

without much education and very little medical or hospital experience. I knew a former naval captain take that place, and in another instance a former *gendarme* was entrusted to that post! He usually is a *fonctionnaire* who has friends at court and is eager to secure a post where he may make money in many ways.

In hospitals worked by nuns we find *two masters*, the *director* and the *superior* (head of the nuns), who usually are at daggers drawn all the year round. *She* alone has authority over the nuns, she alone can reprove them, change them from one ward to another, or can exact obedience from them on any point whatever. *He* rules it over the lay employés, who work under the nuns' orders in the wards, engages and dismisses them, and this very awkward state of things brings on constant friction in the hospital staff.

Doctors form a third party, with no authority, though they are supposed to be sole masters of their wards. Obnoxious nuns who disobeyed their orders, neglected the patients, and scoffed at them, have been known to remain more than seven years in the same wards in spite of all the doctors' demand for their removal.

I. (a) The curriculum of training for nuns consists of religious instruction during the novitiate which lasts from six to twelve months, the probationer remaining in a convent. She is then sent in a *school*, *asylum*, charitable work of any kind, or in a *hospital*, just as the superior of the Order may wish, the opinion or desire of the novice not being taken into consideration. If she is sent in a hospital she works with the older nuns, and after some time will be given a ward to superintend. I have known cases when nuns being short, a new one with no experience at all was immediately turned into ward-sister with thirty patients to be responsible for, and not the smallest hospital experience.

(b) There is no technical instruction on the subject.

II. (a) There exist 339 Orders of nuns who take up nursing, and may also be *contemplative* or *instructive* Orders besides. Of these eighty-one only restrict themselves to nursing, and forty-eight of them ought to work solely in hospitals, but actually there are only five of them still in attendance in hospitals.

(b) The constitution and regulation of Monastic Orders vary from one to another, but we find that hospital nuns, as a rule, are not allowed to do night-work, to give any nursing help to male patients or little boys, to attend women in child labour, and to nurse syphilitic women.

They must take their meals *all* at the same time and attend prayers also together.

They wear woollen dresses and long and wide sleeves which they are not allowed to tuck up, as showing their arms bare would be immodest.

They are not allowed to give vaginal douches or enemas, or to be present at men's operations or gynæcological ones.

Their lay-helpers, ignorant and worse, and the medical students do what proper nurses would accomplish ever so much better, being *refined* and *womanly*.

We have in France two other religious communities, who do not consent to be called *monastic*, but are very near to it.

1. *The Hospital Sisters of Lyons* (founded seventh century) are unique in France. They were formerly women of loose morals, who repented and remained in the hospitals for the rest of their lives.

It was only in 1690 that they began to be called *sisters* instead of *servants of the hospitals*. They have never been allowed to take vows of any kind by the hospital authorities, and *proprietors*, for the general rule of hospital organization has an exception in Lyons, where it is quite peculiar to the town. The hospitals are *very* wealthy, but dreadfully old-fashioned.

These sisters have no superiors, only a chaplain and confessor in each hospital. They are taken mostly from the peasant class, and are taught elementary knowledge at the hospital. Some of them are allowed to work for the midwifery certificate, a most remarkable fact.

The novitiate lasts one year, then for ten or fifteen years the nun becomes a *pretendant sister*, earning eighty francs a year and providing her own clothes. Afterwards she gets only forty francs, but is *adopted* by the *hospital council*, who promises to clothe and feed and take care of her to the end of her life. But at any time one of these peculiar nuns can leave and marry if she likes to do so.

However liberal these nuns may be, the hospital wards show the want of training and common knowledge in these women, for dirt, neglect, disobedience to the doctor's orders abound there, as in other hospitals nursed by religious communities.

2. *The Institution of Deaconesses of Paris* (founded 1841), possessed only eighty-five sisters in 1878. These sisters aim at all kinds of good work, doing nursing as well, but without any special training towards it. Novices learn cooking, washing, etc. They do not take up night-work in hospitals, and take in lay helps (quite ignorant) for that. If they are called upon to do night-work they do not expect to be allowed to rest next day. No examinations are passed, and these sisters mostly come from the servant class.

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