

# Church of the Irish Martyrs, Cromwell

## FURTHER CONTRIBUTIONS.

Previously acknowledged	£1272	5	6
Martin Heaney, Lowburn (2nd donation)	5	0	0
James L. Scott, Cromwell	5	0	0
J. C. Mullane, Kaikoura, Marlborough	2	2	6
Mrs. George Scott, Lowburn	0	10	0
A. J. Saville, Okura, South Westland	1	0	0
A. Nolan, Okura, South Westland	0	10	0
Michael Louis Spratt, Lowburn	3	3	0
John J. Connolly, Longbeach, Canterbury	1	0	0
Collected by Mrs. Felix Donnelly, Cromwell	6	3	6
An Irishman in aid of the Church of the Irish Martyrs	5	7	10
Chas. Hennessy, Cromwell (2nd donation)	1	1	0
P. K., Kumara	1	0	0

£1304 4 4

Miss Mary Scanlan, Dunedin, has notified her intention of presenting a valuable Sanctuary lamp to the Church of the Irish Martyrs, and has already given a beautifully-worked tabernacle veil.

(To be continued.)

All Donations to be addressed to the Rev. G. M. Hunt, Cromwell.

**WANTED**—Girl (from 15 to 20) to assist in house-work. No family. Apply MRS. MALONEY, Fairfax, Milton.

## MARRIAGE

**McHUGH—KEAN.**—On Tuesday, September 8, at the residence of Mr. James Kean, South Hillend, by the Rev. Father O'Neill, of Winton, Sara Kean to David McHugh.

## MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

*Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.*

Die 4 Aprilis, 1900.

LEO XIII., P.M.

*TRANSLATION.*—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.

April 4, 1900.

LEO XIII., Pope.



THURSDAY, SEPTEMBER 17, 1908.

## SOME SOCIAL SERVICES OF THE PAPACY



**W**RIGHT made an over-sweeping statement when, in his *Essays on the Middle Ages*, he declared history to be "nothing more than legend and romance." There is, of course, a certain 'impressionism' in history—in so far as the scenes described are given, at best, rather with the idealised touch of the artist's memory than with the microscopic fidelity of the biographic film. Or (as Rufus Choate puts it) history shows you prospects by starlight, or by the waning moon. But even an impressionist sketch may be true, and the starlight or the waning moon need not distort the landscape that they half conceal and half reveal. History, however, as it is written, gives at times, not portraits, but caricatures as gross as those of the distorting mirrors that constituted so uproarious an attraction at the Christchurch Exhibi-

tion. Especially has this been the case, in regard to the Catholic Church, during the past three and a half centuries. It has been well described as, to an extent, 'a conspiracy against truth.' The publication of the documents in the Record Office has resulted in the reversal or revision of many verdicts that had come to be part and parcel of the great Protestant tradition in England. And the throwing open of the Vatican Archives, on August 18, 1883, to persons of every creed who are competent to explore those mines of historic wealth, has resulted in the further dynamiting of full many a crusted legend and cherished tradition that had clustered around the stormy period of the great religious revolution of the sixteenth century. In the course of an editorial article on August 29, 1883, the *London Times* granted 'that Pope Leo has cause of complaint with the treatment of popular writers of the place of the Papacy in history.' 'That history,' adds the *Times*, 'contains ample grounds for Pope Leo's boast that, when the Roman Empire decayed, the Papacy stood as a bulwark against the flood of barbarians and barbarism, that the Church stored up fragments of Greek and Latin literature, fostered art and refinement, withstood the inroads of the Mussulman, raised its voice on behalf of Christian unity and peace, and gave Europe a centre.'

The Papacy did all this, and much more. We do not here dwell upon its place in the Christian economy as the rock-foundation, the unifying, teaching, and ruling centre of the Church of God. We do not deal here with the manner in which, even in the days of the catacombs, it wrought to animate paganism with a new life, to spread throughout the Roman Empire the Gospel spirit of universal fraternity—that distinctive mark which (as Tertullian tells us) filled people's minds with amazement, and led them to exclaim: '*Vide ut invicem se diligunt!*'—behold how these Christians love one another! We propose to touch in a summary way upon a few of the conspicuous social services which the Papacy has rendered to mankind. At the dawn of her history, we find the Papal Church—in the heart of pagan Rome, and in the midst of bitter persecution—in the full flush of charitable activity, caring for abandoned pagans during the great pestilence of the reign of Gallus and Volusianus, rescuing infants that were exposed in accordance with the provisions of the cruel laws of the time; providing them with mothers, nurturing them with the tenderest care, and regenerating them in the saving waters of baptism. Through the exertions of the liberated Church—after the days of persecution had passed—the sanctity of the family was secured; woman was gradually raised from the position of a chattel to her place of honor as the queen of the household; polygamy, foeticide, infanticide, and child-exposure and child-sale were abolished; and parents were deprived of the power of life and death over their offspring. The exhibitions of the circus still brutalised and degraded the people in the early and helpless days of the Church. Thus, the defeat of the Dacians by the Emperor Trajan was celebrated for one hundred and twenty-three days, during which some ten thousand gladiators were slain upon the blood-stained sand of the Coliseum 'to make a Roman holiday.' On his conversion, Constantine suppressed these sanguinary games opposed to Christian teaching and practice. On their partial renewal at a later date, they were strongly condemned by Popes Honorius and Anastasius, and (says Baluffi) 'they were never revived, and Catholic charity won a brilliant and decisive victory.'

In its slow and toilsome reconstruction of social life on the basis of Christian teaching and charity, the Church (and with it the Papacy) found itself face to face with a barbarism in war and with a widespread slavery, both of which, to the pagan mind, seemed to be rooted in the nature of things. *Vae victis!*—woe to the vanquished!—was the motto of the pagan warrior of those times. William said in 1640 that 'a day of battle is a day of harvest for the devil'; and Luther said in his *Table-Talk* that 'any scourge is preferable to war.' Famine and pestilence, added he, 'become as nothing in comparison with it.' But this