

Through some high influence 'Old True Blue' contrived to get a pension of £40 a year from the Literary Fund, and, of all others, from the scholarly translator of Homer, Lord Derby, who, however, had probably never read a line of the wretched prose which Young had chopped into lengths—like the twigs that boil a cottager's pot. There was a lively debate in the House of Commons over the grant. In anticipation of the debate, all available copies of 'Old True Blue's' 'poems' were secured by his friends, so that the members of the House should not be able to procure any. And the London *Morning Star* had some scathing articles on the degradation to which the other recipients of the Literary Fund—writers of real eminence—had been subjected by the grant to the semi-illiterate composer of Orange street ballads.

LIKE THE GREEN BAY TREE. A GRATIFYING story of Catholic progress comes also from the United States. According to the *New York Independent*, the following figures were presented at the recent meeting of the Presbyteries of New Jersey, as showing the growth of the different Churches in the State from 1890 to 1900:—

Churches.	Communicants.		Increase per cent.
	1890.	1900.	
Roman Catholics ...	222,274	344,490	55
Episcopal ...	30,103	40,311	34
Congregational ...	4,912	6,534	33
Baptist ...	39,760	52,088	31
Methodist ...	82,955	96,755	17
Presbyterian ...	58,759	62,278	16

'Perhaps,' says Mulhall in his Congress article, 'the progress of Catholicity in the United States will be better understood if we compare the census returns of the various religions in 1890 with those for 1850, viz.:—

	Number of Churches.		Value of Church Property.	
	1850.	1890.	1850.	1890.
Roman Catholic...	1,200	8,816	9,100,000dol.	118,000,000dol.
Methodist...	13,300	46,140	15,200,000dol.	131,500,000dol.
Baptist ...	9,600	36,670	11,200,000dol.	82,000,000dol.
Presbyterian ...	4,800	12,470	15,100,000dol.	91,500,000dol.

According to this table the Catholic Church in the United States had, in 1890, 735 churches for every 100 that it had in 1850; the Methodists had 346; the Baptists 380; and the Presbyterians 260. During the same period the church property held by the various denominations increased at the following rates: Catholic, 13 times; Methodist, 8 7-10 times; Baptist, 7 1/2; Presbyterian, 6 1/4. It should be noted that under the general title of 'Methodist,' 'Baptist,' and 'Presbyterian' some 42 or more separate and independent religious denominations are included.

'What a marvellous transformation,' says Bishop Spalding in a recent article, 'has taken place in the last fifty years, for it is scarcely longer than this since the Catholic revival in the English-speaking world began. More than one-fifth of the bishops who govern dioceses are now found in the British Empire and in the United States. The Catholics who speak English are twenty millions or more. In the last half century they have built probably as many churches, schools, convents, and institutions of charity as the two hundred million Catholics besides. There have doubtless been losses, but in the midst of struggle and battle loss is inevitable. . . . Nevertheless, the history of the Church in the English-speaking world during the nineteenth century is one of real and great progress; and there is good reason to think that we shall continue to advance, since both priests and people are animated by the spirit of confidence, of courage, of generous and devoted loyalty to the faith.'

Wanted, about 50 clerks to help read testimonials re Tussicura. Sole manufacturer, S. J. Evans, 28 6d.—*.*

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The Grand Prix was the highest award obtainable at the Paris Exhibition, and the McCormick Harvesting Machine Company, of Chicago, secured this coveted honor, and not only this but they obtained more special prizes than all other competitors. Such a tribute to the worth of the McCormick machines is proof positive of their excellence. Messrs. Morrow, Bassett and Co., Christchurch, Ashburton, and Dunedin, are the agents for the Company's manufactures in New Zealand.—*.*

TESTIMONIAL TO THE LATE BISHOP OF BATHURST.

