

Catholic Citizen

Organ of St. Joan's Social and Political Alliance, (formerly Catholic Women's Suffrage Society), 55 Berners Street, London, W. 1.

Vol. XXIV, No. 10.

15th OCTOBER, 1938.

Price Twopence

Daughter of the ancient Eve,
We know the gifts ye gave and give;
Who knows the gifts which you shall give,
Daughter of the Newer Eve?

—Francis Thompson.

The Problem of the "Transferred Child"

BY SIR GEORGE MAXWELL, K.B.E., C.M.G.

Is the League of Nations performing a duty entrusted by its Covenant to it for securing the protection of children? The facts are clear and can be briefly stated.

In 1904 there was an International Agreement, and in 1910 an International Convention, for the "Suppression of the White Slave Traffic." Both were "pre-war" measures, and were concerned exclusively with traffic in women and girls for immoral purposes.

By 1919, a far wider view of the general problem of protection of children of both sexes had been taken: and, when the Covenant of the League of Nations was executed, the signatory Governments agreed, under Article 23(c), to "entrust the League with the general supervision over the execution of agreements with regard to the traffic in women and children." There was no express limitation to traffic for immoral purposes and from that day, the limited and grotesque expression "the white slave traffic" has been abandoned.

The "i's" were dotted and the "t's" were crossed in 1921 by the International Convention of that year for the "Suppression of the Traffic in Women and Children." Under Article 2, the Governments agree to "take all measures to discover and prosecute persons engaged in the traffic in children of both sexes." The italics are mine. Two other Articles provide for boys as well as girls. In Article 6, the Governments "agree to legislate for licensing and supervision of employment agencies to secure protection of women and children seeking employment in another country." Again, in Article 7, the Governments undertake, in connection with immigration and emigration, "to legislate to check the traffic in women and children."

It must be observed that Article 2, quoted above, relates only to the traffic in children of both sexes. How much better it would have been if it had covered the persons who, after the traffic, house and maintain the children, as well as the actual traffickers. The traffic, as such, is only a temporary phase, a matter perhaps of a few weeks: what happens afterwards is far more important, and it may last for years. Though we must take the Convention as we find it, let us have our minds clear on one point. It is not a matter only of international traffic; of traffic, that is to say, between one country and another. There is no such limitation in the three Articles which I have quoted. The Governments have bound themselves to legislate and to take executive action to stop traffic within the confines of their countries.

The boys and girls in whom there is traffic at the present day may be considered in seven categories:

- (1) The girls destined for immoral purposes;
- (2) The boys and girls who are to be employed in domestic service;

- (3) The boys and girls who are to be employed in workshops, factories, mills and in other industrial or manual work;

- (4) The boys and girls who are to be employed in theatres, circuses, etc.;

- (5) The boys and girls who are "quasi-adopted";

- (6) The girls who are prospective daughters-in-law;

- (7) The boys and girls who are transferred, but who can not be assigned to any of the above categories.

In the League organisation there are three bodies which, each from its own particular point of view, are competent to take cognizance of the traffic, namely:

- (1) The Advisory Committee on Social Questions;
- (2) The International Labour Organisation;
- (3) The Slavery Committee.

In the plainest language, it can be stated that the Advisory Committee on Social Questions has never made any serious attempt to deal with any of these seven categories except the first. Annually, it discusses the traffic for immoral purposes and "child welfare" (for instance, such things as illegitimate children, indecent photographs, the recreational aspects of the cinematograph and holiday camps), but this enormous traffic for purposes which are not sexual has entirely escaped its attention. The Committee certainly discusses the "placing of children in families": that, however, is a "welfare" proposition, which has nothing to do with "traffic."

If there is any element of "slavery," and any of the powers attaching to the right of ownership are exercised over the child, any case in these three categories can be considered by the Slavery Committee. That does not mean that it is exclusively a matter for that Committee: the case of a slave prostitute would be a matter for both the Slavery Committee and the Advisory Committee on Social Questions; and the case of a slave industrial employee would be a matter for both the Slavery Committee and the International Labour Organisation. Although an official of the International Labour Organisation is liaison officer with the Advisory Committee on Social Questions, and last year presented a report on such matters as the age of employment of children, unemployment of children and so forth, yet he had nothing to say on the traffic in children in the 2nd, 3rd and 4th categories of my list; and the almost unbelievable fact is that in the matter of the traffic in children there is not the glimmering of a common understanding between the three League bodies.

