

361.70941 19

DONATION ACCOUNT, 1893.

RECEIPTS.		£	s.	d.
In hand	...	97	9	5½
Rev. B. H. Alford	...	5	0	0
A. C. Allen, Esq.	...	2	2	0
Miss Austin	...	1	0	0
Charles Bridgeman, Esq.	...	5	0	0
Mrs. Bridgeman	...	2	0	0
Duchess of Cleveland	...	25	0	0
Miss Chase	...	1	6	0
" for training boy to December, 1894	...	18	0	0
The Countess of Ducie	...	20	0	0
Lady Jane Dundas	...	20	0	0
" " (for the blind)	...	40	0	0
Miss E. Erle	...	10	0	0
Hon. T. C. Farrer	...	5	0	0
Miss Forman	...	1	1	0
Miss Fowler	...	2	10	6
Miss Frankau (Convalescents)	...	2	2	0
Mrs. Gillson (pension)	...	2	12	0
Miss Gossett	...	1	1	0
Lady Hobhouse (country pleasures)	...	3	3	0
M. E. J.	...	20	0	0
" (Vans to Hampstead)	...	3	0	0
Miss Kirby	...	2	2	6
Mrs. Langenbach	...	2	2	0
Miss Lewis	...	1	0	0
Mrs. Lynch (balance from Donation for Deptford party)	...	11	10	
Mrs. Macaulay	...	4	5	0
Per Mrs. Macdonell	...	2	13	4
Frank Morris, Esq.	...	1	1	0
Lady Nicholson	...	1	1	0
Mrs. Oldham (for the aged)	...	3	3	0
Rev. Charles Plummer	...	5	0	0
" " (for 1894)	...	5	0	0
Mrs. Peile (Convalescents)	...	1	0	0
Sir Frederick Pollock (excursions)	...	10	0	0
Miss Richardson	...	2	10	0
Mrs. Scrase-Dickins	...	1	9	3
Mrs. Leslie Stephen	...	10	10	0
Miss Jane Sharp	...	1	1	0
Miss Stephens	...	5	0	0
Miss Singleton	...	10	0	0
Lindsay Scott, Esq.	...	3	3	0
Mrs. Charles Thompson	...	2	0	0
Mrs. Tufnell	...	1	1	0
A. Vaughan, Esq.	...	10	0	0
Mrs. Winkworth	...	20	0	0
" " (pension, special)	...	30	0	0
" " " "	...	10	0	0
Miss Mary Wells	...	2	0	0
Mrs. Whelpdale	...	2	0	0
Interest on Investment	...	8	15	3
		£439	1	1½

EXPENDITURE.		£	s.	d.
Training and Boarding out in Homes	...	76	13	4
Pensions and other Relief to Aged	...	54	8	6
Cottages (preserving)	...	49	16	0
Help in Sickness and Convalescence, &c.	...	23	12	1½
Country Excursions and other Entertainments	...	13	11	10
Blind, donation to "Home," and pension	...	13	0	0
Playground, care of	...	10	8	0
Printing "Letter to Fellow-Workers," Stationery, Postage, &c.	...	8	2	4½
May Festival	...	6	6	4½
Kyrle Society	...	5	17	0
Industrial School (donation to Church Farm)	...	5	0	0
Boys' Club (donation)	...	2	0	0
Employment	...	15	0	
Guard for Trees and Fee at Flower Show	...	7	3	
In hand—Special Fund	...	60	0	0
" Appropriate	...	65	0	0
" Available	...	44	3	4

Examined and found correct,
A. P. FLETCHER.

12th January, 1894.

£439 1 1½

361.70941 19

BALANCE-SHEET OF RED CROSS

RECEIPTS.		£	s.	d.
Balance at Bank, January, 1893	...	20	7	2
Cash in hand	...	4	12	8
Interest, Red and White Cross Cottages	...	92	8	3
Rents, Balance of Club and 10 White Cross Street	...	22	19	11
Hire of Hall	...	17	3	0
Programmes, sale of	...	12	2	8
Donations—				
Miss Peto	...	5	0	0
Women's University Settlement, per Mrs. Braby	...	2	2	0
Mrs. Temple	...	1	1	0
Mrs. Mansfield	...	1	0	0
Miss Harris	...	1	0	0
F. Martelli, Esq.	...	10	0	0
Gymnasium Pupils' Fees	...	5	18	10
Collected at Entertainments	...	2	1	5
Insurance Co.—broken lamp...	...	10	6	
Returned Paint Cans	...	3	0	
Sale of Pigeons	...	2	3	
		<hr/>		
		£189	2	8

GARDEN AND HALL, 1893.

EXPENDITURE.		£	s.	d.
Caretaker	...	58	18	3
Garden—Gravel, Mould, &c.	...	£19	12	6
Hose and reel	...	3	16	6
Paint and Soda	...	2	1	9
Plants	...	2	0	3
Tools	...		9	2
Pigeons' Food	...	1	5	6
		<hr/>		
		29	5	8
Curtain, Gymnastic Appliances, Furniture, &c....	...	13	3	2
Repairs	...	12	8	0
Gas	...	8	2	1
Water Rate	...	6	4	8
Printing, Stationery, Advertisement	...	7	15	4
Sundries	...	5	1	8
Cleaning	...	4	0	0
Entertainment Expenses	...	3	15	3
Fuel	...	2	12	6
Insurance—two Panels	...	1	7	0
" Fire	...	1	2	6
" Plate Glass	...		9	0
Land Tax	...		5	0
Cash at Bank, January, 1894	...	31	11	5
" in hand	...	3	1	2
		<hr/>		
		£189	2	8

13th January, 1894.

Audited and found correct,
P. L. BLYTH.

[No. 213.]

SOMETHING ABOUT THE CATACOMBS.

BY JULIA SMITH.

ALL round Rome is the Campagna, an open country, covered with rich grass, varied by little hills, and enclosed only by low wooden rails. If you find these rails, or the gates in them, broken down or open, as you often do, you may ride for miles across the soft green grass, meeting only sheep with their shepherd and his dog, cattle with their milkers, goats and their goatherd, and loose horses feeding. But take care where you ride or walk—do not fix your eyes on the mountains that bound the plain, beautiful though they be; do not gaze on that hawk, soaring through the blue air, for if you do, you may chance to slip down one of those deep holes in the earth, of which there are many, that you do not see till you are close upon them, because of the grass, the weeds, and the ivy, that grow over their edges. But go close and look down, you will see they are very deep; perhaps you cannot see the bottom, it is hidden either by the rank straggling weeds, or by the darkness.

What are these holes? How came they here? Somebody must have made them. At the bottom of that little hill you see a kind of arch, it seems the opening of a passage into the hill side; and a little farther on is another, through which you see the light, it comes from the end of the passage on the other side the hill. There are many more such as these, some sloping into the hill sides, some going straight down into the earth. They were once passages into sand quarries, and through these openings was brought up the sand of which Roman mortar and Roman cement are made. In the streets of Rome you see the bricklayers mixing this sand with lime, and making a beautiful coloured mortar, a kind of purple.

The passages these holes once led to, extended for miles and miles underground; many are now stopped up by the sand and stone falling in, but still many have been explored in different parts of the Campagna, and labyrinths of underground galleries have been found. Some say they reach as far as Ostia, at the mouth of the Tiber, twenty miles from Rome. They were made, some of them, between two and

three thousand years ago, but long after they were made and were no longer used as sand quarries, they were used for other purposes.

During three hundred years from the time when first there were Christians at Rome till the Emperor Constantine called himself a Christian, and took Christians under his protection, these dark intricate passages were their hiding places in time of persecution, and their burial places. And here, long after Christianity became the established religion of the Roman Empire, Christians still desired to be buried, considering it an honour to lie among the first martyrs and confessors of the faith. Let us go to the Church of St. Sebastian, about two miles beyond the gate of the same name to the south of Rome. It is a quiet place standing back from the road, with a cross on the green grass opposite. We enter; the church is quite still; a monk is asleep sitting on a bench, his head leaning against the wall. Another comes from behind a curtain, and asks if we wish to see the catacombs. On our answering "yes" he takes us into a room opening from the church, takes some tapers out of a drawer, and gives each of us one, lighted, then leads the way down some solid stone steps, the modern entrance to the ancient city of the dead. We find ourselves in a dark narrow passage, about seven feet high, and not more than wide enough for one to walk along. Sides, roof, and ground are all of a crumbling reddish brown sandstone, called here *puzzolana*. On each side in the wall are recesses; some are closed, or partially closed, with a kind of door of the same: and some have the remains of a white stone in the door, but very few. Almost all the white stones have been taken away to the Vatican. These recesses were the graves of the Christians. Here their bodies were laid, and here you may still (if you examine) find some remains of their dust. Take up a handful of earth from that grave; there is something mixed with the dark brown earth, a whiteish substance; the guide will not let you take it away; it is to be respected as the dust of martyrs.

Bones and skeletons were found here when the passages were first opened, but they have mostly if not all disappeared. I believe they crumbled when exposed to the air. I have seen in the Vatican the collection of slabs of marble taken from here, and have read many of the inscriptions on them: they are in Latin: all seem to have been written by friends parting with friends whom they loved and hoped to see again.

to be buried alive in these dark vaults, as seemed most profitable for His service. It is remarkable that in none of the inscriptions occur any words or symbols of lamentation or despondency; all speak of peace, love, joy and hope! The only exception to this, and it is hardly an exception, is an inscription over the grave of a martyr surprised by the emissaries of the second Antonine, while praying in the Catacombs, about the year 160,—“for while on his knees, and about to sacrifice to the true God, he was led away to execution. O, sad times! in which sacred rites and prayers, even in caverns, afford no protection to us.” Another partial exception is an inscription deprecating the disturbance of these burial places, which the early Christians held dearer than any other earthly possession. How holy a privilege it came to be esteemed to be laid in these vaults, is proved by the number of great and powerful who, long after the Pagan rage was over past, and Christianity had become the established religion of the Roman Empire, desired their bodies might be carried to the Catacombs to lie among the martyrs and confessors of old. Among these was Pope Gregory the Great, who undertook the conversion of the Anglo-Saxons, from seeing the fair young Angli (who he said should rather be called Angeli,) exposed for sale in the market of Rome. There were also three kings of our island before it was called England,—Cedwalla, of the west Saxons, Conrad of the Mercians, and Ina and Edliburga, a King and Queen of the Anglo-Saxons. This was before the irruptions of Huns and Goths; after them followed a long period of terror, when neither burials nor services took place, and these holy abodes of the dead were abandoned to bats and owls and foxes, or were used as hiding places by runaway debtors, thieves and banditti. The Roman peasants, on their way to and from the city, chanted hymns and prayers, if obliged to pass near their entrances. We went on, thinking some of these thoughts as we went, and peeping into the open and half open graves, as our guide's pace gave us time. One of the party took up a bone, discoloured and partly decayed. It was the *os humerus*. “Put it down gently,” said the guide, “or it will break.”

Further on I saw part of a skull, and then a whole skull. Henceforward when I see men making mortar in the streets of Rome, with lime and *puzzolana*, purple sand, I shall think of the Christian dust that is mingled with it. The sculpture I saw was chiefly of little angels' heads at the corners of the tablet

stones, with here and there an angel on the front. There was much more which I had not time to examine. It would take a day to see well what we passed through in an hour. Once or twice I staid behind, and let the party go round the next corner. Lights and voices are all lost as soon as the corner is turned: the dark crumbly earth seems to absorb light and sound directly. Think of the little children who were kept down here for days, perhaps for weeks and months together. Their parents must have felt it was consigning them to a living death. If they went under those air-holes where the light comes in, to play, there would be fear lest their little voices should be heard above ground. If they went into the chapel for more space than the passages afforded, perhaps it might be thought the chapel was not a right place to play in, and if they ran up and down these intricate windings there would be fear of their being lost. How they must have rejoiced when towards sunset they could climb up some of the shafts, and get out to the fresh air of the Campagna; how they must have rolled upon the grass, and how often they must have stayed too long, and put their parents in fear as to what was become of them!

We had not been much more than an hour in both the Catacombs, but we rejoiced to breath the fragrant air, and to feel the warm sunshine again, and to pick nosegays of the dear little grape-hyacinth—our American friend calls it “infant’s breath.” In some parts I have felt it scenting the air. That same Bishop Stephen, whom I mentioned before, had a friend Hippolytus (I believe he was Bunsen’s Hippolytus), whose little niece and nephew, the children of his sister Paulina and her husband Adrian, pagans living at Rome, supplied them with food, coming very often with baskets. Once, Stephen and Hippolytus wishing much to convert Adrian and Paulina, agreed they would persuade the children to stay, in the hope their parents would follow them. They did so, being frightened for their safety. Then Bishop Stephen and Hippolytus set to work to convert. It seemed as if they produced no effect, at the time, for Adrian and Paulina returned pagans to Rome. But the words sank in and produced fruit, and in time they and their children all became Christians, and suffered for their faith.

32762

262.155 (43) + 362

by F. Nightingale

for W. C. M. M.

July 20. 80

INSTITUTION OF KAISERSWERTH.

F. Nightingale

THE INSTITUTION
OF
KAISERSWERTH ON THE RHINE,
FOR THE
Practical Training of Deaconesses,
UNDER THE DIRECTION OF THE REV. PASTOR FLIEDNER,
EMBRACING THE SUPPORT AND CARE OF
A HOSPITAL, INFANT AND INDUSTRIAL SCHOOLS,
AND A FEMALE PENITENTIARY.

LONDON:
PRINTED BY THE INMATES OF THE
LONDON RAGGED COLONIAL TRAINING SCHOOL,
28, ST. ANN'S STREET, WESTMINSTER.

1851.

19

THE INSTITUTION
OF
KAISERSWERTH ON THE RHINE,
FOR THE
Practical Training of Deaconesses.

THERE is an old legend that the nineteenth century is to be the "century of woman." Whatever the wisdom, or the foolishness, of our forefathers may have meant by this, English women know but too well that, up to this time, the middle of the century, it has not been theirs. Those who deny, are perhaps even better aware of it, than those who allow it.

And whose fault is this? Not man's. For, in no century, perhaps, has so much freedom, nay, opportunity, been given to woman to cultivate her powers, as best might seem to herself. Man leaves her room and space enough. She is no longer called pedantic, if her powers appear in conversation. The authoress is courted, not shunned. Accordingly, the intellectual development of English women has made extraordinary progress. But, as the human being does not move two feet at once, except he jump, so, while the intellectual

foot has made a step in advance, the practical foot has remained behind. Woman stands askew. Her education for action has not kept pace with her education for acquirement. The woman of the eighteenth century was, perhaps, happier, when practice and theory were on a par, than her more cultivated sister of the nineteenth. The latter wishes, but does not know how, to do many things; the former, what she wished, at least *that* she could do.

What then? Shall we have less theory? God forbid. We shall not work better for ignorance. Every increase of knowledge is a benefit, by showing us more of the ways of God. But it was for the increase of "wisdom," even more than of knowledge, that David prayed—for wisdom is the practical application of knowledge.

"Not what we know, but what we do, is our kingdom," and woman, perhaps, feels that she has not found her kingdom.

Would the world be much the worse if no woman had ever written, if none existed of all the works of all the authoresses? It is but a question we would ask.

Does woman often pursue an intellectual object for any long period for its own sake? Does not her age of acquiring generally cease, whether she be *single* or *married*, whether she have time or not, for her studies, between the ages of twenty and thirty? It is but an inquiry we would make.

It has become of late the fashion, both of novel and of sermon writers, to cry up "old maids," to inveigh against regarding marriage as the vocation of all women, to declare that a single life is as happy as a married one, if people would but think so. So is the air as good an element for fish as the water, if they did but know how to live in it. Show us *how* to be single, and we will agree. But hitherto we have not

found that young English women have been convinced. And we must confess that, *in the present state of things*, their horror of being "old maids" seems perfectly justified; it is not merely a foolish desire for the pomp and circumstance of marriage—a "life without love, and an activity without an aim" is horrible in idea, and wearisome in reality.

How many good women every one has known, who have married, without caring particularly for their husbands, in order to find—a very natural object—a sphere for their activity (though it might be asked, whether it were not better to take care of the children, who are already in the world, than to bring more into existence, in order to have them to take care of). How many others we know, who are suffering from ill health, merely from having nothing particular to do. "Go and visit the poor," is always said. And the best, those who have the deepest feeling of the importance of this occupation, answer in their souls (if not aloud), "We do not know how. If we only go into the cottages to talk, we see little difference between gossiping with the poor, and gossiping with the rich; or, if our intercourse is to be merely grounded upon the "two-and-sixpence," or the load of coals, we don't know whether we do as much good as we do harm." On finding a cottage, generally comfortable-looking and respectable, one day in the strangest state of nakedness and disorder, the woman answered, "La! now! why, when the district-visiting ladies comes, if we didn't put every thing topsy-turvy, they wouldn't give us anything."

To be able to visit *well*, is not a thing which comes by instinct, but, on the contrary, is one of the rarest accomplishments. But, when attained, what a blessing to both visitors and visited!

The want of *necessary* occupation among English girls

must have struck every one. How usual it is to see families of five or six daughters at home, in the higher ranks, with no other occupation in life, but a class in a Sunday school. And what is that? A chapter of the Bible is opened at random, and the spiritual doctor, with no more idea of her patient's spiritual anatomy than she has plan for improving it, explains at random.

In the middle classes, how many there are who feel themselves burdensome to their fathers, or brothers, but who, not finding husbands, and not having the education to be governesses, do not know what to do with themselves.

Intellectual education is, however, as before said, not what we want to supply. Is intellect enough for the being who was sent here, like her great Master, to "finish" her Father's "work?" There was a woman once, who said that she was the "handmaid of the Lord." She was not the first, nor will she be the last, who has felt that this was really woman's only business on earth.

If, then, there are many women who live unmarried, and many more who pass the third of the usual term of life unmarried, and if intellectual occupation is not meant to be their end in life, what are they to do with that thirst for action, useful action, which every woman feels who is not diseased in mind or body? God planted it there. God, who has created nothing in vain. What were His intentions with regard to "unmarried women and widows?" How did He mean to employ them, to satisfy them?

For every want we can always find a divine supply. And accordingly, we see, in the very first times of Christianity, an apostolical institution for the employment of woman's powers directly in the service of God. We find them engaged as "servants of the Church." We read, in the Epistle

to the Romans, of a "Deaconess," as in the Acts of the Apostles, of "Deacons." Not only men were employed in the service of the sick and poor, but also women. In the fourth century, St. Chrysostom speaks of forty Deaconesses at Constantinople. We find them in the Western Church as late as the eighth,—in the Eastern, as the twelfth century. When the Waldenses, and the Bohemian and Moravian brothers began to arise out of the night of the middle ages, we find in these communities, formed after the model of the apostolical institutions, the office of Deaconesses, who were called *Presbyteræ*, established in 1457. "Many chose," it is said, "the single state, not because they expected thereby to reach a super-eminent degree of holiness, but that they might be the better able to care for the sick and the young."

