

high position, walked the streets distributing invitations to the meetings. One poor little deaf mute simply dragged his father to church and insisted on his bowing in prayer.

"For the first two or three nights, the leaders were annoyed by the large number of children who crowded into the meetings and filled up front benches. In order to get rid of them, they began to invite children to come a half hour earlier and hear addresses specially intended for them and then go away. These meetings became a permanent feature. Children listened with the most perfect attention, many confessed Christ, numbers worked to bring out parents and friends. A little boy failing to persuade his mother, a zealous Buddhist, to go with him to church, spent the whole night in weeping and prayer. The mother-heart was touched and next night he joyfully led her to the church, where for the first time she heard the message of Jesus and His love. She continued to attend services, and our informant says she will become a Christian.

"The character of the preaching by Japanese pastors in this critical time is highly commended. 'Preachers preach the straight gospel and aim at immediate decision.'

"Over five thousand converts and 'seekers' have been enrolled by name in Tokyo churches alone"—*Woman's Work for Women*.

#### MEDICAL WORK FOR WOMEN

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Perhaps no other department of mission work is so necessary as a means of entering the homes of Mohammedan Gosha women and high caste Hindu women as is the medical work, as carried on by women. Shut off from the world as they are by their social customs, not allowed to even see a man, except those immediately related to them, they prefer death rather than to receive aid from a male physician. The number of deaths among women in the harem in child birth alone, either from no treatment, or from improper treatment, is impossible to tell. Their sufferings are scarcely describable in a public article, for they are almost incomprehensible. The low position which women in India occupy is responsible for some of it, while ignorance and superstition is responsible for much. I should like to have the opportunity to describe in detail the condition of women and their sufferings in India to a class of women in some of our medical colleges; women who have an object in life, and that object to relieve human suffering. If that would not make them feel that they had a "call" to go to them, I don't know what they would deem a "call."

And yet with all her sufferings woman in India receives little or no sympathy from her husband on account of the low position which she occupies. She

does not appeal to his sympathy, although her sufferings are apparent. That she shall not make trouble for her husband, that she shall cook his food or superintend the cooking of it, and be the mother of his children, is all he requires of her, and should her sufferings be ever so great it matters little to the husband, unless his comfort is interfered with. *Should* this be interfered with he may coolly "put her away" and secure another wife, or he *may* keep her and bring another wife home.

I took one little Mohammedan woman into the hospital who had been suffering extremely for some time. She said that her husband did not want her any more, as she was sick, and was then searching for another wife. She was unhappy, of course, for she felt disgraced. After about a month's treatment in the hospital she went home to her relatives well. The husband, hearing of her recovery, immediately came and took her home, to the great delight of the little woman, who had no other object in life but to serve and please her husband. When cast away by their husbands they have nothing to live for. It has often seemed to me that *with* their husbands, shut up in those harems, impure in every sense of the word, even in the best of them, life would not be worth living. Think of being shut up in apartments where the only fresh air or light ever received is from a small open square, around which the house is built, with the various wives and their children, the numerous servants and their children; obliged to listen to the most obscene talk, from which even the children are not excluded; the various wives, with no object in life but to win the highest regard or favor of their husbands by fair means or foul, so that one may have more silks and jewels than another, the favorite pastimes to gossip about and quarrel with each other and provoke jealousy. Add to this their physical sufferings, without any love or sympathy, and you have a picture of woman with a burden almost too heavy to bear. Imagine the blessing to these women of a well qualified lady physician of broad sympathies, desiring to relieve human suffering, and to give to them a true conception of life through a knowledge of the Christ who alone can change their condition. It seems absolutely hopeless and utterly impossible to change the confused filthy bedlams to anything like order and purity, for they have no standard of purity, and we must first set up a standard and raise them up to it.

At first they only sent for me when the native midwives or "hokeens" had done their best—or worst; but they are not slow in recognizing our superior methods of treatment, and they feel the sympathy, whether we speak it or not. They trust and confide in us, and it is not long until we are admitted into the privacy of the home, consulted alike by the husband and the wives concerning various matters. We have opportunity of studying their lives from a close angle of vision. We learn to know them thoroughly