Transfers of girls into slavery for prostitution are prevalent in the Far East, but there is no liaison between the Advisory Committee on Social Questions and the Slavery Committee. Neither Committee

knows what the other may or may not be doing. A system of transfers of girls into slavery for work in mills was described by Miss Hinder, Chief of the Industrial Section of the Municipality, in an admirable report which is Annex 19 to the 1938 report of the Slavery Committee. Her account deserves quotation:

"There is again the system known as 'pao fan,' or guaranteed rice, or otherwise as the contract labour system. Cotton-mills in Shanghai employ women who are under contract. A middleman pays a small sum to the parents of a girl, and in return he is entitled to her full wages for a period of years, usually three. He is responsible for her living expenses, and provides an extremely meagre living. Girls are 'non-free' in the sense that they are beholden, that they are closely supervised going to and from their work, and have little personal liberty. The situation is undesirable in that girls are frequently in the grip of men contractors. When to this is added the fact that the length of the shift in the cotton-mills is either a twelve-hour day or a twelve-hour night, this aspect of non-freedom of women shows itself to be in many ways evil, like the system in which a girl is sold for domestic work. The year 1937 has been of significance in connection with the problem in that one of the larger British cotton-mills companies has changed its former policy of employing labour through a contractor. This would not in itself guarantee there being no sub-contractors, but at the same time the principle was adopted that preference in employment would be given to those who were natives of Shanghai or surrounding villages. In the use of local labour lies one at least of the remedies of this aspect of exploitation of 'non-free' women."

This system, which is not confined to Shanghai, appears not to have attracted the attention of the International Labour Organisation. It is the more surprising because Article 23(a) of the Covenant of the League of Nations binds its members "to endeavour to secure and maintain fair and humane conditions of labour for men, women and children both in their own countries and in all countries to which their commercial and industrial relations extend, and for that purpose to establish and maintain the necessary international organisations," and also because there is unfair competition between the mills of these countries and other mills. From the aspect of the "traffic in children," the Advisory Committee on Social Questions has never shown any interest.

Another instance, in which there should be—but is not at present—a dual control by the Slavery Committee and the Advisory Committee on Social Questions, is the well-known "Mui-Tsai" system of transfers of young girls into domestic service. It prevails in China, Hong Kong, Malaya and Macao, and probably in other countries in the Far East, in which there are resident communities of Chinese. The Slavery Committee has devoted much attention to the system for years past. Whilst in some cases the element of actual "slavery" may not be present, yet there is always that element of "traffic" or of "welfare," or of both, which unfailingly brings it within the purview of the Advisory Committee on Social Questions. Except for a passing reference to the subject in its 1937 report, that Committee has done nothing in the matter for some years past. And let me repeat, there is no contact between the two Committees.

Brief mention may be made of various systems in which "dowry" is alleged to be a disguise for traffic in women and girls in some countries. The subject was discussed in reports of the Slavery Com-

mittee in 1925 (paragraphs 57-62), 1932 (paragraphs 48-50), and 1935 (paragraphs 47-48). In its 1936 report (paragraph 9), the Committee declared that the only information it had concerning the systems brought to its notice did not justify it in regarding them as forms of "slavery." There may be "traffic" without actual "slavery," but so far as I am aware, the subject has never come under the notice of the Advisory Committee on Social Questions, which undoubtedly is competent to deal with it.

The exploitation of the labour of young "transferred" boys also deserves mention. In the "Regulation of Industrial Conditions," published by the Shanghai Municipal Council in its annual report for 1937, the following passage occurs:

"In small scale industry employing young boy labour there exists a system of so-called apprenticeship which is, in effect, unpaid child labour. Here again a middleman often profits; he will induce the parents of a child in the country to permit him to find employment for the child in the city, and an employer in need of assistance will remunerate the entrepreneur. The child henceforth is at the disposal of the factory owner, and studies mentioned later in this report indicated some of the results of confined employment, long hours of work, inadequate food, and fatigue which arise from bad sleeping accommodation."

Clearly this system, which is well-known throughout China, is a case both of "traffic" and of conditions of labour which are neither fair nor humane (Article 23(a) of the Covenant of the League), but neither the Advisory Committee on Social Questions nor the International Labour Organisation have ever taken the slightest notice of it.

Space prevents me from going into the seven categories of "transferred children" in detail. The proposition is that all of them have been entrusted by the League to the Advisory Committee on Social Questions, and that in some of them there should be co-operation between that Committee and the International Labour Organisation or the Slavery Committee or both.

