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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.

Providence and Purgatory

By Margaret T. Monro.

In the midst of the freedom of action which women to-day enjoy, it is sometimes chastening to look back on what the women of the nineteenth century—or some of them—accomplished amid restrictions which now make us wonder, or even shudder. It has to be admitted that in the main such achievement was limited either to women of genius or, in Catholic lands, to women with a very marked vocation which the family tradition was prepared to respect. Of course, if a girl merely wanted to enter a convent there might be no great difficulty. But in the case which inspires these reflections* we have something very different—a girl who stayed at home till she was thirty-three, acquired much varied experience, both spiritual and practical, in the village of Loos where her home was, and the town of Lille where she was born, and then, a stranger in Paris, founded a new religious congregation, the Helpers of the Holy Souls. By the time she died—of cancer—in 1871, during the siege of Paris, her daughters were already at work in China. Yet the new community had only been founded in 1856.

At first sight, Providence and Purgatory are not ideas that naturally come together in our minds. Yet both ideas took early possession of the mind of Eugénie Marie Joseph Smet, no one quite knows how or why. When she was five or six her parents moved from Lille to a pleasant country house on the outskirts of Loos, not then industrialised, and there it seems to have been the pageant of nature which awakened in Eugénie a profound and delighted sense of God's Providence. Her childhood is dotted with charming stories of how she threw herself upon "her beloved Providence" in all her needs, and nearly always got her requests—even the white frock for a school function which had been left at home. But alongside this happy confidence in Providence was the other thought—perhaps the neglected graves in the village church-

yard awakened her questioning spirit: who prayed for them now? One day, chasing butterflies with some other children, she stopped suddenly. "Do you know what I am thinking of? If one of our friends was in a prison of fire and we could release her by saying a single word, how quickly we would do it, wouldn't we? . . . Well, Purgatory is like that. The souls are in a prison of fire, but God who keeps them there will set them free if we ask Him." At school, after the incident of the white frock, her two inspirations came together. "My God, you are my Providence. Would that I might one day be yours. You have given me everything: if only there were something I could give you!" And then the light broke: "I know how I can be a Providence to God. He loves the souls in Purgatory but because He is just He cannot set them free. Well, I will give Him the souls whom He loves. I will ask all my friends to give them to Him by their prayers and little sacrifices, and I will tell everybody: 'Since God is your Providence, you must be His. How can you refuse anything to Him who gives you everything?'"

In a sense, there is nothing to add to that. Her whole achievement keeps extraordinarily close to that original schoolgirl inspiration. Of course, it finds another arena than that in which white frocks are worn, not simply the finances of her new community, but actual want of their necessary daily food. Almost more exhausting was the task of holding her own among well-meaning advisers, who thought highly of her but sometimes wished her to act in a manner different from her own inspiration. In some ways this early phase is as remarkable as any of the more sensational ones of her later career, her tenacity in holding by her own "Voices" and yet her perfect readiness to surrender her own will. She was fortunate in her advisers—the Curé of Ars in the background though they never met. The one who gave her most difficulty at first ended by recognising that she was called by God, and withdrew, doing nothing.

**She Who Lived Her Name: Mary of Providence.* By Marie René-Bazin. (Mercier Press, 12s. 6d. English translation.)

ing further save make her work known—a heartening example of generosity.

The whole story is unfolded for us by Marie René-Bazin—her English translators deserve a word for their excellent idiomatic rendering. Perhaps we are a little out of the way now of such a leisurely account; not that there is any padding, but there is a wealth of detail such as we cannot often find paper for nowadays. The story is told with restraint, yet with a full sense of its dramatic quality. For dramatic it is, with that flavour of the unique which characterises God's handiwork. For God never repeats Himself; His perennial originality stands as a plea and a protest against the over-standardisation of our own times, which forces too many into ready-made patterns. "Where the Spirit of the Lord is, there is liberty," as St. Paul told the Corinthians long ago (2 Cor., iii, 17). It is well not to lose sight of this note of liberty even as we marvel at the heroism of faith. "Among things innocent in the sight of God," said Mary of Providence during the last months of her illness, "there are five of which I have always had a great dread: Leaving my family, founding a Community, seeing my daughters in want, getting into debt, having cancer. Well, by the grace of God, all five have happened to me." And her face lit up with a smile.

