

The Catholic Record.

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

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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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MARKED DISSATISFACTION

Something that may, or may not, help to break the irreconcilable attitude of the Carsonian Cabinet is the marked dissatisfaction developed in Belfast over appointments to offices under the Carsonian Government. It appears that all the patronage is being bestowed upon the section of Belfast people whose bigotry has been well known. Now, it does not seem to be known that there is in Belfast an important element of the Protestant population which has held itself sternly aloof from the persecuting Catholics and the forcing of all Catholics out of employment—and has sometimes at dire risk to itself spoken against the unmanly and unchristian attitude of the Orange mob, and boldly condemned the pogroms. All of this element has been carefully excluded from a share in the spoils—and as a result the new Government has not now the over-enthusiastic support of all the Unionist element. It affects to flout the opinion of the decenter element—but it remains to be seen just how strong the Cabinet can prove itself to be, without such support.

Any of the decent Protestant element in Belfast which dared to be too outspoken against the Orange outrages, was accorded, by the same treatment meted out to the hunted papists. Many Protestant workmen, who aided their outraged Catholic fellows, were badly beaten, and deprived of their means of livelihood. And some of them, too, had their homes burned. One of the persecuted Protestants, Councillor James Baird, tells the English press that he and a number of other independent Protestants have had to subsist upon Catholic charity for the past year. In the course of a letter to the press he says: "The tolerant, easy-going Englishman will find it hard to believe that in the Belfast area almost 10,000 workers were on July 21, 1920, and on succeeding dates, driven out of the shipyards and other works, and have not since been allowed to resume. On the date referred to a number of men and boys armed with pieces of iron and other missiles entered a Castle liner in the course of construction, flung a number of men in the river, pelted them with bolts, washers, and the like as they were struggling in water 25 feet deep, and set up a reign of terror which made it impossible for any Roman Catholic to resume work since."

"It has been stated that only disloyal and seditious persons who had taken the place of loyal men who had enlisted were expelled, but amongst them were 1,000 ex-service men, many of whom had gone out with the First Expeditionary Force, heroes of Mons and the Marne, loyal enough to fight for England in her hour of need."

STATEMENT OF CASUALTIES

A detailed statement of the dead and wounded in the various Belfast pogroms of the past twelve months has been issued, which shows the following startling list of deaths and wounds inflicted on the hunted Catholic workers, by the Orange lambs who fear to be left at the mercy of an intolerant Dublin Parliament:

July 1920, 20 killed, 147 wounded.
Aug. 1920, 31 killed, 270 wounded.
Sept. 1920, 8 killed, 50 wounded.
Oct. 1920, 3 killed, 15 wounded.
June 1921, 7 killed, 40 wounded.
July 1921, 20 killed, 138 wounded.
Other dates 5 killed.

Total for Belfast, 94 killed, 669 wounded.

In Derry, May and June 1920, 20 killed, 90 wounded.

Grand total for two cities, 112 killed, 759 wounded.

This does not take into account the casualties in Lisburn, Banbridge, and other cities.

Awards for criminal injuries arising out of the Pogrom, made to date are, roughly:

Belfast 280,000 pounds.
Lisburn 281,000 pounds.

SHAMEFUL TRICKERY

Most Americans will not let themselves realize that Carsonia is little more than half of Ulster—that the excluded part of Ulster is overwhelmingly National—and that within the Northeast corner which constitutes Carsonia one-third of the population is National. And while the population of Carsonia is 2 Unionist to 1 Nationalist the Carsonists with the help of Lloyd George so jerry-mandered the constituencies as to manage to elect their members in the ratio of almost 3-1-2 to 1. Forty Unionist members were elected by 341,000 Unionist voters, while only 12 Nationalist members were elected by 164,000 Nationalist voters. (Thousands of Nationalist voters were beaten and driven back from the polling booths.) Derry City, which has more than 17,000 voters,

was deprived of the right of returning a member—because it had returned and would again return a Nationalist. On the other hand the Queens University, Belfast (a hotbed of Orangeism) was by this shameful trickery given the privilege of returning four members! Such is a sample of the methods of these men who tremble for fear of the intolerance of "Southern" Ireland!

DAIL EIREANN ISSUES STATISTICS

Appropos of the recent jail delivery of the Sinn Fein members of Parliament the following statistics have been issued by the Dail Eireann (Irish Parliament) regarding the treatment of the people's elected representatives at the hands of the English Government.