In paragraphs 82-86 of its 1938 report, the Slavery Committee stated the general problem of the "transferred children." Its views can be briefly summarised. There was a general consensus of opinion that the "Mui-Tsai" system is only one manifestation out of many in any system of transferring children at a tender age from their parents to strangers. There were (1) the considered opinion of a representative of the Chinese Government that the problem could best be considered as a part of the larger problem of child protection, (2) the opinion from Shanghai that it is necessary to consider the problem of the "girl-slaves" in proper perspective with the problems of girls transferred for prostitution and girls transferred for factory labour under "contract," (3) the recommendation of the minority report of the Commission on Mui-Tsai in Hong-Kong and Malaya, which has been more or less accepted, and (4) the opinion of His Majesty's Government that the work of protection of women and children is intermingled with the problems arising out of the Mui-Tsai system. The Committee had no hesitation in expressing its opinion that an overwhelming case had been made out for taking the larger view of the problem. Then the Committee asked how the problem stands *vis-à-vis* the Advisory Committee on Social Questions, which is entrusted with the protection of children, whilst the powers of the Slavery Committee cover only cases of "slavery": if a domestic servant, prostitute or labourer, is a "slave," she is the special

(Continued on page 91)

Notes and Comments

The Annual Mass for the repose of the souls of members, associates and benefactors of St. Joan's Alliance will be offered at St. Patrick's, Soho, on Sunday, November 6th, at 10-30. We ask our members to make every effort to attend.

* * * *

During the recent crisis the formation of a Women's Auxiliary Territorial Service for non-combatant duties was announced by the War Office. This scheme will form a recognised national service in the future. It will be run on the same lines as the Territorial Army in peace time, but, in the event of war, service will be paid and full time. It will be raised through county Territorial Army and Air Force Associations and women, married or single, will be enrolled within the age limits of 18-43 for general service members; 18-50 for local service members. Officers will enrol for an indefinite period, and members for four years, with the option of re-enrolment for one, two, three or four years at a time.

* * * *

Miss Bincham, Miss Fleming and Miss Jackson, members of the Australian Section of St. Joan's Alliance, together with Miss Barry, the Honorary Secretary of the Alliance, were present in Geneva during the 19th Assembly of the League of Nations, where they attended meetings of the Liaison Committee of Women's International Organisations and various meetings and Commissions of the League.

A Dinner was arranged by the Liaison Committee in order to discuss with the 17 women delegates and two experts various items on the agenda of the Assembly. The Alliance was joint hostess with the other societies on the Liaison Committee at a reception given in honour of the women delegates. A feature of this reception was the performance of Swiss Folk Dances in costume and the singing of Swiss songs, all much enjoyed.

Our representatives attended the Pontifical High Mass celebrated at the Cathedral of Notre Dame for the opening of the Assembly. His Excellency Mgr. Besson, Bishop of Lausanne, afterwards received the Catholic delegates and representatives of organisations.

On their way through Paris our representatives were met by Madame Pesson-Depret, President of the French Section, who entertained them to dinner at her house where they had the pleasure of meeting Mlle. Delaval and other members of l'Alliance.

We were shocked to remark a recent report in the *Daily Telegraph* that "schoolchildren and their parents" protested against the appointment of a woman, Miss M. D. Spender, M.B.E., F.R.S.A., as head of the Berkshire Road senior mixed school in Hackney Wick.

"Separate petitions to the L.C.C. from parents and scholars are planned" we read, and "many of the older boys fear that under a headmistress the sports record, of which the school has been justly proud, will suffer."

That schoolchildren should be roped in to back up such blatant sex prejudice seems incredible. Miss Spender is one of the ablest head mistresses under the London Education Committee and we wish her all success in her new post.

* * * *

We ask our readers to pray for the repose of the soul of Margaret Therese, sister of our member, Miss Duffin, who died on August 15th after much suffering patiently borne. Also of Mr. Devine, father of our member, Miss Brigid Devine, who died recently.—R.I.P.

* * * *

We are glad to announce that the chief speaker at our meeting on Forced Marriages of African Girls will be the Venerable Archdeacon Owen of Kavirondo. Readers are reminded that the meeting will take place at the Caxton Hall on December 12th, 8 p.m. Be sure and book the date.

