

decaying in Japan. So the Japanese said: "You are the man we want." They did not ask if he were an Irish Catholic. He got a free hand; he re-organised the industry; and it began to improve straightway. It was fifty years behind time when he took it in hand; in three years it was in the front rank. From the raw material to the finished article in the shop window, he overhauled the business. Under his direction, Japan, which a few years ago, could only produce coarse material was turning out yarn fit for the finest fabrics. The material increased in these few years three hundred per cent. in value: a quantity of the raw material priced at 40/- became worth 160/-, in the short period between 1919 and 1922. His health broke down, but his work was done. And he went home for a visit to his friends laden with gifts and tokens of appreciation from all those with whom he had had business dealings in Japan. What he did in Japan he could have done in Belfast, but there he could not get a job. His name was Mc Evoy. A few weeks ago we quoted a letter from a non-Catholic business man in Belfast, complaining that the bigotry and folly of his co-religionists had killed the trade with the United States, where the Irish Catholic millions remembered what the Orangemen had done to their friends in Ireland. Here now we have a record of one of these men driven from employment and going abroad to create in Japan a powerful rival which will drive Ulster from the markets of the East. It ought to be a lesson, but some people never learn.

The Church and Evolution

It ought to be plain to everybody who reads that the Catholic Church is not opposed to the theory of Evolution. It is an open question, and there are Catholic scholars for and against it. But they do not forget that it is a THEORY; they do not make a fact of it; and in this they differ from a great number of people who talk and write much and know but little of the subject. In reference to the recent inquiry in the United States, the *New York Times* quoted Father Wynne, S.J., editor of the *Catholic Encyclopedia*, as upholding the principle of teaching evolution as a scientific theory of human origin and disapproving of attempts to legislate against it. He said:

We are not in favor of making laws against the teaching of evolution if it be properly taught. Evolution should be taught as a scientific hypothesis, with the facts which tend to support it and the facts which tend to discredit it impartially displayed. It should neither be preached as a dogma nor attacked as a heresy.

Nor are we in favor of having evolution tried in the courts. It is a matter for scientists, rather than jurors, and scientists are very few in number and slow to speak.

The *Commonweal*, a New York Catholic weekly, names Catholic authorities for and against it. It has a comment on the topic which puts the case very well:

"Evolution—for the present at least—should be taught as a theory and not as established truth, and the arguments against as well as those in favor should be stated. It should be taught that it may have been the method of creation; but that even so it can not and does not, as men like Darwin and Huxley admitted, in any way exclude

the idea of a Creator. From our point of view, it can never be admitted that man's soul comes under the sway of evolution as the teaching of many indicates—in flat contradiction, as we think, not merely to revelation, which settles the matter for us, but to all common-sense psychology. Indeed, this is the opinion of many important thinkers outside the Church.

"And with regard to the formation of man's physical frame, let us beg that those who are teaching the subject will face fairly the fact that the actual as apart from the imaginary evidence for its production from that of a lower animal, is very far from convincing. Of course, many will admit that in private, who are more reticent in public; but such is the fact nevertheless, and the statement made some twenty years ago by the eminent paleontologist Branco, that the only honest thing for science to say is that it knows nothing of man's ancestry, still stands unaffected by any intervening discoveries.

"With a fair exposure of the subject in all its aspects, and on honest lines which must be water-tight against the criticism of the non-Catholic listener, and more especially with that philosophical treatment which we have already desiderated, the student will go out into the world knowing what the papers and magazines are writing about—which is more than the favored inhabitants of Tennessee will be able to do. Moreover, he will go out knowing what are the weak as well as the strong points of the subject, which is more than can be said for the favored products of some State universities possessed of teachers with the blind eye ever to the telescope when it is a case of the 'cons.' Every man and woman going out into the world to-day has to face religious difficulties, and that he may be able to face them successfully is the chief *raison d'être* of his education. 'What!' some one may say, 'is that what you think?' What about his worldly career? That will not be interfered with by his having an adequate knowledge of the other matters, and if it were—what after all is man brought into the world for? To save his soul or to accumulate dollars? It is for our teachers to see that their pupils are provided with the needful weapons for their future conflict, and one of these is an adequate idea of the position of evolution as at present set before the public."

Boycotting the South

People who live in the South Island sometimes complain that the North is unduly favored by the Government, and that Auckland and Wellington are petted by politicians nowadays. Perhaps the North might, with some reason, retort that in other days it was otherwise, and that they had reason to feel dissatisfied because Mr. Seddon loved to honor the friends and the scenes of his early triumphs. However that may be, there is certainly one matter in which the South does not get a square deal. We have heard visitors who, almost against their will, straved down to Westland, Otago, and Southland say that they were positively discouraged from coming across the Straits at all. It would seem as if employees in Tourist Bureaux were not aware that there was anything worth seeing in New Zealand except Rotorua, the Waitomo Caves, the Wanganui River, and, of course, Auckland and Wellington. When visitors do come to the South Island they are

puzzled why it is not only not advertised but care is taken to prevent it from being known at all. Then they find out that Wellington and Auckland are only two ordinary little towns, that Rotorua is a place of thrills (not to be compared with Wairekei), and that the trip down the Wanganui River is tiresome and expensive beyond reason. On the other hand, they travel down the Sounds, to Picton, amid scenes that enchant them and leave delightful memories; they find the run down the Buller Gorge wonderful beyond belief; if they go as far as the Franz Josef they are spell-bound by the glorious bush, the lovely lakes, and that incredibly magnificent Jacob's Ladder of ice which lies, nine miles long, with its feet in the rushing waters of the Waiau. Christchurch, on a day in summer or spring, is delightful. Lyttelton Harbor, where the waters are like glass in the crater of an old volcano; Akaroa, like a little bit of Norway; and the rich plains of Canterbury extending far towards the serrated barrier of mountains, with their snowy tops like a long white cloud, will all appeal to the traveller as powerful indictments against the ignorance or malignity of a Tourist Department which failed to boom them. And, farther south, the interest grows even greater. Where in the world is there a more picturesque bit of coast scenery than that which meets the tourist's eye as the train winds from Palmerston to Dunedin? If you have not climbed the hills above Port Chalmers and looked down on that bright expanse of water among those green hills, you have missed one of the joys of life. There is no walk in any city more delightful than the Queen's Drive in summer. The view from the hill over St. Clair is worth going a long distance to see. Let us mention briefly, also, the charming landscapes around Lake Pembroke; the grandeur of the panorama from the top of the Crown Range; the majesty and the awe of the mountains; the enchantment of Queenstown; the myriad delights of the wonderful native bush which grows profusely all along the West Coast; and, as a reminder to sportsmen, the trout fishing and the duck shooting and the deer stalking of the South Island. We have spent considerable time among the most famed beauty spots of the globe, and we came back to be more than ever enchanted with the spell of the southern lakes, mountains, and bush. Taken all round, there is nothing in the world to compare with the South Island; and it is almost a profanation to name some of the spots which the Tourist Bureau does advertise in the same breath with it. Americans who have come down here marvel at the stupidity which hides such beauties. Australians tell the same story. If another country had such astounding natural assets how they would be boomed, and how convenient it would be made for tourists to visit them. No doubt the Exhibition (which was also more or less boycotted by our Northern friends) will open the eyes of thousands of visitors and teach them to know and love this beautiful country. Failing Government help in any effective degree, it remains for private enterprise to encourage visitors to travel in the south. This year there are motor cars running to schedule among the places of interest, and we are sure the hotels will also wake up to their own interests. Practically nothing is done in the way of advertising, and surely the Exhibition can be made a useful medium for publicity.