

her dealings, but firm, and not given to trivial gossip with the patients and their friends; that her behaviour may not lead them to forget the respect due to her profession."

As an example of what is exacted of a village Nurse, in the way of education and tact, I quote from the resolutions passed in a "general conference on the work of Deaconess' Institutions in Frankenstein, in Silesia, and Nauhaus, by Potsdam," merely mentioning that the Nurses in question are intended for work among a small rural population. (The requirements here considered necessary, will give some slight idea of the general thoroughness.)

The preliminary training of a village Deaconess must be decided by the circumstances among which she is to be placed. (It is evident that the ordinary Hospital curriculum of three to four years is pre-supposed.)

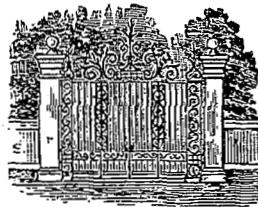
"With regard to technical preparations for village nursing, she must be more, and she must be less than merely a well-trained Nurse, for she must learn to nurse without all the modern improvements of the tyrant Hygeia; and contrive and fit herself into straitened circumstances, and be able to help herself if the doctor is not at hand. . . . To know a little of everything, because all kinds of things may be required of her, will not suffice. She must have a centre of knowledge and action, else disorder and mediocrity will enter into her work." (In an earlier part of the conference it had been suggested that two Sisters should, if possible, divide the work, so that in case of need either might take her companion's place.) "It is well" (in the words of the lecturer) "that the Sister of the Crèche should understand bandaging, and know how to treat diphtheric and consumptive cases"; and *vice versa*, the other Sister know "how to treat infants and govern Sunday schools, and understand dress-making and sewing. A deaconess must *always* understand the management of a simple household, and, if possible, give lessons in sewing." . . . "The village deaconess *must have a home of her own*, and certain regularly defined work, which parishioners may share, and that will be a centre for her and a nucleus for parish charity." . . . "The village deaconess should have been reared in the country, but only in exceptional cases have belonged to the lower working classes." (I here insert that in all deaconess institutions connected with or formed on the plan of Kaiserwerth, no difference is made on account of previous rank; the ex-housemaid being equal to the ex-Countess.) "Although," to quote the lecturer, "in that case she would enter into the sufferings and ideas of her class, yet only very isolated specially gifted individuals in this rank of life have the necessary '*inward liberty*.' Daughters of clergymen and masters, daughters of respected citizens of small agricultural towns are the most suitable persons for this work."

"Appreciation of a quiet life, intelligent understanding of narrow circumstances, domesticity, economy in little things, interest in fields, animals, plants, motherly instincts, refinement, and yet simplicity and freedom, that *tolerates no liberties, and yet wins confidence*—these are qualities a village deaconess may not want."

(To be continued.)

— Outside the Gates. —

WOMEN.



WITH reference to the recent regulation passed by Cambridge University, which allows a 'suspected' woman to be treated as a felon, while no additional restrictions have been put upon the undergraduates, a correspondent sends the following piece of powerful poetry, which was published in America some time since:—

"STONE HER."

"Yes, stone the woman, let the man go free!
Draw back your skirts, lest they perchance
May touch her garment as she passes;
But to him put forth a willing hand
To clasp with his that led her to destruction
And disgrace. Shut up from her the sacred
Ways of toil, but open to him all honourable
Paths, where he may win distinction;
Give to him fair pressed down measures of
Life's sweetest joys. Pass her, O maiden,
With a pure, proud face, if she put forth
A poor polluted palm; but lay thy hand in
His on bridal day, and swear to cling to him
With wifely love and tender reverence;
Trust him who led a sister woman
To a fearful fate.

"Yes, stone the woman, let the man go free!
Let one soul suffer for the guilt of two—
It is the doctrine of a hurried world—
Too out of breath for holding balances
Where nice distinctions and injustices
Are calmly weighed. But, Ah! how will it be
When all shall stand before the one true
Judge! Shall sex there make a difference in
sin? Shall He, the Searcher of the hidden
heart, in His eternal and divine decree,
condemn the woman and forgive the man?"

Science Notes.

INTELLIGENCE OF HORSES.

HERBIVOROUS animals as a class compare unfavourably with carnivorous in the matter of intelligence. Captain Hayes, in his book on the horse, remarks that the relation which the weight of the brain bears to that of the spinal cord is regarded by many as a fair guide to the intellectual capacity of an animal. He gives various examples in which his own experience agrees with the references to be drawn from such comparisons. The examples are as follows, the figures indicating the number of times that the brain is heavier than the spinal cord:—Man, 33.0; dog, 5.14; cat, 3.75; ass, 2.40; pig, 2.30; horse, 2.27; ox, 2.18. It is almost unnecessary to say that this method of gauging the intellectual capacity of animals would not be accepted by many physio-

[previous page](#)

[next page](#)