

Christian faith in them, and provided such lands are not already occupied by a Christian power. Thus Spain received exactly the same rights and privileges as those which had been bestowed upon Portugal for her colonies on the West Coast of Africa. The second, dated on the same day, described these rights in detail; while the third, dated 4th May, defined the limits of what we should now call the spheres of influence of Spain and Portugal. The boundary between the two powers was drawn from the north to the south pole, 100 Spanish leagues to the west of the most westerly isles of the Azores. All that was east of the line belonged to Portugal, and all that was west of it to Spain. The treaty of Tordesillas, on June 7, 1494, pushed the line of demarcation 270 leagues further west into the Atlantic. Peace was secured. A boundary question of a peculiarly difficult nature was settled by an act of peaceful arbitration which constitutes one of the glories of the Papacy. Uncritical historians, like the Abingdon courts of long ago, first

‘Hang and draw,
Then hear the cause by Lidford law.’

But the newspaper correspondents who want to spring the trap on ‘Rome’ must go elsewhere than to ALEXANDER’S line for monuments of pitiful human vanity.

It is equally misleading to state that the Pope gave away to Spain that which in no way belonged to him. It is true that the word ‘grant’ occurs in the Bull. But, as the foremost historian of the period remarks, the word ‘here signifies nothing more than the confirmation of a title legitimately acquired, and was understood in that sense by contemporary and later theologians, and by the Spaniards themselves. How little,’ he adds, ‘such grants were looked upon as controlling the liberties of even heathen nations is shown by the fact that, in a similar concession to Portugal in 1497, the same word “grant” is used, with the condition appended of the free consent of the inhabitants. If this formula is wanting in the document of 1493, it is merely because it was understood as included in the title itself. In all these deeds the grant refers to the other European princes, and not to the population of the New World.’ Another writer packs the whole matter into the following nutshell: ‘These privileges conferred on the monarchs who received them a right of priority in regard to the territories discovered by them. As nowadays patents are given for inventions, and copyrights for literary productions and works of art, so in former times a Papal Bull, enforced by the censures of the Church, protected the laborious discoverer from having the hard-won fruits of his toil wrested from him by a stronger hand.’

This is the bank-note age. And the first-fruits sought in its conquests and explorations are trade and money, and ever more money and trade. No so in the days of the Spanish *conquistadores*. Their expeditions were chiefly crusades for the spread of Christianity and civilisation in the newly discovered lands. This was their first care, this the earliest obligation imposed upon them in the Papal awards. And thus in the Papal arbitration of those far-off days peace and charity, Christian faith and civilisation, went hand in hand in the New World. And in the lands that owned the sway of Spain the native races have been raised to a high culture, two-thirds of Mexico’s population to-day are of Indian stock, the race endures and has a bright future before it, and the red man of Central and South America has been happily preserved from the withering decay and blighting ruin which followed aboriginal tribes wherever they came in contact with powers that were bound by mere ledger principles of colonisation. The last quarter-century has witnessed a marked return, in statesmanship as in labor, to the old Catholic principle of arbitration, as opposed to the brute-force resort to fang and claw. But in politics the movement drags along with slow and leaden heels. For contending parties will not trust to any great extent kings, kaisers, czars, presidents, supreme-court judges, and such-like arbitrators to divest themselves of a leaning to sectional interests or to slough the skin of their national prejudices and susceptibilities. Hence an international tribunal constituted like that of The Hague must ever remain, at best, a very qualified success. Effective international arbitration requires a universal system. And, thus far, the Papacy alone embodies the conditions of

success. LEO XIII. has arbitrated, with the happiest results, between Germany and Spain and other disputants. For the purposes of international arbitration the position of the Roman Pontiff is unique. His uprightness and independence are unquestioned by the nations. To him rank or power is nothing. Seated on a throne from which no power can move him, he overlooks the kings and emperors and presidents who put their trust in quick-firers and loaded magazine-rifles. He, of all others, can afford to take a comprehensive survey of any dispute between State and State and decide, without disturbance from any secondary cause, what is the course that makes for justice. He is still—though in a somewhat different way from the olden time—the natural Grand Referee of the nations.

NOTICE

Correspondents should note that only short items of news can be accepted by us on Wednesday morning. This week we have been overwhelmed on Wednesday by a mass of matter, the greater part of which could have been forwarded in time to have reached us on Tuesday morning. We have therefore been obliged—in addition to omitting some editorial articles—to greatly condense several communications that could have reached us earlier in the week, and to hold over other matter for next issue.

THE LATE DEAN MAHONEY

(Special Correspondence.)

A Solemn Requiem Mass for the repose of the soul of the late Very Rev. Dean Mahoney, S.M., was celebrated in St. Mary’s Church, Nelson, on Wednesday, May 13. His Grace Archbishop Redwood and several priests from Wellington and Christchurch were present. The sacred edifice was crowded, many of those present having come from a considerable distance, whilst prominent non-Catholics also attended out of respect to the memory of the deceased. The church was appropriately draped for the solemn occasion. The Ven. Archdeacon Devoy, Provincial, was celebrant of the Mass, Rev. Father McNamara deacon, Rev. Father Marnane subdeacon, Rev. Father Clancy master of ceremonies. In addition to his Grace the Archbishop there were present in the sanctuary Very Rev. Father Le Menant des Chesnais, V.G., Very Rev. Father Lewis, V.G., and Rev. Fathers Holley, Ainsworth, Moloney, and G. Mahony.

The Sermon

was preached by his Grace the Archbishop from the text of Apocalypse: ‘Blessed are they who die in the Lord, that they may rest from their labors, for their works remain after them.’ ‘We are assembled here to-day (said his Grace) to take part in the offering of the holy Sacrifice of the Mass for the repose of the soul of our very dear and lamented Dean Mahoney. It is the teaching of the Catholic Church that in order to go straight to heaven the soul must be entirely free from sin and from all the consequences of sin, that is, it must be free from any temporal punishment that has to be discharged in this world or in the next. If a soul appears before God with any stain of sin or with a part of that temporal penalty not yet paid, then it has to go for some time at least into a place called purgatory, where it may be freed from all stains of sin and prepared for its entrance to the everlasting glory of God. It is to be hoped that the soul of our dear friend and pastor has been found pure enough to already ascend to the throne of God to be crowned with his eternal reward. But we are in doubt. We know that nothing defiled can enter heaven, God alone can judge the degree of purity that is required before we can be associated with Him in heaven. It may be that this dear one requires our assistance, and it is an article of Catholic faith that there is a purgatory and that we can assist the souls there by our prayers and good works and particularly by the Sacrifice of the Mass. It is for that purpose we are here to-day, and we are here also to recall to our mind the life of this one so dear to us, so highly esteemed by every class and creed of society. We may look at his beautiful life in various aspects, but the highest, noblest, and holiest aspect is that of his priesthood. He was a priest, a holy priest, a priest worthy of the name, worthy of the name of Jesus Christ. We as Christians admit that the ideal man in every regard, intellectual, moral, and spiritual, is Jesus Christ; now a great characteristic of Christ is that he was a priest. ‘Thou art a priest for ever according to the order of Melchisedech,’ said the prophet to Him, a priest that has to offer some

Great Sacrifice

connected with bread and wine, and we know what that sacrifice was. He offered it at His last supper when He instituted the adorable Eucharist as a sacrament and a sacrifice. A Catholic priest is so to speak another Christ, he ought, therefore, to shine with the virtues of Christ, as he offers the adorable Sacrifice of the Mass, and also receives the power to remit sin in the name and authority of Jesus Christ. We may say that the one who has gone before us lived up to his high calling, he

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