

HISTORY OF NURSING.

MRS. BEDFORD-FENWICK RELATED SOME INTERESTING FACTS.

From Earliest Ages the Sick Have Been Cared For by the Kind Hearted—For Only Thirty Years Has the Art as Now Understood Been Practiced.

Mrs. Bedford-Fenwick, whom many American women will remember pleasantly in connection with the British nurses' exhibit at the fair, says the Chicago Herald, has been writing about the history and the art of nursing in an English paper. She says in part: It is only within the last 30 years that the art of nursing as we now understand it has been taught and practiced upon a scientific basis, although from the earliest ages of which we possess any records the fact has been recognized that attendance on the sick and suffering is a work dictated by the noblest instincts of humanity.

Then, as time went on, those who devoted their lives to the care of the sick began to band themselves together into communities and sisterhoods, among which perhaps the most famous were the Hospital Sisters of St. Catherine and St. Elizabeth. In the times of great plagues, when all fled, we learn that it was these women who remained steadfast at their posts, tending among the sufferers whom they had in charge, faithful to their calling—a noble example for all future generations of nurses. When, during the middle of the terrible scourge of leprosy which spread out Europe, its victims were sent to the Azores, it was these women who were sent to nurse them.

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A great impulse was given to nursing by Pope Innocent III, who, at the beginning of the fifteenth century, established the great Hospital of St. Spirito at Rome, placing it under the control of Guy de Montpellier, founder of the Nursing Order of the Holy Ghost. Modified as to its arrangement to meet modern views, it remains to this day a magnificent monument of the beneficent wisdom of its originator. The first nursing body were the Sisters of Mercy of St. Vincent de Paul. The founder of that order undoubtedly gave the impulse to modern nursing when he ordained that his followers should have "no monasteries but the house of the sick, no cells but a hired room, no cloisters but the streets of the town and the wards of the hospitals, no inclosure but obedience and for convent bars only the fear of God. For a veil they have a holy and perfect modesty, and while they keep themselves from the infection of vice they sow the seeds of virtue wherever they turn their steps."

In England since the downfall of the monastic institutions nursing has passed almost entirely out of the hands of religious orders, but abroad, until within the last generation, it has more or less remained under their control. But everywhere nursing for more than a century seemed to have lost its former high ideals and to have lapsed into the hands of those who brought discredit on the calling and often-times danger to the sick. It is only within our own times that the old feeling has again arisen that it is woman's privilege to attend upon the sick; that the profession, so far from being derogatory, only calls forth the highest and brightest qualities of womanhood.

It is difficult to estimate or even faithfully describe the advances which have been made during the last 30 years. Large and small hospitals have united in giving definite instruction in the science and art of nursing to educated gentlemen, who in larger and larger numbers every year have entered the calling. New and improved methods have been and constantly are being introduced, and the general level of usefulness and efficiency is steadily being raised.

The next and final development in the history of nursing must consist in improved methods of education and of subsequent employment for nurses. During the transition period through which we have been passing in the last few years, immense diversity of system as regards the training given to their probationers has prevailed in different hospitals. In some the scientific side has been developed highly, in others the practical side has been chiefly insisted upon, and for a proper education it is essential that both should receive due and equal consideration.

Why the Hair Whitens. I give the following, the authority being "Times," "Doctors and Patients." "Chemists have discovered that hair contains an oil, a nucleus substance, iron, oxide of magnesia, phosphate and carbonate of iron, flint and a large proportion of sulphur. White hair contains also phosphate of magnesia, and its oil is nearly colorless. When hair becomes suddenly white from terror, it is probably owing to the sulphur absorbing the oil, as in the operation of whitening clothes."

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MATRIMONY EXTRAORDINARY.

The Remarkable Experience of a Man Who Married Four Sisters.

Living in the mountains of this country is a family which has a singular history in a matrimonial way. The father owns a little farm and four daughters, or, did own the latter. A man named Phillips about 15 years ago married the eldest of these daughters, and after a few years of married life the lady ran away with the husband's sworn enemy. He presented a divorce from her and wedded the second daughter and took her home, but the next day the woman turned up at home and said she wouldn't live with Phillips and after a time succeeded in getting legally free from him.

Then the third sister, undaunted by what had gone before, married the husband of her two sisters. Soon after this the fellow was sent to the penitentiary for an offense that kept him three years there, and when he came out he found that his wife's kinkie fancy had strayed while he was absent and had fixed itself upon a neighbor, John Callahan. By law she was entitled to a divorce from her husband, as he was a convicted felon, so getting it she married her lover.

In the meantime the first wife had found that the man with whom she had slept would not marry her after Phillips had divorced her and returned home. Then Mrs. Callahan wandered back to her father, for husband No. 2 would not support her. So in this way the old man had once more his four daughters on his hands, and Phillips still free.

The youngest daughter was now about 18, and she also fell a victim to the fascination the man Phillips appears to have exerted over them all at first, and becoming infatuated with him consented to marry him. Phillips went to the father for the fourth time to ask for a daughter's hand and was told that he might have her on condition that he kept her.

