

desiring to benefit by the teaching and experience of King's College Hospital, had applied to be received there as nurse. But when she was informed that she would be required to attend Church of England services in the chapel of the Hospital, she drew back. A friend of the nurse wrote to me, asking me to take up the matter, whereupon I wrote to the Secretary of the Hospital, mentioning what had been communicated to me. He replied that "All nurses in the employment of this Hospital are required to attend the services in the Hospital chapel," and I then wrote, remonstrating against such a practice, saying, "A very large proportion of the poor patients who avail themselves of the Hospital are poor Irish Catholics, and I and my friends look at the matter from this point of view—we are moved intensely when we consider the poor Irish Catholics denied the sympathy of the Catholic nurse. I have heard with great pleasure of the many kindnesses of Protestant nurses to poor desolate Catholic patients, but to Catholics on the brink of eternity the Protestant nurse, no matter how good and kind, cannot supply the place of the Catholic nurse. The timely word of the Catholic nurse, given or withheld, might decide whether the patient would be launched into eternity penitent or impenitent. Irish Catholic M.P.'s, therefore, consider it their imperative duty to convey through you to the Governors of the Hospital their protest against the exclusion of Catholic nurses, by requiring them to attend Church of England services in the Hospital chapel."

As the Secretary's reply—April 22nd—"instructed by the Committee of Management," did not touch on the matter of my letter, I wrote again, and after acknowledging the kindness of the staff towards Catholic patients, and the facilities afforded to the priest in the discharge of his duty, went on to say: "But all this has nothing to do with the question raised in my letter of the 16th inst., viz., the Religious Test by which Catholic nurses are excluded from the Hospital. Of course, it is a further grievance that Catholic nurses are thus deprived of the best possible training. And the Governors having already abolished the Religious Test for the College, it is really difficult to understand how they can longer maintain it against nurses. I sincerely trust that your Committee will abolish the Religious Test in the appointment of nurses, and that I may find myself in a position to request my colleagues to treat King's College Hospital Bill in a friendly spirit when it appears in the House of Commons. I should myself very much regret if we are driven to take a different course, seeing that it could hardly fail to have an injurious effect upon your appeal for funds—an appeal, by the way, not to the members of the Church of England only, but to the general public of all denominations; a good reason, it appears to me, why no Religious Tests should exist against any denomination."

This was replied to on May 5th by the Rev. Dr. Headlam, Principal of King's College, who had been away on a holiday while the previous correspondence passed. Dr. Headlam said:—"The existence of the regulations (to which I had referred) came as a surprise to myself and most, if not all, members of the Committee. It was simply by inadvertence that they had not been changed. . . . However, it is the intention of the Committee that any religious disabilities which there may have been, direct or indirect,

should be removed, . . . and I have already arranged that they should come forward for revision at the next meeting of the Nursing Committee." And on May 26th Dr. Headlam wrote me:—"All the rules requiring attendance at chapel, or in any way interfering with the religious freedom of nurses and Sisters, were removed at a meeting of the Committee, held on May 11th last."

It is regrettable to think that religious disabilities, similar to those which have just been abolished at King's College Hospital, are still maintained in so many of the London hospitals.

I am, Sir,

Your obedient servant,

JAS. F. X. O'BRIEN,

House of Commons.

Considerable activity has been exercised of late to remove religious disabilities amongst nurses in hospitals, and so long as the discharge of a nurse's religious obligations does not interfere with the routine work of the wards there should be absolute religious equality. It cannot, however, be conceded for a moment that Roman Catholic nurses, or any others, should attend early morning services at an hour when the comfort and well-being of the sick demands their presence in the wards. Further, in claiming religious equality Roman Catholics must not forget to extend the same liberality to those who do not belong to that faith which they claim for themselves. To judge from the following paragraph, however, it will be long before they accept this position.

Last week a deputation, consisting of Aldermen D. Jones and E. Beavan, Mr. Moore, and Mr. J. L. Wheatley (the Town Clerk of Cardiff), met at 22A, Queen Anne's Gate, Westminster, London, the trustees of the late Lord Bute's will, and with them discussed the question of whether the nursing in the Seamen's Hospital at Cardiff should be entrusted to a Roman Catholic Sisterhood. The trustees adhered to their view that, as arrangements could be made for such nursing at Cardiff, such arrangements should be made, and they took the deputation to the Italian Hospital, where the nursing is done by Roman Catholic Sisters, and where the managers were of all creeds. The views of neither side were acceptable to the other, and the deputation will report to the General Committee of the hospital, this result leaving the decision to the Committee named.

An area of freehold flat property in Mandeville Place, wedged between the two estates of the Dukes of Portland and Portsmouth, is to be converted into the largest nursing home in England. The Medical and Surgical Nursing Homes, Ltd., has been formed with a capital of £50,000. In the new home, doctors will have as complete charge of their own patients as though they were attending them at their residences. The charge will be

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