

of love and loyalty, and, as they put it themselves, they recognised in him the representative of the Father of the Church, Pope Leo XIII. It was not merely because of his position that he accepted their welcome, but because they had come to him making a profession of faith—it was the outward manifestation of their inward feelings. It was that faith enabled their forefathers to sacrifice everything, even land, home, and country, to transmit to those who followed that precious inheritance which they rightly deemed to be more than all the world beside. So in their welcome they paid a tribute to the holy principles of faith. He thanked them for their kind and cordial expressions regarding his health, and, furthermore, for the prayers they had offered for him during his absence. He was pleased to see that the efforts of their devoted priest, united with their generosity, had provided such a beautiful building, which would bring honour and glory to God, to Whom it was dedicated. He was glad to see the increased accommodation. The church was really too small before, but now it was one which would be the pride and glory of Geraldine. When he first came to these parts there was some hesitation before enlarging the church at Geraldine, and it was considered hardly necessary, but he found now that there had been the necessity to increase it twofold. He need not in his presence pass any eulogiums on their priest, but he thought that the fact of his having cleared the church of debt, and improved it as it now was, would be the best praise a bishop could make use of. His Lordship then explained the object of his visitation, and the Church laws with respect to the visitation of a bishop, and afterwards spoke on the question of State aid to Catholic schools. He considered that whereas in England, Ireland, and other places in Europe, Catholic schools were placed on an equal footing with other schools, the Government of New Zealand were treating them unfairly. He urged every Catholic present to give his vote only to those members or Parliament who would fight for their rights. He was quite sorry to see so many Catholic children before him without a school of their own, for children required spiritual education not once a week, but every day in the week.

On Sunday morning at 8 o'clock a Mass was held, his Lordship conducting. The weather was very wet, but the attendance was large. At eleven o'clock, when the weather had cleared up, the church was full of people who had assembled to witness the dedication of the church to God. His Lordship read the 1st Epistle to the Thessalonians, iv., 1 to 7, and the Gospel of St Matthew, xvii., 1 to 9, and afterwards preached an eloquent sermon on the Transfiguration of Christ, winding up with reference to the tabernacle of old and the temple of to-day. The time had long since come with the fulfilment of Christ's words with regard to the Temple of God. That day they had met to witness a fulfilment of the divinely-inspired words. They had a small building, but God in His infinite goodness accepted such as a temporary habitation for Himself and His tabernacle. They had united with their devoted priest in longing for something better to present before God, and the day had come when they could dedicate a new temple to God, although not one as erected by their forefathers of old, who had wealth at their disposal. Their temple would henceforth be a house of prayer, and not only a house of prayer, for the whole earth should be a house of prayer. Every thought and every action should be so many prayers raising as it were from the visible to the invisible. God, however, had exacted that there should be a place of prayer erected, but they wanted something more, they wanted a House of God—the Tabernacle of God with men—a home for all the faithful. This was what their church would be from that day forward—a House of God. It was this that made the Catholic Church what it is. What, he asked, was it that gave strength to a Father Damien, and those who had made themselves lepers for the lepers of the earth? What gave them such heroism? The tabernacle of the Catholic Church and the House of the Tabernacle. What made those Sisters of Mercy go into the battle-fields? Again it was the tabernacle. What made the Catholic priesthood what it is, and made young men give up home and all that was dear to them and consecrate to God their bodies, senses, faculties, and powers? It was the tabernacle and the altar. He wished that the temples they were building were a million times better than they were, but God was satisfied so long as they did their best.

During this service Mass was celebrated by the Rev Father Le Peti, the Rev Father Tupman being master of ceremonies. His Lordship the Bishop presided, assisted by the Rev Father Treacy. A collection was taken up at the conclusion, which proved very satisfactory, leaving the church free of debt.

