

Fees vary according to the nature of the case, and are often reduced to meet the pecuniary circumstances of the patient, so that frequently one Nurse might get considerably more than an equally good Nurse could earn, and this would naturally cause some dissatisfaction. I think if Private Nursing Institutions would pay a fixed salary, say £20, and in addition a sum (to be agreed upon) per week when out at cases (but not when in the Home), and yearly increase that weekly sum, the stimulus thus created would do away with all dissatisfaction.

It would then not be a matter of interest to the Nurse what charge was made—her sole interest would be to give good service and to stay at her case, rather than to be inclined to find out what the people could pay and what interest it would be to her personally.

The customary sleepy way of arranging the payments to Nurses cannot do other than create a spirit of carelessness in cases of long service at one case. The public good would be secured by the extra payment for the time of service and not on the amount earned; and it would also be the fairest way to the Nurse, as the highest remuneration would be paid for the best and longest service.

I do not desire to imply that Nurses are guided only by mercenary motives, but I do not forget that they are human and must of necessity be governed to an extent as others are.

H. J.

THE SICK.—PAID NURSES AND SUNDAY SERMONS.

To the Editor of "The Nursing Record."

Sir,—The National Registration of Nurses is an important step in connection with sickness. Perhaps the following will not be considered out of place in support of Nurses being formed into a public body on account of the delicate and responsible duties attaching to their calling.

As the weeks end and begin, so are sermons preached in every church building. Many may be taken as most suitable, but the majority of them are as far from realising the good intended by the preacher as the east is from the west. The morning sermon is enveloped in all the brightest garb of theology, with the utmost eloquence—overstrained and laboured. The sermon of the evening service is of a different style, in unison with the supposed lesser degree of intelligence.

My point being as regards sickness, I will specially remark upon the exhortation of the preacher on "Hospital Sunday" under the claim of charity—benevolence and abundant giving of alms. Our Hospitals have been amply provided for in every locality, but the recklessness and extravagance of those entrusted with the expenditure have, by the simplest rule of arithmetic, caused them to fall into financial difficulties, and in the eagerness to attract the attention of those inclined to give largely, a system of competition has for years prevailed to make the virtuous figure of charity blush and grieve for shame. Here is an instance that sordid gain is but the aim of those who govern our Hospitals in the place of benevolent charity, or more properly speaking, proper Medical care in case of sickness or injury.

In setting apart any number of rooms for patients that can pay, it is a flagrant wrong upon the working classes and opposed to all good administration of the beneficence bequeathed, and is likewise in contradiction to the intentions, feelings, and purposes of the founders.

The opinion of the wealthy individual as to the efficiency of the "poor man's Hospital" cannot carry with it much reliance, for the reason that in expectation of gratuities, and the certainty that any defect, neglect, or harshness would be at once communicated, and the "paying patient" would obtain immediate inquiry to his entire satisfaction. But the complaint of the eleemosynary patient—alas! how little heeded.

Is it fair to set apart the benevolence for the poor for the benefit of the wealthy? Is it not said daily in all their appeals—With more money we could take in sufferers we have now to refuse? Example, St. Thomas's Hospital, wards not furnished since its opening in 1870; and so with all these palatial buildings.

I now come to the Nurses of these palaces—custom hardens the feelings which are callous to suffering humanity. I will only revert to the reports in the Press of the very little good the poor derive from this public benevolence. Without a letter from some donor only a few exceptional cases are admitted, and then may not the amount of donation influence and regulate the treatment? Pass at the time of attendance and observe the sufferers, from the aged to the infant, waiting in the cold, damp rooms their turn.

The next point I have is that of professional Nurses, or persons recognised as Nurses and engaged to attend on the sick at home. The delicate wife or child left to such care—that of a hireling—is subject to a prolongation of illness. For instance, the anxious Surgeon, or M.D., may prescribe for a particular hour; his injunctions are readily complied with by the affectionate husband, or mother, but what terrible consequences may arise through forgetfulness, neglect, or inattention of the particular moment? The talent, ability and special study of the Surgeon, or M.D. frustrated by a callous Nurse, the family prematurely bereft of the guiding hand of a mother, or parents deprived of their offspring.

If the husband be the sick one, the wife will doubtless call in the aid of a "professional Nurse," but the wife is ever by the bedside watching and administering in strict accordance with the Medical man's prescriptions.

To lay a charge of this kind against any individual is to incur an action for libel, and the law would require abundant proof in support of such an accusation.

The accuser would then have to bring forward the evidence of the sick. Would this be judicious? The whole household would be dismayed by such a proceeding and what would not be the consequences?—none could foresee!

It is only to be done through one channel, that of the pulpit—an exhortation to every household to watch over their own sick, to trust in no wise to professional Nurses and to such class of hirelings, whose constant occupation in the sick chamber and so frequently in connection with death throws them into a disorganised system of irregularity and stimulants that have resulted in melancholy mistakes.

This would be the Christian charity to stamp upon the minds of a congregation not at far distant periods, but each time "two or three are gathered together."

Unless the sermons of all pulpits are simply for effect, the preacher would be doing a truly practical work in urging upon the congregation morning and evening the duty of the household to the sick and suffering.

A friendly association of ladies to visit the sick chambers in their neighbourhood would ensure greater attention and care on the part of Nurses and the serving people.

I am, Sir, yours, &c.,

SIMPLE CHRISTIANITY.

NURSES AND THEIR MANNERS.

To the Editor of "The Nursing Record."

Dear Sir,—A great many books have been written on the duties of Nurses and the work they have to do; their practical and theoretical training has been the object of lectures without number, but as regards their *manners* very little has been said. There are all sorts and conditions of Nurses, and they spend their days amongst all sorts of people, towards whom they have to bear themselves in all sorts of ways.

What I mean to say a few words about is more especially their behaviour towards Doctors.

Now the Physician is the master and teacher of the Nurse. Let that always be borne in mind. Doctors differ in character

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