Luther complains how few, in his neighbourhood, are found to fill the office of Deacons, saying that he must wait "till our Lord God makes Christians," and further adds, that "women have especial grace to alleviate woe, and the words of women move the human being more than those of men."

In the sixteenth century it is well known how Robert von der Mark, prince of Sedan in the Netherlands, revived the institution of Protestant Sisters of Charity, and, instead of appropriating the revenues of the suppressed monasteries in his domains, devoted them to this purpose. In the first General-Synod of the Evangelical Church of the Lower Rhine and the Netherlands, at Wesel, 1568, we find the office of Deaconesses recommended, and, in the Classical Synod, of 1580, expressly established. In England they were not wanting. Among the Non-Conformists, under Elizabeth, 1576, Deaconesses were instituted during divine service, and received amidst the general prayer of the community. The Pilgrim Fathers of 1602—1625, who were

Augusti's
Denkwürdigkeiten,
xi. 220.

Mohrlen
Buch der
Wahrheits-
zeugen, i. 301.

Luther's
Works
(Walch's
Edition), xi.
2754, ii. 1387.

Histoire de
la Principauté de Sedan,
par Peyran, vol. ii.
chaps. 1 & 2.

Neal's History of the
Puritans,
i. 344.

Young's
Chron. of the
Pilgrim
Fathers, Bos-
ton, p. 455.

driven first to Amsterdam and Leyden, then to North America, carried their Deaconesses with them. In Amsterdam, we read how "the Deaconess sat in her place at church with a little birchen rod in her hand, to correct the children," and "how she called upon the young maidens for their services, when there were sick," and how "she was obeyed like a mother in Israel."

It thus appears that, long previous to the establishment of the Order of Sisters of Mercy, by S. Vincent de Paule, in 1633, the importance of the office of Deaconess had been recognised by all divisions of Christians; and they accordingly existed, *free from vows or cloistered cells*. So many believe this to be an institution borrowed from the Roman Catholic Church exclusively, and, on that account, are prejudiced against it, that we wish we had space to give the numerous other proofs of the existence of the office at different times, among all churches, and earliest in those of the Protestant faith.

We see, therefore, that God has not implanted an impulse in the hearts of women, without preparing a way for them to obey it.

Why did not the institution spread and flourish further? Perhaps this may be sufficiently explained by the fact, that there were no nursery-grounds—preparatory schools for Deaconesses, so that fitness for their office was, so to speak, accidental. This want is now supplied.

In Prussia, the system for the practical training of Deaconesses has spread in all directions.

In Paris, Strasburg, Echallens (in Switzerland), Utrecht, and England, the institution exists. Whether the blessing be greater to the class from which the labourers are taken, or to that among which they labour, it is hard to say. The In-

stitution of Pastor Fliedner, at Kaiserswerth, on the Rhine, near Düsseldorf, is now so well known that the history of its rise will, perhaps, be interesting.

The establishment of a manufactory, some years before the general peace, at Kaiserswerth, a small Roman Catholic town, had brought together a little colony of workmen, chiefly Protestant. The bankruptcy of the manufacturer, in 1822, deprived them of the means of supporting a pastor. M. Fliedner, being then only twenty-two years of age, and just entering on this cure, would not desert them. In 1823 and 1824, he travelled through Holland and England to collect funds sufficient to maintain a church in his little community. He succeeded, but this was the smallest part of the results of his journey. In England, he became acquainted with Mrs. Fry—and his attention having been thus turned to the fact, that prisons were but a school for vice, instead of for reformation, he formed, at Düsseldorf, in 1826, the first German society for improving prison discipline. He soon perceived how desolate is the situation of the woman, who, released from prison, but often without the means of subsistence is, as it were, violently forced back into crime. With one female criminal, with one volunteer (Mdlle. Göbel, a friend of Madame Fliedner), who came, without pay, to join the cause, he began his work in September, 1833, in a small summer-house in his garden. Between December and June of the next year, he received nine other penitents, of whom eight had been more than once in prison. A second volunteer was then found, who has since gone out as the wife of the Missionary Barnstein, to Borneo.

The Infant school was the next branch of the Institution, which was added in May, 1836, under a first-rate infant schoolmistress, Henrietta Frickenhaus, who still conducts it,

and has already trained more than 400 candidates for the office of infant schoolmistresses.

In October, of the same year, induced partly by the general feeling of the great deficiency of good nurses, partly by regret at seeing how much good female power was wasted, and also by the fact that the volunteers, who had come forward for the first Institution, wanted a further field for the education of their faculties, Pastor Fliedner established a hospital (with one patient, one nurse, and a cook), in the manufactory before spoken of, which was now vacant. The nurse, now the Deaconess Reichardt (sister of a missionary of that name, among the Jews in London), is still in the Institution; though too infirm for physical nursing, her services are found invaluable in conducting the devotions of the male patients, who look up to her as a mother, and in instructing and advising the probationers and younger Deaconesses. During the first year, the number of nurses thus volunteering, had increased to seven, but these were submitted to a probation of six months—Sister Reichardt only having been exempted, from her long experience and faithfulness in this department. From fifteen to eighteen patients were now received, so that the number of those nursed during the first year, in the Institution, amounted to sixty, besides twenty-eight at their own homes. The hospital having been established chiefly as a school for training the Deaconesses, all kinds of sick were received, though the proportion of recoveries thus afforded a less brilliant list at the close of the year.

Behind the present hospital is a large enclosed court, with outbuildings; and again, behind that, a walled garden, of about an acre, fit for the use of the patients. Beyond, lies a row of small houses, which Pastor Fliedner has hired, and in which the different branches of his Institution were esta-

blished, as they arose. First, on the right, is the Infant School, which numbers about forty children, and almost as many young women, training for infant schoolmistresses. These do not necessarily become Deaconesses, and most of them have chosen to remain independent—a fortunate thing for the Institution, which, with its present funds, would have provided with difficulty for the old age of so many.

Next to the infant school is the Penitentiary. Here the Institution, which sprung, in 1833, from the small beginning in the summer-house, was transplanted. It has now a large garden and field behind, stretching beyond the infant school, with farm yard and outbuildings.

Thirdly, comes the Orphan Asylum, where two families, twelve in each, of orphans,—chiefly the daughters of clergymen, missionaries, schoolmasters, and other respectable parents, live with their respective Deaconesses. These take the entire care of the children committed to their charge, sleep with them, eat with them, and instruct them in household work. This Institution is meant to become a nursery ground for future Deaconesses and teachers.

Connected with it is the Seminary (Normal school) for industrial, day, and infant schoolmistresses, who here receive a practical education in learning to teach (passing through the orphan asylum, the infant school, the parish day school, and the children's wards in the hospital), a theoretical education from a first-rate master, and some excellent female teachers, in every branch of knowledge necessary to them,—and a religious education from the pastor himself, and an assistant clergyman.

The other houses in the row are occupied by the Pastor Fliedner and his family, by the bureau, where the accounts of the Institution are kept by two clerks; and further on,

nearest the river, are the parish school, church, and vicarage. Pastor Fliedner has now resigned the care of the parish, which was become impossible in addition to that of the Institution.

In the Rhine are baths for the whole establishment, and the scrofulous children receive great benefit from them. Behind the row of houses are about forty acres of land, which supply the Institution with vegetables and herbs, and with pasture for eight cows and several horses. And the little summer-house, the starting point of the whole, still stands in the Pastor's garden.

We see by these details, how, with small funds, without a competition of architects, or vast plans for a "new and convenient" erection, using only the means and the buildings near at hand, the present Institution grew and flourished. It is impossible not to observe how different was this beginning from the way in which institutions are generally founded—a list of subscribers with some royal and noble names at the head—a double column of rules and regulations—a committee of great names begin (and end) most new enterprises. The regulations are made without experience. Honorary members abound, but where are the working ones? The scheme is excellent, but what are the results?

"Teach me Thy ways," is the perpetual cry of David in the Psalms;—and to watch and to imitate the ways of God is the only true wisdom. From the little germ comes up the forest tree so gradually that no one can tell when or how it grows. Pastor Fliedner began his work with two beds under a roof, not with a castle in the air, and Kaiserswerth is now diffusing its blessings and its Deaconesses over almost every Protestant land.

We have seen its beginning; let us now turn to its present state.

I.

THE HOSPITAL AND MOTHER-HOUSE OF THE
DEACONESSES.

THAT sickness is one of the means sent by God to soften the heart, is generally acknowledged. Let us go into one of the usual hospitals and see how this precious opportunity is turned to account. Instead of a school, whence the patients return home to their families, often renewed, generally improved, we see, as every one conversant with hospitals well knows, a school, it may almost be said, for immorality and impropriety—inevitable where women of bad character are admitted as nurses, to become worse by their contact with the male patients and the young surgeons—inevitable where the nurses have to perform *every* office in the male wards, which it is undesirable to exact from women of good character, how much more so from those of bad—inevitable where the examination of females must take place before a school of medical students. We see the nurses drinking, we see the neglect at night owing to their falling asleep. Where women undertake so toilsome an office, for hire, and not for love, it cannot be otherwise. We see the patients procuring spirits by feeing the nurses;—and yet there are many surgeons who still think that such women will tend their patients better than those who undertake the task from Christian motives. They are afraid of their patients being "excited" by "pious nurses." Yet no

one can seriously believe that Christian influence is not desirable in times of sickness, as well as at other times. It is the abuse of this influence, it is *un-Christian* influence, which causes the fear and the jealousy we so often see. No one can seriously believe that the word, let fall by the nurse, during a restless night, has not a better effect upon the suffering patient than the set visit of the chaplain. Educate, qualify the nurses to exercise this influence, to drop the word in season, and this jealousy will fall away of itself.

But how has Pastor Fliedner secured such a class of women, as he finds himself able to trust with spiritual influence in this Kaiserswerth hospital? First, by his own self-denial. An institution will never succeed, which is intended to be worked mainly by the middle and lower classes, if left to occasional inspection. The middle classes cannot be expected to give up the idea of saving money, the "cynosure" of English eyes, as long as they can say, "The directors might, if they pleased, out of their easy chairs and good dinners, give me as high a salary as my services are worth." In Kaiserswerth there are, for *all*, the same privations, the same self-denial, the same object,—one spirit, one love, one Lord.

Another secret of Pastor Fliedner's education is, that he really, not nominally, delegates his authority. Every master and parent knows how difficult this is. He does not like to see another do ill, what he can do well. He doubts how far it is right to allow it, and much as he feels the importance of forming his monitors or children, he ends by waiting till they are fit for their office, like the man who waited to go into the water till he had learnt to swim. Pastor Fliedner, from the unexampled plainness of his instructions to his nurses, and from the constant vigilance with which he follows them up, guards both

them and the patients from danger. Every week he gives a lecture to the nurses, before which, each has to report to him all that she has read to her patients at morning and evening prayers during the week, and generally what has passed in her ward, and to receive his advice as to how she should proceed. He then places before them particular cases which are likely to occur, *e. g.*, where the patient is distressed in mind, where he is self-righteous, &c., and questions them what, in such cases, they would do—attentively listening to, and correcting their answers. His instructions are never in the shape of a formal lecture, but of question and answer. He shows them how they are to approach the hearts of the patients, without assuming the tone of a father confessor, how they are to act in cases of emergency, and at all times they have access to him to ask his advice.

How ready these women become to seize the moment for making an impression on the hearts of their patients, particularly on those of the children, may be illustrated by one or two incidents:

One morning, in the boys' ward, as they were about to have prayers, just before breakfast, two of the boys quarrelled about a hymn-book. The "sister" was uncertain, for a moment, what to do; they could not pray in that state of mind, yet excluding them from the prayer was not likely to improve them. She told a story of her own childhood—how one night she had been cross with her parents, and putting off her prayers till she felt good again, had fallen asleep. The children were quite silent for a moment, and shocked at the idea that anybody should go to bed without praying. The two boys were reconciled, and prayers took place.

Another time, one of the boys stole a piece of bread out of another's drawer. The imputation rested upon two, and

the sister asked them to confess. No one answered, and breakfast went on as usual; after the meal, they urged the sister to play with them, but she said that she felt too sad at heart. Still no one spoke. Later, one of the men-nurses, a faithful old servant, who has been there since the Institution began, made a little sermon to the young sinners. Shortly after this, a child came running to tell the sister that William wanted to confess, which he did, and begged her forgiveness. She told him it was God's forgiveness that he needed, and she would pray with him for it. The rest of the day he was as merry as usual. At night she told him that she had not punished him because she thought he was sorry, that the object of punishment was to remind us of the fault we had committed, but that he seemed to have forgotten it. Would he like to punish himself as a sort of reminder? The other patients need know nothing about it. He said he should, but he could think of nothing. She said, would he like to give up part of his bread at dinner, for a week? He said, no, not that; but when she told him to choose himself, he finally agreed. The next day at dinner, she broke his bread in two, and gave it to him. He gave back the larger half, and continued to do so during the week. She thought afterwards she had been guilty of weakness in keeping it secret from the other children. The sin had been public, so ought the reparation to have been. These trifling anecdotes are only given to show how these women are really training to use a spiritual influence with thought and discretion.

One great reason which deters women of education from this work of love is, that, having seen the unutterable dulness of a common hospital, they say to themselves, "If I am to have no moral or spiritual work to do, if I am only to sweep, and comb out dirty heads, and dress loathsome wounds, as I

have no idea of buying heaven by such works, I may as well leave them to those who must earn their livelihood, and not take away their trade." Let such as feel this go to Kaiserswerth, and see the delicacy, the cheerfulness, the grace of Christian kindness, the moral atmosphere, in short, which may be diffused through a hospital, by making it one of God's schools, where both patients and nurses come to learn of Him.

We are aware of the difficulty and the disgust, which would attend a woman who wished to learn in a hospital, as commonly conducted. None such need deter her from visiting Kaiserswerth. First, the kindness of the sisters in imparting their own knowledge is as remarkable, when contrasted with the jealousy of nurses and surgeons, in general, as the refinement with which it is done. The Pastor's spirit seems to pervade the whole sisterhood.

The hospital contains above 100 beds, and is divided into four departments—for men, for women, for boys, and for children, which last includes girls under seventeen, and boys under six years of age.

The wards are all small. This gives, it is true, more trouble, but also, far more decency and comfort. None of the female wards have more than four beds. When an examination takes place, or when a particular case requires it, the patient can thus easily have a ward to herself. In no private house is decorum more observed than in this hospital, and the influence this continues to exercise upon the patients after their return home, can well be believed.

The male wards are served by men-nurses, of whom there are five, who have been educated in the hospital, and are under the authority of the sisters. After 8 P.M., no sister goes into the men's wards; the men-nurses sleep in the wards, and sit up in case of need. Even in the boys' ward the

sister does not sleep. No sister is called upon to do anything for a male patient but that which, in a private house, a lady would perform for a brother. Everything else is done by the men-nurses, who, brought up in this atmosphere, have always been found faithful and careful. The most fastidious could find nothing to object to in the intercourse which takes place between patient, surgeon, and sisters.

No medical man resides in the hospital. Why should he? In a private family, a patient only receives a visit once, or, perhaps, twice a day, from the physician. Why he should *not* reside in the house is sufficiently obvious. He is then master. Whereas, at Kaiserswerth, the clergyman is master. The sisters are, however, bound, of course, punctually to obey the directions of the medical man, and they are too well trained not to do so, with far more correctness than is found in other hospitals.

The superintending sister of every ward is always present during the daily visits of the medical man. The apothecary is a sister, and she also goes the round of the patients with him, noting down all his prescriptions and directions, which she afterwards transcribes into a book. By the presence of this sister, and the head sister of the ward, all giggling, all familiarity, everything but the strictest propriety is prevented. The sisters are perfectly well bred.

Every head sister has family prayers morning and evening, in her ward; she generally sings a hymn with the patients, reads a very short portion of the Bible, or of some other book chosen by the Pastor, and prays. All the male patients who are able to leave the wards, assemble in a schoolroom for prayer, which is conducted by the Sister Reichardt, already mentioned, whose practical remarks on the Bible are listened to by the patients with eager interest.

The sister in the children's wards seldom reads to them;

as what is *told* to children seems to them true; what is *read* seems to them to come out of the book—and so stays *in* the book, not in their minds. In the morning, she relates to the elder children a story out of the Bible, sings with them, and prays, not out of a book, but out of her own (we will not say head, but) heart. Afterwards she relates to the younger children a simpler story out of the Bible, showing them, at the same time, a picture, as children's eyes must be appealed to. The Old and New Testament are thus gone through. In the evening, she does the same, but the story is not taken from the Bible, but from missionaries' reports, histories of conversions, &c. Children are always interested in missions. On Sunday, as the children only go to church once, she occupies them, during afternoon service, with looking out parallel passages in their Bibles, which interests them, and prevents that dull and dead reading of the Bible, which, as it is prompted by no feeling, so leads to none.

The children are a great deal in the garden; as they are mostly scrofulous, this is of the greatest importance, and so far Kaiserswerth has a great advantage over a large town.

The night-watching seems remarkably well managed. It must be our part to carry out what we can discover of God's intentions with regard to sickness. "Thy will be done," does not mean "Thy will be done" in great things, while we wish ours to be done in small. He desires to lead not only the patients, but also the nurses to himself. If a nurse's physical powers are not too much exhausted, night-watching may have a greater influence on her mind than any other hour. In the darkness, God appeared to the Israelites as a pillar of light and fire; in the day, only as a pillar of smoke. At Kaiserswerth, the nurse is made to feel the night-watch more a blessing than a burden. She never sits up more than

three hours and a half, and the whole establishment takes it in turn, so that it comes once a week at most to each sister. The sisters go to bed at ten, and rise at five. One sister sleeps in every ward; but the watcher is for the whole house; at half-past one, A.M., she is relieved by another. Every hour she makes the round of all the wards, goes softly into every room, excepting those of the male patients; and thus a double advantage is secured, the watcher is not likely to fall asleep; and she can minister to the little wants of the patients, not dangerously ill, without waking the ward sisters. In cases of severe illness, and in surgical cases, the sister of the ward is, of course, obliged to sit up. The station of the watcher is in the children's room, where her attention is most frequently wanted, as infants are received at any age.

But we are not describing the Hospital as a hospital, but as a Training School for the Deaconesses. *Probation* is its grand principle—one which we are familiar with in all God's dealings with us; one which St. Paul speaks of, when he says, "And let these also first be proved, then let them use the office of a deacon, being found blameless."

