

Resurrection and the Life ; he these believeth in Me, although he

the great international gathering was the fulfillment of our Lord's prophecy: "I, if I be lifted up, will draw all hearts to Me." That

Lourdes must have been height. ened following the pictures shown by Captain Noel, Sunday night. His remarkable exposition of the

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ant Pros II has be able of Point

better than having the children find out for Of course, a child who is babled through

Adolescent years is unfortunate.

But such cases are exceptions. A cure which decrees that routh should be allowed to shift for itself is worse than the disease In this instance.

The Catholic concept of parental authori-ty was well expressed by the Rev. William F. Bergan, Chancellor of the diocese in a radio address delivered the other night mder the auspices of the Orime Prevention Committee of the Chamber of Commerce. An metonat of that talk appears elsewhere in this point.

In making his prenouncements before the County Mantal Hygiene Boolety, Dr. Wils antialay did not some the sentiments of a great many of his fellow psychiatrists. That The true course of psychiatry points to

the bome as the basic hope in the solution of the youth problem. That kind of paychistry has slood the tast of years and proved conaduatedy that there can be no honest substitute for it. 4

Sinty thousand Communists—the number that which in the last election — are worth 600,000 Collablics in this or any other country in the pas-new with which they work. The Most Rev. Michael J. Curley, Archobihop of Ballimore.

TRACKOY IN TEXAS

A stunned sation watches grisf-stricken Texas taking toll of her children dead in the greatest disaster in U. S. history. The inevitable investigations are under-

way but they cannot restore those 455 chil-dress to their parents. Across the nation goes the reassuring where of "It can't happen have." We hope it can't but it is not within the province of humanity to guarantee life.

From the have of inquirise into the cause

From the hase of inquiries into the cause the densities counts one disturbing fact. It is densities on all sides that the school's is services whe slopted with an eye to-mondary Julies than silety. It has vest outpointings of public best price is seens reasonable interview with notating be spared to without a big children. It is densities to show that children without at the fractions of these children is an eye of the fractions of these is a factor of the fractions of the factor of the factor of the fractions of the factor of the factor of the fractions of the factor of the factor of the fractions of the factor of the factor of the fractions of the factor of the factor of the fractions of the factor o

have that have here its shall not die forever."

This explains the great infoliation of the Church on Holy Sat-New York, Jorsey City, Porth Amboy, Brooklyn, Flatbush-well, there you are But if on the other urday when she proclaims her fixmittet and her Alleluis to the faithful. During the blessing and diffusion of the Parchal fire, she hand I recite the fascinating words Genoa, Pisa, Florence, Rome, Naples, Brindisi, you are 1 Barrow waited to another world, and set down in a very different mental

be daad, shall live; and every one

"Let now the heavenly hosts of any site resolve; let the divine mynisters be joyfully celebrated: and let a secred trumpet produal if a marced trumper pro-olarin the victory of so great a King. Let the earth also doe filled with joy, filluminated with subit resplandent rays; and Set them, know that the darkmone while coverspread the whole warid is driven away by the splinnder of our chernal King."

Hes, ours is not the faltering fails of an insecure Christian like the post of "In Memoriana": "I spretch lame hands of faith, and And gather dust and chaff, and

cal To what I feel is Lord of all And faintly trust the larger hope." but the firm faith of the Ressurevit and any faith of the neutron rection which rings like a trumpet call in the clarion lines of FT. Genard Manley Hopkins on the Comfort of the Resurrection: "Emought the Resurrection." "Emought the Resurrection. A heart's clarion! Atway grie f's gazzing, joylezs days, dejection. Across my faltering deck shone A bearen, an eternal beam. Flesh fade, and mortal trash Fall as the residuary worm; world's