Phillips promised, and the following night, when the ex-wives, growing jealous, armed themselves and swore that the marriage should never take place. So Phillips rode to town and swore out a warrant against the sisters, telling of their threats. The women were sworn then to keep the peace, but Phillips thought it prudent, however, to run away with his bride to Kentucky and marry her there. This time his venture seems to have terminated happily, for he has three children and is prosperous.—Murresboro Cor. Philadelphia Times.

Lizards as Pets and Playmates.

Professor Doherty has contributed an interesting article on the psychology of lizards to the Revue Scientifique. He is the happy possessor of a band of lizards, including a Spanish and a French one, which he has introduced to fame. The Spanish is bold, snappish, stupid and suspicious; the Frenchman, timid, gentle, confiding and straightforward. Nevertheless they became great friends, and when the Frenchman was lost for 20 days the Spanish lizard was up to his eyes in food all the time but

did not touch it. In fact, it was not until Christianity became a state religion, and emperors and kings founded hospitals as part of the duty inculcated upon them by their creed, that ladies came publicly forward to nurse and feed lepers and beggars, and knights formed themselves into orders for the protection of pilgrims in poverty or illness. After these brotherhoods were established, such as the Franciscans, whose special duty was the nursing of the sick and which still further exemplified the fact that it was considered beneath the dignity of the iron man of those days to care for the weakly and the ailing, and that the attendance upon such was essentially a work for the gentle and compassionate. In the old Scandinavian sagas it is the women who wait upon the wounded, watch the dying and mourn the dead. It was their duty to know all the times and signs of sickness and to prepare with mysterious rites drugs as well as charms and love philters.

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When the visitor came into the office to talk with the busy man, he laid several bundles on the desk. After he had wasted a half hour or more of the busy man's precious time he got up to go. "Let me see," he said, looking over his packages, "have I got everything that belongs to me?" "Really I don't know," replied the busy man, "but you've got a good deal that belongs to me."

And the visitor didn't understand, it of course.—Detroit Free Press.

Hidden. Bright Little Girl.—The robbers can't steal my mamma's diamond earrings, papa says I hidden them.

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MAPLE LEAF EXCURSION.

Beautiful Autumn Festival That is Observed by the Japanese.

In our rambles about Kioto and its environs we had seen a good deal of the public admiration for the maple-leaves in their autumn colors, but just as it was made an excursion to Takao-san did we fully realize the extent of this passion of the people. It is not the maple-leaves alone which attract their attention. Every season has its appropriate blossoms. In the public parks, plantations of these have existed in and near the principal cities for hundreds of years, and every famous garden had the whole assortment. Takao-san is the great popular resort for maple leaves about Kioto, though there are many others.

On the road as we neared Takao-san we found ourselves in a great procession of people. It was Sunday, and with other features of western civilization the Japanese had adopted Sunday so far as to make it a day of rest in the schools and public offices. So there were great many school teachers and pupils in the crowds, but besides them men, women and children, family parties and all sorts of picnic groups. Some were already returning before noon as we approached. Teahouses began to abound when we got within a mile of the place, each with a merry crowd. The road becomes rougher and more hilly, and we leave our jirikshas to walk the last mile. The road swarms with people. There is a nest of teahouses at the end of the route, and their annex run up the side of a steep hill, which commands a view of the gorge. We find all the places crowded and keep climbing up by zigzags until we reach the very top. Here a Japanese party politely make room for us on the mats of a simple platform having a roof over it, but no sides to obstruct the view.

We found our neighbors very interesting and amusing. They at once put themselves on the most familiar terms with us, sharing our tiffin and offering us of theirs in return. There were half a dozen gentlemen and three ladies. One of the latter had a samisen, the Japanese guitar, and played and sung to it, while one of the gentlemen, evidently a clever comedian, danced to the music after the manner of the geisha girls. They all were enjoying their merrymaking to the full and added not a little to our enjoyment, for it was the people rather than the maples that we went out to see. There must have been thousands there that day. The great majority of them walked both ways, from 12 to 20 miles, stopping at frequent teahouses and making a real jollification of the whole day's experience. There were also hundreds of jirikshas, but no other kind of a conveyance. On our way back we did see one other form of carriage—the old kago—a sort of palanquin, borne on men's shoulders by a pole. Some fellow mortal who had got through all his picnics on this earth was journeying in it to his last home, followed by a few friends on foot. He squatted in the kago on this last ride, as he had always done, but that atti-

trapping a pair of bandits. Two brothers, Cucebi by name, Corsican villains of the deepest dye, found the neighborhood of Aprocio too hot to hold them and resolved to take refuge in Sarsene. They found a small boat upon the beach and desired the owner to put out to sea. "Impossible," said the man, "the boat is too small for such a voyage and would certainly founder." "Does your aid bid," said the Cucebi, covering him with their guns. Under these circumstances the boatman had no alternative, so he got in, and they pushed out to sea. But the waves were high, and by a little dexterous management he contrived to make his boat rock in such a fashion that the bandits became violently sick. "You see, I was right," he coolly remarked, when his passengers seemed sufficiently reduced. "You will certainly be drowned if you go on thus. You had much better let me put you ashore and go back for a stronger and better boat." "So be it," gasped the bandits. "Oh, anything is better than this!" They were put on shore, and in due time the boatman returned with a larger boat, but at the bottom of it lay four gardeners disguised as sailors, and the brothers Cucebi were taken before they had time to discover the trick.—Contemporary Review.