A period of from one to three years is allowed for probation. As nothing is offered to the sisters, neither the prospect of saving money, nor reputation, nothing but the opportunity of working in the cause for which Christ worked and still works; so, if this does not appear to be their ruling principle, they are dismissed, however painful to the Pastor. They are also at liberty to leave any day. The probationary sister receives nothing for six months, but food and lodging; after that, a small salary. The Deaconesses, that is, those who, after their probation, have received a solemn blessing in the church, are paid, but only sufficient to keep them in clothes. Board, lodging, and the Deaconess's upper dress are given to

them. There is therefore no pecuniary inducement to come to this work; but a provision is secured for those who have become ill or infirm in the service, to whom the "Mother-house" always opens her arms. "You have been wounded with honour in the field," as the Pastor said one day to a Deaconess, about to undergo a painful operation.

No establishment can subsist, which does not offer this prospect to those who have disinterestedly spent the best years of life in its service. And it is beautiful to see the attachment which the Deaconesses of Kaiserswerth feel to their "Mother-house."

The Christian liberty of the Deaconess is carefully preserved. Even during the five years, for which a Deaconess engages herself after her solemn consecration in the Church, should marriage, or her parents, or any important duty claim her, she is free, she is never held fast to conclude the term of years. The Institution may thus be said to be a school for wives as well as for sisters, as no one can suppose that these women are not the better fitted for the duties of wives and mothers by their education here.

The Institution stands in the place of a parent to the Deaconesses, who have been sent out to other establishments, such as Hospitals, Poor-houses, &c. It has the right of recalling them, without giving any reason to the directors who have, on the other hand, the right of dismissing sisters and of asking for others. The Institutions of Paris, Strasburg, Echallens, and Utrecht, have reserved to themselves the same right as that of Kaiserswerth. Even Deaconesses may sometimes disagree among themselves, and a timely exchange may save much evil. This provision is necessary, if the Institution is to remain a "Mother-house" to the Deaconesses, to afford them protection from the demands (often exorbitant)

of the other institutions which they serve, and to continue their home for times of sickness and old age. The Deaconess has a vote on the reception of a new sister into the Institution, and in the choice of a superintendent.

The great object of the Pastor appears to be to interest them in the progress of the kingdom of God upon earth. With them, "Thy kingdom come," does not mean, as it does with many, only "my salvation come." They have a personal feeling for the coming of the kingdom; they watch with keen interest for all that can be heard on the subject.

Every second Monday evening in the month, the Pastor meets them in the Sisters' Dining-room, to communicate all the letters which have been received from sisters abroad; every first Monday to communicate any interesting missionary news; another evening to celebrate the anniversary of the Institution, &c.; and on these occasions, every one relates anything which may have come to her own knowledge upon the subject; the evening ends with singing and prayer.

II.

PENITENTIARY AND ASYLUM FOR FEMALES RELEASED FROM PRISON.

It contains, at this time, twelve in number, chiefly about twenty-three years of age. As the object of it is to teach them again to know and to love that family life, of which most have been so long deprived, which many have never known, the number is restricted to fifteen. Their stay must be entirely voluntary, so that, if not inclined to submit to the

regulations of the house, they are not received or not detained. They have a meadow, a field, and a large garden, which they cultivate entirely themselves with the spade, under the direction of a sister, who had fortunately been brought up in a nursery garden. To those who have had experience among this class of persons, it need not be explained that the pure air, hard exercise, and interest of out-of-door work, are found far more beneficial than needle-work, in occupying their thoughts, improving their health, and qualifying them for places in the country, which the Institution always chooses in preference. No one but themselves enters their territory, and they have each a separate cell at night upon the American system, which seclusion has operated most beneficially on their character. The cell is only furnished with a bed and a chair, as the asylum is to be a state of humiliation. A row of cells has lately been built for them, looking out upon the yard.

Indeed, the whole of this branch is kept quite separate from the rest of the Institution. It has its separate accounts, its separate grounds, its separate subscription list, its separate reports, as it is thought better not to mix up the affairs of this department with the others.

They have cows (stall-fed), and poultry, and they are found universally fond of and kind to animals, so that the care of them exercises a good influence on their characters. One Sunday night, when the different employments for the week were being portioned out (one girl has the care of the kitchen, another of the house, others wash, others work in the garden), the one to whom the dairy was given, a tall, fierce, hardened-looking girl, like Giorgione's Judith, jumped for joy like a child.

They go out to wash in the families belonging to the

Institution, but in no others. The great difficulty is in preventing them from procuring brandy.

If during eight to fifteen months (less time is not considered sufficient trial) they have conducted themselves well, the Institution procures them places. Some have, however, been two years in the asylum. These places are generally sought for in the country, rarely in towns, and never in a public-house, always where they are least known, as far as possible from their previous place of abode. Certain terms are made for them, among which are that they shall be admitted to family prayer, that they shall attend divine service, that the pastor of the place shall be apprized of their coming, that they shall not be dismissed without giving notice to Pastor Fliedner, &c. A correspondence is always kept up between them and the asylum; they are at all times permitted to visit it, they are themselves visited, invited to the yearly celebration (on the 17th September) of the foundation of the asylum, at which the Pastor presides. If they have conducted themselves well, and change their situation, a second is found for them, and a lodging allowed them meanwhile at the Institution. The letters which some of the girls wrote to the superintending sister, during her absence from the asylum, in private nursing, were very touching.

About a fourth of those received turn out well, but these unformed characters are so changeable,—one day, so well disposed, another, without apparent reason, so hard or so passionate, that little dependence can be placed upon them under a year. One of those now in the asylum has been in the House of Correction thirty times. Often, however, they deeply repent. One was found at two o'clock in the morning, by the superintending sister, still upon her knees in her cell. One came to her twice in the night, in great trouble of

conscience, to ask her to teach her how to pray, she complained that the sister did not advise her like the others; the sister said that she waited till they wished for it.

For physical reasons, their food is poor—they have meat only twice a week, but discontent is not their fault; they see that the two sisters have the same, and are always thankful. They rise at five, work in the garden, if fine, till breakfast time, then family prayer, at which they sing; the sister explains a chapter in the Bible, and prays. One of the girls says grace.—The sister is always in the room with them, and, while sedentary work is going on, such as preparing vegetables for winter's use, sewing or spinning, she relates a story to them, or calls upon them to sing a hymn or to relate something themselves. One of them (a girl who had murdered her children), narrated one day an incident which she had read, which lasted an hour and a half; for persons, whose lightness of character is proverbial, this is much—all the others attentively listening or suggesting. They receive a weekly lesson from the chaplain. They have besides lessons in singing, and those who are quite ignorant, in reading and writing, from voluntary teachers out of the Normal School.

The house consists of a kitchen, work-room, ironing-room, and cells.

The income of the asylum last year (including £30, the produce of the milk and eggs which they sell to the Hospital, and £36 paid by some of the penitents themselves, the remainder having been supplied by subscriptions) was £200,—the expenses, including hire of house and land, £225.

One hundred and ninety-seven have been received since the beginning of the Institution, in 1833. It is meant to be a place of transition between the prison and social life,

where they may, at the same time, qualify themselves for service, and prove and strengthen their desire of reformation. They must, therefore, bring with them a certificate from the prison chaplain, that they at least hope to reform. No one is ever received a second time into the asylum, which they all know. It is not thought desirable to retain them longer than two years, as there is not sufficient work to keep them fully occupied.

III.

"PARISH" DEACONESSES.

ONE of the Kaiserswerth sisters is Deaconess of the parish of Kaiserswerth, and many have been sent out as such to distant parishes, at the request of pastors or of visiting societies.

We know how much the want of capacity to *visit well* depresses and discourages our best meant efforts. We say to ourselves, "But what good do I do? I ask the mother how many children go to school; perhaps I preach a little; I give a little broth and a blanket; I read a chapter out of the Bible, which they don't understand; if somebody is ill, I send the doctor, who opens the ulcer too soon, that he may not have the trouble of coming again. How deplorable this sort of intercourse is. I see disorder, dirt, unthrift, want of management, but I don't know how to help it. What right have I to find fault with them? and I am too ignorant myself to show them how to do better. I see illness, but I don't know how to manage it. And yet that would be the very thing I should like to do, through the body to find the way to the heart of the patient. What I want, is something to

do in the cottage; to sit on a chair and ask questions, is not the way to have real intercourse from heart to heart with the poor or with anybody. But if I knew how to nurse them, opportunities for doing more would arise of themselves, and I should have some definite errand to take me in. What is said with intention rarely does good; it is only what *says itself* in the natural every-day intercourse, which strikes and bears fruit. Everybody knows this from their own experience of what has most influenced *themselves* in life."

The question is now how to educate ourselves so as to supply this our deficiency; such an education the Kaiserswerth Parish Deaconesses receive; in the Hospital, the School, the Asylum, the Household, they learn the wants of the poor, the wants in themselves, and how to treat them. It is beautiful to see the accomplished Parish Deaconess visiting. She makes her rounds in the morning; she performs little offices for the sick, which do not require a nurse, living in the house, but which the relations cannot do well; she teaches the children little trades, knitting, making list shoes, &c.; and all this with a cordiality and charm of manner, which wins sufficient confidence from the parents to induce them to *ask* to be taught to sweep and cook, and put their house in order. The Parish Deaconess at Kaiserswerth is continually receiving curious little notes written to ask her advice upon such and such household matters, and wherever she goes, the cottage gradually puts on a tidy appearance.

How often a parish clergyman sighs for such an assistant, how often lady visitors sigh to be able to render such assistance!

It may be a question whether it would not be better for each parish to send one of its own inhabitants to such an Institution as Kaiserswerth to learn, than for a stranger to be sent out from thence. She would probably be more at home

among the people; but this is a matter of opinion. The fact remains that we must *learn* to visit, that we must be qualified to teach.

It has sometimes been said that Protestants can never be found to expose themselves to death in the way in which Roman Catholics will do, because the former do not believe that they shall win heaven by such martyrdom. This has been proved to be false by the undaunted heroines who have gone out from Kaiserswerth, wherever cholera, typhus fever, or other infectious diseases have raged, and, after saving many hundreds of lives, have died at their post. Last year, twenty-one sisters were engaged in nursing in towns, wasted by the cholera. Most of them caught the infection, two, having "fought the good fight and finished their course," went to their eternal home.

IV.

NORMAL SCHOOL, ORPHAN ASYLUM, AND INFANT SCHOOL.

WE have said little about the Normal School, not because it is less interesting than the other departments, but because this subject is better understood in England. The great amount of training which Pastor Fliedner himself gives the candidates (for the situation of Infant, Day, and Industrial Schoolmistresses), must, however, be mentioned. For instance, he takes the narrative in the Bible, which comes next in course, and gives a lecture upon it to the assembled class of candidates. She, whose turn it is to teach the next day in school, relates the story to him alone in the evening. In the morning, he comes to the school to hear her tell it to the children; and, at the next lecture, he makes his remarks

to her upon the manner in which she has done so, the faults she has made, and the ways of exciting greater interest in the children. As some of the candidates are for Infant Schools, some for Day Schools (the former of whom practice in the Infant School of the Institution, the latter, in the Day School of the Parish), he shows in his lecture what points will interest the older, what the younger children most. Great stress is laid upon instructing children *vivâ voce*. The teacher, Mr. Ranke, also gives them admirable practical lessons in the art of teaching.

In the Orphan Asylum, each family lives with its Deaconess exactly as her children. Some of them have already become Deaconesses or Teachers, some have returned home. When a new child is admitted, a little feast celebrates its arrival, at which the Pastor himself presides, who understands children so well that his presence, instead of being a constraint, serves to make the little new-comer feel herself at home. She chooses what is to be sung, she has a little present from the Pastor, and, after tea, at the end of the evening, she is prayed for.

The Infant School does not differ so much from English Infant Schools as to require a separate account, though we would gladly describe the unwearied playfulness of the mistress and her pretty little games for the children. All the candidates must be there for one hour a day, and each in turn must undertake the first class for a whole day once a *fortnight*; the second class once a *week*.

The whole of this large Institution was supported last year for a sum of less than £3,500; such is the economy and self-denial practised by the conductors. The subscriptions, &c., amounted to £3,200, so that a deficit of £300 remains.

When we see how much good may be done here with how little money, does it not act as an inducement to go and do likewise?

The number of Deaconesses is 116, of whom ninety-four are already consecrated (the consecration is simply a solemn blessing in the Church, without vows of any kind); twenty-two are still probationary. Of these, sixty-seven are in hospitals, parishes, and poor-houses, in Germany, England, America, and at Jerusalem; the rest are at Kaiserswerth. More are eagerly desired. From all parts of Germany, from Constantinople, and even from the East Indies, requests for Deaconesses are constantly pouring in, which cannot be satisfied. More labourers are wanted, and more will come. If this may be their future, the fear of becoming "old maids" will disappear; if they may be instructed how to become the active "handmaids of the Lord," what life can they desire more? That English women can work, and work successfully in this cause, is proved by the Roman Catholic Sisters of Charity. Shall the Roman Catholic Church do all the work? Has not the Protestant the same Lord, who accepted the services not only of men, but also of women? The harvest is ripe. Where are the sick and the poor wanting? Let those women of England, who sit in busy idleness, look at Germany. There are your sisters all at work, Christ in their midst. Let Him not say, I have called my English handmaidens, but they would not answer. I stood at their door and knocked, but they would not open.

* The Rev. Pastor Fliedner receives boarders in the Institution, who, without intending to become Deaconesses, wish to qualify themselves in general for Christian life. They are boarded and lodged for 10s. 6d. a week, receiving, in addition, all the benefits of this admirable education, and there is not a sister in the establishment who does not endeavour in this to second the Pastor's intentions.

London Ragged Colonial Training School, 28 St. Anne's Street, Westminster.

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Herbert

Woman's Work.

A GHASTLY calculation has been made, that there are in London alone, 80,000 women whose lives are a trade in sin. It is almost impossible to realize the appalling amount of misery this one statement involves.

Socially, it represents so many thousand violated homes; so many fathers stung by bitter grief; so many mothers, if they deserve the name, with anguish in their hearts; so many sisters, on to whom shame passes, because they have shared the same roof as the fallen one.

Economically, it is so much valuable labour lost to the State, and turned into a source of costly expenditure in disease and death.

Prudentially, if it be true that the strength of a nation is in its virtue, and that the moral level of society can only be the average moral level of the individuals composing it, it is terrible unwise to expose every young citizen, just leaving the protection of home, and seeking to make his way in the world, to open assaults of temptation to impurity in the streets he is daily compelled to traverse.

Yet, perhaps, none of these considerations are so appalling to the thoughtful mind, as the *Moral Aspect* of the facts, these statistics force upon us. All that is pure, and beautiful, and noble in the nature of these 80,000 women, is torn asunder and trampled under foot by this awful trade. It changes them, as an experienced worker amongst them has said, from possible bright, modest, tender creatures, into "obscene devils." The life they lead destroys hope at its very root, hope of restoration, hope of peace of conscience. We might almost write Dante's celebrated line on the portals of Hell, over the entrance to these ranks of the degraded and the lost.

It is a most wonderful fact, that it has been thought the duty of all pure right minded Englishwomen to ignore entirely the existence in our midst of this immense band of degraded women. The attitude of society has been to cover up the sore and hide it. To look the other way if it obtrudes itself upon observation; to speak with bated

breath and downcast eye if forced to mention the subject, but to pass by on the other side, and leave the wounded creature to die in her misery, rather than to chance the defilement of her presence or her touch.

Thanks be to God, Christian Love has awakened pure and gentle women to a far different attitude of mind and heart; and Homes and Penitentiaries, in various directions, bear witness to the active help that has been called out, wherever the evil has been fairly faced.

We must not, however, be hard on Society, for its defensive attitude of exclusion; there is nothing else it can do. The barriers between sin and virtue must not be cast down—that were to destroy itself. Society is right after all, it cannot offer to restore, because it has no powers of restoration. What is lost, must go. What has broken through the bounds must stay outside for ever.

But the Church of Jesus Christ is right, ten thousand times more right, to come with strong, open arms, to the rescue of these shipwrecked lives, for she bears her Master's message, her Master's welcome, and her Master's power, to lift the sinner out of the wild waters of sin, and to set his feet on the rock, and to order his goings.

This paper is intended to offer some practical considerations as to the part women can take in the Church's great work of seeking the rescue and restoration of those of their sex, who have fallen from virtue.

But first let us ask, *Who* are they that shall go? Are we asking for a general rush of amiable enthusiastic ladies, to fill the ranks of volunteers for a work, which, if its first requisite be a warm heart, its second is certainly a cool head? By no means. Neither, on the other hand, do we expect all workers to be of great and exceptional ability. But a certain stamp of women must be found to be the Church's hands and feet in this mighty struggle to rescue souls from the very dominion of the powers of darkness.

I. First, they must be *spiritual women who know the power of prayer*. Sentiment will utterly break down here; mere pity, however tender will fail. Natural gifts of tact, or energy, or persuasiveness, may help, but the supernatural gift of God's grace, is the only "Anchor of the soul sure and steadfast," which will hold against the strain of

the storm and tempest, and keep us from drifting on to the rocks of failure and despair. We must be able to throw ourselves simply and entirely on God for help, in every difficulty. We must trust to Him for wisdom, when puzzled what to say. The source of our courage must be His Conscious Presence, when every door seems shut against us. "O ye of little faith, wherefore did ye doubt," we must hear the Master whispering to our craven hearts, as we shrink from opposition and difficulty; and the believers' promise we must claim as our own, "In My Name ye shall cast out devils."

II. We want *women of resolution*. It is to seek for sheep they are needed, lost sheep, God's sheep. Not the pretty, smooth, white sheep of a picture, but draggled, torn, dirty, wounded creatures, wild and repellant, who sometimes stand ungratefully at bay, and resent our efforts to draw them into the fold. We must not be dismayed by failure. Let us be quietly prepared to find the forces of evil arrayed against us, and to take our share in the Master's rejection; but never for a moment to let go the assurance of ultimate success. "This kind goeth not out but by prayer and fasting;" then, by God's help, we also will fast and pray.