After Abolition

The *Shield* reports an article by Monsieur Paul Gemaehling from *Renovation*, which illustrates the difficulties that abolitionists are facing after the closing of the brothels in France. The greatest of these arises from the fact that the closing of the regulated houses was not accompanied by a change in "the old regulationist machinery and those who had served or been served by it."

The traffickers, too, have made frantic efforts to prove that France needs the brothels and to ensure that the closing shall be a failure. The Tenanciers' Trust (L'Amicale des Maitres d'hôtels meublés de France et des Colonies) issued a confidential circular to all proprietors of Houses as long ago as February, 1946, i.e., two months before the Abolition Law, but after the closing of the Paris Houses. After appreciating the vulnerability of certain of the parties in power, this document suggests that certain classes of people should be enrolled in the campaign to re-open the Houses—such as sellers of drink and of perfumes; members of the *Police des Moeurs* who have been paid sums of money by the Trust and now risk losing their job; personnel of the Health services, and certain journalists. Various classes of doctors should also be approached, according to the document, and there must be no lack of money for the

campaign even if it means sacrifice of all the profits of the Houses for the last five years. Some suggestions for the plan of campaign follow: accidents shall happen to those who have shown most hostility to the maintenance of the Houses; women shall be prevented from entering rescue homes; women must cause offence by their active solicitation so as to excite protests from respectable people; men must stress the value of the Houses in preserving the peace and honour of families; complaints from foreigners who "can no longer enjoy themselves" must be encouraged. If all this fails the tenanciers contemplate approaching certain military circles to have French Houses opened in Germany.

As a consequence of this campaign certain journals have printed quite unproved statistics tending to show that V.D. has increased. Then the requisitioning of many of the Houses has somehow been avoided, and there have also been violent, if specious, protests against the aggressive solicitation which is said to prevail; at a session of the Paris Municipal Council the question was raised of the "moral cleanliness of our streets."

To end the scandal, M. Gemaehling points out, three things are necessary: the destruction of the old medical-police edifice of regulation and its replacement by a new system with a new spirit; the suppression of the *Police des Moeurs* and the restoration to the uniformed police of the task of maintaining order and decency in the streets; the formation of a large force of qualified women police officers with powers to find out haunts of immorality and to protect women from the tyranny of souteneurs and traffickers.

"If we wish for success," says M. Gemaehling, "we must will it."

We learn from the *Shield* that the "Maitres de la Syphiligraphie Française" in Congress at Nice, studied many reports from the Faculty of Medicine and were "able to declare that there had been no increase in venereal morbidity in France since the closure of the tolerated Houses, and consequently the future re-opening of the Houses—under the pretext of fighting venereal disease—could no longer be contemplated."

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Notes and Comments

"The adoption of the Universal Declaration of Human Rights is an historic act destined to consolidate world peace through the contribution of the United Nations towards the liberation of individuals from the unjustified oppression and constraint to which they are too often subjected." This quotation is part of the Resolution adopted by the General Assembly relating to the publicity campaign to be given to the Declaration of Human Rights. We are glad to be able to publish the Declaration in full and thus play our part in the dissemination of a highly important document.

The Declaration is the first of three component parts which will eventually become the Bill of Human Rights. The other two parts are a Covenant and Measures of Implementation.

* * *

On January 1st the **British Nationality Act, 1948**, came into force. This Act, for which many British-born women have waited so long, is the result of a campaign of women's organisations throughout the Commonwealth, in which St. Joan's Alliance played a not inconsiderable part. Both in England and at Geneva, in the early stages of the battle, one of the chief obstacles to agreement was the fear of the effect of independent nationality on the unity of the family. St. Joan's may fairly claim to have been largely instrumental in disposing of that "bogey".

Now that the campaign has been so successfully brought to a conclusion, we may look back with pride to that great pioneer, Chrystal Macmillan, who drafted the first British Nationality of Married Women Bill on behalf of the National Council of Women.

