

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

VOLUME XLV.

LONDON, CANADA, SATURDAY, FEBRUARY 24, 1923

2315

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

CONNUGHT MUTINEERS PARDONED

As a result of negotiations between the English and the Irish Governments, about thirty-six soldiers of the Connought Rangers, who during the Anglo-Irish war had mutinied in India and had since been confined in English prisons, have been released, and have returned to their homes in Ireland. Many of them have been sentenced to from ten to twenty years, and many others to life imprisonment. Several of their comrades had of course been executed. When in India they got news of the savagery of the Black and Tans, and heard particulars of some of the terrible deeds that were being done in Ireland by the English army there, they rose up in protest. It is said that their superiors were going to shoot them down wholesale, and would have so shot them down, but for the bold stand taken by their chaplain, a Belgian priest.

Private Valentine Delaney of Claremorris, Co. Mayo, one of the leaders of the mutineers, told, at a public reception given to them in Claremorris, that when they were in Daghia Prison they were placed against the wall and given five minutes to surrender or be shot. "As we refused to surrender," said he, "the soldiers rushed towards us with fixed bayonets and revolvers, and were going to shoot us down, when our chaplain, a Belgian priest, threw up his hands and said 'If you shoot these Irishmen you'll shoot me also.' We were taken back to prison, and at our trial Egan and I were sentenced to death. Buckley, who gave a pint of his blood in France to save a comrade's life, was sentenced to penal servitude for life."

Delaney also had some other interesting things to tell. His comrade and fellow leader, Daly, was executed. Of him Delaney said: "He was taken to the place of execution and looked the brightest and the happiest man in the place. He threw the black cap to the ground, but at the request of the priest he put it on. He stripped his chest and exposed his breast, and told the squad to aim there. To the chair in which he was seated were attached two cart weights. A sergeant wanted to tie him to the chair, but he protested that he would not run away. He looked up in his last moments to the windows of our cells and kissed us good-bye, and we returned the salute. The order was given, the volley rang out, and poor Daly was gone before his God. His last words were: 'Good bye mother; I will meet in Heaven, God Save Ireland.'"

"The whole chest and back of the chair was completely blown away, and the wall behind was covered with blood, flesh and shattered bones, and under the chair was a pool of blood. We gathered up the fragments of the flesh, placed them in cigarette boxes, and gave them to the priest, who had them interred in consecrated ground. Some of the chaps dipped paper in his blood and brought it with them as a souvenir."

After the execution we refused to work, and were maltreated into unconsciousness, and kept in our cells handcuffed for days and nights without food or a place to lie on except the floor. One of our lads got enteric and died in a month. We were taken to Portland Prison, and sung through the village 'God Save Ireland,' and from Portland we were taken in chains to Maidstone Prison.

One of the prison officials said at Maidstone: "We tamed lions here, and I'm sure we'll tame a lot of Irish dogs." J. Lynch, a Roscommon man, complained of the remark and was sentenced to three days on bread and water. As a protest against their treatment they refused to work, and were sentenced to fifteen days on bread and water, twenty-eight days' close confinement, and three months in separate cells. While doing the punishment they would not be allowed to attend Mass, but Father Jenner wrote to the Home Secretary, and they were extended the privilege of hearing Mass."

At a public reception given to a number of others of the returned prisoners, who lived in the town of Boyle, Co. Roscommon, Corporal McGowan told something of the mutiny itself. He said: "They were at Jullunder, India, in June 1920, and at about that time letters and newspapers came from Ireland describing the campaign carried on by the British Government's Black and Tans, against which the Connoughts and other Irish regiments in India decided to make a protest. They did so—about four hundred and twenty of them—by telling the C. O. they could not soldier any longer on account of the way the people in Ireland were treated by the Black and Tans."

"They marched us down to a compound and put us against the wall, and facing us was a big number of armed troops. At this time we had given up our arms.

We were confronted by two divisions of troops. When we were lined up and the guns turned on us, Father Baker came and wanted to know what the troops were going to do. An officer replied the Connoughts were going to be shot. The priest then went and stood in front of us and said: 'If any Irishmen are going to be shot I will be the first.' Captain Carney, the doctor, was there, and he took his stand with the priest, and said they would have to shoot him too."

