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**LEAGUE OF NATIONS**

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**ADVISORY COMMISSION FOR THE PROTECTION AND WELFARE  
OF CHILDREN AND YOUNG PEOPLE**

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**DIGEST**

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**of the Comments by Private Organisations on the  
Report of the League of Nations Commission of Enquiry into  
Traffic in Women and Children in the East**

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During its session in April 1933, the League of Nations Advisory Commission for the Protection and Welfare of Children and Young People discussed the report of the Commission of Enquiry into Traffic in Women and Children in the East.

Before deciding what practical action the report involved, the Commission considered it advisable to obtain additional views on the subject from other competent sources. It was decided to invite Missions and such private organisations interested in the fight against this traffic in the East to study and to submit to the Advisory Commission written suggestions on the problem of combating the traffic and, in particular, to pronounce themselves on the considerations and suggestions contained in the report of the Commission of Enquiry.

In conformity with this resolution, seventy-two national and international institutions were invited to give their views. Many of these have not so far replied, although December 1st had been indicated as the latest date for replies. Some have limited themselves to an acknowledgment of receipt and expressions of good wishes for the result of the League's efforts.

The Sacred Congregation for the Propagation of the Faith has communicated, in addition to a note setting forth its point of view, a statement on the position of Catholic institutions in sixteen large missionary centres (see Annex).

Only the following institutions have complied with the invitation to comment on the report and to offer their suggestions on the subject :

International Missionary Council;  
 Union internationale des Ligues féminines catholiques;  
 World's Young Women's Christian Association;  
 International Alliance of Women Suffrage and Equal Citizenship;  
 Women's International Associations;  
 Liaison Committee of Women's International Organisations;  
 Fédération internationale des amies de la jeune fille;  
 Association catholique internationale des œuvres de protection de la jeune fille;  
 Jewish Association for the Protection of Girls and Women;  
 Association for Moral and Social Hygiene, Representative in India;  
 The Kakusei Kai (Purity Society) of Japan;  
 The Indo-European Association of Women, Batavia;  
 The Canadian Council on Child and Family Welfare.  
 S. Congregazione "De Propaganda Fide".

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It will be helpful, before examining these suggestions, to recall the principal recommendations of the report itself : they are contained in the last three chapters of Part I, entitled :

- (1) International Co-operation (page 87);
- (2) The Rôle of the Brothel in International Traffic in the East (page 93);
- (3) Collaboration of Authorities with Missions and Private Organisations (page 96).

(I) *International Co-operation.*

The first-named chapter urges the establishment of central authorities where they do not yet exist, discusses the possibilities of a closer co-operation between the already existing central authorities, stresses the value of the employment of women officials by authorities concerned with combating traffic in women and children, and, with special regard to the existing traffic in women and children of Chinese and Russian nationality in the Far East, draws attention to a series of circumstances favouring this evil which could be done away with by suitable common action by the competent authorities of the different countries concerned.

With this last aim in view, the report recommends :

(a) The convocation of a conference of representatives of China, Hong-Kong and Macao, as countries of origin of traffic in Chinese women, with representatives of Indo-China, Siam, British Malaya, the Netherlands East Indies and the Philippines, as countries of destination of this traffic, with the object of co-ordinating the many excellent measures which these countries have already introduced to combat traffic at their own frontiers, but which are often rendered ineffective through lack of international co-ordination;

(b) An understanding between the police authorities of Canton, Hong-Kong and Macao, with the object of ensuring prompt action against traffickers who try to evade police-intervention in one of these territories by transferring their victims to the neighbouring territory;

(c) A local arrangement between the authorities of British Malaya and the Netherlands East Indies, with the object of preventing the use of the Rhio archipelago for the purpose of smuggling victims of the traffic brought from China into Singapore;

(d) Suitable recommendations by the Hong-Kong authorities to shipping companies, with the object of preventing the circumvention of existing regulations by traffickers who intend to smuggle their victims by way of Hoi-Hao, on the island of Hainan, to places outside China;

(e) An understanding between the Mayor of Shanghai and the authorities of the International and the French Settlements, with the object of preventing the use of Shanghai as a basis for the transfer of victims of traffic abroad or to the principal Chinese ports of emigration in South China;

(f) Exchange of information about the movements of suspected victims of the traffic of Russian nationality between the authorities of Harbin and the settlement authorities of Tientsin and Shanghai.

(2) *The Rôle of the Brothel in International Traffic in the East.*

This chapter of the report expresses the view that the principal factor in the promotion of the international traffic in the East is the brothel, and therefore the most effective remedy against the evil is the abolition of licensed or recognised brothels in the countries concerned.

(3) *Collaboration of Authorities with Missions and Private Organisations.*

This chapter stresses the importance of educational and preventive work in the fight against traffic in the East. It emphasises the rôle of Mission work in the fight against this evil and recommends the active participation of private organisations in official work destined to combat international traffic in Eastern countries. The urgent necessity of preventive work amongst young women of Russian nationality in Manchuria is well known, and an appeal is made to competent private organisations to create a suitable agency for providing respectable employment to potential victims of traffic amongst the Russian community of Harbin.

The letters by which the President of the Advisory Commission invited Missions and private organisations to give their views on the subject drew their particular attention to the following seven points :

- (1) The appointment of central authorities in China and Persia, and closer collaboration and intense exchange of information between these authorities in the East;
- (2) The appointment of a larger number of women officials to the staff of authorities responsible for the welfare of women and children in the East;
- (3) The adoption of a more effective policy in respect of minor immigrants victims of the traffic;
- (4) Closer co-operation between the Chinese officials and the authorities of the foreign concessions in China;
- (5) The adoption of welfare measures for Russian women in China;
- (6) An enquiry into the possibility of abolishing licensed houses in the East;
- (7) An enquiry into the possibilities of collaboration between the authorities, Missions and private organisations.

