City of Rome Has 1,003,881 Persons

Rome, Sept. 4—Mussolini's Rome is almost seven times as large as Julius Caesar's and has gained 250,000 in population under the rule of Il Duce. It had a population of 1,003,881 on May 31. In ancient times its greatest population was 312,000, in 585 B. C.

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Niagara Club To Have Party On September 11

The Rochester Undergraduate Club of Niagara University has completed plans for holding a semi-formal dancing party at the Barn, in Le Roy, on Friday night, Sept. 11. It will be the first vacation dance sponsored by the Niagara contingent.

J. Gordon Farrell heads the committee which includes the following students: Frank C. Gervasi, William B. Cullinan, Joseph E. Centola, Alden G. Steinwachs, Thomas H. Farrell, Lawrence G. Ernst, Peter P. Ferrari, Anthony J. Virgo, Joseph F. Demerath, Peter G. Patall, J. Robert Murray and Frederick J. Kunego of Le Roy.

Sister Mary Rosaria

Sister Mary Rosaria, a member of the Order of the Sisters of Mercy for a number of years, died at the motherhouse on Blossom Road last Saturday morning and was buried from the Church of St. John the Evangelist on Monday morning.

The requiem Mass was celebrated by the Rev. Thomas F. Connors, assisted by Rev. T. F. Smyth and the Rev. Arthur Smith of Owego.

In the sanctuary were the Rev. John B. Sullivan, Rev. John Lynch, C.S.S.R., the Rev. Michael Hines, Rev. George J. Schmitt, Eugene Golding and Rev. George Weinmann.

Sisters of the convent were bearers.

The blessing at the grave in Holy Sepulchre Cemetery was pronounced by the Rev. T. J. Smyth, the Rev. Arthur Smith, the Rev. Arthur Smith, the Rev. John Sullivan and the Rev. Eugene Golding.

Sister Mary Rosaria is survived by her mother, Mrs. Mary Wickham McGrath; two sisters, Mrs. James Devereaux of Hemlock, N. Y., Miss Margaret McGrath, two brothers, John and James McGrath, all of this city. She was a sincere and devoted Sister, beloved by all her associates, and most faithful in her work at all times. Her life, devoted to God, closed with Faith and hope in His love and goodness.

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The Catholic Church And True Christian Education

(By the Rev. J. T. Muckle, C.S.B., of St. Michael's College, Toronto, Canada)

Education Sunday" was observed recently in Toronto, Canada, and on that day the sermon in St. Michael's Cathedral was preached by the Rev. J. T. Muckle, C.S.B., of St. Michael's College, Toronto. Father Muckle is a brother of the Rev. Charles E. Muckle of Avon, and of the Rev. John F. Muckle of St. Thomas' Church, Summerville. He spoke on "The Catholic Church and True Christian Education," and his talk was very excellent and very timely. It is given here in full:

"Seek ye first the kingdom of God and His Justice and all these things shall be added unto you." (Matt. 6, 33).

Throughout the Province of Ontario, to-day has been designated by the Bishops Education Sunday, and priests have been directed to speak on higher education. The Catholic Church, as everyone knows, has always taken a vital interest in education. While to others the work of teaching may be a profession, to her it always has been a vocation second only to that of the priesthood itself. She has for ages consecrated men and women of her best to this work. She recognizes the fact that ideas, once they seep down among the masses, rule the world. She knows too that erroneous opinions as well as truth may live on and work an influence; that a false teaching, if it catches the popular fancy and administers to men's desires, will run its course often to the detriment of mankind.

Russia to-day is in the grip of an unchristian idea popularized: Newton's theory of infinite space brought into question the reality of the next world and shook men's faith in the truth that infinity is an attribute of God alone. The Church, then, has always considered it her right and duty to see to it that what is taught is in accord with revealed Christian truth.

Clings to Principle

And to-day, in the face of almost world-wide opposition and at enormous expense, she stoutly attempts to maintain a separate system of education. She would gain the favour of governments and greatly lighten the financial burden which Catholics must bear, were she to abandon her position and fall in line with the general system of education. And yet without flagging she stubbornly clings to her principle. There must be some strong reason for her unwavering conviction.

