

stewards of the Royal Navy. No women were regularly employed in men's prisons, but in small prisons, where the nursing staff was inadequate, trained women nurses could be requisitioned in special emergency, and this had been done. All wardresses received special instruction from the medical officer during their four months probation.

The hospital staff was not taken for other duties, but was subject to the same "discipline," being liable to fines and other punishments in the same way as the ordinary prison officers.

The speaker advocated the presence in all prisons, those for men as well as for women, of carefully selected fully-trained nurses to act as hospital Sisters; to go round all the cells, make the acquaintance of all the prisoners, help the medical officers in looking after the many details of their health and well-being, attend to minor ailments, see to the general sanitary conditions, and promote a good tone and atmosphere throughout the prison. It seemed to her impossible for two medical officers alone to attend satisfactorily and in detail, to the health of 700 to 1,200 prisoners, without the help of trained nurses, in the way suggested.

Discussing these matters one day with a doctor who was governor of a prison in India, he looked shocked, said Mrs. St. John, and said that prison was not a place for ladies. She thought the answer was that the sooner prison became a place for ladies the better. Indeed, in England it had already, had it not, become a place for ladies, and they had done some useful ventilating, for which we owed them deep gratitude. She seriously asked her sister nurses whether they did not feel that prison was eminently a place for them. Nurses' vocation was to tend the sick in body. Why not also the sick in mind, and in soul? Surely where the outcast, and the desolate, and the oppressed, were there was their place.

We propose shortly to print Mrs. St. John's paper in full, as it is one which provided ample ground for discussion, but owing to the fact that the Committee were anxious to provide time for a short paper by Sister Arendt, no time could be spared at the Conference.

SLAVERY OF WOMEN AND CHILDREN.

Sister Henriette Arendt, formerly a police assistant in Stuttgart, and the first woman in Europe to hold such a position, speaking on "The Slavery of Women and Children, and Votes for Women," said that she did not enter into politics, but she was a fully-convinced Suffragist, because eighteen years of work as a nurse, on the drink question, in the course of the inspection of prisoners and prostitutes, had shown her the urgent necessity for women's enfranchisement. Nowhere could the awful injustice done every day to these women be seen better than in the last-mentioned position. As the French author, Minod, pointed out, "It is the man who creates the prostitute, it is he who humiliates her, and when he has driven her to the deepest abyss he calls in the police to give the last blow."

In the course of her duties as police assistant in Stuttgart Sister Arendt said that she found many of the poor women whom she supervised had had children; they had been abandoned by the fathers of their children, and in their misery had advertised for people to adopt them, and so had been relieved of them. In most cases the mothers did not know who the people were or what had become of the child. Then she began her detective work, which was now her chief work. She also put advertisements in the papers that she would like a child adopted, and also that she herself wished to adopt a child, and other advertisements, and by these means discovered an organised traffic in children, for different purposes, spreading over the world. These were (1) baby-farming, (2) hiring them out to work in order to make a profit, (3) hiring them out as beggars, (4) for immoral purposes. The first man who wanted to adopt a child was one who had spent nearly the whole of his life in prison, on account of fraud and deceit. His profession was to take little girls and sell them to immoral houses. Another wrote to Sister Arendt that he could provide her, monthly, with 3,000 children of every nationality, and nearly all those who answered her advertisements were people of this kind. She complained against these people for traffic in children, and thought that, as a matter of course, the German authorities would assist her in the fight against this horrible traffic, but she was very much disappointed. The police did not think of rescuing these poor helpless children, but forbade her this work. She had a letter in which the authorities of Stuttgart ordered the police to keep the police assistant, Sister Henriette Arendt, so much occupied that, with the best will, she would not have time to reveal such a terrible condition of things, so unwelcome to the authorities. There were authorities not only in Germany, but also in other so-called Christian nations, who shut their eyes to the misery of women and children, because it was inconvenient to them, and gave them work; authorities who abandoned thousands of poor children to their misery, instead of rescuing them. The slavery of women and children existed because these authorities were only men, and would exist until there were men and women working together.

She had had to give up her good position, and sacrificed her means of subsistence, to fight against the traffic in children. She had heard the cry of these little white slaves and regarded it as her holy, God-given duty to reveal this awful traffic and to rescue these victims. For the support of her family of 1,400 children, of all nationalities, and of all faiths, she depended on her lectures, her books, and on voluntary contributions from the charitable public. The traffickers in children had several times made attempts against her life, the authorities were always fighting against her, but God, who gave her this mission, was with her. She was proud to be the mother of these 1,400 little children, and to have helped 5,000 men and women who had lost the path to become respectable members of society.

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