

The medical woman is then sorely needed by her own compatriots. What shall we say of the far more urgent need of her among a population more than equal to that of the whole United Kingdom, to whom she only can give any aid at all? I refer to our fellow-subjects in the zenanas of India, who suffer untold physical misery amidst a dense ignorance that starves where we should nourish, and maltreats where we should cherish. Some eleven years ago, a grateful Maharani said to Miss Elizabeth Beilby, zenana missionary and M.D. of Berne, who had cured her: "Take down from my dictation a message which you are to deliver to the Empress of India." Miss Beilby obtained an interview with Her Majesty on her return to Europe, and gave the message. The Queen turned to her ladies, and said: "Something must be done. We wish it to be generally known that we sympathise with every effort to relieve the suffering women of India." Lord Dufferin had just been appointed Viceroy at that time, and it was the Queen herself who inspired his wife to organize in August, 1885, what is known as "The Countess of Dufferin's Fund for Supplying Female Medical Aid to the Women of India." Being under government auspices, it can have no directly religious aim, though it works in friendly relation to the various missionary societies, and it is worthy of note that but for these societies in general, and for one medical missionary in particular, it would never have come into existence.

Some are ready to criticise what they term the "proselytising" aim of these medical missions. Why should we interfere with the patient's religion? The criticism is explicable when it comes from one who believes that