Of the 130 Republican members:

112 have served one term of imprisonment.

78 of these have been imprisoned twice.

41 have been imprisoned three times.

18 have been imprisoned four times.

8 have been imprisoned five times.

3 have been imprisoned seven times.

2 have been imprisoned eight times.

In addition:

15 have had sentence of death passed upon them.

11 have had their houses destroyed.

9 have had narrow escapes from deliberate attempts at assassination.

All have had their homes raided, and in thirty or forty cases their property looted.

In this connection it may be recorded that upwards of 4,000 Irishmen are interned (under conditions no better than ordinary imprisonment) there are awaiting trial 1,000 men and 20 women; 850 are undergoing prison sentences and 950 have been sent into penal servitude. The casualties of the civilian population, during the past seven months are (in rounded numbers) 1,000 killed, 2,000 wounded.

AN INTERESTING LETTER

The English propaganda, which, because of England's passionate love of justice, gives to the world the evil deeds of all its unfriends, has a neat knack of forgetting to make public the inconvenient items of news which might cause the world's tongue wag about itself. The big fact that Irish troops in India mutinied last year could not altogether be suppressed, but the big news was dismissed by short mention—succeeded by thick silence. A letter smuggled from one of the sentenced mutineering Connaught Rangers arrived in Ireland last month, and was made public by Young Ireland. It is very interesting in its disclosures of the sequel to the meeting. Here it is:

"At sea, on board S. S. Huntspill, Feb. 3, 1921.

"Dear Sir:—I expect you will be surprised when you get this letter, but as a countryman of mine I can take the liberty of writing to you without any offence.

"I am one of the 350 men of the Connaught Rangers who laid down arms at Jallundur, India, on the 2-4th June, 1920, as a protest against the way the Government was treating Ireland. Out of the 350 who laid down arms, the authorities picked 92 men who they thought were ringleaders and had them tried by mock court-martial. The remaining 258 returned to soldier, they tried to get us to surrender. They used every means in their power, so at last they told us it looked terrible had in the eyes of the natives of India, so they tried force. The South Wales Borderers used both bayonet and ball ammunition, but it was no use. We meant death before surrender. So they tried 62 of us to sentences ranging from death to 12 months imprisonment. Out of the 62, 14 were condemned, simply because we loved Ireland, the land of our birth. Out of the 14 men condemned to death 13 got reprieved, and the one—James Daly, from Tyrrellspass—paid the extreme penalty with his life, simply because he was a true Irishman. By Jove, he was an Irishman, every inch of him. The morning of the 2nd of November, 1920, when he walked out to die, the doctor wanted him to take morphine. Daly's last words were: 'I will take nothing of the sort, let me stand up and fall like a brave Irishman.' The bandage fell from his eyes and he asked permission for to leave it off. He was told orders were orders, so the priest advised him to let the murderers put it on again. I cooked his food up to the night before he died, and his favourite saying was, 'Revenge for Balbriggan.' The Colonel that carried out the execution said that he was the bravest man he ever met."

"They are taking us to some English prison to do our sentences, which is from 20 years down to 2. I, myself, got 5 years' penal servitude but they remitted 2 years."

"Sir, I hope you will let all the boys that love Ireland know that I

am with them in their fight. If ever God spares me to get free, I will open the eyes of the world as regards what I and my comrades have suffered, but it is all for Erin. I will now conclude hoping, sir, to be classed as an Irishman.

"JOSEPH WALSH,
"X Conn. Rangers."

P. S. What the authorities can't make out is this: While all the trouble was on, not one man was guilty of looting. Thank God, that can't be thrown in our faces.

SEUMAS MACMANUS,
Of Donegal.

SCHOOLS IN AUSTRIA

STRUGGLE TO MAINTAIN IDEALS OF CHRISTIAN EDUCATION

By Dr. Frederick Funder

Vienna.—Far more dangerous and disastrous than the upheaval which the revolutions have brought about in Central Europe, is the methodical destruction of Christian institutions which has resulted from these changes. It becomes evident that the motive forces of the revolution were not only directed against the former European political constitutions, but just as much against the Christian religion and chiefly against the spiritual property of the Catholic Church.

