

They were delighted at the proposal, and the following Feast of the Sacred Heart they took the roses to decorate the shrine.

All through the summer the bush grew rapidly, and next year it was a delight to the passers-by to watch the bush bearing quite a number of delicate-tinted fragrant flowers, which appeared to be of a somewhat different type to those they were in the habit of seeing.

One day, as Margaret was standing at the bush, Mr. W.—a gentleman who lived in the neighborhood and who was famous for his beautiful garden—paused at the little gate.

"Good morning, Mr. W.," said Margaret in her cheery way. "Good morning, Miss F.," answered Mr. W., and then added, "What lovely roses. I have never seen any quite like them round here before."

"Probably not," said Margaret, "as this pretty bush is just a visitor from Killarney, in holy Ireland, and I have had some trouble to get it to my bush here." At the mention of Killarney Mr. W. appeared interested, and drew from Margaret the history of the bush. When she concluded he remarked, "you are an excellent gardener," and then continued: "I suppose you are not acquainted with the name of the old gentleman who presented it."

"I report," said Margaret, "I have quite forgotten it." And then she recollected the label which was attached to the box bore his name. She called on one of the younger children to bring the tag, and on looking at it exclaimed, "Why, Mr. W., it is just the same as yours. Is not that a coincidence, and you so fond of roses also?"

Mr. W. smiled, and merely remarked, "Perhaps you would favor me with a few buds for the sake of the coincidence." Margaret gladly complied. Mr. W., after politely thanking her, walked away.

After that he often paused to admire the bush and to compliment Margaret on her gardening, which she valued very much.

A few months passed and one day, after the usual greeting, Mr. W. expressed a desire to see Margaret's mother. She led him to the house, and when her mother appeared in the parlor he explained the object of his visit.

"My dear Mrs. F.," said he, "I really don't know how to begin, but under God I have to thank you and your dear daughter for my return to the religion of my holyhood. I must explain that on the day Miss F. told me the story of the bush I recognized she was speaking of my own dear home and parents. Her tender recital of my poor mother praying beneath the rose bush for me touched a long dormant chord in my heart. I was so given over to the pursuit of the riches and pleasures of life that I had almost completely lost sight of the true aim of my existence, and it was many years since I attended the services of my Church, or partook of its Sacraments. Now, thank God, all that is changed. I have decided to attend regularly to my religious duties in future."

"I have already written to my dear parents and explained how the prayers at the foot of the rose bush had borne fruit, and I have had a joyous acknowledgment from the old home."

"Oh, thank God!" said Mrs. F. "Little we thought when we accepted the little root from your father that we were to be the indirect means of obtaining the answer to your dear mother's petitions; not that we doubted for one moment that she would one day be heard."

"True," said Mr. W., "and, please God, before many summers pass by I hope to visit my old parents in the pretty cottage by Killarney's Lakes."

Needless to say, from that time the friendship between Mr. W. and the F. family grew stronger each day, and when he paid the promised visit he was accompanied by a young and pretty bride, who was no other than Margaret F.

They received a real Irish welcome from the old couple, and their hearts were rejoiced to hear the fluent Gaelic prayers of thanksgiving to the Sacred Heart and Our Lady, which now ascended to Heaven from the foot of the rose-bush.—Irish Catholic.

CHURCH OFFERINGS FALL OFF

"The Spirit of the Missions" (Protestant Episcopal) for March 1923, reports an astounding shrinkage in the offerings of its Church members. It states the case thus: "At Portland, the General Convention adopted a budget the execution of which would require four millions of dollars. To spend that amount on the present basis of income would mean the piling up of a debt of \$750,000 a year. Already the Church has \$950,000 of accumulated deficit, \$400,000 of which being the operating loss in 1922. In 1920 and 1921, there was a surplus."

"The only explanation offered for this great change in income is the falling off in gifts for the work of the General Church. As a result of the shrinkage, a reduction in the budget, to the extent of \$237,000, has been made for the year 1923. The Department of Missions has suffered most in this drastic budget economy and the Protestant Episcopal Church

faces the possibility of closing its mission stations, recalling its missionaries, and seeing its evangelic, educational, and social work in pagan lands bleed white."

AFRICAN CATACOMBS

In the presence of a select audience, which included the Duchess of Vendome, sister of the King of the Belgians, the Prince de Broglie, Marshal Franchet d'Esperey and General Paul, Msgr. Leynaud, Archbishop of Algiers, who is an archeologist of note, gave an interesting report of the excavations directed by him in the catacombs of Hadrumetum, in which 15,000 Christian tombs have been found. The inscriptions found in these catacombs are of the greatest importance in the history of the Church in Africa as they clearly establish its apostolicity.

DISCOVERED BY FRENCH OFFICER

The ancient city of Hadrumetum, founded by the Phoenicians on the eastern coast of the country known today as Tunisia, has long since been destroyed. On the site of the ancient city stands the modern city of Suse. The catacombs of Hadrumetum were first discovered in 1883 by a French officer, Colonel Vincent, but the task of exploring them appeared to present too many difficulties, and all work was abandoned for twenty years. In 1903 Canon Leynaud, who was later to become Bishop of Algiers was stationed in Suse as pastor of the city and chaplain of a regiment of colonial troops which was garrisoned there.