That the Church is not opposed to State education as such is shown by the history of old European universities; for while most of them were established under Papal patronage and were closely affiliated with the Church, in more than one instance the Popes recognized and granted privileges to a university already established by the State. I shall attempt to show that the reason that the Church refuses to endorse the general system of education of today is that she considers it deficient in content.

Christian Mode of Life

Man is created by God to know, to love and to serve Him in this world that he may be happy with God in the next. Life in this world, then, is not an end in itself. Man is so to live that he may enter another, an eternal life. To provide an environment in which he will find it as little difficult as possible to do this, man has built up under the influence of Christianity Christian civilization. This civilization is basically the old Western culture reformed and made over in accordance with Christian principles. This Christian civilization embodies the Christian mode of life. It does not exclude man's temporal welfare and comfort. It provides for and tries to promote them, but not as an end in themselves, not to the exclusion of the next world.

The Church has no faith whatever in the Brisbanian dictum that man is so perfectible that he will ultimately overcome all hardships and obstacles and live on almost indefinitely on an earth turned into a heaven. She has not forgoten the fact of original sin and its consequences. In Christian civilization all of man's activities, his comforts, his pursuits, his ideals must be subordinated to his ultimate destiny. To determine the true value of anything earthly, it must be divided by the common denominator of eternity.

About Education

For the Church education is the initiation of a new inhabitant of the earth into the mode of life called Christian civilization. And here I may forestall an objection to my definition. Men will say education is to turn out a trained thinker. While it is true that education must develop the mental powers yet such development results from rather than constitutes education. A man who from early youth had been kept in close confinement and trained under a tutor in mathematics would be a trained thinker, but not an educated man.

For the Church, then, education is to train the individual to live in Christian society, to know and to be able to live the Christian life. And it is just here that religion comes in. Ours is a Christian civilization; that is, it is built upon and permeated with the revealed truths of Christian revelation. Christianity is the blue-print of its construction. Christian principles are the cement which holds it together. Christian truths are part and parcel of our civilization. They are its soul and principle of life. They are the foundation of our family life.

Christianity Essential

To be Christian, governments must be regulated and sustained by Christian principles of justice and authority. Our common law but embodies statutes of than living Christian ethics throughout the centuries; our charitable institutions, the care of the poor, the outcast, the infirm, the orphan, are rooted in and have sprung up from the soil of Christian tradition; Christian literature is permeated with Christian thought; Christian philosophy is guided by Christian truths; Christian history has everywhere been influenced if not determined by Christian faith; Christian architecture is Christian reverence in stone; Christian art but reflects on the canvas the tender associations of the Christian heart. In a word, Christianity is an essential element of Christian civilization.

Christian Civilization

Modern secular education attempts to train an individual to live in this Christian civilization without teaching him Christianity. The Church maintains this is impossible. To separate our civilization from Christianity issues in the same result as to separate the soul from the body—a corpse. Could a school of medicine teach physiology and ignore, say, the nervous system? Could a school of science teach chemistry and ignore say, oxygen? No more can any school impart Christian civilization and ignore Christianity. It may each a mode of life, a civilization, but it will not be the Christian civilization. And it is in an honest endeavor to train a man in the full content of Christian civilization that the Church insists on religion in the schools.

Roman Civilization

But someone might honestly object that, granted that knowledge of Christianity is necessary to be an understanding of our civilization, yet one can understand Greek or Roman civilization from a sheer speculative study of pagan religion. Why not Christian civilization? We must train the young not only to know but to live Christian civilization. We must impart a practical knowledge.

What Christian professor of Roman civilization could bring himself to live the life of the typical Roman? Could he live the social and economic life, not to speak of the religious life of pagan Rome? Has he caught up the spirit of Roman civilization? Does it mean to him what it did to a Roman living it? Could he find himself at home in the observance of the laws and customs of old Rome, her standards of morality, her attitude toward woman, toward the child, her system of slavery? Could he practice her religion and motivate his life by the principles of that religion? Yet his knowledge of Roman civilization corresponds very closely to the knowledge of Christian civilization imparted by a system of education indifferent to the Christian religion.