The reports of the various institutions are examined below in the order of these seven points.

Point 1.—*The appointment of central authorities in China and Persia, and closer collaboration and intense exchange of information between these authorities in the East.*

The organisations which touched upon this subject limited themselves to a general confirmation of the need of establishing a central authority in China and of closer co-operation between existing central authorities. They did not present new facts in support of this recommendation.

It should be noted that, with one exception, the several suggestions of the Commission of Enquiry contained in the chapter "International Collaboration" of their report, concerning the desirability of a series of understandings between Far-Eastern countries, have not so far—to the knowledge of the Secretariat of the League—been the object of definite action by the competent authorities. The exception concerns the prevention of the use of the Rhio archipelago for the purpose of smuggling Chinese victims of traffic into Singapore. According to information received from the Department of Justice at Batavia, the situation has, in the meantime, been remedied by the abrogation in the Straits Settlements of the greater immigration facilities which persons arriving there from the Netherlands East Indies had enjoyed as compared with those who arrived from China.

The Inspector of Police at Hong-Kong stated, in a communication to the League Secretariat, that semi-official correspondence on police matters is conducted direct by the Hong-Kong and Canton police authorities. This is undoubtedly a valuable help in the fight against traffic in women in the region which the report of the Commission of Enquiry calls a "danger spot". It does not, however, quite cover the recommendation of the report, mentioned before under the letter (b).

Point 2.—*The appointment of a larger number of women officials to the staff of authorities responsible for the welfare of women and children in the East.*

This recommendation is strongly supported by the International Missionary Council, the Women's International Associations, the International Alliance of Women for Suffrage and Equal Citizenship, the Fédération internationale des amies de la jeune fille, the Association catholique internationale des œuvres de la protection de jeune fille, the Indian representative of the Association for Moral and Social Hygiene, the Indo-European Association of Women of Batavia and the Canadian Social Hygiene Council.

The National Christian Council of Japan reports to the International Missionary Council that a large number of women officials are now appointed in Japan to the staff of municipal or local government social bureaux, where they are rendering most efficient service. There are also larger numbers of women workers in the day nurseries and homes. Women are also appointed as wardresses for female criminals.

The report of the Women's International Associations calls attention to the fact that the creation of women police in Japan would be desirable, particularly in order to control the application of the new law for the Protection of Minors. This law, which was promulgated in October 1933, forbids the employment of children under 14 as street-singers, in unsuitable performances and in all entertainments where they might be induced to immoral acts.

Confirming the remarks contained in the report concerning the desirability of women officials in cases where the victims of traffic are distrustful of men officials, the

International Missionary Council supports a suggestion from the Indian representative of the Association for Moral and Social Hygiene to the effect that trusted women social workers should be empowered by the courts in India to act in cases of traffic, etc., for the child victims by receiving their story from them and giving evidence in court on behalf of the child. It is pointed out that, in this manner, many instances of "dismissal of the case through lack of evidence" might be avoided. These dismissals often occur because the child victim is generally too frightened to give clear testimony in court.

There is need in India, the same source suggests, for many more trained women probation officers. Women police officers should, it is recommended, not wear any kind of uniform. Emphasis is laid on the necessity of careful selection of women qualified for the service in question by special training and experience. The establishment of children's courts is urgently recommended. It is stated that the family of a child involved in an immoral offence in India is in most cases reluctant to expose itself to an enquiry in the public courts, while it would more readily submit to the examination by a children's court.

The report on the enquiry had mentioned the difficulties arising owing to the fact that veiled Mohammedan women are, as a rule, not required to unveil themselves for purposes of passport control, etc. The report of the International Missionary Council contains the suggestion that this difficulty might be met by the employment of women officials who could be empowered to insist on unveiling.

The Association catholique internationale des œuvres de protection de la jeune fille suggests that, in countries where the employment of women officials still encounters opposition, the existing women organisations should do their best to co-operate with the police authorities in specific cases. This, it is thought, will prove the utility of their collaboration and thus pave the way to an eventual acceptance of the principle of their employment.

It is worth noting here that, according to information received by the League Secretariat from the Inspector of Police of Hong-Kong, two women inspectors have lately been added to the staff of the Secretariat for Chinese Affairs, which is acting as Central Authority in Hong-Kong.

Points 3 and 4.—*The adoption of a more effective policy in respect of minor immigrants victims of the traffic, and closer co-operation between the Chinese officials and the authorities of the foreign concessions in China.*

On both these points, no constructive suggestion has been offered by any of the organisations which have been consulted.

Point 5.—*The adoption of welfare measures for Russian women in China.*

Although interest has been manifested by a number of organisations, no practical suggestion has been offered on this point. The Fédération internationale des amies de la jeune fille reported that it has paid particular attention to the Commission's suggestion of opening a field of employment for young Russian women in the East as nurses. The Fédération, however, has found the question to be a very complicated one, implying the necessity of much educational preparation, and has come to the conclusion that only the collaboration of various—including technical—bodies and institutions could arrive at a satisfactory solution of the problem.

The Nansen International Office for Refugees at Geneva and the World's Alliance of Young Men's Christian Associations have urged their representatives in the Far East to do everything possible to find a solution of the problem, so far, however, without result.

Point 6.—*An enquiry into the possibility of abolishing licensed houses in the East.*

All replies stress unanimously the importance of abolishing licensed houses or recognised brothels in the East.

