

furiated members of his congregation. "What right have you to visit amongst the Romanists?" queried the "godly" band. The Nurse, staggered at so impertinent and uncalled for piece of sectarian narrow-mindedness, as soon as she recovered herself, said, "Excuse me, but before I answer this question, permit me to ask another, 'What right have I—ON HUMANITY'S SERVICE—to stop to inquire to what denomination my sick friends belong?'" Alas! alas! this sort of work is still going on. Suffice it, this Nurse's question is still unanswered, and so is the holy family's; because the self-same key fits them both, I presume.

"They are taking away the old landmarks," say these "godly" men; but what about their cutting *their own* cables? It is to be feared that the words have been but too fitly spoken, "To a philosophical eye the virtues of the clergy are more dangerous than their vices." Is there no heart to be found stout enough to essay to penetrate and disperse the gloom and the dense fogs which have for centuries enshrouded the brains of the Holy Orders?

"The Church," says Mr. Ruskin, "has dined with the rich and preached to the poor. The time has come for it to preach to the rich and dine with the poor. What we want to adjust the balance in the Churches is more of the Apostolic methods. The Church, using the term in its broadest sense, never had a finer opportunity of bridging over the gulf—nay, not of bridging it over, but of filling it in—the gulf which has too long divorced the Church from the masses of the people. That opportunity is to be found in the Church identifying itself with their every-day life, and in giving the 'Amen' of practical effort to the prayer: 'Thy kingdom come, Thy will be done *in earth*, as it is in heaven.' There are, we believe, vast resources in our Churches—at present fallow, or even waste—which may be utilized for this purpose. It is a question which concerns our life as a nation equally with the life of the Churches."

To every District Nurse who has been from time to time thrown out of her appointment for her devotion to the cause of our oppressed and down-trodden humanity, we would say, "At last the world is growing sane; so let thine eyes look right on, and let thine eyelids look straight before thee." "Never lose faith in God. Sectarianism is only a fog. Do not let its foul darkness dismay you, or prevent your mind from pursuing its heavenward road. Heed not the hideous voices which shout in the darkness, and threaten you with damnation when you cry for a better light. Be brave and struggle on your way, seeking ever for fresh gleams of truth. Very soon you will leave the sectarian fogs behind, and walk erect and happily, in the vast expanse of fearless thought; your eyes, undimmed by the exhalations of denominationalism, will behold Him who dwelleth in light, and whose inspiration will guide you to Himself at last."—Yours faithfully,  
PHILOSOPHER.

#### INTOLERANCE.

To the Editor of "The Nursing Record."

DEAR SIR,—Perhaps if I had taken as long as my unknown friend, "The Yorkshire-Man," viz., four months, to consider my words regarding "Intolerance," I might have written a longer and clearer account of my views on religion of the present day, but unfortunately I could not spare the time. From "Yorkshireman's" letter I now gather he does not believe in taking our guidance from the Bible, and he thinks pardon, purity of heart and power too trite, or in other words, worn out, stale, and common. As this is all the advice I gave in my letter of June 12, I feel very sorry for anyone who cannot grasp, *not* the religion of the day, but the sweet comforting counsel of our blessed Lord and Master. With regard to sorrow and suffering being sent from God, I can only quote "Yorkshire-Man's" words of April 24: "Speak the truth and shame the devil." And if I speak the truth I must openly confess that I did not find all

I wanted of rest and perfect peace, until I had been through great sorrow. I hope shortly to contribute to your paper a short article on religion in the present day, and "Yorkshire-Man" may criticise me if he likes!—Yours very truly,  
A. B. TYSON.

THERE are few things which contribute so largely alike to the happiness and success of each individual and to the welfare of the community as for men and women to pursue excellence in their work for its own sake, and find in that excellence a pleasure which recompenses them for all the toil they have undergone.

### COMPETITIVE PRIZE ESSAY. TWENTIETH COMPETITION.

A Book or Books of the value of One Guinea will be awarded for an Essay upon the following subject:—

"In a Hospital containing fifty beds you are called upon to furnish it throughout with the requisite linen. The Staff of Nurses number twenty; Ward Maids and Attendants living in the Institution, twelve; House Surgeon also to provide for. What would you do, and how much would you feel inclined to spend, giving a full list of material and articles required, with prices?"

#### RULES.

1.—Contributions must reach the Editor, at the office of THE NURSING RECORD, not later than Saturday, November 15th, addressed as follows:—  
"Prize Essay Competition, THE NURSING RECORD, St. Dunstan House, Fetter Lane, London, E.C."

2.—Manuscript must be written distinctly in ink and on one side of the paper only, upon not less than 24 nor more than 48 pages of ordinary-sized ruled sermon paper. The pages must be numbered and fastened together.

3.—The real and full name and address (stating whether Miss or Mrs., of the Competitor must be inscribed on the back of each contribution, and notification of which Hospital or Institution the Competitor has been or is attached to.

4.—Trained Nurses or those personally associated with Nursing work only allowed to compete.

Winners in previous Competitions are permitted to compete, but in case of a "tie" the prize would be awarded to the Competitor who has not secured a prize before.

The decision of the Prize Essay Editor to be final, and any infringement of the above Rules will be considered a disqualification.

NOTICE.—The Prize Essay Editor will not undertake to return MSS. unless accompanied with a sufficiently stamped addressed envelope; and in no case will he be responsible for any loss of same during transmission, &c. In no case must manuscripts be rolled up when sent by post; they must be folded.

### The "Nursing Record" POST-CARD EXAMINATIONS.

No. 6.

A Book or Books of the value of Five Shillings will be awarded to the best answer to the following question, addressed, "Nursing Record Post-Card Competition," St. Dunstan's House, Fetter Lane, E.C. All answers to this question to reach us not later than November 1st, 1890:—  
"Describe a week's dietary most suitable for a Nurse."

(a) The answer must be written (neatness and distinctness count to credit) in ink, on a *thick* post-card, with the full name and address of the candidate at the *top*. The successful candidate's answer will be printed in *fac-simile*.

(b) All associated with nursing work are accepted as candidates, but in case of a "tie" a subscriber will naturally have preference, and for this reason each candidate must mention at the *bottom* of the post-card, "I am a subscriber," or "I obtain the NURSING RECORD from—"

(c) The decision of the Examiners to be final.  
\* Give name and address of newsagent where obtained.

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