Christian Education

Again, it might be objected that the Church can teach religion and the school secular knowledge. This supposes that everyone goes to church, which of course is far from the truth. But the principal reason againt this stand is that it is absolutely impossible to sift out what is secular from what is religious. Christian education is far more than secular education plus lectures in religion.

In the work of Christian education, religion must be the dominant idea; it must be hovering over, reflecting, beautifying, interpreting every profane science. It must penetrate and illumine every science as light does a room; in Christian education the intellect will be baptized, regenerated, given direction according to Christian truth. An attitude of reverence and faith and conviction towards our Christian civilization will be unconsciously and imperceptibly yet strongly built up; and on the other hand by education indifferent to religion a chilling spirit of unbelief will be engendered which will also imperceptibly but none the less inevitably and truly wither and blight and shrivel and finally kill the tender plant of youthful reverence and faith.

Higher Education

In the system of general higher education to-day, speaking generally, there is not a positive effort to prove the unimportance of Christian truths. The unimportance of Christian truths is taken for granted. The professor of a profane subject must come constantly in contact with Christian truths. He cannot avoid it, try how he may. If he is opposed to these truths, of course, he will deliberately tear down instead of building up. But if he be simply indifferent, he does not and he cannot interpret our institutions with the spirit, the motive power, the meaning necessary to train the young to accept them with reverence and consecration of spirit. Apart from an abstract science like mathematics or a practical science like engineering—and even here a Christian teacher is preferable—no school can adequately expound our civilization except one which teaches it in all its complexity.

The Catholic Church, therefore, insists that positive teaching of religion is necessary to train a man to take his place in the Christian economy of life; that the teaching of Christian principles from the pulpit must be supplemented in the school by a thorough familiarity with the environment of a Christian mode of life, that there religion has a proper place, and that if it is not put a vacuum results and the other sciences will rush in to take its place to the distortion of truth.

The Field of Science

Men say that in Mediaeval times theologians encroached on the field of science. But what do we find today? Scientists who, while pretending to ignore religion, try to absorb it into their own field: an Edison who will say with all the authority of an infallible Pope that there is no future life; biologists who will tell you that man has no soul created by God; psychologists that man is so governed by his urges and complexes that there is neither grace nor free will to direct his actions; moralists who maintain that what is convenient is right; philosophers either that man can know all truth or that he can know nothing; a Wells who will embrace a history, a philosophy, a theology, a scientific system all in one hotch-potch of erroneous conclusions fathered by desire; in a word, men of all occupations from that of writing stories to out-sitting others on a pole will pompously set forth their solution of man's existence.

Contempt for Law

But many thoughtful men, even outside the Catholic Church, are beginning to realize that the return society is deriving from the vast outlay for the present type of education is rather discouraging, that it is not turning out a generation of altruists as predicted. We read a great deal in the press about the disregard and contempt for law, the prevalence of crime in the United States. So bad have conditions become that the government appointed a committee of experts to investigate. After about two years of work, this committee discovered that conditions are grave indeed, but so far as I can gather from press reports, it did not attempt to determine the underlying course.

Is Something Wrong?

Is this facing the facts or, I was going to ask, is this honest, is it sincere? In the United States, apart from the family the school is the only institution which influences all the citizens. The churches of all the various non-Catholic denominations reach less than half. The Catholic Church reaches directly only one sixth. The modern system of education of the youth has enjoyed ideal opportunities. It has had a clear field. It has been supported by the favour and authority and legislation of the government, it has had the sympathy and cooperation of the public, fabulous sums of money almost beyond realization have been spent to maintain it, and after about one century of this education society is threatened by lawlessness and brigandage of men and women, many of them still in their teens.

Must there not be something radically wrong with a system of education in the face of which law and order are so losing ground? Did it not occur to this committee that men are losing respect for man's law because they are losing respect for God's law? But it is hard for the modern world to admit that it is wrong in anything.

Answer of the Church

The answer of the Catholic Church is that Christian civilization will crumble and fall unless a knowledge and belief in Christian truths is imparted to the young. Men may turn from this as an arduous and hopeless task; they may ask that a committee of investigation be appointed, or they may look for some enactment of government or some form of accident, some unaccounted for change in the attitude of men, some definite scheme to save the world from moral chaos. But the Church still believes in the principle of causation. She has to be practical and face facts. And she stakes her claim to infallible truth on her teaching that only a knowledge and belief in Christian truths will sustain a civilization built upon those truths; that to reform society you must reform education and she has no confidence in superficial measures which do not reach the cause of the trouble. She believes that it will do no good to patch the roof when the foundation is being undermined.