A report by the National Christian Council of Japan to the International Missionary Council states that the possibility of abolishing licensed houses in Japan is now undoubted. Attention is drawn to the fact that the authorities no longer grant permission for a new licensed quarter and that in thirteen prefectures the local government council has already voted for the abolition of the licensed quarter, of which three have actually abolished it.

The report of the Women's International Associations stresses the important part which the National Abolitionist League and the Women's Christian Temperance Union in Japan play in the abolitionist campaign in that country.

The Indian representative of the Association for Moral and Social Hygiene reports that, in September 1933, the following territories have already passed legislation against brothels—viz. : Bengal, Bombay, Madras, Punjab, Burma, Mysore State, Pudukottah, Travancore, Cochin, while the following are considering legislation : Delhi Province, Hyderabad Sindh, Hyderabad, Deccan, United Provinces, Central Provinces, Bihar and Orissa.

The World's Young Women's Christian Association is informed by the Vigilance Society of Madras that, up to October 1933—within about eighteen months from the Act's coming into force—136 brothels have been closed in Madras. These are estimated to be about one-sixth of the number in existence. The Society pays a tribute to the energetic action of the police.

The Association for Moral and Social Hygiene (India) stresses the necessity of strengthening official abolitionist measures by a widespread educational campaign in the principles of social hygiene. Without an adequate educational background based on these principles, abolitionist legislation will not receive a considered hearing and will not be able to attain its object. These doubts are confirmed by the following passage in the report of the Christian Council of Rangoon, where brothels have been abolished already many years ago. The report, which is addressed to the International Missionary Council, says :

“ At present we are facing the question of a return to regulated brothels or even segregation, if not licensing. There is a Government Committee working on the gathering of data and the National Council of Women in Burma is carrying on an educational campaign along social hygiene lines at present. It is my opinion that a letter of enquiry asking Rangoon what is contemplated and for a report on the findings of the Committee might have a very wholesome effect on any adverse legislation contemplated. What we really need is wholesome education in the schools, colleges, clubs, general public. Strong recommendations on that line should be made.”

In a similar spirit the Madras Children's Aid Society reports to the International Alliance of Women for Suffrage and Equal Citizenship :

“ Lately, the Act for the suppression of brothels and immoral traffic has been introduced into some of the provincial towns. This, of course, is a step in the right direction, but we need in South India more workers trained to carry out the provisions of the Act effectively.”

The Union internationale des Ligues féminines catholiques heartily approves the recommendation of the Commission of Enquiry as to the abolition of brothels in the East. With reference to the countries which have not yet made steps in this direction, the Union asks whether, in the meantime, it would not be possible to prevent the admission of minors into licensed houses.

The League of Nations Secretariat has received official information from Hong-Kong, dated December 13th, 1933, to the effect that certain steps have been taken to secure the abolition of tolerated houses of prostitution in that territory.

Point 7.—*An enquiry into the possibilities of collaboration between the authorities, Missions and private organisations.*

All replies emphasise the desirability of close co-operation between the authorities, Missions and private organisations. The question has been understood as referring, not only to co-operation between authorities, on the one hand, and Missions and private organisations, on the other, but also to collaboration of the latter among themselves, and information about both categories of collaboration has been furnished.

The subject of combined official action and social educational work has already partly been touched upon in this digest under the preceding point 6, in connection with the question of the possibility of abolishing licensed houses in the East.

The report of the Women's International Associations states that, in France and in the Netherlands, the interest awakened by the enquiry in the Far East by the League of Nations has led to the establishment of associations for the promotion of the fight against traffic in women and children in the colonies and protectorates of those countries.

The Purity Society of Japan has sent information about the establishment in Japan of the Kan-min Society for the prevention of traffic in women. The Government, both Houses of the Diet and private organisations are represented on its membership. The society is studying means of putting abolition into force.

The International Missionary Council reports that in Japan collaboration exists, not only between the Christian organisations, such as the National Christian Council, the Y.M.C.A., the Y.W.C.A. and the Salvation Army, but that also Japanese non-Christian organisations are successfully co-operating with Christian ones in the fight against the traffic. Special mention is made of a joint campaign of the Purity Society of Japan and the Women's Christian Temperance Union for sex education and the abolition of licensed quarters. It is stated that the Buddhist leaders are now joining with Christian workers in this work.

The Union internationale des Ligues féminines catholiques cites two instances of collaboration of Catholic Missions with the local authorities in the province of Shantung, China, which have resulted in the closing of brothels.

A report from the Jewish Association for the Protection of Girls and Women announces the intention of their Harbin correspondents to seek the co-operation of the local authorities of Harbin in their efforts to combat traffic.

The International Missionary Council and the World's Young Women's Christian Association report collaboration between the Missions, the Y.M.C.A., the Y.W.C.A., the Salvation Army and other Christian organisations in India. An instance of co-operation of a number of private institutions in Madras is given. There the Salvation Army, the Y.M.C.A., the Vigilance Association of Madras, the National Health Association, the Children's Aid Society, the Children's Protection Society and the Servants of India Society are closely co-operating in preventive and rescue work. On the other hand, a report from Colombo informs the World's Young Women's Christian Association that co-operation between a number of Missions and local organisations has been attempted, but is hampered by a "great tendency for each organisation to keep within its own well-defined groove".

As regards co-operation of Missions and private organisations with the authorities in India, a report from Bombay states that the authorities avail themselves of the co-operation of such institutions as the Salvation Army, certain Roman Catholic institutions, the Bombay Presidency Women's Council and the Bombay Vigilance Association.

