strength when the child is crosswise, I do not know if there is any rule for managing the case." I answer, there is. Let the patient be quickly put quietly in bed, and give her a large dose of the Kamihung kwai decoction, and with the hand gently return the arm inside. Then let her rest one night, after which the birth will take place spontaneously. But if it cannot be returned, what is to be done? If the patient is willing to sleep, there is no such thing as its not going back, but if it comes to

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this, and she is not able to sleep and takes improper medicines, I cannot give any other directions as to the management of the case.

(18) Some one may ask, "Why is there prolapsus of the bowel when the child is born?" I answer, it is because of imperfectly bearing down. If the patient suffering from habitual weakness exerts all her strength in bearing down, then the blood and spirits of the whole body flow downward, and cause the bowels to follow the child. When this has occurred once, the road has become familiar, and it is likely to happen again. If one is able to wait till the melon is ripe, and it is ready to drop off, how can this strange disease occur?

(19) Some one may ask, "How is it with one who is delivered with a single pain, and there is no time to give assistance?" I answer that this is not to be considered unnatural, because when the vital spirits of the womb are perfect, the mother and child mutually separate, and the child comes out spontaneously. Even if you wished to keep it longer in the womb, it could not be done. It is the case with all females that each one has a fixed time of her own, and she has only to restrain herself until this time arrives.

(20) Some one may say "that midwives are not to be used." I answer that, since there is this class of women, it will not do not to use them, but we must use them, and not let them use us. We should rely altogether on our own judgment, and not listen to their orders. The great majority of midwives are stupid and ignorant. As soon as one enters the door, without asking how long the patient has been in labor, or even if her time has come, she places the patient over the tub, and makes her bear down, asserting that the head is already born, or she causes her back to be twisted and her stomach rubbed, and perhaps introduces her hand to feel around, greatly to the injury of both mother and child. She is not willing to let things alone, and only desires to exhibit her own skill. There is another class of crafty and wicked women who borrow or counterfeit wonderful recipes. I cannot bear to speak of the misery which they cause. In the dialect of the *Ng Ut*, the midwife is called *Wan Po* (an old woman to rely on). In *Kong Wai*, she is called *Shau Shang Po*, and in *Fai Ning*, *Tsip Shang Po* (birth receiver). She is so called because, being old and experienced in the business, she receives the child when it falls to the ground and places it on the bed, and not because she is wanted to run about, putting her hands into all sorts of business. In every wealthy family, a midwife should be called to the house beforehand, because if the birth is slow, so many midwives will be rushing at the front and back doors that all will be confusion and disorder throughout the whole house. There is a saying that "in all the world there is nothing difficult, but fools make everything difficult."

(21) Some one may ask "if it will be right to use medicines which have virtue in such cases?" I answer, they are not to be used. Of all the ancient formulæ, is there anything better than the pills of rats' kidneys and rabbits' brains? Is there any medicine more universally esteemed than "the restoring life powders"? I do not say that these are useless and never to be used; but still it is

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better not to use them; for if the patient will only avoid bearing down, keep still and sleep, the child will be born spontaneously. When the labor is not progressing favorably, sleep is the most important.

(22) Some one may ask "if there is only advantage and no injury in taking medicines?" I answer, how can there be no injury? The rat kidney and rabbit brains pills diminish the spirits and injure the blood. The "resurrection pills" greatly damage the blood and injure the spirits, because in making them it is the custom to use fragrant and permeating medicines. At the period of lying-in, the pulse of the whole body is loosened, and the blood and spirits are weakened. Great injury will therefore result from the use of these weakening medicines after delivery. Moreover, they cause the pores to open and admit the wind, the damage of which cannot be estimated. In the resurrection pills the basis is Rhubarb and Hung fa, and the other ingredients are mostly of a weakening character. Now when the blood is already weakened, to injure it still more, will expose many persons to fever after childbirth, and the train of calamities will be illimitable. Every one will say there was mismanagement, but who will say that the medicine was to blame.