* * *

A Dinner has been arranged by the Women's Organisations to celebrate the passing of the **Nationality of Married Women Bill**, which becomes operative during January. The Dinner will be held at Church House, Westminster S.W.1, on January 25th, at 6-30 for 7-0 p.m.

Mrs. Cazalet Keir will be in the Chair, and among the speakers will be the Countess de Kerdrel and Viscount Samuel, G.C.B., G.B.E.

Tickets, 17s. 6d., may be obtained from The Secretary, St. Joan's Alliance, 55, Berners Street, W.1.

* * *

The Minister of Health in Statutory Instrument 2517 has restored the statutory requirement of confidential treatment of V.D. This is a welcome victory to those who protested against the implied revocation of this requirement in consequence of the National Health Service Act.

The Shield for November contains an account of the fight by the Association for Moral and Social Hygiene against Clause 58 of the Salford Corporation Bill. One of the Sections in Clause 58 gave power to the Ministry of Health to compel persons believed to be suffering from V.D. to take and continue treatment until cured or rendered non-infectious. Other Sections dealt with the compulsory treatment of children with congenital V.D.

On the second reading before the House of Lords Lord Balfour opposed the Clause as being anti-social; Lord Henderson, for the Government, stated that compulsory treatment of V.D. is "not in accord with present national policy". The A.M.S.H. was permitted to present a petition, although their application was very late and in spite of the fact that Salford's counsel pleaded that the Association had no direct local interest in the matter. The decision to allow the application creates a valuable precedent since it makes clear that a national voluntary organisation may oppose a local Bill on the grounds of its public merits.

In the event, the whole Clause was rejected, the Ministry of Health expressing itself as being opposed to local powers being granted on a matter which was really a national question.

We congratulate the A.M.S.H. who have defeated this Clause through such great vigilance. We note that the Association has successfully opposed Corporation Bills of Liverpool, Edinburgh, and Sheffield on this same point, and that the only Corporation (Bradford) which succeeded in passing such a Bill abandoned compulsion after five years' experiment.

* * *

A requiem Mass will be offered for Mrs. V. M. Crawford, in the All Souls' Chapel at Westminster Cathedral, at 12 o'clock on Saturday, January 22nd. This has been arranged by request of the many societies with which Mrs. Crawford was associated, including St. Joan's Alliance.

37th Annual Meeting

The Annual Meeting will be held on Saturday, March 19th. Nominations for Committee and resolutions for the Agenda must reach the Secretary not later than February 7th.

We remind members that nominations must be duly proposed and seconded and the consent of the candidate obtained.

Subscriptions are now due, minimum 10s. which includes the "Catholic Citizen."

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

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Universal Declaration of Human Rights

The text of the Universal Declaration of Human Rights was adopted in Plenary Session by the General Assembly on December 10th, 1948, by 48 votes in favour, none against, and 8 abstentions. The text is as follows:

WHEREAS recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.

WHEREAS disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people.

WHEREAS it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rules of law.

WHEREAS it is essential to promote the development of friendly relations between nations.

WHEREAS the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom.

WHEREAS Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms.

WHEREAS a common understanding of these rights and freedoms is of the greatest importance for the full realisation of this pledge,

NOW, THEREFORE, THE GENERAL ASSEMBLY PROCLAIMS this Universal Declaration of Human Rights as a common standard achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether this territory be an independent, Trust or Non-Self-Governing territory.

Article 3. Everyone has the right to life, liberty and the security of person.

Article 4. No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6. Everyone has the right to recognition everywhere as a person before the law.

Article 7. All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8. Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9. No one shall be subjected to arbitrary arrest, detention or exile.

Article 10. Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11. 1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12. No one shall be subject to arbitrary interference with his privacy, family, home or correspondence, nor to the attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13. 1. Everyone has the right to freedom of movement and residence within the borders of each

state. 2. Everyone has the right to leave any country, including his own, and to return to his country.

Article 14. 1. Everyone has the right to seek and to enjoy in other countries asylum from persecution. 2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15. 1. Everyone has the right to nationality. 2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16. 1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. 2. Marriage shall be entered into only with the free and full consent of the intending spouses. 3. The family is the natural and fundamental group unit of society and is entitled to protection by society and State.

