

## Professional Review.

A HISTORY OF NURSING.\*  
(Concluded from Page 35.)  
Volume II.

### KAISERSWERTH.

The second volume of "A History of Nursing," by Miss M. A. Nutting and Miss L. L. Dock, opens with a charming description of Kaiserswerth and the Deaconess movement. The history of Kaiserswerth and of the work of Pastor Fliedner and his first and second wives, Friederike Münster and Caroline Bertheau, has already been related in this Journal, and can only briefly here be touched on. Pastor Fliedner lamented the disappearance of the deaconess, and wrote on this subject:—"The apostolic church created the office of deaconess, knowing well that the ministrations of men could never form a substitute for tender womanly feeling and fine womanly tact in solacing physical and spiritual distress, especially among other women. Why has the modern church not retained this apostolic feature?"

The provision of care for the sick was an "engrossing thought of Friederike's mother heart. Fliedner shared it to the full." Thus arose the foundation of the Kaiserswerth Deaconesses, with Friederike as first mother. Fliedner and his wife looked about for a house to use as a hospital. The largest and best in Kaiserswerth was offered for sale; the price was 2,300 thalers, and they had no money. Friederike, however, persuaded her husband to "buy the house in the name of the Lord," and the purchase money was in hand at the right time.

Concerning Friederike's work, the authors say:—"The historical disappearance of Friederike and the complete identification of Pastor Fliedner with all her creative and executive work is a characteristic example of the way in which the woman's share of the world's work has been generally ignored. Numerous and copious are the books, pamphlets, essays, and magazine articles on the Kaiserswerth revival of the deaconess order; yet rarely is Friederike even alluded to. All is attributed to her husband, even those details of the actual nursing organisation and training which he himself has expressly stated were her own. Pastor Fliedner is to be exonerated from this historical injustice. His own part in the work was sufficiently important without taking hers, and in describing their purposes and efforts he always said 'we.' It has come about from the unconscious vanity of subsequent pastors, who undertook in their turn similar organisation, that the composite figure called Fliedner has been drawn and copied thoughtlessly by scribes of all nations."

Commenting on the Deaconess movement, the authors say:—"It is impossible not to be struck with the general resemblance between the Deaconess movement and that of the Sisters of Charity, and by certain features in common in the characters of Vincent de Paul and Pastor Fliedner."

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These two men, like Lambert de Bègue, knew how to call forth and develop useful initiative in the masses around them; how to focus and guide it. Their great secret of management lay in a complete absence of repressive force. They perpetually encouraged and never discouraged the efforts of others. In the great movements of human activity with which their names are associated, they dealt with women and men on the same plane, showing the former the same respect and consideration as the latter. In a word, these eminent men were entirely free from all narrowness or caste feeling."

### PRE-NIGHTINGALE TIMES.

We are told that, "from the time of the dissolution of the monasteries under Henry VIII., there had been occasional protests over the lack of any career for unmarried women. Fuller, the historian, would have been glad if such feminine foundations had continued—'good shee-schools,' but without vows; and various propositions were made for the education and training of women for useful lives." Attention is drawn to the foundation of the Institute of Nursing, in Devonshire Square, Bishopsgate, by Mrs. Fry, in 1840, to that of the community of St. John's House, in 1848, and to the nursing work undertaken by various sisterhoods.

### THE CRIMEAN WAR.

Then came the Crimean War, with its profound influence on nursing. Of Miss Nightingale, the authors say, she "may be regarded as a most impressive example of a human being in whom inherent genius and natural inclination were allowed the fullest development and expression."

Some words of Miss Nightingale's in regard to training must be quoted:—"I would say to all young ladies who are called to any particular vocation, qualify yourselves for it as a man does for his work. Don't think you can understand it otherwise. Submit yourselves to the rules of business as men do, by which alone you can make God's business succeed, for He has never said that He will give His success to sketchy and unfinished work."

The details of Miss Nightingale's work in the Crimea, magnificent as it was, cannot here be entered into. We know that on her arrival at Scutari "the conditions in and around there were such as to defy description, though Russell (the *Times* correspondent), perhaps somewhat chastened by the military officials, wrote rather whitewashing letters, saying that the men were 'not uncomfortable' and the wards were 'clean.'" The story of Miss Nightingale's heroic work should be studied at length; it is a record of the triumph of feminine genius over masculine stupidity.

### THE NIGHTINGALE SCHOOL.

As is well known, its outcome was the foundation of the Nightingale School for Nurses in connection with St. Thomas' Hospital, London. At a meeting on November 29, 1855, to promote this object, the Duke of Cambridge presided, and suggested that "the offering of the people be raised with a view of establishing a system of nurses under Miss Nightingale's immediate control, and that she

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