(23) These few formulæ have been pronounced divinely miraculous and wonderfully precious, by both ancients and moderns. If these are injurious, how is it with others? Originally those who prescribed them had good intentions, but they only knew the benefits, without being aware of the damage they could cause.

(24) Some one may ask, "Are there no medicines that can be used?" I answer, there are. The Syrup of the *Ka mi kung kwai*, and the powder of Buddha's hand, are infallible. During pregnancy the blood must be sufficient. When the blood is sufficient, it is like a boat with plenty of water, there is no fear that it will not float. It may happen that the mother is deficient in blood, or that the waters may come away too soon (in which case fish-gelatine must be taken) and the child is left too long. Now the two medicines above referred to are composed of *Kung Kwai*, and they possess the virtue of dissipating old blood and quickly producing new. These medicines are to be found everywhere and are easily obtained. They possess great efficacy in increasing strength, and preventing sickness after delivery. They are also in accordance with the doctrines of the ancient sages. The use of these divine receipts will confer benefits on all the world, and on future generations. But alas, people esteem lightly what they see, and do not use those things that are common, but they regard as valuable what they hear of. They must seek for strange and wonderful medicines. It does not matter whether they do good or harm if they are only strange. How sad is such a state of things!

(TO BE CONTINUED.)

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[CONCLUDED FROM PAGE 333.]

(25) SOME one may say, "According to your teaching, there will never be any difficult labors." I answer, there will be occasionally. Difficult labors may be caused by the weakness of the mother, or by insufficient nourishment of the womb, or by a deficiency of blood and spirits. They may be owing to the injurious effects of cold and fever in the womb, or unrestrained passions and excessive sexual indulgence. They may result from improper diet, such as things seasoned with ginger and pepper, or fried in oil, or heating things in general, the poisonous vapors of which injure the womb, and, lastly, they may be caused by a fall or blow. In all these cases the child is killed in the womb. Except the above-mentioned cases, there are no hard births. During the cold blasts of winter, when icicles form, the poor people suffer for want of clothing and fire, and the blood becomes chilled and interferes with

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labor. To these may be added sitting on the tub too soon, or remaining there too long without clothing. These calamities may be avoided if the patient will lie down quietly and cover up warm.

(26) One of the dangers attending childbirth arises from the cold of winter. When the child is born, it may not be able to cry, or it may be already dead. It should be quickly wrapped up in cloths, and the cord then burned off with perfumed oil-paper, which will cause the warmth to enter the stomach, and life will be manifested by the return of the voice. If the cord has already been cut, the child must die.

(27) Some one may ask, "How is the diet to be regulated previous to lying in?" I answer, that at this time there is oppression at the heart, pains in the stomach, and the spirits languish. The mouth has lost its relish, and it is important to provide palatable food and drinks. Fatty and oily things are to be avoided. If there is no appetite, soup of chicken, duck or pork, from which the oil has been taken, are to be administered frequently. This will strengthen the body and nourish the spirits. Because it is regarded as nourishing the life, she must not be one day without it.

SECTION 3.

(1) *Regulation of the Lying-in Room.*—When the period of confinement has arrived the old people must select two of those quiet, steady persons to be in attendance. There must not be too many, and it is better that they be relatives. They must with pleasant words request persons not to enter the room. In hot weather it is important not to have too many in the room, for the air becoming vitiated will be bad for the patient, and will cause giddiness, the evil effects of which will not be small. All persons in the room must walk lightly, speak gently, and must not indulge in much talking, in order that the patient have quiet repose.

(2) It is of the first importance to exhort the patient to dismiss all fear, to be quiet, to bear the pains, and not to be tossing about. Any remarks about strange and alarming things are especially to be forbidden, also whispering or sighing, for all these things cause her to be in doubt and troubled, and may result in evil.

(3) Everything in the room must be kept quiet, and in the patient's presence there must be no worshipping of the God, or making vows or invocations of heaven or earth.

(4) The midwife must enter the room alone, sit down quietly and not make confusion.

(5) A little food must be given to the patient frequently, such as chicken or duck, or the stomach and lights of hogs; but a little clear broth is better.