Article 17. 1. Everyone has the right to own property alone as well as in association with others. 2. No one shall be arbitrarily deprived of his property.

Article 18. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20. 1. Everyone has the right to freedom of peaceful assembly and association. 2. No one may be compelled to belong to an association.

Article 21. 1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives. 2. Everyone has the right of equal access to public service in his country. 3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22. Everyone, as a member of society, has the right to social security and is entitled to realisation, through national effort and international co-operation and in accordance with the organisation and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23. 1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment. 2. Everyone, without any discrimination, has the right to equal pay for equal work. 3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection. 4. Everyone has the right to form and join trade unions for the protection of his interests.

Article 24. Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25. 1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack

of livelihood in circumstances beyond his control. 2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26. 1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. 2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. 3. Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27. 1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits. 2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28. Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realised.

Article 29. 1. Everyone has duties to the community in which alone the free and full development of his personality is possible. 2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society. 3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30. Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

Dr. Marga Klompé, a member of the Netherlands Delegation to the United Nations, gave a most interesting talk, recently, to **L'Alliance Jeanne d'Arc**, members of which organisation gathered in the home of their President, Madame Person Depret. Dr. Klompé took as her subject the work accomplished by the Human Rights Commission during the recent session at Paris. Dr. Klompé belongs to St. Joan's International Alliance.

SUFFRAGETTE FELLOWSHIP ANNIVERSARY

of the Granting of the Vote to Women.

MONDAY, February 7th, 1949.

St. ERMIN'S — 7.30.

Chairman: MISS ENID GOULDEN BACH.

Speakers:

THE VISCOUNTESS ASTOR. : LADY LAYTON.

(As February 6th falls on a Sunday this year, the Celebration is being held on February 7th.)

The Month in Parliament

During the last month before the Christmas Recess nothing very spectacular has come up. The House has debated Civil Defence, Conscription, Food and Foreign Affairs (as ever), the Film Trade and the Coal Industry, and comparatively minor points such as Legal Aid and Licensing, which nevertheless arouse considerable feeling and interest.

From our point of view the main event was the Government statement on December 15th on the new rates of pay for the **Women's Services**. The statement itself is too long to reproduce in full, and Mr. Alexander announced that a White Paper giving full details would be issued and that the increases would be effective from November 24th.

The main points were that the Women's Services "are now to form a permanent part of the Armed Forces of the Crown, and the A.T.S. and W.A.A.F. will be incorporated in the Army and R.A.F. respectively under the Army and Air Force (Women's Services) Act which passed through the House earlier this year. The Government have decided, therefore, that the pay of the Women's Services should again be fixed as a proportion of that of men in the Forces and that this proportion should be raised from the wartime level of about two-thirds to about three-quarters. This ratio will confer increases, in many cases substantial increases over present rates of pay. . . . Officers and other ranks of the Women's Services are, of course, entitled, in addition to basic pay, to free accommodation and rations, or allowances in lieu. These allowances will continue to be at the same rates as those for men. Following the decision to establish the Women's Services on a permanent basis, the Government have also decided to establish scales of retired pay, Service pensions and long-service gratuities. Those for the men's Forces were fixed on the basis that men in the Forces are often retired in middle life and will generally have family commitments. These considerations do not apply to women to the same degree, and retired pay, pensions and gratuities for the Women's Services have accordingly been fixed at about two-thirds of those of men of corresponding rank and length of service."

These increases, while no doubt long overdue and very welcome, will rather produce what might be called "modified rapture" than the complete satisfaction confidently expected by Mr. Alexander.

Wing Commander Hulbert raised the point of **women doctors' and dentists' pay** and was reassured that they will be treated as before, i.e., the same rates as the men.

On the same day, December 15th, Mr. Janner asked the Home Secretary: "If he can state the

number of local authorities who do not permit **women police** to operate in their districts; and if he will give the numbers of police women now employed throughout the country compared with 1939." Mr. Ede replied: "There are now only two police forces in England and Wales not having an authorised establishment of police women. In 1939 there were 226 attested and 20 unattested police women, whereas the authorised establishment is now 1,471 and the actual strength 1,023." Mr. Janner pursued: "Is my right hon. Friend satisfied that this force serves a very useful purpose, and will he try to persuade the other two authorities to do the same as the rest of the country?" Mr. Ede said: "I am satisfied with regard to the force and have done my very utmost with the two remaining authorities, but up to the present I have not succeeded." In reply to a question by Mr. Kenneth Lindsay he then divulged that the two offending authorities were the City of London and the County of Merioneth.

