

As Others See Us.

Referring to nursing affairs in Great Britain, the *Canadian Nurse* says, in regard to the annual meeting of the Royal British Nurses' Association: "This Association appears to have fallen upon evil days. It is impossible to tell it is a nurses' association from reading the list of officers. . . . A woeful tale was told of unpaid subscriptions, unexpected expenses, and resignations of members. The *Nurses' Journal* is a hundred dollars in debt. The Settlement Home is not flourishing, and only the Benevolent Fund is able to make a satisfactory report.

"This is all wrong and everyone knows the reason why. This Association was originally formed by Nurses in 1887 to secure State Registration for Nurses. It departed from this policy. In 1904 it returned to it again. In 1906 the Executive Committee of the R.B.N.A. redrafted their Registration Bill and provided for a Council of sixteen, consisting of representatives of the Government, six or eight medical men, five Matrons elected by themselves, and *one directly elected representative of the British Nurses!*"

Our contemporary then publishes the resolutions brought forward by Miss Forrest at the meeting, and says.—

"Each of these resolutions, though just and moderate, and supported with courage by the mover and others, was lost by a large majority. The meeting was a great failure, and deservedly so. It is a deplorable spectacle this. One can only hope more and more members will resign till the Medical Officers are left alone to form a Medical Association, not a Nurses' Association."

Again writing in *Una*, the Victorian Nurses' organ, Miss M. D. Farquharson, the much-respected Matron of the Bendigo Hospital, says:—"How thankful we should be that we are not crushed down and made nonentities in our own Association as the nurses are in the Royal British Nurses' Association in London. Our R.V.T.N.A. and A.T.N.A. give their nurse members full power to govern their own Association, and due respect is given to every member. But, in the R.B.N.A. . . . if a Matron or nurse disagrees with Council decrees, she will not be heard; and if she writes to their *Journal* anything about grievances her letters are suppressed if a Sub-Committee disapprove, which they always do: so to ventilate grievances they have to write in other journals than their own. . . . How does this Association stand now? It is undergoing a lingering death, financially and otherwise. Far better for us to

wind up at once, while we possess our self-respect, than to copy an Association very much supported by Charity Bazaars and other charitable contributions. We have not come to that yet."

Invalid Cookery of Long Ago.

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In studying the history of cookery one finds that the processes employed in the earliest times were of the simplest description, just as they are at the present time among savage tribes. Baking and boiling seem to have been the first methods adopted, and the plainly cooked food seems to have suited the robust open-air workers, and to have satisfied their wants. How invalids fared in those early days it is difficult to gather. Probably they were fed with the same coarse fare as the robust and healthy ones, unless they asked for food of a more savoury nature, as we find in the case of Isaac on his death bed, when he craved the meat which his soul loved so that he might partake of a savoury dish of venison and bless Esau before he died.

Ancient cookery books throw some light on the subject of invalid fare, and it is surprising to find how little attention was given to invalid food at a period when wives were house-wives and devoted their best energies to the management of the kitchen and still-room. It was really in the still-room rather than in the kitchen that the wants of invalids were catered for, and many and various were the nostrums prepared for the healing of the sick.

In these days when we resort to the British Pharmacopoeia or fall back upon patent medicines, guaranteed to cure every known disease, it is difficult to imagine the patience of a good-wife standing in the still-room preparing a water distilled from thirty-four kinds of herbs, eight kinds of leaves, four kinds of flowers, three kinds of roots, four kinds of seeds, eight kinds of spices, and twenty other ingredients, including flour of coral, pearl and amber. It is small wonder that such a preparation was supposed to cure ailments equal in number to the number of its ingredients, not to mention that "two or three spoonfuls almost revive from Death."

Many similar prescriptions might be quoted, and with the resulting product the lady or "loaf-giver" was supposed to cure her own family, and those who depended upon her bounty. Prefaces to old cookery books vaunt the virtues of their medicinal waters to a

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