

YOUR DUTY TO THE TRAINED NURSE



HEAL PROFESSIONAL ATTITUDE TOWARD THE PATIENT AND PERSONAL RELATIONS WITH THE FAMILY

resting upon her hands, and, though she cannot dictate to the family, she will fight if need be for that patient's welfare.

FIRST MORMON TEMPLE

Its Foundation Was Laid on Seven Small Ridges.

Ohio Magazine. The first shrine of Mormonism is still standing at Kirtland, Ohio. If the occupants of the little cemetery near it could rise, they would tell how many a fevered zealot gave his lands, his home and his all to provide funds for the building of the temple.

It was in 1830 that Smith appeared in Kirtland, and with his coming there was a social revolution the like of which Ohio had never witnessed. Husbands left their wives and children, mothers deserted their homes, and babies were placed in the Poorhouse. The end came when Joseph Smith was compelled to flee the State of Ohio. The temple was all that was left behind.

"A Store House of the Lord," as Smith called it, was begun in 1831 and by 1834 was completed. Its foundation was laid on seven small ridges, or hills, in imitation of the Rome of old. The dimensions were about 50 by 125 feet. The stone walls are two feet in thickness.

The temple stands today about as it was when built. On the first floor is the main audience room, filled with walnut benches surrounded by a high railing. Rows of hooks in the ceiling show how the curtains which were once used were arranged to divide the floor into four apartments.

The floor above is bare and desolate looking. About 50 chairs placed here indicate that it is used as a sort of lecture hall, but in the days of Smith curtains divided this apartment just as below.

Rollers fastened to the ceiling of this second floor, together with a system of pulleys, enabled the operator to raise or lower the curtains of both first and second floors at the same time. In the third story several partitions running north and south make a number of separate chambers.

The Reorganized Church of Jesus Christ of Latter Day Saints, the body of which worships in this temple now, tries to follow literally the Book of Mormon, which, he it known, prohibits polygamy. The doctrine of plural wives was one of Smith's "revelations." Yet this sect defies Joseph Smith, polygamy and all.

National Monuments.

Henry Van Dyke, in the Century. Count not the cost of honor to the dead! The tribute that a mighty nation pays To those who loved her in former days Means more than gratitude for glories fled; For every noble man that she hath bred, Immortalized by art's immortal praise.

Lives in the homes and marble that we raise, To lead our sons as he our fathers led. These monuments of manhood, brave and high Do more than forts or battlements to keep Our dear bought liberty. They fortify The heart of youth with valor wise and deep!

They build eternal bulwarks, and command Eternal strength to guard our native land.

WEINHARD'S BEER

A DELICIOUS

STIMULANT

Noted for Its Excellent Quality---Stands for Everything that Is Best in the Art of Brewing.



It Invigorates and Nourishes the System--It Is an Ideal Beverage for the Family.

Slipshod methods find no place in this establishment. "The Best" is our motto and the standard that must be maintained in every department. "Weinhard's Beer" is always palatable, always pure, always has age; thanks to our large storage capacity, in fact is always the best beer procurable. These are a few of the reasons why Weinhard's Beer is the most popular brand on the Pacific Coast.

Good beer promotes good health and will not disagree with the most delicate person. Invalids and young mothers will find "Weinhard's Beer" a positive boon. There is as much difference in the different brands of beer as in any other commodity; so drink only the best (Weinhard's), it costs no more than the other brands. It should have a place in every home. Why not in yours?

Charity That Cultivates Pauperism

Evil Effects of the San Francisco Relief Fund, by One Who Has Seen Its Working

BY LIONEL A. JOHNSON.

SAN FRANCISCO, Sept. 5.—(Special Correspondence of The Sunday Oregonian.)—When people from all parts of the world sent to San Francisco contributions of money and food to relieve the conditions of want among those who lost all their property in the fire following the earthquake, but few probably imagined that this money would finally have a harmful effect on those for whom it was intended. It is probable even now that many who are not familiar with the conditions that exist here at present realize that the relief fund is detrimental to the best interests of San Francisco and her people.

That San Francisco would be bettered by the complete extermination of all relief money at the present time is an opinion shared by many who have daily opportunity to come in contact with refugees and with those who have the work of distributing money for their aid. While there have been made various charges of graft against the relief authorities, no fair-minded person acquainted with the methods used will say that those having the direction of the funds are generally dishonest, although there may be four or five cases now and then in which the money is used for personal gain.

The real trouble is not due to dishonesty on the part of officials, but to dishonesty on the part of thousands of men and women who refuse to accept work that is offered them that they might live at ease on money they have not earned.