(6) In winter a fire must be made in the room to dissipate the cold, and in summer a large quantity of well-water must be placed to absorb the heat.

(7) Some one may ask, "What is the cause of false pains?" I answer, that at the seventh or eighth month, the arms and feet and five viscera are all formed, and are capable of motion. If there is heat of the womb, or if the mother is irregular in taking exercise, the child may become restless, and the excessive motion will cause pain. It is not to be considered strange if this happens in five out of every ten cases. It is only necessary to return

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to regularity of habits in eating and sleeping, and after one or two days all will be right. But if the pains continue, one or two doses of quieting medicine are to be given, and they will be certain to stop. A few days after this, perhaps a month, and sometimes three or four months, the delivery will be accomplished.

(8) If a woman brings on premature delivery by sitting or standing all day without rest, or by binding the body or pressing the stomach, or by pulling the child out with the hand, or by forcing it with medicine, then in nine out of every ten cases, both mother and child will perish. Who can tell the miseries endured? All the difficult labors in the world result from such causes because the womb is imperfectly nourished, and the spirits and blood are not preserved. It is just like splitting open an egg to get out the chicken, or tearing open a cocoon to get out the butterfly. How can they live? But some will say that it is difficult to nourish an infant. Who is there so ignorant as not to have discovered this, for they are liable to be affected by cold, and to suffer from improper food.

(9) Some one may ask, "How are false pains to be known?" I answer that it is only necessary to notice the kind of pain. When the full time has come, each successive pain is more severe, but false pains are slow and irregular.

(10) It may be asked, "How is one to distinguish between the effects of taking cold and of improper diet?" I answer, that the effects of improper food may be known by the pain being located exactly at the navel: it is more severe on pressure, and there may be a lump on one side of the navel. If the pain results from taking cold, it is below the navel, and continues without increase or diminution. Warm fomentations will ease it a little.

It may be said that "the persons who have false pains are very few." I answer, the cases are numerous. If it is asked how I know, I answer that it is shown by the fact that difficult labors are numerous.

It may be asked, "if great damage will not result from mistaking false pains for true, and *vice versa*." I answer, there will be none, because, when the full time has come, the child will come out of its own accord. If it appears to pass the time, it may be dropped in the pantaloons, or born in the bed. It is thus plain that there can be no damage.

SECTION 4.

(1) *Examples.*—The wife of *Po Wa*, the third son of the Mandarin, *Fok Shan*, was young and robust. In every pregnancy she was delivered at the eighth month. After each confinement she suffered excruciating pains for several days, and her children died when a year old. I told her that the next time she must let me know. The next year she was taken in labor at the eighth month, and when on the third day it was not accomplished, they suddenly thought of my words, and messengers flew to call me. When half-way to the house, we met sedan chairs going for her parents, that they might see her before she died. When I arrived it was already dark; I found her gasping for breath, and on examining the pulse discovered that it was still in connection with the viscera. I questioned the midwife, and she said that the child's head was at the

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outlet, but that it could not be born. I required her at once to lie down quietly, put an end to all confusion, and gave her some anodyne medicine. In the morning her husband came out smiling, but did not speak. In answer to my questions, he said all was right. I remarked that last night the child's head was at the outlet, but how is it now? He replied, it cannot be felt. Laughing heartily we parted. One hundred and twenty days after this, or at the end of twelve full months, she gave birth to a son, and they called me his father. He is now 8 years old. It is now evident that formerly the children had been prematurely taken away by force. It is fortunate that the mother was young and strong, for she owes her safety to this.

(2) Once, when on a visit to Mr. Cheung's house, a literary graduate, whose surname was Sing, requested me to visit one of his concubines who had been in labor two days, and could not be delivered. In this case I also gave the anodyne medicine, and after seventeen days she gave birth to a daughter.

(3) Mr. Tai, who was a near neighbor and intimate friend, had a brother whose wife had three sons at one birth. The mother and children all died. Again, one of his concubines became pregnant, and being very large she was in great anxiety. At her confinement I caused her to lie down quietly, gave her the anodyne medicine, and she was delivered every twelve hours of a child, until three were born. In the 48th year of the Emperor Kanghi, the Governor-General, Ip, communicated this case to the throne.