In the afternoon at 4 o'clock there was even a larger attendance than in the forenoon, and every seat in the building was occupied. Presented for the Sacrament of Confirmation were fifty-six persons, comprising four adults, and of young people twenty-six females and twenty-six males. His Lordship examined the young subjects minutely on their knowledge of the Christian doctrine, and the facility with which they answered his questions showed that they had been well trained by Father Treacy. His Lordship gave them praise for their knowledge, and addressed them on the obligations they would take upon themselves in Confirmation. Christ had pro-

vided to send them the Paraclete, the comforter, which would give them understanding of right and wrong. They had received God's virtue, which would enable them to avoid evil and choose the good. He closed his discourse by advising them to be constant in prayer, morning and evening. The Sacrament of Confirmation was then administered by his Lordship to the subjects, after which he imparted to the congregation the Papal Benediction, which it is customary for a bishop to do on his visitation to a parish after his return from Rome.

During the several services, the choir, which was seated in the gallery, with Mrs Willoughby at the instrument, rendered some excellent music. The church had a very pleasing appearance when filled with people and with all the candles on the altar lit. On the recommendation of the Bishop the congregation intend immediately to go on with the erection of a spire and other alterations which will add more beauty to the building.

It is needless to bespeak the co-operation of the good people with the Rev Father Treacy in the erection of the spire, as the priest and people there are one. Father Treacy, as is well known, has been but a short time in Geraldine, and since his arrival there has cleared off a debt of £400, and made extensive additions to the church. The people owe him a great deal, and I am sure in all his labours it will be a pleasure to them to assist him. Father Treacy is indeed a real worker in his master's vineyard, and it is hoped he will be long spared to the people of Geraldine, as he is the right man in the right place. The church now looks very pretty, and Father Treacy must be complimented on bringing this state of things about.

## THE NEXT POPE.

(From the *New York Sun*.)

(Concluded.)

This moral complicity of the Triple Alliance and of the Spanish and Portuguese crowns is an important feature in the appreciation of this theme. If it was isolated, if Russia and France did not bind their interests to those of the Triple Alliance, it would be reasonable to suppose that the force of things aided by circumstances would bring about a removal. Therefore, the Vatican has its eyes fixed upon the intentions of these two Powers, whose influence upon the situation has become sincerely enlarged since the Paris Exposition and the splendid festivals at Cronstadt. Leo XIII. has been brought naturally by the violence of M. Crispi to interest himself in the friendship of these two nations. As the Triple Alliance means for the Vatican the maintenance of the *status quo* and the consolidation of the Italian State against the Vatican, the Pope could not resist the impulse to lean internationally on Paris and St Petersburg. In an outrageous manner the Triple Alliance has accused Leo XIII. and Cardinal Rampolla of manifesting sympathies for schismatic Russia and republican France. It is performing its part. Just as the Vatican appreciates the Triple Alliance, the latter dreads a friendly understanding between the Holy See and France and Russia. Where there is a community of interests, doctrinarism loses its sway. The tyranny of situations is stronger than the tyranny of political ideas. It is not without reason that Cronstadt was coincident with the letter of Cardinal Rampolla, and followed the republican orientation of the Pope toward France. One produced the other. There was a triple ideal in the thought of Leo XIII.: to make peace with France, to take his place in that future which belongs to republican democracy and to render radical France, always ready for alliances, disposed to favour international marriages. It is only this last point which interests us in this study. There is no doubt that between M. Carnot, Leo XIII., and Alexander III. there has been an exchange of views, a reciprocity of services rendered. The Cabinet of Paris must know the part Leo XIII. has taken in the union of the two Powers. Alexander III., mysterious as a sphinx and patient as a Pope, has long known the value of a French and Pontifical alliance; but his traditions, his principles, his character as an autocrat, forbade any sort of promiscuity with western radicalism. But when, through an inspiration of genius and thorough knowledge of historical laws and international necessities, Leo XIII. called the Church and the Conservative party to place themselves upon republican ground, when the voice from Algiers was re-echoed upon the banks of the Neva, the Czar felt that a new period was opening up, and that all the old traditions must be changed and made to conform with the metamorphoses of the present. Jules Simon made a bright remark when he said: "If a Pope offers his hand to the republic, why can't an emperor do the same? If a cardinal orders the playing of the Marseillaise, how can a czar hesitate?"

This mysterious solidarity of interests must exercise a considerable influence upon the subject we are dealing with. It is certain that if France and Russia, predisposed by the opposing attitude of the Triple Alliance, should favour an exodus of the Sacred College, the last remaining hesitation of the Pope would disappear at once. We are permitted to believe that the Czar has not yet manifested his