

roduced into her own school. But she belongs to the aristocracy, who look with deep distrust on independence for women, and who feel absolute horror at the thought of doing work for money. As a Sister, as a voluntary deed of kindness, one may do any kind of service, but not for money. Her article, of which space will only allow us to give an outline, is an ardent plea for and defence of the various nurse-training associations, especially that of the Red Cross, but it is evidently a plea for a lost cause, for German nurses must inevitably free themselves from the life-long bondage in which they are held by the mother-houses, and her own open-mindedness makes one feel that she may some day admit that a self-controlled independence may be compatible with true womanly and nursing ideals.

Beginning with a sketch of the development of nursing and the rise of "free" ideas, she claims that good and reliable nursing service can only be the exception outside of carefully-controlled associations on account of the peculiar demands of nursing and its combination of lowly, almost menial, services with those of most delicate and difficult character—its strain upon the moral qualities of the nurse and the various dangers to which she is exposed. She mentions the nursing of men, and says: "In the truly frightful discussions which have lately taken place on the nursing of men patients in private duty it has been shown what serious abuses may exist." She discusses the temptation to extravagance of the private-duty nurse; her tendency to become indifferent and to lose her finer sensibilities; the danger that she may become overbearing and tyrannical unless carefully restrained by a guiding authority. She then says of money: "There is nothing more painful, more humiliating, than to bargain and fix prices where one should only go—with a heart full of self-sacrificing love—to serve. It need not be said what mortifying circumstances the independent nurse meets, even among the rich, and with those of small means it is unendurable to ask payment when through illness the income has shrunk. In the eyes of the public the work of the Sister should be freely given."

She then mentions the anxiety of the "free" nurse in seeking work, and says: "Those who want to earn much must submit to the frightfully exacting claims of hysterical millionaires—odious tormentors—because 'they pay well.'"

She describes the difficulties of union among the "free" nurses; of maintaining central homes and registries; the dissensions and demoralisation of the weaker members. She then relates how, cognisant of this disorder, the stronger members, with the support of the German National Council of Women, have lately addressed a memorial to the Minister of Education asking for State control and examinations with testimonial. This seems to her a costly and cumbersome apparatus with little result, for she asks: "How can examinations into

moral qualities be carried on, and how can their continuance be certified? Each nurse would have to be under surveillance of the police, for a more fitting oversight would be impossible through its cost."

Although teachers pass a Government examination, she thinks nursing quite different. (It is really not different, for teachers should have the same moral qualities as nurses, and they also find opportunities for becoming demoralised if they are not the right kind.) She thinks that in order to show testimonials of any value each nurse would have to have a book similar to those now used for servants, in which, under police supervision, all their working time is accounted for and certificates of character entered. Now it seems that the Council of Women, fully aware of all these difficulties, has made the following clause part of its petition, "that the State should admit to its examinations such training-schools only as could give a guarantee of thorough and equal education to all its nurses, and ample provision for their future," and of this request Fräulein von Wallmenich heartily approves. She believes that State supervision and regulation of training-schools for nurses is just as necessary as it is for the hospitals, and all hospitals in Germany are inspected and regulated by the State. Not only does she hold this reform to be feasible and desirable, but she has herself, in a previously-written article, urged it upon the State authorities, as she admits that many training-schools are deficient in these respects.

We will pause here one moment to point out, especially to our English critics, that this conceded point is the real and vital point that we are all contending for. If the State would demand and secure a certain acceptable standard of education as the minimum, we would all immediately be satisfied. It is the education we want protected. The moral certificates must come from our organizations.

The many charges brought against the training-schools of unjustifiable repression of the nurses, of despotism, of overwork and penury, are discussed by her with warmth and ardour, yet too much of it all seems to be true. It seems that the strictly religious orders, the Catholic and Deaconesses', are the original sinners in the matter of overwork. She admits that nurses in German hospitals are heavily overburdened (fourteen hours' work is the custom), but says significantly: "If we only expected less of our nurses than has hitherto been expected, we would be unable to compete with the Deaconesses' and Catholic nursing orders." As it is, the payment received by the motherhouses for the services of nurses is not high. "We receive from private hospitals thirty-five marks (a mark equals twenty-four cents), from city hospitals thirty marks, for district nursing fifteen marks payment." [This means, probably, by the month.]

Let us pause here again to remark that since

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