"One morning," continued Corporal McGowan, "soldiers broke down the barred wire, rushed into our bungalow, and started prodding us with their bayonets, asking us if we would soldier, and we sternly said 'No.'"

A reception committee of London Irishmen met the prisoners in London, and there feted them. They also engaged for them a special carriage on the train to Hollyhead, for Ireland. A reception committee of Dublin Irishmen met them at Dunleary (Kingstown) when they arrived in Ireland, and again feted them, and saw them off to their homes in the west. It is agreed that the daring action of these men in India had its effect upon the Anglo-Irish situation—for it threw a serious fright into the British camp when it was found that the Irish Regiments in the British Army were getting restive. The British government, at the time, very much feared that the mutiny of the Connought Rangers might be followed up by other mutinies. It was one of the several things that brought the British government to its senses and prompted them to call for a peace parley."

IRISH COMMISSIONER IN LONDON
A brother of Eoin MacNeill minister of education, James MacNeill, has been appointed the first High Commissioner for Ireland in London. He is a man who has had rather a picturesque career. He is a native of County Antrim, a graduate of Cambridge University and became a Commissioner in the Indian civil service from which he retired in 1914. His Indian service was chiefly in the Bombay Presidency, in the district of Nasik, Poona, and North Kanara. As Commissioner he governed about six millions of people, and won their confidence by his impartial and just administration. Combating the plague was one of the big features of his work at times, and it was in his district that inoculation was first used on a large scale. Rural and urban organization and the elucidation and standardisation of the local land system were also features of his work. He travelled around the world several times on missions affecting the welfare of indentured Indians in the various Colonies.

On his return to Ireland the Sinn Fein movement was still a minority movement and he became interested in its civil aspects, especially the constructive and educational schemes. Three years ago Mr. MacNeill was elected to the Dublin County Council of which he is now Chairman. He participated in the relief work during the Black and Tan war, joining the Executive Committee of the Irish White Cross Association. When the National Land Bank was started he was invited to become a director. Important arbitrations were assigned to him by the Dail Ministry of Labor. He was a member of the Committee which drafted the Free State Constitution, and was recently appointed Chairman of the Commission to report on our national industry agriculture.

LOYALTY TESTS
The loyalty tests which the Belfast government is exacting from every official who is receiving public money is forcing out of their positions a number of people who refuse to take the oath. The chaplains of the various workhouses in the six counties have all refused the oath, and from all of them their salaries have been withdrawn. Although they refuse the oath and lose their salaries, they of course are now giving their services free to the inmates of those institutions. This matter of a test oath is one of the hundred little petty persecutions by means of which the Belfast government is trying to make life intolerable for all the Nationalists of the northeast. It is to be remembered that there are still many hundreds of the northeastern Nationalists imprisoned by the Belfast government without charge. Officers have again and again been made to them that if they take the test oaths they will be released. But no single man of all the hundreds of prisoners has complied—to their credit be it said.

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Praises cannot cure a bad conscience, nor dispraises wound one which is good.—St. Augustine.

There are mighty few people who can see the other side of a case as clearly as their own.

CHURCH TAXATION BILL PASSED

Columbus, O., Feb. 12.—Evidence that the spirit of religious bigotry is abroad in Ohio is manifested by the passage in the House of Representatives of a bill "for stricter regulation of religious institutions and taxation of church property" and by the introduction of other measures which apparently are directed against Catholic interests.

Included among these latter measures are those that will provide directly for the taxation of church property, for the inspection of religious and sectarian institutions and for the abolition of Columbus Day as a legal holiday. One measure would make it unlawful "to incarcerate, imprison, confine or keep confined within any privately owned institution, or corporation, including reformatory, homes, convents, monasteries, sectarian seminaries, schools or institutions, all churches or church going organizations or institutions owned and controlled by the church, any human being against the will, and without the continuing consent of such individual."

The bill for stricter regulation of religious institutions and taxation of church property was introduced by Representative Walter C. Cole of Cleveland and provides that commencing in December of each year and every four years thereafter, county auditors shall issue pamphlets in the municipalities and townships in their counties which will contain a list of all property exempt from taxation and will also give a description and the valuation of the property. A similar measure failed of passage two years ago, but the Cole bill was passed by the House of Representatives, 60 to 32, despite desperate efforts of its opponents to send it back to committee.

