

emergencies and for obtaining fresh supplies at distant ports. The "Madras" has twice visited Bombay bringing wounded and sick from East Africa and the Persian Gulf, and no one should miss a chance of visiting her when she next arrives, for, from the point of view of general comfort, cleanliness, convenience of all kinds and special appliances, she might well be regarded as a Model Ship for the purpose for which she has been adapted under the direction of Lt.-Colonel Giffard who appears to have omitted nothing which could possibly conduce to the safety, comfort, and welfare of the wounded and their attendants.

A TYPHOID CASE IN THE JUNGLE.

WE had just finished a fairly busy morning's work when a Gowda (or farmer) of some education came up to ask if we would go to see his sister-in-law in a village some 6 miles away. She was said to be suffering from high fever and severe diarrhoea, and her condition seemed distinctly bad, so we put together such things as we needed as quickly as possible and started off in a bullock cart. Fortunately most of the journey was accomplished on the high road and we were able to go at a reasonable speed that is to say about three miles an hour.

When we got to the house we found the patient lying on the verandah in high fever, in a place where no one could reach her and where the sun was beating on her. We were able to persuade the friends to make an alteration which gave her more privacy and also more comfort, but we found that for ceremonial reasons it was absolutely necessary that she should stay outside the house. I did not take long to confirm the suspicion of enteric. I talked for a considerable time with the educated brother-in-law and did my best to persuade him to bring the girl to hospital at once. The brother-in-law was in command, one could easily see that. Neither the father nor the girl's husband appeared to count for much but in spite of the fact that Yenktayya Gowda was educated enough to understand the importance of good nursing, he could not carry his point against the superstitious custom of his people and he would do no more than promise that the girl should come without fail the next day.

All the following day we waited anxiously for her but she did not come and we had no news of her. On Thursday I was called away from the hospital to see a sick child in a village a mile away. While I was attending to it my friend Yenktayya appeared hot and breathless to ask if I could go again to see his sister as she was worse. We hurried back and got what was needed, bedding amongst other things as I was prepared to stay the night; and started off once more.

When we got to the house we found men only in evidence, but I was able to secure the assistance of the patient's own sister and a most devoted sister she was. I succeeded in quieting the friends to some extent and then made

my patient as comfortable as possible. Yenktayya came in and out frequently to see that I had all I wanted and I began to feel some satisfaction as to the way the family was settling down to western ways and methods. They seemed quite willing to let me do whatever I thought necessary. But I was soon to be undeceived. Yenktayya Gowda called me out into the compound about 6 p. m. and said very shamefacedly that the woman of the house had been making inquiries in a neighbouring village and had been told that the untoward symptoms from which the girl was suffering were not the outcome of an illness but the doings of an evil spirit, and that if the proper prayers were said, and a lemon tied round her neck she would recover in a few hours. It was evident that Yenktayya did not wish me to think that he was a party to this arrangement, but he was not morally strong enough to stand against the leadings of the old father and the sister. After some moments thought, I decided to let them do what they wanted. The mantrams had already been said and it only remained to tie on the lemon. The exorcist had made one stipulation however, and that was that the girl should take no medicine from the time the lemon was tied on until the next morning, by which time she would be quite well and in no further need of physic. He explained carefully to the woman that the departure of the evil spirit would be evidenced by three facts. First, the fever would subside, second, the girl would sit up without assistance and of her own accord, and third, she would say quite sensibly that she was now well. This all sounded well and we went to see the effect of the lemon-tying. But I had to point out that as soon as the lemon was tied on I could do nothing for the patient until after the hour appointed by the exorcist—6 o'clock the next morning. This rather disconcerted the family who seemed to wish to combine eastern and western methods of dealing with the sick. However, after I had explained that the evil spirit might resent my interference and might refuse to go, they agreed to exempt me from all responsibility until midnight. They would not agree to give the devil any longer than that in which to depart. I withdrew and took up my position on the floor on a mat. Two or three male members of the family came to keep me company, while noises from the other side of the house told me plainly that the rest of the family had sought and obtained oblivion from all worries in good sound sleep. It was then about 9 p. m. The lemon had been tied on the patient's neck by her husband, and he remained seated by her side. Slowly my watch ticked the minutes, the one small hand lantern burned more and more dimly and smokily. The Gowdas sitting on the mat at a respectful distance from me began to talk more softly and sleepily and before long they too had to retire to slumber. I was left with the anxious husband and the sick girl. More than once, I almost ^{se} to do something for her but checked myself and sat down again as the fa^uour had not yet come. At 11-50 p. m. the husband called me and said "Please take charge of her". I pointed out that there were still 10 minutes to run, but he said "never mind, we want *you* to look after her and do everything for her never mind about the devil and the charms". I took her temperature and showed him that the fever was actually higher and also asked him to note that she had not

sat up, nor had she said that she felt quite well. Then I had the lemon removed and went on with my work.