Another report from India to the International Missionary Council suggests that collaboration could be strengthened by calling conferences, under suitable chairmanship, which would be attended by representatives of Missions, authorities and private organisations. Joint conferences of missionaries, medical authorities, police officers, educationists, rescue workers, deaconesses and others are said to have proved useful in India.

The Liaison Committee of Women's International Organisations believes that one of the best methods to ensure co-operation between authorities, Missions and private organisations in the fight against traffic would be the establishment in a central place in the East of a liaison agent, preferably a woman, who should be an expert in questions of traffic in the East. Such an agent, who, it is suggested, might be attached to the Bureau of the League of Nations at Singapore, would have the task of establishing suitable contact between the central authorities of the countries concerned, the Missions and private organisations and the Advisory Commission of the League of Nations. This could be done by initiating conferences between representatives of Central Authorities, police authorities and social workers, making suggestions to them for practical measures to combat the traffic, examining with them the results obtained, and serving as an information centre.

*Suggestions not covered by the seven points.*

The Association catholique internationale des œuvres de protection de la jeune fille believes that the edition and wide distribution of a short pamphlet on the question of traffic in women and children in the East would be instrumental in enlightening public opinion in the East as to the social dangers of the evil and preparing the way for suitable legislation. The pamphlet should be translated into several languages and distributed to Government Offices, Consulates, Missions, native congregations, scientists and physicians, and, by means of social welfare associations, also young women about to travel abroad. It is suggested that the pamphlet should be drafted by the assessors of the League of Nations Advisory Commission and financed by private organisations with a subsidy from the League.

The full and valuable reports of the Union internationale des ligues féminines catholiques about China and of the Association for Moral and Social Hygiene about India stress the importance of the growing national movements in these countries against prostitution

and traffic. They emphasise the necessity of enlisting the help of the native Press in the fight against this evil. The report of the Union internationale contains very interesting information about conditions of prostitution and traffic in parts of the interior of China which have not been visited by the Commission. They confirm the findings of the Commission on the causes and characteristics of prostitution and traffic in that country. The report also calls attention to the connection between this evil and the habit of opium-smoking, which, by its economic and, indirectly, also by its moral consequences, contributes to child sale and prostitution.

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REPORT TRANSMITTED BY THE SACRED CONGREGATION FOR THE  
PROPAGATION OF THE FAITH ON THE WORK OF THE ROMAN  
CATHOLIC MISSIONS IN THE NEAR, MIDDLE AND FAR EAST.

Rome, March 9th, 1934.

In transmitting to the Advisory Commission for the Protection of Children and Young People certain information regarding the activity of the Catholic Missions in the Near, Middle and Far East, as regards the protection of women and the preventive campaign against vice, the Sacred Congregation for the Propagation of the Faith feels that it should preface the separate reports by a few general observations on the subject.

As far back as October 28th, 1930, the Sacred Congregation, in order to assist the enquiry then in progress, sent a circular to the eleven Delegates Apostolic residing in the three divisions of the East, with the request that each should explain the aims of this enquiry to the Missions within his jurisdiction and should request these Missions to afford all possible aid.

The Delegates Apostolic immediately complied with this request. It would appear, however, from the official Minutes of the Commission of Enquiry, that the Commission only consulted a very small number of Catholic institutions and hardly any ordinary—*i.e.*, ecclesiastical superior (bishop or prelate) of the mission territories (dioceses, vicariates and prefectures apostolic, etc.).

Nevertheless, it is probable that the Catholic institutions in general and certain qualified persons could have supplied facts drawn from their daily experience which would have permitted the investigators to realise and see with their own eyes what these Missions have for years been accomplishing in the sphere of activity with which the enquiry was mainly concerned.

Fortunately, the International League of Catholic Women was aware of certain reports from ordinariates or other ecclesiastical organs, mainly from China. It is, therefore, not improbable that some echo of the voice of the Catholic Missions (which can speak with some authority on the matter) may have reached the Commission itself.

This being so, and in view of the little time available, the Sacred Congregation concluded that it was not necessary to collect the greatest amount of material possible—a course which would, in fact, have amounted to conducting a supplementary enquiry into the traffic. As, however, the Commission has expressed its intention of calling upon the Missions to take a more direct part in the preventive campaign against vice

and the organisation of measures to ensure the more effective protection of women and children, the Sacred Congregation has merely addressed an enquiry in the above-mentioned parts of the world to the ecclesiastical authorities in sixteen important seaports or populous cities.

The Sacred Congregation intended that this enquiry should at least give some indications :

(1) As to the present position of Catholic associations engaged in combating vice by preventive methods, by rehabilitating fallen women or women in moral danger and by offering them a place of refuge;

(2) As to the necessity and practical possibility of increasing the activities of existing institutions and creating new institutions;

(3) As to the present situation of institutions for the protection and education of women and children, institutions which must be regarded as very effective, if indirect, means of preventing vice.

We hope that the result of this enquiry, though succinct, may help the Advisory Commission to realise the effective part played in the campaign against vice by the above-mentioned sixteen centres of missionary activity. These partial results may even provide some idea of the potentialities of the Catholic Missions, particularly in relation to the protection and education of women and children.

There need be no surprise at the relatively small number of institutions among the Catholic Missions which offer a refuge to women who have fallen victims to vice or are in danger of doing so, whereas the bodies which combat vice by indirect methods—to which we have referred above—are far more numerous. The very natural modesty of the sisters belonging to numerous religious congregations prevents them from coming into direct contact with the dregs of society and with the police services, and explains why they have not taken part in certain activities which are more suited to lay workers.