III. We must *go to sinners as a sinner*; not stoop down in condescending compassion from a height of imagined virtue. The elder brother in the parable spoke to his father of the prodigal as "this *Thy son*," he had better have said *My brother*. We have need to take serious heed to the cleanness of our own hands in this matter. The dress, the manners, the sloth, the novel reading, the flirting, in both married and single women, to be found in what is called "good society," make the line between it and the 80,000 a very faint, and sometimes scarcely distinguishable one. There are many, not openly in the ranks of the disgraced, who are only not so, because they have been so hedged in and protected from babyhood upward, that they could not have sinned this sin even if they had desired it. Even if we are clear from these things, do our pride, and temper, and self-will put us on so very different a level with these poor children (alas! for the most part in age little more than mere children) in His sight to whom "*All unrighteousness is sin!*" Elijah laid himself on the level of the child's corpse, when he cried for its

restoration to life; mouth to mouth, eye to eye, limb to limb, perhaps that would be one way to our like success.

IV. There must be *no prurient curiosity*. What it is necessary to know, to be helpful, God will not allow to harm us. "They shall take up serpents, and if they drink any deadly thing it shall not hurt them;" but all idle talk, even to fellow-workers, about the surroundings of sin, all prying into details to satisfy an itching curiosity, enfeeble the powers of work, defile the mind, and dim the clearness of spiritual vision. God has marked sins of the flesh with His brand of judgment, the old Prophets hold them up as a type of Apostacy—and while we seek, and pity, and love the *sinner*, we must strip off the disguises of sentiment, and keep clear our abhorrence of the *sin*. We can only tread the rough path of work like this in safety, by holding the Hand of the Crucified, and keeping His stainless purity as a shield before our eyes.

We have got, then, so far—That the work of "Seeking and Saving" cries out to Christian women to be done, and that those who come forward in answer to the call must be such as we have described them. What is the next practical step to be taken?

I. To get together a band of earnest God-fearing women to pray, to take counsel, and to act as God shall guide them. This band may take the form of a Committee, an Association, or a Guild, as seems most suitable to the locality and the people. There ought to be such an association in every large town in England, and in all the leading parishes in London. United action is important in many ways; detached, single-handed work is surrounded by difficulties, many of which co-operation may avoid or overcome. Information has to be collected as to the habits, haunts, and dwellings of the class we want to reach, and persons in an official position who can help furnish it, should be got to take an interest in the work, especially magistrates, the chief of the police, doctors, and others. Let there be a secretary to keep a careful record of all ascertained facts, the names and localities of improper houses, the probable number of young women living a bad life, the average number in Hospital or Infirmary Wards, the number of illegitimate births in the Workhouse, and so forth. By this means a mass of information will be collected, on which to act when the time comes

II. *How to get at the girls*, for our accumulated information must result in personal intercourse to be of any use. We must have opportunities of showing sympathy, of letting them see that we care deeply for them, and that we long to help them. The following are some of the ways in which this may be done:—

- a. By visiting in workhouses.
- b. By visiting lock hospitals, or Magdalen wards in ordinary hospitals.
- c. By speaking to them in the streets.
- d. By visiting them at their lodgings.
- e. By gathering them at tea or supper, in a school or other room, and speaking to them collectively.

The first two are simple ordinary means, and little need be said about them. Every case will require to be investigated, and dealt with on its own merits, not by the application of any general rule.

c. Speaking to them in the street is not really so difficult as it sounds. Love will teach us ways and give us words, impossible to formulate. A tract, or a paper, with the address of a Home or a Refuge upon it, will help to make a beginning. Even in an afternoon, we might stand at the edge of a crowd round a Band, or Punch, in certain thoroughfares, and mark the girl with cheap but studied toilette, cheeks defiled with rouge, and restless, reckless air, and stealing gently near her, whisper, "Do you want a friend to help you?" "Does your life make you happy?" "Come and walk down that side street with me, I want to speak to you!" and so get the wished-for opportunity of pleading with her. This kind of work can be done more systematically by two ladies of suitable age and appearance, going together to any well-known resort of such girls of an evening, and speaking to them in a similar manner—"We have come to make friends with you, girls, we want to help you." "Would you like your mother to see how you are going on just now?" "Come and have a talk with me, for I think you want a friend." Tact is, of course, needed, in getting a girl aside to speak to her, and in avoiding the notice of her companions while you are doing so.

d. Visitation of houses is much the most difficult part of the work, but gentleness and courage will carry us through that, as through most

other obstacles. It is of no use to expect to gain information about the inmates from the landlady of the house, the only plan is boldly to walk in, when the door is opened, and to go upstairs to the girls' rooms, without asking for permission. In unfamiliar and low neighbourhoods a first visit might be made in company with a friendly policeman, to whom all the haunts and their inmates are known, and where cards for a tea are required to be distributed, this would ensure their being given into the girls own hands, and not kept back by unfriendly lodging house keepers. This plan was tried with good success at a Mission.

c. Tea by invitation. This is a most useful way of making friends; and a good piano, with solemn, gentle music, well played, helps to make it attractive. It is better managed entirely by ladies, without any men being present, the girls being so much more natural and simple in manner when left to their own sex.

In the limits of a paper like this it is impossible to do more than to sketch out a plan of possible work, without entering into details. As, however, it is both simple and practical, and the result of real experience, it can safely be taken as a guide by anyone willing to become a helper.

If we know little to begin with, God will teach us our work in our work, if we do it in a humble spirit. The all-important points are—the preparation of the heart, sound common sense, faith in God and love for souls, beating warmly from love to Him who stooped so low, from Heaven to earth, that He might “seek and save that which was lost.”



We propose to publish a series of Sermons on Divorce, preached in Paris, in 1879, by Pere Didon. The law of marriage and divorce is a subject which must ere long come prominently before the minds of Churchmen. The following sermons attracted considerable attention at the time of their delivery, and may reasonably be supposed to have contributed somewhat to the rejection by the French Chamber of Deputies of the proposal to legalise a system of divorce a vinculo.

First Sermon.

THE RATIONAL IDEA OF MARRIAGE.

THE question of marriage has been put forward in society. It is agitated in public, in journals, in reviews, and in books. It will soon be discussed also in Parliament. But it is discussed in a higher place than the Forum, it is debated about in our consciences, and should be even in our Temples. Why should we not put it forward here?

It seems to me that this question has a place everywhere, and that it is the duty of a priest—in that tumult of opinions which characterises modern society, in the midst of doctrines perhaps too obliging towards those passions that are ever ready to overflow,—to come forward and bear witness to the austere doctrine of Christ.

The living question of to-day is this: “Are the conjugal tie, and the society formed by this tie, capable of rupture?” This is the problem of divorce.

Before solving it we must form a true idea of the married state, for if the premise is inexact and insufficient the consequences drawn from it will be false. For example: marriage is a contract. You might then at once conclude: all marriages are formed by the will of the contracting parties; therefore it may be dissolved by them; the will of the contracting parties may change; therefore marriage may be annulled. You might as well say: the animal is a creature irresistibly governed by its inclinations; man is an animal: therefore man is irresistibly governed by his inclinations. You go at once—allow me this reference to logic—from the genus to the species. There is contract and contract; there is animal and animal. Well, then, what species of contract is the contract of marriage? that is the real question.

In this first sermon I shall ask simply what is the true nature of marriage: and I wish to interrogate reason and natural right as to the reply.

Matrimony is the first of all human societies.

When man was created he looked higher than himself: he beheld God. From this arose the temple. Man looked higher than himself because every being feels the want to see from whence he has come. Man looked around: he saw a being like himself, but in harmonious diversity; he saw woman. From this arose the home.

'Temple and home! No man can escape this sacred duality. We all have a temple, no matter how reduced it may be, and we all have a home: a temple, from whence comes all that is best in us; a home, where all that is tenderest dwells, and from whence is born that human germ which is to develop itself upon the earth.

Then, how is this primordial society, called matrimony, formed and completed between the man and the woman?

By a contract. A contract is the engagement of a free being; it is the considered act by which one gives a right to another, and deprives oneself of a certain independence. See how beautiful this first word of justice is: contract! It implies a sacrifice, since you give up something of your own; it implies also sovereignty, since in exchange for that which you give up you are given something that you had not before.

Now-a-days there are men who do not wish marriage to be a contract; they speak of a free union. No contract! say they. But surely you are too wise, too generous to renounce the idea of a contract, and free union has no chance of prevailing amongst us. A free union, in reality, is mere instinct, it is egoism, and it is sterility.

You wish, I imagine, not a free, but a binding union, because such is liberty protected against its own weakness; you wish an union strengthened by a contract, because it means self-sacrifice; you wish for matrimony because it means fecundity. And this is why we thrust aside with contempt these opinions which bring man to the level of that animal state from which he has risen, and to which, if he listens to his best feelings, he will never resign himself into sinking.

Matrimony being a contract, three questions logically arise. Every contract, indeed, has a motive, an end, an object; one is bound for some end, one is bound to some object, one is bound by some motive. Therefore to know and penetrate into the intimate nature of matrimony these fundamental questions must be solved: What is its end? What is its object? What is its motive?

Now the end and aim of matrimony is the highest, among terrestrial things, to which man can aspire; the object of marriage is the most sublime with regard to which he can enter into a contract; and for the motive, it is the proudest and most sweet that can determine a man to action.

First of all, what is the end for which a man and woman are united? It is both—I will sum it up thus—the perfection and completion of the individual and the development and progress of the species.

We are individuals, but also individuals bound to each other; we seek our own personal development, but we seek also the collective progress and development of the species. The individual is but an atom, the species is an entire planet; the individual is but a grain of sand, the species is a whole world. Man is not only an individual, he is a species; and therefore we read in Genesis these words: "God created *male* and *female*;" that is, He created man *a species*. Understand, this is not literary, it is scientific. God created man as a species, that is to say, as an orderly increasing multitude. Now as man has the desire for his own perfection, he also desires that of the species to which he belongs, and for which he works. From which it follows that when man and woman are united, their union has two ends. The first is their mutual perfection. Man is on one plan, woman on another; man possesses qualities that woman will never possess, woman possesses qualities that man will never possess. Why this diversity? Why is it God's will? Why has He arranged it thus in the whole universe? Why has He established it in the flora and fauna? I know not. So it is, and that suffices me.

Well, when man considers himself he feels that he is incomplete: he has strength, but not grace; he has power, but not persuasiveness; he has intelligence, but not the impulsiveness of the heart. He knows that he is a man, but that he is wanting in something after which he longs instinctively, something of which he dreams and towards which he unconsciously aspires.

Man then looks around, and, under the influence of that One, who created him what he is, of that One whose law I worship, man sees in a being resembling himself, all those qualities in which he is wanting: he sees all that constitutes the feminine type in its grace and charm, and he feels moved and drawn, in spite of himself, towards that other being by an invincible longing. Thus is realized the completion of human existence, and the mysterious words of Genesis are verified: "God created man; male and female created He them."

But still a man and a woman are not much; but one electric current. What is a single electric current, when the electricity is to encircle and fill the globe? Therefore it pleased God in His wisdom that the human being should multiply itself and come into the world at the call of two loving and predestined creatures. Thus marriage

has not only the completion of the individual as its aim, but its supreme end is the indefinite development of the species in all time: hence also in Genesis these grand words: "Increase and multiply and replenish the earth." It is the second aim of marriage expressed in energetic words.

In a strange and beautiful way the human being appears, not as the living creatures in the animal kingdom, the result of a blind and unreflecting instinct; it arises from the combined and free action of two intelligent beings; you become, brethren, fellow-workers with God; the species developed at His command, and it increases at your will. You are, according to the expression of a savant whom I admire, the foremen of God in the development of the human race. It depends upon you whether we are to have narrowed brains or splendid bodies; warriors or writers; strong arms to conquer the earth, or powerful intellects to behold God; it depends upon you whether the race shall become great or shall disappear!

What a destiny! What a responsibility is yours! This free and intelligent species is in your hands: it will become vile if you wish it to be vile; it will become frightful in its vices if you will that it shall be vicious; it will sink lower than the Esquimaux or the Lapps, if you willingly yield to the fatality of passion, more terrible than the fatality of climate. But it depends upon you, also, whether the soul shall have wings to conquer space, and eyes to devour the mysteries of truth. It depends upon you whether we are to be a horizontal race on four feet, or a vertical race, sceptre in hand, born to reign, not to serve.

Never have I understood these things better than by considering the great mystery which exists between the mother and father, and which makes us each the son of God, and also the son of man in the highest sense of the word.

You must then admit, that marriage, that primordial society has a sublime destiny. That State which ventures to assume the heavy burden of protecting the cradle, is most daring: produces the effect, —if I may be allowed such a simile—of a policeman who would endeavour to protect some delicate sentiment of the heart with his staff.

How much more fitting is the maternal vigilance of every religion with regard to the cradle. When I hear men uphold free union, in the name of liberty, they seem to me like those who seeing some frail nest, suggest that the eggs should be exposed to every wind: "They will hatch better!" say they. No, surround them with every protection. The harsh wind will kill them. Cover them, rather; shelter

them from its violence. You already place them by the hearth that they may be warm; do more, hide them in a temple with thick walls, that they may be better guarded!

You see, then, what is the end of the married state. It remains to examine what is the object.

Nothing is more important than the object of a contract. Then, what is the object of this contract between the man and the woman? I speak as a philosopher; be not surprised; philosophy is the basis of religion, and if by any possibility a religion was found to be contrary to philosophy you would have to declare that religion false. See how far I push my independence: reason first, faith afterwards; a religious law is useless unless it is based upon a natural law. What, then, is the object of the conjugal contract? The object of the conjugal contract, and of the matrimonial society—listen, for the answer merits your attention—is the human individual. I do not say the body only, or the passions, or the will, or the reason, or the belief; I say the individual.

Do you ask what this individual is?

The human individual is an independent creature, holden only of God; it is a free and intelligent being, inasmuch as it has a conscience and the mastery of its faculties, its acts, and its body; it is the being capable of expressing the consciousness of its own identity by the characteristic word in every language: I. It is a human being conceived in all its unity and completeness.

Now marriage is the union of two individuals of different sexes: from which I conclude that it is the highest and most intimate of societies, a contract resembling no other.

It does not simply place in contact two organisations of different sexes; it binds two individuals in truth and in virtue, in love and in respect.

Can you show me any other contract in which the individual—as such—is the object? In ordinary contracts the object is my field, my flock, my fortune, my house or my labour, my work or my book; it is not my thought, unless a venial one; in all ordinary contracts it is everything that pays, everything that is lower than myself. In the marriage contract—listen to me, wives; listen to me fathers; listen to me, young girls; let your ears be open—in the marriage contract the object, O father, is your daughter; it is your daughter, O mother; it is the human individuals, O betrothed ones, which is at stake, and the individual takes with it its nature, its body, its passions, its interests, even its convictions; the individual includes everything:

the individual is the "I." It is not two bodies but two "I's" that surrender themselves.

If you do not understand it thus you will make the union of a man and woman a shameful thing! That which alone gives it its grandeur is the perfect connection of two human individuals, with the double aim of completing each other, and of evoking in the future, under the protection of God, other unknown individuals. A material union of itself is unworthy of man; it finds, even in the marriage contract, its justification and its honour only as the completion of the individual union of two souls.

I declare to you plainly that if the absolute and moral union of individuals did not intervene marriage would be degrading; in effect man would make woman a mere instrument for what?—for having children. Now it is never allowable to treat an individual as an instrument. That would be slavery. Slavery is degradation both to those who practise and to those who suffer it. In the name of the right and dignity of the human individual you cannot use it as an instrument. Those, then, who define marriage as a means for getting children, are wanting in respect to our highest nature, and I will never admit that in the nineteenth century those great doctrines can be ignored that raise man in the consciousness of his duty and the respect of his rights.

(To be continued.)

The Church Mission to the Fallen.

THE first of the preliminary meetings of this new Society was held at 32, Sackville Street, London, on January 20th, 1880, and after several meetings and much discussion the society was established on its present basis. The object of the society was to provide a permanent organization within the Church for direct Mission work amongst fallen women; and further, to endeavour to reclaim men from a vicious life, and set before them a higher standard of duty towards women. It proposes three special methods of carrying out these objects.

- 1st. By employing women to visit in workhouses and hospitals, and the homes of the women, and to speak to them in the streets.
- 2nd. By Mission services in Churches and Schools.
- 3rd. By united Intercession.

Invitations to join the society were sent to clergymen of various

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LESSONS

ON THE

Prevention of the Spread of Fevers.

DELIVERED TO THE

LADIES' EDUCATIONAL SOCIETY OF HASTINGS & ST. LEONARDS,

IN NOVEMBER, 1873,

WITH ADDITIONS.

BY THE

MANAGING VISITOR OF THE SANITARY AID ASSOCIATION
FOR THE BOROUGH OF HASTINGS.

DEDICATED, BY PERMISSION, TO

CHARLES ASHENDEN, ESQ., M.R.C.S.,

MEDICAL OFFICER OF HEALTH

FOR THE BOROUGH OF HASTINGS FROM 1874 TO 1881.

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TABLE OF CONTENTS.

	PAGE
ERUPTIVE FEVERS	7
DIPHTHERIA	21
WHOOPING COUGH	23
MUMPS	23
CHOLERA AND TYPHOID	24
INFLUENZA	25
HOW TO DEAL WITH PERSONS PRESUMABLY INFECTED	25
HINTS TO COLONISTS	28
" PERSONS TAKING A NEW RESIDENCE	29
" TRAVELLERS	30
DILUTIONS OF DISINFECTANTS IN THE STRENGTH REQUIRED FOR DIFFERENT PURPOSES	31
WHAT TO DO WHERE INFECTIOUS PERSONS HAVE VACATED A LODGING-HOUSE	33
" " " " " " " COTTAGE, FURNISHED OR UNFURNISHED	35
RULES FOR COTTAGE PROPERTY	35
HINTS TO THE CLERGY	37
EXTRACTS FROM "SCHOOL EPIDEMICS"	38
EXTRACTS FROM THE WORKING RULES OF THE SANITARY AID ASSOCIA- TION FOR THE BOROUGH OF HASTINGS	43

P R E F A C E .

IN publishing the following Lessons, I do not lay claim to any of the merits of a discoverer, unless it be (as I have elsewhere stated) OF THE POINTS OF THE IGNORANCE OF THE PUBLIC; but I have reason to believe that the prevalent ignorance is such amongst the educated, as well as uneducated, that on the occurrence of a case of ailment threatening to develope into fever, few mothers, even of the highest class, have any intelligent idea of providing for the safety of the rest of the family; and therefore, I think, a Manual which might be used generally for the instruction of women in this vitally important matter is called for, and *until a better shall be written* I would gladly see this one extensively circulated.

There are three points to which I would earnestly desire to draw the attention of the medical profession, that they may remember them in their practice. One is the danger attaching to the period of menstruation; for I can assure them that such is the prevalent infatuation respecting the exclusiveness of skin infection, that nine women out of ten, while disinfecting with a view to this will entirely ignore the other.

