shepherd's saying that the best way to cure a sheep-dog of worrying sheep is to shut him up for one night with a well-seasoned old ewe, and he will never worry a sheep again. It would be a pleasanter discipline if some of our frantic No-Popery men were compelled to spend a few hours in the genial company of his Grace. They would find it very hard to indulge in the baiting of 'Papists' again. As to his work as an ecclesiastic, his Grace's record is writ large in the annals of the Catholic Church in this country. The Archbishop's history, is, indeed, to an extent (as the *N.Z. Tablet* has before remarked), the history of the Catholic Church in New Zealand. He saw the Church in this new land rise and expand from the few scattered Catholics of the days of the single pioneer Bishop Pompallier down to the present day, with its 140,000 of the faithful, 260 priests, 62 religious brothers, 855 nuns, 333 churches, 2 ecclesiastical seminaries, 34 colleges and boarding schools, 18 superior day schools, 112 Catholic primary schools, 15 institutes of charity, and 12,650 children receiving the benefit of a religious education. In the work of expansion and progress his Grace has borne a great and honorable part—first as Bishop, from 1874, next as Archbishop, from 1887, and from 1897 (when this country became separated, ecclesiastically, from Australia) as the sole direct intermediary between the Church in New Zealand and the Holy See. In his own especial and personal sphere of work—as was eloquently set forth by his Lordship the Bishop of Christchurch—the numbers of clergy and religious, of schools, chapels, convents, charitable institutions, etc., have multiplied enormously; and the archdiocese to-day is, by common consent, as well equipped, for its size and population, as any in Australasia. St. Patrick's College, of which the Catholics of New Zealand are deservedly proud, founded nearly thirty years ago by Dr. Redwood, stands forth, in particular, as a glorious monument of his zeal, ability, and foresight. Of his Grace's scholarly attainments, his ripe and varied learning, his literary grace, his exceptional gifts of speech, it is unnecessary to speak. In spite of his seventy-four years, the old fire and vigor remain undiminished; and a sermon from the Archbishop is to this day looked forward to as a literary, intellectual, and oratorical treat.

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Not the least interesting and impressive feature of the splendid demonstration of last week was the number of non-Catholic citizens, of high standing, who joined in doing honor to one of New Zealand's 'grand old men' and to one who, for nearly forty years, has been so conspicuous a figure in the public life of the city. During that long period, his Grace's straightforwardness, public-spiritedness, and his many attractive qualities of head and heart, have gained for him, to a remarkable degree, the esteem and regard of broad-minded Protestants; and some of the jubilee tributes in the non-Catholic press are scarcely less cordial and enthusiastic than those which have come from his own people. Here, for example, are a few characteristic sentences from a lengthy article in one of the secular papers of Wellington: 'For nearly forty years, then, Archbishop Redwood has been intimately associated with the life and the progress of Wellington. He brought to this See the ardor of a man in the prime of life—a man who had studied to equip himself in various countries, among many people. Archbishop Redwood's cultivated mind is singularly broad, even for a priest of the Catholic Church. He takes a keen and constant interest in all sides of life. A man of strong convictions, ripe culture, and vast experience, he is still modest in conversation, easily approached, a good listener, companionable. He holds men by their sympathies. He knows himself so well because he has always been so earnest to understand others. The man is sturdy and loyal behind the prelate; for a good priest must be essentially human. . . . Standing sternly to his traditions and the doctrines of his Church in all matters of conduct and religious practice, he is singularly tolerant of varying opinions, and he holds himself sensitively aloof from all merely futile controversy. He has visited Europe frequently, and seen much of the great men and the great movements of his time; and so he has learned the worthlessness of unbridled talk to indefinite ends. He has the strong personality that rises over type. . . . He has in an eminent degree those pastoral qualities which, to a man of the average world, must commend a prelate of the Church.'

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In his Grace's reply—couched in characteristically graceful and happy terms—to the speakers at the Town Hall demonstration, the dominant note was naturally one of gratitude for the blessings of the past. We hear much in these days of 'the fierce light that beats upon a throne'; but the light which beats upon a public man, and particularly—in a mixed community like ours—upon a prelate of the Catholic Church, is not one whit less fierce and searching, and one who, after discharging for nearly forty years the arduous and onerous duties of priest and prelate, finds that his work has gained the approbation and admiration not only of his own people but of practically the whole community, has reason to be profoundly and humbly thankful. But with the virile freshness which is still one of his most marked and happy characteristics, his Grace turned also to plans and projects for the future. Of these, the two now nearest to his heart are the new Cathedral and the Catholic Congress to be held in Wellington in 1915. These are, indeed, great and important undertakings; and the successes and achievements of the past are a sure guarantee that the loyalty and devotion which have followed his Grace so unfailingly and unfalteringly throughout his long career will not be wanting now. We heartily join in the chorus of congratulations that have greeted our Archbishop on his unique jubilee, and in the earnest wish that he may long be spared to witness the further and still greater triumphs which, we trust, are in store for the Church in fair New Zealand.

Notes

A Hopeful Sign

A cable message in Monday's papers conveys the following welcome news of an apparent change of heart on the part of Mr. W. O'Brien: 'Speaking at an All-for-Ireland League meeting at Cork, Mr. W. O'Brien (Leader of the Independent Nationalists) said that the Home Rule Bill offered a reasonable basis of conciliation. He and his friends were ready to bury the hatchet and join the party led by Mr. Redmond, in order to force the Government to make the measure acceptable to Ireland.' No one has ever questioned the ability of such men as William O'Brien and Tim Healy; and if the leader of the O'Brienites is as good as his word their co-operation should be of undoubted service in making the Home Rule Bill a workable and satisfactory measure.

More Political Prophecy

Speculation as to the probable developments of the coming session—which opens in July—grows keener day by day; and the prospect for the continued existence of the Liberal Government still depends largely on the attitude adopted by the three or four Independent members. In this connection the following utterance by Mr. H. Atmore, Independent member for Nelson, whose vote on the no-confidence motion turned the scale in favor of the Government, has more than ordinary interest and significance. 'Mr. H. Atmore, M.P.,' says a Press Association message of May 23, 'delivered a post-sessional address in the city to-night, dealing largely with the events of the late session. He subjected the Opposition to severe criticism on its political methods, and expressed the opinion that Mr. Massey would never occupy the position of Prime Minister, even if he remained leader of the party. He thought Sir Joseph Ward, who showed head and shoulders above anyone else in the House, would eventually return to his old position. He thought the present Ministry would live. Mr. Atmore, however, condemned the party system, and maintained his independence to