The set increases and the set of the set of

This Jack, joke, poor poisherd, partch, matchwood, immortal dis-

The Catholic Library Reco	disminu Evidence mmends

THE ROLL CHRIST. By Archively Goodley. It is desir-uble that our spiritual reading be chosen to correspond with the mind of the Church in her litur-del wat:

nind as the Church in her litur-sicil year. Ducing the gloriaus Easterlide, we showed maditate spon the in-cidents of the forty days during which Jeus manifested Himself is him disciples. The Gorpel-grasses as all too measure record of these goden days: but even that listle is rive in inspiration for provide the seconditation. The instance can be attribut scane. The instance can be with the two instance can be with the two instance can be attribute on the read is the conversation with the two instance can describe on the read is formation. Areable hop-Gooder is hoor devels formaty and practice scance may, many instance SRMANN.

the state of the state of the Chief in the second

g deck games, getting sea-It may be a foolish fancy of sick (some of us), making private mine, but to me rames paint pic-tures, tell a story. create an atmosphere. If I say, for example.

hal, Hongkong, Kowloon and Can-

So, the very words Shanghai and Hongkong conjure up in the

imagination pirates, buccaneers, swaabbucklers, scuttled ships,

opium dens, desperadoes, dark mysterious adventure, Chinese junks, and samparis. Hangkow, Fuchow, Ningpo are not words-

they are sights, sounds, amella. Of course, Hongkong is now an

Europeans an implation Paris

short "rickshaw ricks from the

Broadway.

peanize Shanghai.

novenas, delivering or listening to lectures on religious topics. If someone with the eye and the pen of Geoffrey Chaucer had been along, he could have written a new set of marine "Canterbury Tales."

Salutaris" and "Tantum Ergo,"

Ours, of course, was not the only ship making its way to Mancown in a very different mental and spiritual atmosphere. I re-pest: names, especially geograph-ical names, are na potent as the magic carpet in The Arabian Nights Tales. ild. From all points of the compass they came, from nearby Bor-neo, from Australia, from India and the Malay States, from San Francisco and San Pedro, from Philadelphia across the broad Atlantic through the Mediterranean and the Suer Canal and across the sizzling India Sea (that was the Apostolic Legate's ship) Not towards the North star did we point our course, but to the Southern Cross; not for adventure or conquest or booty or trade, not driven by the strange restlessness of mere globe trotorderly British city and Shang-hai has become a rendezvous of ters. Our cruise was for the sake of religion.

To be more precise, we came on and London; the Manking Road ships of the sea, like the Magi on aims to be a combination of the ships of the desert. to find Jesus, to adore Him, to make one grand Rue de Rivoli, Regent Street and united act of faith in Him; to But I found-as a friend who had lived much in Chirse prom-ind me I should find-that in a perform a pageant in His honor, a pageant that turned out to be perhaps the most impressive and surely the most colorful ever. Our primary purpose was to sat-Bund out along the Bubbling Well Road, you can find the meisfy the urge of our own spirit. to give vent to our own devotion towards our Lord in the Blessed dieval China-dirty, noisy, malo-dorous, picturesque, quite as Or-iental as if the English and the Secrament. If the Congress took French had never swarmed in on some of the aspects of a gathfrom the sea and tried to Euroering of all the clans of the world, of all the races and nations and tribes under heaven, a manifestation of the universality In these papers we shall return

of the Church and of the universality of the Church and of her unfall-ing hold upon the hearts of men --that aspect of the pilgrimage was only incidental. to Chins and Japan as indeed we did return after the Congress. We really must get to Manila. Wet to Manilal" That was the Nor did we assemble from all

commared of the King of Spain to Magellan in 1520 weinen Manila corners of the world to make a was nothing but a swampy settle-ment of Moros. Magellan didn't existly make it. He got as far a Cabu but was killed by the nademonstration against Communinth or any other enomy of the Christian faith. That result also as Cebu but was killed by the us-tives in battle. The Spenish, but it was not planned. True, the however, were then as now and even more then than row, a lear-less and tenscious race. Twenty years after Magellan, they came and made a headline of it "Pro-the mousid time under Villabboa and grain after twenty ware and agrain after twenty ware late Flays the Reds." Of course he did not "flay" anyone. The and again after twoenty years more, under Legant. They ro-mained for 320 years until Ad-miral Devyey, on that fateful day purpose of the Congress, like that of our Saviour's coming to earth. was not to destroy but to give

