

and the cause of total abstinence found in him a supporter of long standing; he, at the time of his death, having been an abstainer for thirty-three years.

We understand that steps are being taken for the enlargement of St. Joseph's Church, Dunedin. The organ is to be removed to the side porch, and the space thus obtained will be fitted up so as to serve for the accommodation of about 800 persons.

The quarterly meeting—H.A.C.B.S.—was held in the South Australian Hall on Monday evening, when an unusually large muster of members took place. The items for consideration were numerous and important, but owing to what we must term very bad management on the part of officers, the all important question of the evening was kept back till the last. The discussion hardly commencing before members had to call attention to the hour of closing. A special meeting, however, is called for Monday evening next, when the entire evening will be devoted to the discussion on the District resolutions.

We regret to find that our respected fellow-townsmen, Mr. Michael Connellan, has been victimised in an most unpleasant manner. It seems that a few days since, a child of about 10 years of age was hired as nurse girl in the family of the gentleman in question. On Monday evening last, this girl suddenly disappeared, and it was then found that she had robbed her employer to the extent of £17. The police having been informed of the matter, proceeded at once to the house of the child's mother, where part of the money was recovered from the runaway, who acknowledged her theft. She was brought up at the City Police Court on Tuesday, but was admitted to bail, on the understanding that she would appear next week to be dealt with.

MANY of our readers will learn with pleasure that Mr. Michael Murphy has determined to become once more resident in Dunedin. Mr. Murphy has purchased the Glasgow Arms Hotel in Princes street, which, when it has undergone the improvements that are about to be made in it, and when it is conducted with the ability and liberality for which the gentleman to whom we refer has long been distinguished, will be an establishment that will rank second to none in New Zealand.

THE 'Border Post' writes on the gold mining statistics of Victoria, and upon the matter in the following somewhat startling light:—"If the 41,717 miners of Victoria were paid at the rate of a shilling an hour—lumpers and other hard-working men never get less—then their yearly earnings would amount to £5 206,282 12s., which, if added to the cost of machinery, working expenses, casualties, and other items as above given—£1,128,139 2s. 4d.—shows that £5,344,411 14s. 4d. was expended in Victoria during the year 1875 to raise £4,111,602 8s. worth of gold. Thus the national wealth of Victoria suffered through mining avocations during the year 1875 to the extent of £2,233,809 6s. 4d. If we were to calculate more closely, and include the cost of candles, horseflesh, legal and many other incidental expenses, we have not the slightest hesitation in saying that the national loss last year amounted to £3,000,000. Considering the loss of lives, the widows, the orphans, and the cripples, it is just a question whether the discovery of gold in Victoria has not been the greatest curse that could befall any new country."

THE 'Bendigo Independent' says the return of Sir Charles Gavan Duffy by an overwhelming majority for North Gippsland must be regarded as a serious blow and great discouragement to the present Administration.

We observe that Mesdames H. and B. Brownlie have established agencies in Paris and other European cities, famous as centres of fashion, whence they are supplied constantly with articles for the wear of ladies and children, of elegant make and excellent material.

THE Princess Theatre will be opened on Saturday evening under the able management of Messrs. Steele and Keogh. These gentlemen, who have deserved so well of the Dunedin public, have secured for this occasion, and a short ensuing season, the services of Little Nell, the Californian Diamond, an actress and vocalist of sparkling talent and remarkable originality.

CORPUS CHRISTI IN MONTREAL.

To the Editor of the 'Pilot.'

SIR,—In perhaps no part of the Christian world was the feast of Corpus Christi celebrated with more pomp and solemnity than it was on that day in Montreal. Among all the nations of the earth the Canadians alone escort in triumph the Blessed Sacrament through their cities in triumph, and to their honor be it said that they considered this right more sacred than even that of liberty, since, in the treaty between the Canadians and the English, there exists a clause to the effect that on the first Sunday after Corpus Christi the Catholics have throughout the city full right of way, and that those who take part in the procession receive the protection of the civil authorities. Hence it is not surprising that the people turn out in great numbers to take part in it, for one feels secure from the taunts and jeers, aye, and even insults, that would be offered in many of our American cities on such an occasion.

At nine o'clock, the time appointed for the commencement of the procession, not less than ten thousand persons were standing patiently in line, some with heads uncovered and reading their prayer-books, while others slowly told their beads, as if shut up in their room with naught to disturb them. A few minutes after nine o'clock the large bell of Notre Dame tower gave warning to the city that the Sacred Host was leaving the church, and immediately all heads were uncovered, and the bands, which accompanied the schools and colleges of the city, began playing joyous strains. The ostensorium, containing the Blessed Sacrament, was borne by his Lordship, Bishop Faber, who walked beneath a magnificent canopy, which was carried by eight men. Around the canopy were acolytes bearing incense and lighted tapers, while in front and behind walked a large number of clergy, who chanted hymns appropriate to the occasion. After leaving the front of the parish church, the procession passed through the principal streets of the city; and it is worthy of notice to remark that at various points of the streets beautiful arches were erected, tastefully decorated, bearing such

inscriptions as "En passant, O Jesus, Benissez vos enfants," and the like.