Next morning found the girl still very ill and the family grew desperate. The man of education again approached me on behalf of his father and the family and pointed out that they wanted to do another puja and he also suggested that it would be well if I were absent during the performance of the mantrams. As far as I could gather the girl was not likely to be worried by the nature of the ceremonies so I consented and during their performance I went to see another patient. On my return, to my great surprise I found my nurse had come. Nurse arrived in time to catch the family at their ceremonies. They were making so much noise that she came to the conclusion that the girl was dead, and she hurried on to come to my assistance. When she got in to the verandah she found the patient seated on the floor, with her hair streaming over her shoulders. Hair and face were daubed with ashes and every thing had been done to make her look an absolutely fearsome object. The sight roused nurse's wrath and indignation, and in a few minutes she had the whole place clear of visitors and relatives, and the patient comfortably in bed with her face washed and her hair combed out and plaited tidily. Considering the physical and mental exhaustion involved in such a proceeding one would not have been surprised to find the patient collapsed. But such was not the case. All through that day Friday we watched the girl with considerable anxiety. I had hoped they would let me bring her in to hospital but alas! Though they avowed the greatest faith in us and our treatment, they could not persuade themselves to risk moving her on a Friday as that was an unlucky day. Saturday was their Sunday, or perhaps more correctly their seventh day on which special prayers had to be made and special purifications done in the house. Sunday was the eve of the feast of Ugadi, the Hindu New years day, and on that day evil spirits are particularly vicious and malignant. Seven of them are always on the prowl and their leader is a terrible personage. On such a day it was of course hopeless to think of moving her, and besides that, the girl's condition was no longer such that it would have been safe to make any change. At 4 p. m. on Sunday, the brother-in-law Yenktayya came to see me that his people were most anxious to do yet another puja, as they were firmly convinced that all the trouble arose from the presence of a demon. I enquired the nature of the puja and was told that it would mean lifting the patient outside the house as the exorcist was an out-caste man and so could not be allowed to enter the house. She was at that moment looking very ill so I made Yenktayya himself say whether he thought she was fit to be moved outside and he agreed that it could not be done. Within half an hour's time, a sudden change came over the patient and, knowing that at the moment of death Hindus have to perform special ceremonies, I called Yenktayya and told him what I *feared* might happen. In a moment, consternation filled the house. Being a foreigner, I thought it wiser to retire, lest my presence should interfere in any way with the ceremonies, but nurse, stayed by the bedside and she told me afterwards what they did. In a remarkably short space of time,

they put on all the girl's jewels, Yenktayya poured the customary few drops of fluid into the girl's mouth. Then, the woman began to press down the eye lids and squeeze the lips together, at this, nurse remonstrated, saying that they should wait for a few moments after the breathing had actually ceased before acting in this way. With these words, nurse once more slipped her fingers on to the girl's pulse and then made Yenktayya do the same. In their anxiety not to omit any ceremony or custom, they had actually treated the girl as dead, before the pulse had stopped or the breathing had ceased! I was called back at once and was allowed to give stimulant and medicine but all these happenings only made the father and the sister and other women more certain that a demon was at the bottom of all their trouble. Do what I would, I could not keep them away from the bedside and they succeeded in persuading the girl that she had become devil possessed by eating pigs flesh. Her incoherent ramblings were quoted in support of the fact of demon possession. Up to that time she had taken everything we gave her very well indeed, showing in fact a marked preference for nurse and me. By Monday morning all this was quite changed. Seshamma herself demanded a puja to be done to exorcise the devil that had taken possession of her and I knew we were no longer welcome in that house. Sadly and reluctantly we put our things together and came away. Yenktayya expressed himself as utterly disappointed with the conduct of his family, and I think he spoke the truth. A week later they brought her to hospital, but it was too late, she had developed pneumonia in the meantime and nothing that we could do produced any immediately apparent effect so at the end of three days she was taken home again to die,—a bright young life sacrificed to the awful ignorance and superstition of the people.

BEARING BURDENS.

BY NON-MEDICAL MISSIONARY OF NORTH INDIA.

THERE is, in the science of teaching, a technical phrase, "the point of contact", which might well be transferred to the science of living in general. A child, we are told, who is interested, finds difficult things slipping into the mind and the memory just like the easy things, and sticking there too. Said a teacher of some experience "keep within the compound", and even the dull syllabus for Primary schools lays down that the small children shall learn addition and subtraction "in connexion with concrete objects". Five black crows with grey feathers on their heads sat in that neem tree over there, and then three flew right away—*Bagi*? And there is not a boy who cannot tell you. In what marked contrast do stories of children appear, when they are told to amuse the grown-ups, and in spheres of work other than teaching, as indeed in many a school too, how little is the desire to find a point of contact. Future Catechists and Bible women, and husbands and wives in the making share with Nurses in training, and indeed with members of an Indian Con-