* * * *

Once again we ask our readers to show their generosity in connection with our stall at the Women's Freedom League Annual Fair on Tuesday and Wednesday, November 22nd and 23rd (12-9 p.m.) at the Central Hall, Westminster. We need goods to sell and buyers to buy. Bring your friends and be prepared to buy your Christmas presents at our stall and if everyone will co-operate we guarantee to have the things you will want. Suggestions as to gifts include home-made jams, cakes, sweets and provisions, stationery, calendars, handkerchiefs, soap, bath-salts, household linen, perfume, overalls. Children's woollies and other knitted goods are also welcome. Please will everyone send **something** and as many as possible be **there**.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE,

AND

Editorial Office of "Catholic Citizen":

55 BERNERS STREET, LONDON, W.1. Tel. Museum 4181

Signed articles do not necessarily represent the opinions of the Society.

EXECUTIVE COMMITTEE.

MRS. LAUGHTON MATHEWS, M.B.E., *Chairman.*MISS BARRY, *Hon. Secretary.*

MISS PAULINE M. BRANDT.

MISS BARCLAY CARTER, Lic.-ès. L.

MISS P. C. CHALLONER, M.A.

MRS. GARRARD, *Hon. Treasurer.*

MISS GRAHAM.

MRS. HAND.

MISS JEFFERY.

MISS MONICA O'CONNOR

MISS J. ORGAN.

MISS NANCY STEWART PARNELI, B.A.

MRS. SHATTOCK, M.B., B.S.

MISS CHRISTINE SPENDER, *Hon. Editor.*

Saints and Medicine

Our Lord, during His Life on earth, showed His pity for the afflicted and restored them to health by many miracles of healing. He called Luke, the physician, entrusted him with the work of recording His life and desired him to use his gifts of trained observation for a detailed record of facts. The Church, following in the steps of her Master, honoured the physician and demanded of him a high standard of integrity and devotion to duty. Need we wonder therefore if the names of canonized saints can be read in the chronicles of medical history? The call of the afflicted was heard by both men and women; we find therefore the names of many women-healers among those raised to the dignity of the altar.

In the history of women in medicine, written by Dr. Hurd-Mead,* the work of great women physicians throughout the ages is recorded. We are told that in Egypt a famous women's college existed near the mouth of the Nile; an inscription was found, stating: "I have come from the school of medicine at Heliopolis, and have studied at the women's school at Sais."

In Greece, in 300 B.C., Amicia was known as a poet, writer and surgeon, a great favourite with her patients. Her prescriptions were written in verse.

The fourth book of the Odyssey tells us that Helen, who had studied medicine in Egypt, prepared a drug and cast it into wine to assuage pain and anger. In the 1st century A.D. women practitioners were admonished to be free from superstition, possess good sight, sharp intellect, devotion to their work and were instructed to keep secrets honourably. This excellent advice might be given at the inaugural address of any modern medical school.

Fabiola, 331-420, followed the teachings of

* *The History of Medical Women throughout the Ages.* By Kate Campbell Hurd-Mead. (Haddam Press, Connecticut, 6\$.)

her friend, St. Jerome, and devoted her life to medical charities in Rome and the Holy Land. She was both a physician and a surgeon. St. Jerome speaks of her work in a letter to a friend and adds with excellent common sense: "The Gentiles take no account of the sex but of the degree of the intelligence of the women." He then adds the names of fifteen other women who had studied medicine, and praises Fabiola's hospital as "the best of its kind." Her patients, he tells us, were collected from the gutters. St. Chrysostom of Antioch talks of the "manly women" (among whom his mother ranks high), who devote themselves to healing.

He mentions Olympias, a good organizer and head of a community whose work is very successful. He was one of their good cases, having been cured by them of his stomach trouble. He was a good judge of medical efficiency as he administered with the help of his mother 347 hospitals. At a later date St. Benedict and his sister, Scholastica, travelled widely in Italy while a plague was raging. They tended the sick and opened many hospitals, installing and training the staff of each foundation.

Among the queens who studied medicine, Clothilde of Burgundy and her daughter-in-law, Radegonde, tended the sick in their palaces. After Radegonde had become Abbess of Poitiers she founded a hospital with the money raised by the sale of her jewels. Here she trained 200 nurses. It is recorded that she shrank from no diseases. With the growth of monasticism the number of women-healers increased rapidly. Bede records that Ethelberga was known to all for her wisdom. She established the first Benedictine nunnery in England, at Barking, and governed it wisely, teaching medicine and tending the sick with great skill. Queen Etheldreda in the Island of

The Problem of the "Transferred Child"

(Continued from page 88)

concern of the Slavery Committee; but if she is only the victim of a transfer, and not necessarily a slave, she does not come under the Committee's notice. It was of the greatest importance to set in its proper perspective the special problem of the "girl-slave" with the far larger problem of the "transferred child." The Committee was not in a position to do more than enunciate a proposition, which in its opinion, required the most careful consideration. Viscount Halifax, when presenting the report to the Council of the League, drew special attention to this passage.

