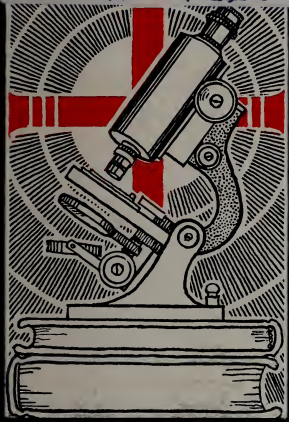


A FATHER SCOTT PAMPHLET

Scott, Martin Jerome  
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MARTIN J. SCOTT, S.J.

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# Q U I Z

(For study clubs and discussion groups)

1. Why is the Catholic Church the greatest friend of Science?
2. What is the Pontifical Academy of Science, founded by Pius XI?
3. Why is the Church sometimes accused of being opposed to science?
4. Specify some distinguished Catholic scientist of modern times.
5. Does not the Galileo case show that the Church is opposed to science?
6. Why did the Church interfere in the Galileo case?
7. Does not the Galileo case show that the Church erred?
8. Is not the Bible in error by stating that the sun stood still?
9. Is not the Church opposed to Evolution?
10. Why is materialistic Evolution opposed to science as well as religion?
11. Why do some prominent scientists proclaim Evolution to be a fact?
12. How has the doctrine of Evolution caused great social evils?
13. Why could not the origin of the universe be matter only?
14. Why does the fact of man's intelligence postulate a personal God?
15. Is there any scientific evidence for the natural change of one species into another?
16. Does not the change of the caterpillar into the butterfly prove a change of one species into another?
17. What is determinism and why is it false?
18. What is the teaching of the Church with regard to a) theistic evolution—b) materialistic evolution?

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*Nihil Obstat:*

ARTHUR J. SCANLAN, S.T.D., *Censor Librorum.*

*Imprimatur:*

✠ FRANCIS J. SPELLMAN, *Archbishop of New York.*

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# SCIENCE HELPS THE CHURCH

## The Church Favors Science

Martin J. Scott, S.J.

You ask me why the Church is opposed to science. Now, I know you are a very busy man and have little time for historical or scientific study, but I must say that I am, nevertheless, surprised at your assumption.

Why surprised?

Because in ordinary matters you are so critical. Yet in such an important matter as this, you take for granted that what some opponents of religion allege must be true.

Just a moment, please, you have me wrong there. I am taking nothing for granted. Some of the best informed persons are my authority for believing that the Church is opposed to science.

Well, let's see how the views of your best informed persons square with facts. It is historically certain that from the beginning of Christianity to the present day the Catholic Church has been the greatest friend and supporter of science. Indeed if it were not for the Church the treasures of science would not have been transmitted down the ages. The learning of antiquity was preserved and handed

down to modern times by Christian scholars. It was the Church that founded most of the universities of the Middle Ages, in which were inculcated all the sciences then known to man. Oxford and Cambridge, now the pride of England, were, up to their seizure by the Reformers, Catholic universities which as far back as the twelfth century numbered thousands of students.

I grant you that formerly the Church was the friend of science, but I'm talking of things as they are today.

I understand that perfectly, but in order to rectify your false notions it is necessary to show that from her past record it would be all but impossible for the Church to be opposed to science now.

Well, go ahead, there's something in what you say.

Not only something but a good deal. Before the Reformation there were eighty-one universities in Europe. Prominent among them were: Paris with seven thousand students; Bologne with six thousand; and Vienna, Cologne, Leipzig, Prague and Salamanca, each with thousands of students. These universities, mostly founded by Papal authority show the Church's concern for the arts and sciences.

That's all right, but I refer mainly to modern science and the Church's present attitude to it.

Very well, since you want to come right down to the

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present day without preliminaries, you have heard, perhaps, of the Pontifical Academy of Sciences founded by Pope Pius XI in October, 1936?

I can't say that I have.

I thought so. Frequently it happens that people are fed up on everything that supports a passing attack on the Church but give little or no attention to the abundance of data obtainable for its refutation.

Please don't hit me so hard.