On November 25th Mr. Eccles asked the Minister of Health: "Why there are differences in the scales of pay between men and **women administrative officers in the National Health Service**?" Mr. Bevan replied: "The differences are being abolished." This is welcome, but more as evidence that existing strongholds are being defended against attack than as showing new advances.

During the Adjournment debate on December 7th on the new Welfare Officers recently appointed by the Ministry of Pensions as an experiment, Mr. Chetwynd suggested that "There are women pensioners and widows and people responsible for orphans. They may have some diffidence in unburdening themselves to male welfare officers. I ask my hon. Friend whether he has considered the appointment of a **woman welfare officer**. I do not ask for one in each region, because, obviously, that would be asking too much; but if we could have one on a wandering commission up and down the country I think that that would be very beneficial." Mr. Marquand replied, however, that there were already women officers in the service to whom such people can apply. "That is not part of the Welfare Service which I shall describe, but it is an existing fact that there are women officers in all our offices dealing with the widows and the children's service." No doubt there were also male officers available before the Welfare Officers were appointed.

On November 30th, Mrs. Castle asked the Minister of National Insurance "whether there is an arrangement whereby **German women** who volunteer for work in this country under schemes organised by his department may carry over on their return to Germany the insurance rights to

International Notes

Australia. A report from Miss Ada Bromham, national Chairman of the Equal Moral Standard Committee of the Australian Federation of Women Voters, gives a brief outline of the various State laws and regulations in Australia since the National Security Regulations, imposed in 1942 as a war measure, were lifted in 1946.

Queensland's laws have always been based on compulsion—they include notification on suspicion by anonymous informers, compulsory examination of suspects, and detention of women and girls in lock hospitals and prison wards. Nevertheless, there is a very great increase in V.D. and a substantial increase of sexual offences.

In Western Australia, brothels were prohibited by law as family life developed, but Houses still exist and evade the law. Compulsion is used, and infected women and girls may be detained indefinitely. Similar powers exist in Victoria, and though secrecy is ordered to be observed, the mode of treatment, in special clinics and at special hours, makes this a farce.

New South Wales has no State law to enforce examination, but the powers granted in 1942 under the National Security Regulations on V.D. were used to the full and many girls were started on the downward path by being "drawn into the police drag-net", with the result that there is a big increase in V.D.

Even Southern Australia, which had no compulsory legislation until 1947, brought forward an Act in that year containing all the compulsory powers of the National Security Regulations. A suspected person may be forcibly examined and detained in a hospital or other "suitable" place—i.e., says Miss Bromham, *for women*, a gaol or lock hospital.

"Health reports do not give the number of persons found to be free from disease, nor is there any record of compensation, if such were possible, for false accusations." Miss Bromham points out that the extension of a prison sentence, not for a punishable offence but because of a health condition, is an unjustifiable attack on the liberty of the subject, and that the blame for the increase of V.D. lies with "those who seek to solve a moral problem with a medical formula only."

She ends by saying that a National Health Plan is under consideration, and it is important to make known the good effects of the voluntary system and the failure of compulsion.

* * *

Denmark. We congratulate Mme. Bodil Begtrup on her appointment to be Danish Minister to the Republic of Iceland and wish her all success in her new position.

continued on next page

which they have become entitled as a result of their compulsory contributions arising from their employment here." Mr. Griffiths replied: "No, Sir. There is at present no basis for a reciprocal agreement with Germany, and this is the only way in which under the insurance scheme provision for such a carry-over of rights could be made." Mrs. Castle pursued: "Is my right hon. Friend aware that these German women are coming here for limited periods under schemes sponsored by the British Ministry of Labour for our convenience rather than for their own, and does he consider it fair that they should have to pay the heavy contributions without arrangements being made for them to draw full benefit from them?" To that Mr. Griffiths replied: ". . . I could not allow these women to stand outside our insurance scheme and differentiate them from other workers in this respect. The question of carry-over of benefits when they go back to Germany can be covered only by reciprocal arrangement. If at any time that becomes possible I will certainly investigate it." Mrs. Castle said: "Surely the responsibility to initiate such discussions lies at our end, and should be undertaken by, presumably, my right hon. Friend?" Mr. Griffiths only replied: "These arrangements are made between two Governments, and I should think it was obvious that for various reasons there would be difficulties." Difficulties, however, do not alter the rights of the case.