If it is admitted that the problem of the "transferred child" is the special concern of the Advisory Committee on Social Questions, from the point of view both of "traffic" and of "welfare," the questions arise of how that Committee can address itself to its task, and how it can secure the co-operation, within their respective limitations, of the International Labour Organisation and the Slavery Committee. The Committee consists of no less than 23 Government delegates, with a number of substitute delegates, all of whom are helped by the technical experts of different Governments. Its size renders the Committee unwieldy; and inevitably it would have difficulty in studying an accumulated mass of material and in agreeing upon a report. A simple and expeditious method of getting over many practical difficulties might be the appointment of a sub-committee of experts, on which the International Labour Organisation and the Slavery Committee would be represented, and of which the membership would not be confined to members of those three bodies.

The problem of the "transferred children" is world-wide. It may well be too formidable a task for any sub-committee; several sub-committees each for a separate continent would be required; and for that reason the enquiry and report might be restricted, in the first instance, to the Far East. A precedent for this would be the Special Commission of Enquiry into the Traffic in Women and Children in the Far East. It was appointed by the Committee and in 1932 made a report which was almost exclusively concerned with the traffic for immoral purposes.

The sub-committee would not be expected to visit the East and the cost of its meeting at Geneva would be negligible. It could report on the material already available in Government publications, and it might be authorised to address through the proper channels special questions to the Governments which have given their adherence to the Convention of 1919, on points which seem to require further elucidation. The sub-committee would report to the Committee on Social Questions, which in its turn would deal with the matter either in its annual report to the Council of the League or in a special report.

I make the suggestion with some diffidence. There may be some other more convenient avenue of approach. I submit, however, that the case of the "transferred children"—the children that is to say who at a tender age leave their parents' custody to be maintained by strangers—is a problem which has been neglected far too long, and that without further delay the League of Nations should undertake a duty which has been expressly entrusted to it by the Covenant of the League.

Ely practiced among her nuns and performed "miracles of healing." The hospital of Santo Spirito in Rome was founded in her memory, in 688. The most famous of these medical Abbesses was Hilda of Whitby, who founded a double monastery for men and women, Whitby Abbey, and for 30 years taught medicine, theology, grammar and music.

In the eleventh century the great school of Salerno attracted pupils from every country. We hear of a teacher at this University, reputed to be the greatest and wisest teacher of the time, Trotola, a woman, a member of the faculty. She was known as Magistra Mulier Sapiens. We still possess a 12th century translation of her book on women's diseases, a book which was studied, copied and translated during several centuries. Chaucer's Doctor of Physic studies Trotola's treatise. She had a large practice, her patients, men and women, undertaking long journeys to visit her in Salerno.

During the troubled times of the Crusades women physicians and women nurses were in great demand as diseases and plagues were very prevalent. We hear that Anna was physician-in-chief of a hospital of ten thousand beds in Constantinople, her name being mentioned as one of the four great physicians of the century.

The most famous medical woman of the 14th century was St. Catherine of Siena, who even as a child had dressed the sores of the lepers and later cared devotedly for those stricken by plague and other contagious diseases. In the 15th century, St. Catherine of Genoa devoted her life to the care of the sick, especially of lepers. Both Catherine and her husband had been well educated "in the seven liberal arts and in medicine."

It is impossible to consider this record of medical service by the great women of the past, many of whom are held in high esteem, and some venerated by the Church, without being struck by the splendour and by the responsibility of our heritage. Do we sufficiently realise the weight of this responsibility, both in the guidance of those who may wish to enter the medical profession and by helping to remove the barriers laid in the path of the woman-healer? Are our Catholic educational authorities sufficiently alive to the fact that Catholic women are urgently needed in a profession whose ethical standards are shifting, and are moving away from the true ethics founded on the teaching of the Church?

F. M. SHATTOCK, M.B., B.Sc.

THE HOPE OF THE SAHARA

Memories of Charles de Foucauld. By Father Gorrée (Catholic Book Club, 121 Charing Cross Road. 2s. 6d.)

The story of Charles de Foucauld's life is so dramatic, so dynamic, that it deserves to be far more widely known amongst Catholics: this account of the missionary hermit as he stands revealed by his own letters, resembles a masterly ciné film reproducing the strong lights and deep sharp shadows of the African scene, against which background there moves a solitary figure, a hermit self condemned to exile.