Does color or the lack of it affect the sense of hearing in either man or animal? Buffon, Le Clair and other naturalists believed that the auditory nerve in the white, or Caucasian, race is not so highly developed—or at least not so sensitive—as it is in the savages, who are usually dark skinned people. The idea of this being due to color was never hinted until some investigator accidentally learned that the majority of white cats, dogs, horses and other domestic animals are deaf or partially so. I recently addressed a note to a well known Washington naturalist, the sum and substance of which was this: Do you know anything in regard to the popular superstition or belief that white animals, particularly cats, are deaf?

The following is an abbreviation of his reply: "White cats are reputed to be 'hard of hearing.' I have known many instances, in several of which the infirmity amounted to total deafness. I doubt if an instance could be cited of a white cat possessing the function of hearing in anything like perfection."—St. Louis Republic.

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GRAND LODGE LOYAL ORANGE INSTITUTION OF THE United States of America.

Francis C. Campbell, M. W. G. M., THOR MILLIGAN, Grand Secretary, M. L. ZOOK, Grand Treasurer.

Organizer for Department of Nebraska, Iowa, Kansas, Missouri and Colorado.

ORANGE PRINCIPLES. On behalf of the Loyal Orange Lodge of the United States of America, and with a view of correcting the false impression that enemies are endeavoring to convey to the minds of men who are unacquainted with Orange principles, are these few statements made:

The Loyal Orange Institution is a brotherhood and sisterhood, bound by three ties—Justice, Truth and Righteousness. It is no hidden order. It is Fraternal and Benevolent—assisting and protecting members while living and their widows and orphans when they are removed by death. It upholds the right of private judgment—the un-annulled freedom of opinion, belief and conscience are an essential safeguard of the state, and should be kept free from ecclesiastical or sectarian control and that persons disloyal to the government—who hold a mental allegiance to the pope of Rome—should be rigorously excluded from teaching therein.

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Encourages habits of frugality and industry among its members, and is proud to boast that Orangemen seldom become a public charge or accept pauper aid.

It believes in the restriction of immigration and the extension of time for the naturalization of citizens, and that the public lands shall be held for actual American citizens who become settlers.

The Loyal Orange Institution of the United States of America has certain requirements for membership: That a man shall be an actual American citizen, having complied with the laws of the United States with regard to naturalization, and without a mental reservation.

That the applicant shall be a Protestant, and also that his parents and wife shall be Protestants.

That he shall be thrifty and successful in his business, honorable and truthful in his dealings with his fellowman, and shall be known as a law-abiding citizen.

That he shall endeavor to give his children good common school education, being careful to avoid all papish doctrines, and that he shall be in sound health at the time of making application.

It makes no difference where a man was born, so long as he meets the foregoing requirements.

These are the qualifications required in every applicant to the order, and we do not think that any patriotic American order can offer a better array of principles and teachings.

AMERICAN LOYAL ORANGE LODGE, No. 21, meets every Tuesday evening at 8 o'clock. M. L. ZOOK, Sec'y.

SUPREME CABINET American Orange Knights. OBJECTS. This order is formed of persons whose objects is to maintain the supremacy of law, order and constitutional freedom; to preserve inviolate the citizen's franchise, to perpetuate and defend the precepts and free institutions of civil and religious liberty guaranteed by the Constitution of the United States and established by our forefathers.

For information regarding the formation of new Committees, or supplies, write to Men's Hall, Fifth and Douglas Sts., J. M. BARKER, C. C., 413 Sheely Block, Omaha, Neb.

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Instituted May 17, 1853—Eligibility For Membership.

Any white male person born in the United States of North America, its territories, or under the protection of the flag, who shall have attained the age of sixteen years, who is of good moral character, a believer in the existence of God, and a member of one of the great religions, and who is a native-born or a person who has been a resident of this country for one year, shall be eligible for membership under the provisions of the law in the state and subordinate council to which the application is made; provided, that no person shall be received to beneficial membership who is over fifty years of age.

A person shall not be permitted to this order who does not possess a good moral character, or who is in any way incapacitated from earning a livelihood, nor shall he be under sixteen years of age.

Subjects of a sectarian or partisan character shall not be introduced into any meeting of this council, nor shall any member make use of the name of this order at a political meeting.

THE OBJECTS ARE: First—To maintain and promote the interests of Americans, and shield them from the depressing effects of foreign competition. Second—To assist Americans in obtaining employment. Third—To encourage Americans in business. Fourth—To establish a sick and funeral fund. Fifth—To maintain the public school system of the United States of America, and to prevent sectarian interference therewith, and uphold the teaching of the Holy Bible therein.

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