Well, the Pontifical Academy of Sciences embraces seventy of the most distinguished scientists in the world, regardless of creed or nationality. In founding this Academy, the Pope said: "Science never finds itself in contradiction with the truth of the Christian Faith. It is true that, in recent times, it has been erroneously affirmed that between science and Divine Revelation there was conflict. But today there are very few among the followers of the positive sciences who persist in this error." The seventy members of the Pontifical Academy were chosen from fifteen nations, the Pope's sole purpose being to assemble the best scientific minds of the world in order to promote scientific research. Other present-day evidence of the Church's desire to promote science is the fact that Pope Leo XIII opened the Vatican Library even to scholars who were hostile to religion. It is a well known fact that many opponents of Christianity, while searching for matter to dis-



credit the Church, have been converted to Catholicism.

The Church welcomes all the light that history and science can throw on her, but it must be the white light of truth, not the distorted light of error.

Again let me say that what my remark referred to was not so much scholarly attainments as to what is known as modern science, such as astronomy, chemistry, biology, etc. It is with reference to these sciences that the Church is supposed to be at variance.

Yes, I understand that it was to the physical sciences you referred, and I was leading up to that point, but I wanted you to know that the Church whose whole history has been characterized by devotion to the preservation and encouragement of science, would be the very last to take a stand in opposition to science.

What then accounts for the accusation not infrequently heard that the Church is opposed to science?

I am glad you asked me that question, for it leads to the very heart of the matter. That false accusation arises from either a wrong understanding of science or of the Church.

At the present day when persons refer to science they mean, ordinarily, physical science, that is, science which deals with material things, that is, with

things perceivable by the senses, things which may be seen, weighed, measured, etc.

An important thing to keep in mind in this inquiry is the difference between fact and theory. Nearly all the misunderstanding with regard to science in its relation to religion comes from a failure to realize the difference between fact and theory. A fact is an established truth. A theory is a working supposition, a speculation, an hypothesis. The error of not a few scientists is that they are apt to mistake supposition for fact. They become so absorbed in a theory that, before it is corroborated by sufficient evidence, they proclaim it to be a fact, and then erroneously affirm that it contradicts religion. Then they declare that science is opposed to religion. Let it be said that whenever science is opposed to Catholicism it is pseudo-science. Science which is really science cannot be opposed to Revelation, for God is the Author of both science and Revelation.

A theory, as a working hypothesis, is often a very good thing and may lead to excellent results. But until supported by evidence a theory is only a guess.

To give you an example, Columbus believed that by sailing west he would reach India. That was a supposition, but it led him to the discovery of America. Later Magellan by sailing west reached India. With Columbus it was a theory; Magellan, however, established the theory to be a fact.

The danger with theories is that too often they lead

to wishful thinking and cause a person to see corroboration where it does not exist.

But, surely, you would not say that scientists would indulge in such procedure?

Yes, even scientists may be carried away by the desire to see confirmation of their theories. A few years ago, some advocates of the evolution of man from the brute reported that they had found a skull which was midway between that of man and brute. This was proclaimed to be the missing link so long desired and sought after. The fossil was sent to various learned scientific bodies for inspection, and in the end turned out to be the knee-cap of an elephant.

It is because the Church refuses to accept claims as proved which have insufficient evidence to support them that she is accused by some persons of being opposed to science. She is not opposed to science but to the false claims of some scientists. In acting thus she is following scientific procedure, which demands that evidence must support a claim.

Why is it, then, that there are so few Catholic scientists of note. It looks as if there was some sort of opposition between the Church and science.

Why, my dear sir, some of the very greatest scientists were and are Catholics: Pasteur, founder of bacteriology; Mendel (an Abbot) discoverer of the laws of heredity; Fabre, the world's greatest naturalist; Schwann, founder of modern histology; Mueller,



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founder of modern physiology; Vesalius, founder of modern anatomy; Copernicus, founder of modern astronomy; Laplace, renowned astronomer; Lavoisier, founder of modern chemistry; Roentgen, discoverer of x-rays; Marconi, inventor of radio transmission. Some of these scientists have given new words to our language. We speak of pasteurized milk, the Mendelian laws of heredity, Roentgen rays and Marconigrams.

That's a very imposing catalog, and in view of it I certainly don't understand how I got the notion that great scientists were not Catholics. Perhaps it was because I was thinking of electricity in which field you find no distinguished Catholic names.

On the contrary, it is in this field that Catholics have been most prominent. Luigo Galvani invented the Galvanic battery; and galvanized iron takes its name from him; we measure electric current by amperes, named after Andre Ampere; we speak of volts and of voltage, named after Allesandra Volta. Possibly the two greatest contributors to science in modern times were Pasteur and Marconi. By the discovery of germ transmission Pasteur has saved millions of lives, while Marconi by his invention of radio communication has made the ocean and the air comparatively safe for navigation.