The passage of the resolution was not without display of feeling on the part of those who see bigotry in it. Representative Edward Kennedy of Georgetown, a Democrat, declared that "it is time to tear the mask from this bill. It is aimed at certain religious denominations and it is good politics in some parts of the State to fight it and bad politics in other sections to oppose it."

This statement was challenged by Representative Brenner of Cleveland who declared that the measure was intended to include non-Catholic as well as Catholic bodies. "In Cleveland," Brenner stated, "the Young Men's Christian Association is in direct competition with business that pays taxes in the operation of pool rooms, billiard tables, bowling alleys, hotels and restaurants."

The House vote on the Cole bill is regarded as an indication of what may be expected when other similar measures come up for vote.

ST. FRANCIS XAVIER

Calcutta, Jan. 5.—Seldom in modern times has the universality of the Catholic Church and the deep hold that it has on the people been manifested as during the last month at Goa, where the exposition of the blessed body of St. Francis Xavier was brought to an end Wednesday after the incense remains had been the object of public veneration since December 3.

The scenes around the shrine of the saint in the Jesuit Church were rivalled for religious fervor and zeal of the people only by those at the International Eucharistic Congress, but in Goa there was the color and mystery of the East that can never be caught in European or New World cities. It is estimated that fifty thousand people daily kissed the feet of the saint and many remarkable cures were recorded as a result of intercession.

It is estimated that more than 150,000 Catholics from all parts of India assisted at the ceremonies with which the exposition of the body was inaugurated and which were presided over by the Apostolic Delegate, Archbishop Pisani. The Archbishop was assisted by the Patriarch of Goa, the Archbishop of Bombay, the Bishops of Mysapore, Cochim, Trichur and many other dioceses of India. Several hundred members of the clergy assisted in the procession and ceremonies.

So great was the crowd that poured into Goa from every part of the land that although special trains were chartered and special steamboat transportation arranged from Bombay and Mangalore, the accommodations were so taxed that several thousands could not reach Goa on the first day because of lack of facilities.

One of the most remarkable cures reported during the exposition was that of a Protestant pilgrim, Daniel Bakter, who had his eyesight restored after having been totally blind for more than nineteen years.

The exposition was marked by scenes of piety and religious enthusiasm even more impressive than those that occurred during the exposition twelve years ago and promises to have a decided effect on the future of the Church in India.

MICHIGAN VICTORY OF SCHOOL-ISSUE

The menace to the parochial school has been legally sidetracked for at least two years in Michigan. The State supreme court on February 2 dealt the foes of the religious school a body blow which may keep them out of the ring for more than two years in the Wolverine State.

In effect, the court's unanimous decision keeps off the ballot at the coming Spring election the proposed amendment which would compel all children to attend the Public school and would thereby close all private and religious elementary schools in Michigan. The issue before the court was whether signatures to petitions for the amendment held for the coming election, though they were originally obtained for the election of last November.

According to law, the signatures to initiatory petitions for propositions to be put on the ballot must total 10% of the total vote at the previous general election. These signatures must be filed with the Secretary of State four months before the election at which the particular proposition is to be voted upon. Ten per cent. of the vote at the Presidential election of 1920 was 105,853. James Hamilton and the other advocates of the school amendment began in February, 1921 to obtain signatures to their petition. By July 7, 1922, they got only 59,548 signatures, according to press reports; and the amendment could not come up last November.

The vote then totaled only a little over half a million, and the number of signatures required for the petition was reduced to 55,000. The Hamiltonites had continued gathering signatures, obtaining 8,519 additional dupes; and in December tried to file their petition with 68,167 signatures to force the amendment on the ballot at the election this Spring. However, Secretary of State Charles J. Deland declined to accept the petition on the ground that the signatures obtained for the November election were not valid for another election. The opponents began mandamus proceedings in the supreme court to compel Deland to accept their petition. The court heard arguments of the Hamiltonites and of the attorney general's department on January 23. Its decision of February 2 upholds the Secretary of State.

"This petition," said the court, "lost all legal significance when the vote for governor at the November election in 1922 fixed a new basis and a less number of legal voters necessary to sign. The petition, with the requirement it sought, but could not meet, died and was not raised from the dead by the advent of a new basis designating the number necessary to sign."

