

our manhood and our womanhood respectively into our religion. I own that my argument seemed bigger than myself at one time in my life, though I have seized upon the truth at last. Then I am writing to members of a profession which must at length face this problem—come face to face with this conflict everywhere; and as to the issue, can any one doubt? It might, perhaps, be a lonely, gloomy struggle. To most men it is. But in any case, our religion must become individual and personal.

Hear what Dr. Draper saith: "Whatever is resting on fiction and fraud will be overthrown. Institutions that organise impostures and spread delusions must show what right they have to exist. Faith must render an account of herself to Reason. Mysteries must give place to facts. Religion must relinquish that imperious, that domineering position, which she has so long maintained against Science. There must be absolute freedom for thought. The ecclesiastic must learn to keep himself within the domain he has chosen, and cease to tyrannise over the philosopher, who, conscious of his own strength and the purity of his motives, will bear such interference no longer. What was written by Esdras near the willow-fringed rivers of Babylon, more than twenty-three centuries ago, still holds good: 'As for Truth it endureth and is always strong; it liveth, and conquereth for evermore.'" But there! how much I am digressing. Here, however, are the extracts from Carpenter:—

"Every human being grows up inside a sheath of custom, which enfolds it as the swathing clothes enfolds the infant. The sacred customs of its early home, how fixed and immutable they appear to the child! It surely thinks that all the world in all times has proceeded on the same lines which bound its tiny life. It regards a breach of these rules (some of them at least) as a wild step in the dark, leading to unknown dangers."

"Till he grows to manhood, the human being, he cannot do without it

"And when he grows to manhood, what then? Why, he dies, and so becomes alive. The caddis-fly leaves his tube behind and soars into the upper air; the creature abandons its barnacle existence on the rock and swims at large in the sea. For it is just when we die to custom that, for the first time, we rise into the true life of humanity; it is just when we abandon all prejudice of our own superiority over others, and become convinced of our own entire indefensibility, that the world opens out with comrade faces in all directions; and when we perceive how entirely arbitrary is the setting of our own life, that the whole structure collapses on which our apartness from others rests, and we pass easily and at once into the great ocean of freedom and equality." Ye brave and gentle comrades, please note!

We want *principle* as the regulator of men's lives instead of expediency; men to strive after the right, and not to be turned to the right or left to attain even a good end.—Your comrade-in-arms,
SARAH CLAYTON.

15, Tunley Street, Stone, Staffordshire.

RELIGIOUS BELIEF IN HOSPITALS.

To the Editor of "The Nursing Record."

Sir.—As one who is almost a native of Norwich, and connected with Hospital work there for some time, though at a great distance I am deeply interested in all that concerns that beautiful and ancient city. Like many others who leave it, I love Norwich. When there it is a grief to me to leave, and I envy those whose lives are passed beneath the shadow of its grand cathedral and within sound of the music of the bells from its fifty churches. The romantic scenery, old gardens in the city, the quaint houses and crumbling ruins, all give it an appearance of "a city of the past." With such affectionate reminiscences of the dear old place, it is not to be wondered at that I am apt to consider all its geese swans; but in the

matter under discussion I fear I must reverse my opinions entirely. Though an ardent admirer of the Catholic religion, and considering their zeal and devotion an example to us, I must in justice think that when we as Matrons bind ourselves to an engagement as Protestants, on a total change of our religion taking place the engagement should be cancelled. We know as Catholics we should certainly not obtain such appointments, and under such circumstances it would reflect more to our credit were we at least to offer our resignation. If religion in Hospital life means anything, should it not be upheld by those at the head of it? Example is better than precept. Should this concession to the Lady Superintendent be made, to those who read between the lines it will mean a great deal. The Duke of Norfolk is a powerful ally, and he is not only the head of the Catholic party in England, but is a great benefactor to the Institution, and he attended the meeting personally. The Bishop of Norwich (President) is of very Low Church tendencies, and would probably prefer a full-fledged Catholic than a Ritualist, choosing a known to an unknown danger.

Ritualism flourishes in this old city of churches, and has been the means of leading many wandering sheep into the fold of Rome. Like many others, I shall watch the issue of events closely. One question is: Would the Catholics place at the head of any Institution of theirs any Protestant? No; they know too well the value of influence.—Yours, &c.,
EBOR.

COMPETITIVE PRIZE ESSAY. TWENTY-FOURTH COMPETITION.

A Book or Books of the value of One Guinea will be awarded for an Essay upon the following subject:—

"Describe in full the amount and kind of help required in a Hospital laundry. The Hospital contains sixty-four beds; and there is a daily average of fifty-four patients. Their personal linen is not washed at the Hospital. The Staff consisting of House Surgeon, Matron, eight Nurses, and ten servants, there are about eighty Ward sheets fourteen quilts, fourteen blankets, eighty pillow-cases, towels, &c., besides the house linen, eighty Nurses' and Servants' aprons, and, of course, a large number of collars and cuffs, to be washed each week. The servants all wear cotton dresses, but not the Nurses. The washing is not to be done by machinery."

RULES.

1.—Contributions to be sent to the Editor, at the office of THE NURSING RECORD, not later than Saturday, June 6, 1891, addressed as follows:—"Prize Essay Competition, THE NURSING RECORD, St. Dunstan's House, Fetter Lane, London, E.C.

2.—Manuscript must be written distinctly in ink and on one side of the paper only, upon not less than 24 nor more than 48 pages of ordinary-sized ruled sermon paper. The pages must be numbered and fastened together.

3.—The real and full name and address (stating whether Miss or Mrs., of the Competitor must be inscribed on the back of each contribution, and notification of which Hospital or Institution the Competitor has been or is attached to.

4.—Trained Nurses or those personally associated with Nursing work only allowed to compete.

Winners in previous Competitions are permitted to compete, but in case of a "tie" the prize would be awarded to the Competitor who has not secured a prize before.

The decision of the Prize Essay Editor to be final, and any infringement of the above Rules will be considered a disqualification.

NOTICE.—The Prize Essay Editor will not undertake to return MSS. unless accompanied with a sufficiently stamped addressed envelope; and in no case will he be responsible for any loss of same during transmission, &c. In no case must manuscripts be rolled up when sent by post; they must be folded.

Owing to great pressure upon our space, the Serial Story, "The Vicar's Daughter," is again unavoidably held over.

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