DESERET EVENING NEWS.

Published every day except Sunday at 7 p. m. Subscription price, in advance, $10.00 per year, $5.00 per six months, $2.50 per quarter, payable at delivery of copies.

DESERET SEMI-WEEKLY NEWS.

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OPENING A HOSPITAL.

ALL SECTS AND RELIGIONS IN A JERUSALEM CHARITY.

Turks, Christians, Jews and Greeks Unite in Putting the Sisters of Charity in Charge of the Building and Its Work—An Impressive Scene.

A most interesting article of The Journal des Débats describes a remarkable scene which took place in Jerusalem. The end of a municipal hospital for the reception of all the sick of the city had long been felt in Jerusalem. The pasha, an excellent man, has just carried out this important work, which had already been begun by his predecessor, Raleed Pasha.

But where to put the cases of the sick? Jewish nurses?—for half the population is Jewish, and 10,000 more Jews from Russia are expected. Or Mussulmans?—for Mussulmans are also numerous. Or Greeks or Armenians, Copts or Orthodox? The question long remained without a solution.

Finally the president of the municipal council, accompanied by two Effendis, presented himself before Bister Hom, superiress of the Daughters of Charity, and asked her to give some of her nuns for the service of the hospital. She at once asked from her superiors the permission to accept the invitation, and a few days later the municipality itself came to thank the sisters for their consent, and beg them at once to arrange the house for the reception of the sick.

There was no time to lose. In early May they received their notice, and on Sunday, May 10, the opening was to take place in presence of Ibrahim Pasha and the foreigners—that is to say, the representatives of a number of each nationality, the heads of all the religious and the municipal council.

THE PRESENTATION.

For three days and three nights the nuns had no rest. At midday on Sunday the nuns were all summoned in order to meet at 4 o'clock in the large reception room. At 4 o'clock the pasha arrived in state and all the dignitaries took their places. But the superior and the sisters, where are they?

A carriage is heard approaching. "Here they come!" At once a serenade began, and a thousand voices cried aloud, "Long live the Sisters of Charity!" The soldiers presented arms; the crowd pressed forward, so that the dragomans had difficulty in making a way for the sisters. But at length they ascended the main steps, preceded by the dragomans.

On their entry all arose. "You are welcome, sisters," said the pasha in excellent French. "I am too much astonished at the appearance you have given to this house, in which you have been working for only three days, to be able to congratulate you as I ought." "Your excellency, we have done our duty," said Bister Hom. "I am delighted," replied the pasha, "and we can only congratulate ourselves on our choice." The whole meeting testified to their profound sympathy and agreement. "Do you find anything wanting, gentlemen, as regards the sick? Speak out!" the pasha turns to the authorities.

"For my part," said the grand rabbi, "the most beautiful thing I see in the hospital is the sisters of Charity. For two years we have watched them at work, and they have never fallen short of their professions. They have been mothers and sisters to all, whenever they might be."

AN INTERESTING SCENE.

"Long live the Sisters of Charity!" was the cry on all sides, in the earth, the corridors, etc. All were full of emotion. After the presentation the pasha retired to the divan to take part in a Turkish religious service. "Allah! Allah!" cried out the assistants, opening wide their arms and invoking blessings on the sisters and the sick.

The military doctor, on being presented to Bister Hom, said, "Sister, I beg you to employ all your influence with the pasha to obtain six eight beds, so that my poor sick soldiers may be properly nursed."

Sixteen doctors of the city who had been invited to the opening were presented by the physician of the hospital to the pasha and the sisters. The rabbis, the Mussulman and Schismatic chiefs came also to address their congratulations to them. Finally the president of the municipal council assembled all the personnel of the establishment before the sisters.

A meeting scene then took place. He raised all to some respect to the sisters—first of all the medical staff, then the pharmacists, the nurses, cooks, gardeners and porters. Each came up according to his rank and answer in his own language and manner what was asked.

When the last had retired the president said: "Sisters, I confide this house to you. You are at home. I need not beg you to act as mothers among your children."—Table.

A Monster Vessel of Olden Times.

Philemonus Philopater, one of the ancient kings of Egypt, is said to have built a vessel 420 feet long, 56 feet broad, 72 feet high from the keel to the top of the prow, and 60 feet to the top of the poop. Six hundred rowers, twelve boys or servants, 3,000 marines to do duty on deck, besides being provided with immense stores of arms and provisions.—St. Louis Republic.

The London mother poisons a term under the head of the new born infant that it may be quiet at feeding, and pulmonary lots its dies lots to guarantee its future wealth.

WHERE MONEY WAS SCARCE.

