

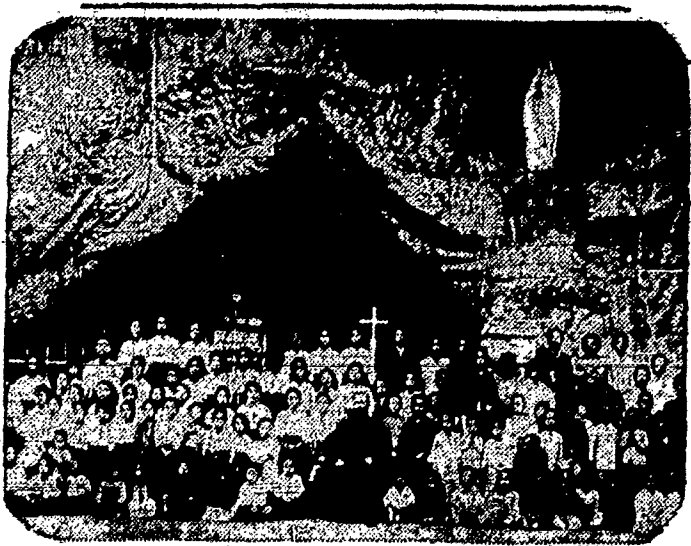
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BUSINESS REVIEW COLUMNS

A Korean Lourdes Grotto



This reproduction of the famous Grotto of Lourdes appears at Tal-kou, Korea, and is the scene of many pilgrimages by devout Korean Catholics. The shrine is an ex-voto raised by the Most Rev. Bishop Floriano Demango of Tal-kou. (N. C. W. C. Files photo.)

The Question Box

Questions and Answers
Broadcast Sunday, Feb. 5, on
Rochester Catholic Hour

Editor's Note: Questions were advanced by the Rev. Leo C. Mooney and answered by the Rev. Dr. Gregory Feige.

Question 1
Did not scientists abandon revealed religion because they found that the facts of Science were against it?

A. If this is the case with any well-known scientist the records fail to mention it. There is not a single scientific fact which runs counter to any revealed truth. Far from abandoning any position in the field of religion, many scientists never approached this field; they were content to stand at a sceptic distance. Some there were even who seemed to be anxious to prove by their labors the justification of their own prejudice; others were satisfied that nothing was known or could ever be known about spiritual things. The scientists, however, who were born and brought up in the faith, like Pasteur and Ampere, did not find it necessary to relinquish the profession and practice of their faith on account of their scientific researches.

Question 2
Does not the persecution and imprisonment of Galileo by the Pope prove that the Church is against scientific progress?

A. Galileo's case must be judged like any other historical case, by the facts and the circumstances. Few people seem to take the trouble to find out the facts about Galileo's controversy with the Church, still fewer seem to be familiar with the circumstances surrounding this celebrated case. Else it would not always reappear, like Banquo's ghost, refusing to be slain. The facts are these: Galileo was a teacher of mathematics at the Papal University of Padua, in Italy, in the 16th and 17th century. The Roman Office at that time had condemned the as yet unverified hypothesis of Copernicus which made the earth move around the sun, supporting thereby the more widely held theory of Ptolemy, who made the sun rotate around the earth. Galileo, being an adherent of the Copernican theory, had many disagreements on that account with his contemporaries. Finally, the

Papal authorities made him promise not to teach the Copernican theory any more. Galileo, however, broke this promise which he had made, and for this reason he was cited before the court of the Inquisition and confined in a private mansion for three weeks. There he was treated as a prisoner rather than as a prisoner. He was never tortured or persecuted, but was permitted later on, to continue his work and even received a pension from the Pope. The circumstances around the case are these: The Cardinals and the Prelates of the Holy Office, being zealous to defend the faith and Holy Scripture against any hostile or heretical teachings, were imprudent enough to overstep the bounds of their proper sphere and enter the scientific field by pronouncing the Copernican theory false. But Galileo, on the other hand, possessed an arrogant and aggressive manner which made him many enemies. He was as rash in his presumptuous attempt to declare Holy Scripture wrong as the Inquisition was hasty thereby falling into the blunder of trying to pass judgment on a scientific theory. The fact that the theory itself was established by and bore the name of a priest of the church is proof that the Catholic Church hindered the true progress of Science as little in those days as it does in our own days, when Father LeMaître, the well-known Belgian astronomer, can advance his theories regarding an expanding universe without incurring the criticism or displeasure of his Church.