Perhaps the notion that the Church and science are opposed comes from her antagonism to evolution?

That is a subject we shall discuss presently.

Very well. I am particularly desirous of a right understanding of the Church's attitude on evolution. But here and now it occurs to me that an argument to show that the Church is opposed to science is furnished by what is known as the Galileo Case.

You have anticipated me. I was about to bring up that matter. On examination, it will be found that the Galileo Case furnishes splendid evidence of the Church's truly scientific attitude and procedure. Huxley, a distinguished scientist, and not a Catholic, stated that in the Galileo Case the Church had the better of it from the standpoint of scientific procedure.

Would you mind giving me an outline of the Galileo affair, for I'm afraid I have been misinformed on it.

Fifty years before Galileo, Copernicus, the father of modern astronomy, broached the theory that the sun was stationary, while it was the earth that moved. He gave his view as a theory only, for as a true scientist he realized that he did not have sufficient evidence to confirm it. Galileo proclaimed it to be a fact that the sun did not move. Some of the greatest scientists of the day opposed his views, notably Francis Bacon and Tycho Brahe. As the controversy divided the scientific world, the Church appointed a commission of most learned men to hear and weigh the arguments of both sides. This

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Church commission, on the evidence submitted, decided against Galileo.

Didn't the Church condemn Galileo as a heretic and imprison him?

A scientific commission is not the Church; and Galileo was not imprisoned. What happened was this. The commission forbade Galileo to proclaim his theory to be a fact while it was still controverted. He bound himself to abide by the decree, but failed to observe his solemn pledge. He was then ordered to reside in the home of one of the Cardinals, and this retirement was termed imprisonment by his supporters.

But why did the Church restrict the liberty of Galileo by confining him to custody simply because he spoke his mind?

At that time, owing to the tremendous religious upheaval in Christendom as a result of the Reformation, the theory of Galileo occasioned a controversy concerning the interpretation of the Bible. An unproved theory, which seemed opposed to the Bible, would only add to the religious conflict, and it was deemed advisable to forbid its teaching.

But was not that opposing science?

No. For at the time Galileo was welcome to proclaim his views as a theory, but he insisted on declaring his opinion to be a scientific fact.

Well, it was a fact wasn't it?

In the light of further evidence, produced later, it was established to be a fact. Once the evidence was presented, the fact was acknowledged, Galileo was honored, and the scientific world accepted a new solar system. Throughout the entire procedure the Church acted in the most scientific manner, demanding evidence before accepting claims which revolutionized the astronomical system that had prevailed from the beginning of the world.

But what business was it of the Church to interfere in the controversy?

It was owing to the statement in the Bible that the sun stood still on a certain occasion. This implied that the sun moved while the earth was stationary. Galileo affirmed the contrary. Hence it seemed that, if Galileo was right, the Bible was wrong. It was the Church's business to be concerned with a matter which related to the meaning and interpretation of Scripture.

Was not the Bible wrong, then, since Galileo was right?

By no means. You understand, no doubt, that every human document is written to be understood by the people of its time. The Israelites at that period, and all the people of the world up to the time of Galileo, believed that the sun moved and that the earth stood still. Consequently, the Bible used the language of that time. Any other way of speaking would have been meaningless to those to whom it was addressed.

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Isn't that an admission that the Bible erred and that consequently it is not the Word of God?

Not at all. Every literature known to mankind employs language in a literal and also a figurative sense. In the Gospels, for instance, it is stated that Jesus was the light of the World, the Good Shepherd and the Vine. He called His disciples the Salt of the Earth, Fishers of men, etc. We know that Jesus did not tend sheep, and that the Apostles were not salt. The language used is termed a figure of speech. Now, every literature is subject to interpretation. The Constitution of the United States was worded with extreme care, yet its authors knew that it would be subject to various interpretations, and therefore the Supreme Court of the United States was designated as the sole interpreter of that document.

The Divine Founder of Christianity designated His Church to be the infallible interpreter of everything pertaining to His teaching. Since the Bible is God's Word to mankind it pertains to His religion and the Church, accordingly, is its interpreter. Up to the time of Galileo the statement about the sun was never in question. When it was known to be a fact that the sun does not move in the way previously supposed, the Church simply declared that the expression was not to be taken literally but in the sense adapted to the understanding of the people of that period.