The Catholic monarchy fell and the power of the Freemason's lodge triumphed not only over the throne but also over the altars. In Austria, this triumph is partially checked by the Christian Socialist movement of the people, which is still rather strong. Yet, it is a fierce struggle which is being fought here to defend Christian institutions. Especially with regard to education matters, violent conflicts are taking place. The issue will decide, whether or not the spirit of irreligion and of hostility to Christian faith is going to be victorious in the future structure of public life in Austria.

The school regulation of the old monarchy was based upon the principle that the "ethical-religious education" has to be a chief aim of the school. This principle has been one of the fundamental laws of the former State. When the Socialist assumed the leadership in the Austrian State after the breakdown of the monarchy, a so-called "school reform" was started at once, by the Socialist minister Glockel, who was at the head of the Board of Education. This "reform" typified the spirit of the modern doctrines of Socialism. The Church was to be deprived of the influence it hitherto had possessed in school education. The Catholic pupils in the longer were obliged to attend divine service at the school and take part in religious exercises.

SEEK TO SECULARIZE SCHOOLS

The Masonic press urged the abolition of all religious teaching in the schools. Under the title "More Light" a Viennese teacher asks in one of these publications:

"What reasons are there for hesitating in demanding the abolition of religious teaching? Are we not horrified in witnessing, at the present moment, how it was unable to prevent the moral breakdown of humanity? Have not the people of all States, engaged in this war, received religious teaching when they were children? What for? . . . Parents, fight all religious teaching!"

And the Socialist minister of public instruction, Glockel, made the following statement in the Austrian Parliament, at the sitting on July 25, 1919: "I shall, on no account give up fighting for the separation of church and school. This is a question not to be decided by experts, but only by the political proportion of forces."

Luckily for Austria, the new elections for the Austrian Parliament which took place in October 1920, changed this proportion of forces in such respect, that the Christian Socialists became the strongest party in Parliament. Yet, Socialism still has the greatest power in the State. Being masters of this town, they now try to realize here their plans concerning schools.

Before the Socialist majority of Parliament was overturned, the Socialist Minister of Public Instruction enforced a complete alteration of the Austrian public instruction. A new method of teaching was set up. The child no longer was to have separate lessons of spelling, writing and arithmetic, but a so-called "general instruction" (Gesamttunterricht) was introduced, which is to enable the children to get in training in these matters by degrees and to some extent by play, also conjointly with lessons in handicraft and in the course of walks, etc. No separate lessons are fixed for spelling and writing any more, but all subjects are taken up at the same time and in one and the same lessons.

The chief object of the so-called reform is the separation of talented pupils. Up to now there were in

Austria public schools, secondary schools (seven to eight classes) which were the preparatory establishments for the University and the higher schools with different faculties. According to the reform, all pupils from the age of eleven to fourteen shall be bound to frequent a so-called united school (Einheitschule) where the teachers will be charged to separate the gifted pupils from those that are less talented.

Only the talented pupils shall be permitted to proceed into a secondary school, which is to have four classes, and, then, to the university. This means that the State takes it in hand to select the students destined to receive a higher training, thus depriving the parents of their right to influence the choice of profession of their children. A distinguished Catholic pedagogue, Father Heinrich Giese, S. V. D., director of the Catholic Training College for Teachers, made the following statement to your correspondent, concerning the importance of their reform:

"This new organization of the Austrian public instruction is an unlawful infringement upon the parents' rights. There is no doubt that talented students, among the poorer classes of the people, should be admitted to higher training, but these endeavors never must be carried so far as to exclude the parents entirely from exercising an influence over the choice of profession of their children. If it is entirely left to the teacher to decide which pupils are to be admitted to higher studies, the parents have nothing to say in this matter. And yet the gift, which the teacher has ascertained with regard to a pupil is not the only standard to be applied to his future fitness. It is a well-known principle, founded on the experiences of pedagogues, that students with extraordinary gifts often are very disappointing in their later life, whereas application, sound moral qualities, perseverance and strict discipline over oneself, are able to produce more capable men than inborn talents. The Socialist school reform ignores these factors of education altogether, which is fundamentally wrong. By trying to give the State exclusive power over our youth they are opposing fundamental Catholic principles. The right of the parents is sacred, and we must and shall fight for it."