in 1995, destroyed their ficol in Manile Bay-That purpose was achieved even But we are not Magellan or Vil-labbon or Legaspii we were not roung to Manila at the command before the Congress got well un-der way. The first words we heard from His Grace at the Four to Manila at the command of a king--not an earthery i any at any rate. We were not a crew of beyentness, still less of bencom-sers awaaring-as the old-fash-ianed nowells used to Say- great Anchiepiscopal Palace were these: "Whather the Cangress turns out to be a brilliant domonstration or to be a orthugat guardenear environ and the purpose has already been achieved. In the course of our

a vast success and left everyon panings at the site where she witnessed the 18 apparitions was happy and contented. (Copyright, 1937, N.C.W.C.) We should be ashamed to com-

being the case, the Congress was

complete and inspiring. The Cath-olic Women's Club is to be commended for bringing the story to such a large gathering. mit a sin; but we should not be ashamed to confess our sins.-St. Augustine.

Let us ask God to supply, by the help of His grace, what by nature is not possible for us St. Wanton money, which burned out the bottom of his purse.--St. Thomas More Benedict.

Defending the Faith

Evidence All But Coercive

In this column the noted convert and apologist, Arnold Lunn, solves religious difficulties proposed for the most part by young people who are neither Catholics nor Christians. His questions and answers ap-peared originally in the Notre Dame "Religious Bulletin." tion of cowardly and broken men.

By ARNOLD LUNN.

QUESTION A Galilean Jew Who proved Himself to be God by rising from the dead. Nothing less than co-ercive evidence could establish so tremendous a claim? ANSWER

If the Resurrection were the only recorded example in history of a miracle, it would be difficult to accept the evidence, though strong, as conclusive. But this is not the case. The Resurrection is not a unique miracle. It is only a particularly -impressive example of the modification by Supernatural Agency of the normal effects of Natural Law. The ovidence for miracles (evidence to which every age and every race contributes its quota) is cumulative and

helming. Now if Resurrections were as ion as meteors, and-like meteors-accented as scientifically demonstrated, no skeptic would deny that Jesus rose from the dead. Every critic who was prepared to concede the premise. Resurrections occasionally occur," would admit that the evidence for this particular Resurrection is overwhelming. It is clear, then, that the denial of the Resurrection proceeds not from a reasoned refutation of the evidence, but from the conviction that no evidence. however strong, suffices to establish so improb-able a conclusion. It is, of course, hopeless to argue with people whose plous faith in the great dogma "Miracles don't occur" is immune to the crosion of facts.

The Christian claims that the Christian hypothesis fits all the facts and is always more reasonable and more plausible than the anti-Christian hypothesis. Our explanation solves the mystery of the Empty Tomb. No other explanation is even plausible. Cur explanation solves the psycholo-gical mystery of the transforma-

into the flaming apostles of a new creed. Our theory that the Supernatural sometimes inter-venes and modifies the normal effects of Natural Law explains every miracle, whereas the skephas to invent a whole series of hypotheses to cover different cases: fraud, hallucination, inaccurate observation, etc. Surely we can apply the principle of cam's razor. Entis non sunt multiplicanda sine ratione, for ex-planations should not be multiplied needlessly.

Now, the Christian hypothesis explains not only all miracles but also all those other phenomena of the Christian religion which confirm and strengthen our belief in the Resurrection. For our faith in the Resurrection rests not only on the contemporary evi-dence but on the experiences of Christian men in all ages. Men have turned to Christ for help. and have found in Christ a pow-er which has the fierce force of passion. Permanent and radical revolutions of character have been effected under the influence of grant revival movements. Within the Christian culture saints have flourished, saints who by the testimony of a great Jew-ish philesopher, Bergson, differ radically in their dynamic power from the good men produced by other religions.

The evidence for Christianity in general and the Resurrection in particular is a complex of many factors, all of which point to the while that the historical svidence for the Resurrection would just

fail, if unsupported fjust as the evidence of religious experience would fail if unsupported by his-torical evidence), to establish our subline conclusion. But the combined effects of all these converging arguments is all but coercive. (N.C.W.C. FEATURES)