Canon Leynaud and a French archeologist, M. Carton, undertook to resume the work of excavating the catacombs with the help of the soldiers. This work was carried on methodically and without interruption until 1917.

Five catacombs were explored and 236 galleries opened with a length of 5 kilometers. The fifteen thousand tombs are in a better state of preservation than those in the Roman catacombs. The majority of them date from the Second and Third centuries, with a fairly large number belonging to the second half of the First century. The bodies were placed along the galleries in rectangular niches or under arcades.

The tombs are much poorer than those of the Roman catacombs, the marbles and paintings noted in the latter being absent. On the other hand, there are many symbols and signs. These are in a good state of preservation and are the same as those in the Roman catacombs: the anchor, the dove, the Good Shepherd carrying a lamb (a lamb of an African race), the palms, etc. All the inscriptions are of great value from the standpoint of apologetics, on account of their testimony to the belief in the immortality of the soul, prayer for the dead, the sacraments, and the unity of the Church.

ST. AUGUSTINE'S ASSERTIONS CONFIRMED

"What is of special interest to Catholics, particularly the Catholics of Africa," said Msgr. Leynaud, "is that we have found here, inscribed on stone, irrefutable proof of the apostolicity of the African Church. Of course, the Fathers of the Church, and notably St. Augustine, always affirmed that Catholicism appeared on African soil while St. Peter was building the Church of Rome. This was only an affirmation. Today it is supported by facts."

"Another feature of considerable interest from the religious point of view, is that the inscriptions found in these catacombs prove the immutability of our dogma and the historical certainty of our faith."

FOREIGNERS IN U. S. COLLEGES

3,000 PREPARING THEMSELVES FOR WORK IN THEIR OWN COUNTRIES

The increase in the number of students from foreign lands in American institutions is one of the most striking educational features of the day, according to a special correspondent of "School and Society," who comments in the latest issue of the grant of \$1,000,000 made by the International Board of Teachers' College at Columbia University.

"These students," writes the correspondent, "now number twenty and thirty thousand, drawn from all lands and found in various institutions. Of this great body those who prepare themselves in the field of education and return home to positions of influence and leadership, constitute one of the most important national forces now in existence. This student body at Teachers' College, beginning about twenty years ago, has now increased until it numbers between 250 and 800 each year. During the present year there are students representing the following countries: Armenia, Austria, Australia, British West Indies, Canada, Chile, China, Colombia, Cuba, Czecho-Slovakia, Denmark, Ecuador, England, France, Germany, Greece, Hawaii, Holland, India, Ireland, Italy, Japan, Korea, Mexico, New Zealand, Nicaragua, Norway, Palestine, Peru, Philippines, Poland, Porto Rico, Russia, Santa Domingo, Scotland, Siam,

Siberia, South Africa, Switzerland, Sweden and Syria.

"All of these students are seeking professional training and a knowledge of modern educational technique and ideas to equip themselves better for professional work in their own lands. In certain lands where the public educational system is of very recent development, students trained at Teachers' College hold outstanding positions."

After pointing out the number of graduates who hold commanding positions in China, the writer declares that similarly the modern education movement in Japan, the Philippines, India, South Africa and elsewhere is being profoundly influenced by men and women who have received their education in the United States.

"With the exception of the students from Canada," the writer continues, "the remainder of these students are drawn from lands where educational and social conditions are so different from those that prevail in the United States that special training and instruction is necessary in order to give them a correct interpretation of American ideas and experiences. Unless this is done American practices can not afford them any clear guidance in their own situations, which are frequently so foreign to ours. This necessitates the creation of special courses which will interpret American education to them and provide instruction which will give them a knowledge of American institutions and ideals."

The importance of the presence of these foreign educators in the United States is not lost sight of by the correspondent, who writes:

"The advantage of assisting in the training of foreign educators is not altogether one-sided; it does not accrue merely to foreign students and to foreign countries alone. Many of these countries have much to contribute to American education and many of these students individually have much to contribute out of their own experiences. It is quite as important in the training of hundreds of American educators, of whom from 10,000 to 12,000 come each year from Teachers' College, to have their ideas and sympathies broadened by contact with the educational representatives of other nations. They realize then that the Chinese are not all washermen, but that many of them speak better English and have a wider culture than the average American school teacher. They come to know that the Filipino has worked out a plan of education that might contribute much to that of the States. They learn at first hand of the rural schools and the very successful agricultural schools of Denmark. They come to know that American educational ideas are spreading over the world and are being imitated and being put to the test in many countries. They come to realize that we in America have much to learn as well as something to give."

The writer points to many instances where better relations have been fostered between East and West as a result of the work of the Teachers' College.