Question 3
What is one to believe when Science and Revelation contradict each other?

A. Such a contradiction can never arise for Truth cannot contradict itself. Our belief in the truths of Science rest on something quite different from our belief in Revelation. The latter is an acceptance of the Word of God on the grounds of the infinite truthfulness of God, but the findings of Science are not accepted on the word of any authority but on the evidence which can be brought forward in support of its statement. Science rest on scientific evidence purporting to show such an error, would be a misinterpretation due to false or faulty evidence. It has appeared a number of times that scientists who rushed into a conclusion on insufficient evidence, had to change these conclusions later on.

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To Broadcast Pope's Talk with Marconi From WEA-F, Feb. 11

New York.—A conversation between Pope Plus XI and Senator Guglielmo Marconi, the father of wireless, will be broadcast in the United States on Feb. 11, atmospheric conditions permitting, it was announced Friday by the National Broadcasting Company.
The program will be offered in conjunction with the inauguration of a new radio system in Vatican City. WEA-F will be the local outlet for the broadcast at 10:30 A. M., while WJ, Rome, will distribute the program abroad.
Senator Marconi recently presented to the Pope a micro-ray transmitter for use in Vatican City as an intercommunicating radio system. By means of this new transmitter the Pope will be enabled to broadcast from his own quarters.
The chief function of the new system is to eliminate the necessity of wire lines between the Pope's quarters and the station, which Senator Marconi installed about a year ago in the Vatican city.

What can be done in a minute? It takes no more than a minute to speak a few kind words to somebody who will be made happier by hearing them. It takes no more than a minute to give a sweet smile to some poor, forlorn little child who is carrying a burden too heavy for its tender heart. It takes no more than a minute to make up a quarrel.—The Catholic News.

St. Francis Xavier Parishioners Plan Old Fashion Party

On Tuesday evening Feb. 28, an "Old Fashioned Get Together Party" will be held at St. Francis Xavier Hall on Bay Street. Louis Kuhn, Chairman, assisted by Rev. Francis X. Kunz, Honorary Chairman, have arranged a very interesting program and everyone is assured of a real old fashioned good time.
Both young and old are invited to attend. Lunch and refreshments will be served including sauerkraut and wieners, fried cakes, Fastnacht Knechtle, coffee, soft drinks and ice cream.
The various committees are as follows: Reception Committee, Joseph Tischdorer, Sr.; Refreshments, Paul Stock assisted by Joseph Tischdorer, Jr.; Lunch, Mrs. Krieg and Mrs. Lynch; Ice Cream, Virginia Merkel; Prize Committee, Teresa Haesoner and Aloysius Tischdorer; Check Room, Frank Vordran; Treasurer, Anna Tischdorer; Secretary, Josephine Tischdorer.
The Committee promises a real old fashioned good time. Prizes will be awarded to those who have the most attractive costumes. All attending are urged to wear old fashioned costumes.

The Need of a Revealed Religion
5.—"The Changing Truths of Science"

Radio Talk Given by the Rev. Gregory Feige, Ph.D., over Station WHAM During Rochester Catholic Hour—Sunday, February 5

For the past four Sundays I have shown why revelation must come to the aid of mankind in its search for the eternal truths. First, because man's intelligence is too unreliable to discover them alone and unaided; secondly, the facts of experience testify to the intellectual and moral insufficiency. Having, therefore, established these main points by internal evidence nothing more ought to be necessary than the pointing out of that institution, into whose keeping God has committed His revelation, the deposit of faith: the Catholic Church.

Before doing this, however, I wish to add by my talk today a footnote to all I have said previously. The curious mentality of our time seems to demand that kind of a footnote. It is the answer to the question "What does Science say to all this?" This appeal to "Science" is to many minds like an appeal to the Supreme Court: it is supposed to furnish a final verdict on the case. The dogmatically inclined might even add, that decisions of Science have often all the pomp of pontifical pronouncements, implying almost a claim to infallibility.

Science Defined
Viewed in the proper light, all the main points which Science has to say on this subject, have already been stated. For the arguments advanced so far are mostly the subject matter of the sciences of philosophy and theology. On these sciences all my conclusions have been based. It may perhaps come as a surprise to some of my listeners that philosophy and theology should here be classed with the sciences. For many persons Science is the knowledge which comes out of laboratories, clinics and observatories; results which are arrived at by experiments and tested with instruments of precision. In short, the name Science is given usually to Natural Science.

