

NOTICE OF REMOVAL.

J. MOYLAN,
TAILOR AND CLOTHIER,
Late of Frederick Street,

BEGS to inform his friends and the public that he has removed to more central premises, situate in George street (lately occupied by Messrs Harrop and Neil, Jewellers), where by strict attention to business and first-class workmanship, he hopes to merit their patronage.

TENDERS invited for erection of extensions to Conventual Establishment at Waikari (wood); also for Gate Lodge at same (stone). To be lodged with the undersigned on or before the 21st inst., at noon.

R. A. LAWSON, Architect.

OUR Agents and Subscribers are requested to bear in mind that the New Zealand Tablet Co. is regularly called upon to meet the liabilities of the paper, and that consequently it is necessary the amounts due to the company should be settled promptly and regularly. They will therefore confer a favor on the Directors if they will be good enough to forward to the Hon. Secretary the sums now due, with as little delay as possible.

BISHOP MORAN'S APPROVAL.

THE manner in which the NEW ZEALAND TABLET has been hitherto conducted is deserving of approval. I have no doubt the future management will be in accordance with the past, and that this journal will continue to be an excellent Catholic newspaper. Under these circumstances, I can have no hesitation in saying it deserves the generous support of all Catholics in this Colony. I beg to recommend it to them, most earnestly.

Given at Dunedin, 15th July, 1873.

† P. MORAN,
Bishop of Dunedin.

New Zealand Tablet.

FIAT JUSTITIA.

SATURDAY, FEBRUARY 14, 1874.

THE CHURCH AND MODERN PROGRESS.

THIS is an age of progress. All are agreed that it is so; and public writers take care that men shall not forget the fact. The word progress stares one in the face everywhere. It is always to be found in the newspapers. Works on Political Economy of course cannot dispense with it. Philosophers and literary men find it necessary, convenient, and telling. Almost everywhere too, it will be found to possess one striking peculiarity. Progress is not unfrequently set down as the antagonist of the Catholic Church, to which, it is said, enlightenment and advance are fatal. This is a platitude that has been repeated *usque ad nauseam* by the would-be men of progress.

But is it so? This is a question which may be considered in the light of the past and the present. As to the past, it will be enough to say here, that after eighteen centuries of conflict in every nation and under every condition of science and civilization, the Church still exists and flourishes. In the eyes of the philosopher deserving the name this fact would afford a strong argument that the result of the future will be the same as that of the past. Modern philosophers, however, seem to ignore facts, and ground their theories on hope and their own limited experience. To us their argument, substantially, appears to be this—that as they have lost the Faith, so every one who has attained, or shall attain to their measure of enlightenment, which of course is the orthodox measure, must also lose it.

We are unable to give a definition of this orthodox measure of progress, but taking things as they are, we think there is not much ground in the history of the age on which to hope for the realization of the theory of our modern philosophers. What is the teaching of the present century on the point under consideration? If progress, advanced civilization, as it is said, must be fatal to Catholicity, surely the Catholic Church must be retrograding in the most progressive and civilized States. Do facts, however, bear out the theory? Take the two greatest nations in the world, the two most remarkable for progress according to modern ideas—England and the United States of America.

These countries are in the van of civilization, in material prosperity, political freedom; in commerce, trade, and manufactures; in education, science, arts, and literature. And it is no exaggeration to say that they are the envy of the world, for their general culture and progress in

civilization. Has this progress and this culture been fatal to Catholicity? has the Church died out in these countries as they have advanced?

Let us see. A century ago, there were hardly sixty thousand Catholics in Great Britain; there are now two millions! And what is the condition of these two millions? They have a noble Hierarchy; a numerous, learned and active clergy; hundreds of beautiful churches, well supplied with all requisites for the Divine worship and the administration of the sacraments; a large number of schools, colleges, and religious communities. In addition, throughout England the Church is annually attracting to her fold thousands from every rank in society. Amongst the most earnest and devoted of her children are to be found men and women of the noblest intellects, highest culture, and most extensive attainments, scientific, literary, and theological, whom her unrivalled claims have won over from the ranks of her bitterest enemies. In England the Catholic Church has done more than keep pace with the progress of the nation. She has not only kept her own in the midst of modern civilization, but has been able to make successful sallies into the enemies' camp. Here then, in this great nation modern progress has not been fatal to the Catholic Church.

But it will be asked,—how is it in the United States, the most liberal and progressive of nations? It will be news, indeed, to the would-be philosophers that in the United States, under a most free and democratic constitution, the progress of the Catholic Church has been more marked than even in England. In the United States a century ago there was not even one Bishop, hardly a priest, and only a handful of Catholics scattered far and wide. To-day there are fifty Bishops, more than three thousand priests, and between nine and ten millions of Catholics. They possess efficient schools, colleges, universities. Their churches, which are numerous, are amongst the noblest monuments of the country. They have, in great numbers, convents, hospitals, asylums, orphanages, and other institutions of charity—a powerful Press, and a literature that is not inferior to that of any other denomination. In the great centres of population and influence the Church is even now very powerful, and it is the opinion of a great American statesman that in five and twenty years the centres of population and intelligence, that is the great cities throughout the States, will be entirely Catholic. Indeed it has been said by one competent to form a judgment on the subject, that in a quarter of a century every man of intelligence in the United States, who cares for his soul, will be a Catholic. It is calculated that there are in the Catholic Church in the United States at this moment one million five hundred thousand converts. And what adds to the significance of this, is the fact that these converts have, to a very great extent, come from the intelligent and cultured classes. For example, the present Archbishop of Baltimore, the Bishops of Philadelphia, of Columbus; Brownson, &c., are all converts.

Progress then—intellectual power—learning, civilization, high culture, are not fatal to the Catholic Church. On the contrary, judging from what is going on in England and America, it must be conceded that all these are favourable to the prosperity and advancement of the grand old Church.

THE ELECTIONS AT HOME.

PARLIAMENT in the Home Country has been dissolved, and the elections for a new one are progressing. The latest news by telegram informs us that several severe contests had already taken place, and that in many constituencies Conservative representatives had replaced Liberals. This had been anticipated, and it is not at all improbable that in Great Britain the Conservative party may have a majority; or at least, that parties may be evenly balanced. Under such circumstances political confusion seems inevitable, unless indeed one of the great parties consent to grant Home Rule to Ireland. For otherwise the Irish vote cannot be depended upon by either.

In Ireland the overwhelming majority of the Representatives will be pledged to liberal principles, and one half at least of the new members will be Home Rulers, pledged to oppose every Ministry unfavourable to a Parliament in College Green. Again, almost all Irish representatives will be opposed to secular and godless education. The fanaticism of English Liberals on this subject has already alienated Ireland, so much so, indeed, that only a little skilful management and a little prudent concessions