
First Friday Tomorrow.

Mass of Exposition in the church at 6:30. Adoration all day. Benediction for freshmen at 7:00 - upperclassmen, 7:30 (the reverse of the Sunday order). Go to confession tonight. The confessionals will be crowded tomorrow. Use the basement and Dillon Hall chapels after supper for greater convenience.

"The Masterful Monk."

Scattered here and there on the campus are a few dozen copies of the following books: "The Masterful Monk," "The Shadow on the Earth," "Will Men be Like Gods," and "My Sins of Omission." These books were purchased by the Prefect of Religion for circulation among the students. If **you** have one of these copies lying idle, please return it.

Those Questions. I.

On January 14 the Bulletin published a group of questions sent in by an alumnus who had heard them frequently from non-Catholics. You haven't asked to have them answered, but outside readers of the Bulletin have, so here goes with the first one:

1. Is not God some indefinable sort of thing, the embodiment of sun, moon, stars, fire, or the like? Did not all nations worship these things as God? If so, are they not God? Is there any God at all?

The fact that there have been mistaken notions about the nature of natural phenomena, such as lightning, eclipses, the revolution of the earth around the sun, and the like, does not mean to say that the phenomena do not exist. The fact that some nations worshipped the sun and moon, other nations a spiritual God, but ALL NATIONS SOME GOD, gives testimony to the universal sense of mankind that THERE IS A GOD, and that some nations had a better conception of His nature than had others. There is a sun, no matter what its nature; there is a God, no matter what His nature. Can the whole of mankind be fooled on such important facts?

Reason demands an adequate explanation of every individual existence that comes to the mind's notice. The concrete things we see about us are all effects of some previously existing cause, all are contingent upon something else: none of them cause themselves, none of them are of necessary existence. An infinite series of effects is unreasonable; there must be a starting point with a CAUSE THAT IS NOT AN EFFECT, a First Cause. Similarly, it is impossible to conceive of an infinite series of contingent, or "hanging" things, without something fixed for them to hang from, something which is NECESSARY instead of contingent. That First Cause, that Necessary Existence, we call God. Further, since all nature is obedient to law, and law demands intelligence, that First Cause must be intelligent.

Herbert Spencer, the chief philosopher of the present-day agnostics, attributed the visible world to "an infinite, eternal energy from which all things proceed - the ultimate Reality transcending human thought." What else can that be but the First Cause whom we call God? If Spencer means "physical energy" he leaves unaccounted for all the works of the human mind, to say nothing of life itself.

PRAYERS: Mrs. Rockne underwent a serious operation this morning. Stanley Johnson is ill with pneumonia; John J. Hayes was taken to the hospital yesterday evening. Blake Gordon, '31, lost his father yesterday. Prayers are requested by Richard Schager for an uncle, and by Frank Dunn for an aunt who has typhoid fever. The grandfather of Paul and John Lehan is ill. Jos. McCabe, '29, lost his mother Tuesday. An uncle of W. J. Lamb died a few days ago. Jos. D. Murphy, '28, has taken a turn for the worse. A deceased friend (recently converted); a friend injured. Four special intentions.