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## Editorial.

### INTERNATIONALISM.

A marked effect of the progress of civilisation is that for practical purposes the world is shrinking to very small proportions, and time and space are becoming obliterated. A journey to the other side of the world can be undertaken with greater ease than could one from the provinces to London a century ago, and it is now possible to communicate with the leading centres of the world in the course of a few hours. The facilities for easy transit and expeditious communication have given an impetus in the minds of many to the international movement, the foundation of which is the desire for the good of the majority, irrespective of nationality.

Internationalism is indeed becoming a cult. Its creed embodies the principle that arbitration instead of bloodshed should be the accepted method of settling the differences between civilised nations, and it is worth while to consider whether a nation can claim to be considered civilised which has resort to the primitive and barbaric method of force of arms to settle its quarrels. The principles of internationalism are frankly Christian, and appeal powerfully to all that is noblest and best in the human race. No one who was present at the meeting of the International Congress of Women in London in 1899, and listened to the inspiring words of Mrs. May Wright Sewall, the great apostle of internationalism, can fail to have been impressed, not only by her eloquence, but by the message which she delivered:—

“There was a time when the fragments of the world stood apart, isolated, separated each from all the rest by ranges of mountains, by stretches of desert, by boundless seas, by unbridged rivers, over and through which no pathway had been made. The skill, the ingenuity, the enterprise, the invention, and the industry of man have bridged all the chasms which once separated the fragments of the world, and now by tunnel, by bridge, by

railway, by trans-oceanic ship, by electric cable, all of the geographical fragments have been brought together into a physical unity. To what end should the several countries of the world be joined if not to the sole end that their physical union should make the spiritual union of their people possible? It is the spiritual union of the peoples of the world which is at the heart of what we have come to call the Council idea. It is for the spiritual unity of all the nations of the earth that the International Council stands.”

When the International Council of Women re-assembles at Berlin in June, the International Council of Nurses will meet at the same time and place; although it is scarcely as yet fully formed, it has done marvellously well in the short term of its existence to arouse amongst nurses so much interest in the International Idea.

On the invitation of their American colleagues, British nurses who visited Buffalo in 1901 had the opportunity of meeting members of their profession from their own Colonies of Canada and Australia. It is inspiring to learn that at Berlin progressive British, German, Dutch, and other nurses of Northern Europe intend to take part in the meeting, while a party of at least fifty nurses from the United States are arranging to be present.

From letters received from German nurses we realise how enormous are the difficulties with which they have to contend. Industrially they are in a condition of subjection; their hours on duty are excessive; their pay wretched, and their organisation on self-governing lines bitterly resented. It would be happiness indeed if the International Council of Nurses were able to stimulate and inspire hope in the brave band of women who are working to obtain a just measure of personal and professional liberty, and thus to repay in part to Germany the debt of British nurses to her, for it can never be forgotten that it is to the compatriots of Frederica Fliedner we owe the foundations of our own present system of nursing.

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