There is, however, no reason (as the reports which have reached the Sacred Congregation clearly show) why the activity of certain religious congregations of women, such as the Sisters of Charity of the Good Shepherd, should not be increased in regard to the rehabilitation of fallen women. New houses might be built and those already existing enlarged; carefully chosen lay assistants who would be better fitted for establishing the first contact with supposed or actual victims of the traffic and with the port authorities, railway officials, police officers, etc., might be obtained. The Sacred Congregation should, however, add that this plan for developing the work of Catholic institutions will entail a considerable financial effort, as is also pointed out in the reports to which we have referred. As a matter of fact, the world economic crisis has obliged institutions of every kind already in being to submit to continual privations and sacrifices in order to maintain their existence. It is unlikely, therefore, that they will be able to extend their activities unless the interested organs supply appropriate material aid. These institutions would, however, give a far higher return than any amount of money spent in other directions, on account of the spirit of sacrifice which animates their members.

(Signed) Peter Cardinal FUMASONI-BIONDI,  
Prefect of the Sacred Congregation for  
the Propagation of the Faith.

ANNEX.

I. China.

AMOY.

1. *Refuge and Rehabilitation Institutions.*

The Mission has no such institutions able to receive even a few of the young native women who are directly exposed to danger—*i.e.*, to being sold to the numerous houses of prostitution in Amoy.

2. *Protection and Education Institutions.*

There is a girls' school under the direction of the sisters, most of the pupils of which are young pagans.

CANTON.

1. *Refuge and Rehabilitation Institutions.*

The Catholic Mission has no refuge institution in the strict sense of the term.

2. *Protection and Education Institutions.*

The convents of the native sisters and the Canadian sisters receive all native women who come forward of their own accord or whom the investigators of the Mission discover abandoned either by their family or by the workshops.

Foreign women (Russians, Roumanians, etc.) have not been received, but have been provided with grants to stave off hunger, and with clothing. Often these grants have been sufficiently large to enable these women to create an honourable position for themselves by their work.

Since the arrival of the Russians at Canton, from 1925 to 1933, the figures have been as follows :

	1925	1926	1927	1928	1929	1930	1931	1932	1933
(a) Girls received, trained and provided with employment	110	92	100	105	120	125	128	120	115
(b) Boys received, trained, educated and provided with employment . . . .	130	132	150	140	180	142	145	134	130
(c) Children received in Mission crèches . .	—	—	—	3,500	3,700	3,250	3,000	3,500	3,500

FOOCHOW.

1. *Refuge and Rehabilitation Institutions.*

The mission has not yet organised any institutions of this kind in Foochow, because there is no traffic in foreign women.

2. *Protection and Education Institutions.*

For the reception of young native girls who would otherwise be killed or abandoned to a life of vice, seven homes have been opened in connection with what is known as the Holy Childhood Association, directed by the Tertiary Dominican Sisters and the Sisters of St. Paul of Chartres. Four of these homes are fairly large. A number of girls are training to become schoolmistresses.

From 1912 to 1933, these homes received 68,758 pagan girls. This figure does not include the children who, as a result of sickness or ill-treatment at home, died immediately after their admission.

HANKOW.

1. *Refuge and Rehabilitation Institutions.*

The Canossian Sisters of Verona (Italy) direct an institution which receives women who have escaped from prostitution and girls who have been rescued from brothels. This establishment was founded in 1923 with the assistance of a committee of non-Christians, on the initiative of the late Dr. Mesny, of French nationality. The number of women and girls at present in the institution is forty-five.

This institution has not yet been able to develop its activities to the extent desired, on account of the difficulty of finding qualified lay persons to afford direct assistance to the victims of the traffic and take charge of their rehabilitation. If the local authorities can ensure effective protection and supply funds, the work will develop proportionately.

2. *Protection and Education Institutions.*

For more than a century, from 1820 to 1923, the Hupeh Mission (whose headquarters are at Hankow) has saved at least 400,000 children, girls and boys. Since 1923, this vast Mission has been divided into seven ecclesiastical territories, one of these being the territory of Hankow.

The Hankow Mission has, since its reduction, saved, from 1923 to 1932, 30,000 boys and girls. For the year 1932 (July 1st) to 1933 (June 30th), the figures are as follows :

Boys and girls received.....	2,805
Boys and girls fed .....	3,148
Pupils—boys and girls—educated free of charge.....	3,759
Pupils—boys and girls—educated for very small fees .....	1,719

HONG-KONG.

1. *Refuge and Rehabilitation Institutions.*

In 1918, the Government of the colony entrusted to the Convent of the Sisters of St. Paul of Chartres the direction of an establishment known as "St. Paul's Refuge", which receives young girls in danger of falling into evil ways. This house was given up in 1932, when the Government took back the premises in order to establish a boys' reformatory.

Both the above-mentioned convent and the various houses of the Canossian Sisters receive Catholic women in moral danger sent to them by the courts of the colony and, sometimes, non-Christians. The latter, however, are generally sent to an establishment known as Po-Leung-kuk, founded by Chinese. Statistics :

(a) *Refuge Associations :*

	St. Paul's Refuge Admissions	Canossian Sisters Admissions
1929.....	56	45
1930.....	36	54
1931.....	30	65
1932.....	35	77
1933.....	(closed)	30

(b) *Protection Institutions :*

	Salesian Fathers Orphans	Canossians Orphans	Sisters of St. Paul of Chartres Orphans
1929.....	20	190	102
1930.....	68	182	134
1931.....	62	206	132
1932.....	90	258	107
1933.....	66	200	127

(c) *Homes for Blind Girls :*

	Sisters of St. Paul of Chartres Blind girls	Canossians Blind girls
1929.....	40	35
1930.....	40	40
1931.....	50	49
1932.....	51	53
1933.....	52	42

2. *Protection and Education Institutions.*

Several Catholic institutions receive, teach and educate abandoned children and foundlings of both sexes. The girls are received by the religious congregations of women mentioned above, while the boys are mostly received by the St. Louis Industrial School, which is at present directed by the Salesian Fathers. The same convents have also organised a special course for blind girls.