Nevertheless, it looks as though that's only a clever way out of a compromising situation.



You mean, I presume, that the Church had recourse to verbal juggling in order to avoid a damaging admission?

Precisely.

In reply, let me say that if you open a modern scientific book, and if it speaks of the length of daylight at certain seasons of the year, it will say that the sun rises at a definite hour and minute and sets at a specified time. Now, the sun does nothing of the kind. It neither rises nor sets. Would you call this statement in a scientific treatise juggling with words?

Well, no, not exactly, for I suppose that's the way people generally understand sunrise and sunset.

The characteristic of a true scientist is to demand and present evidence for a claim. This has always been the procedure of the Church, and in no instance is it better shown than in the Galileo Case, in which, as Huxley said, the Church followed a truly scientific course. Then as now, the Church proclaims that fact and Faith cannot be opposed. Whenever science is opposed to Revelation it is pseudo-science. The Church has always been and always will be the greatest friend and supporter of science that is truly such.

What answer would you give to the accusations against the Church alleging her discouragement of scientific investigation and progress?

That is a difficult matter, and no general answer can be given. Each accusation must be taken up separ-

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ately and carefully examined. This presupposes a wide and deep knowledge of history which the average person does not possess. Unless you are perfectly conversant with the facts, it is best to say that you do not know the data required to consider the point in question.

A frank acknowledgment of that kind often impresses an objector favorably, for he will conclude that you know what you are talking about, and that what you state has data and logic to confirm it.

Well, that's that. When I asked you about evolution you said that you would discuss it later. Evolution is now one of the things which seems to justify the accusation that the Church is opposed to science. May I ask you frankly if the Church is opposed to evolution?

One of the most important questions of the present day is evolution. It seriously affects man's outlook on life and also his conduct. Evolution is a theory which seeks to explain the origin and existence of living things as they are today. It maintains that present species were not always what they are now but are descended from former different and extinct species.

And what is the attitude of the Church in this matter?

It all depends on what one understands by evolution. There is evolution and evolution. In general it may be pointed out that there are two kinds of evolution:

1) Materialistic; 2) Theistic. Materialistic evolution holds that everything that exists is matter only, and that matter is the sole origin of everything. This kind of evolution is incompatible with science as well as religion.

Theistic evolution holds that if evolution be a fact its origin or first cause must be an intelligent being. Theistic evolution, excluding man, may possibly be a fact, but so far there is not sufficient scientific evidence to support it.

How do you explain the fact that so many prominent scientists proclaim that evolution is an established fact?

For the most part it is wishful thinking. People readily believe what they wish to believe.

But why should anyone wish to believe that evolution is a reality?

For this reason, among others. It is something new and has attraction for inquiring minds. Moreover, the evolution which is most generally acclaimed is Materialistic, which maintains that man is descended from the brute and that he is consequently only a high-grade animal.

But why should anyone desire to believe that he was a high-grade animal?

The attraction in that belief is that man, if but a higher animal, would be dominated by animal instincts and consequently free to follow his inclina-

tions without any restrictions whatsoever, except fear of being detected and punished. As a clever writer has put it, the only thing such a person would have to be on the lookout for would be the cop around the corner.

I hope you do not attribute that motive to the many distinguished persons in our universities who profess belief in evolution.

Certainly not. I am only giving you the logical consequence of belief in Materialistic evolution. Respectable people are often drawn into a movement without realizing the motives of those who have originated it.

As a matter of fact, a person, if logical, cannot believe in Materialistic evolution without renouncing belief in a Personal God. If one does not believe in a Personal God, it is logical to live by the law of the jungle whereby force and cunning prevail. Doubtless all those who believe in evolution do not advert to this fact, but when we consider that the logical outcome of Materialistic evolution is atheism, and Communism, and that as a result of these doctrines the world is now very much dominated by force and cunning, it must make thoughtful people realize that, even though some persons do not carry out the logical consequences of this belief, it has, nevertheless, so seriously affected society, generally, that as a result we find nations and individuals at one another's throats.

Isn't that putting it rather strong?

Not if you look at things as they are right before our eyes. Reflect for a moment on how the country is overrun by gangsters, racketeers, forgers, perjurers, arson-rings, murder-rings, vile literature, vice panderers, open indecency, etc., etc. Vice no longer hides its head. Cruelty, injustice and disregard of authority abound. Is not this the law of the jungle where might is right and cunning replaces justice?