Two Letters That Show the Real Poverty in the Webster Family.

The following extracts from the letters of Daniel Webster and his brother Ezekiel will indicate how the young men had to struggle with poverty through their college days. The reader will remember that the home farm was mortgaged to pay Daniel's expenses through college, and when it was proposed to give Ezekiel similar advantages the father and mother held a council. "The farm is already mortgaged," said the old gentleman, "and if we send Ezekiel to college it will take all we have; but the boys think they can take care of us."

It did not take the strong hearted, ingenious women long to decide the matter. "We can trust the boys," she said.

So the matter was settled. Daniel went back to Hanover, while Ezekiel went, bundle in hand, to Doctor Wood's and began the story of farm, his expenses being but a dollar a week.

In November, 1801, Daniel was at home in Boscawen, while Ezekiel was struggling with poverty at Hanover. Funds were getting low in the Webster homestead. Daniel writes under date of Nov. 4:

"Now, Zeke, you will not send half a sentence, as you can spinkle, before you have thoroughly searched the closet for scrip; but my word for it, you'll find no scrip there. We held a council this morning on the subject of cash. Could not hit upon any way to get you any. Just before we went away to bed, ransacked through disappointment it came into our hands that next week night do.

"The truth is father had an execution against Hubbard, of North Chester, for about $100. The money was collecting and just ready to drop into the hands of the creditors, when Hubbard suddenly died. This, you see, stays the execution till the long process of administering is completed.

"I have now by me two cents in hard currency. Next week I shall send them, if they be all.

"We are all here just in the old way, always behind and lacking. Eyes dragging positions with brown fingers, and girls washing without work."

Ezekiel writes to Daniel at about the same time, the two letters probably crossing each other.

"These cold, frosty mornings very sensibly inform me that I want a warm greatcoat. I wish, Daniel, it might be convenient to send me cash for one; otherwise I shall be necessitated to purchase one here. I do not care what color it is—anything that will keep the frost out. Some kind of shaggy cloth, I think, would be cheapest. Doctor Pettengill has written offering me four dollars a month to teach school. I believe I shall take it.

"Money, Dan, money! As I was walking down to the office after a letter I happened to have one cent, which is the only money I have had since the second day after I came on. It is a fact, Dan, that I was called on for a dollar when I used it, and borrowed it, and have borrowed it four times since to pay those I borrowed of."—Youth's Companion.

How a German Baby Is Swathed.

Of all housewives in Europe, probably the German is the hardest worked, and of all European mothers the German practices most completely the art of swathing and padding her baby and of putting it on the shelf. The German baby is swaddled in a long, narrow pillow, which is made more completely round him, being tucked up over his feet and turned under his solemn chin. Three bands of any bine ribbons are then passed round the whole bundle and tied in large, fresh bows about where his chest, his waist and his ankles may be supposed to be.

In this guise he can be deposited as an ornament either on the sumptuous bed, or on the kitchen dresser, or on the drawing room table. How fond the Germans are of this presentment of baby may be guessed from the fact that it figures largely in their picture books, among their dolls, and even in the bakers' shops at Easter time, made of dough and covered with sugar, to be devoured by greedy live babies.—Strand Magazine.

Examples of People Whose Hair Changed.

Dr. Herbert reports the case of a woman, a witness at the trial of Lorell, whose hair bleached in one night. That red hair is in no sense exempt from such changes is shown by the fact that the fiery locks of an Irish captain of Clerk suddenly changed to gray. The fate also of the unfortunate queen of Marie Antoinette at Varennes, and of the golden locks of Mary Queen of Scots, prior to her execution. The jet black hair of Gabriel Potenkoff, of Vienna, who was cruelly forced to remain lolling to a church spire one night, was found the next morning to be as white as snow.

Dr Austin Flint, who admits having had doubts on this subject, refers to a convincing case in Virchow's Archives for April 1884, where a patient's hair blanched in a single night. He had been admitted to the hospital when suffering from an acute attack of febrifuge tertiana and was under the observation of Drs. Leubuscher and Lehmann—Sydney Kick in New York Times.

The Oldtown Indians in Maine have a law that intends polecats to be on their island later than a certain hour in the evening. A white man who remained until past the hour took a swim in his clothes to the mainland rather than fall into the clutches of the red mountain.

When Women Sat the Wedding.

While women were milling their sandy reluctant the monotony of their work by singing songs of a lively and cheerful character. Ordinarily they prepared as much meal in the morning as would be required for the day. On the Sunday Hebrew members consulted the sons of the morning mill with prosperity and happiness. If, on the contrary, the work was performed in the evening, they imagined there was the omen of adversity and sadness in the series of the week.