Surely St. Augustine of Hippo must have taken a keen interest in this soldier and society-man, self indulgent, undisciplined who forsook his evil ways and thereafter never turned back. Foucauld's thoroughness in self-indulgence gave place to thoroughness in self-abnegation.

In Palestine, as the servant of some servants of God, he trod in the Master's footsteps. "I long for Nazareth!" he exclaimed, little dreaming that his Nazareth would be found in Africa, Galilee's green hills and inconstant sea exchanged for Saharan waste and Wadi, or oasis besieged by sand.

The disciple like his Master became a craftsman: he ransomed slaves, and boasted, "I am a slave!"—a slave indeed, manacled by love as his Master was.

At Tamanrasset he wrote joyfully "I am living the life of Nazareth!" There he experienced abject poverty and loneliness, there he prayed for other labourers to be sent to harvest the Tuareg souls that he loved—and prayed apparently in vain. All over the Sahara he went preaching the Kingdom of God.

He met his Pharisees in the Mohammedans, and finally met his Judas—a Senussi whom he had once befriended. So in Tamanrasset he was killed where he had lived amidst his beloved Tuaregs, "the Apaches of the Sahara," as he called them. His murderers buried him in the ditch of his hermitage—fit sepulture for a follower of Him who was "an outcast and a reproach among the people."

* * * *

But is that the story's end? Christ, risen and ascended, lives in His Church, and in the Host is adored. After Father Foucauld's death, his monstace was found buried in the sand of his hermitage, and still containing the Host. An officer friend bore that monstace 30 miles across the desert holding it before him as he rode his camel.

Christ promised: "I, if I be lifted up, will draw all men unto Me." Will He not now effect the conversion of the Sahara, blessed in Charles de Foucauld's life and death, and surely consecrated by that strange Passing of the Host across its awestruck spaces?

EVELYN BILLING.

Dinner to Miss Neilans

7, Green Street, W.I.,
Mayfair 5541,
October 7th, 1938.

Dear Sir or Madam,

This year Miss Alison Neilans completes 25 years of work with the Association for Moral and Social Hygiene.

We believe that a wide circle of her friends and fellow workers would wish to pay a public tribute to the magnificent work she has accomplished and would like to join in a presentation to her, as a mark of appreciation of the inspiration, courage and devotion which she has brought to her work for the Association for Moral and Social Hygiene for a quarter of a century. It is proposed to take advantage of this occasion to make a presentation to Miss Neilans, and those who desire to subscribe are asked to send a gift of from one to twenty shillings to the Dowager Lady Nunburnholme, 7, Green Street, W.I., who has consented to be Hon. Treasurer and to make the presentation.

Arrangements are therefore being made for a Public Dinner in Miss Neilans' honour on Monday, November 14th, at St. Ermin's Hotel, Westminster, S.W., at 7-30 p.m. when the presentation will be made. The Chair will be taken by the Archbishop of York, and Viscountess Astor, M.P., the Lord Balfour of Burleigh, Miss Nina Boyle and Dr. Maude Royden will be among the speakers. Tickets, price 6s. 6d., can be obtained from the Dowager Lady Nunburnholme at the above address, or from the offices of The Association for Moral and Social Hygiene, Livingstone House, Broadway, Westminster, S.W.1.

- | | |
|------------------------------|------------------------|
| William Ebor. | J. Rowntree Gillett. |
| Nancy Astor. | Eva Hartree. |
| Waldorf Astor. | Vera Laughton Mathews. |
| Balfour of Burleigh. | Gilbert Murray. |
| Dorothy Balfour of Burleigh. | Marjorie Nunburnholme. |
| Nina Boyle. | A. Maude Royden. |
| R. A. Butler. | Jane Walker. |
| Margery Corbett Ashby. | Helen Wilson. |

LIVERPOOL & DISTRICT BRANCH

Hon. Sec: Miss Bowden, 22 Fern Grove, Liverpool 8. A co-opted committee has been formed to carry on till the end of the year.

A meeting held on September 30th decided to accept Miss Hickey's offer to give a special lecture on "Women in Home Defence" (A.R.P.). Miss Hickey, Hon. His. Oxon, F.C.C.S., is a Grade I A.R.P. worker. The lecture will be given on October 7th, 7-45, at St. Philip Neri's Church House, Blackburne Place.

The usual monthly lecture will be given at the same place on October 26th at 7-30 p.m. by Dr. Mary Cardwell, lecturer in Hygiene at Mount Pleasant Training College. The subject is "Abortion: The Scientific Answer."