Unprecedented Demand for Labor.

There is a greater demand today in San Francisco for laboring people than at any previous time in the history of the city. There is a demand for debris-clean-

ers, for various kinds of mechanics, for family servants and for people for positions of various other kinds. The messenger companies complain that they cannot get boys to serve them. The laundries state that it is impossible to get women to do their work for them. The United Railroads, just before the recent strike, made public the statement that 3000 men were needed for repairing car lines.

Energetic men and women are coming here from distant places and earning good salaries, while men seemingly as able to work are lying around the refugee camps, spending their time in complaining against the relief authorities.

"This is just awful," a lady suggested to me the other day. "I cannot get anyone to help me sew. I have advertised for two weeks for a woman to help me, and cannot get aid."

At the relief headquarters a few days ago, I was talking with a woman whose work it is to aid refugees to get employment. She expressed considerable bitterness with the state of affairs that prevail as a result of the relief fund.

"We are getting applications by the hundred," she said, "from hopprovers and fruitgrowers in all parts of the state, for men and women to work for them, but they will not go. It is awfully discouraging."

being spent on people who are not really in need of relief, and he replied: "The whole problem in relief work is how to separate the deserving from the undeserving. That is a more difficult task than is generally imagined."

My work called me out to the Jefferson Square refugee camp a few days ago, and in interviewing the camp commander, I asked him if he could tell me of any pathetic incidents that would be of general interest, but he shook his head and with some degree of disgust said:

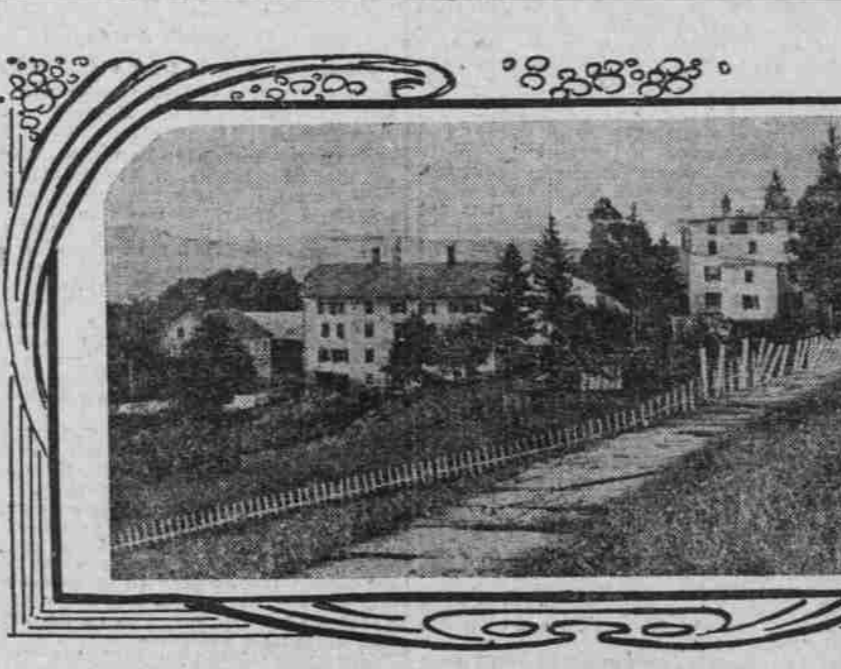
Many impostors. "Pathetic incidents! You don't find much of that in this camp. All the truly pathetic cases, such as old and helpless people, are sent to the Speedway. Look here; it has been four months since the fire, and most of those people are no nearer being self-supporting than they were at that time. Many of those who have suffered the most are too proud to come to us for relief. If you want pathetic cases, hunt up those people, but I don't think they would let you publish anything about their troubles."

There is no doubt that, in spite of all effort to prevent it, much of the relief fund is going for the support of men and women who were social figures in the old tenderloin district of San Francisco.