CATHOLICS FIGHT FOR RIGHTS

The rectors of the Vienna University and the Christian teachers have offered resistance to these Socialist revolutionary reforms by vigorous manifestations. At present, the Minister of public instruction of the anti-socialist majority of parliament, which is led by the Christian Socialists, is trying to check this movement which his Socialist predecessor started. He has given orders that the new method of teaching has to be applied only in such cases where certain preliminary conditions exist and the consent of the parents has been obtained. It is a sad fact that just the city of Vienna is beyond the reach of his influence, so that the Socialist Government is exercising nearly full authority over public instruction. A fierce battle will be fought here between the Catholics and the Socialists for the schools.

These conflicts are a symptom of new Europe. A fanatical spirit, hostile to the Christian religion, wants to usurp the leadership of the masses. This is common to Austria, Czechoslovakia and Germany. Also the Catholics of Jugo-Slavia and Roumania have to fight hard for their supremacy in the schools. Though Bolshevism has not succeeded in breaking into Central Europe, another enemy just as dangerous for Christianity is trying to get control of the masses and to wipe out all that is left of the Christian character of the States. Hard times are threatening us and the union, organization and self-sacrifice of the Catholics will be needed. Thank God, the serious danger has been recognized in the Catholic camp and preparations are being made to meet it.

KING MANUEL SPONSOR FOR SCOUTS

(By N. C. W. G. News Service)

London, Aug. 6.—The spectacle of a king acting as godfather at the Sacrament of Confirmation in a Catholic church is not very common in England; at least it has not been common during the past three or four hundred years. Yet, it was a king who, with a company of boy scouts, welcomed Cardinal Bourne at the Catholic church at Twickenham, when His Eminence motored from Westminster to administer Confirmation.

Former King Manuel accompanied the Cardinal as he walked under the canopy up to the church, and then with his Queen Augusta Victoria, acted as sponsor to each of the candidates presented for Confirmation.

In the eighteenth century this little town of Twickenham was a

literary center in England. Here Pope, one of the greatest of the greatest of the English poets, had his villa, and gathered around him all the literary lights of the time.

Pope's name is still connected with many of the places in Twickenham. His villa disappeared some time last century, and on the site there now stands a large and flourishing convent of Catholic nuns and an academy. The grotto, or summer house, in which Pope wrote is still in the nun's garden.

HILL OF MARTYRS

PARIS CITY COUNCIL ORDERS NOBLE APPROACH TO BASILICA

The Municipal Council of Paris has just ordered work to be begun on the monumental flight of steps which is to lead from the foot of the Butte Montmartre directly to the portal of the Sacred Heart Basilica.

With the facade of the basilica this flight of steps will form a wonderful piece of architecture. The chief architect of the city, M. Formigal, who is the author of these plans, has devised a whole system of circular ramps, inclined planes, terraces of flowers, steps, and cascades, covering that side of the hill which faces Paris.

BUILDING THIRTY-SIX YEARS

This approach to the basilica will be not less than 45 meters high, and is to be constructed at the expense of the municipality. The most important construction of the period, the building occupying the highest location in Paris will thus be completed by a monumental approach after thirty-six years of work.

The construction of the Basilica of the Sacred Heart was begun in 1875. The idea to which it owes its origin, and which was spread under the name of "National Vow," was conceived during the War of 1871 when French defeats had brought sorrow to all hearts.

A well-known Catholic, M. Alexandre Lengentil, was convinced that the defeat of France had a supernatural cause, and believed that God was punishing the nation for the numerous impious acts of which it had become guilty. He conceived the plan of a solemn reparation for these acts of impiety, to be manifested by public and national acts of piety and repentance.

In January 1871, in the cell of the Rev. Father Argand, of the Society of Jesus, M. Lengentil made a vow to promote this solemn act of reparation. He was aided in his propaganda campaign, which he undertook immediately, by several Catholics, and was encouraged by Rev. Father Jandel, General of the Dominicans. Pope Pius IX, immediately granted him his blessing.

VOW TO SACRED HEART

On January 18, 1872, Cardinal Guibert, then Archbishop of Paris, granted his formal approval to the work of M. Lengentil and worked personally for its execution.

At the same time, Cardinal Guibert gave out the definite formula of the National Vow, which was pronounced by all subscribers. The vow was as follows: "We recognize that we have been guilty and justly chastised; and to make honorable amends for our sins and obtain from the infinite mercy of the Sacred Heart of Our Lord Jesus Christ pardon for our sins and the extraordinary help which alone can deliver the Sovereign Pontiff from his captivity and bring an end to the misfortune of France, we promise to contribute to the erection in Paris of a sanctuary dedicated to the Sacred Heart of Jesus."