FLAMING TESTIMONIES TO CHRIST'S DIVINITY

Are the Christian doctrines that men have believed for centuries to be rejected and disregarded as will, or are they Gospel truths to be believed and practiced under pain of eternal reprobation, is the sensational question that some men are debating in the columns of the daily press. That the discussion was occasioned by a Christian minister speaking in a Christian pulpit makes it all the more interesting. Have we had to wait for the master minds of the enlightened twentieth century to change all notions of religion, and to correct ideas that have been accepted and demonstrated as truth for ages, or is this simply the latest example of disregard of authority that has characterized the world for the past generation?

There have been some great intellects in the past who have given considerable thought to this question. St. Augustine, St. Thomas Aquinas, and Bellarmine delved into this question more deeply than any mind in our time, and they did not come to the conclusion that the Bible was unreliable, that Christ did not have the power of God, or that what the Church taught and men commonly believed was purely ephemeral. There have been great men before Dr. Grant, who did not occupy Christian pulpits, whom the world regarded hardly as Christians at all, who gave admirable though reluctant testimony to the doctrine which he now wishes to cast aside.

Rousseau in the eighteenth century was not much of a religious man, yet his admiration for the Founder of Christianity found vent in this celebrated saying: "If the life and death of Socrates are those of a sage, the life and death of Jesus, are those of a God." In the next century Napoleon had but to fix his eagle glance for one moment on Jesus Christ to give utterance to a yet more beautiful expression. "I know something about men, and I tell you that Jesus Christ was no mere man." Goethe, the most universal and mighty and at the same time the most pagan of modern poets, calls Christ, "the Divine man, the saint, the type and model of all men." Such testimony wrung from the sometimes reluc-

tant lips of the deepest thinkers of the world has at least the value of offsetting the vague and ambiguous statements of the modern opponents of the central doctrine of Christianity.

The proof of the Divinity of Christ flows from His perfect life. From the undoubted miracles that He wrought, and from His clear and explicit statement made on many occasions and finally on oath at his trial, that He was the Son of God. History is inexplicable and faith impossible unless we believe in the Divinity of Christ. Religion and morality both fall together with the denial of Christ's Divine nature.

This attempt to escape from the inevitable and undeniable truth that Christ is God, that He has established a Church that speaks with His authority, which all must obey in matters of faith and morals is at the root of all our present day evils. Only a few short weeks ago His Holiness, Pope Plus XI, in his first encyclical reviewed the condition of the world, with particular advertence to its evils and their causes. Coming to the deeper causes of present ills in society, His Holiness said: "There is another cause, and a profounder and deeper one, a cause which already before the Great War had been preparing itself, a cause to which the fierce calamity should have proved a remedy and instead was not, save for those souls attentive to the higher sanctification of great events and capable of understanding it. The Son of God, Jesus Christ, Redeemer, Lord and Master of humanity said, 'without Me you can do nothing,' and 'who does not gather with Me, scattereth.' These divine words have been verified and are still being verified before our eyes. Men have fallen away from God and Jesus Christ, and this is why they have sunk into the depths of so much evil; for this they wear themselves out and consume themselves in vain and sterile attempts to remedy the evils. They are unsuccessful and do not even succeed in gathering what remains of so much rubbish. It was wished that laws and governments should remain without God and without Jesus Christ deriving all authority not from God but from men. By this they fell short of giving to the laws not merely the only true and inevitable sanctions, but also the supreme tenets of justice, that even the pagan philosopher Cicero felt could only be derived from Divine law. And also all authority fell short of every solid basis, every true and indisputable reason of supremacy and command on one side and of submission and obedience on the other, and so society as a whole by a logical necessity was shaken and compromised, no sure advantage remaining to it but everything reduced to conflict and predomination of numbers, interest and force."

The words of His Holiness are an enlightening commentary on the latest phase of the modern revolt against God, His Divine Son, and His Supreme authority.—The Pilot.

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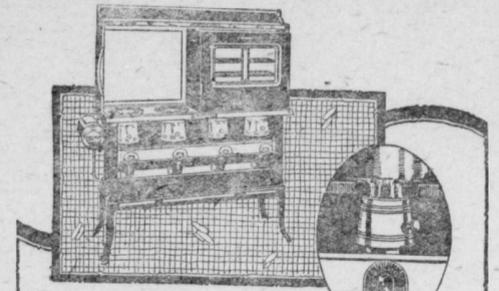
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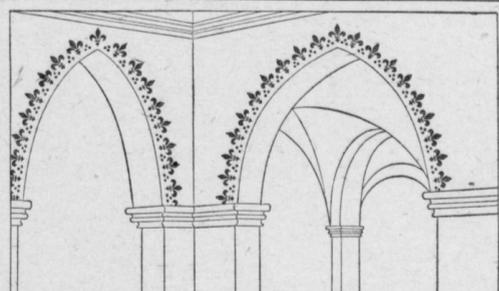
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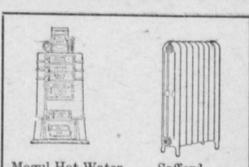
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