The court's ruling may set a precedent for other States where this issue may arise. To the bigots who assert that they were defeated on a technicality, one may reply that the court's decision merely confirms the popular referendum of 1920, when the amendment was rejected by two to one in a total vote of 96,437. If petitions obtained for one election could be used for any subsequent election, a minority could continue to harass the majority without end; and that certainly is against the American principle of majority rule in those things which are subject to popular voting.

"THE POPE OF THE PRESS"

In devoting to the Catholic Press the second Encyclical of his pontificate, and in appointing as patron of the Catholic Press, Saint Francis de Sales, in honor of whom the Encyclical was issued, His Holiness Pope Pius XI. has aroused the greatest enthusiasm in journalistic circles in Rome and throughout Italy. The Holy Father already had been called "the Pope of the Press," on account of the great interest shown by him on various occasions in this special weapon of defense and propagation of the Faith, and it has been frequently observed, since the appearance of the Encyclical "Rerum Omnium," that never before has a Roman Pontiff devoted an entire Encyclical to the subject of the press, even going into detail with regard to the style in which the newspapers should be written.

A group of newspaper men, anxious to express to the Holy Father the satisfaction of the Italian press as a whole over the recent Encyclical, were received in audience by Pope Pius XI. with the greatest affability. After greeting them, His Holiness said, smilingly: "I too have been a newspaper man, or rather I have written for the newspapers concerning Alpine excursions."

Then he added: "With the misfortunes which have befallen the peoples of the world during and since the War, your mission has become a higher one than ever. Keep it ever high, and you

will deserve the gratitude of the new society which is about to emerge from this, our sorely-tryed epoch. With your work of education defered the nation, the faith and the family."

CARDINAL BONZANO

GIVES INSPIRING ADDRESS TO AMERICAN COLLEGE STUDENTS

Among those who did special honor to Cardinal John Bonzano on the occasion of his elevation, were students of the North American College who arranged a musical and literary program for this entertainment, to which was added an address of welcome by the Rev. James Hamilton, in responding, His Eminence said: "I am at a loss to know how to thank you for the sentiments of joy, affection and good will, so well expressed in your address.

"These warm sentiments of yours and the very fact that I am in your midst, make me feel at home again; I mean, in your and my beloved America. There is neither boast or flattery in this utterance of mine. After spending more than ten years on the banks of the Potomac, overlooking the tomb where the remains of the Father of your country repose, after having travelled across the length and breadth of that wonderful land of the free, witnessing the manifold activities and achievements in every field of human endeavor, I hope I may be allowed to say that I know and love America and the American people. Yes, I love them because of their big, generous hearts, because of their fairness and broad-mindedness, because of their love of true liberty, their respect for law and their loyalty to authority."

"For a people and a country so wonderful as this I cannot but have sentiments of love and admiration, and entertain for them good wishes of happiness and prosperity."

"And you, my dear students, are here preparing to contribute to the welfare of this country and this people. You are to become ministers of Christ—priests of the Catholic Church, that Church, which according to the confession of one of America's prominent statesmen now sitting on the bench of the Supreme Court, is a great bulwark against the evil forces which today threaten the foundations of society and civilization. And that statesman, in making this confession, was judging from the work accomplished by the pioneer priests and bishops of America, very few of whom had the opportunities which you have here in Rome. America is called the land of opportunities, and it is such in the fortunes of this world; but Rome also is a place of opportunities. It is, and has always been, the city of opportunities in the moral and religious order, and you have had the good fortune to come here and profit by them."

"In the course of your studies, I believe you will realize more and more that there is a close connection between your land of material opportunities and this city of spiritual opportunities, because the United States is based on principles which for centuries have been fearlessly taught and defended by the Church of Rome. You will return to America to live and labor under the Constitution and who knows but what you may even be called upon to defend it against forces aiming at its destruction. In order therefore to be well prepared for such a struggle, make most of your opportunities now. Drink deeply at this fountain-head of Catholicity and Christianity. The very stones and monuments of Rome have a voice for those who care to listen and understand. Listen to the voices of the saints and martyrs, whispering to you from their tombs, from the catacombs, from the places hallowed by their labors and by the shedding of their blood. Strive to imitate them, and to become their successors in keeping intact the deposit of faith and in holding high the standard of morality."