The thought of the Pope was thus united with that of France in the minds of the pious promoters of the Basilica, and the monument shortly to be completed, expresses the sentiments of all Christendom.

SITE OF ST. DENYS' MARTYRDOM

The site in the Butte Montmartre was then selected. The hill of Montmartre was sanctified in the early days of Christianity by the martyrdom of Saint Denys, first Bishop of Paris, which was then called Lutecia. Since that time the hill, whose name means Mount of the Martyrs, has always been the object of pilgrimages for the faithful.

It is one of the dominant points of Paris, and has always been dear to the artists on account of its picturesque aspect and the extensive view which it affords of the great city and its environs. An old chronicler of ancient France said: "Montmartre is the eye and the heart of France."

When Cardinal Guibert had selected the site for the basilica on the highest part of the hill, he asked the National Assembly to pass a law recognizing the future church as a monument of public utility, and permitting the acquisition of the necessary land.

This law, known since as the Law of the National Vow, was passed

June 22, 1873, by 382 votes to 188. The French Government was thus officially associated in the homage rendered to God through the new building.

A few days later Pius IX, published a Brief, blessing in advance the monument "which will show to all, from age to age, that France, in the midst of trouble and hostility toward religion, has again consecrated herself to God by an act of general and solemn homage."

SEVENTY-EIGHT ARCHITECTS COMPETED

A competition was opened and seventy-eight architects presented plans. The plans selected were a masterly conception in the Romano-Byzantine style, drawn by the architect Abadie, a former pupil of the Brothers of the Christian Schools.

The cornerstone was laid with solemn ceremony June 16, 1875. The Apostolic Nuncio was present, together with many bishops, priests and deputies.

The foundations of the monument required a vast amount of work, on account of the peculiar formation of the Montmartre hill, which is intersected with stone quarries. Eighty-three piles forty meters high had to be placed under the plateau.

The crypt was made in this sub-structure. It is nine meters high and comprises an oratory in which prayers may be said for the dead, an altar dedicated to Saint Peter, and numerous small chapels dedicated to other saints.

Propaganda for the construction of the Basilica received support and gained friends in every parish of France, and generous gifts never ceased to flow in. Certain persons and societies would promise to give a definite part of the Basilica; thus many of the huge stones are marked with the names of the donors, and the great bell is called the "Savoynarde" because it was donated by the province of Savoy.

In October 17, 1899, the cross was placed on the great dome, eighty-three meters above the floor of the church. The bell tower, which is eighty-four meters high, and a separate part of the church, was completed April 16, 1912.

ALREADY HAS COST \$10,000,000

At last the great work was ended, and the consecration was to take place August 8, 1914. War was declared August 2, 1914, and the ceremony was postponed until after the armistice. It took place October 16, 1919, in the presence of Cardinal Vico, legate of the Holy See, one hundred and ten cardinals, archbishops and bishops, and a crowd of about twenty thousand persons. The total amount spent in the construction of the basilica up to the present time exceeds fifty million francs.

This monument, erected on one of the most famous sites of the Capital, is, through its importance and the efforts which it represents, the greatest manifestation of the faith of the French people, who have lifted up to God their Mount of the Martyrs, thus applying the letter of the Gospel.

WELBECK ABBEY TO BE SOLD

Announcement by the Duke of Portland, one of the wealthiest members of the English nobility, that as a result of high taxes either he or his sons would be forced to dispose of Welbeck Abbey, in Nottinghamshire, is not without a certain interest to Catholics, inasmuch as the abbey was founded in 1154 as a religious establishment and is one of the great English manors that was confiscated by Henry VIII.

The Abbey was formerly the property of the Premonstratensian Order, whose monks used it as their headquarters for almost four hundred years, until dissolved by the edict of Henry dissolving the abbeys. The estate was purchased by Sir Charles Cavendish, of whom the present Duke of Portland is a descendant. Legend has it that even today the tombs of the old abbey church remain and that the Cuckoo, who founded the order, and the bones of the early abbots still lie entombed behind the great walls and panels of the buildings.

"Unbearable taxation of land owners and the inordinately high death duties" are ascribed by the Duke of Portland, as reasons why it will be necessary eventually to dispose of his property, regarded as the Gibraltar of the great ancestral country estates which have played such an important part in English history and literature.