An Embarrassing Situation.

It was when I first came on the stage I had had my amusing experiences. We were playing around in the small towns and I was first cue, so we said it, to "hold the stage" while the carpenters set the next scene.

My part was a small one, and mainly consisted of explaining some of the obscurity to the audience, from which, opposite the actors came on and took their cues.

On this particular night I had finished my allotted speech and waited ready for the appearance of the man to follow me. No one came. I walked to the opposite side of the stage, but not even a stage hand was in sight. I knew very little of the lines, and what to do I didn't know, so I mounted back and forth on the stage with some inane patter, mutilating a few words now and then, so if to give the appearance of fluency to my performance, but the gallery gods "cared on to me," and enlivened the scene by calling out various things, such as, "It's about time you went off." "Oh, you'll be sorry for this when you get home," etc.

Finally, after what seemed hours, but which was in reality only a few moments, the prompt appeared, the scene went on and I made my escape.

It seems that the trapdoor behind the scenes had been left open by mistake and one of the young women had fallen through.

She fell on some soft stuff and was not injured, but everybody including the stage hands had run down stairs to see her, forgetting all about me and that I was holding the stage.—Sol Burgess in New York World.

Kerosene for the Stomach.

Dr. O. R. Bird, of New Jersey, says: "Kerosene that is at all safe will not burn when cold. But will burn when heated. Half then, is a definite point—the degree of heat at which it will burn. Evidently this should be higher than the highest temperatures ever reached in lamps. Kitchens sometimes reach 115 and engine rooms 125. Thus the burning point (fire test) at all should be over 125. But that does not mean the target. At 150 to 20 below the burning point there is a gas which takes fire and fires the oil. This, then, is the true danger point—the flash test. Thus we have the rule that kerosene must be heavy enough so as not to give off an inflammable vapor at the highest lamp temperatures, and light enough to climb a wick and not freeze solid.

"The latter is absolutely for the oil containing clear and field for the summer at 20 deg. or 12 below freezing. Figures which extreme limits are 120 flash test, which would give 150 to 160 fire test. This oil would be safe in any climate in the world, and cheap enough to need in lamps. But some merchants do not know the significance of these figures and some do know the significance of the thousands which a little variation of the fire test and the shilling of the flash test put into the pockets of the producers. How then can legislator less than said in a few words some innocent woman or child."

A Curious Peasant Custom.

The painting of a hand on the houses in Tunis, Algiers and other oriental countries is not wholly a Jewish custom, but is common to the natives of all. It is always an emblem of good luck, and in Syria, also in Naples, is a charm against the evil eye. Hands are ranged in the form of a branch are merely an outlook form of the charm. The reason the Jews paint hands on their walls at the time of the passover is because at that season of the year their houses are smeared inside and out.

Captain Conder remarks that the hand charm was used by the Phoenicians and that it occurs on votive steles at Carthage, whence it is supposed to have spread to neighboring cities and countries. Hands are found painted on the walls of St. Sophia at Constantinople; are common all over India (the hand is that country being supposed to be that of Rama). The same custom obtains in Egypt in various parts of Ireland and in the Moorish temples in southern Spain.—St. Louis Republic.

The Use of Water in London.

One does not find any period in the history of London when the citizens desired pure cold water as a beverage. Beer was always the national drink—they drank small ale for breakfast, dinner and supper, when they could get it they drank strong ale. Of water for washing there was not at this period so great a demand as at present. At the same time it was not true to say, as we said a few years ago in the house of commons, that for 600 years our people did not wash themselves. All through the Middle Ages the use of the hot bath was not only common but frequent, and in the case of the better classes was almost a necessity of life.—Walter Besant in Harper's.

The First Doctor.

There is no subject whose history has more of curious interest than that of medicine. Its origin is far back in the mythical period when the marvelous is nothing strange. The first physician, whose name was passed down by tradition to the Greeks, was Chiron. He belonged to that singular race known as Centaurs—half man and half horse. He the first physician was a veritable horse-doctor, indeed, and the profession veterinary surgeon. Modern M. D.'s, however, have a claim to kinship over this apparently humble origin, for Chiron was in horse to his profession. He failed of cure in but a single case, which is more than can be said of his successors.—Chicago Herald.

An English antiquarian, not a poet nor a sentimentalist, recently wrote to a trimmer that "beyond the mark the long beautiful hair which he cut from his wife's head during bereavement. The doctor trained lost the hair must be shorn, and the beloved relic would be cut to get it out, himself, that no might preserve since shining curls."

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