

farce, and though our Colonies have proved that an 8-hour day is possible for nurses, we are still expected to work twice as long as any working man.

Such actions are not easily forgotten, nor can we be expected to trust those responsible for them even if they advertise their change of heart on sky-signs.

I am, &c.,

J. B. N. PATERSON,  
(Late Sister Guy's Hospital, London).

#### BRITISH ARMY OF THE RHINE.

To the Editor of THE BRITISH JOURNAL OF NURSING

DEAR MADAM,—To-day we saw in the *Times*, May 10th, the King's Warrant with regard to war gratuities to be given to members of the Nursing Services. All Territorials and Reserves are amazed to see that any difference should be made in the scale of gratuities given to Regulars and to so-called "temporaries." Under the new Warrant the gratuities of Regulars are practically doubled, whereas for Reserves and Territorials the increase on the old scale is infinitesimal.

Why should Regulars receive more? They are simply following their own chosen branch of the profession, and are working on towards their pensions, while Reserves and Territorials have given up good posts and prospects of better ones to serve their country. Another point is that promotion during the war (with corresponding increases in pay) has been very rapid for members of the Q.A.I.M.N.S., and they certainly have no right to expect any larger gratuities than the "temporary nurses" working under the same conditions as themselves.

In the Regular Service all ranks below that of Principal Matron are to receive £40 for first year's service, so why differentiate in rank for Territorials and Reserves and give £20, £30 and £40 to staff nurses, sisters and matrons respectively? And why for each subsequent year's service abroad should the Regular receive £12 to our £6?

Don't you agree that the three branches of the Nursing Service should all receive the same scale of gratuity?

I am, yours sincerely,  
"TEMPORARY SISTER,"

ARMY OF THE RHINE.

[We quite agree with the opinion of this correspondent—equal pay for equal work.—ED.]

#### PSYCHIC PHENOMENA.

To the Editor of THE BRITISH JOURNAL OF NURSING.

DEAR MADAM,—I wonder what Miss Macdonald would advise in the case of nurses and their patients who have first-hand experience of apparitions, and the number is likely to increase. Are they to be told that it is harmful to them to investigate such phenomena, or to be left to accept any explanation—probably a material one—that they may chance to encounter?

The war has roused latent psychic faculty in many. The loss of dear ones has wrung "Quo

Vadis?" from thousands of anguished hearts, for in this crucial respect the teaching, or lack of it, of the churches has failed. Sir Oliver Lodge, in his "Raymond," and Sir Arthur Conan Doyle in "The New Revelation," have done much to supply the deficiency.

Nothing has impressed me more painfully during the war than the misplaced pity wasted on those who have died. So little do the majority understand death that they regard it as the last calamity. Yet fifty years ago Kingsley, with true insight, wrote, "Death, beautiful, wise, kind Death when will you come and tell me what I want to know?" Since Kingsley's day the gulf has been bridged for many ordinary people, and the results have been only good. The sole danger of studying occultism is when it is undertaken for selfish ends. But as all books on the subject insist on the danger of this no one can remain unwarned.

Occultism existed in the earliest ages. It forms the basis of all religions, and all creeds can meet therein on a common ground. The Magi were the first to render homage to the Infant Christ for reasons understood only by occultists.

If it be "mental havoc" to shed any outworn creed, and to replace it with "a faith too wide for doctrine, and a benevolence untrammelled by creed," is that to be regarded as a catastrophe? Personally, I never suggest the study of occultism to any who are satisfied with their own special creed, and who are living out that creed, be it Salvation Army, or Ritualism, because I consider it probable that their creed is suitable to the stage of evolution at which they happen to be. But there are thousands to whom this can never be "a good, glad world," to whom it must ever be imprisonment. Many, again, who are able to enjoy earth life are oppressed by the problems connected with the sick and sorry, and can find no solution except in the study of occultism, which, to those inclined to it, offers no difficulty, nor demands more time than reading, travel and biography.

The "simplest creed" is, alas! as rare in a large hospital as it is in the world in general. The most of us have been driven to agree with the student of occultism who wrote the lines:

"So many gods, so many creeds,  
So many paths that wind and wind,  
While just the art of being kind  
Is all the sad world needs."

The usefulness of occult knowledge lies in its illumination. Personally, it has replaced the rushlight by which I formerly walked with an arc light, in every department of life. I could give many instances, in the case of nurses, of increased power due to this, more especially in sanatoria.

Should we be considered intelligent if we neglected to learn all we could of a country to which we intended to emigrate?

It is a deplorable fact that so many express decided opinions against occultism while they are still utterly ignorant of the subject. This attitude of mind is distinctly unscientific. For myself, I found sufficient guarantee for embarking on such

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