Welbeck Abbey includes, in the huge estates surrounding it, the Sherwood Forest of Robin Hood, and it was thought that its owners had sufficient wealth to maintain it intact for all time.

Belgium claims the honor of having produced the first printed newspaper, *Neuwe Tydinghen*, published at Antwerp in 1605 by Abraham Verhoeven, and preceding by 14 years the first English journal.

CATHOLIC NOTES

Maryknoll, of the American Foreign Missions, is well known in the wireless world and has attracted attention abroad by the power and excellence of its receiving station at the seminary near Ossing, New York, where wireless messages are received daily.

Berlin, Aug. 2.—Dr. Christian Schreiber, formerly regent of the Fulda Seminary, has been selected by the Holy See to be the 42nd Bishop of the recently re-established See of Meissen. This Episcopal See, which had been abandoned for many years, is located at Bautzen in Saxony.

Paris, Aug. 4.—On a recent Sunday, the village of Saint-Christophe-le-Joyeux, in Normandy, saw the revival of a curious tradition which had become established before the outbreak of the World War: a pilgrimage of automobilists. The parish has a sanctuary dedicated to Saint Christopher, who is the patron saint of the commune, and also the patron saint of motorists.

Dr. James P. Harper, dean of the College of Dentistry of St. Louis University, has been advised by Frederic G. Hallett, O. B. E., Secretary of the examining board of the Royal College of Physicians and the Royal College of Surgeons of England, that the St. Louis University School of Dentistry has been added to the list of Dental Schools recognized for instruction for the license in England.

Paris, Aug. 1.—When Marshal Foch paid a visit on September 29, 1919, to the Hospital of Tarbes, he promised to send a souvenir of the War. He has kept his promise. M. Gabriel Foch, brother of the great Marshal, has just presented the Superior of the hospital with a beautiful French flag made of silk, on which has been embroidered the image of the Sacred Heart.

Dublin, Aug. 2.—There was much joy in Athlone, County Westmeath, when it was learned that Mrs. Curley, Golden Island, Athlone, had received a cablegram informing her that her second eldest son, Most Rev. Dr. Curley, Bishop of Florida, had been raised to the dignity of the Archbishopric of Baltimore in succession to the late Cardinal Gibbons. The new Archbishop, who is in his early forties, is probably the youngest Archbishop in the world.

Purchase of a large house in Seattle to serve as a residence for the Maryknoll Sisters and for the Japanese kindergarten, has been announced by the newly organized Maryknoll Club of Catholic men who acted for the Sisters. The house is large and modern in every respect and splendidly adapted for the use of Maryknoll. The property was formerly the home of the Young Men's Hebrew Association.

A solemn High Mass in honor of the twentieth anniversary of the first Mass offered in the United States for printers and night workers, was celebrated at 2:30 May 8th in old St. Andrew's Church, Duane Street and City Hall Place, New York. Mgr. L. J. Evers, the pastor who celebrated the first Mass twenty years ago, was the celebrant. Mgr. Lavelle, rector of St. Patrick's Cathedral, delivered the sermon.

September 1921 marks the sixth centenary of the death of the great poet, Dante Alighieri. "The Catholic World Magazine," 120 West 60th Street, New York, will honor the centenary by making its September issue a special Dante number. Hilaire Belloc will present the period and show Dante's place in the stirring history of his time. Dante, the poet, will be treated by Margaret Munsterberg, the well-known litterateur. Charles Phillips, the California poet and writer, who, after his long war service is sojourning in Italy, writes from the scenes of Dante's life of Dante as the nature lover. This distinguished memorial will be a synthetic contribution to Dante literature, a volume no Dante lover, no literary student can afford to neglect. This great genius of all time, so eminently Catholic, will be presented from every angle by distinguished Catholic scholars of today.

New York, Aug. 15.—Another step forward will be taken in the social service programme for the Archdiocese of New York with the completion of the new \$900,000 home for Self-Dependent Women now being erected on the northwest corner of 199th Street and Grand Concourse. The home, which will be conducted by the Institute of Mercy, is a gift of Mrs. Susan Devin and will be especially for older women who are paying their own way. It will be operated at cost. The new building will be five stories in height and provision is being made for a large roof garden where the guests and their friends will be able to enjoy the cool breezes on hot nights. The home is the first of its kind to be erected in the Bronx, and if the venture is successful it is understood that others will follow.