Do you attribute that condition of morality to evolution?

Not directly, perhaps, but surely as a logical consequence. And this consequence manifests itself in nations as well as among individuals. Never among civilized people was there such disregard for solemn treaties and national justice. Never among civilized people was might enthroned instead of right, as it is now before our very eyes. What is this but the law of the jungle, the worship of brute strength?

You certainly make a strong point against prevailing morality.

Yes, and thoughtful people are beginning to realize it, as we see by the various means now being employed to stem the torrent of vice which is rushing so many to ruin.

I see now that Materialistic evolution, logically carried out, has dreadful consequences. I am desirous, however, of knowing why this evolution is not sound from the scientific standpoint. You said that it was opposed to science as well as re-



ligion. May I ask you to demonstrate this assertion?

Materialistic evolution is opposed to science on two fundamental grounds: first, it denies an intelligent First Cause of the universe; and second, it fails to support its claims by evidence. With regard *to the first point* let me refer you to the treatise on God\* wherein it is proved that the law and order of the universe postulate a designer and lawgiver. A designer and lawgiver must be an intelligent being, hence it is scientifically established that the origin of the universe is an intelligent Being, a Personal God. Now for the second point, that evolution fails to present proof for its claims.

We must bear in mind that evolution is a theory only. Like every theory it is a supposition or speculation until it is confirmed by evidence. A proof that it is a theory only, is that it is constantly changing. A fact never changes. Evolution has gone through three major changes and is still in the process of changing.

Darwinism was the first theory. It was almost universally acclaimed. Now it is rejected by the highest scientific authorities. Listen to Virchow, one of the greatest modern anthropologists: "A hypothesis may be discussed, but its significance can be established only by producing actual proofs in its favor. This, Darwinism has not succeeded in doing. In

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\*Confer: *Have You a God?* The Scott Series of Pamphlets, No. I.

vain have its adherents sought for connecting links which should connect man with the monkey. Not a single one has been found." (Address to the Twentieth Century Congress of the German Anthropological Association.)

That is news to me. I had the idea from hearing university lecturers and science professors that no one with pretense to learning could doubt of evolution's basic claims.

There are always persons who follow in the wake of an intellectual movement and who persist in it after it is discredited. They echo the opinions of others long after those others who are real scientists have rejected their views.

As evidence that not only Darwinism but evolution itself is now being discarded by the great scientists let me give you the statement of Professor Paul Kammerer of the University of Vienna, an eminent authority on this subject: "The theory of evolution at the present time is pointing in a new direction. Celebrated biologists like Kurt Herbst of Heidelberg, and William Bateson of Cambridge, openly deride the concept of evolution in their lectures." (*Literary Review*, February 24, 1924.)

Despite the fact that authoritative scientists declare that evolution is a theory only, many modern educators take for granted that it is an established fact.

That evolution is far from a fact, I shall now proceed to show.

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And I am all attention, for what I have chiefly wanted is scientific grounds why the opponents of evolution reject it.

The essential postulate of evolution is a change of species. Unless a former species of plant or animal life has *naturally* developed into a distinctly different species, evolution is not a fact. It is important to know just what is meant by *species*. A species is a group of living beings having a common inheritable type, with no major difference among themselves, and capable of surviving and propagating indefinitely in the *natural* state. So far, there is no evidence to show that one species has ever *naturally* developed into another.

I notice that you lay stress on *naturally*.

Yes, for it is not evolution when by artificial means variations are developed in a species, as for example with regard to size, color and other variations of fruit or flowers. Variations do not change a species. Man is man whether he be white, black or yellow, tall or short, handsome or ugly, savage or civilized.

Neither is evolution *growth*. An acorn, for example, develops into the majestic oak; an infant into a man; a caterpillar into a butterfly; a tadpole into a frog. Growth is one thing, a change from one species into another is something altogether different.

I understand that scientists claim that they have evidence for the transition of one species into another.

Yes, they claim, but without furnishing the evidence. They have long been looking for that missing link to show the transition of one species into another, but the link is still missing. This fact is now so evident that during this very year (November, 1940) a new theory has been put forward which would not necessitate a missing link. This latest theory is open admission that no evidence has been found to show a connection between a present and former species.

How about the exhibit in the New York Museum of Natural History, showing the various stages of man's evolution from the brute to present civilized man?