On Sunday afternoon, January 6, a presentation—the largest ever made to a bishop in Australasia—was made to the late Dr. Byrne, Bishop of Bathurst. A sum of over £2530 was subscribed. Among those present were his Grace the Archbishop of Melbourne, and his oldest and best friend, the Right Rev. Dr. Murray, Bishop of Bathurst. The presentation was made in St. Joseph's Schoolroom, Convent of Mercy. Sorrow was written on every face, and the conversation was in sobs and many a sob was heard in the building as the delicate, wasted form of the beloved and revered Bishop passed to the chair ready for him. For some minutes (says the *Freeman* correspondent) a death-like silence reigned, broken only by a muffled sob now and again. Archbishop, bishop, priests, all—all gave vent to their pent up feelings of sorrow in tears that would not remain unshed. Tears shed by his faithful, loving children, who would make any sacrifice to restore his lost health and prolong his days. His Lordship sat calmly in his chair. His countenance spoke only too plainly of his shattered health, but angelic patience was written there, a patience and resignation almost superhuman. On account of his Lordship's failing health the committee had to anticipate the appointed time by nearly a fortnight, and to make the presentation in a comparatively private manner, abandoning the banquet or festive gathering to honor the delegates and other visitors who would have attended as a mark of their friendship for his Lordship. The address was read and the presentation made by the Very Rev. Father Dunn, V.G. An address from the laity was also read by the Hon. J. Meagher. Other addresses were presented on behalf of the Hibernian Society and of various confraternities. His Lordship was unable, owing to weakness, to respond, and his written replies, which were very touching and affectionate, were read by Rev. Father McGee. At the conclusion of his reply to the clergy he said: 'My life is drawing to a close, and should this be our last meeting I would ask you to think lightly of my many faults, and to have sometimes a kindly remembrance of one who has, in his day, tried, however imperfectly, to do something for the greater glory of God, and the benefit of his fellow-man.'

Touching and eloquent words were spoken by the Archbishop of Melbourne and by the aged and venerable Bishop of Maitland, both of whom had journeyed to Bathurst on hearing of the dangerous state of health of Bishop Byrne.

At the conclusion of the speeches a touching scene was witnessed. His Lordship Dr. Byrne arose painfully and said:—'You will excuse me for not speaking to you at length. The spirit is willing, but the voice is weak, and I am afraid I could not make myself heard throughout the hall. I wish, however, to express my thanks to his Grace the Archbishop of Melbourne and to Dr. Murray for being present. I expected my dear old friend, Dr. Murray, for he is the oldest and dearest friend I have; but it was an unexpected pleasure to see his Grace of Melbourne here, and I am deeply grateful to him. I will not reiterate what has been already expressed in my replies to your presentation and addresses. My whole heart is centred in Bathurst. I thank God that there is every prospect that my days will be ended in Bathurst, and when I have passed away you will not forget me, and will remember me constantly in your prayers.' The audience then knelt, and the Bishop bestowed his Episcopal Blessing, great emotion being exhibited by all present.

As already intimated in our issue of last week, the beloved prelate passed away amidst the grief of his people. A statement made in last Friday's papers to the effect that the Very Rev. Father Dunn, V.G., was appointed his successor, is incorrect. Father Dunn has been appointed vicar-capitular or administrator of the diocese pending the appointment of a successor to the late Bishop Byrne.

STRANGER THAN FICTION.

A CORRESPONDENT of the Melbourne *Tribune* sends a cutting from the *Age* of May 16, 1892, which reads as follows:—

A 'convict' of an extraordinary kind was liberated from New Caledonia the other day, and returned to France. He was the Abbé Doumoulin, a priest of the archdiocese of Aix, who, three years ago, was convicted of the murder of a Madame Blanchard, a wealthy and benevolent lady. The abbé was convicted upon purely circumstantial evidence. The facts were that Madame Blanchard had occasion to call at the presbytery occupied by M. Doumoulin in order to receive from him a sum of £400 which lay in his hands to the credit of a religious society with which the lady was connected. The time was midday. In approaching and returning from the presbytery Madame Blanchard had to pass through a ruined and deserted monastery. It was known that the lady saw the priest and received the money from him, but she did not return home that day. Four days afterwards her dead body was discovered in one of the cells of the old monastery. The remains bore several stabs of a knife, and there was no money upon the person of the murdered lady. A table knife stained with human blood, and a pocket handkerchief, which had belonged to Madame Doumoulin, were found in the presbytery. The abbé was the last person known to have seen the unfortunate lady alive. He was arrested, convicted, and sentenced to transportation for life. Five months ago the sexton of M. Doumoulin's church, a man named Kloer, confessed that he waylaid and murdered Madame Blanchard, and that on the day her body was discovered he went to confession to the abbé and acknowledged his crime. When, however, the priest was arrested and condemned, Kloer had not the courage to publicly acknowledge his guilt. Upon Kloer avowing his crime to the authorities, the Supreme Court ordered a new trial of the abbé by way of form, when he was acquitted, and returned to his cure in the diocese of Aix, where he was received by his people with great rejoicing.