SHANGHAI.

1. *Refuge and Rehabilitation Institutions.*

*The Good Shepherd.*—A house directed by the Sisters of Charity of the Good Shepherd of Angers is now building. It will consist of three sections : (a) penitents, (b) rescued Chinese women and girls, and (c) foreign women and girls.

It will be able to receive 450 persons in all. At present 150 can be housed in the part already built. A great deal is expected from this house, and it is hoped that sufficient funds may be found to complete the building.

2. *Protection and Education Institutions.*

(a) *Institution for Chinese Girls at Zi-ka-wei, near Shanghai.*—This organisation helps to protect young Chinese girls by receiving them and giving them a Christian education. The Sisters (Congrégation religieuse des Dames Auxiliatrices), who came out to the Nanking Mission in 1867, have received in their orphanage at Zi-ka-wei (Seng-mou-yen) 2,106 children. In June 1932, the orphanage housed 422 orphan girls (729 in 1933).

The orphans are taught a trade and remain in the orphanage until marriage, after which many continue to work in one of the five workshops directed by the Mères Auxiliatrices; there are at present 729 women and girls earning a living in this way.

(b) *"La Providence", a Boarding School (Secondary School) for European and Eurasian Girls, founded in 1875.*—Since its foundation, "La Providence" has received no less than 1,907 children. Many of them never knew their parents; several of them do not even know their own names, having been brought to the convent or to the church

like the Chinese infants. They often remain in the orphanage from the age of two or three up to eighteen or twenty. Others, admitted when only a few days old to the Crèche Sainte-Monique (which was obliged to close in November 1933), were sent on later to "La Providence".

The police and consular courts often entrust homeless European children to the care of the sisters.

On leaving the orphanage, the girls are generally capable of earning their living in offices or shops or as housekeepers. Several prefer to enter a school for hospital nurses. When they marry, they generally make good mothers.

(c) *Work in Behalf of Russian Girls.*—This category is the most numerous. Whereas other European girls generally come to Shanghai accompanied by their families or in order to take up some definite post, the Russians have no means of subsistence. All of them fall sooner or later. They go to the dancing-halls. Some halls have a good reputation, but in these a girl can only earn 15 or 20 Mexican dollars a month; in others the earnings may amount to 100 dollars, and that is where many of them go. The reason for their fall is generally the shortage of honourable work; posts are scarce and require training, with a knowledge of some language other than Russian. The Sisters of Charity do what they can for these unfortunates; but they have not yet established a special house for Russian women.

(d) *Girls' Protection Institution (Boarding School and Outside Activities).*—This association, which was founded in 1917, endeavoured at first to take in young girls stranded at Shanghai, regardless of the schools they came from. Owing to lack of space and mainly to the impossibility of keeping discipline with girls whom they hardly knew and who often refused to submit to supervision, the practice now is, except in occasional and urgent cases, to receive in the home only orphans educated by the sisters and working in the town or serious-minded young girls who help the sisters in the schools.

## II. Egypt.

### ALEXANDRIA.

#### 1. *Refuge and Rehabilitation Institutions.*

The Catholic Missions have no establishments of this kind.

#### 2. *Girls' Protection and Moral Welfare Institutions.*

(a) The Sœurs de la Délivrante have had, since 1908, a house (considered as attached to the Grenoble Red Cross) where they receive young girls, particularly French-speaking girls. During 1930-1933, 257 girls were received; there are at present ten.

(b) The Franciscan Sisters of the Maribor Schools have also had, since 1908, a foundation for the reception of girls and young women, chiefly those coming from the Slav territories transferred to Italy, and for finding them posts with good families in the town, at the same time helping them to carry out their professional, moral and religious duties. From 1930 to 1933, 998 girls were received. There are at present twenty-five.

(c) Other institutions.—*Alexandria-Marine*: Orphanage of the Missionary Franciscan Sisters of Egypt; *Alexandria-Bacos*: Committees of Noëlites; *Alexandria*: Jeunesse Antoinienne; Conférences de St. Vincent de Paul, etc.

### CAIRO.

#### 1. *Refuge and Rehabilitation Institutions.*

The Catholic Mission has no establishments of this kind.

#### 2. *Girls' Protection and Moral Welfare Institutions.*

(a) The Franciscan Sisters of the Maribor Schools opened their house at Alexandria in 1929. Number of girls received from 1930-1933: 781. There are at present twenty.

(b) Other institutions: Orphanage of the Missionary Franciscan Sisters of Egypt; Jeunesse Antoinienne; St. Joseph's Workroom; Conférences de St. Vincent de Paul.

### PORT SAID.

#### *Refuge, Rehabilitation and Moral Welfare Institutions.*

(a) There are at Port Said two houses directed by the Sisters of the Good Shepherd of Angers (France), the congregation of which is chiefly concerned with the rehabilitation of fallen women. In the principal house at Port Said, founded in 1863 and known as the "Grand Couvent", there is an industrial section for girls who have been sent to the nuns by their parents or guardians and, less frequently, by the civil consular authorities.