Such a restriction, however, is a development of the last century and is neither correct nor accurate. As little as the word "car" applies exclusively to automobiles, for there are horse-cars and street-cars, freight-cars and many other kinds of cars besides automobiles. The word science was applied to Theology and Philosophy long before any of the Natural sciences came into being. The word Science signifies truth in general, and some definite portion of knowledge in particular. To gain this knowledge the sciences make use of various methods and take up specific points of view which help to establish an orderly correlation of facts. Philosophy, theology and the Arts have held the center of the scientific stage for many centuries. In the 18th and 19th century this changed considerably, and from then on up to our own times, the experimental or physical sciences made so many astonishing and valuable discoveries that is brought about a decided improvement in our material mode of life. If we glance but sketchily at the most important of these achievements of human intelligence and human ingenuity, we find no words adequate enough to express our amazement, admiration and gratitude to these sciences. They have unveiled hidden secrets from an unwilling Nature, they have tamed and utilized many unruly forces and have bestowed thereby countless blessings on mankind. The physical sciences have scored triumph after triumph which gave them a place of power and prestige in the minds of the people, and the voice of these sciences was listened to with all the respect which its great accomplishments demanded. In time Natural Science captivated man's imagination so completely that its influence grew out of proportion to its importance in the scheme of man's existence.

It was not long before this power and influence began to be abused. Some scientists, in the last century especially, went out of their way to tell the world in general that the only knowledge to be relied upon was that knowledge gathered and tested by Natural Science. The only explanation of Life, Man and the Universe was that advanced by its own exponents while the interpretations

of life and all things advanced by the traditional philosophy and religion was thrust aside as antiquated and unscientific in short. Natural Science claimed a monopoly on all knowledge and the only real admissible science—Natural Science.

Platitudes and Absurdities
Thus arose that long and futile controversy between Science and Religion. And to this very day, the minds of the people are still so Science-conscious that famous events are frequently subjected to questions and quizzes as to what they think about God and the Bible, the origin of man and the existence of the soul. It is especially the daily Press which devotes much time, space and energy to report what some scientist has to say about religion rather than what he has to say about his own scientific contributions. In this way a good many platitudes are treated as profundities and a good many absurdities are treated as news items.
Long before the scientific era poets and peasants had also looked at Nature. The Paleontologist, like the geologist and archaeologist descended into the bowels of the Earth, or like the astronomer and physicist, soared up to the stars, but with different results. To people with faith and imagination the Heavens and Earth always revealed the glory and power of the Creator, but to many scientists they merely demonstrated that God was a superfluous institution, or that Holy Scripture was filled with errors. Sometimes "Science" was just a stick which beat a dog called Religion. In other words, many scientists began to pick quarrels with religion. Some went so far as to declare that religion was nothing but a collection of childish fairy-tales or superstitious practices, quite an unnecessary ballast for the enlightened or scientifically trained person. To explain life spiritual entities were not needed. Everything could be explained in terms of mechanics, physics and chemistry. Everything but the origin. That had to be explained away. Materialism was the natural if not novel creed of the credulous people of the science era. Force and Matter were the basic things and the riddle of the Universe had at last been solved by the magic of Darwinian Evolution. As the century before had been disposed of God by its rationalistic philosophy, so did the latter half of the 19th century dispose of the supernatural by a mechanistic materialistic explanation of things. Religion had become something old fashioned and out of date. The excitement and the flush of these "victories" of Science against Religion was of short duration. There followed the hectic period of the crash of one scientific theory after another. The biologist, the anthropologist, the archaeologist, the zoologist, all discovered that the Darwinian form of the evolutionary theory, with its natural selection and survival of the fittest, could not be verified by facts. Father Mendel's experiments also disposed of any simple evolutionary progression, the physicists and chemists had to abandon the simple mechanistic explanations of the atom, for the atom would not conform to pre-conceived scientific rules. Science, in short, began to feel less secure of its grounds and less sure of its knowledge. In the words of one of their distinguished members: "There is something, surely akin to it, if not transcending it, in the fate that has overtaken the life-work of that distinguished galaxy of 19th-century chemists, rightly revered by their contemporaries as representing the crown and perfection of accurate scientific measurement: Their hard-won results, for the moment at least, appear as of little interest and significance as the determination of the average weight of bottles, some of them full, some of them more or less empty." (Frédéric Soddy: Interpretation of the Atom.) These changes have come so fast and the crises have been abandoned with such rapidity that the former dogmatism about the non-existence of spiritual realities has been very much modified. The materialistic explanations do no longer satisfy modern psy-

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