"In years to come you will take pride in the fact that you studied in Rome. You will not be justified in that pride, however, unless you now draw profit from your opportunities. Take heed, therefore, lest you render yourself liable to the reproach which St. Jerome uttered against certain Christians of the early ages, who boasted of having visited Jerusalem: 'Non Hierosolymis fuisse, sed Hierosolymis bene vixisse laudabile est.' The praise does not consist in having lived in Jerusalem, but in having led a good life in Jerusalem!"

"And now let me thank you for the great pleasure you have given me by entertaining me this afternoon. In your midst it has seemed as if I were in America once more. And especially do I wish to thank your Right Rev. Rector, Monsignor O'Hern. To him and to all of you I offer most sincere thanks, and the assurance of my best wishes for success upon all your hopes and enterprises."

DEBATE "OPEN BIBLE"

London, Feb. 5.—The unusual spectacle of a Dominican friar and a Protestant clergyman of extreme views debating in public whether the open Bible is a blessing or a curse, was seen at the fashionable seaside resort in Brighton, when Dr. Bede Jarret, Provincial of the English Dominicans, argued the question with the Rev. Limbrick, whose function is that of secretary of the Protestant Reformation Society. The chairman was a local justice of the peace.

Father Hugh Pope, also of the Dominican order, had stated, in effect, that "the open Bible was the greatest curse of England." And as this had given great offense to certain Protestants, Dr. Jarret had been asked to take up the debate.

Laying down the Catholic position with regard to the Holy Scriptures, Father Jarret declared that Catholics accepted the Bible as the inspired Word of God, and yet at times said things about the open Bible. Where the Catholics and the Protestants part company, said Dr. Jarret, was on the question of interpretation. The Catholic Church teaches that the Bible cannot necessarily be interpreted by the individual, and, therefore, the interpreter must be the infallible Church. Catholics, the learned Doctor continued, when they say that the open Bible is a curse, mean that this individual and private interpretation is against the teaching of the Scriptures, because it is derogatory to the Scriptures and also impractical. It has shattered the body of Christendom.

The Protestant divine absurdly singled out the different religious orders as a proof that even within the Catholic Church there were rival denominations. He asked what the Catholic Church had to offer in place of the Bible, and, in general, evaded the main point of the debate, which, from the Catholic side, was either for or against the individualistic interpretation of the Scriptures.

The final point was scored by the Dominican, who asked why, if inspiration comes to the individual by the Spirit, one section of the Protestant Church Missionary Society teaches the Deity of Christ to the heathen, whilst another section of the same society teaches that Christ was not God in the sense of being Divine.

CAMELS USED TO DRAG PAPAL RELIEF STORES

Moscow, Jan. 18.—The relief stations of the Papal Relief in Russia, under the general superintendence of Dr. E. A. Walsh, now include Moscow, Eupatoria, Danzky, Rostov, Krasnod and Orenburg.

The area covered may be judged from the fact that Orenburg is 1,450 kilometers from Moscow. Many other localities than those named are reached by package relief. We have five automobiles. But these are useless on the frozen steppes around Orenburg. There horses and camels drag the food through snow and ice in isolated villages and hamlets. Dr. Joseph Farrell has arrived; is already a great help and has taken over much of the bookkeeping which, all told, is enormous. We are now feeding over 85,000. Food is badly needed; also clothes and medical supplies. Do not ship anything in these lines, first, because the goods would never reach us and secondly, it is much more economical to buy them from the stores of the American Russian Relief. Send all the money you can. We have already received over \$4,000. How far this will go may be estimated from a simple instance—today we signed a contract amounting to \$100,000 for suits, underwear, socks, boots, etc. This will supply 10,000 persons who are practically without clothing. The generous aid of the Catholics of the United States is helping to save Russia to civilization and to the Christian faith.

SCANDINAVIAN CONVERTS

The conversion of Baron Rosenkrantz, a distinguished member of one of Denmark's leading families, announced by "St. Anser's Scandinavian League" has served to call attention to the work being done by this organization, which has headquarters in New York and which numbers close to fifty converts who are natives of different Scandinavian countries, including Denmark, Norway, Sweden and Finland.

The League aims to keep alive the faith of its own members and to spread among Scandinavians a knowledge of the teachings of the Catholic Church. It has already done notable work in distributing literature concerning the Church printed in the Scandinavian languages.