(4) The wife of Mr. Chan was in labor nine days and nights, and could not be delivered. When her breath was almost gone they sent to me for medicine. They informed me that the head was at the outlet, but could not be born. I ordered them to make her sleep and then come back to me for medicine. I afterwards gave her the anodyne draught, and on the next day she was delivered, both mother and child being saved. From these cases it is evident that bearing down will cause the child to be crosswise in the womb, for how else could it be suspended for ten days without being delivered.

(5) There was also a woman in labor, and the arm having come down could not be returned. The midwife was about to cut it off when I, hearing of it, was moved with pity and hastened to her. After making her lie down quietly, I gave her a large dose of the anodyne decoction. The arm was gradually drawn up, and the next morning she was delivered. The arm was black, but in a few days it all disappeared.

SECTION 5.

(1) *On Nourishing the Womb.*—It is of the first importance in nourishing the womb to restrain the passions, and, if this cannot be done, to limit them. When lust is moderated, the heart is undisturbed, and the spirits of the womb are more quiet. When the womb is at rest it is more favorable for the nutrition of the child; it will be more easily delivered, and will be healthy and long-lived. In nourishing the womb it is best to be moderate in doing work. Look at the females in the country, the servants, and those of the lower orders. They suffer very little from diseases of the

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womb, because labor promotes the circulation of the blood and spirits, and gives strength to the bones and muscles. When the womb is accustomed to motion in the abdomen a slight fall will not be followed by an injury. If one lives in luxury and ease the bones and muscles are weak and delicate, and the circulation is sluggish. Any accident to such persons is immediately followed by falling of the womb.

(2) It is not advisable after conception has taken place to begin taking hard exercise, but in ordinary times ease should not be indulged in. If one accustomed to ease begins to work after conception she will injure the womb, for the bones and muscles cannot then gain strength and firmness. Mrs. King Keung's family had a hundred carriages, but she wove cloth when she was advanced in years. Therefore females in moderate circumstances should be diligent in their work, and they will thus avoid such diseases. As soon as one is aware that conception has taken place, she should take a strip of cloth seven or eight inches wide and long enough to go around the body twice. This is to be taken off when labor begins, but if the pains are false let it remain. There are two benefits to be derived from this bandage,—first, before the abdomen is enlarged it gives strength to the back, so that no injury will result from a fall; second, it keeps the abdomen confined, so that when it is taken off at the time of delivery the abdomen enlarges and allows the child to turn with more ease. The females of my town are acquainted with this plan, and it is my desire to make it known everywhere.

(3) After conception one must avoid sleeping always on one side, but must change frequently, so that the child may become accustomed to lying both on the right and left sides. Then at birth it will not be difficult for it to come out by the middle road.

SECTION 6.

(1) *On Diet and Drinks.*—All the books have prescriptions for strengthening the womb, and it is not necessary for me to dwell on them; but none of them treat on diet. I therefore add a few words on this subject. The diet must consist of light and simple things, avoiding those that are fat and rich. It must be moderate in quantity and digestible in quality. The more delicate and common articles are to be preferred, while the heating and burning are to be avoided. Green herbs and white rice are nutritious, but there are many poor families who cannot afford these. The wealthy, who indulge to excess in rich and delicious food, will not attend to directions. I have made out a bill of fare for them, neither too rich nor too spare, as follows: The stomach and lights of hogs, chickens, ducks, fresh fish, dry fish, sea-slugs, white cabbage, grains, oil of sesamum, beans, bamboo roots, root of water-lily, etc. All these things are to be prepared in a simple way, and the use of them in soup is to be preferred. Frying in oil is to be avoided. The above directions are designed chiefly for the rich, but stomachs that are accustomed only to vegetables should have fat and delicate food to strengthen them. After the sixth or seventh month the oil of sesamum and bean-skin must be much used, and one need not fear to use them every day. The oil of sesamum disperses poison,

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and the bean-skin lubricates the womb. Rich and poor must use these, because they are esteemed the very best. After 200 or 300 pieces, the head can be delivered with perfect ease. The oil of sesamum must not be heated.