Aquinas School Registration On Sunday, 10 to 8

Sunday, Sept. 6th, will be registration day at Aquinas Institute, 1127 Dewey Avenue. The hours will be from 10 a. m. to 8 p. m., and students should go to the school to register. A large attendance is expected at Aquinas Institute this year.

Our Lady of Mercy High School on Blossom Road, conducted by the Sisters of Mercy, has had one registration day already. If there are any other girls who wish to register, they are requested to go to the school on Monday, Sept. 7th. The Mercy School is beautifully situated on Blossom Road, and it is a splendid high school for girls. A large attendance is anticipated this year, and the school is well equipped to give the best possible care and training to every student.

Mother Hanna Is Transferred To San Francisco

The Rev. Mother Hanna of the Religious of the Sacred Heart who for the past 18 years has taught at Duchene College, Omaha, Nebraska, has been transferred to the Academy and College of the Sacred Heart in San Francisco. The Rev. Mother Hanna teaches mathematics and Latin.

Her brother is the Most Rev. Edward J. Hanna, D. D., Archbishop of San Francisco. In Rochester she has two other brothers, Frank N. and James H. Hanna.

Conditions in Spain

(By Rev. Owen J. McGuire, formerly a Professor in St. Bernard's Seminary; now on sick leave, and living in Spain)

There is a good deal of Freemason and Socialist influence in Spain today. But there are other influences at work. Spain had grievances real and fanciful. It is one of the least educated countries in Europe. Its roads and railways up to five years ago were fifty years behind the times. There was a mess in Morocco which made the Government and King very unpopular. There was an oil scandal. Priests were forbidden in the Basque country to preach in Basque. These are a few samples of Spanish grievances. This was the raw material that made the revolution possible.

Speaking from some small experience of Spain, I can recall incidents that suggest to me that Spain has some little bit of Christianity left. Two years ago I happened to be loitering in Granada and found a novena to Our Lady of Sorrows in one of the churches was just half-way through. Spaniards are rather unpunctual, and I hoped to get a good seat, as I was there ten minutes before the time. The church was already packed. I ventured into the sacristy, and a priest, finding I was Irish, put me inside the altar rails. I found I was in very good company. The Cardinal was there—homely as an Irish parish priest. The public representatives sat next the Cardinal. The demeanour of the congregation, who seemed to be quite at home, hurt my sensibilities at first, accustomed as I am to the decorum of Irish churches. However, I entered into the spirit of it after a few nights, which proves perhaps that some of the Irish people came from the sunny land of Spain. The people enjoyed the long and impassioned sermon night after night. Then came the Sunday procession. It began about 4 o'clock and ended with sermon and Benediction about nine. The Senoritas—some in bare feet, others in silk stockings and without shoes—walked in the procession and waited until the end. I didn't draw any wild conclusions from what I saw. People are drawn to a crowd. It is less than two years ago since I saw that procession. Have they lost their Christianity in two years?

Statistics are notoriously unreliable. Documents, I humbly submit, drawn from a section of the Spanish and American Press may be misleading. The fact that the Catholic party in Andalusia, didn't contest its candidates proves nothing. A Catholic party in Ireland would win the election. We have no fear of a Catholic party. We are not in a panic. We may need a Catholic party when Irish Freemasons come to be Wind Britons that's a long way off.

Jesus! My All!

Jesus! all my joys are thine,
Help me in this vocation sublime;
Gird my shoulders, strengthen my heart,
What Thou wouldst say, my part.

May I ever humble be,
Like to Thy humility;
Crush the pride that lurks within,
Leading me from sin to sin.

Jesus, mine! other my joys!
Come, and dry my tears!
Comfort me, dear Saviour, Thou,
With me stay, until this end.

Then when earth no more I see,
And I am face to face with Thee!
May I, in Thy sweet embrace,
Find for-e'er a resting place.

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