

ing the disease from person to person. Those germs find an entrance into the body by the respiratory passages, through wounds in the skin, or are contained in articles of food and drink. Disinfection aims at the destruction of these organisms, and the nurse in charge has a threefold responsibility. In the prevention of re-infection of the patient, such as in carrying discharge from one organ to another, *i.e.*, the nose and the eyes, the prevention of transmitting the diseases to herself by direct contact, and the prevention of conveying the disease to the public by waste material or carelessness in disinfecting anything which has been used for the patient.

Miss Spencer writes:—*Never* place any discharges, &c., on a smouldering fire. If this should be done, the germs would be carried away by the smoke, and thereby the infection spread.

Mrs. F. Dickson writes:—The *method* of disinfecting excreta is important.

The bed-pan should have both a lid and a cover, to be used in carrying to and from the patient's bedside.

Disinfectant should be placed in the bed-pan before and after use, so that the whole of the excreta may come in contact with the disinfectant. The two must be thoroughly *mixed*.

Then with regard to the *quantity* of disinfectant used. It must be borne in mind that should carbolic 1 in 20 be used with an *equal* quantity of excreta, the strength of the mixture would only be 1 in 40, and this is not sufficiently strong to destroy all germs immediately. The mixture should be allowed to stand covered for about twenty minutes before being emptied down the lavatory, or the amount of carbolic solution should not equal, but double, the amount of excreta it has to disinfect.

The lavatory must be flushed with disinfectant before and after the bed-pan is emptied.

With regard to the respective merits of carbolic acid and perchloride of mercury, the former is a more satisfactory agent to use for disinfecting excreta. In writing of perchloride of mercury, Miss Dock states:—"It is not an efficient disinfectant in the case of stools or bloody or purulent discharges, as it hardens albumen, thus forming a protective shell within which germs contain perfectly their vitality."

QUESTION FOR NEXT WEEK.

Name the excreting glands of the body, and the products of each.

Competitors are asked to obey the rule that papers are to be addressed to 20, Upper Wimpole Street, not 431, Oxford Street, W.

TRAINING SCHOOL METHODS AND ORGANISATION UNDER RELIGIOUS ORDERS.*

BY THE SISTERS OF MERCY, CHICAGO, ILL.

Let us glance backward at the state of Society before the coming of the Redeemer. Idolatry and superstition, tyranny and oppression, reigned everywhere. Vices were worshipped. The sweet consoling words of the Nazarene swept away these abominations and substituted a reign of truth, justice, and mercy. What was the condition of the poor and unfortunate? They were treated with neglect and contempt as objects of malediction of the gods. Even among the most civilised pagans there was no attempt at any asylum or refuge for the destitute and suffering.

The world was shrouded in pagan darkness, until He came who called Himself the Way, the Truth and the Life. He commanded His disciples to go forth and teach all nations the saving doctrine which He had taught them. They obeyed the command: they went forth and planted the seeds of Christianity with heroic courage, which often forced them to water the seed with their life blood. As this seed of Christian charity sprang up, simultaneously sprang up charitable institutions: hospitals and asylums for the sick, the destitute, the aged, and the orphan.

In order to perpetuate these good works, societies and religious communities of men and women were organised. From the earliest days of Christianity, monasteries and convents were soon filled with men and women. Often young girls devoted their lives to these good works. The founders of these institutions, knowing the necessity of a firmly organised body, with the permission of the head of the Christian Church, bound themselves by vow to observe the three Evangelical counsels, to which they added a fourth vow, namely, the service of the poor, sick, and ignorant. These communities may be traced back to the first century of Christianity.

Taking this view of the antiquity of religious orders, we can readily see how these people cling to their early teachings and feel that if they took in seculars to do the work which they had vowed to do, they would not be living up to the promise which they had made to God, to serve the poor, the sick, and ignorant. (The Sisters of Mercy make this fourth vow.) The

* Written for the International Congress of Nurses at Cologne, July 1912.

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