Women on the Land

I have just been approached by a very indignant woman farm worker who supports herself and two children. She draws our attention to the apparent lack of desire among the authorities to encourage women to remain on the land, in spite of the admitted shortage of farm hands. Her ire has been roused by the Minimum Wage Schedule of District No. 11 (her area) which not only provides for women receiving a lower wage than the men along side of whom they work, but lays down that males shall receive extra payment for all time they are at work in excess of the hours laid down by statute. But only male workers: overtime for women is not even mentioned. The same principle appears to apply to the regulations instituting a weekly half holiday and three days annual paid leave.

Ordinary people may think that a Saturday half holiday is more necessary for a woman with a house to keep and children to sew, wash and care for than for a man. That three days paid leave would be a godsend to enable her to spring clean her house, sort and repair her possessions, to say nothing of having a little leisure; but such apparently is not the official view.

The woman in question is much more upset at the inferior status than at the loss of cash, etc.

C. M. GORDON.

St. Joan's Alliance in Australia

Hon. Secretary: Miss M. M. Flynn, Central Catholic Library, 352 Collins Street, Melbourne.

The monthly meeting of the Alliance was held on September 12th at the Business and Professional Women's Club. An address was given by Miss Frances Pennington, a member of the Housing Commission, on the work of the Slum Abolition Board. She gave a survey of the work done by the Committee which was appointed about twelve months ago, to investigate conditions within a five mile radius of the G.P.O.

Six thousand houses were investigated, of these more than fifty per cent had only four rooms and many were without bathrooms, kitchen sinks, wash houses or lighting facilities and the majority received no sun and little air. Many of the occupiers of these houses are either old-age pensioners or unskilled workers, neither of whom have much chance of improving their positions. Miss Pennington showed several interesting slides which had been taken in these areas while the survey was being made.

A vote of thanks to the speaker was moved by Miss Anna Brennan, who said that it was heartening to feel that a real beginning was being made to better the position of the Melbourne slum dweller. Miss M. M. Flynn seconded the vote of thanks.

International Notes

Italy. The percentage of women employed in any of the Public Services is to be limited to ten per cent by a Decree-Law.

* * * *

Ecuador. The recent Electoral Law lays down that the franchise is a civic duty incumbent on all citizens. The vote will be universal, secret, and direct. All Ecuadorian citizens, men and women who know how to read and write and are eighteen years of age and otherwise qualified under the law are electors and have an obligation to inscribe themselves on the electoral registers.—*International Women's News.*

We hope all our members in **North London** will make a special effort to attend the Public Meeting on **Equal Pay for Equal Work** to be held at the Central Library, Holloway Road, N.7, on Tuesday, October 18th, at 8 p.m., under the Chairmanship of the Mayor of Islington (Councillor Mrs. J. L. Blythe, J.P.). The meeting is being organised by the Women's Freedom League with the support of other women's organisations. The speakers will be Miss M. C. Bray, Mrs. Billington-Greig, Alderman Gwyn Jones, J.P., Miss Nancy Lightman, Miss Rose Simpson, Miss F. A. Underwood and Miss Nancy Stewart Parnell (representing St. Joan's Alliance). Admission will be free.

OLDHAM BRANCH

Hon. Secretary: Miss Stella Mannion, 46 Hillside Avenue, Clarksfield, Oldham.

A general meeting was held on October 6th at 46, Hillside Avenue, Clarksfield. Mrs. Kilcoyne, President, who was in the chair, invited the Branch to hold a social gathering at her house on November 9th. It was decided to apply for permission to have the *Catholic Citizen* in the local newsrooms and the public library. Those present promised to pass on their copy of the *Catholic Citizen* to a non-member.

SUBSCRIPTIONS AND DONATIONS

September 1st to October 1st, but not including annual subscriptions to the *Catholic Citizen*.

	£	s.	d.
Anon.	2 0 0
Bacon, Mrs.	5 0
Challoner, Miss P. C.	1 17 2
FitzGerald, Miss K.	4 6
Jeffery, Miss	5 0 0
Mossetti, Noël, Esq.	5 0
Murray, Mrs. Bentley	2 6
Spender, Miss	5 0 0
Welch, Miss I. R. V.	5 0
Minimum Annual Subscriptions	3 0

Total £15 2 2

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE.

NON-PARTY

Office—55, Berners St., Oxford St., London, W.1.

Patron : Saint Joan of Arc. Colours : Blue, White & Gold

Organ—"The Catholic Citizen," 2d. monthly.

OBJECT.