Another is, the continuance of the shedding of infection by the kidneys after the skin has returned to a quite healthy condition. As I have never seen this noticed by any other writer, I fear that it is by no means usually recognised by the profession; but it is so, that I have watched the issue of scarlet fever convalescence closely, and on every possible opportunity for many years, and I must bear this *distinct* testimony, that the ONLY RULE on which I have found a *perfectly successful and unvarying result* has been that which I have laid down in these lessons, namely, whole quarantine for 40 days, and half quarantine (having relation to the excreta) for fully 16 days more; and, in cleaning up, the treatment of every vessel that can have received such matters as being thereby poisoned in the very highest degree.

The third is the recognition of a marked distinction between clean and foul cases.

I have known permission to be given to a convalescent young woman to travel, when the time would just barely have been safe for a short journey, on which she would not have had occasion to use a railway closet—without any question as to her period, which, if upon her, and if she had become a little heated on the journey, would have made her a very dangerous fellow-traveller.

I have also known permission to be given to parents to take from home into lodgings, at the bare end of three weeks, a child whose bedding would be poisoned frequently through infirmity connected with the bladder; it may be assumed that a waterproof sheet would have been used so as not to fill a mattress or bed with putrifying matter; but what was to become of the maids who handled the bed-clothes after such occurrences? And where was such clothing to be washed and dried?

I need hardly pursue these considerations; but I most anxiously entreat the doctors not to let them slip out of mind.

I must also protest against the requisition which is sometimes made by medical men for the reservation of un-disinfected discharges from fever patients for the purpose of examination. I have known this to be done in the case of a dispensary patient suspected of scarlet fever. Mercifully the malady proved to be something of far less consequence, but the examination for albumen was performed where other patients would shortly be received and would inhale the vapour thrown off.

No one can maintain that any purpose to be served by such examination is worth sowing infection broadcast to the imperilling of many lives.

F. J.

ST. LEONARDS-ON-SEA, *May*, 1881.

P.S.—I have been asked at what date, and from whom I learned the system of disinfection which is set forth in these pages, and I reply that I learned the theory of it from Dr. David Henry Monckton (now Medical Officer of Health for Rugeley) in 1861, and I elaborated the practice of it to completeness under the advice and instruction of Dr. Robert James Wilson of St. Leonards, in 1871.

PREVENTION OF FEVERS.

LESSON FIRST.

ERUPTIVE FEVERS.

I HAVE come here to-day, at the request of the Ladies' Educational Society, to speak to you upon rather an unusual subject, which is the management of infectious fevers; and I have come, hoping to find a good proportion of quite young ladies amongst my audience.

The reason why the Educational Society has so especially invited young hearers is, that it is so very desirable for a clear knowledge of this subject to be acquired in girlhood, while as yet you have no responsibility for others; not to wait until you become wives and mothers, and the enemy meets you some day unawares, in all the terror of a well-known name, but almost unknown nature, in your own nurseries.

You know we do not postpone the training of our sons to be soldiers and sailors till we have an invading enemy even threatening, much less landed upon our shores, and we ought not to leave our daughters to meet as best they may, without any instruction provided by our care, such an enemy as fever, when an acquaintance with its nature, and the right method of preventing it from spreading, can most easily and briefly be imparted, and (I think) so as to be remembered, while yet you are young, and free from the cares of grown-up life.

First, I will tell you what infection is, and how one person takes it from another, in case any of you do not already know thus much about it.

Infectious fevers produce in the blood, and cast off, in the various matters which pass away from the sick person's body, something which, when received into another person's body, can grow, and produce a great deal more poisonous seed like itself, which makes this other person ill like the first sick person. It does not (as you know) happen to every one that fever seed thus grows in their blood; if they have had the fever (of whatever kind it is) before, most likely they will not take it again, and some few people never breed fevers at all; but all

the people who catch fever at all catch it by that means—something that has passed from some sick person's body has got into their blood, and the way in which it has got into their blood has been by their nose and mouth. You know that these are not covered inside with the same sort of skin as covers our bodies outside; the inside skin is called mucuous membrane, and it differs very much from the outer skin as to the ease with which anything gets through it: thus, when poisonous seed is in the air, and is drawn with the breath into the nose and mouth, unless you blow your nose, and clear your mouth and throat, and eject it all again, it finds its way very soon into the blood, and begins growing there.

Let me here beg you to remember this one simple precaution which I have just mentioned—almost all fever seed (fortunately) has a smell which may remind you of what I say—*do not swallow noxious air if you can help it*, especially if you know there is infectious illness about.

Now I will try to make it clear to you what should be done in dealing with the sick person, in order to prevent the fever from spreading, and to do this more easily I will not now speak of fever in general, but of certain particular fevers which are alike in their ways of shedding infection, and next week I hope to tell you about some other fevers which spread themselves by different means.

Small-pox :

Scarlet fever :

Typhus fever :

Measles :

Chicken-pox :

and indeed all the less important rashes known as spurious measles, rose-rash, glass-pock, and such like—shed their seed by *every possible means*. By secretion (that is)

from the bowels :

from the kidneys :

from the skin :

from the nose and mouth :

from any ulcer or gathering :

by monthly discharge :

by vomit and expectoration :

and by the breath.

You will now perceive (almost before I tell you) what we must do in order to prevent the spread of illness: we must destroy the power of these matters to do mischief by using plenty of disinfectant fluids or powders in dealing with them; we must apply these in every possible manner, as I will presently describe to you; but first I must say a word about the different kinds of disinfectants. There are many very good, so that I am by no means going to tell you that nothing is good but what is used by our Sanitary Aid Association here in Hastings; but I may venture to tell you that the kinds used by that society are very good, inasmuch as (of God's goodness) in the use of them we have never, during over ten years' work, had a single failure as to their perfect efficacy.

I therefore (without depreciating other kinds) strongly recommend Condy's* and Burnett's fluids, and Calvert's and McDougall's powders, as to be thoroughly depended on for the uses which I am going to particularize, and I name Condy's first because it possesses the advantage of giving token to the eye when it has done all it can; Burnett, however, is very good if constant renewal is never forgotten, and we always use it for the disinfection of clothes and bedding, &c., because it does not stain; Condy need not stain, but it does so unless managed with the greatest care.

So much for the kinds of fluids; now for their application.

The chamber-vessel is the very first thing to supply with it; and instantly on the discovery or even suspicion of fever, the vessel last used by the ailing person, and also the closet, ought to be drenched at once with some strong disinfectant; for the internal secretions are infectious, even before anything is seen on the skin. †

* I desire to call attention to the following note by Mr. Ashenden, Medical Officer of Health for Hastings, from 1874 to 1881, as it of course takes precedence of any observations of my own as to the virtue of particular disinfectants.

“The permanganate (Condy) simply destroys sulphuretted hydrogen, and I do not believe much in its antiseptic power. Strong choralum has *both powers we know*.”

† If the person sickening be a young woman, it is of the very first importance to enquire whether or not she be affected just then by a monthly period. If she be, there must be linens which she has used in some receptacle of soiled clothes.

In this case the bag or basket must on no account be opened, for *everything* in it will have become highly poisonous, and if it hang on a door, and any garment hang over it that too will be poisonous in some important degree.

The only thing to be done with the clothes-bag is to plunge it in a bath full of strong cold disinfectant (first strength on the list, page 31,) and let it be for several

Having done this, two table-spoonsful of fluid and a half-pint of cold water should be put into the vessel against the next time of use, and even if the patient only pass water it should be emptied every time and well rinsed, and fresh fluid and water should be put into it to stand ready for the next occasion. Then, because of the infection by the skin, every bit of clothes or bed clothes which you take off the patient should be *instantly* steeped in a mixture consisting of two table-spoonsful of fluid to a quart of water. I beg you to take notice of this, that it must be done *immediately* upon removal from the patient. I have known some nurses lay dirty clothes aside, and say "it will do to disinfect them just before the laundress takes them," but it will *not* do; they will be shedding poison all the time; when they have been steeped in the disinfectant they can be dried out of doors, and may wait and be sent, if you like, with all the other clothes to one wash-tub; but the disinfecting must be *immediate*, and it must be done fresh and fresh; the one gallon of mixed water and fluid will just about do a change for one patient; if you have two to supply with clean things, a second basinful will be wanted.

I have said that the disinfectant need only be used in very small strength for clothes compared with the great strength which we use in the vessel which receives the discharges from the body; but I must notice that if the things to be disinfected are a baby's napkins, or a young woman's monthly linens, or any clothes or bed-clothes grossly soiled, the strength required in the steeping basin will be much greater; you should put ten table-spoonsful of fluid to the gallon, or twelve if the thing be much wetted or soiled, for all such articles as these.

Next observe that if the patient spits anything, a small basin should be always at hand for that use, and the fluid (of the same strength as for a chamber vessel) should be renewed often; it is impossible to say how often, for one will spit much and another little; but if you are using Condy's fluid you will tell by the eye when to renew it. This fluid when you mix it with clean water looks red, or reddish purple;

hours, and then put these particular articles again into fresh disinfectants before they are washed.

Disinfectant diluted as for clothes (third strength on the list) commonly infected will do for the garment supposed to have hung on the door.

If the clothes receptacle were a basket, it must be taken without opening out into the area, and there placed over a drain trap, and drenched again and again with disinfectant until everything in it may be presumed to be well soaked.

but when it has done all it can in the way of destroying poisonous matters, it turns yellowish brown; you can scarcely mistake its appearance even by candlelight.

Finally, remember that the discharge from ulcers or gatherings is very strong poison. If the doctor in attendance will allow you (but by all means ask him) I advise you to drop a very little of Condy's remedial fluid into the water with which poultices are to be made (the water should be just a light clear pink): this will do a little towards disinfection beforehand; but the moment poultices or rags come off they must be dropped into disinfectant as strong as for chamber-vessels, and the rags afterwards burnt, or simple rags without poultice can be burnt at once if a *very hot* fire be handy; but they must on no account go into a slow fire, for they would send highly poisonous smoke up your chimney, which might draw down some other chimney, or beat down out of doors to the great hurt of other people.

You perceive, by all that I have now told you, that there need never be any smell in the house from matters carried to the closet from the sick room, nor any poisonous steam from the wash-tub, whether the things from the sick room are washed in the house, or elsewhere, and I assure you that (excepting where there is a sick baby) the effectual attainment of these two conditions is (with God's blessing) enough to secure the non-spread of the illness; neither in the house, nor out of the house, will others be receiving into their bodies poisonous seed from the matters proceeding from the sick person's body, and therefore, (as in our Sanitary Aid work at Hastings we have found practically in one full lodging-house after another) the disease does not spread.

I have mentioned, however, a formidable exception to the ease and simplicity with which the spread of fever can generally be controlled; and now I must speak about this. A sick baby wets not only its own clothes, but the bed, and the floor (perhaps), and the lap of whoever nurses it.

It is a desperate business to keep such wholesale mischief as this within bounds.

There must be a basin of strong disinfectant (as I have already told you) to receive napkins as soon as they are taken off, which should be as soon as possible after they are wetted or soiled, and besides this, a large apron made of waterproof sheeting should be worn by whoever nurses the baby, and a square of the same material with a thick piece

of flannel laid over it should be placed under it in its cradle, or wherever it lies on any bed; the waterproofs should often be sponged with disinfectant of the strength ~~as~~ you use to steep napkins; but it should be quickly rinsed off with cold water, or it soon destroys the waterproofing.

Linen aprons should be worn over the waterproof, and they and the bed flannels frequently changed, and steeped in disinfectant; and if the child should at any time wet the floor the spot should be sponged at once, or thickly powdered with strong disinfectant.

I need hardly remark that no one must ever go out of the room, or even speak to any one at the door, without taking off those aprons. It is, indeed, a usual rule (as most of you must know) for a different (and washing) dress to be worn in the sick room from what is worn out of it amongst people who live in comfort, and it is well to keep it; but there need be no alarm if, *all things being well done*, anybody breaks it; amongst the poor we cannot enforce it, the trouble and fatigue to the overburdened mothers would be insupportable, and we find that the rule about the putting on and off of the large apron is sufficient.*

I hope you all clearly perceive that the destruction of all poison shed from within (by the common secretions) and from without by the skin (whether by perspiration or discharging sores), is the great thing to achieve in the outset of illness, and that it has been provided for so far as the matters themselves can be acted upon; but there is a good deal more yet to be done.

The sick person's breath† goes into the air just as it leaves his body, and although the secretions from within become inoffensive the moment they are immersed in the fluid prepared to receive them, some effluvia escapes in the passage from the body, and also some from ulcers, and such like (if there be any), though ever so carefully managed: therefore we must use fumigation as well as fluids, and we must use fluid (third

* Dogs and cats must be rigidly excluded from sick rooms. They will lie on the bed, or in the lap of a convalescent, and carry poison away in considerable strength. The spread of fever has sometimes been distinctly traced to this. If an animal has got in unawares it must be washed immediately with strong carbolic soap and water, but it need not be killed.

† All cups, glasses, and spoons used by a fever patient should be kept to his exclusive use, or always washed in disinfectant.

Orange peels and grape skins, which he has sucked, must be burnt, or thrown into disinfectant.

strength on the list) with a damp mop all over the floor, from time to time, so as to affect the air generally as well as using it in the vessels.

The fumigation we constantly recommend is simply the smoke of what the poor people here call "bavins," which are live sticks as distinguished from dry chips, and are sold for lighting fires. Two or three of these should be burnt whenever the patient is using the chamber vessel, and he should be placed (if able to be out of bed) as near the fire-place as possible, that such slight effluvia as may escape may affect the room as little as possible. Rosemary, or lavender, or fir-cones, are also good for making wholesome smoke; any of these will do for use as above described.

Fumigation should also be used about the house. Always in the morning, before any of the household leave their rooms, all the staircase, hall, and passage windows should be opened, and the fumigation should be repeated twice or thrice in the day, and once more just before bed time. It is good to fumigate whenever matters are being carried from the sick room to the closet, and I need hardly say that for this a pail should never be used, but the vessel itself be carried direct to the closet.

If there be the least noticeable offensiveness from the patient's breath, or from any sore, fumigation should be so frequent that the room should always smell of it.

I am told on very high authority that pure lavender water (not musky stuff) used in a sick room with a spray producer is a real benefit, but do not use any heavy-smelling pastilles, nor compound perfumes: in so doing we may perchance only disguise one smell by another without destroying poison: it is best to confine ourselves to the use of those things which we have strong reason to believe are real antidotes to noxious effluvia.

Before leaving this part of our subject, let me recall to you something I said at the very outset about care on your own behalf against swallowing foul air. If you ever should be so nursing as to attend to the discharges yourselves, cover up your nose and mouth well with a handkerchief sprinkled with lavender water all the while you are exposed to harm, and remember that this is not enough, it will mitigate evil, but very likely not wholly prevent it, unless you also *avoid swallowing all the while you are so engaged, and clear thoroughly your*

nose, mouth, and throat afterwards‡, using the gargle mentioned in Page 19. I have known the omission of this to be followed by disaster—not so bad, doubtless, as it would have been had precaution been entirely neglected, but bad enough to amount to a slight attack of the fever, and give much trouble and anxiety.

Thus far I have been contemplating only the first stage of illness, and I have as yet said nothing of baths; but they constitute an immensely important part of precautionary treatment in the recovery from all eruptive fevers, especially scarlet fever. I dare say you all know Dr. Budd's most valuable instructions under this head, and I cannot do better than briefly recall them to your minds: from the time that the doctor in attendance considers the patient able to bear it (and always taking the greatest care that the room be warm), he should be bathed all over every other day with carbolic soap and comfortably-hot water, and, if there be anything visibly coming off the skin, the oiling process which Dr. Budd recommends a few hours before each bath is very desirable; but I think I should tell you that it is not so indispensable as to be worth enforcing against a patient's strong opposition; it affords great completeness to the other processes for the destruction of skin poison; but we find by our experience amongst the poor (on whom it is impossible to enforce any trouble that can be dispensed with) that it is not absolutely necessary.*

And the same by the stripping of a room of all carpet and curtains. The rooms of the poor are so cold and draughty that we cannot ask them to put away these poor means of defence, and in severe weather or uncomfortable conditions, I should say the same to you. In ordinary cases it is only where there is abominable uncleanness (offensive matters standing about undisinfected, and dirty clothes put into bags and closets just as they are taken off, and powder from the skin flying everywhere), that all the furniture in the room becomes impregnated

‡ Dr. Furley, of 43, Church Road, St. Leonards, has supplied an important caution on this point: he says "while so engaged, expectorate so as to avoid swallowing; but do not clear *forcibly* nose, mouth, or throat till all is done; as the mucous membrane deprived of all mucus would be specially susceptible to infection."

* A very grateful lotion for the skin in scarlet fever is composed of—
Half a drachm crystallized carbolic acid.
1½ ounce rose water.
1½ ounce glycerine.

This, and the charcoal and oil dressing for small-pox are used by the excellent nurses of the Kent Nursing Institution, established at West Malling.

with infection. I would only except cases such as of confluent small-pox, or scarlet fever, with dreadfully foul discharge from the throat, nose, or ears, or any other case, from whatever cause uncontrollably offensive. In these you cannot too carefully remove from the room every bit of removable woollen furniture.

It is necessary that I should mention to you the precautions requisite in a case which ends fatally. The bottom and sides of the shell and the corpse should be thickly strewed all over with Calvert's or McDougall's powder, and the inside of the clothes that are to be put on it should be similarly treated (a whole packet should be used up, the corpse, in fact, smothered with it). Fumigation should be used as constantly as possible in the room, and throughout the house; and closing down and burial should be accomplished as soon as arrangements can be completed.

I may now go on to speak of recovering patients, and how long the troublesome processes which I have been recommending should be kept up, and how long they themselves must be kept in quarantine.

First, let me tell you that we have strong reason to believe that slight cases of the fevers which we are considering do not get through their stages any quicker than severe ones.

In scarlet fever there is evidence of this to the eye, for it will often happen that in a very slight case the patient is perfectly well in three weeks, and the mother thinks he will not peel at all, but duly in the fourth week his hands and feet will surely peel, not nearly in the same quantity, but just at the same time as a severe case would have done.

I have seen so little of small-pox that I cannot tell you of my own observation what you would find to be the rule for the shedding of scabs in that disease; but I am quite sure of this, that in all eruptive fevers the only safe rule for quarantine is to have patience until the full expiration of the time, which has, on an average of cases been practically found to be safe in dealing with each description of disease, no matter how absurdly slight* the case in hand may be.

* When small-pox appears in any neighbourhood it is noticeable how great is the difficulty which is liable to arise from the occurrence of exceedingly mild cases; the patient perhaps never laid up, or coming under a doctor's inspection, until he has produced other cases of some severity.