Another section consists of female orphans, and in many cases girls are thus protected from immorality to which they would otherwise have been exposed by family circumstances. This particular work might, perhaps, be even more effective had it the support of the consular authorities. At the "Grand Couvent", the total number of penitents is twenty-five women; there are about fifty orphan girls.

(b) The second house at Port Said, the "Asile Couvreur" (founded in 1894) is now simply a school, chiefly for small children. However, girls, and especially servants out of a situation, are not refused admission when they apply for temporary hospitality.

(c) There is at Port Said a lay section of the International Bureau for the Suppression of Traffic in Women and Children. This organisation states, in its report for 1932, that it assisted 348 women and children and gave 584 free meals; it has the backing of the police, to which it is more or less attached. It can hardly be said, however, to be working for the moral rehabilitation of victims of the traffic.

### SUEZ.

#### 1. *Moral Welfare Institutions.*

At Suez, while the Sisters of the Good Shepherd have an orphanage which houses a number of children, they cannot be said to have a regular organisation for the welfare, protection and rehabilitation of fallen women. The foundation dates from 1865.

#### 2. *Protection and Education Institutions.*

There are a number of schools—boarding and day schools—directed by the religious congregations.



### III. India.

#### BOMBAY.

##### 1. *Refuge and Rehabilitation Institutions.*

St. Catherine's Rescue Home is an institution for girls and young women in danger of falling or who have actually fallen; it is directed by the Daughters of the Cross of Liège, and is established at Khandivlee, on the outskirts of the town. There are at present forty-two girls in this home.

##### 2. *Girls' Protection and Education Institutions.*

(a) St. Antony's Home: there are, at present, 160 girls receiving elementary education and following domestic science courses.

(b) Three institutions with 600 female orphans.

(c) A home for young non-Christian girls.

(d) Four workshops, in which ninety-six girls are employed.

#### CALCUTTA.

##### *Girls' Protection Institutions.*

The Daughters of the Cross of Liège direct an establishment housing from sixty to seventy girls who would otherwise be exposed to dangers in this city, which should be ashamed to possess close upon 20,000 fallen women and girls or victims of the traffic.

#### RANGOON.

##### 1. *Refuge and Rehabilitation Institutions.*

The Catholic Mission is not at present directly responsible for any institutions of this kind. In 1900, an effort was made by the Sisters of the Good Shepherd; in a big property, not far from Rangoon, a house was opened for the reception of fallen women and girls. The nuns did their best to make them as happy as possible. The women came voluntarily to the home, but also left it of their own accord. If it had been possible to set up various workshops, in order to give them an occupation in keeping with their tastes, the venture might have prospered. Unfortunately, there were no funds. The undertaking was kept going for four years.

Catholic girls and women are received in the establishment kept by the Rangoon Vigilant Society, which was opened in 1927 by an Englishwoman; this establishment is in receipt of annual subsidies from the British Government. A catholic priest is a member of the managing board.

##### 2. *Protection and Education Institutions.*

(a) The Sisters of the Good Shepherd receive in their two educational establishments at Rangoon 194 Anglo-Indian, eighty-eight Tamul and twenty-five Burmese orphan girls.

(b) The Sisters of St. Joseph of the Apparition of Marseilles are educating 306 girls.

### IV. Japan.

#### HAKODATE.

##### 1. *Refuge and Rehabilitation Institutions.*

The Mission has not been able to establish any shelters or rescue homes, as it does not possess sufficient means to run them. Large sums would be required even to rescue the victims of the traffic which, in Japan, is authorised by law, custom and public opinion.

##### 2. *Protection and Prevention Institutions.*

This task is carried out by the Sisters of St. Paul of Chartres, who founded a home and orphanage at Hakodate in 1883 (number of staff in 1933 : 35), and by the Dominican sisters, who opened their home in 1933 (number of staff : 11). The daughters of poor families who are admitted to these homes escape the danger of being sold to keepers of tea-houses or brothels. The girls remain at the Mission until they marry or find honest employment.

### V. Syria.

#### BEIRUT.

##### 1. *Refuge and Rehabilitation Institutions.*

There are no homes of this kind in the territory under French mandate. Any attempt to rehabilitate fallen women is practically impossible without the establishment at least of a home of the Good Shepherd. The Nuns of the Good Shepherd have made a speciality of this kind of work and they would probably succeed where others have failed, if only because they can invoke the aid of *Catholic penitents*, their usual method being to form a Catholic nucleus in the home and through it to get hold of and rescue the prostitutes of other creeds.

It is to be hoped that the Government of the mandated territories will not only continue to approve their efforts as in the past, but will also grant them financial assistance. Similarly, the encouragement of this rescue work by the League would help to weaken the evil influences in a country where these are very strong and where they assume an international aspect owing to the cosmopolitan character of the territories under French mandate.

##### 2. *Protection and Education Institutions.*

The report to the League Council (page 512 *et seq.*) gives a list of institutions visited. In the case of the territories under French mandate, this list is very short and we should like to supplement it by enumerating the religious congregations which extend their activities to the protection of poor children. They assist the latter by teaching them and giving them moral instruction.

We will also give a few statistics compiled from documents in the archives of the Delegation Apostolic of Syria.

We were unable to extend our enquiry further, as we were anxious that our report should reach Rome before February 1st, 1934.

