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 Catheterisation.
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 And such duties as will enable them to take a ward Sister's post if they prove suitable at the end of their training.

Workhouse Life in De Olden Tyne.

The following interesting article, giving an insight into the condition of workhouses in the "good old days," appeared in the Journal of the Parish of Nottingham Nurses' League:—

The first workhouse was built in Bristol in 1697. During the next twenty-five years the number of workhouses authorised by Private Act had so multiplied that the "House" was made the test of destitution. It was then enacted that "No poor who refused to be lodged and kept in a workhouse should be entitled to ask or receive relief." In 1723 a general permissive Workhouse Act was passed, and soon most of the larger parishes had their own "House of Industry."

In those "good old times" there was neither a Local Government Board nor Board of Guardians. Each parish managed or mismanaged its own affairs. The parish vestry was the nominal authority, but the overseers were the men in power. These were appointed annually, and were expected to serve gratuitously. As the office was both laborious and thankless nobody wanted it. Frequently the honour was thrust upon the latest settler in a parish, utterly regardless of his fitness for the work. In one parish, where a man could not be found who was willing to act, the work of overseer was done by an old woman who could neither read nor write.

Many curious examples might be given of the way those old overseers did their work. Here is one. I observed, says a Poor Law Commissioner, that for some weeks the cost of maintaining the inmates of the poorhouse very much exceeded what it amounted to for others, and that without any increase in the number of paupers or alteration in diet; and I moreover saw that the fluctuation recurred at regular periods. The problem was solved thus: The number of overseers annually appointed is four; they have the management a fortnight each in succession, without any settled rule for their observance. Each follows the course which his fancy or interest points

out; one purchases flour and bakes in the poorhouse; the next, wishing to serve his friend, or relative, the baker, orders bread to be bought, hence a fluctuation in the weekly expenditure to the extent of £6.

In another parish the overseer said he "didn't know how many got out-relief, nor how many were in the workhouse; all he knew was that he paid away £10. or £15 a week, and it was a deal of trouble to get the money." He kept no books, but left that to the parish clerk.

But, strange as all this appears when seen in the light of to-day, life inside some of those old workhouses was stranger still. There the inmates, young and strong for the most part, went out to work, or amused themselves as they thought fit. They went to bed and got up when they liked. If they worked they kept and spent their wages at the beerhouse. They came "home" to their meals, lounged in and out, and disposed of their time entirely without restraint of any sort. The Master and Matron, mostly of the same standing as the inmates, were paid about 12s. a week to "set things straight and keep things quiet." One Master said "he never put any restraint upon the men, they worked when they liked and for whom they liked; they had the best of fare, and went in and out just as if they were their own masters." He finished up by saying: "The men are very fond of me, and would rather be in my house than at work for the farmers."

It was the general custom to keep the "House" open until 9 p.m., but the men frequently came in later. If the workhouse door was locked they would burst it open, and then "bully the Master for shutting them out of their own apartments." When a man was very drunk and very noisy he was put outside and left there to get sober and quiet again.

Many of the men were married and had large families, all born in the workhouse. In the summer time some of the families would go out harvesting by way of change. But before they went they took the precaution to nail up the door of their apartments, thus making sure of getting them again when they felt inclined to return. When a vacancy occurred there was quite a scramble for admission to one of those free parish boarding houses. And no wonder, for the fare was often as generous as the freedom was unrestrained. One parish kept ten cows for the benefit of the workhouse inmates. There was an unlimited supply of milk, home-made bread and butter, fresh meat and vegetables, and five pints of strong beer daily. Besides this, the men were allowed a shilling a week for pocket-money, which they took at once to the nearest beerhouse.

And these people were not only kept by the parish in comparative luxury and idleness, the parish paid their marriage expenses too. After the wedding a feast was provided and eaten, and then

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