That exhibit is truly a caricature of science. It is nothing more than wishful thinking. It has been termed by anthropologists a crime on biology. The best that can be said of it is that it is a splendid tribute to human imagination. Yet the so-called caveman is taken for granted by many persons on the strength of such and similar evidence.

Does this mean that you absolutely deny the theory of evolution?

By no means. All that the Church denies is that up to the present there is no sufficient scientific evidence to support the theory. Christians hold that if evolution should be a fact it owes its origin and process to an intelligent First Cause, the Creator, God. This is termed Theistic evolution. It is not opposed in principle to Divine Revelation, provided it does not



include the human soul. The soul being a spiritual substance cannot evolve from matter\* As evidence that the Church is not opposed to evolution itself, but only to the materialistic theory of it, there are distinguished Catholic scientists who hold the *possibility* of evolution and devote their time and energy to research and experimentation regarding it.

Materialistic evolution, however, is absolutely opposed to both religion and science, for it holds that everything owes its origin to matter only, and that God has no place in the universe. Evolution as generally taught and understood is materialistic. Of course, if you eliminate God from creation you are a law to yourself, or rather you are a mere bundle of physical and chemical elements which absolutely determine your actions and conduct.

Is that what is meant by determinism?

Yes. By this doctrine a man is an automaton. He has no will power, no immortal soul, no responsibility except what is occasioned by social codes.

By that system, I don't see why a gangster should be regarded as a criminal.

A gangster, by the doctrine of determinism is logically not a criminal since he is not responsible for his conduct; nevertheless, society must protect itself, and so it punishes offenses against its code.

If a person is not responsible, is it not unreasonable to punish him for his deeds?

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\*Confer: *Prove There's a Soul!* The Scott Series of Pamphlets, No. II.



Erroneous doctrine is always unreasonable. The very persons who profess determinism are the first to demand punishment of the criminal.

I understand that determinism is now taught in many of our colleges and universities. How is it possible that learned men can hold such an unreasonable doctrine.

You'll have to ask *them*. The fact of the matter is that there is no intellectual fad too crazy to find adherents from the ranks of so-called intellectuals. Determinism affords its adherents the comfort of doing as they please without any responsibility except to social codes.

Perhaps this doctrine accounts for the dominance of crime in the world today. If people need have regard only to avoiding detection and being punished by society it opens the way to every form of vicious procedure.

You have struck the nail on the head. Never before in the history of the world was education so general as at present; nevertheless, crime was never so rampant. Evolution has proclaimed that man is only a high-grade animal. No wonder, therefore, that so many persons act as animals without the guidance and restraint of animal instinct. Force and cunning are the logical code of those who believe that they have monkey ancestry.

I understand, therefore, that you hold Materialistic evolution to be against reason as well as religion.

Yes. Theistic evolution, provided it exclude the soul of man, as a *scientific theory*, is not opposed to reason or Revelation. I emphasize scientific theory because such a theory postulates evidence in its support. Physical science deals only with data perceptible by the senses. We have no such data of the origin of species. Sir Oliver Lodge said: Science knows nothing about the first cause of things. (*Literary Review*, February 23, 1924.) How then can some evolutionists affirm that matter is the origin of everything? Since they have no data they can only speculate. But even their speculation results in error in this case, because they infer that intelligent action can come from a non-intelligent agent. When scientists leave the field of observation for that of speculation, they are very apt to go astray. Yet they dogmatize as if they were infallible.

I infer from all you have said that the Church admits the possibility of Theistic evolution but not its reality.

Yes. As a theory only, Theistic evolution may possibly be true, and if it should be proved a fact it would not be opposed to Christianity. Lest it be thought, however, that modern scientists are a unit in favor of evolution, here are some distinguished scientists who deny that it is a fact: Fabre, the greatest modern naturalist; Loeb, expert biologist of the Rockefeller Institute; Milliken, one of the most eminent physicists of today; Burroughs, the famous naturalist—these and many other scientists have denied that

evolution is a fact. Others, among them Alexis Carrel, of the Rockefeller Foundation and Professor Henderson of Harvard, and Professor Richet of the University of Paris, deny that there is evidence for the evolution of man. Yet despite these authorities, not a few of our colleges teach authoritatively that man is descended from the brute. The most progressive scientists are at present in accord with the Church in the matter of evolution. Whenever you hear that the Church is opposed to science, you may be sure that either the Church is misrepresented or that the science in question is pseudo-science. The Church rightly understood and science that is truly such will never be at variance.

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