

the Kensington Infirmary and took her maternity work at the York Road Lying-in Hospital.

She holds diplomas for massage and dispensing. During the war she worked at Caen for four years. She is also a member of the R.B.N.A.

No doubt the equipment of the hostel owes very much in efficacy and economy to her clever management.

A large sum of money was given to this venture by the American Red Cross, which accounts for its name.

The boon of this institution to the crowded neighbourhood in which it is situated cannot be over-estimated.

### QUEEN MARY'S MATERNITY HOME.

Her Majesty the Queen has decided to apply part of her "Silver Wedding Shower" (gifts promoted by Queen Mary's Needlework Guild) to the provision of a Maternity Home for from 16 to 20 mothers, of both the working and professional classes, which will be known as Queen Mary's Maternity Home.

Lord Leverhulme has placed the site for the permanent home at the "Paddock," adjoining Hampstead Heath, at Her Majesty's disposal, and whilst it is being built Cedar Lawn, which, during the war, was lent by Lord Leverhulme for the purpose of a military hospital, will be temporarily used.

The Queen desires that the Home shall be used for the benefit of the wives and children of men who have been serving with His Majesty's Forces. We understand that Her Majesty is in favour of the provision of maternity homes and hospitals in all parts of the country, and her action in establishing the Home at Hampstead will no doubt arouse interest and stimulate action in this direction.

### MIDWIVES AND IRISH NURSES' TRIBUTE FUND.

"A Maternity Nurse" writes as follows in the *Irish Independent* :—

"Miss O'Neill draws the attention of the public to the fact that midwives are to be deprived of their share in the tribute fund to nurses. Were the midwives excluded from attending to the hundreds of cases of influenza or trench fever when this country was so severely stricken? I did not rest for more than two hours at a time during three weeks' nursing, and if I could have got a dozen more midwives, who are invaluable trained women when sickness is about, I would have done so and could have kept them busy. Could the subscribers not be made acquainted with this fact and let them decide to whom their money is to be applied?"

We feel sure even if not trained in general nursing, this maternity nurse did her best in an emergency, but midwives are not trained nurses, and are far too often confused with them, especially by lay persons running County Nursing

Associations, and the doctors employing them as nurses.

We are not inferring that midwifery is not equally honourable work with nursing, but that the one class has no right to assume the skill and knowledge of the other when they do not possess it.

### CURIOUS CUSTOMS.

Mr. Eric Robertson, M.A., relates in "Wordsworthshire" that "Some curious customs attached to Cockermouth Church. For instance, it had a midwife licensed to it, and her duty was not merely to superintend the ushering of children into the world, but to see that these little ones were (privately or publicly) baptised. There still exists a silver baptismal font, inscribed, 'The gift of Mrs. Ann Peill, Midwife to the Church of Cockermouth, for the use of Baptism, May 23rd, 1772.'"

Each sexton of Cockermouth on devolving duty to his successor, was bound to hand over the public shroud, the public coffin, and two "shuffles" (shovels). It had been actually frequent for the bodies of poor people to be wrapped in this common shroud and put into the parish coffin for conveyance to the grave, by the side of which the human clay was deprived of its brief cold decencies, and tumbled stark into the ground. A curious light this throws upon a rubric of the Burial Service.

"When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerk shall sing, 'Man that is born of a woman hath but a short time to live, and is full of misery.'"

This custom of burying the dead without coffins pertained in the Kendal region as late as the beginning of the eighteenth century.

The Dalesman, for social reasons, regarded his two counties (Cumberland and Westmorland) as broken up into numerous *Latings*. "To late" meant "to invite"; a Lating was a group of neighbours, reasonably considered as within hail of each other. When any one died, two elder persons from each house in the Lating came to condole with the relatives; the younger friends arrived to "wake" the body. Mourners took away from the funeral, for consumption in their own homes, little memorial loaves ("arval-bread"). Many houses had a corpse door, only used for a funeral, and thereafter walled up again, to keep the spirit out—a reminiscence of Viking feeling. When a birth occurred, all the married women of the Lating assembled in the birth-house and feasted at their own cost. At a "Bidden Wedding" the Lating turned out en masse, most of the folk on horseback. As soon as the service in Church was over, the younger horsemen galloped a race to the bride's door for a ribbon. Football, wrestling, tossing the caber, and later, singing, and cards, made up the entertainment, while bridegroom and bride sat for hours in state to receive presents of money or utensils, for the housekeeping in the new home.

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