

Go to Mass and Communion  
in the morning for the  
protection of the team!

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Mass Saturday of St. Fran-  
cis Borgia, p. 1011. 2nd  
col. of Saints, p. 660.

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A Page by Arnold Lunn.

Spiritualism. So many people have asked me questions about my recent lecture here at the University, that I should like to make my position clear. I hold that over 90 per cent of so-called supernormal phenomena are due to fraud or mal-observation. I never accepted the Spiritualistic explanation (e.g. that when Aunt Martha speaks through the trumpet it is really Aunt Martha calling). I believe that in a very small proportion of cases genuine supernormal phenomena occur and that these may be due to low-grade intelligences.

I have seen the glove in the Notre Dame Library by Houdini and am unimpressed. It is like the mould produced by Keith. It is utterly different from the moulds produced in the Paris laboratory.

The reality of these phenomena was debated between Haldane and me in our book Science and the Supernatural which is in the Library. It would seem that many people are more interested in evil spirits than in good. A pity!

A life like St. Peter Claver's is much more of a miracle and much more difficult to explain by natural causes than the rather dreary phenomena of the Seance room.

The Chesterton Debating Group. The first meeting of this group to debate Catholicism versus Communism was very successful. "If you want to be a good controversialist," says Chesterton, "you must be a good listener. In other words, Catholics must master the case against the Church, for two reasons. First, they won't be taken by surprise when they hear it. Secondly, they will be able to answer it. The pseudo-communists who spoke at the first meeting of the group certainly enjoyed themselves. And I thought they had the better of the argument. Catholics, as a whole, seem more familiar with the case against the Church than with the case for the Church. The debate has been adjourned and next Monday we shall continue it, and I shall try to suggest various ways in which the defence might have been strengthened. I want people who have experience in serving on committees at Notre Dame to volunteer for service in connection with this group.

Question III. "All right, we'll allow that the facts or alleged facts on which the Christian religion is based have a certain academic interest, but you'll allow that it's more important that a man's behavior should be good than that his belief should be correct?"

Answer. With certain reservations, every Catholic would agree that good behavior is more important than correct belief. A good Protestant who follows the light that is in him, and who is prevented by invincible prejudice from examining the claims of the Church, will get to Heaven, whereas a bad Catholic who is orthodox in belief but who neglects the graces that have been given him, and who persists in mortal sin, runs a great risk of going to Hell. The devils also believe and tremble and insofar as they are orthodox in belief they are better informed than many learned men in this country.

The Catholic attaches importance to orthodoxy for three reasons. First, because it is part of good behavior to believe what God proposes for our belief. Therefore it is not easy to separate correct belief and correct behavior. Secondly, because all truth has its claims upon our assent, apart from the ethical consequences of belief. Thirdly, because bad belief produces bad behavior.

Question IV. Do you really maintain that Catholics are in the main better than other people? What about X and Y (names omitted for fear of libel actions.)?

PRAYERS: (deceased) grandmother of George Ponrose (Fresh); Mrs. James Donvir, Chicago. Ill, friend of Dan Keefe (Dillon); father and mother of Thomas Fitzpatrick (Dillon), injured in auto accident. Four special intentions.