The League meets at the rectory of the Paulist Fathers at 415 West 50th St., on the second Sunday of each month. The Rev. Louis O'Hern, C.S.P., is spiritual director and Frode C. W. Ransbusch is the president.

CATHOLIC NOTES

Cincinnati, Feb. 5.—Priests of the Passionist order in Holy Cross Monastery, this city, are pupils of James Francis O'Donnell in a twenty five weeks' course in oratory.

In the work of rebuilding the Cathedral of Noyon, France, the tube or roof-arch, which disappeared several centuries ago, was discovered. It will be restored.

Rome, Feb. 5.—Cardinal Giuseppe Prisco, Archbishop of Naples and the oldest member of the Sacred College, died here last week at the age of eighty-seven.

Paris, Feb. 5.—Fire has partially destroyed the Dom Bosco school at Tournai, which housed 400 pupils, many of them War orphans, and a professional school. The establishment was under the direction of the Salesian Fathers.

Salem, Ore., Feb. 12.—Another measure sponsored by the spirit of religious bigotry went down to defeat in the Oregon legislature last week, when the House, by a vote of 35 to 24, defeated the Lewis bill for the taxation of church property.

Rome, Feb. 5.—The Marchioness of Queensbury, who was formerly Miss Irene Richards, an American girl, has been received into the Catholic Church, according to an announcement made here by Monsignor Horace Mann, rector of the Beda College.

London, Feb. 2.—Catholic undergraduates in the University of Cambridge are to have the Rev. Dr. Lopes, M. A., Ex-Anglican clergyman, to be their chaplain, in place of Father Marshall, who was appointed some time ago to succeed the late Msgr. Scott as rector of the important Catholic parish in the university city.

Paris, Feb. 2.—A group of women's organizations, representing a total of 600,000 French mothers, have sent to the Minister of the Interior a petition in which he is urged to take severe measures against the immorality of certain plays and the indecency of the posters and bill-boards advertising them.

Cologne, Jan. 15.—Members of the German Hierarchy have been advised of a new donation of 600,000 lire made by the Holy Father to relieve the distress of the poverty stricken people of Germany. The money is to be distributed among the various dioceses on the basis of their proportional populations.

Carlisle, Pa., Feb. 12.—St. Patrick's Church, one of the oldest and most beautiful edifices in the Cumberland Valley was destroyed by fire here last week with an estimated loss of \$100,000, only \$20,000 of which was covered by insurance. This sort of "insurance" is a symptom of an odd type of insanity.

Lincoln, Neb., Feb. 12.—The Right Rev. Charles J. O'Reilly, Bishop of Lincoln, died last week in St. Elizabeth's Hospital at the age of sixty-three. He was formerly Bishop of Baker City, Ore., for which diocese he was consecrated in 1903, being transferred to the see of Lincoln in 1918 when Bishop Thien was assigned to the diocese of Denver.

New York, Feb. 12.—American Catholic letters sustained a distinct loss in the death of the Rev. Walter Dwight, literary editor of America for eleven years, and author of several devotional works that have been widely read. Father Dwight was the last of an historic Puritan family that gave two famous presidents to Yale. The late Dr. Thomas Dwight, Harvard's noted professor of anatomy, was a cousin.

New York, Feb. 12.—Plans for the erection of three catholic high schools, one of which will be located at Lexington Avenue and Fifteenth street and will cost \$1,000,000, were revealed here last week by the Right Rev. Monsignor Joseph F. Smith, diocesan superintendent of schools. The schools are necessary to relieve present congestion.

London, Feb. 2.—Mr. Ranger-Gull, a well known journalist who wrote under the name of "Guy Thorne" died last week. Deceased was a convert from Anglicanism, and while a member of that Church created a name for himself by his book "When It Was Dark"—a book designed to show what might follow if belief in the Resurrection of Christ were abolished.

Under the auspices and direction of the Catholic Women's League, some thousand or more Catholic Girl Guides in England have been organized into forty-four companies. The Girl Guides Movement has received the warmest approval of Cardinal Bourne and other high ecclesiastical dignitaries, and now that the Catholics are making full use of the movement, it is becoming a powerful agency for a special branch of Catholic social work. The Catholic Girl Guides have not yet reached such large numbers as have the Catholic Boy Scouts.