

in the practice of the profession suitable and accessible to women, Dr. Barrett said: "In the general treatment of infantile diseases and of those incidental to female youth, it may with confidence be expected that woman will obtain a favourable field for the exercise of her professional skill; while as obstetricians many will prove the equals of the renowned Mesdames Boivin and Lachapelle. Also as a wife and mother she will have frequent occasion to bring into play the valuable knowledge with which this study will have endowed her, at the same time rendering the woman a capable bread-winner when circumstances may render it necessary that she should assume the maintenance of those dependent upon her exertions." The fact that many medical women entering the profession in this country will choose certain departments, such as some one of the natural sciences, in which they will become proficient, should prevent their brethren of the profession from entertaining any fears of rivalry or unfair competition.

But, while there may be, at least in the minds of some, a question as to the advisability of women practising medicine in this country, there can be but one opinion as to its necessity in the East. On the subject of the medical education of women the *Times* says: "With regard to the fitness of women for medical practice in this country opinions differ. In regard to India, however, there need be no discussion about fitness; the question there is not one between women and men as physicians, but between a woman physician and none at all." The male natives resort in great numbers to English surgeons and hospitals, but a man is never consulted by a woman in the Hindu household. True, some of the poorer classes of women in India are willing to resort to the hospitals opened by

missionaries, or the Indian Medical Service; as a general rule, however, a Hindu woman would rather die than receive assistance from a male physician, at least if that assistance require that he should enter the zenana, the apartments sacred to the women in their Hindu home. In a recent lecture given at Chautauqua, Joseph Cook, of Boston, says: "Who now doubts that medical science ought to be carried to the doors of Hindu households by women trained in all the medical science of the occident?" And Dr. Bielby, a prominent lady physician of Lucknow, India, writes: "The need for medical missionaries for the zenanas is so great that none can tell half its need unless they are here to see. Hundreds die for the want of the medical attention that only a qualified medical lady can give; and the dream that the zenanas will soon be open to medical men is a vain one; the time is far distant, and it is now that these women are suffering."

The following incident related by a returned missionary at an assemblage convened in the interests of missions, in the city of Hamilton, some three years ago, will give an idea of the seclusion of women of high caste in India, and of the customs which hinder them from availing themselves of medical help from the male physicians: A medical missionary was called to save the life of a wife of a prominent Hindu gentleman, after the native physicians had failed to be of service. He could not see the patient, and was refused admission to the zenana. Finally, as the case was urgent, he was permitted to go into the room where the woman lay. She stretched her arm through a curtain. He was not allowed to feel her pulse, but the husband felt it under the direction of the physician, and thus a certain amount of information was obtained. This was, however, deemed