To band together Catholics of both sexes, in order to secure the political, social and economic equality between men and women, and to further the work and usefulness of Catholic women as citizens.

MEMBERSHIP.

All Catholic women are eligible as Members, who approve the object and methods, and will pay a minimum annual subscription of 1s. Men are invited to join as Associates, on the same conditions, with the exception that they may not elect or be elected to the Executive.

THE INTERNATIONAL WOMEN'S NEWS

The Monthly Organ of
THE INTERNATIONAL ALLIANCE OF WOMEN
FOR SUFFRAGE AND EQUAL CITIZENSHIP

Subscription : 6s. per annum, post free.

At the present time "Jus Suffragii" forms a unique link between the women of all nations. It contains articles, reports and letters from all countries and constitutes a valuable record of women's activities. Sample copies may be had free of charge on application to the Offices, 90 Vauxhall Bridge Road, S.W.1.

STATUS OF WOMEN OF NATIVE RACES

(Extract from League of Nations Document)

BUY AND READ OUR STATEMENT

presented to the XVIIIth Assembly of the
League of Nations.

Learn about your coloured sisters in Africa
and elsewhere, and work for their betterment.

Price 9d. from—

St. Joan's Social and Political Alliance
55 Berners Street, W.1

LABOUR-SAVING FLATS—Newly decorated, self contained, ground floor, 2 spacious rooms, kitchen, dining room, bathroom, c.h.w. fitted basins. Garden for animal lovers. Also first floor balcony flat, Ideal for two, cheaper than rooms. £110 p.a. Connolly, 84 West Cromwell Road, S.W.5. West: 33381.

BARGAIN.—Smart pair Babers Shoes for sale. Worn only once. Size 7—7½. Average fitting. Cost £2 9s. 6d.; would sell 15s. or offer. Proceeds to St. Joan's Alliance. Write or call St. Joan's S.P.A., 55 Berners Street, W.1. Would send on appro.

HOVE, Sussex—Quiet Boarding-House, near sea and shops. One minute from Catholic Church. Moderate terms. Reference. Miss Jeffery, c/o St. Joan's Alliance, Mrs. Shaw, 15 Norton Road, Hove.

THE CATHOLIC WOMEN'S LEAGUE CLUB.

42 Emperor's Gate, S.W.7.

A Residential Club for Professional Women and Students
Visitors taken for short periods.

Terms from £2 to £2 9s. partial board.

For further particulars apply—**The Secretary.**

Telephone: Western 3738.

FH

THE FLORAL HOUSE

Floral Decorations of all descriptions carried out with efficiency, expediency and taste. Fresh cut flowers, wreaths and crosses at reasonable prices. Contracts arranged.

Floral Decorators to Frascati's Restaurant, Oxford St., W.1

24 HANWAY STREET, OXFORD STREET, W.1

MUSEUM 8111 (BACK OF FRASCATI'S)

Proprietor - JEAN SCHEUERMEIER, (Swiss) F.R.H.S.

VISITORS TO LONDON

Stay at the

WILTON HOTEL, Victoria, S.W.1.

(opposite Victoria Station and Imperial Airways)

Central. Convenient. Comfortable. Cathedral four minutes. Moderate tariff on application. Phone:

Victoria 2026-7-8. Specially suitable for Ladies.

Mention "Catholic Citizen."

Also Royal Park Hotel, Knightsbridge, S.W.7.



RHEUMATISM

£5,000

URGENTLY NEEDED

to complete the Ward, Treatment Rooms, and Research Laboratory of the first research department established by the Empire Rheumatism Council (President : H.R.H. The Duke of Gloucester, K.G., P.C., G.C.V.O.) at

THE HOSPITAL OF ST. JOHN & ST. ELIZABETH

St. John's Wood, N.W.8

Send your donation **NOW** to the Secretary

DHB

PAYING GUESTS, W.14 Good food. Every comfort. Constant hot water. Breakfast and dinner. All meals Sundays. Temporary 2 gns, permanent 35/-. No extras. Apply Miss G., c/o St. Joan's Alliance.

KNITTING of all kinds done to order, jumpers socks, children's wear, etc. Parcel sent on approval. Apply Miss R., c/o St. Joan's Alliance

33 NORFOLK SQUARE, W.2. Bed-sitting rooms. Moderate. Hot and cold water in all rooms. House Telephones. Dining Room. Private square. Central. 2 minutes from buses and trains. From 1½ to 3 guineas a week bed and breakfast. Other meals optional. Telephone Paddington 6115.