Small-pox if really and truly under the management prescribed in this book is not more difficult of control as to infection than scarlet fever; but let transgression of rule occur in relation to a single case, and undecided cases result; and it may take months before the place is quit of an odd case hanging about here and there.

The amount of infection shed by the skin in confluent small-pox is frightful, but there is an excellent remedy both against effluvia and for soothing the heat and irritation. Tell the chymist to mix charcoal powder and best olive oil to the thickness of paint, and send it in a wide-mouthed bottle, and a painter's brush with it; keep the skin constantly thickly dressed with this. If this be strongly objected to, dredge constantly and thickly with fuller's earth in powder.

Small-pox is considered to take six weeks from the first appearance of spots before the* poison is entirely worked off from the blood, and for the first half (at least) of that time the patient should be kept in entire separation from every one but his nurses. At the end of the third week if his own health and the weather admit of his going out of doors, and if he has bathed abundantly, the doctor in attendance should be asked whether in entirely clean clothes he may sit with his family and take his meals with them; but they must not for three weeks more kiss him, nor come into his bed-room, nor go to the closet which he uses, and for the whole of that time disinfectants must be applied to all his secretions, and even to his clothes before sending them to the laundry, as carefully as they were during the first half of the time of quarantine.

Typhus fever may be managed in the same manner as small-pox, and for a period of time proportionate to the duration of the fever.

Scarlet fever requires forty days entire, and an additional sixteen days of half quarantine, keeping the rules and distinctions above described for small-pox.

I must tell you that in naming these periods of time as sufficient quarantine in cases of the diseases which we are considering, I must not do so without mentioning exceptions.

Sometimes either of them may be attended during recovery with some obstinate discharging abscess or ulcers, or there may be an attack of diarrhoea; and if the patient be a young woman, be her condition ever so favourable, her monthly period may occur at some time during the period of half quarantine, or the patient may be an infant. Any of these conditions is enough to necessitate the cutting off all intercourse at any time until the full expiration of the whole term of quarantine, and even then if any sore still discharge, the doctor must be asked to

* This rule will only suffice in very mild cases: the first essential to safety in permitting any relaxation of full quarantine is that every scab be gone and the skin perfectly sound and cool.

pronounce as to the release of the patient; such sores we know sometimes become chronic, and of course do not continue always to give forth the infection of the fever which originated them, but the doctor must be the person in every such case to assign the limit of danger only, if by any chance (as doctors do sometimes differ) he should name any *shorter* term than the two months, I pray you nevertheless to have patience, and keep the full two months which we have found such a safe rule here.

You will think me very pertinacious about this, but I assure you we have not fixed two months as our period of quarantine for scarlet fever without strong reason. I have known grievous disasters to arise in instances where only ten days less were kept, though the children did not meet without all the care that could be taken as to clean clothes; and I think ten days is only just a safe allowance of difference, where so serious a question as the spread or non-spread of scarlet fever is at issue.

There is some other care that must be taken during half quarantine, after whatever the disease may have been, besides the home care, about kissing, and bedroom, and closet. No one ought to go to school or to church, or anywhere into another house than his own amongst other people, till the whole term of quarantine is ended; and the reason is this: he is weak, and it would take very little to heat him; he would not be in church five minutes before he broke out in perspiration, which would be very dangerous to his neighbours, and for the same reason when he comes home after a walk he ought not at once to be with others, but should first stay awhile quietly in his own room. There is another strong reason for not going to school, namely, he could not carry disinfectant with him to the school closet.

The patient's clothes of every kind should be disinfected and washed twice; first in preparation for the partial release from quarantine, and again, together with everything that he has handled in the last week before full release.* The room and all that it contains ought also at this time to be disinfected and cleansed.

I must say one word more respecting the long quarantine after scarlet fever. I am afraid you may find a very large proportion of medical

* Brushes and combs, shoes and boots, books and toys are often forgotten. The boots, &c., should be filled with disinfectant for an hour, and then emptied and aired; the books and toys had better be burnt.

men ready to assure you that when the skin has done peeling all infection is over. I should entreat them to recall to mind how many cases of congestion or inflammation of the kidneys they have known to occur after the skin had done peeling, and then say whether they would venture to assert that the poison no longer affected that organ. The truth is, I have known numberless misfortunes to follow upon the termination of quarantine, according to skin indications, whereas I can assure you—not that I have not known *many*—but that I have not known *ONE* to occur where precautions as to the secretions have been prolonged as I have recommended, and as the Sanitary Aid Association practises here.

Before leaving the subject of quarantine I must entreat you all to be patient in the matter of change of air for the recovering patient, for it is a most unhappy truth that disease is spread far and wide through the transport of infectious convalescents in railway carriages and other public conveyances, and through their occupation of lodgings with the total disuse of all disinfectants, often during several weeks, when it was most important that they should have been in full use. As you value the blessing of God, I would entreat you on no account to do this; it is most natural to be anxious to procure beneficial change for the loved invalid as soon as possible; but even for his own welfare I pray you to wait, for often and often, instead of recovery, a fatal cold is caught on the journey, and death from inflammation and dropsy comes from the too early removal; but for lack of time I could recount circumstantially case after case to you of this sad nature, whereas I have never once known cause for regret where patient waiting has been practised.

I would beg you never to remove *any* convalescent until forty days are completed, and then, if the subject be a young woman, to take good care that she is perfectly free of the monthly period; and an infant, or any one who has not full control over secretions, should on no account whatever be removed until the two months are fully up; *this* (an infant) is the subject which poisons in the most deadly manner all kinds of carriages, and entails misery on succeeding travellers for *many* days after its own journey.

In speaking of protection against infection for those engaged in the sick room, I omitted to speak of something which is due to the medical attendant, and to any minister of religion, who may visit the patient; it should always be offered to them to wash their hands in fluid or carbolic soap and water in another room before leaving the house. This should

be done not only that the doctor may not poison the next infant into whose mouth he puts his fingers, but that they may clear their own nose and mouth, and throat, for their own sake. The doctor will do this generally, for he usually knows all about it; but, unhappily, many a time the clergyman does not know, and the length of his stay in the room, and his prolonged use of his voice (as compared with the doctor's visit) makes his need of protection the greater; let me, therefore, beg you to instigate the nurse to hint to him in what manner he should take care of himself, besides washing his hands. It is an excellent plan to keep a bottle of Condry's Remedial Fluid to offer to the doctor and other visitors as a gargle: about five drops to the tumbler of water is a fair strength for use.

In conclusion, I must just glance at certain prevalent fancies about infection, from which it would be well if people's minds could be altogether freed.

It is very commonly supposed that everybody inhabiting a house in which there is a single case of scarlatina, carries infection in his or her clothes. I pray you (if any of you imagine such a thing) to be no more enslaved by such an idea: if infection were thus impalpably circulated, it stands to reason that no precautions could avail anything against the spread of infection amongst the poor; whereas, we find, again and again, without a single failure, that (of God's goodness) by the simple destruction of all that emanates from the sick person's body, and with the use of fumigations, we can, as I have described to you, prevent the spread of infection, not merely from house to house, but from room to room in the same crowded lodging-house. Surely it is plain that if the disease is not carried about the house to the injury of other inmates, even by the woman who is nursing the patient, it is impossible that these other inmates can carry it out of the house; therefore, I beg of you do not be afraid of your friends because there is a fever case in their house: you would not invite their children to play with yours, because children hug and kiss each other, and either of them might moreover become ill during any few hours' stay, and the first symptom might be vomiting, which is the worst thing that can happen, as it affects others—but you can receive your grown-up friends to call upon you, and so relieve them from one of the worst trials of quarantine, and one of the strongest temptations to hurry it over. *This* is, indeed, the reason I care so much about the removal of unnecessary fears. The safety of us all depends

on the conscientious unselfishness of the family in which fever exists, and it is to our own interest, as well as our plain duty to them, to make their restrictions and privations as slight as possible.

Again, when we ourselves are the persons in trouble, out of unnecessary fears arise unnecessary expenses. If everything has been done rightly in the sick room (excepting after confluent small-pox or any other uncontrollably* foul cases), soap and water, preceded, in the case of bedding, by steeping† the bed-clothes as already devised, and sponging of all bed, mattress, and pillow ticks, and sweeping every part of the ceiling and walls with carbolic powder, applied with a brush covered with flannel, will effectually cleanse the room. You need neither paint, nor paper, nor even whitewash. The closet and chamber vessels should receive a final and very ample application of disinfectant, but you will have no infection harbouring anywhere mysteriously; and when you have done as above recommended you will have done enough, that is, in any well-drained place; but I ought to mention that in the country the cesspools should be deluged with the strongest disinfectant, and then emptied and quick-limed, and the pipes washed down again before the house is considered safe and clean.

The destruction of body-clothing so often practised is quite needless; steeping as I have described, and washing, will disinfect anything.

The truth is, that the hanging of fever obstinately about any house, indicates the harbourage of undisinfected poison somewhere in the house or premises, and if you have disinfected everything, this absolutely cannot occur.

* For the purification of a room, after a foul case, see directions at the end of Diphtheria, page 20.

† Be it distinctly understood, that the *sprinkling and airing* of clothing and bed-clothing does not disinfect them, but ONLY those particles of surface actually touched by the fluid. Every kind of clothing and bed-clothing must be SATURATED to be rendered safe.

LESSON II.

DIPHTHERIA.—WHOOPING COUGH.—MUMPS.—CHOLERA AND TYPHOID.—
INFLUENZA.

OF these diseases, I will speak of diphtheria first, because it is so nearly akin to scarlet fever, that the right management for the one, is, to a great extent, right for the other. It is even sometimes supposed that they are one disease; but as I fail to find that persons who have had one of them enjoy any security against taking the other, I think their identity would be difficult to make out.

Diphtheria is a very difficult disease to manage, because it is impossible to disinfect the discharge at all thoroughly, as it is shed from the throat and nose.

So long as the patient can sit up and spit, it can be received into a basin supplied with strong disinfectant frequently renewed; but if the patient be too ill to rise, the matter will flow over the pillow and the upper part of his clothing, and the air of the room is soon dreadfully infected.

The doctor will be sure to have ordered purifying gargle and wash for the mouth, which, so far as it can be used, will do much good; but the use of this is hindered where the patient can only lie down.

The means by which mischief can be moderated are:—A good supply of white rag, and fumigation.

The rag should be torn in pieces not much larger than the hand (or still smaller, if the discharge be in small quantities), and it should be placed on the pillow under the cheek, and tucked in wherever the matter is likely to run, and as fast as the pieces become soiled they should be put into a basin with disinfectant in it, mixed as strong as for a chamber vessel, which should be kept at hand, and the rags thrown into it, and afterwards burnt.

If there be sickness, the vomit will be very poisonous, and should be managed as nearly as possible as above described, *i.e.*, receive it, if practicable, into a basin well supplied with disinfectant; or if it come unawares, plunge everything that it has touched as quickly as possible into disinfectant, and SMOKE THE ROOM. The smell of green sticks

singeing should never be out of a room occupied by a diphtheria patient. I believe the skin does not shed infection in diphtheria ; but because of the strong smell of the matter (besides the danger of its having actually soiled pillow-cases, &c.) it is right to disinfect all the patient's clothing and bed-clothing, and to bear in mind that every wrap used about him will need the same care, until all discharge has entirely ceased, and the mouth and tongue are clean.

All the same care should be taken in relation to the chamber-vessel and closet as is right for scarlet fever, and, I think for the same length of time (two months).

I am not sure that less might not suffice, but I could not venture to say that it would.

As regards full quarantine after diphtheria it must be regulated by the condition of the throat and nose. While either of these is not perfectly healed, and even while the mouth and tongue are not quite clean, the convalescent person ought to be kept quite apart from every one but his nurses. He ought not to go amongst other people out of his own house until ten days or a fortnight later ; nor sleep with any one until he has been recovered a month.

The sick room after diphtheria should be cleaned with the utmost care, as it is impossible but that the poison must have affected it all over, and everything that it contains.

First fumigate powerfully with sulphur powder sprinkled on a pan of live coals (doors, windows, and chimneys being closed) and sweep the chimney, then wash the floor with disinfectant diluted as for clothing.

Then, with a flannel tied over a broom, apply Calvert's Powder all over the walls, sweeping it off again presently with a fresh flannel.

Next whitewash the ceiling, and finally clean all the floor and paint with soap and water.

Every kind of thing (such as curtains, carpets, blinds, &c., &c.) that can be washed or cleaned, should be disinfected first with disinfectant of the third strength, and then washed or cleaned ; and the chamber-vessel and commode must be most abundantly disinfected. They should stand a whole night filled to the brim with fluid of the first strength, and the wooden parts of the commode must be taken out of doors, and placed over an area drain and drenched inside and out, and scrubbed with the same strength of disinfectant. Never mind spoiling the look of it ; it is matter of life and death that the wood and carpet retain no poison.

The contents of any closet or drawers that may have remained closed and unused in the room during the illness must be considered infected : the contents must be spread out on towel horses and cane chairs, and powerfully fumigated, and the drawers and shelves scrubbed out with strong carbolic soap and water.

WHOOPING COUGH.

As this disease is infectious before any whooping sound is heard, the whole family is usually infected before we know what sort of cough we have in the house ; but there is a distinguishable token at an early stage which, if noticed, may enable you to prevent the spread of mischief. It is that if the cough be whooping cough, the first expectoration of the patient will be not phlegm, but *froth*.

If you *at once* separate the children, and give the patient a basin supplied frequently with fresh disinfectant to spit into, and disinfect all his handkerchiefs before they are put away for the laundress, and if you keep up quarantine until all expectoration has perfectly ceased, you will probably have but your first case, unless the children have taken infection and sickened nearly together ; but even then, by no means neglect the supply of disinfectant to receive expectoration, and let each child have its own basin ; and fumigate their rooms frequently with green sticks, especially at bed-time, and again the last thing before the nurse's bed-time, for I have known this to produce a very marked difference on the distress which in whooping cough is almost always so specially felt at night.

I believe that vomit in whooping cough is almost as poisonous as the expectoration from the chest.

I believe that the daily secretions are not necessarily infectious in whooping cough, but a child will often raise phlegm without spitting—he therefore swallows it, and on *this* account it is well to use disinfectant in the closet for a whooping cough patient.

If in a family of children you at any time succeed in limiting whooping cough to one case, the convalescent child should not sleep with others, nor kiss them, until expectoration has ceased a month.

MUMPS.

I believe this disease is spread chiefly by the breath, so that, besides separating the patient from his family, fumigation is the best safeguard that we can use ; but as I can give you no sort of assurance that the

excreta are not poisonous, I should strongly advise the use of disinfectant fluid at the closet and in the chamber-vessel, as I have advised for other fevers.

Mumps is infectious before the swelling appears, so that it is very difficult to prevent its spread in a school. The moment a case is detected the closet he has used should be drenched with disinfectant, and any boys who in class or dormitory have been near to him should be watched, and isolated on the first threatening of illness.

I believe that after Mumps a patient is safe to go amongst others about ten days after he is quite well.

The sick room should be well fumigated and cleaned, and all the vessels and bed-clothes washed before another child should sleep there.

CHOLERA AND TYPHOID FEVER.

I speak of these together, because they both shed infection in the same way—that is, by that which passes from the bowels.

As far as may be possible, all such discharge must be passed into a vessel supplied with strong disinfectant; but in Cholera this rapidly becomes impossible, and the only thing to be done is to have a waterproof sheet next the bed or mattress, and a small blanket over the waterproof, and then, no sheets laid in the usual manner, but thickly folded pieces of old sheet laid just under the patient and changed frequently, and plunged into abundance of strong disinfectant, which should be renewed after each time of using.

The room should always smell of green wood smoke, and the floor should (if possible) be without carpet, and should be often mopped with disinfectant fluid and water.

Typhoid is not always attended with Diarrhoea, but whenever it is it should be managed like Cholera.

It should never be forgotten that whoever attends on any illness attended by uncontrollable evacuations, should clear the nose and mouth and throat whenever such matters have had to be dealt with. It is also good to gargle the throat and wash the mouth with a tumbler of water with as much of Condyl's Remedial Fluid in it as makes the water bright pink.

Whenever a case of Typhoid or Cholera occurs, the drinking water of the house should be regarded with suspicion. It should be all boiled and filtered not only for drinking cold, but before using for cooking purposes.

I believe that after both Cholera and Typhoid fever infection does not last long after recovery; but I think disinfectant fluid should be used in the chamber-vessel and closets until the return of a good degree of strength shows that the system is quit of the poison; but when prostration lasts month after month, infection does not continue all that time, and the doctor should be asked to pronounce as to the discontinuance of precautions.

It is right after every infectious illness (even if it have not been infectious by the skin) that the return of anyone to school should be in all clean clothes, and after abundant ablutions.

INFLUENZA.

This illness is so like an ordinary feverish cold, that its infectious nature is hardly ever recognised until all possible mischief has been done.

I am not able to mention any distinguishing symptoms by which at its outset it can be detected. I can only advise that every case of decidedly distressing and oppressive cold should be dealt with as on suspicion of Influenza, and the patient separated from the rest of the family, if practicable—at least to the extent of letting no one else sleep in his bed, and guarding against any confusion in the use of pocket-handkerchiefs; those used by the patient ought not to be put aside for the laundress until after ample disinfection.

All expectoration should be received like that from diphtheria and whooping cough, in a basin well supplied with disinfectant.

The ordinary secretions may or may not be infectious, but it is always wholesome to disinfect them as soon as any patient is quite confined to his room, and, therefore, I should do it in Influenza, though *probably* they do not communicate specific infection.

I believe that in Influenza a convalescent is free from infection as soon as catarrhal discharge and expectoration and rushes of perspiration have quite ceased.

I think I have now told you, as nearly as I can, everything that should be done in relation to the sick, in order to prevent infectious illnesses from spreading; and I have told you how to take care of yourselves in the way of not swallowing infection. But I have said nothing about some very important measures that can be taken for the benefit of

persons, whether adults or children, who may have been exposed to infection, and who may reasonably be expected to sicken in a few days.

Nothing is commoner than to hear people say—"The child has been near such an one" (ill of fever), "and there is no use in keeping them apart now; if he has taken it, he has taken it, and there is nothing to be done."

The first mistake to be met here is a frightful one; it is nothing less than the supposition that if one has taken *some* fever poison it is no matter how much more one takes! An exact parallel to this would be to say, "The child has eaten a spoonful of that plateful of pudding, which has arsenic in it, *and therefore he may as well eat it all up!*"

If a child has taken fever poison, act as you would if it were any other poison; *take care that he swallows no more, and set to work to administer antidote.*

If a child (or any one else) have just got into danger and out again, and you can catch him directly, tell him at once not to swallow, but to spit all he can, and blow his nose, and clear his throat; while he does this fetch vinegar, and let him gargle well with it, and wash his mouth thoroughly, and avoid swallowing (spitting every minute or two) for ten minutes at least, and there will probably be an end of the matter, for the mucous membrane will scarcely have absorbed anything before it was cleared again.