Boy orphans assisted in 1933.....	373
Girl orphans assisted in 1933.....	960
Foundlings (crèche) .....	120
Boys attending free schools or schools run by associations...	8,579
Girls attending free schools or schools run by associations...	5,452
Servants protected .....	135
Fallen girls or girls in moral danger rescued since 1919.....	350

This work is organised by :

- The Carmelite Fathers : Alexandretta, Bsharra, Kobeyate.
- The Jesuits : Aleppo, Beirut, Damascus, Gazir, Homs, Zahli.
- The Lazarists : Catana, Damascus.
- The Marist Brothers : Amchite, Deir-El Kamr, Jebail, Junie.
- The Brothers of the Christian Schools : Alexandretta, Beirut, Latakia, Tripoli.
- The Nuns of the Good Shepherd : Hammana.
- The Sisters of Mercy of Besançon : Beirut, Biskonta, Baabda.
- The Sisters of the Hearts of Jesus and Mary : twenty-two schools, usually situated in rural districts and intended for poor children. Eighteen catechism stations and workrooms.
- The Sisters of Don Bosco of Damascus.
- The Sisters of the Holy Family : Beirut and district.
- The Daughters of Charity of St. Vincent de Paul : Beirut, Damascus, Tripoli and district.
- The Franciscan Sisters of Mary : Aleppo and Damascus.
- The Sisters of St. Joseph of the Apparition : Aleppo, Deir El Kamr, Saida (Sidon), Tyre.
- The Sisters of Nazareth : Beirut, Ain Alak.
- The Sisters of the Holy Rosary.

Our enquiry is by no means complete. It does not cover the Aleppo district or the centres where protective and preventive work is done by the oriental rites in conjunction with the Roman Church. However, the St. George's Maronite parish of Beirut furnished abundant documentary material, which we have utilised for the purpose of ascertaining the number of fallen girls or girls in moral danger who have been rescued.

In any case, we must not omit to mention the measures of assistance organised by the Conférences de St. Vincent de Paul in a large number of urban centres and several villages. The efforts made by Catholic charity with a view to protection and prevention include the distribution of flour to poor persons and scholarships covering the whole or part of the fees granted to poor children to enable them to attend school and prevent them from running about the streets and becoming corrupted.

The only reformatory in the Lebanon is situated at Chouayfate. It is visited about once a month by the prison chaplain, who gives moral instruction to the inmates and prepares them for examination.

The school for minors which is at present being organised at Sablas de Beyrouth will begin work as soon as the classrooms are ready. It will be visited every fortnight by the Catholic prison chaplain.

*Summary of the Position with regard to the Traffic, and Official and Private Efforts to combat it.*

A few weeks ago, an Arab Catholic newspaper *Al-Bachir* reproduced an article from another Arab paper *Lissan El Hal* informing the public of the results of the enquiry carried out by the League, which are published in the Commission's report. The newspaper concluded by an ardent appeal to all honest people to unite in combating the traffic. A similar appeal is frequently heard in the Press and in circles dealing with moral and social questions. This appeal was made by all the communities of Beirut : Christians, Moslems and Jews.

Three things are urged :

(1) That the laws concerning prostitution published in the report to the Council (page 421 *et seq.*) should be more strictly enforced;

(2) That, as regards Beirut, licensed houses should be either abolished or at least transferred to a less central quarter;

(3) That a refuge should be opened for prostitutes and women in danger of becoming prostitutes and who wish to reform.

At the present time, the special police appear to be making greater efforts to enforce the laws.

As regards the transfer of licensed houses to other quarters, a special Commission is now being established to consider the practicability of this proposal.

*A Typical Case.*—A few years ago, the head of one of the Catholic missions at Zahli induced nearly all the fathers of families in the town to sign a petition urging the Government to close the licensed house.

The necessary decree was promulgated, but when the police came to the door of the house to turn out the inmates, the keeper came out and said : " I have paid 40 gold pounds (4,400 francs), which is the rent of my house. I demand compensation before I am turned out." Nothing further has been done.

*Another Incident.*—When visiting the women's prison, the prison chaplain at Beirut came across some ten prostitutes who had been arrested for infringing the regulations relating to public order. He asked them if they wanted to reform. In nearly every case the reply was : " Give us something to live on and we will change our way of living".

A certain number of prostitutes are detained as security for debt by the men or women keepers of licensed houses. They are often ignorant of the law which allows them to leave these houses even if they have not paid their debts.

**Turkey.**

ISTANBUL.

I. *Refuge and Rehabilitation Institutions.*

The Catholic Mission has not established homes for the rehabilitation of victims of the " traffic in women ", which is still carried on clandestinely in Turkey, because it does not possess sufficient means to run such homes, which are urgently needed in the Pera quarter.

2. *Protection and Education Institutions.*

This work is done by three orphanages : (a) the Orphanage of the Daughters of the Charity of St. Vincent de Paul, which has 80 inmates; (b) the Orphanage of the Sisters of the Immaculate Conception of Ivrea (47); (c) the Orphanage of the Franciscan Sisters of Calais (8).

There are also thirteen boys' schools run by six religious congregations (Capuchins, Lazarists, Assumptionists, Marists, Salesians of the Blessed Don Bosco and Brothers of the Christian Schools) and twenty-three girls' schools, also under the direction of religious congregations (Sisters of Mercy, Franciscan Sisters of Gemona, Sisters of the Immaculate Conception of Ivrea, Sisters of Zion, Assumptionists, Dominicans, Franciscans, Missionaries of Egypt, Georgian Sisters, Franciscans of the " Giglio ")—total number of pupils 6,816 (2,963 boys and 3,853 girls).

The Catholic schools look after the moral welfare of young people in general, and not only Catholic young people. This is becoming more and more necessary, owing to the growing depravity, which is chiefly due to the abuse of narcotics among young students, notwithstanding the existing legislation.

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