(2) The following things are not to be eaten: Pepper, ginger, things fried, wild meats, unusual delicacies, liver of pig, flesh of the dog, camel, mule, and horse, animals that die of themselves, pig's blood, crabs, the kap fish, shrimps, and eels. Practise moderation in eating and drinking, and do not carelessly take medicine.

(3) There are also other things to be avoided during pregnancy. The woman must not see the slaughtering of animals, nor the execution of criminals, nor any such thing. She must not look at the repairing of houses, nor the first breaking up of the soil. She must not see terrapins nor white rabbits.

SECTION 7.

(1) *Abortion.*—The treatment of abortion is the same as after delivery at full term. The book called *Piu Chan* says that abortion must not be lightly regarded, but that ten times more care must be taken than after a proper birth. Dr. Sit Lap Chai says that abortion is much more serious than a birth at full term, for the latter is like a ripe melon falling from the vine, while abortion is like tearing off the skin and cutting off the roots. Many of those who make light of it die: abortion is followed in a few days by fever, the face is flushed and the eyes red, and the mouth parched with intense thirst, especially at night. This is disease from weakness of the blood, and tonic medicines must be taken. If the case is mistaken for one arising from cold and medicines of a cooling nature are given, the patient must die.

SECTION 8.

(1) *The After-Treatment.*—All the books treat plainly of the management after delivery, and it is unnecessary for repetition here, but I have selected a few of the most important points which are overlooked, so that they may be presented, and a selection can be made for all.

(2) After the child is born, the patient must get on the bed and recline on a high pillow, but is not to sleep. Her knees are to be flexed and she must drink a cup of child's urine. Let her close her eyes and rest quietly but not sleep, lest this should exhaust her and impede the circulation of the blood, which would cause giddiness. The attendants are not to disturb her by loud talking.

(3) The wind must be excluded from all sides, and whether there be pain or not, she must drink a mixture of whiskey and boy's urine, a dose of which is to be taken three or five times a day for three days, but care must be taken not to give too much whiskey. This is all that need be done if there is no unusual sickness.

(4) In order to prevent stagnation of the blood after delivery, and to concentrate the spirits, take the iron pan of a balance or the white stones of a running stream, make them red hot and put them in vinegar, and then let the patient inhale the vapor which rises from it. This also has a cleansing effect. It is to be repeated three or four times daily for three days.

(5) If there should be great uneasiness and unconsciousness from the settling of bad blood at the heart, take a handful of scullions (in winter

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use the root), cut them fine, and steep them with hot vinegar in a teapot. Then lift up the patient and place the spout near her nose.

(6) It is a matter of great importance as to the future destiny of the father, whether the children be male or female, for the male descendants are the managers of the ancestral worship, but females have nothing to do with it. It is no uncommon thing for a mother to have a succession of female children, and when this is the case the husband should not come about the bed fretting and scolding, and thus cause her to be sad and downcast. I have seen a stupid man get angry and scold, until his wife was taken sick and died. The husband may be either merry or displeased, but every one should encourage a woman during pregnancy. There are some who destroy their female children, but such heartlessness is a violation of correct doctrine and their descendants cannot prosper.

(7) In the after-treatment the customs of different places are not the same. In one place they use red sugar, in another *Shau Cha*, in another *Ng Chaŭ-ŭ*, and in another pepper boiled in water, but none of these is as good as the mixture of boy's urine and whiskey. For pain in the stomach, the infusion of *Shang Fa* is infallible.