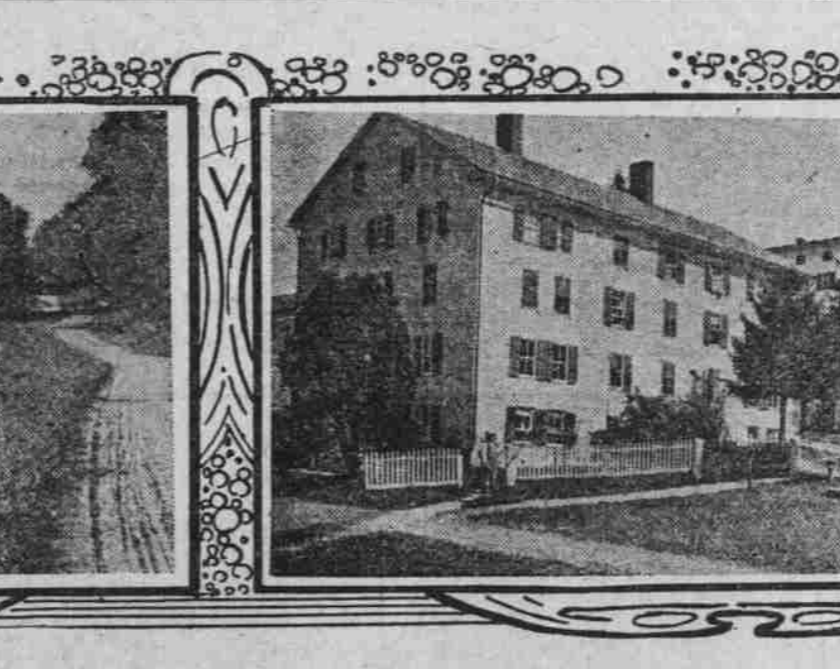
Among the crowds of men and women flocking to relief headquarters recently I noticed a woman who had passed the noon of life, and whose face bore traces of moral infirmity. She was unfolding her tale of woe to a newspaper man of my acquaintance, and after she departed he approached me and said: "That woman was one of the most widely known characters in the Barbary Coast section before the fire, but now she is pleading for aid from the relief com-

Among the Shakers, Men and Women Lead Lives of Celibacy and Seclusion

WHERE ALL ARE BROTHERS AND SISTERS



NORTH FAMILY BUILDINGS FROM THE SOUTH, MT. LEBANON SHAKERS, MT. LEBANON, N. Y. ROAD LEADING TO THE SHAKER VILLAGE.



FIRST AND SECOND HOUSES, NORTH FAMILY OF SHAKERS, MOUNT LEBANON, N. Y. WHERE THE SHAKERS EAT AND SLEEP.

LEBANON SPRINGS, N. Y., Sept. 5.—(Special Correspondence of The Sunday Oregonian.)—So much has been written concerning the peculiar life of the Shakers that I spent some time with them to personally investigate them. The society is a religious body, whose aim is the development of her higher spiritual nature in those who come under its influence, thus forming an active center of redemptive forces—a power for good in the evolution of a spiritualized humanity. The men and women lead a celibate life; any one entering the "order," as it is called, must thereafter lead a pure life of celibacy. If a husband and wife desire to join and are acceptable, they must agree to give up their marital relations and thereafter become "brother" and "sister" of the order; if a wife or husband alone desires admission, the other must in writing give his consent, as the Shakers, far from condemning the institution of marriage, uphold it, and will never knowingly cause them to part. The members of the community join a family, the head of which is the "moth-

er." They then become brothers and sisters and thereafter are known as such. Their lives are conducted along the simplest of lines; children are sometimes taken in by the family and are reared, and generally leave to take their place in the world as good citizens. They may remain in the order, if they desire, to lead the life of the Shakers—as they say, "if they desire to shake off the vanities, shake off the troubles and sorrows of the outer world, from whence the name "Shaker" comes.

Of the different families of Shakers at Mount Lebanon, the North family is the most prominent. It consists of a mother, six brothers and 25 sisters. All dwell in the same dwelling and all have their duties. This family are vegetarians, though the other families are not, and a trip through the houses and grounds is most interesting.

VORACITY OF BLACK BASS

It Will Take Any Kind of Bait and Then Fight.

Field and Stream. The black bass is like a roaring lion going about seeking whom he may devour. I have seen a good-sized speckled trout get into a school of minnows and eat and stuff until he could not get more into his capacious innards, then he off by himself, throw up what he had eaten and begin over again, after which he would keep on killing the poor little minnows, apparently for the pleasure of killing. Very young bass will attack minute water life which flourish on water plants and get away with every one in sight, adopting the same method as their elders. To illustrate the voracity of the cannibalism of the black bass is an experience of a superintendent of one of the fish hatcheries in Pennsylvania.

Champion Divers.

"Larry Donovan" said a professional swimmer, "made the highest dive on record. It was 200 feet—a dive from the Brooklyn Bridge. Donovan also took a dive from Niagara bridge—a good 2 feet. There are no other divers in the same class with Larry. Jack Burns made a dive of 150 feet from the topmost yard arm of the Three Brothers, the largest sailing ship of its time, and Jim O'Rourke and Jules Gautier have done some good diving, too—100 feet, 125 feet, and so on. But it is doubtful if Donovan's record will ever be broken."