

Mackenzie quotes a false case. To us, moreover, with his opportunies, he seems too smart a man not to know it.

A conclusion to be derived from a certain statement as to the conditions of poverty in London seems significant. A correspondent of the *Catholic Times* who claims, and no doubt rightly, to be an authority on statistics, states that, within the last twenty years, the state of the poor has become much better. The total of in and outdoor relief given in 1871 he says, was 47'6. In 1893, with an increase of the population of over a million, it was 25 2. When, therefore, we consider the increase of strikes, and the general expression of a determination to insist on an improved condition in life, the conclusion seems inevitable that the spirit of the people has grown much less patient, and that a less degree of suffering makes them much more restive. The significance seems evident.

We have all heard of the piper that played before Moses. Piper J. McKechnie seems to have enjoyed, last week, a somewhat similar privilege. He was admitted to prelude, by a stave or two, the pious remarks of the Grand Master of the Dunedin Orangemen at the gathering on the 12th inst. Perhaps, however, the more apt comparison would be that of David playing before Saul and driving away the evil spirit. However it was, old Nick seems to have taken his departure, at least for the moment—that is unless he availed himself of his power to imitate his betters, and accommodated his manners to the milder tune. The Grand Master, in the course of his remarks, we are told, said:—"Some people thought that Orangemen had nothing but ill-will for their Catholic brothers and curses for the Pope, but the Orange Brotherhood never would curse the Pope, and would pray for their Catholic brethren." Well, all we can say is, we hope they may stick to their good resolutions. Their curses never did the Pope any harm, and we do not suppose their prayers will do Catholics any good—but it is a change for the better, any way. If they only stick to it Piper McKechnie will have frightened the devil away to some purpose. Bracken's kangaroo, meantime, takes a back seat.

The London correspondent of the *Otago Daily Times* gives some striking illustrations of the improvement of the age. The details he

church and presbytery were situated at the lower part of the town and near the beach. There were then very few houses on the terrace above, so that when a big flood came it inundated nearly the whole town. I had the good fortune of being in the two largest floods that ever occurred in Greymouth. The first one was in 1872 and the other in 1887, the year of the jubilee. It was called for this reason the "Jubilee flood." This last flood was by far the highest of the two, but the first one did much more harm, and frightened the people more, for the reason, perhaps, that it occurred during the night, and also because they were not so well prepared for it. During the flood of 1872 2 or 3 houses that were built near the river were bodily carried away into the sea. In one of them was a woman and her little boy. The mother jumped through a window and was saved, but the little boy remained in bed, though knowing that he was being carried away and crying out at the top of his voice, "People, O people, save me." A protection wall was built a few years ago from the gorge down to the wharf, and it is to be hoped that it will keep the river within its bounds. Besides, during the jubilee flood a plan was thought of and tried, which succeeded well in staying the progress of the flood. It consisted in cutting a channel through a sandy bank from the lagoon into the sea, so that much danger may be averted in future, in case of future floods.

There was, even at that time, a very flourishing Catholic school, under the management of Mr McOarthy. The salary of the teaching staff was made out of the church seat rent, and as the people were then, for the most part, in good circumstances, there was no lack of support for the priest or the school.

Father Ecuyer having arrived from his holiday tour, much better in health, but not quite cured from his bad cold, which soon began to trouble him again, I prepared to start for my own parish which was that of Ross. Poor Ross! How different it was from what I had seen it in 1871, only eight years before. Coffins and Co were there no more, and many miners had left the place, and had gone to look for better fields. Still I found there pretty nearly the same families, for families cannot shift as well as single men, and though poorer, yet they were not anything the worse. The congre-

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gives us to the treatment of children by a nurse at a London school may only characterise the individual. Taken, however, in connection with another case in England mentioned by him, and a case in Ireland to which he does not refer—those respectively of the Newton Abbot workhouse, and the Carogh orphanage, they are suggestive. The frequency of gross charges trumped up by depraved women is of a meaning less doubtfully wide, and speaks ill for English morality. Finally, the state of things said to be revealed by Mr Stead respecting Chicago speaks badly for America. For this case the correspondent says the fire and brimstone of the Chies of the Plain would be the only adequate punishment. The world, indeed, seems "fallen upon evil days."

### MY REMINISCENCES OF THE WEST COAST.

(By an Old Missionary.)  
(Concluded)

HERE I am again, on the West Coast soil, after an absence of 5 years. It was November, 1879. My first month I had to spend it in Greymouth in replacing Father Ecuyer, who wanted a change for the good of his health. Father Ecuyer was formerly in Christchurch, whilst Father Beliard was in Greymouth. But for some reason or other they had to exchange places, and I believe this exchange proved fatal to both, Father Beliard, with his liver complaint found himself much worse in Christchurch, and so he had to be shifted back to the West Coast. But his place being filled up in Greymouth he got charge of Waimea and Staffordtown. However his complaint got so bad that he died in Hokitika and was buried in his beautiful church of Waimea. Now, as to Father Ecuyer, when he came to Greymouth, he was very strong and healthy, but I believe the "gorge barber" was the cause of his losing his health. This "gorge barber" is the cold wind that comes down the river through the Greymouth gorge; it is so sharp and thin that it would shave any one without a razor in the winter.

Having obtained leave to take a month's holiday the good Father left Greymouth, and I was left to look after his parish. The

gation was not so large as in 1871, but still attended the church, almost in numbers enough to fill it. We had a school about a mile from the church, and it was attended by about 100 children, but I had a great difficulty in keeping it up for want of funds. We would have required at least two teachers for that number of children, and we could not get even a sufficient salary for a first-class one. Besides my congregation of Ross, I had three little ones, far down the South, one at Waitangi, a small farming settlement between the big Wanganui and the Forks; Okorito, a kind of sea port for small vessels, and Gillespie's beach, just in front of Mount Cook, the mountain giant of New Zealand. Gillespie's is about 85 miles from Ross, and 15 miles further on is Bruce's Bay. But is this the boundary of Ross Parish? Not at all. Take another 100 miles further South, and you will reach Jackson's Bay, and that also belongs to Ross. In my time, the track along the coast was made only as far as Jackson's Bay, and so I could go no further, but my successor, Father Aberne, had the pleasure of 200 miles' ride through a bush track. As no priest had been that far, for 10 or 12 years, he found about 20 children to be baptised, and some of them, he said, were able to fight him. Father Brown, well known in Timaru and Rangiora, being now in charge of Ross, has that long trip to perform at least once a year. In about 1889 a new diggings broke out at Bimu on the South side of the Hokitika river, just opposite the Kanieri and 15 miles from Ross, and that was an addition to my parish, and to my purse too, which yet was far from overflowing.

During the time of Father McManus, who succeeded Father Aberne, Mrs Frank Moran's house was bought and fitted up for the Sisters of Mercy of Hokitika, who kindly offered to take charge of the Ross school, which had always been a great trouble to the priest, and things have been going on since in a more satisfactory manner. These good Sisters, God bless them for their zeal and devotion for the education of children, have already a good school at the Kanieri which they attend from Hokitika. Besides, in 1881 or 1882 they had taken charge of the girls' school in Greymouth and afterwards at Brunntown, and later on they took charge also of the Kumara schools for boys and girls. They are truly like bees swarming from

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