But suppose the infection to have been taken an hour or more, so that swallowing must frequently have occurred, besides local absorption, do not be disheartened, but bear this in mind—we have every reason to believe that if fever seed found our blood in a perfectly pure state, it could not grow, and so would do us no harm; therefore, when we have taken infection, if we set to work to purify the blood as thoroughly as we can, we may hope, with God's blessing, that a good result will follow; and I am thankful to be able to tell you that a good result does follow; I am able to assure you that treating presumably infected children as I will presently describe, I have never known a bad* case to be

* In the case of a poor Mother whom we found having nursed her child in scarlet fever to its death, without any intelligent use of disinfectants, yeast proved unavailing to save further calamity: she died in spite of all we could do.

developed. I have known the fever come on a little, but so slightly that you could not have told what it was, but for the one decided case which was in the house.

The remedy, which I have known many times work well, has been ale yeast, fresh every other day (not German or any patent yeasts), this to be mixed a tea-spoonful at a time in a wine-glass of water, and strained, and given to the children according to their ages: a child of six years might take two such glasses full in the twenty-four hours (not a glassful at once, but one-half or one-third at once), older children more, and younger less, and when the stomach takes this comfortably, you cannot give anything that will more effectually check the development of scarlet fever, or of diphtheria, or of small-pox, or (I believe) of typhus; and it should be given for a fortnight, because at any time up to a full fortnight after taking infection these diseases might appear. The hindrance to the full use of yeast is, that sometimes the stomach will not bear it; a bilious child will turn against it, and it will sometimes produce diarrhoea, but if this should be the case we have another resource, Lamplough's Pyretic Saline, which I have never yet known to disagree with any one; a small tea-spoonful in a third of a tumbler of water is the proportion in which to give it, and you might give twice as much as this to a child of six years old in twenty-four hours, divided into four doses.

I will mention one more remedy against scarlet fever and diphtheria. I name it last because I do not know its effects of my own knowledge, but friends in whom I have confidence have spoken so well of it, that I cannot but mention it. It is tincture of belladonna, given in one-drop doses in a tea-spoonful of water from three to six times a day, according to the age; but as this is a drug, I would advise no one to give it without consulting the doctor, and asking him how much to give and how long to go on.

A good deal can be done in the way of diet, with a view to the purification of the blood.

It is usual to advise a highly nourishing diet for persons presumably infected with any fever, but I would qualify this counsel by recommending the pure before the impure articles of food, as each person's constitution may be able to receive it (that is, in brief, milk

before meat). But some must have much meat, and cannot bear milk, and we cannot run counter to constitutional indications; but if it can be taken comfortably, I should say take *much* milk and *little* meat, in fact, let infected persons live chiefly on all dairy produce (excepting cheese), with eggs and fruit, and the farinaceæ, with only just enough meat to save the strength, and avoiding all things known to disagree.

In the way of stimulant, a little spirit combines well with milky food, but the same persons who cannot do without full allowance of meat will probably also want beer, and if so, let them take it bottled, for the carbonic acid gas thus received is one of the best of internal disinfectants.

Never lose sight of the leading principle that everything that disagrees produces bad humours, and therefore puts impurities into the blood, and therefore that the choice of diet must mainly depend on the constitution.

I will mention one thing more, and that is, that when a child is fairly sickening of fever, rubbing all over the body and limbs with a hot towel is most beneficial. I have seen a child brought out of strong delirium, and the rash of scarlet fever appear all over him in a few minutes by this means.

Warm drinks (unless the illness have set in with diarrhœa or sickness) are also very helpful at the outset of eruptive fevers; orangeade and lemonade, both made of the juice only, with hot water and sugar, are generally the most available drinks of this kind. A whole fine orange or half a lemon will make a tumbler full.

I will say a few words which might be useful to colonists. Supposing that a household is fifty miles distant from any shop, and some traveller brings infection, and fever makes its appearance where there are no chemicals with which to meet it, you might well ask, "What is the use of these lessons then?"

Happily, in the wilds there is one thing to be had in abundance, and that is wood. I have not been in the wilds, and therefore I am speaking from speculation; but I have every confidence that it would be found that with wood-smoke and wood-ashes you might do anything.

Smoke not only the sick room, but the house frequently, and use shovelful of wood-ashes in the chamber-vessel, fresh and fresh before every time of use, and steep all infected clothes and bed-cloths in cold water, with quantities of wood-ashes in it before they go in the wash-tub, and, above all, allow no chamber matters on any account to find their

way into ditch or cesspool—but have a deep trench dug in the garden, with plenty of loose earth at hand to cover in with, and have everything buried there. This last (the final disposal of these matters) should be practised also in all inland places; I mean wherever the sewage does not go into the sea; and if quicklime, as well as earth, can be had, it is well to use it.

Inland, I should always strongly advocate the earth closet instead of the cesspool system, not that it will do to carry infected matters into them; for in the daily or weekly removal illness may easily be propagated, unless disinfectant fluid had taken effect upon every poisonous particle; but if there were no cesspools, and no foul conduits, such as are of necessity connected with them, there could be no poisoning of water springs, and therefore it is hardly too much to anticipate that their abolition would be the abolition of typhoid fever, and that similar measures would free the East of cholera.

To remove and destroy a foul bed dredge thick with wood ashes, dredge also a large sheet to fold the bed in for removal, carry it to a place where it can blaze without risk of setting anything on fire. Pour over it a quantity of any inflammable oil or spirit till it is soaked. Throw red hot embers on to it, thus it will burn perfectly, and emit no poisonous smoke.

On taking, or rather before you in any way commit yourself to the taking of a new residence, whether in town or country, the quality of the water supply should always be ascertained, and if its character cannot with certainty be told by inquiry on the spot, a sample should be sent to some competent analyst, who would tell you distinctly what was in it. If there be cesspools on the premises, the distance of these from the well should be noticed, and the character of the soil; it is shocking to see how frequently they are but a few feet the one from the other, and that, perhaps, in a sandy soil, through which there must be free leakage.

Where water is laid on (as it is here) filters should always be used for every drop that is used, not only for drinking cold, but for tea and soup, and everything of that kind. It is true that boiling destroys life, whether animal or vegetable, and with it the power of growth; but the matters wherewithal the water in the best-kept reservoirs is contaminated are not nice nor wholesome, even when cooked, and therefore it can hardly be too well rid of them.

I recommend Atkins' Charcoal Block Filters, which may be obtained at 62, Fleet Street, as the very best that are made. In them you have no sponge, which, if forgotten to be renewed, decays and becomes itself a very bad element in the water, and the blocks can be taken out from week to week and brushed clean in cold water by whoever has the charge of them, so that there is no getting out of order. I think I am warranted in saying that they are the most efficacious and least troublesome of all filters.

I will now say a few words respecting such risks as are ordinarily met with in travelling, and staying from home, as there are some rules which may usefully be observed as safeguards against them, and should be taught to our children, or at least practised in relation to them.

On a journey avoid (if possible) the company of any one who is pale and languid, and of a patchy complexion, with or without cough. This description might answer to a consumptive patient; but there would be difference as to breathing, and the fever convalescent's face will be much whiter and with less emaciation than the consumptive person's.

Never have recourse to a railway closet without covering the nose and mouth, and clearing the same at the last moment before leaving it.

Never take odd glasses of water, or any drinks made with water, or water ices, at strange confectioners, or at railway stations, or on pic-nics. This is specially against typhoid.

Never swallow a nauseous smell anywhere, if you can help it.

Never walk through laundry steam, if it can be avoided.

In visiting strange places, when you take lodgings without any reliable warrant as to health, take a bottle of some disinfectant with you which shall be available at the first minute of arrival, and let the first thing done be to wash out the chamber-vessels with it, especially before *little children* use them. I say this because their little short petticoats afford them no protection against the steam which on that occasion rises up, bringing with it any infection that the vessel may retain from former use.

Apply fluid also in the closet; and it is a good plan to do this daily in lodgings, as few indeed are the houses the closets of which have ventilating pipes let into their D trap and leading up to the roof as they ought to have.

If there be commodes in the bed-rooms never suffer them to be touched, and if there be the least fear that children will meddle with them, have such things removed from their rooms, if possible.

Ask about charcoal block filters: of course they have not got them; but the oftener they are inquired for, the more likely they are to be taken into use.

In conclusion, I wish to say a few words respecting the differences observable in the spread of fever at different times.

Sometimes there will be a single sick house in a street some time without spreading, and then, just when the recovered patients are getting out, a few more cases will appear here and there, and so there may be a month or more between the first appearance of the fever in that neighbourhood and the existence of anything like a considerable group of cases thereabouts.

At another time you may scarcely have heard of it in one house before you hear of it in a dozen, or more.

The popular impression concerning this is, that the difference is occasioned by the state of the air, which sometimes is healthy and sometimes unhealthy, the spread of fever being slow or fast, according to its condition.

I am very anxious to show you that whether there be anything or nothing in this, there is an abundance of *other* differences, of a kind that human skill is permitted to a great extent to control, which unquestionably affect the spread or non-spread of fever in a very high degree.

Respecting the air, thus much is certain, that the *character* of disease is greatly affected by its condition. In one season we may have mild scarlatina, and in another malignant scarlet fever; but the *pace at which it spreads* is a different thing.

Supposing a first case to occur amongst clean people, and especially supposing that there is no baby in the family, from sheer instincts of

DILUTIONS OF DISINFECTANTS, CONDY OR BURNETT.

First Strength.—Two tablespoonsful to the half-pint of water.

This is to be used in all vessels which receive secretions, such as from the bowels, the kidneys, or by expectoration or vomit; or for rags, or clothes, or poultices badly soiled with such matters.

Second Strength.—Two tablespoonsful to the pint of water.

This is to be used for babies' linen, or other things *slightly* soiled.

Third Strength.—Two tablespoonsful to the quart.

This is to be used for all ordinary clothing not palpably soiled, and for brushes and combs, and for mopping floors.

cleanliness these people will do so much that destroys infection that their neighbours will take little or no harm until the time comes for the convalescents to go out; and even then they will not do much harm; they will be pretty sure to be sent to school too soon; but the careful mother will have washed them well, and all their clothing, and so no one will be hurt except in relation to the closet; they will not spread it right and left in class, still less amongst those with whom they play out of doors.

But now let us consider another case; let us suppose that the first sick person in some lodging-house is an infant, and that the mother is a drunkard! Think upon the conditions of this case.

The child's wet diapers will be dried again and again without washing; and when they are washed, the whole house will reek with the strongest poison; the mother's lap will constantly smell of the same, and she will go in this condition (and fortunate if she do not carry the child with her) into public-houses, and shops, and omnibuses: a hundred fresh cases may, with the greatest ease, be bred by this case, first hand, in a few days! Here we have a sudden outbreak, fit to frighten a whole neighbourhood; but it did not come from the clouds, nor does it ever; the spread or non-spread of infectious disease is in accordance to the nature of cases, and the management of them; in saying which, however, I must specify that the spread of cholera and typhoid, if dependent on the contamination of drinking-water by sewage, cannot be stopped by anything short of the cure of this evil. These diseases *may* spread through a whole house by smell only, where there is abominable mismanagement of the discharges; but the water ought always to be tested, and in the meantime boiled, and passed through a charcoal block filter, for every dietetic purpose.

There is another circumstance on which much depends as to the propagation of fever.

How long may it be since the last epidemic in the locality? For the longer it is, the greater will be the proportion of susceptible children in all the schools, until at last they are filled with children born since the last outbreak, and any infectious convalescent is sure to sit by susceptible neighbours on all occasions; whereas just after an epidemic there are many chances the other way, and the mischief he does will be proportionately small.

I said just now that human skill is permitted to a considerable extent to control consequences, under such conditions as I was about to mention. In so saying, I meant that by intelligent combination any population may so protect itself; and for the manner how, I would refer you to the prospectus of the Sanitary Aid Association of this borough, or (perhaps still better) to the paper called Prevention of Epidemic Disease,* which was read before the National Health Society on the 6th March, 1873. and can be procured of them, I believe, for 6d., at their office, 63, Berners Street, London, W.

WHAT TO DO WHEN INFECTIOUS LODGERS HAVE VACATED A
LODGING-HOUSE.

Open all the windows in the house, and, if possible, keep them open day and night till the whole process of purification is done, excepting as required to be closed for fumigation.†

If the bed-rooms which have been occupied by the infectious subjects can be ascertained, the precautions specially used may be limited to them, so far as bedrooms are concerned, but if they cannot be distinguished, all must be treated alike.

The dangerous articles in the room are:—First and chiefest, the commode and bed-pans (if any) and the chamber vessels, which must be treated as directed in page 22.

If carpets are down, notice should be taken whether they seem to have any stains, as from any kind of spill; if so, disinfectant fluid (Burnett, as it does not injure colours) of the second strength should be liberally applied before the carpet is moved, and the whole carpet mopped over with the third strength dilution; but if there be the least reason to suspect any stains to be from the overturn of a chamber vessel, it must be drenched with a dilution of the first strength, and the floor be taken up about 2½ feet square underneath, and quicklime be applied to all the exposed surface of joists and plaster.

* This is out of print; but, see title page for the National Health Paper of April, 1880, procurable at Dorman's.

† Note by Mr. Ashenden, Medical Officer of Health for Hastings:—"Strong sulphur (the sublime) should be used for rooms which *have received* infectious cases. Everything left in them to be exposed to the fumes of the sulphurous acid vapour, which is easily produced by placing sulphur on a red-hot frying pan or shovel. To be done effectually, the room should be so full of vapour as to be unfit to breathe." During this process, not only doors and windows, but registers, should be shut, and so left for twelve hours.

All bed-clothing, curtains, blinds, toilet-covers, chair and sofa covers, &c., &c., must be steeped in third-strength disinfectant, and washed, and all ticks and bedsteads sponged.

If any bed or mattress appear to have been wetted or soiled, or even if it be only very old and dirty, the sanitary authorities should be asked to destroy it. The bed-clothes of any such bed must be steeped in second instead of third-strength dilution of disinfectant: and the walls and ceiling done as directed at page 22. When a bed is to be removed for destruction, it should be thickly dredged with carbolic powder, and rolled up in a sheet dredged with the same.

All the closets in the house should be first deluged with first-strength disinfectant, and then their mechanism should be so far taken to pieces as to enable the receivers to be thoroughly cleaned.

If the house be inland, and the closets communicate with a cesspool, this must first be deluged with undiluted disinfectant, then emptied, and then thoroughly washed with quantities of quicklime.

The next worst harbourage of infection is the closets where baskets stand waiting for the laundress; babies' and monthly linens, foul handkerchiefs, and every conceivable poison has probably lain here. Therefore, the first thing to be done is—open the door, push in a pan of sulphur, set it alight, shut the door, and leave it till the next day; then take out the baskets, set them over an area drain, and treat them as directed in the foot-note at page 9; thoroughly scour and clean out the closet in which they stood, and then that part of the business is done.

Next, drench thoroughly all sinks and the scullery drain, and if the least tendency to stoppage be suspected in any of them, have it thoroughly rectified, and then drench again.

Any sofas or folding-chairs, or cushions in the sitting-rooms, should be sponged all over their surface with disinfectant of the third strength, and the rooms thoroughly cleaned.

The stair-carpet between the bed-room and the closets should be examined, to see whether they bear any suspicious stain, which, if found must be drenched, as before directed. The whole of that length of carpet—whether stained or not—between the bed-rooms and closets should be sponged with No. 3 disinfectant.

Sweep all the chimneys, whitewash all the ceilings, beat the carpets, clean down the house from top to bottom thoroughly, and, with the

permission of the Medical Officer of Health, you may send in your dearest friends the next day, no matter what the illness amongst the recent occupants may have been.

WHAT TO DO IF LODGINGS OR A HOUSE IS LEFT BY POOR PEOPLE IN A STATE NAUSEOUS TO ENTER, AND THERE BE SUSPICION OF INFECTION.

Let two women enter, each with a handkerchief over her nose and mouth, and goloshes on, and let one carry a watering pot with a rose to it, filled with disinfectant of the first strength, and the other a mop. They should begin as they enter the door (I am supposing the place to be left without furniture), and thoroughly wet and mop all the passage before them, and every room, and all stairs and cupboards, throwing open every window on coming to it.

Water-closets, sinks, and cesspool (if any), and closets under stairs and walls, should be treated as directed in last chapter, and the Inspector of Nuisances should be asked to look to the cisterns and drains.

Sweep the chimneys, whitewash everything that can be whitewashed, clean down the whole house with the strongest soap-and-water; and, out of doors, if there be any foul ditch, quantities of quicklime should be thrown into it, and the whole contents cleaned out and buried in trenches in the open ground.

The place can then, with the permission of the sanitary authorities, be let immediately.

If the tenement be furnished, enter as above described, and, as far as floors and stairs go, use watering-pot and mop, whether they be covered or uncovered; but if foul matting or carpeting be found, the floors must be done again after they are removed; and if foul beds or mattresses (even without specific stain) be found, the tick should be well wetted with disinfectant, first strength, and the sanitary authorities asked to destroy them. All furniture should be treated as in the case of any other lodging house.

RULES FOR THE SAFETY OF COUNTRY VILLAGES.

Every cottage owner should enforce the earth-closet* system throughout his estate, and should make it a strict condition of tenancy that

* If an infectious subject has used an earth closet, a whole packet of Calvert's or McDougall's powder should be scattered in as promptly as possible.

every ailment of any consequence, and every eruptive ailment, whether apparently serious or not, should be at once made known to him. Not that the squire and his family shall straightway decamp, and leave the parson and the doctor to struggle through the difficulty (if such be impending) as best they may, but that effective measures may be promptly applied.

The first thing to be done, if either sore throat or eruption be the matter, should be to supply disinfectant, with the instructions for use contained in the first lesson, and send for medical advice, in order to ascertain the nature of the disorder.

