

were in many cases the inevitable consequence of want of regular training and experience.

The growth of the new settlement was of course much interrupted at this time, when political excitement enthralled the energy of every patriot. Three military infirmaries were established in Bielefeld, in which Sisters were almost always occupied, assisted to a great extent by half-trained helpers.

In 1871 the Sisterhood numbered 18 members, and the experience of 1870 had made the success of a Nursing School a subject of national interest. Royalty and poverty assisted its growth, and seven years after its foundation (in 1876) 100 Sisters were engaged in Bethel and its dependencies. In 1880, 232 Sisters had joined the Sisters of Sarepta, only six of all who joined the Sisterhood during eleven years having left by choice—a fact that surely speaks well for governed and governors.

Herr von Bodelschwingh, the present governor of the community, was appointed in 1872. The remarkable progress of the settlement appears to date from this time.

Besides working in the well-organized Homes for epileptic, nervous and mentally afflicted patients, the Sisters are busy in various reformatories, sewing and domestic schools, refuges for the aged and infirm, infant schools and baby homes. They also do a good deal of district nursing.

Whatever special branch a Sister of Sarepta may afterwards be drafted into, whether it be the nursery, school or kitchen, she must be a good sick Nurse, and be able at any time to take up Nursing professionally. As a rule, change of work is prescribed for the Sisters as a tonic or recreation.

As it is impossible to give the Probationers sufficient surgical experience in Bielefeld, they are sent out to perfect themselves in this branch of their studies in the surgical wards of various cities. The training necessary for other work than Nursing is taught specially.

Wherever two Sisters work together in a village or town, one would have charge of the infant school, the other of the sick. The Home of these Nurses, who live together, is often the gift of some beneficent donor.

Speaking of the system of change of labour that has been adopted with a view to relieving the Sisters, Mr. Siebold writes:—"It is a kindness to infant-school teachers to train them in sick Nursing. It is a mistake to imagine this field of action is easier to them than another, or that it requires a small amount of physical exertion. The reverse is correct. To play daily with 80 or 90 (!) little children, to sing to them, to tell them tales, clean them, feed them, and nurse them is truly a great and serious task, requiring strong lungs and nerves. Very often we have to relieve the infant-school teachers by giving them easy cases to take care of." Mr. Siebold then points out the advantage a woman in this position derives from belonging to a Sisterhood, in which it is possible to relax the strain of over-fatigue by change of occupation, and ease the burden with advancing age, leaving a possibility of usefulness to the last.

The Infant School Sister is called "Auntie" by the little ones. They almost invariably love school, which is conducted on the Kindergarten principle. One can

usually distinguish one of "Auntie's" flock from the unguarded artisan's child by its pleasant manners and the number of bright little songs and hymns it sings about the house.

I asked one of the Sisters the other day whether she did not often find her tasks overpowering. "I do get tired," she confessed; "but the life is a very happy one. It is nice to feel people *want* one. In our profession we have so many opportunities of serving others, and that kind of servitude is a very great joy. Only don't fancy," she added, after a pause, "that I imagine we Deaconesses have the privilege to ourselves. It belongs to all Christians—only I think it is made so easy for us to remember it."

The Sisterhood of Sarepta own two Recreation Homes or "Homes of Rest." They are called Old and New Salem. The first stands in a valley, and is quite an unimportant building compared to the second, which is erected on a height in a forest, and is surrounded by pleasant grounds. New Salem is the real "Home of Rest," while Old Salem, under the superintendence of a Sister, acts as farm. Several cows are kept here, and a number of fowls; a large kitchen garden supplies fresh fruit and vegetables, while bread and meat are provided by the Mother-House Sarepta.

Salem owns a little carriage and a horse, both devoted to the service of delicate Sisters. The drives about the settlement are beautiful, and the invalids often like to visit their friends in Sarepta, so that the little vehicle is frequently "on duty."

Salem is prettily situated and prettily built, and the Sisters are extremely proud of their possession—really *theirs*, for they have bought it all with their own money, in some cases hardly won savings.

Old Salem was once the "Home of Rest," until the doctors objected to a low-lying sanatorium for the Sisters, more especially as a large proportion were consumptive.

The Order of St. John (an Order remarkable for the number of aristocratic members it employs) sends many Probationers to the Sisters of the Community of Zion. These Probationers are always welcomed warmly in Bielefeld, for they generally develop into useful and intelligent Nurses. When their term of Probation is over, the young Nurses usually return to their families, the Order receiving the right of calling upon them "in times of national need, in peace or in war." These ladies, returning to society with rational views on nursing and philanthropy, often do much good by their practical influence on their surroundings, linking broad interests and generous sympathies on to the daily trivialities, that can only gain by such contact. The prosperity of many a Hospital has improved through the friendly generosity which the "Johanniterinnen" have sown in the minds of their friends; many a Nurses' Home, and Infant School, owes its existence to their quiet influence.

(To be continued.)

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