

### HOSPITAL INTELLIGENCE.

I AM greatly pleased to note that the Nonconformist bodies are beginning to take an active interest in Nursing and sanitary matters, and it is particularly refreshing to find that Newcastle is in the van, leading the way, I hope, for many other districts to follow.

\* \* \*

In its issue of the 19th instant the *Newcastle Chronicle* says on the subject:—"Yesterday morning, in Brunswick Place Chapel, the Rev. T. Newton called attention to the good work which had been accomplished by the Nurse and Loan Society in connection with the Cathedral, and suggested that other churches in the city should organise similar societies. We have frequently spoken of this organisation in the Cathedral, which, under the direction of the Bishop and the Vicar of Newcastle, has done so much in operative pity for the distressed and remembrance of the forgotten."

\* \* \*

"WE are not surprised that the Rev. T. Newton has been induced to ask the congregation that worships in Brunswick Place Chapel to create an organisation for purposes akin to those which the Nurse and Loan Society of the Church of England exists to accomplish. It may not be amiss to mention that already in several of the Nonconformist churches benevolent agencies exist, though not perhaps so completely equipped as that which has its home in the Cathedral."

\* \* \*

"THE Rev. T. Newton is a minister of commanding energy and power. It may, therefore, be safely assumed that, having put his hand to the plough, there will be no looking back. The Methodists of Newcastle are, many of them, at once able and willing to respond to this appeal. Indeed, the time is not distant when all over Newcastle, wherever churches exist, organisations similar to the Nurse and Loan Society will spring up. It would be well, however, for these various organisations to compare notes."

\* \* \*

"By this policy they might keep the zeal that prompts to such enterprise free from being imposed upon by that 'clamorous importunity' of which the poet Cowper stood so much in dread. It is a sign of the times, of which note should be taken, that a Church of England Society should have kindled the zeal of Nonconformists for the labour of love in which it has been conspicuous. This is, indeed, a rivalry to which no exception can be taken."

I AM indebted to the *Queen* for the following interesting account of "The Little Sisters of the Poor":—"Few Roman Catholic charities commend themselves more to English hearts than the Homes for the Aged Poor—a charity which owes its existence to the humble efforts of two young Brittany girls, who never could have imagined in their wildest dreams that the work they began by tending one poor blind woman in their native town would, within fifty years, result in comforting and sustaining more than thirty thousand people, and spread not only in France, but throughout Great Britain, Ireland, Belgium, Spain, and America, with branches in Africa, Asia, and Australia."

\* \* \*

"THE Little Sisters of the Poor are familiar objects in many of our large cities, but as the origin of the order is known to few out of their own community, a brief record of the small beginning of one of the most important manifestations of benevolence and devotion in the present day will be of interest to our readers. In 1840, every Sunday after Mass, two girls might be seen sitting together in a cavern on the Brittany coast, pondering over these words—'We will, above all things, strive to be kind to the sick and aged poor.' At first they did not fathom the significance of the sentence, but under the guidance of the Abbé Le Pailleur they were gradually prepared to give up their entire lives to works of mercy. At this time the elder, Marie Jamet, was but eighteen years of age, and her friend, an orphan, Virginie Tredaniel, barely sixteen. Each was busy with her needle during the week, for they both had to earn their bread, but every spare moment was spent in praying for opportunities to serve God and humanity. At last the good abbé commended to their care a blind woman living in their neighbourhood. The two friends entered on the charge with enthusiasm; they did her house work for her, spent all their savings on her, and led her to Mass on Sunday. Just at this crisis they came across Jeanne Jugan, whose name is now revered throughout France, and who finally obtained the great distinction known as 'crowned by the French Academy,' an association founded by Cardinal Richelieu, which grants every year awards called 'a prize for virtue'; that is, a grant of 3,000 fr. (£120) to the person who is judged to have surpassed all others in works of charity. Jeanne Jugan was at this time forty-eight years old, and her savings amounted to about 600 fr.; she lived with a good woman, one Fanchon Aubert, who also possessed a small sum of money, a little furniture, and plenty of clothing. Both entered heartily into the benevolent project of the girls; the blind woman was taken into their

[previous page](#)

[next page](#)