Benediction of the Blessed Sacrament was given on one of the squares, and during this time all knelt along the line of the procession. This scene was very striking, and naught, beside the solemn intonation of the "Tantum Ergo," or the slow chime of a neighboring tower bell, was heard to mar the awful silence of the moment. After Benediction the procession returned by a circuitous route to the church, where again Benediction was given.

For an American the above scene was wonderfully striking; and one can scarce refrain from saying that surely a country is blessed where such humble faith is shown, and where the name of Christ is thus triumphantly praised.

AN AMERICAN VISITOR.

OUR COLORED BROTHERS.

(From the 'New York World'.)

MR. EDWARD W. BLYDEN, who is a full-blooded negro, a university graduate and the head of a prominent educational institution in Liberia, contributes to an English magazine a remarkable article on "Christianity and the Negro Race," a companion piece to his "Mahometanism and the Negro Race," published last fall. In his introductory recital of facts connected with the history of American slavery, he recalls the slave-holding record of Penn, Whitefield and Edwards, the careful training of generations of Puritan or Huguenot descent in the belief of the God given right of enslaving the negro, and the teaching of the negro himself by Christian divines of all shades of opinion, of the duty of submission. He received the Gospel travestied and diluted, and his morality grew all awry. Since the civil war and the abolition of slavery, social and moral progress has been made, though necessarily it has been slow, mainly because the negro is taught not to be himself, but to imitate some one else, to copy the white man.

From the general introduction, Mr. Blyden passes on to discuss a question in which Americans will take a special interest—the relative claims of the Catholic and Protestant churches to the respect and allegiance of the negro. The text is the article published in the 'Independent' by Bishop John M. Brown, of the African M. E. Church, warning the colored people against the aggressions upon their ranks of the Roman Catholics, and the reply of George T. Downing controverting the Bishop's position. Mr. Blyden's comments are marked by frankness, acuteness and ampleness of information. He does not believe that the thoughtful and cultivated negro can read history without being compelled irresistibly to acknowledge the deep debt of gratitude his race owes to the Catholic Church. The only Christian negroes that freed themselves and maintained their position as freemen—the Haytiens—were Catholics, and, "the greatest negro the Christian world has yet produced—Louisaint L'Ouverture"—was also a Catholic. Rome has canonized many negroes, male and female, but Protestantism has no colored saint. A negro in the sixteenth century rose to be Professor of Latin and Greek in the schools attached to the cathedral of Granada, and married a lady of that city, who erected a monument to his memory in the cathedral; in what Protestant university has a negro been tolerated? Benjamin Bannoker, says Mr. Blyden, is the most distinguished negro produced by a Protestant country, and the only literary recognition he ever received was in an appreciative letter from Jefferson, a reputed infidel. All the historians of Brazil extol the name of Henry Diaz, the negro general. Borros, the Portuguese historian, rates the negroes as soldiers, as preferable to the Swiss. The blacks vied with the French in the defence of Guadaloupe and Martinique. When, on the other hand, has there ever been a negro general in a Protestant army, or have Protestant negro soldiers proved as efficient? In 1872 Martinique sent as her delegate to the French National Assembly, a negro, M. Pory Papy; if the British colonies were represented in the House of Commons, would the people of Jamaica or Barbadoes do as much? When in the Episcopal convention held in this city in 1874 it was decided to consecrate a negro Bishop of Hayti, the English Bishop of Jamaica, Dr. Courtenay, dissented, alleging that after two hundred years of residence in Christian Jamaica and forty years of freedom, the island had not yet produced a priest of purely African race, that "no negro in holy orders could command that respect in Jamaica which a white priest could command."

Under Protestant rule, Mr. Blyden concludes, the negro is kept in such a state of tutelage and irresponsibility that he can scarcely fail to be constantly dependent, and therefore in an emergency, useless. He had in his previous essay shown that, as compared with Mahometanism, which admitted the negro as equal, educated him and conferred responsibilities on him, the same thing was true of Christianity. He finally notes that as a rule the truest friends of the negro among Christians have been found outside of the orthodox denominations. Channing, Parker, Garrison, Phillips, Emerson, Longfellow, all were Unitarians, and the most constant and uncompromising defender of the colored man in England has been the godless Westminster 'Review.'

"Save us from a state concert!" may well be the prayer of professional vocalists in England. Two state concerts are generally given during the season at Buckingham Palace—one by English artists and the other by Italian artists. An artist can hardly refuse to appear before the court when called upon to do so, but privately he or she cannot do so with much of a will. No matter what elevated position they may occupy in the musical world, the royal remuneration for their services on these occasions is 10 guineas. Just imagine persons like Patti and Nilsson being required to accept such a paltry sum as this! Every time Nilsson appears at Drury Lane she receives 200 guineas, and Patti's nightly receipts are something more. The public evidently attach more value to music than the managers of the royal household of England. What a contrast to the encouragement given to music by monarchs of old Catholic times!—"Universe."