B. M. HALPERN.

TWENTY-FIVE YEARS AGO

M.B. in the "Catholic Citizen", January 15th, 1924

By the death of Mgr. Giesswein, of Budapest, member of the Hungarian Parliament, Chairman of the Hungarian Peace Society, and founder of the Christian Socialist Organisation in Hungary, the S.J.S.P.A. has lost one of its most faithful friends. . . . During the war and throughout the difficult years which have followed, he stood, with rare courage, for the principles of Christian peace and justice, as applied to practical politics, especially in international relations. So lately as last October he was among us, taking part in the Catholic Conference at Reading. The members of our Society who were present on that occasion will never forget his personal friendliness, and the warm encouragement of our aims and objects which he expressed. . . . He came as a delegate to the International Peace Congress and took part in the Peace Demonstration in Hyde Park. . . . Our Society gave a dinner in his honour, and organised a meeting, at which he spoke on Peace in relation to the woman's movement. . . . At the Congress of the International Suffrage Alliance, held at Budapest in 1913, he spoke strongly in support of woman suffrage. During the last few years much of his time was spent in attending international conferences in the interests of peace. Catholic women have lost in him a true friend, loyal throughout all difficulties, unflinching in his support and sympathy when obstacles were thickest. The Catholic world as a whole has lost one of its most passionate advocates in the cause of peace.—R.I.P.

INTERNATIONAL NOTES—continued

Germany. At the Western German Constituent Assembly in Bonn the Christian Democrats brought forward a motion proposing that: "Men and women shall have equal rights and duties. This shall be taken into consideration in all legal matters." If this motion is accepted it will mean the revision of laws regarding the financial position of the married woman, the custody of children, and nationality.

* * *

India. A most interesting meeting was held at Lady Hartog's flat on December 14th to hear an account of the work being done for women workers in the mining areas. The welfare work is done by young women who volunteer for two years under the able direction of the official welfare worker, Miss Radhabai, who was the speaker at this meeting. Her methods of dealing with the workers by means of bringing them out and developing their potentialities made interesting hearing, and no one present could doubt her success with these women.

What particularly interested those among her audience who remembered discussions about the employment of Indian women in the mines, was her account of the days when men and their wives worked together and went "to the pub together and talked as equals." Now that the Government has prohibited women from working underground the men are often late at work; they grow suspicious of their wives and, moreover, there is unemployment among the women. It is for these reasons that the Government appointed the Welfare worker to look after the women and children in the mining settlements.

The speaker agreed, in answer to a question, that the women should be allowed to choose for themselves whether or not to work underground. This seems to be a case where "protective legislation" has been detrimental to family welfare.

* * *

The recently published report of the Singapore Department of Social Welfare for 1947 describes the various forms of "slavery" still existing in S.E. Asia. Traffickers can sell girls in Singapore up to 100 times what their parents, poverty-stricken as they are, will sell them for. Apart from the girls intended for prostitution, there are still many children in Chinese households either under the mui-tsai system, or as prospective daughters-in-law. Sometimes children are genuinely adopted; sometimes a prostitute buys a child to provide an income in the holder's old age. These children are known as "walking-sticks".

To control this "slavery" all applications for Identity Certificates for female immigrants are referred to the Social Welfare Department which makes enquiries; girls arriving under suspicious

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circumstances can be detained, and legal action taken against any person discovered to be engaged in trafficking.

A new law is proposed by which all female children not living with their natural parents and not legally adopted are to be registered. It will then be an offence to possess such a child if unregistered, and it will be unnecessary to prove criminal intent. (Anti-Slavery Reporter and Aborigines Friend.)