

sion of England's own Commissioners all these millions (and the interest on them) are due to Ireland. But the foregoing is only England's side of the story. The Irish representatives made the sum out to be much greater. By juggling with the Irish revenue and making an estimate based on the absolutely false theory that it is the consumer and not the producer who pays taxes, England was netting another surplus which was not acknowledged in the findings of the Commission. For instance, although Guinness paid revenue to England, part of it was credited to English revenue on the plea that the stout was drunk in England! Hence, the Irish Commissioners, at that time, claimed that the amount due was much larger than what the report admitted. From this it may be seen that the bill of costs which Ireland was ready to present as her offset against the charge for the Public Debt was at least equal to the amount determined as her share of the burden. England had acknowledged her right by a Royal Commission. Hence it was a "just claim," and there was no way of evading it. The agreement now reached renders unnecessary all disputes over these counterclaims. It wipes the figures off the slate before there can be any discussion as to where the balance ought to stand. Probably, we might say certainly, England has the best of the bargain, for Ireland is saddled now with the obligation of compensation for malicious damage since 1919. What that means we do not know yet. It seems to us to mean that while really giving away nothing, England is getting a very tangible something. However that may turn out, there seems to us to be one real gain all round, that is the amicable termination of the Boundary Commission which seemed for a long time certain to make trouble on all sides.

Evolution Again

A cable in the evening paper reads:—
London, December 2.

(Received December 3, at 12.25 p.m.)

Sir Oliver Lodge, lecturing on the evolution of the world, said that to regard the first chapters of Genesis as a scientific fact or as an attempt to state a scientific fact was an unlettered and illiterate blunder. "We must regard them as poetry," he said, "and dig out the inner meaning by getting below the superficial skeleton in which they were framed. Some people declare that the process of evolution did not require mind or plan, but they are in opposition to inspired writing, and are not rational in going beyond anything they know. Things did not come into existence instantaneously. As a tree grows from a seed and as a flower unfolds from the bud, so the process of evolution was gradual, not sudden. Science did not deal with origins. Even poetry had to close its eyes, and could only murmur the words 'In the beginning God created heaven and earth.'"

Since Sir Oliver went courting the spooks his opinions are before the public more frequently than ever, but the weight attached to them by critics is in inverse ratio to their frequency. However, we are called upon by this cable to say that we agree to a large

extent with his present remarks, apart from the fact that his assertion that the first chapters of Genesis are to be regarded as poetry needs amendment. By way of comment and explanation of the point raised we quote Sir Bertram Windle:

"We have seen that some sort of evolution . . . if looked on as a method of creation is not antagonistic to the teaching of the highest doctrinal authorities in the Catholic Church, such as St. Augustine, St. Thomas, Suarez, and others. On this point I may conclude by quoting Father Wassmann: 'Personally,' he writes, 'I am firmly convinced that the doctrine of evolution, considered as a scientific hypothesis and theory, is not at variance with the Christian theory of life, although the contrary is often asserted.'"

As to the fact of evolution it is another story. It is claimed that the theory fits in beautifully with discoveries of scientists, but that does not establish the theory as a fact. And there are many men of note in the world of science who hold that evolution has not been proved yet. In a recent work, M. Vialleton, of the University of Montpellier, France, a scientist of acknowledged repute, contends that "the transformations postulated (by evolution) are absolutely impossible under the conditions and with the precision accorded to them. We must recognise that we (men of science) know nothing about the origin of life nor of the origin of living beings."

Sir Bertram Windle, reviewing this book in the October *Catholic World*, agrees with M. Vialleton that evolution through small variations is absolutely inadmissible, and that while greater variations may have taken place at an earlier date, no one can prove that they actually did take place. One thing is forced on all biologists who keep their eyes open, and that is that there is a guiding power directing every living thing to its full perfection. This is exactly what Aristotle and St. Thomas taught, and what any student might have learned from them during past centuries. Gradually we are overtaking the knowledge possessed by writers in what used to be called the Dark Ages.

Indian Catholic Paper Ceases

We learn with regret that the *Catholic Herald of India* has ceased publication. It was announced in the issue for October 28, which came to hand this week, that there would be no other issue. This decision follows on the news that Father Gille, S.J., who edited the paper for over eight years with signal brilliancy, is not returning from Europe whither he sailed during the past summer. The announcement came as a shock to his friends and admirers of the *Catholic Herald*. It is regarded as a severe blow to Catholic journalism in India. His freedom in discussing questions of ecclesiastical policy in India and in ventilating publicly questions of the merits of which the general public could not judge begot many critics who held that the habit of criticism of the clergy by the laity required no stimulus in India. His Superiors were no doubt influenced by complaints of this nature when they decided to retain him in Europe. But on the other

hand, he had warm supporters in India, and amongst them his own archbishops, past and present. The present Archbishop had already declared that if Father Gille ceased to be editor he would suppress the paper, which he has accordingly done. No greater tribute than this could be paid to the eminent Jesuit journalist. The *Catholic Leader*, October 15, has the following comment:

"Father Gille was the foremost, the most brilliant and vivacious Catholic journalist in India and the ban against his return is a severe blow to the cause of Catholic journalism in this country. For over eight years he edited the *Catholic Herald* with distinction and exceptional ability and under his editorship the paper became exceedingly popular and developed into an authoritative organ of public opinion. He was always bright and lively in his comments on the topics of the day and his notes were often reproduced by secular journals in India and by Catholic journals abroad. He was an undaunted optimist with the supreme gift of expression and humor. Out-spoken, spirited, active, and bursting with ideas, he found full scope for his views in the *Catholic Herald*. What he thought he said plainly and mercilessly with little or no reverence for established custom.

"This innovation in Catholic journalism evoked great opposition against him but he found support in his Archbishop who was a staunch advocate of the liberty of the Catholic press within reasonable limits. To love journalism, wrote Father Gille once in his paper, one needs the skin of a buffalo and to love Catholic journalism one needs the skin of a rhinoceros. This is perfectly true in India where Catholic editors write for a motley crowd of people, each with his own tastes and inclinations, principles and ideas with regard to the conduct of a journal. The stormy career of Father Gille as editor of the *Herald* shows that whether he had the skin of a rhinoceros or not, he was almost impervious to the intermittent volley of criticisms that poured on him week after week.

"Father Gille began his missionary career as Professor of rhetoric in the Papal Seminary, Kandy. Scores of students who passed through his hands can testify what pains he took to teach them the rules of composition, both in theory and practice, and what ingenious methods he made use of to enable them to acquire clearness in thinking and facility in expression. Father Gille left for Kurseong for his theological studies in December, 1909, and was ordained priest in 1912. After completing his theology and tertianship in Ranchi, he was appointed Professor in St. Xavier's College, Calcutta. He became editor of *Herald* in January, 1917, and in this capacity he travelled for and wide, Bombay, Goa, Madras, Mangalore, Malabar, and Burma. He investigated the conditions of the Church on the occasion of his journeys and wrote down his impressions in a series of fascinating articles, which were afterwards published in book form.

"We understand that Father Gille has been told not to return to India as regards his views on the question of the secular clergy, of whom there was no friend and supporter, more true, enthusiastic, and disinterested."

A. H. Fitzgerald

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