On every estate some sensible and kindly-natured woman should be engaged as a permanent resource on these occasions. She should be drilled thoroughly in the forgoing lessons, so as to be competent to teach as Sanitary Aid visitors teach in such towns as are provided with their assistance; which does not amount to themselves undertaking nursing, but only to their being instructors in detail of all the necessary measures of disinfection, and channels of assistance, from whatever resources may be available.*

And I beg earnestly to assure all whom it may concern, that it is no more necessary that women who do this work should do nothing else, than that the doctor who attends such cases should give up all his other cases. He would carry infection if he grossly neglected ordinary precautions (as the clergy are liable to do, as I will presently explain), and she would carry infection if she took a sick baby in her lap, and then walked off with wetted clothes; but *she does not do these things*, and I must repeat what I have said once before: if we find, as we *uniformly* find (as the working books of the Sanitary Aid Association for the borough of Hastings *distinctly* show) that mothers nursing sick children by day and night, and going in and out amongst the other families in a full lodging-house, without any other change of clothes than that of *aprons only*, do not infect these other families, it is absurd to fancy that a person who comes but to the door, and who never comes in contact with any foul thing at all, carries infection.

* It must always be remembered that assistance must be given in labour. No one person can possibly keep up the constant application of disinfectants while she is washing, or bread-making, and if the mother is to be nurse, she must be enabled to act efficiently, by being saved other labour.

I insist much upon this, because it is a point of much importance not to make artificial impediments to the carrying out of this sort of work.

Out of filthy places, where the foulest matters stand recking without disinfectant, where neglected little children wet the floors which never are washed—out of sties like these, every one who enters comes out more or less polluted, and medical men themselves, notwithstanding their best care, will not only sometimes bring infection, but come away fatally poisoned in their own persons; but the doctor *never sits down* in a fever room, especially in a dirty one, and so keeps his clothes from all avoidable contact with mischief; but the minister of religion both *sits* down, and, what is worse, *kneels* down, and so carries away not only the powder from the skin which, at a certain stage of scarlet fever, is on all the chairs; but, if the floor be foul, the infinitely more horrible defilement of the matters soaking there. Then he goes home, or to the school, and the little ones who come round his knees are straightway poisoned.

But out of clean rooms, where no foul matters ever steam, and were the least accidental spill is met with ample disinfection, in brief, *where all our rules are kept*, no one carries anything.

TO THE CLERGY WHO VISIT IN LOW AND CROWDED NEIGHBOURHOODS.

Always take a sheet of newspaper to sit upon, and kneel upon and leave it in the room.

Do not swallow during your visit, if you can possibly help it; but use a handkerchief from time to time, also ask for carbolic soap, and water to wash your hands in another room before leaving, and for a tumbler of water to gargle with. You should carry in your pocket a little bottle of Condyl's Remedial Fluid to drop in the water for gargling, as described at page 19. It takes moral courage to do this; but it is worth the act of resolution to save others the trouble, which some one *must* have, of nursing you if you should be ill.

To the personal part of this recommendation I wish all young medical men would also give heed. Many and many a noble young fellow has been sacrificed, not because he did not know the danger of swallowing his saliva in an atmosphere of fever, but because he had not the moral courage to take care of himself.

It would be just as sensible for firemen to decline to wear their special dress—and I dare say they would, but that the authorities give them no option in the matter.

Extracts from a Pamphlet entitled "School Epidemics," especially Scarlet Fever. By the same Writer.

"The purpose of the following paper is to supply those in charge of the health of schools with a plan for the limitation of infection to those subjects which from time to time arrive at school in an infected condition.

"The plan is based on a theory that infectious disease is in all its kinds a germinating, fructifying, and multiplying organism; that it casts off its seed by the secretions of the body ordinary and extraordinary, and that in order to prevent the spread of infection in any household, the object to be obtained is simply this; that as nearly as possible the inmates shall never respire—at least never without accompanying antidote—the fumes of each other's secretions.

"It must be remembered that secretions mean *every* off-cast from the organs of the body, and therefore that—speaking of infectious disease generally—the necessity of particular precautions varies as diseases vary in their modes of off-cast; but in dealing with scarlet fever there is necessity for all the precautions that are applicable to every mode of out-cast, for, in fact, it throws itself off by every known mode, namely:—

"By eruption from the skin.

"By expectoration and vomit.

"Sometimes by discharge from the nose or ears.

"Sometimes from abscess in the neck or elsewhere.

"By the breath.

"By menstruation.

"By the bowels.

"And by the kidneys.

"Before proceeding further, some notice must be taken of the well-known pamphlet by the justly-celebrated Dr. Budd, of Bristol; as it is a highly-popular work, and has unhappily been so much misused as to have been productive of serious and extensive mischief.

"The misuse of Dr. Budd's pamphlet consists in the overlooking of much that is contained in the second page of his pamphlet (conveying caution respecting the internal secretions), and fastening upon that one point, which perhaps amounts to an assurance that (with a well-oiled and bathed patient) infection is at an end when the peeling of the skin is over.

"The very common occurrence of inflammation of the kidneys, as a secondary development of scarlet fever, surely, is strong evidence that the specific poison is working through that organ at a late as well as early stage, and the plan recommended in this paper will be found to be based on the assumption of this—the early and late elimination by the kidneys—for fact.

"The writer has found then when a case of scarlet fever has turned up in a family, the safety of the other children has depended upon this

one point—whether they have or have not been protected from the fumes of the ailing child's internal secretions during the day or two when he was sickening unawares.

"In respect, therefore, of the danger of imported infection at the beginning of every school term, and of the necessity of securing the above-mentioned condition of safety, she strongly recommends, wherever such measures are not as yet in operation—Firstly, the adoption of the completely-separate cubicle system in the dormitories; and, secondly, a thorough rectification of the ordinary closet system.

"When the pupils are numerous in proportion to the number of closets, it necessarily happens that at certain times of the day one subject follows another in quick succession; so that any one who may be as yet undetectedly sickening for some malady is almost sure to spread infection before he can be isolated, by this means.

"The remedy should be:

"As nearly as may be, to provide as many as one closet to every eight pupils, and to take care that the construction and ventilation of the closets, of their soil-pipes, and cesspools (if any), be as perfect as art can make them.

"The closets should have ventilation from fine gratings in the floor, and screened openings near the ceiling, so that when windows must be shut on account of wet or cold, there may still be free course for the air.

"The soil-pipe should have a ventilating pipe let into its D trap, and carried up above the roof of the house, well above the level of any attic windows.

"The cesspool itself should have a shaft let into it, ascending straight up about fifty or sixty feet into the air, and with an air-tight door at a convenient level for the occasional passing up of a sweep's brushing apparatus.

"The cesspool should be emptied and thoroughly washed with quick-lime every vacation.

"If these means were adopted universally in schools of any size, and all subjects showing signs of ailment promptly and effectually (as hereafter described) isolated, there would (D.V.) very shortly be a total cessation of school epidemics, with the exception of those maladies which give forth infection first by the breath (such as whooping-cough, and measles when it begins with cough), and which set in with a cough, the specific nature of which is for some days undiscoverable.

"The next matter to be considered is—what is, or should be, meant by isolation of the patient?

"It means not merely the isolation of his person; but the disinfection of all that he immediately leaves behind him, and during his whole illness, of everything proceeding from him.

"What he leaves behind are his clothes last worn, his bedding, and the *chamber* therewith last used, also sponge, &c.

"Whatever the infectious malady may be that has shown itself, all these things should be well cleansed; but if it should be either scarlet

fever, small pox, typhus, or even measles of a bad type, a dilution of some disinfectant, such as Condyl's Fluid or carbolic acid, should be used to rinse everything before the regular washing; and the mattress or bed and pillows should be sponged all over, and well aired out of doors.

"If anything very malignant have turned up, the carpet and curtains of the rooms had better be well aired also.

"For the isolation of the person and safe management of his discharges:—If the school be large, it is to be hoped it has an infirmary, and this preferably should be a separate block of building; but most necessarily it should have a separate cesspool, with pipes entirely disconnected with the school-house drains. And a portion of the infirmary itself should be entirely devoted to infectious cases, and this portion should have a cesspool and drain entirely detached from both the others.

"These arrangements, it is to be hoped, are already in use at many schools; but there is something beyond, of the very greatest consequence to the welfare of patients, which, it is to be feared, is scarcely thought of anywhere—it is the *isolation of patients from each other*.

"Will readers reflect—Is it not of every-day occurrence that slight cases give rise to much worse cases in the same household? and people say 'there is no accounting for these things!' But *is* there no accounting for it when the second case has been brought in upon the first, and the third upon both, and so on, till perhaps a ward of ten is full?

"Supposing that every possible care is taken never to allow any secretion to pass but into a vessel liberally supplied with Condyl's fluid; supposing that a green stick, or lavender fumigation be used on every occasion of the passage of excreta; supposing that every patient is oiled and bathed to perfection, still much poisonous effluvia escapes undestroyed, and while the sound members of the household would not be suffered to come near the door, the sickening ones, already suffering under the effects of the same poison, are brought in one after another to abide, as they best may, the consequences of swallowing such an atmosphere day and night, till they shall have struggled through the whole contest, or succumbed, as the case may be.

"Readers are entreated to do all that in them lies to rectify (if responsible) or by their influence procure the rectification in school infirmaries of this frightful evil.

"The patients ought not to be with each other at all until well able to be up, and dressed, and amusing themselves. *Then*, with thoroughly fresh clothes, they can occupy a common room in the day time; but on no account pass any secretion in that room, and this includes any discharge from nose or throat, &c.: any with whom this is going on ought not to be with the others.

"The reception of fever patients in a general ward is regarded with horror by pupils generally; and in fear lest early avowal of any sensation of ailment should cause consignment by mistake to the dreaded ward, it is their habit, when aware that fever has begun in the school to conceal symptoms as long as possible; thus, greatly increasing the difficulty of the prevention of the extension of infection.

"In scarlet fever if sickening subjects have no motive for hiding their earliest sensations of illness, it may almost be said that they *never* communicate infection before they are isolated.

"It will be noticed, that much of what has been above written could not possibly be done in a small household. Many people have a few young pupils whom they could not separate from each other at night; they have, perhaps, only one spare room to use as a sick room, one staircase, and one closet.

"If so, let them adapt the above instructions as well as they may, thus:—They 'cannot separate the pupils at night.' Then (at times when travelling infections are probable), during the first three weeks after return from the holidays, keep a dilution of Condyl always standing in the bedroom vessels, freshly supplied just before the pupils go to bed, and again after the housemaid has emptied everything in the morning

"'They have only one room available for any sickness.'

"Then keep the beds as far apart as possible, and protect the patients as vigilantly as possible whenever offensive matters are passing, by giving heed to the instructions at page 8 and 11, and by covering the faces of recent in-comers with a thin handkerchief at such time. At every ladies' school careful heed must be taken to the instructions which refer to patients who may be beyond childhood.

"Jennings' Patent Sanitary Apparatus, arranged with attention to all the items of ventilation above mentioned, is most excellent for every large school, whether for rich or poor.

"It ought to be an invariable rule at the beginning of term to inquire of every pupil what has been the state of health of himself and his family during the vacation. This need not be done with the air of an inquisitor, but rather as it were casually, giving, however, very good heed to the answers, and dealing with any subject who may reply unsatisfactorily by the rules of half-quarantine given in these lessons, according to the nature of the case. This sort of precaution, together with daily inspection of the tongue, and observation of the other ordinary indications of the condition of health (not omitting the softness or dryness of the palm of the hand) should be kept up for a fortnight.

"At all times a subject who coughs and expectorates should have a basin supplied frequently with fresh disinfectant to spit into."

Ringworm does not come under the definition of an infectious *fever*, but a few words respecting it may not be unacceptable, as it is frequently a source of very great trouble, if not of the worst anxiety.

The great cause of its pertinacious continuance is, not that it is in the least difficult to destroy, but that it is tenacious of adherence to anything and everything that may have touched it, so that it is reproduced again and again on the same subject, and near about the same spots, from such contaminated articles.

Dress the spots with white precipitate ointment spread on lint, which will adhere all day very well. Remove, and wash the spots with tiny bits of rags well soaped with Calvert's carbolic toilet soap, and applied with a *pinching* action of the fingers (*not a rubbing-round-and-round action*); burn those bits of rags as well as the bits of lint that have been taken off.

Use the carbolic soap freely over the whole head, face, and neck, and indeed for all personal washing, till a complete cure is effected.

Repeat these processes from day to day, and probably in three days the disease will be quite gone; that is, *provided* every possible means of re-infection has been destroyed with some disinfectant in the first strength of dilution. On the very first discovery of the malady, and as soon as remedy is applied to the spots for the first time, disinfect as follows:—If head, face, or neck be affected,—

Hat and cap linings, collars of coat or cloak, jacket, waistcoat or frock, and white collars; comforters and neck-handkerchiefs, pillow-cases or cushion-covers; sheets, where they may have touched the face; anything and everything, in fact, that may have touched the spots.

If it affect the hand, disinfect all sleeve-linings, gloves, and pockets, and everything else that can possibly be infected.

Remember that dogs sometimes have skin disease that will infect human subjects.

No animal with skin disease should be allowed in the house, or to be fondled at all.

Calvert's Carbolic Toilet Soap is excellent for habitual nursery use; and so also, I believe, is Terebene Soap.

*Extracts from the Working Rules of the Hastings and St. Leonards Sanitary Aid Association, with Hints from the practice of the Visitor.**

"If possible, separate the patient immediately from the rest of the inmates."†

(If we cannot separate a child from the other children, we at least detach the father and other bread-earners, and so save them, if possible.)

"Let the room in which the patient lies be stripped of all carpets and curtains."

(This we do if we reasonably can; but in a very cold, draughty room we do not insist upon it, but cleanse and purify abundantly throughout the illness, and at the end of it.)

"Let all the discharges, of whatever kind, be received on their very issue from the body, into a disinfectant."‡

"Let small pieces of rag be used instead of pocket handkerchiefs for wiping the mouth and nose. Each piece after being once used should be immediately steeped in strong disinfectant and afterwards burnt."

"A large vessel containing Condy's Fluid in the proportion of one ounce to every gallon of water, should be kept in the room. All bed and body linen, on its removal from the person, to be immediately placed therein."

No child having had scarlet fever should be allowed to re-enter a school without a certificate from the Medical Attendant, stating that he can do so without risk to the others.

The certificate is also signed by the Visitor of the Society with reference to the right condition of clothes, hair, bedding, &c.

Cases connected with houses of business are guarded with the same precautions as those connected with schools.

The length of quarantine used in scarlet fever cases is two months from beginning to end, without reference to the completion of desquamation. Disinfectant fluid is used for the reception of the excreta during the *whole* of this period, but at the end of six weeks a child (being of age to be perfectly trusted as to the exercise of self-control in this regard) is allowed in clean clothes, and after abundant ablutions, to go about

* The passages in inverted commas are from the rules for eruptive fevers endorsed by the Medical Council of the Association, being a modification of those by Dr. Budd, of Bristol. The other practices of the Visitor are verbally sanctioned by those gentlemen. It should be remarked that the excellent drainage of Hastings and St. Leonards greatly favours our work.

† The Corporation of Hastings has now a house a little way out of town as a Sanatorium for fever patients in all ranks of life.

‡ Burnett's or Condy's Fluids and Chloralum have been the sorts in use here.

with the other children. It only may not go to school, because it cannot take fluid with it to the school-closet. A patient's clothes are generally cleaned twice over; at the end of five weeks, and again towards the end of the eighth week.

Everything whatever in a patient's room is disinfected and washed in the eighth week. We do not destroy anything, excepting rags used as handkerchiefs, or a waterproof sheet that may have been very badly soiled. We do not pick mattresses to pieces, unless soiled or wetted. They are well sponged with disinfecting fluid and aired.

For small pox the same processes are used as for scarlet fever, and six weeks' quarantine is kept.

For typhoid attention is concentrated on the discharge from the bowels, and every care is taken to destroy effluvia as effectually as possible.

For diphtheria everything is done as for scarlet fever, especially in relation to the use and destruction of bits of rag instead of handkerchiefs.

*Typhoid Fever (otherwise called Gastric Fever or Low Fever).**

"The means by which typhoid fever may be prevented from spreading are very simple, very sure, and their cost next to nothing.

"They are founded on the discovery that the poison by which this fever spreads is almost entirely contained in the discharges from the bowels.

"These discharges infect—1. The air of the sick room. 2. The bed and body-linen of the patient. 3. The privy and the cesspool, or the drains proceeding from them.

"From the privy or drain the poison often soaks into the well, and infects the drinking-water. This last, when it happens, is of all forms of fever-poisoning the most deadly.

"In these various ways the infection proceeding from the bowel-discharges often spreads the fever far and wide.

"The one great thing to aim at therefore, is to disinfect these discharges on their very escape from the body, and before they are carried from the sick-room.

"This may be perfectly done by the use of disinfectants. One of the best is made of green copperas. This substance, which is used by all shoemakers, is very cheap, and may be had everywhere. A pound and a half of green copperas to a gallon of water is the proper strength. A tea-cupful of this liquid put into the night-pan every time before it is used by the patient renders the bowel-discharge perfectly harmless. One part of Calvert's liquid carbolic acid in fifty parts of water is equally efficient.

"To disinfect the bed, and body-linen, and bedding generally, chloride of lime, or McDougall's or Calvert's powder is more convenient. These powders should be sprinkled, by means of a common dredger, on soiled spots on the linen, and about the room, to purify the air.

"All articles of bed and body-linen should be plunged, immediately on their removal from the bed, into a bucket of water containing a table-spoonful of chloride of lime, or McDougall's or Calvert's powder, and should be boiled before being washed.

"The privy, or closet, and all drains communicating with it, should be flushed twice daily, with the green copperas liquid, or with carbolic acid, diluted with water.

"In towns and villages where the fever is already prevalent, the last rule should be put in force for all houses, whether there be fever in them or not, and for all public drains.

"In the event of death, the body should be folded, as soon as possible, in a sheet thickly strewn with carbolic powder, and smothered in the same powder in placing in the shell. Early burial is, on all accounts, desirable.

* Adopted by the Medical Council of the Association, without alteration, from the rule in use at Bristol.

“ As the hands of those attending on the sick often become unavoidably soiled by the discharges from the bowels, they should be frequently washed.

“ The sick room should be kept well ventilated day and night.

“ The greatest possible care should be taken with regard to the drinking-water. Where there is the slightest risk of its having become tainted with fever-poison, water should be got from a pure source, or should at least be boiled and filtered before being drunk. Immediately after the illness is over, whether ending in death or recovery, the dresses worn by the nurses should be disinfected and washed, and the bed and room occupied by the sick should be thoroughly disinfected.

“ These are golden rules. Where they are neglected the fever may become a deadly scourge ; where they are strictly carried out, it seldom spreads beyond the person first attacked.

“ W. B.

“ N.B.—A yard of thin, wide-width gutta-percha, placed beneath the blanket, under the breech of the patient, by effectually preventing the discharges from soaking into the bed, is a great additional safeguard. As in all cases of infectious disorders, full ventilation, by open fire, or otherwise is of the highest importance.”

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