(8) The diet also varies in different places. It is the custom in *On Fai* to give fat chicken and fried rice as soon as the child is born. It is the custom in *Ng Sim* to give vegetable soup, and after the month, to allow animal food. This is not only wrong, but the inconsistency excites a smile, for in *On Fai*, soup is their only food all the year, and it is very wrong to give fat chicken and fried rice after confinement when the stomach is weak. Little injury, however, is said to result from it. In *Ng Sim* they use rice all the year, and after delivery, when the appetite is weak, they should have good food to nourish the blood and spirits, but, on the contrary, they give them vegetable soup. It is thus that people become the slaves of custom, and are not open to conviction when taught better. My opinion is, that serious injury results from these things, but they will not examine them. The consequences are weakness, fevers, and coughs, which are serious disorders. When the blood and spirits are dissipated, it is necessary to give immediately large doses of ginseng and lungwort, but if *Tszyan* is given to remove the fever which follows difficult labor, the patient must die without being able to say it was wrong. Alas! Alas!

(9) Some one may ask, "How then is the proper way to manage the after-treatment?" I answer, there is a time to eat congee and a time to eat rice. For three days chicken soup, blowing off the oil, may be used. Within ten days pork is not to be eaten, and for the first month lard is not to be used, because these things obstruct the blood-vessels, so that the blood and spirits cannot circulate. It is only necessary to forbid the use of these things.

(10) Hen-eggs dissipate bruised blood and generate new, and, therefore, great benefit is derived from their use, but they must be thoroughly cooked. Boiling from morning till night is not too much. Soft-boiled eggs do injury by causing obstructions, and must not be eaten. Duck-eggs are forbidden.

(11) Some one may ask, "Is it necessary to avoid oil and oily sub-

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stances?" I answer, it is not only necessary to avoid oily things, but too much salt must not be used, because a clear and insipid diet is natural and nourishes the spirits, while that which is heavy does not.

(12) Some one may ask, "What evidence is there to support your practice?" I answer, a trial will be sufficient evidence. Let a lying-in woman drink weak wine and eat fresh food, but if she eats salt food and drinks strong wine, they will cause fever and dry up the milk. It will be very wrong to imitate the women of *Ng Sim* and eat vegetable soup.

(13) When the child is dead in the womb, the Buddha's hand-powder is to be used. If delivery is not accomplished, give a dose of the *Ping Wai* powder, to which a little peppermint has been added, which will at once bring on an easy delivery. The prescriptions of the ancients have a subtle efficacy, and having been often tried, do not deceive us. It is not well, therefore, to be trying strange and wonderful medicines, thus endangering the patient's life.

(14) Some one may ask, "How is the death of the child to be known?" I answer, that when the mother's face is red and the tongue green, the child is dead. If the face is green and the tongue red, the child is alive, but the mother will die. When the face and tongue are both green, the mother and child will die together. In cases where the child is dead, the falling of the womb, dropsy, bruises, and pain are very different from what they are in ordinary deliveries.

(15) Some one may ask, "If the after-birth does not come away, what is the cause?" I answer, that it is because the birth has been forcibly brought on too soon. During labor, the joints are forced apart. In strong persons they close up in a few days, but in weak persons a month is required. Now if the delivery is forced before the joints naturally open, they will close up again suddenly, so that the after-birth cannot come away.

(16) Some one may say, "We have heard that this is very dangerous." I answer, that there is no occasion for fear, and it is unnecessary to take medicine. When the after-birth does not come away, tie a hemp thread to a fold of the cord and attach a weight to it to keep it from going back. Then cut the cord off short. In from three to five days the placenta will shrink up and come away.

(17) The patient must be plainly told not to be alarmed, and that she must not listen to the midwife who will want to take it away with the hand, which would be the cause of much damage.

(18) When the milk is insufficient for the child, it is owing to the thinness of the blood. This will be the case when there has been excessive hæmorrhage or sickness during pregnancy, or when the family is poor, or the patient a servant, and for want of proper food the blood is impoverished. Sometimes when the mother is 40 years old, the blood naturally becomes thin. In all the cases the milk will be insufficient. The use of the infusion of *Tung Mak* is a specific for producing milk. The *Chūn Shau Kap* and *Wong Pat Lau* have been tried, but are of no use. They may force the breasts, but the milk will be thin, and the child cannot live long. They also injure the constitution and cause disease, and it will not be long before there is no milk.

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